

"Return to Religion"
What Does It Mean?

By Robert McAfee Brown

It has become quite commonplace these days to talk about America's "return to religion." At long last, we are told, America is recap- turing a sense of "spiritual values." We are once again becoming "a religious nation."

The evidence for this "return to religion" is presented in a list of reasons as picturesque as it is varied:

Look at all the religious movies (Salome or Quo Vadis, for example);
Look at the American Legion's "Back to God" movement;
Look at the way Norman Vincent Peale's The Power of Positive Thinking has been on top of the best-seller list for 109 weeks (or is it 199?);
Look at how many people Billy Graham is converting;
Look at our new stamp and pledge of allegiance, both of which mention "God";
Look at the way our national leaders tell us that only belief in God can conquer communism;
Look at how many politicians are asking for "spiritual reawakening";
Look at the way church attendance is zooming;
Look at the way Arthur Godfrey talks about religion on TV;
Look at how many new churches are being built;
Look at . . . look at . . . —the list could go on and on.

Almost invariably this uneven accumulation of evidence is interpreted as A Good Thing. Religious journals are pleased. Newspapers editorialize favorably. Preachers are happy. Statisticians are impressed. Politicians mention it.

What is the Christian to make of all this? Should one give deep thanks that people are once more "interested in religion," or should one have some second questions and misgivings? Perhaps the alternatives are not mutually exclusive. In fact, both positive and negative things must be said about this widespread new phenomenon in American life.

Let us try to understand the "double word" by which Christian faith must assess the "return to religion" as something which carries within it both real dangers and real (Continued on page 4)
J. Silas Graybill, Doylestown, Pa., who has served for twenty-four years as editor of Mission News, the bimonthly mission paper of the Franconia Mennonite Board of Missions and Charities, will retire as editor. John Ruth, pastor of the Conshohocken, Pa., Church, is assuming editorship. He is an alumnus of Lancaster Mennonite High School, Eastern Mennonite College, Eastern Baptist College and Harvard University, where he earned his Ph.D. in English and literature. He is professor of English at Eastern Baptist College.

The fortieth annual Sunday-school meeting will be held at the Elizabethtown, Pa., Church, Jan. 1. There will be a morning session only, Speakers will be Lloyd M. Eby, Rents, Pa., and Wilbur A. Lentz, Lancaster, Pa. The annual winter Bible school at Elizabethtown will begin at 7:00 p.m., Jan 1.

Five Indiana churches will combine in a five-week Bible school for Christian worker training. Yellow Creek, Holdeman, Nappanee, Milford, and Goshen will sponsor classes meeting on Monday and Wednesday evenings, beginning Jan. 8 through Feb. 6.

Hervey Schnells observed their fifty-first wedding anniversary, Dec. 20, and Cornelius Sprungers observed their fifty-third anniversary on Dec. 25. Both are of the Orrville, Ohio, congregation.


Sister Lillian Tichenaur, R. 1, New Holland, Pa., celebrated her ninety-second birthday on Dec. 18.

A centennial anniversary program was held at the Olive, Jamestown, Ind., Church, Dec. 29, 30, J. C. Wenger, John H. Mosemann, and John David Zehr, all of Goshen, Ind., and Howard J. Zehr, Elkhart, Ind., served on the program. Elna W. Steiner, Elkhart, Ind., is pastor.

Little Eden Camp is available for retreats, class reunions, or other Christian groups, Aug. 24-29, 1963. Write to Little Eden Camp, Archbold, Ohio, for rates or reservations.

Lorraine Roth, missionary to Honduras, spoke in the morning and evening services at Avon, Stratford, Ont., Dec. 16.

Joseph S. Lehman, Harrisonburg, Va., is recovering from a recent automobile accident and desires the prayers of God's people for his complete recovery.

Ed Miller, Gulfport, Miss., has resigned as pastor of the Crossroads congregation there, effective March 1, 1963.

Paul M. Miller, Goshen, Ind., will give this year's Conrad Grebel lectures on "The Work of the Minister" at Eastern Mennonite College, Harrisonburg, Va., Jan. 23-25, and at Goshen College, Jan. 29 to Feb. 7. Other communities interested in hearing these messages should communicate with Bro. Miller at 1119 S. Eighth St., Goshen, Ind.

Orval Jantzi was ordained to the ministry at the Zurich Mennonite Church, Zurich, Ont., Dec. 16. Bro. Jantzi was the former director of The House of Friendship in Kitchener, Ont., and has served as pastor of the Zurich congregation for the past year. The ordination message was given by his former pastor, J. B. Martin, Waterloo, Ont. The service was conducted by Otis Horst, overseer of the district.

B. Charles Hostetter, Harrisonburg, Va., is scheduled for the following appointments: Jan. 7-13, Port Allegany E.U.B. Church, Port Allegany, Pa., in a Week of Prayer sponsored by a number of local churches for the Port Allegany Ministerial Association; Jan. 13 a.m., Birch Grove, Port Allegany, Pa.; Jan. 14-16, Cochran Methodist Church, Cochran, Pa.

Change of address: E. W. Kulp from Box 461, Reading, Pa., to Bally, Pa. John William Boyer from Route 1, Buckeye, to 602 East Broadway, Buckeye, Ariz. Telephone: Buckeye 382-2275.

New members: six by baptism and one by confession at Pinto, Md.; fourteen by baptism at Poole, Ont.; fourteen by baptism at West Union, Parnell, Iowa; three by baptism at Midway, Pekin, Ill.; one by baptism at Hopeade, Ill.; twelve by baptism at Willow Springs, Tiskilwa, Ill.

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GOSPEL HERALD, JANUARY 1, 1963
EDITORIAL

Do We Deserve Deliverance?

Who denies today that recent developments demand that all thinking people consider seriously our world situation? Will we be able to escape the horrors of war? Is destruction at our doorsteps? Will there be a tomorrow? Does God have a purpose in man's plans? Do we deserve deliverance?

If Jesus Christ is the Head of this world (and make sure of this, He is!), then why has He allowed such an awful thing as communism to threaten our world? If He permits nothing to get out of His control, why does He permit such a system to stick its head high and say, "I'll bury you"? Why does He allow powers certainly contrary to everything Christian to take over land after land?

A little look into history seems to say that God's judgment is upon us. Do you ask why?

While anticomunist societies spring up by the score to meet the threats of today and to try to understand the convulsions of society, America is basically still sitting smug and satisfied. We stopped the Cuban menace, didn't we? Our missiles are the most modern and deadly in the world, aren't they? Our trust is in our hope that we will kill and devastate most if someone starts a war. It makes us feel good when someone speaks concerning our military strength. Where is our faith?

While inner decay breaks through the epidermis of society, there is still an incomprehensible complacency. With war, race prejudice, social and economic injustice abounding, even the church remains relatively silent. Commitment to Christ seems second to commitments to capitalism because it leaves us at ease while its evils do not strike us as very evil. We remain satisfied in our own sufficiency and superabundance while the world suffers and dies. Whom do we trust?

We make Christianity national rather than universal. Worst yet, we make it denominational rather than world-wide. It is hard for us to realize that God is no respecter of persons; that His message is for all alike; that Christ's chosen shall come from every tribe and nation and tongue. Delighting so much in ourselves, we doubt if any others can be called Christian. Whom do we love?

Too often the malice of the world's constantly changing hate inflicts us. Speakers, many times under the guise of protecting freedom and faith, too easily sow seeds of hate and ill will in our hearts, and by so doing put the sword of vengeance in our hearts if not in our hands. Whom do we follow?

Our sin of selfishness showed itself in the recent Cuban crisis. Said C. Ray Dobbins, editor of Cumberland Presbyterian, "With the Cuban crisis, most of the concern, including that manifested in churches, has been to save our own skins—an obsession with evacuations, fallout shelters, foods in the cellars and basements. There has been little expression of genuine concern for saving humanity and God's world. Does this mean that we have a greater love for gadgets and appliances, our conveniences and luxuries, than for our own souls and for the soul of mankind?" Where is our concern?

A Christian from Russia some time ago wrote, "We'd be afraid to live in America. We'd be afraid we would lose our souls." In America we seem more afraid of losing our heads and stock-holdings.

Do we deserve deliverance? God always promised deliverance only on the basis of true repentance and faith. He has not changed. Only as we repent of our indifference to need, indulgence in ourselves, and ingratitude to Him dare we hope for deliverance. Only as we turn in faith to Him rather than the arm of the flesh dare we expect deliverance.

Only as we plead forgiveness for our sin and out of that forgiveness pray, "Father, forgive them," are we candidates for deliverance.

Yes, I believe God is permitting the awful developments of our day to drive us from our sin to Himself. He is no doubt allowing awful communism to stare us in the face so that we might better see our own lethargy in His work and laxness against injustice. He is calling us by every catastrophe to lift up our eyes and realize His soon return.—D.

HELPS TO HAPPINESS

Happy New Year!

But will it be happy? How make it happy? Merely wishing for happiness helps little. There certainly is a better way than simply wishing.

Life is not made up of weeks and months and years. It is made up of days. The measurements of moments, minutes, and hours are man-made. Clocks and calendars are human creations. God fixed the day from sunrise to sunset. He reckons our lives in terms of days and adds, "... as thy days, so shall thy strength be" (Deut. 33:25).

Here then is our first help to happiness for the new year. Realize God does not ask us to live more than one day at a time. He protects us by preventing us from knowing the future. He asks us to dedicate each day to Him. And since none of us are strong enough to bear the strain of yesterday, today, and tomorrow, all in one day, we need to learn to live just for today. What a joy to serve the Lord, to have the assurance of His sufficiency and be ready for His imminent return—today!

Of course, we dare not disregard the past or endeavor to dodge the realities of the future. We ought to learn from the past and we must prepare in a proper way for the future. But isn't there a great satisfaction in realizing that God has promised us time and strength during each day for all He asks us to do?

What is Jesus' word for us? "Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Matt. 6:34, Philips). No man ever sank under today's burden. It is when tomorrow's is added that we give way.

Our Master moved through life happy, always at ease, and never in a hurry because He lived on God's timetable. His corrective words to His disciples were, "Are there not twelve hours in the day?"

How make the new year happy? Make each day happy. Bear in mind yesterday is gone forever and tomorrow is still a day away. Out of eternity this day is born. It will soon be gone forever. Live today!

Another help to happiness sounds like a paradox—don't seek happiness. It is the person who pursues happiness the hardest who experiences it least. Why? Because happiness comes to the person who gives happiness to others. Because happiness is never realized by the person who seeks happiness for himself. Because happiness is a by-product.

Isn't it a sad omen in our world that so many of us desiring happiness (and we all do) set out to make ourselves happy? We try it by accumulating things for ourselves. We try it by having people do things for us.

Pity the person who seeks happiness in larger barns, bigger banquets, and vacation beaches. Double pity to the person who, keeping his spiritual blessings to himself, thinks he can experience happiness.

Never, never is happiness realized when we try by one way or another to make ourselves happy. But give happiness away and suddenly, surprisingly, we have it.

A happy new year to you as you live one day at a time and experience God's sufficiency for each day. A happy new year to you and yours as you seek to share happiness with every soul you meet.—D.
Is the current “revival” of interest in religion an indication of national repentance and real faith?

RETURN TO RELIGION

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opportunities for the Christian Church. (The negative comments are inadequate without the positive, and the positive comments are inadequate without the negative. Christian faith is a two-edged sword: if it wounds, it does so not merely to wound, but rather to heal.)

What are some of the dangers in the “return to religion”?

For one thing, religion can become a very convenient dodge word. It can mean almost anything the user wants it to. It has no cutting edge. It is very pliable. Sample definitions of religion in this new age of spiritual vitality might run, “Oh, you know, values and all that sort of thing,” or perhaps, “Being true to your own highest instincts,” or perhaps (more indignantly), “Surely you believe there’s Something Greater Than Ourselves, don’t you?”

It’s all so intangible and so easy. I can make “religion” or “God” or “spiritual values” mean pretty much what I want, with the result that I may not be talking about anything more than a high-minded humanism or a glorified Americanism.

Even more disturbing is the way in which God can be manipulated to serve our ends. The tenuous “religion” to which we have “returned” often looks suspiciously like a gimmick for getting what we want.

The cry in Hollywood is “religion is good box office,” which means, among other things, “let’s cash in.”

A subway poster tells me, “Go to church—you’ll feel better.” But maybe I shouldn’t feel better every time I go to church. Maybe I ought to occasion to feel a lot worse, or a lot more conscious of my sins and my neglected responsibilities, and not receive a soothing little pat on the spiritual back.

“Worship God,” I am told on the radio and by the politicians. Why? Because God is supremely worshipful, and this is important no matter what happens to me? Worship God, they tell me, so we can all lick communism. “God” is apparently a kind of superduper secret weapon to be thrown at the commies.

“Pray!” the religious best-sellers tell me. Why? Because this is both my humble duty and opportunity for living close to God, come what may? No. Pray, I read, because it is a lousy device for making myself a successful high-powered executive. Not only will I be able to sleep well at night, and get rid of my ulcers, but I’ll be able to triple my income.

Another consequence of much of the “religion” to which we have “returned” is that it has no sense of judgment. It is genuinely alarming, to me at any rate, to note how frequently our national observances to God are made in a self-congratulatory mood. The notion that we are a nation “under God” ought to be a terrifying, not a smug, notion. It is an idea which should inspire penitence rather than complacency. Instead of being the prelude to new paeans of praise for America, it should make us more deeply critical of ourselves than we have ever been before. And it is disturbing that the “back to God” idea should take fire at precisely the time when we are most prone to flaunt our Americanism at the rest of the world, and to find greatest difficulty in remaining at peace with our “neighbors,” let alone our “enemies.” It is a sad thing that some of the most muscular exponents of the “religious revival” seem sure that God is the exclusive property of the United States of America.

Thought for the Week

When it dawns upon us that we are in partnership with Omnipotence, we can afford to be calm in our service.—D.

These are just a few of the reasons why we must be willing to take a second look at the “return to religion.” For these are liabilities rather than assets. And it is the particular responsibility of the Christian to be on his guard against things which may appear to be strengthening his faith, when in point of fact they may be weakening it.

But it is never enough just to raise questions or take second looks or be cautious. That may be part of the task of the Christian as he tries to survey his world in the light of the Gospel. But there is always an obligation to go beyond that.

We have to go beyond it by asking ourselves, “How can the church meet the ‘return to religion’ creatively?” We may not be able to do a great deal about Hollywood, or television, or politicians who invoke the name of God too glibly. But we can, presumably, do something about the church. Perhaps the most constructive attitude, as we face a new year, would be to say, “The churches are filled. People are coming (and we must not be too quick to impugn their motives). They are within hearing distance. What message are we going to give them?”

This is not a question just for the minister. This is a question for every church member, for every person who helps to make up the corporate expression of Christian life which is the church. And the way in which we answer this question will determine whether or not America’s “return to religion” becomes increasingly superficial or increasingly profound.

Perhaps we can best answer this question in the context of another question: What is the church? And the “return to religion” ought to make us very wary of an easy and superficial answer to that question. If our answer to that question is faithful to the Christian heritage, then we can have some assurance that our message in the “return to religion” era will be valid.

So let us not offer the easy answer that the church is just a club where one can meet “nice people,” or a service organization doing good works. No, let us answer that the church is the fellowship of those who acknowledge Jesus Christ as Lord.

Now those particular words may have a kind of dreary familiarity to you. You have heard them many times. But what actually do they mean? This much-abused word fellowship originally meant, in the New Testament church, a community of sharing, of co-operation, of mutual concern. And this is actually one of the most significant and exciting notions that could ever break its way into twentieth-century life. In a day when people are lonely and isolated from their fellow men, when nations are cut off from nations, the Christian Church says (or should be saying) that there is a fellowship in Christ which transcends all man-created barriers and bounds, whether they be of race or of nation or of the exclusiveness which is bred in modern apartment-house existence. It is a fellowship that is as wide as the ends of the earth. That is to say, no one who acknowledges the lordship of Christ is to be denied a place in the community.

And the church, if it is to be faithful to its message, will have to make this sense of corporateness and sharing more a part of its life in the future than it has done in the past. Someone has remarked, for example, that racial barriers are breaking down so fast in America that it may soon be true that the only places where Negroes are welcome will be in middle-class Protestant churches and in a number of church-related colleges. That such a statement could be made is an indictment of Christian faith, but it is a very severe indictment of the flabby and evasive way in which many Christians distort their faith.

But the church does not just parade “fellowship.” “Fellowship” can be found in many places. The important thing about a community or a fellowship is that to which (or to whom) supreme allegiance is given by the members of the fellowship. A political party can create community out of the struggle to elect its candidates to office. The Nazis created community out of

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People who develop critical and cynical attitudes are on their way out spiritually.

Love or Brickbats, Which?

By Elmer Rich

John 8:7-9 tells of the Pharisees bringing to Jesus a woman caught in the act of adultery and saying to Him, "Now Moses in the law commanded us, that such should be stoned; but what sayest thou?" (John 8:5)

Religious Leaders

It is hard to believe that the men who brought this woman to Christ were leaders of one of the principal religious parties of that day—the Pharisees. They were sticklers for tradition, custom, and the letter of the law. They had not learned that the "letter" killeth, but the "spirit" giveth life.

They had been snooping around and had found, so they said, this woman in the very act of adultery. They had seemed to find some justification in the law that stoning might be meted out to such a low specimen of humanity, and they were ready to start pelting the woman with stones.

Their accusation against the woman was secondary. Their major ambition was to find some reason for accusing Jesus of error or sin. "This they said, tempting him, that they might have to accuse him" (verse 6).

Christ was highly gifted in handling the super-religious. He said, "He that is without sin among you, let him first cast a stone at her" (verse 7). "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last" (verse 9).

Two Methods

In this incident we have a demonstration of the two methods of cleansing our society of its sin: love by Jesus, and stones by the Pharisees.

Love always gets better results than stones. It even works better with dumb animals than does abuse. There should be no question that it will work better with intelligent, free moral beings who can and must make their own choices in life.

As human beings, we cannot be forced to do the right. Even if we should do what we are told or ordered to do, we would not be doing it from right motives or attitudes. The story is told of a mother who was having trouble with her small son while waiting for a streetcar. She finally told him to sit down on the curb and stay there until she told him he could get up. After a few moments, the mother glanced down to see if he was still there and asked, "Are you still sitting down?" The lad answered, "My body is, but my mind is standing straight up."

Both beast and man either run in fear or fight back when stones are thrown at them.

How Love Works

In the account of Jesus' meeting with the woman at Jacob's well we find a Bible example of how love works. This woman had strayed from the path of virtue. Jesus was able to read her as a scholar reads a book. He kindly told her the truth about her life and offered her something better.

She later went into the city and told the people, "I met a man who told me all that I ever did" (see John 4:29). Jesus didn't withhold the truth from this woman, but He was so kind and loving that she was made thirsty for the living water He spoke about.

We couldn't find a better illustration of the contrast between love and harshness than in the account of Jesus' meeting with the demon-possessed man who lived in limestone caves. People had tried binding this man with chains, but they couldn't keep him bound.

When this terribly disturbed man saw Jesus approaching, he expected to receive the same harsh, cruel treatment from Him that other people had meted out to him. He cried out to Christ, "Why torment me before my time?" (see Mark 5:7).

The man knew the day would come when he would have to suffer for permitting the evil spirits to control him, but he could see no good sense in people's trying to make his present life on earth a hell.

Jesus, the lover of men, gave this man the surprise of his life, for He came to him with no chains, no stones, not even harsh and condemning words. He loved the man and commanded the evil spirits to come out of him, and they had to obey His voice.

When other people gathered about, they found the previously uncontrollable wild man sitting clothed, in his right mind, talking to the One who had loved him so and had delivered him.

The Motive Is Different

In the case of the woman brought to Jesus by the Pharisees, we find that the motive of the Pharisees was far different from that of Jesus. They were trying to find an excuse for getting rid of the woman bodily because she was a disgrace to the Pharisaical community. Christ's motive was to save and redeem the woman and not to destroy.

Jesus saw much to be salvaged in this woman. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). The love method attempts to save a person all the heartache possible. Love tries to save the influence of another. Love attempts to protect the church instead of exaggerating her weakness.

What is wrong with the person who becomes harsh and critical? Such a person is lean in his soul.

People never get harsh and critical because of following closely after the life and teachings of Jesus. The harsh, critical person is not applying the Golden Rule: "Do unto others as you would have them do unto you." He is not obeying the Scripture verse, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15).

The critical, harsh person would have you believe that he is deeply spiritual and stands for the full Gospel. But the thing which makes a person critical is usually personality conflict and not what one would think—theology.

In the church at Corinth, there was a sharp difference between members of the congregation. Some were strong for Paul while others were just as strong for Apollos. Paul wrote to them, "Ye are carnal and walk as men" (see I Cor. 3:3). They were acting just like the unregenerated. It is natural for the carnal man to have a high estimation of himself and of his own judgment. John wrote to one of the lukewarm churches of Asia, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:16, 17).

This church was so ingrown that its members could not see their own faults at all, and they were in a deplorable spiritual condition.

The harsh, critical person is usually full of faults, if not actual sins. Jesus called the self-righteous Pharisees who brought the adulterous woman to Christ hypocrites. The person who has time to criticize others and the church ought to be using that time to deepen and beautify his own spiritual life.

Christ asked this type of person a very thought-provoking and heart-searching question: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3)?
Jesus' Suggestion

Christ suggested that if such a person gets the beam out of his eye, he can see much more clearly how to deal with the mote in his brother's eye. It is easy to magnify the faults of others and to minimize our own. It is said, "The person who sings his own praises invariably gets the pitch too high." The critical person does not stop with showing up the sinfulness of the extremely wicked, but he also tends to jab at the most devout and saintly. The Pharisees were not as much concerned about the adulterous woman as they were in finding something to accuse Jesus of. The person who is low in spiritual life exaggerates. He magnifies the bad and minimizes the good.

When discouraged Elijah was fleeing from the furious Jezebel, he told God that he was the only righteous person left. Elijah was greatly off in his religious statistics. God said to him, "I have seven thousand who have not bowed their knees to Baal."

A few years ago I was making a pastoral call on one of our shut-ins, and he asked me if the church was making any progress. I told him that it was. He had recently asked this question of someone else who was not very happy with things, and this person had replied pessimistically, "Oh, a little progress, I guess."

Physically, when our eyes grow dim, everything looks dim. And when our spiritual vitality is low, the outlook is dim and discouraging too.

Criticism a Cover-up

Criticism is usually a cover-up for our own lacks. If we can play up the mistakes and sins of others, our own mistakes and failings do not look so bad. The self-righteous Pharisees tried to give Jesus the impression that they couldn't endure having such wickedness going on in their society. Christ knew the hearts of both the Pharisees and the sinful woman, and He knew that, spiritually speaking, the Pharisees were rotten at the very core.

Paul once wrote, "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21) Before we cast a stone at another, we had better be sure we are not living in a glass house.

Before we try to straighten out the church, we had better be sure that we are living right. When we condemn the church for doing nothing, we had better be sure we are doing something for the cause of Christ. When we condemn others for not loving the church, we should make sure that we truly love it. Before we criticize the church for her lack of miracles, we should find out what has happened to our own faith.

A most interesting fact about the inci-

dent of the Pharisees bringing the adulterous woman to Christ is the fact that the one being criticized was still with Christ after all the rest had gone. "And Jesus was left alone, and the woman standing in the midst" (John 8:9).

When Christ looked up from writing on the ground, He asked the woman, "Where are those thine accusers? hath no man condemned thee?" She replied, "No man, Lord." Christ then spoke those most comforting words: "Neither do I condemn thee: go, and sin no more" (verse 11). People who permit themselves to develop critical and cynical attitudes are on their way out spiritually. Why did the Pharisees leave the presence of Jesus on this occasion? Because of an accusing conscience. They went out from the eldest to the youngest, the Bible account says. The older knew better, and the younger were victims of circumstances.

Some people have such a high standard that neither they nor anyone else can live it. Such people are usually in and out and up and down in their Christian experience. Let's have a standard of living which is Biblical and possible to live, and then live it individually and have a great deal of patience with our weak brother!

—Vital Christianity.

Radiance

By Philip Smock

There's a radiance and beauty In the sunshine of your smile Which can fill the heart with laughter And make life seem more worth while. It's like sunbeams midst earth's shadows— Bringing out rich colors rare— Reaching into darkened corners: Driving out all thought of care.

But the thing that truly thrills me Is that, though the smile's not there, Radiance is still reflected In expressions which you wear. They're not bound by circumstances, But reveal strength from above, Welling up within your spirit From the fountain of God's love.

Meadville, Pa.

Redeeming the Time

By Nelson E. Kauffman

Time is the very essence of life! It is measured by breaths, and heartbeats, as well as by seconds, minutes, and years.

One of our greatest temptations regarding time is to waste it, by making unwise use of it. We must occupy it while we have it, for it moves on and is irretrievable. Since it is limited for each of us, can be used only once, can never be recalled, time is a most sacred trust.

We need each other's help to make the best use of time. To rest, to meditate, to study, to think, to be quiet is not a waste of time. Multiplied hundreds and thousands spend a period of time in the South during winter. For those who go to Sarasota, Fla., the local churches endeavor to provide activities to enrich life and to redeem time. Among these is the "Shekinah

Our Mennonite Churches: South Union

South Union, one mile north of West Liberty, Ohio, was organized in 1845. The first building was built on the present site in 1876. It was remodeled in 1910. The present building was completed in 1953. The present membership is 297. Roy S. Koch is pastor; Herbert L. King and Floyd Headings are the elders.

Gospel Herald, January 1, 1963
Bible School" at the Tuttle Avenue Church, Jan. 7-25, 1963.

The Bible School fellowship will be involved in studies in Romans, the Church at Work, Missions, and the devotional study of the Bible. The instructors will be, D.V., A. J. Metzler and Nelson E. Kauffman. Every effort will be made during these three weeks to make these sessions meaningful, instructive, and devotional.

In addition to this Bible School the Mennonite Board of Missions has established a Mennonite Centre at 1414 Tamiami Trail, to register all Mennonite visitors, to ascertain their skills, interests, and availability, to engage in activities of Christian service and witness values, to relate effectively to the congregations, to assist the congregations in serving the larger community in forms of Christian witness and voluntary service.

It is our hope that all persons in our Mennonite brotherhood and conferences who plan to spend a shorter or longer period of time in the Sarasota area will stop at the Centre and learn of its services, the opportunities for witness and activity. It will be the purpose of the Centre to help every visitor to Sarasota to make the best use of his time, to balance recreational activities with service and witness activities. The reputation of Jesus and of the whole Mennonite Church is at stake in what Mennonites do in Sarasota. It is our aim to help every visitor to redeem the time of his stay and use it to God's glory.

For more information please write to: Mennonite Service Centre 1414 Tamiami Trail Sarasota, Fla. Menno Plank, Director.

The Centre will need the voluntary services of many people to accomplish its purposes in this first year of its existence. The prayers and support of the brotherhood are solicited.

Elkhart, Ind.

Your Help Is Needed at Johannesstift

BY RAYMOND SMOKER

(Raymond Smoker of Drumore, Pa., a member of the Weavertown Amish Mennonite Church, is serving in the Amish Mennonite Aid (AMA) unit in Berlin. AMA is the service agency of the Beachy Amish Mennonite Church. Raymond sent this article to the MCC for release to its news service mailing list, hoping thus to stimulate more young people to consider service in Berlin. Some editing was done on the article, but we attempted to keep it as close to the original as possible.)

I have been asked to write an article asking for help in Johannesstift, Berlin. The officials did not ask me to write, but an invalid in his bed did. "We need good help to take care of us," he said.

Heinz Hummel was born an invalid and lived with his parents in the Russian Zone. Soon after the war they fled to West Berlin. Heinz's parents died, and now Heinz is in Johannesstift.

Johannesstift is operated by the Lutheran Church. It is supported by both the church and the government. Old people and children who are sick or crippled receive care here. Attendants are needed to care for these people. Caring for them is more than giving them their meals and baths. It calls also for words of wisdom to the sick, words fitting spoken.

Your question is: How will all this come about? The answer: Get in touch with Mennonite Voluntary Service in Kaiserslautern, Germany. MVS has a long-term setup at Johannesstift.

The salary is high. You work for your board and get some spending money besides. Of course, you have to furnish your own clothes. If you serve one year "in the name of Christ," you will receive more blessings than your pocketbook will ever hold. You will leave Berlin richer than when you came.

In case you think you can serve an MVS term without inner conviction, you had better stay at home. You will be sure to lose lots of blessings and you will return home poor.

Ask God for guidance and then follow His command. If you live in the United States, Canada, Germany, Holland, or wherever it may be, you can serve a term at Johannesstift and receive blessings and be a blessing.

* * *

Casting stones is no business for a Christian. Let us cast nets instead—nets of concern, nets of involvement, nets of caring, to draw our fellow sinners into the orbit of the great love and forgiveness of God through Christ.—Samuel E. Shoemaker, in a radio sermon.

Pioneering on the New Frontier
of the Mennonite Church in the Homeland
BY CLAYTON F. YAKE

"Have you any rivers you say are uncrossable? Have you any mountains you can't tunnel through? We specialize in the wholly impossible, Doing what nobody ever could do."

That is the challenge of the engineer! He is not boasting! He has been doing the impossible, constantly, and on that premise he declares his claim without hesitancy. Similarly today the church says, Are there any frontiers you say are unenconquerable? Do you know of regions the Gospel can't be brought to? We shirk not from doing the impossible; The Spirit fires Christians to carry it through!

That is the challenge of the church today! She is not boasting! She has been doing it down through the centuries; and she is doing it today, the world over, notwithstanding the apparent insignificant results. We have observed it personally on the new frontier of the Mennonite Church in the homeland.

During eight and one-half months we traveled by auto west across the states from Scottsdale, Pa., to St. Louis, Mo., into Arkansas and through Oklahoma; then south through Texas as far as Port Isabel; then along the southern border of Texas across New Mexico into Arizona; from San Diego north through California and Oregon; then across Montana and north through Alberta, as far as Calling Lake (farthest northern driving point); across Saskatchewan and south to Montana again, and east across northern U.S.A. to Kitchener, Ont., and Mennonite World Conference; then south to Scottsdale again—a distance of 12,317 miles.

We visited not less than sixty-five churches and mission outposts, attended three conferences, had some eighty engagements, which provided opportunity to bring inspiration and encouragement, and counseled with many on the frontier battle line. What we discovered was thrillingly amazing, deeply gratifying, and far beyond our imagination.

1. The Mennonite Church is on the battle front everywhere along the home frontier. She is on the firing line, making visible and sometimes very unusual advances into the enemy's territory. And the enemy is everywhere! Enslavement of persons is accomplished through all kinds of mediums appealing to the senses of man; and the need is appalling. So the challenge to the
Christian worker is great. But the greater the challenge, the greater the zeal of the dedicated Christian worker.

In the Negro section of a great Midwestern city, a trained couple has been (is) preaching the Gospel by putting on a complete congregational program. Hard work it is, and the problems are legion; but the Gospel light is bringing sunshine to many benighted. The latest mission philosophy here is: Win the parents—home by home—and you will have a church that will weather the onslaughts of the enemy.

In a large south Texas city, a trained schoolteacher and her sister are conducting a kindergarten among the Latin families that otherwise could not be reached. Christmastmas, 1961, brought out 150 to see sixty little ones give an entrancing program emphasizing vividly the fall of man, the provision for his salvation through the coming of the Christ, His crucifixion, and resurrection.

In a southwest desert region the Gospel is being lived and taught slowly to the Indians who have never before heard the story of salvation. Young people who have invested years of time and money for advanced training are spending their lives in this slowly, but greatly rewarding Christian work.

In other sections of the southwest, trained workers, self-supported largely, are building new congregations—some entirely Negro—in areas where the Light had not shone before. In one of the largest cities on the south Pacific coast, self-employed workers are carrying the Gospel to the down-and-out, with little evidence of desired results—yet compensating rewards nevertheless. And needy calls come constantly!

Everywhere along the frontier the good work is going on and growing. Conferences and larger established churches lend their encouragement and needed material support, where circumstances warrant. In cities, rural sections, in mountain fastnesses, in barren desert regions, in brambled wildernesses where lakes and forests must be conquered to reach the unreached, dedicated Christian workers are beating down the frontier and taking the Word of God where it has never before been heard.

Our VS-ers are doing a magnificent piece of work! They have the physical stamina; they have the intellectual capacity whether highly trained academically or not, and they have the spiritual capacity to witness with life and word for the Christ whom they serve. In the far north region of Alberta the Word is being taken to the needy Indians in the wilderness region. Rain and mud, storms and floods, cold and snow are no deterrents. They hinder the work, but they do not stop the workers.

A Christian schoolteacher, whom I had earlier visited when she was a beginning teacher in an eastern Christian day school, I discovered teaching in this far north Alberta region—some 3,000 miles away from her home.

The husband of a married couple in this far north region was a native of Mrs. Yake's home community, Brunnerville, Pa. He

(Continued on page 18)

A Prayer

FOR THIS WEEK

Our Father:

At the threshold of this new year we humbly thank Thee—for the daily joys of Thy redeeming love, for Thy providence, unfailing and abundant, for the happy privilege of service in Thy name, for the inspiration of Christian brotherhood, for the purging of pain and sorrow, for the vision of hope which faith affords, for the deep satisfaction of Thy constant, living presence.

Grant to us, O Father, in Thy bounteous love, gratitude to rejoice every day in Thy mercies, courage commensurate with the tasks and dangers ahead, wisdom to face the uncertainties of change, love, Thy love in us, which radiates even into the darkness of mankind's hatred, humility—that in our brokenness Thy power may shine forth, dedication to serve our fellows in Thy name, faith which sustains us in Christ alone along life's pilgrimage, through Jesus Christ our Lord. Amen.

—John Driver.

Prayer Requests

(Requests for this column must be signed)

Pray for two men in France, Catholic background, attending church with their Christian wives quite regularly for approximately two years, that they may come to a full understanding and acceptance of Jesus Christ.

Pray for projects among mentally retarded French children and youth. The mission group feels the urgency of the call to move forward. This involves purchase of property and building. We seek earnestly to know and to do our Father's will.

Pray for Mrs. Devic, a widow and mother of a 25-year-old retarded boy. She is at present in the hospital suffering from cancer. Of Catholic background, she has recently accepted Christ as Saviour, and has a ringing testimony in face of death.

Pray for the Life Team at Eastern Mennonite College, Jan. 4-6. Pray that, as they share in chapel and in much informal sharing, a new vision of Christ and His burden for the church and the world will be received by all.

Gospel Herald, January 1, 1963
Eastern Mennonite College

The Vesper Chorus of Eastern Mennonite High School and the College Chorale of E.M.C. presented a program of Christmas music, Friday evening, Dec. 14. In a 25-year tradition the school presented Dickens' A Christmas Carol the following evening. Usually given by the late M. T. Brackbill as a monologue, the story of Scrooge was given this year by a group of students. The combined college and high school ladies' choruses opened the program with the traditional candlelight procession.

This year the annual faculty and employee singing of Frederic E. Weatherly and George F. Root's cantata, Bethlehem, was directed by Earl M. Maust. The group that participated in this on Dec. 18 at 11:00 a.m. was slightly larger than in previous years.

Ground-breaking ceremonies for the high school building were held on Monday, Dec. 17. This building will be erected on the tract of land east of the main campus along Parkwood Drive. This is the second phase of the current building program. The two men's dormitories are now under roof. Windows have been installed and plastering has been completed in the one building. Both buildings will be ready for occupancy with the opening of the 1963-64 school year.

This year a Gospel team representing E.M.C.'s YPCA traveled to New York City, Pennsylvania, New Jersey, and Vermont during Christmas vacation, Dec. 20 to Jan. 1.

Central Christian High School

With the completion of the auditorium-gymnasium, the students look forward to a full program of physical activities. This building, on which construction began about one year ago, is now receiving finishing touches, such as the completion of the electrical work and the finishing of the maple hardwood floor.

This building will serve as the center of physical activities, including basketball, volleyball, badminton, tumbling, weight training, shuffleboard, as well as table games, such as ping-pong. Along with this facility the school has the following outdoor facilities: a football-soccer field with a 440-yard cinder track surrounding it; two sawdust pits for pole vault, high jump, and broad jump; a softball field, plus two backstop tennis courts, with two outdoor basketball boards. There is also an archery range which is maintained during the fall and spring months.

Work is being done on the new baseball diamond, with the finishing touches to be put on next spring in time for the baseball season.

The physical education program at Central consists of three main parts. The core or required program is made up of classes in which all freshmen and sophomores are taught basic skills in about ten different sports, ranging from basketball and softball to tennis and archery.

The second part is the intramural program in which all students have an opportunity to participate. The third part of the program is the varsity or extramural program.

The gymnasium will be made available to church groups of the community so that many people will be able to benefit from this new gymnasium. It is the hope of Central that, as the students and community participate in this new gymnasium, it will be to the honor and glory of God.--Ed Herr, Director of Physical Education.

Hesston College

John Driver, missionary from San Juan, Puerto Rico, who is at present attending the Perkins School of Theology in Dallas, Texas, was the chapel speaker on Monday morning, Dec. 10. Mrs. Driver and three children live in Hesston, and Mrs. Driver is enrolled as a part-time student at the college. Mr. Driver spends at least one weekend each month with his family in Hesston.

The annual Christmas dinner for the Hesston College family, students, faculty, and staff, was held in the college dining hall on Dec. 13. Following the turkey dinner, the YPCA presented a Christmas pageant in story, scene, and song. The committee members in charge of the program were Jeanne Berkey (chairman), Rachel Osborne, Dwight Grieser, and Norris Glick.

The Hesston College art department sponsored an arts festival on Sunday, Dec. 16, from 2:00 to 5:00 p.m., in Charles Hall. The art classes, under the direction of Professor Paul Friesen, exhibited ceramics, painting, drawing, and design. Professor Freedley Schrock's woodworking, crafts, and shop classes featured plastics, turn projects, leather and art metal work. Miss Doris Jansen, teacher of home economics, displayed student work in clothing construction and tailoring. Tea was served from 2:00 to 4:00 p.m. under the auspices of the College Ladies' Fellowship.

A program of Christmas music was given by the choruses in Hess Hall at 7:30 on the evening of Dec. 16. The school choirs and the Choral Society participated in the program. Professors Sara Ann Claassen and Professor Robert Good directed the choruses.

The YPCA Gospel team will leave the campus, heading south, on Dec. 21, for the annual Christmas tour. Members of the team are: Kenneth Steider, faculty sponsor, a quartet composed of Linda Noziger, Sarasota, Fla.; Sara Jane Snyder, Galen Yoder, and Farrel Zehr, Hesston; speakers will be Tony Ramirez, La Junta, Colo., and Janice Hershey, Aibonito, Puerto Rico.

This is the first time that a bilingual program has been planned by a Hesston College Gospel team. Their messages and hymns, centered around the theme, "The Gift of God," have been prepared in both English and Spanish. Their first program will be given at Oak Grove, Adair, Okla., on Dec. 21. Meetings in southern Texas were arranged by Pastor Paul Conrad, Mathis, Texas. On Dec. 23-24 the group will present their testimony at Corpus Christi; on Dec. 25-26 they will be at Premont, Texas, and on Dec. 27 they will go to Reynosa in Old Mexico. They will return to Texas and present their program at Alice on Dec. 28, 29, and their last stop will be Mathis on Dec. 30, 31, where they will give their final program and participate in an MYF Youth Rally.

Vision

By I. Merle Good

I saw the starving mothers die
In underprivileged lands;
I heard their children's hungry cry
And saw their outstretched hands.

I saw the rich exploit the poor
To satisfy their greed;
I saw them crave for more and more,
Ignoring desperate need.

I saw the drunkard in the street;
The bandit's mask and gun;
I saw a teen-age widow beat
And kill her only son.

I saw a billion pagans' plight
Whose lives had been mislaid;
I saw the nations war and fight
And leave ten million dead.

And then I heard a still small voice:
"Who'll go to set them free?"
I shouted my triumphant choice,
"O Lord, I'll go. Send me!"

Lititz, Pa.

* * *

Nonprofit organizations will face an increase in the charge for their annual permits to use third-class mail, effective Jan. 1. The increase from $20 a year to $30 a year for the permits which are used by thousands of churches and charitable organizations will take effect then in the general revision of postal rates which President Kennedy has signed over his pen. Except for this increase in the cost of obtaining bulk mailing permits, nonprofit groups actually will find their rates reduced in this classification of mail.
Conscientious Objectors in Western Germany

By Wilfred von Rekowski, Executive Secretary of EIRENE

According to Article 4 of the Constitution of the Federal Republic of Germany, an alternative service law became effective for the first time in German history on Jan. 13, 1960, after long and difficult preparation. In December of the same year regulations for the employment of those who refuse military service were issued by the Ministry of Labor in Bonn. The Ministry of Labor is responsible for the alternative service program.

In the spring of 1961 the first conscientious objectors were called up for service. Before being called up, the CO's get a list of the addresses of possible organizations where they might serve. They have the right to choose the place of service themselves. The law gives preference to service in hospitals or nursing homes as long as these institutions can employ them. Only if these places are occupied can CO's be assigned to other public welfare projects.

After some hesitation from the side of the hospitals to employ CO's, they realized that these boys could help fill up the lack of staff. The hospitals are only supposed to pay to the government DM 7.80 (less than $2.00) per day for each CO. This sum represents no more than the costs for lodging, clothing, and pocket money. Until now about 400 hospitals have been accepted by the government to employ CO's.

Whenever we ask to employ CO's in projects other than hospitals, the Ministry of Labor refers to the law, arguing that first the demand of the hospitals has to be met.

Originally it was hoped that only some experienced organizations interested in conscientious objection, like EIRENE or similar organizations, would be asked either to employ CO's in their own projects or to find for them other adequate projects under their supervision. Unfortunately the law extends the expression "organization" to all institutions with service possibilities. The EIRENE constitution states: EIRENE offers to young men in military draft age, who believe on the basis of religious grounds that they must refuse military service, the opportunity for service of peace in accordance with the governmental regulations on civilian alternative service.

Therefore EIRENE, even though it does not have its own service projects in Western Germany, applied for recognition as an alternative service organization at the Ministry of Labor in Bonn. We were accepted with the privilege of placing CO's in hospitals and mental and educational institutions. In April, 1961, 12 drafted CO's (seven Mennonites and five members of the Evangelical [Lutheran] Church) started service under EIRENE. After a weekend of orientation, they were assigned to one nursing home, one home for mentally ill, one for epileptics, and one children's home.

The aim of EIRENE is to care for this group, to organize weekend conferences at the EIRENE headquarters, and to visit the CO's regularly. It is very important to give the CO's the feeling that they are not isolated, but that there is a group which cares for them, respects their convictions, and helps them to settle all problems rising with the Ministry of Labor or the employing institutions during the time of their service.

This seems to be especially necessary since most of the CO's are still very young (the draft age in Germany is 18 years) and often they are only on their way to become Christian pacifists.

In their desire to do a real peace service they also need to be shown the connection between their conviction and the service they are doing. Several of them feel that nursing service or doing odd jobs in the hospitals is not a meaningful Christian peace service. They would have liked to serve abroad, perhaps in a developing country like Morocco, but this is not yet permitted by the government. It must be explained to them that service to old and sick people in hospitals can also be a Christian peace service. If we remember the cynicism with which many mentally sick people have been killed in Nazi Germany, the CO's doubtless also have the task to help to restore in many people's minds the respect due to all human beings.

During the weekend conference we also arrange public evenings. The CO's can then make the public—which generally has little sympathy for the pacifist position—more familiar with conscientious objection by reporting about their experiences, thus giving a positive witness.

EIRENE's experience with the first group of CO's has been very positive. We heard that other organizations have difficult cases. For those "difficult cases" the Ministry of Labor has organized two groups of about 20 CO's each under its direct supervision and also working in hospitals.

For some of our boys the time of alternative service really has become a challenge in their lives. One of them, a businessman, decided to become a teacher; another one, a docker, was considering social work.

Recently EIRENE was asked by the regional Evangelical Church to take care of all CO's within the Pfalz (district of southwestern Germany). At present, during the second year of alternative service, we have again under EIRENE a group of a dozen CO's.

It is very difficult to get exact figures about recognized CO's and those who have done their alternative service. The Ministry of Labor refuses to give out detailed reports. We estimate that about 5,000 CO's have been recognized. During 1961 about 600 of them did their alternative service. The same number can be estimated for 1962.

To establish connection with our work in Morocco, we would like to form international groups, which means that young people from foreign countries should be welcomed and included in the alternative service groups. Last year we had a young

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Objectives of the Peace Page

For many years there has been a monthly Peace Page in the Gospel Herald, produced or edited by the Peace Problems Committee of the Mennonite Church. In recent years it has been entitled "Peace and War." Perhaps not all of its readers have understood the purposes of the page, which are at least fourfold. Among these objectives are the following:

1. To present doctrinal articles supporting our nonresistant faith.
2. To present and interpret the position taken by the Mennonite Church on issues related to war and peace.
3. To discuss problems and developments related to the witness and the application of our peace position.
4. To familiarize readers with the witness other groups are giving against war.

The last purpose may need clarification. In reporting the activities of peace organizations, an attempt is made to do objective reporting without passing judgment on the program of the organization. The reporter may or may not approve of the action; he merely reports activities designed to witness against war, violence, and injustice so that the reader may be informed on the work of these individuals and groups which in their way are attempting to be agents of reconciliation. Occasionally there will be evaluative and interpretative articles giving our position on these activities.—M. G.
Pilot Experiments in Christian Stewardship

During the four months of June through September five congregations (involving 1,184 people) in two conference districts participated in a very intensive and involved Christian stewardship emphasis. The purpose of these "pilot projects" was to gain practical experience in various methods and procedures of teaching Christian stewardship. We were primarily interested in learning more about the teaching of basic stewardship understanding, congregational program building, and the every member enlistment concept of personal confrontation. We have learned much. Some ideas we shall not repeat or promote; others we will refine with more experience. From these "guinea pig" experiments we will now write materials and manuals to guide other congregations which desire a stronger stewardship renewal.

These experiences have been so rewarding that we want to share with you some of the things we have learned. Five articles will follow in the next several months. Each will be written from the viewpoint of a different person: a pastor, a neighboring pastor observing from the outside, a bishop, and several laitymen. The first article in this series is from the viewpoint of a participating pastor.

Daniel Kauffman, Secretary of Stewardship.

Operation Stewardship

By Paul Brunner

The Wooster Mennonite Church was one of the five churches participating in the Stewardship Pilot Project. Actually, we became a part of "Operation Stewardship" almost by default, an eleventh-hour entry into the program. As it happened, Daniel Kauffman, Secretary of Stewardship of General Conference, had been contacted by the Men's Fellowship of the Wooster congregation to come and speak to them on some phase of stewardship. By return mail he accepted the Men's Fellowship assignment and further suggested a full three-day stewardship conference and workshop. The congregation accepted the suggestion.

A month later Bro. Kauffman invited Wooster to participate in an intensive four-month stewardship experiment. We were to take the place of another congregation which had turned down the invitation. I am sure that the congregation did not fully realize the extent of the program to which they voted "yes," but I continue to thank God that the decision the congregation made committed us to this experience.

Prior to this project, Wooster had been one of the many "satisfied" congregations in our denomination. For some seven years, the multiple offering system had been discarded for the more systematic budget arrangement whereby one gave to the Lord his tithes and offerings. These monies were then distributed according to predetermined budgeted amounts. Things were going well, and we were all quite satisfied, and far too comfortable. We had a $14,000 budget (about $90 to $95 per member per year).

In one year's study we discovered that an additional four or five thousand dollars were being given by various individuals to items not included in the budget. True, the educational institutions were getting little or nothing from us, and the mission board was receiving only a third of what they should have received, but after all they had gotten along in the past and probably would in the future.

Nor did the preacher say very much about it all, except on Fall Missionary Sunday in an effort to add a few more dollars to the mission offering. And, above all, very few of us ever thought of stewardship as involving anything more than finances, even though we spoke occasionally about time and talents. Then came this stewardship program, and with it a good deal of disturbing teaching and confrontation.

As a pastor looks at this experience, he needs to look first at how it affected him personally. The rudest awakening came not in personal giving habits, having been convinced for a long time that tithing is a joyful experience, but rather in the discovery of how little and narrow his teaching on stewardship had really been. There had been little taught, and most of it had been said in a very guarded and careful way. It was no wonder that the congregation was satisfied, for they had not been adequately disturbed by proper teaching.

Nor can the unfolding concept of the stewardship of all of life be fully comprehended in a month concentrated teaching program. There are simply too many misconceptions about stewardship. It takes time to realize that stewardship is not only to be understood in terms of dollars and cents, although this is one of the more significant manifestations of the quality of one's commitment to Jesus Christ.

I think now of an illustration of how the word "stewardship" induces thoughts of money. In one of the first sermons during this stewardship program, the writer said that the giving of money was to be only a small part of the teaching and preaching emphasis. This proved to be the case, as it was not until the sixth message that the subject of stewardship as it relates to family income came into the picture. Yet one brother related to me how another brother had felt the only thing being preached about was money. However, it had actually been the subject of only one sermon in seven. It takes time to free stewardship from the bondage of dollars and cents. But when it is properly understood, in total life commitment, the financial giving is, without exception, adjusted upward.

One of the most significant factors of the entire experience was the personal confrontation of each member for his or her own commitment. Everyone was faced with this responsibility of looking at his own life and his commitment to Christ. Certainly, no one was forced to change a thing, unless it was an inner personal coercion, but on the other hand, now we are all "without excuse" if there are not some changes made in our response to the claims of the Gospel. The personal inventory instrument used by each member to examine what had been his past attitude toward the use of his time, talent, and treasure, and

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Obedience Is Adventure

By Linford Hackman

(Linford Hackman is field secretary for the Alberta-Saskatchewan district mission board. His home is in Carstairs, Alta.)

There was a need. Our Lord commands us to respond to need. All we needed to do was to go. As happens so often, obedience turned into adventure—an adventure in sharing.

A propane furnace was needed at the mission home-chapel at Eaglesham. The sale at Marlboro needed extra clothing. Calling Lake needed potatoes, carrots, beets, etc. We made this need known. Money came from the mission board for the furnace. A dealer in Didsbury offered it at wholesale price, and it could be picked up in Edson. A neighbor offered to go along to help install it without wages. The WMSA here prepared clothing for Marlboro. Families provided vegetables for Calling Lake. So we only needed to take the car and trailer and go.

Nov. 6. Mel, the neighbor, and I started north on our 2,430-mile trek of sharing in obedience. We left the trailer in Edmonton at Stanley Shantz's and continued to Calling Lake with the vegetables. While eating supper in Athabasca, "Slim" Ellefson from Calling Lake met us. He informed us that the road was practically impassable for cars. He offered to take the vegetables and fruit on his pickup truck. This was of the Lord. He prevented us from going and getting stuck in the mud in the dark.

Mel and I went on to Willis Yoder's at Smith for the night. Willis had a bad fall from the combine. His son Edward was driving and stopped suddenly to avoid hitting a tree. Willis was thrown forward. He bounced off the reel, falling clear of the sickle bar, and landing on his head, nearby. Praise the Lord for saving his life. He has difficulty with his neck now.

Nov. 7. We returned to Edmonton, got the trailer and the furnace, and went on to Edson and Marlboro, where we left the clothing for the sale at the metis school.

Nov. 8. Today it's on to Eaglesham with the furnace. Three days of hard work installs it with the help of Leon Lefever, formerly from Lancaster, Pa. He is a very busy farmer, but he too gives a lot of time to the church there. Friday evening we went to Watino and baptized a 63-year-old cripple. Sunday afternoon we went to Bluesky for a visit and evening service. Back to Eaglesham and installing the furnace.

Nov. 13. Returned to Bluesky and picked up things for Samuel Nafiger at La Crete, taking Warner Borg (who with his family moved from Duchess to Bluesky) along. We had prayer meeting with the Nafigers and other Mennonite schoolteachers and a nurse in the evening.

Nov. 14. Visited Mrs. Chomiak, Greek Orthodox Ukrainian widow and a real Christian witness at Rocky Lane. We returned to Bluesky in time for prayer meeting. After prayer meeting, Mel repaired the propane furnace for Warner Borg. We went back to Eaglesham for the night.

Nov. 15. Finished furnace at Eaglesham and started home. We stopped at Stanley Shantz's in Edmonton for supper and continued home.

This was a rich experience in obedience. It was a sharing in obedience all along the way. How good God was! How kind His people! Meals, lodging, gasoline, encouragement—all freely given wherever we stopped. Divine leading, health, supplies, necessities, miles of icy roads traversed without mishap, the warmest of Christian fellowship—all supplied in grace from a storehouse which knows no limits.

Obedience is an adventure.

Committed in Crisis

By Carl Beck

(From a talk given at the General Mission Board meeting at Harrisonburg, Va.)

In preparing for this study I almost wrote at the top of my paper "committed to crisis." Crisis used to be that decisive and mortal combat in pneumonia patients when life and death hung in the balance. Now we have been talking about crisis for a long time. Sometimes we almost come to the place where we are committed to crisis. Maybe we are a little like that somewhat inebriated gentleman who was being carried from a hotel room in which a fire had started. The fire chief was, of course, thor-
oughly infuriated with the fellow and thun-
dered, "Man, haven’t you got enough sense
not to smoke in bed in your condition?"
The fellow in his sluggish thinking some-
how sensed that his mental integrity was
being questioned. He thought as quickly
as he could and then protested solemnly,
"Honest, chief, that bed was burning when
I crawled into it."

I suppose in our bewilderment in the
face of crises all around us we need to be-
ware lest we too do nothing about the fires
and merely crawl back into bed.

There is much in the eschatological Word
that would indicate that our ever-recurring
cri ses are but the harbinger of a great and
final crisis. This is the sense of the origi-
nal from which our word "crisis" comes.
The Greek word *krisis* means decision and
judgment. Even our secular prophets see
today a world hung in uncertain balances.
A time of decision, a time of judgment
may well be near.

The verb "to commit" is used in at least
four ways in the Bible: (1) to do or to
commit sin; (2) to pledge, or to give, one-
self in promise; (3) to consign or to send
to; (4) to give trustingly. It is evident that
this assignment has only to do with the
latter three uses: to pledge or to promise;
consign or to send; to give trustingly.

The Commitment of Pledge and Promise

Here Rom. 12:1 comes to mind immedi-
ately. Paul has outlined the blessings that
come to us through the Gospel of Jesus
Christ, through a righteousness that is by
faith. Now in 12:1 he says, "I beseech you
... brethren, by ... [these] mercies of
God, that ye present your bodies a living
sacrifice." That is what commitment to
the Lord Jesus Christ is—to present the whole
person to Him in pledge, in promise.

In both Testaments the church is often
symbolized by the picture of the bride: the
bride of Christ in the New Testament; the
betrothed in the Old. In all human rela-
tionships, there is no situation in which
two people give themselves in the same
pledge and promise to each other. In this
symbol God is saying to us, "When you
give yourself to me, when you enter the
church of Jesus Christ, you give yourself
precisely in this same eternal pledge and
promise to Christ."

We did give ourselves in pledge at the
moment of our baptism. We are right in
insisting that baptism is a symbol of some
very important things. But it is more.
Recent Biblical theology is rediscovering
that, in the New Testament, baptism is an
actual transaction between an individual,
his God, and the Christian community. On
bended knee before God and brother we
pledge ourselves to Jesus Christ.

This is commitment to the person of
Jesus Christ. Theologians Barth and Brunn-
er have done much to turn the ecumeni-
cal church back again to the centrality of
this commitment. Our allegiance is first
of all to Jesus Christ, through whom God
performed His great redemptive act.

Brunner better than Barth, and Bon-
hoeffer still better than Brunner, have
shown that commitment to Christ is also
commitment to community. This we need
to know again. But what all three of these
men have not seen sufficiently is that Jesus
Christ as the Word is present in every
word of Holy Scripture. Jesus is the Lord of his-
tory. Conversely we know Jesus only in the
historical Word. Either Jesus is Lord of the
entire New Testament Word, or He is
Lord of nothing. To this Lord we stand
committed.

*This pledge commitment is a pledge to
following, to obedience*. If we are commit-
ted to Christ, we are committed to obey
Him. His word becomes a command to
our hearts.

In His final pre-Calvary discourse to the
Twelve, Jesus was most precise. "Ye are
my friends, if ye do whatsoever I command
you" (John 15:14), "If a man love me, he
will keep my words" (John 14:23), "If ye
love me, keep my commandments" (John
14:15).

It is significant that all the eight refer-
ences like the above are given precisely in the
context of the discourse on the Holy
Spirit, the One who would yet disclose to
the apostles the many things which they
were not then able to receive. It's not sur-
prising that the church from the time of
the fathers to the devastatingly hot and
dry blasts of nineteenth-century humanis-
tic theology has taken the Spirit-guided
writings of the apostles as the very words
of Jesus. It is indeed a happy thing to see
that present-day theology is again coming
back to this.¹ May it not yet be the happy
privilege of the world-wide fellowship of
the churches represented here to help, un-
der the benediction of the Holy Spirit, to
return this truth to its rightful place in
historic Christianity?

Whenever the church of Jesus Christ has
begun to put human considerations above
the Word of God, she has sickened and
weakened. Genuine revival in evangelical
mission has always taken seriously the Bib-
lical word—both principle and application.
This we must learn from the history of the
Christian Church.

Finally this commitment of pledge or
promise is commitment to the cross of
Christ, to sacrifice, to service. That's what
Rom. 12 told us. As we look at the words
and works of our Lord, we observe that for
Him this was certainly so.

On one occasion Christ had compassion
on one who-be follower. He would have
liked to have taken him into His church;
you and I would have liked to have him in
our church. Yet, before Jesus could take
him into His church, He must tell him:
To follow me will mean a cross. The man
gone away, sorrowing. To another He had
to say: The birds of the air have their nests
and the foxes have their holes, but if you
follow me you may need to be like me.
There may be times when there will be no
pillow under your head. There will be
times when the only food in your stomach
will be the saliva you swallow. To follow
me is not going to be as easy always as you
see it now with the masses coming after me.

To follow means a cross. Luke 9:23. For
Jesus it meant this. His eyes were turned
steadfastly toward that cross. He had to go
to that cross and there He had to suffer
the supreme punishment that you and I
might have redemption through Him.

The Commitment of Being Consigned to,
of Being Entered into Combat

In II Tim. 4 Paul is reviewing the com-
bat that has come to a close for him. In
the sixth verse he says, "For I am now
ready to be offered, and the time of my de-
parture is at hand. I have fought a good
fight, I have finished my course, I have kept
the faith." All through his ministry Paul
was conscious that he had been committed

Commitment means advance on many fronts. For "Slim" Ellenson (second from right, back row) it meant championing the right of the Indian to a decent job and standard of living. His church group, pictured here, encouraged him. Today some 50 men, mostly Indians, work in a lumber-manufacturing business he manages for them, and share in economic rights formerly
denied them.
to combat. There was no going back. He had to go forward because he was in the thick of the battle. He was committed: there was no leaving.

This is a sense that has again become general vocabulary in military parlance in our day. Soldiers are committed to battle. They're committed for weal or woe; their fate is the fate of the battle.

A postwar book entitled, *They Were Expendable*, was written by one of the men who had experienced the horrors of war. He became conscious of the fact that they were thrust in there, knowing that a high per cent of them would die. They were committed, and there was nothing they could do about it.

We who are followers of the Lord Jesus Christ are no less committed to the battle into which He has sent us. War was declared at the time of the fall and victory was promised. On the cross the decisive battle was fought. Victory was assured. But the battle still rages.

William Shirer's *The Rise and Fall of the Third Reich* is written on the thesis that the decisive battles were fought early in the war. In the skies over Britain, in the dust of the Sahara, in the mud of Stalingrad—in the early years of the war—the decisive battles were fought and won. Just as the war continued for a long time after Stalingrad, so today the war is on and the battle is still raging. We are in what the German theologians would call *zwischen den Zeiten*. We are between the times—between the time when the decisive battle was fought and won and the time when the victory will be finalized.

The gates of hell are yet to be taken. Gates are not for offense. It is not that the satanic forces are using the gates as weapons to beat down the church. As D. T. Niles in his recent lectures at Princeton reminded us so forcefully—gates are only for defense. Satan is the defender.

The "gates of hell" means that the church is on the offensive. We are on the move against hell, and Christ promises that even the very gates, the final fortification, the final citadel, will also be taken.

When Jesus says to us, "Go ye therefore," He is in reality sounding the bugle cry which commits His forces to the fray. "Go [ye] therefore and make disciples." How else can we explain the phrase "all authority" and the phrase, "Lo, I am with you always, even unto the end of the world"—literally, "all the days, even unto the consummation of the ages," until final victory is won?

We are committed to battle. We are in a bloody, hellish fight—hellish in the sense that it is a storming of the very citadel of hell. We are advancing. We're on the offensive, and there are so many areas of economic, social, theological, ecclesiastical, and practical advance ahead of us that it demands the very best of all of us. There must be no retreat.

In John R. Mumaw's article, "A New Vitality," in the May 15, 1962, *Gospel Herald* he is saying to us that there are so many things we have yet to do, that we have absolutely no time to debate about which of the advance ground we must throw away. We have so far to go yet. A retreating church is no part of the church of Jesus Christ.

The beachheads upon which you and I stand today were bought with blood—literally with blood, sweat, and tears. In His providence God has used the Anabaptist movement to secure beachheads and now it is not the time to stand quaking at our posts. Nor the time to ask, "Shall we blow up the bridges we yet hold? Can we stand in the face of the enemy? Must we not accommodate ourselves to our culture?"

The church of Christ is called to make culture, not to be made by culture. When I see the problems with which a Doctor Crabtree and a whole host of dedicated pastor-students in an eastern Baptist seminary are wrestling, where they know that so much of the world is in the church and the church is so much in, and of, the world that it is difficult to know the difference, and they say, "How in the world can you advance with an army like this," I do not feel like blowing up the few bridges we yet hold. Rather, I feel like putting my arms around the beloved Doctor Crabtree and saying, "Come, brother, let us advance. Let us grasp firmly the weapons of the things that are, keep open our hearts to the many things that Jesus has yet to say to His church through His Holy Spirit." Advance is the mission of the church. Mission is a broad front. A church in mission keeps all sectors advancing or she soon discovers that she is not advancing at all. We have been committed to an advance. The drums of God beat no retreat.

The Commitment of Trustfulness

A verse that is helpful is II Tim. 1:12. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Job 5:8 says, "Unto God would I commit my cause." Job who felt himself misunderstood, out of step with the culture in which he was living, almost isolated, commits his cause to God. He says, "Though he slay me, yet will I trust in him" (Job 13:15). Psalm 31:5 says, "Into thine hand I commit my spirit;" and trusting life and all into the hands of a righteous God he says also, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5). Prov. 3:6 says, "In all thy ways acknowledge him."

(Continued on page 19)

**Missions Today**

**Principles in Genesis**

**By J. D. Graber**

"In the beginning God." These are the opening words of the Bible, and they represent also the beginning of so-called "mission work." No mission concept is more fundamental than to remember that unless the living God is the central motivating and directing person it is not really a Christian mission.

"All power is given unto me in heaven and in earth. Go ye therefore..." said Jesus in prefacing the Great Commission. The first-century Christians were not so much conscious of obeying a commandment as they were of acting in response to the divine power of the indwelling Spirit. God, in the person of the Holy Spirit, was the central motivating and directing agent.

Creation of man answers the race question. There is but one human family. We all have a common ancestor. This spells the end of segregation and meets racism head on.

"Am I my brother's keeper?" So asked Cain when he tried to shirk off responsibility for his brother. It would have been very convenient for him to conclude that what had happened to his brother was of no concern to him. But the answer to his question was "yes," and it is always "yes" when we ask it about our needy brothers in any part of the world.

"In thee shall all families of the earth be blessed." God chose a man and his family, but He made sure, at the very time of issuing the call, that this represented no favoritism or that this was no reward for meritorious conduct. God was at His eternal task of reaching out to save mankind. Choosing Abraham and the children of Israel was clearly that through them He might bless, i.e., save, all men. The church is now the spiritual Israel. We also have been chosen. For what purpose?

Joseph was married to the daughter of a priest in Egypt. She became the mother of Ephraim and Manasseh, progenitors of two of Israel's tribes. Why did Joseph not send back to his "kinsmen" for a wife? Was not God demonstrating here that He chooses and works through people of every nation? Preserving and multiplying Israel in Egypt by divine direction further demonstrates that all nations are in God's hand. Once Nebuchadnezzar serves Him and then Cyrus is His chosen instrument. God is still carrying out His eternal purposes among the nations.

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MISSION NEWS

Overseas Missions

Somanya, Ghana—Carson Moyer has pastoral oversight of fellowships in eight villages now. In each village untrained lay leaders conduct the various church services. They get a small allowance for their service in the church. This may not be the best arrangement, says Bro. Moyer. He requests prayer for their endeavors.

The clinic is busy, but less crowded than some months ago. Prospects of additional clinic personnel remain bright. Lydia Burkhart, R.N., should be getting her visa shortly. A laboratory assistant, who is now away in another hospital for training, is scheduled to return in February.

Heredia, Costa Rica—Myra Mora witnessed to her faith in Christ by baptism on Sunday, October 28. Elmer Lehman, missionary serving under the Conservative board, conducted the service in Spanish. She is the first person to be received into church fellowship in the work begun in this small Central American country. Later in the day all mission, VS, and special deputation personnel joined Sister Mora in a communion service. Recently the Lehman family had many opportunities for witnessing, especially among women. People are friendly and ready to talk.

Harcourt, Nigeria—Cecil and Judy Miller arrived here Dec. 17. The Millers are on a short-term VS assignment to help in the developing witness in this country.

America, Argentina—Bro. Lucio, assistant pastor here, rejoices in the salvation of a married brother in the recent evangelistic campaigns in Buenos Aires. This leaves only three children and the father in a family of 13, who have not decided for Christ. “Pray for Lucio and his wife that they may be used mightily of the Lord to the saving of these four and many more.” request Floyd and Alice Sieber.

Brussels, Belgium—An 18-year-old girl is living in the Charles Grikman home here. Her father is Chinese and her mother Russian. During the recent famine in China, when people were driven to eating leaves of trees, she escaped miraculously from a northern province into Hong Kong and from there found her way to Belgium. She soon accepted Christ and was baptized. Because of what she endured, her health is now so fragile that her doctor forbade regular employment. She is now being nurtured back to health in the Grikman home, where she studies French and typing in preparation for employment as soon as her physical strength permits.

Dhamtari, India—Elizabeth Erb found many improvements at the hospital here on her return from furlough some months ago. An increased staff of graduate nurses means better care for patients, especially during the hours when students are in class. More staff members who have done graduate work means better follow-up for students in their practical experience. A new tuberculosis ward in the building stage and an obstetrical building in planning will also facilitate patient service. Nursing school facilities are the great unmet need at the present time.

Chicahauxtla, Mexico—Lester and Mary Lou Blank are finally situated here in the Claude Good house while the Good’s are in Mexico City. They are eagerly learning the language of the Trique Indians who live in this mountainous area. Their new address is c/o Hotel Colon, Tlaxiaco, Oax., Mexico.

Buenos Aires, Argentina—Earl Schwartzentruber, Clyde Mosemann, Mario Snyder, and Ross Goldius serve on the new missionary fellowship committee.

J. D. Graber will visit all Argentine churches before the annual conference sessions, Jan. 11-13. Conference will be held in Bragado, where Earl Schwartzentrubers live. The theme is “The Nature and Function of the Church.”

Argentine pastors and interested laymen gathered for retreat at Treque Lauquen’s campground, Dec. 14, 15, discussed church expansion.

Agustin Darino continues as co-ordinator and helper in evangelistic campaigns. He works with younger pastors in local outreach. Recently he spent a week each in Tres Lomas, Carlos Casares, and Arrecifes.

Mrs. Ernesto Suarez underwent gall bladder surgery Dec. 6. Her condition is good and she plans to return home soon. Prayer is requested for the Suarez family, who have had much illness lately.

Several lay families consecrated time and talents to the welfare of the church recently. The executive committee requests prayer as they plan for the placing of these dedicated families.

If stewardship pertains to all of life, then it includes time and service opportunities too. These four from Yeotmal came to serve in the Dhamtari area during their vacation—one week at the Dhamtari hospital and one week at the Shantipur Leprosy Home. The fellows are from Assam, Nagaland, Darjeeling, and South India. Though two of them had been in trouble with the law formerly, one a smuggler in northern India, and one thrice imprisoned, they now give glowing witness to the transformed life which is only in Christ.

Clara Britt was a nun. She is now a member of the Mennonite Church, working in the Floresta and Villa Adelina congregations. She reached this decision largely through the counseling of Pedro Lanik of Pehuajo.

Lawrence Brunk and several brethren, who are holding weekly street meetings in a new area of Ramos Mejia, ask for prayer that this effort might result in a permanent work here.

The Tres Lomas congregation shared in the Lord’s table on Sunday evening, Oct. 14. In the same service a young man was baptized, and a young couple dedicated their small children to the Lord. Floyd Sieber served in these services.

Clay and Anna Mosemann work with the local church in beginning two new evangelistic endeavors. One is in a new section of Buenos Aires called Haedo, where the church witnesses in a small chapel, with about twenty people attending already in the suburb of Moron the church owns a lot on which they have now erected a tent for a series of special meetings. Fifteen members of the Ramos Mejia church are living in this area, about four miles from the church.

Communion service, a baptism (Mary Lou Elgersma), and a child dedication (son of the Ricardo Farias family) brought joy and inspiration to the church at America, Nov. 11.

Eight young people from the America congregation attended a special gathering in Trenque Lauquen. Others came from Tres Lomas, Pellegrini, and Villegas. Pastor Vicente Bustos of the Nazarene church was guest speaker.

Balodgahan, India—P. J. Malagar reports a time of unusual spiritual blessing with Milo Kauffman addressing the ministerial body, Dec. 11. The session called for a full week of prayer and study on the part of the entire church community, March 8.

The ministerial body also discussed the objectives of the newly formed Evangelistic and Church Extension Committee for

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1963. Five goals were established: (1) integrate small, new fellowship groups into the life of the church; (2) provide adequate pastoral care; (3) use talents of the entire church in evangelism; (4) encourage witnessing opportunities in every congregation; (5) help Mongaltarai, Kusum, and Balod fellowship groups to suitable worship facilities. The group requests prayer help of Christians everywhere in achieving these goals.

Landour, India—Ernest and Ruth Miller planned a short trip to visit family and friends during a vacation from Bro. Miller’s duties as principal of the Woodstock School here. Their itinerary takes them to Dhantari, Yeotmal, Hyderabad, Bangalore, and Trivandrum in South India, Kodai-kanal and Madras also in South India, Nagpur, New Delhi, and back to Woodstock by Jan. 28.

Bhatgaon, Nepal—Lena Graber worshiped Dec. 9 with a small group of believers formed in this smaller town. Six Christian couples, plus a few single ladies and widows and the missionary doctor and his wife make up this congregation. Eighteen persons participated in a communion service. Tir and Ratan are the pastor couple here now. During the service Sister Graber sat beside Mau Kumari, one of the Christians who had been imprisoned, and her baby, born in prison.

Sapporo, Japan—Students of Hokkaido International School performed Dickens’ “Christmas Carol” twice this year—once for parents and friends and once for a local high school who entertained them on a recent Saturday.

The correct address of teachers Grace Martin and Arletta Selzer is Nishi 2 jo, 8 chome, Tsukisamu, Sapporo, Japan.

Elkhart, Ind.—Paul and Esther Knis plan to leave Baltimore by air Jan. 3 to arrive in Calcutta Jan. 5 on their return from furlough. The Oley, Pa., congregation, Sister Knis’s home church, planned a farewell service for them for Dec. 30.

Elkhart, Ind.—Milka Rindzinski, a sister in the Montevideo, Uruguay, church, arrived in the United States on Dec. 20 from Mexico City where she attended an all-America youth conference through the sponsorship of Uruguayan youth groups. Her schedule calls for her to attend Mennonite Graduate Student Fellowship in Waterloo, Ont., MYF Cabinet and Council meetings in Chicago, Ill., both between Christmas and New Year’s, and to spend Christmas with the H. James Martins and their family near Dayton, Ohio. A limited schedule of visits to Spanish and English-speaking congregations has been planned in Elkhart County, Chicago, central Illinois, Cleveland, and New York. She will also spend a few days prior to her departure for Montevideo, Jan. 15, with the MYF Life EXPERIMENT team in Scottsdale, Pa.

Troy, Ohio—James and Anna Martin, missionaries to Uruguay, arrived in Miami, Fla., Dec. 7, on their way home for a short three-month furlough. Bro. Martin conducted chapel services at general board offices Dec. 19. Their furlough address beginning Jan. 7 will be c/o Omer Swartzendruber, Route 2, Troy, Ohio.

Home Missions

South Bend, Ind.—Hope Rescue Mission reports 2,856 meals given, 926 overnight guests, and a total of 1,775 in attendance at religious meetings during November. Ten persons made decisions for Christ. Sarasota, Fla.—The advisory committee of Mennonite Service Centre met here Dec. 8 to discuss goals and objectives. Sam Aschliman was introduced to the group as the VS co-ordinator for the Centre. Luman Yoder and Ward Shank were approved as assistants, each giving a day per week on a voluntary basis. Getting the Centre on a firm financial basis was an item discussed.

A Church Grows in Brooklyn

There are many thermometers to register the warmth of a Christian community. One may be the growth of a building fund. Treasurer Aurelio Rodriguez points to the $11,000 mark of the “fonds pro templo” where it stood on Nov. 1, 1962. They have definitely outgrown the present small, poorly heated room next to a noisy elevated train and above an equally noisy dancing club. Raised rental fee makes a move doubly desirable. So members sell chocolate powder, Christmas cards, bedroom slippers, hand-made aprons, etc., and the profits, along with tithes and offerings, slowly push up the mercury in the thermometer.

The Holy Spirit uses many fans to blow on the embers of a warm, growing community of Jesus Christ. One of these is Gladys Widmer of Wayland, Iowa, who made these pictures available and who has given much time and love to this church. Another one is the quiet breath of Samuel Miller, instructor in Spanish at Eastern Mennonite College, who is now studying at New York University. He is living with church treasurer, Bro. Rodriguez and his family. He helps in week-end church activities, in consultation in building plans, in many quiet ways. Here Brethren Miller and Rodri-quez share a mutual love.

Geremios Soto, member of the church, is another of these breathes. He is president of a youth group which meets each Saturday night.
An area interchurch newssheet was approved.
Chicago, Ill.—Joseph Holloway, Ft. Wayne, Ind., who has been called to serve the Bethel Church here, met with the executive and ministerial committee of the Illinois Conference, Saturday, Dec. 15. Holloways plan to move to Chicago to take up the ministry at Bethel by Feb. 1, 1963.

Elkhart, Ind.—Nick Becker, prisoner at California State Prison, Folsom, Calif., completed his fourth home Bible study course just three weeks ago. A few days later he was in chapel-when a visiting church group was attacked and two ministers and five choir members were taken hostage by other prisoners. Nick tried to protect the visitors and lost his life in the attempt. "Nick was very active in our Chapel concerns and there is no question as to his faith," wrote Chaplain Weed to Wilbur Hostetler here recently. "We are sure that your courses have been of help to him to this."

Health and Welfare

Glenwood Springs, Colo.—Samuel Janzen, administrator of Valley View Hospital here, left Dec. 28 on a 30-day tour of Latin American countries to confer with hospitals previously sponsored by the Glenwood Springs congregation aided by gifts from interested persons. Local people hope to promote missions by giving this training and experience to pastors and others who can then present the challenge to the fields to churches. Bro. Janzen will visit Puerto Rico, Brazil, Guatemala, Argentina, Chile, Peru, Panama, and Mexico. He will attend the Argentine Church Conference, Jan. 12-14. The boards granted Bro. Janzen a 30-day leave of absence from his administrative duties in the hospitals of the Aspen-Glenwood areas.

West Liberty, Ohio—Adriel School conducted a Sunday evening worship at the South Union Church near here Dec. 9. Four school children and several staff members participated. Director Dale Stutzman introduced the entire staff and student body to the congregation.

District Mission Boards

Hartville, Ohio—Paul Kraybill, secretary of the eastern board, met with the Conservative board here, Nov. 19-21. They discussed the work of the two boards in Central America.

Plans are under way to launch an agricultural program in Costa Rica. This would be an experimental farm and self-help type of program. Several young men are now learning Spanish for this service.

Kalona, Iowa—The Kalona Mennonite Church received a project for a summer. Five calves were purchased by Mennonite and Amish farmers in the area in early spring. The calves were turned out to pasture and sold this fall. As a result the Iowa-Nebraska district board received a $86.84 Missions Week contribution.

Vanderhoof, B.C.—Nine families attend regularly, making a total Sunday evening attendance of 80 at the new work here. Ray and Elsie Mishler, working with the Pacific Coast Mission Board, are greatly encour-aged with the response and request prayer that they may lead these neighbors on into the fullness of Christ.

Fredericksville, Pa.—Several families saw a neglected community, as a challenge and an abandoned but newly built chapel as an opportunity. Franconia Mission Board pledged support to a fellowship here. Attendance at that first worship service in February, 1962, was 28. Less than a year later average attendance is 65, largely from the immediate community. A young girl has accepted Christ and is preparing for baptism.

Glenwood, Mich.—Between storms from late April to Oct. 23, the church here, with the help of brethren from other places, built an addition to the 90-year-old building in which they have been worshiping. They financed the project through a miles-of-pennies drive. They inform us that it takes $84,880 pennies side by side to make a mile. The third mile of pennies made it possible to do the necessary enlarging without financial help from the district board.

Broadcasting

Kingston, Jamaica—Radio listeners here have responded enthusiastically to the offer of a calendar. An original shipment of 500 was thought to be ample for all listener requests. On Dec. 11 John Shank, director of the Jamaican office, reported that calendar requests numbered over 2,000 with requests still coming in. Will Pollyway, Mich.—Between storms from late April to Oct. 23, the church here, with the help of brethren from other places, built an addition to the 90-year-old building in which they have been worshiping. They financed the project through a miles-of-pennies drive. They inform us that it takes $84,880 pennies side by side to make a mile. The third mile of pennies made it possible to do the necessary enlarging without financial help from the district board.

There has been a fine interest in the book, This Way to Happiness, by Dr. Clyde Narramore, which is being used as the basis of this "study club." Over 500 books have been ordered with more requests coming in daily.

One woman remarked, "I want you to know that you have chosen a wonderful text for your 'Study Club of the Air.' I have a copy of This Way to Happiness and have read it several times. I wish every homemaker could read it!"

If you wish to secure one of these books, simply send $1.50 to Heart to Heart, Harrisonburg, Va. This paperback normally retails for $1.98 but is on special discount through Heart to Heart.

Yakima, Wash.—Heart to Heart began on KBBO (1930) recently at 10:15 a.m., Tuesday.

Monte Vista, Colo.—KSLV (1240) on Jan. 6 begins releasing The Way to Life at 9:15 a.m., Sunday. This station replaces KCSJ. Pueblo, which was recently discontinued.

Kitchener, Ont.—The Ontario WMSC has worked out a way to release the daily five-minute Heart to Heart program without paying the bill! Here's how they did it. Dorothy Swartzentruber arranged with 20 businesses to sponsor one broadcast a month on CKCR, Kitchener. On the day a certain business pays the bill, that business will get a "line recognition."

If your area doesn't hear Heart to Heart, write to Heart to Heart, Harrisonburg, Va., for a folder on how to get Heart to Heart on your local station.

Winnipeg, Man.—A new FM "good-music" station here carries Heart to Heart at 2-20 p.m., Thursday. Heart to Heart is released on CFMW-FM simultaneously with CFAM, Altona. Both stations are owned by Mennonites of Manitoba. CFAM has received many tributes from the radio industry because of its excellent programing. Liestal, Switzerland—So strongly did folks respond to a series of messages on the parables of Jesus used in the German "Worte des Lebens" broadcasting that radio pastor Samuel Gerber is constrained to continue them again when he completes a shorter Advent series. East Germany listeners showed especial interest.

Voluntary Services

La Junta, Colo.—Monday evenings unit members sing at the hospital and nursing home. Later in the evening they visit in homes of former patients, whom they have continued to visit by telephone to arrange for such visits. Four or five members form a unit, which then visits the assigned homes. Folks evidently enjoy this service, as they usually invite these groups to come again.

Trenton, Ohio—A winter Bible school, sponsored here by the Conservative Conference from Dec. 31 to Feb. 8, heartily invites all prospective VS and I-W personnel, Curriculum and discussion will be geared to prepare such persons "to meet the questions we face in our complex society today."

Hannibal, Mo.—Sixteen new children responded when volunteers canvassed a new section of town recently to inform families of Bible club work. These youngsters hope to be able to attend regularly.

Harrison, Ark.—Mr. Grumble, Mrs. Weekley, and Bro. Woodman, thankful, carried on a dialogue at Culp Mennonite Church (Ark.), as volunteers working at Hillcrest Home presented a program recently. Participants used a prepared script, but also did a good bit of ad-libbing. Members of other Mennonite congregations in the area were also invited to attend.

Sturgis, Mich.—Orvin Hooley, pastor of Locust Grove Church, has a new home and local VS-ers had the joy of putting in many hours of plus service to make this possible. Two volunteers gave blood to the local Red Cross recently.


I-W Services

Washington, D.C.—French CO's are being assigned civilian work and released from prison, according to a recent news release. This is only a temporary measure. It is quite likely, though, that something (Continued on page 18)
FIELD NOTES
(Continued from page 2)

Virgil Hersberger, Fairview, Mich., was licensed to the ministry, Dec. 16, to serve the Fairview congregation. Harvey Handrich officiated, assisted by Ralph Stahly. Ellsworth Handrich, Fairview, Mich., was ordained, Dec. 16, as deacon to serve the Fairview congregation. Harvey Handrich officiated, assisted by Ralph Stahly. His telephone is Fairview 818-2322.

Word has been received that Amos Gingrich, minister at West Union, Parnell, Iowa, died at the Mercy Hospital, Iowa City, Iowa, after suffering a heart attack.

Evangelistic Meetings


Revival meetings held at Exeland, Wis., by Eli Nisley, Plain City, Ohio, resulted in rich blessings to the congregation. A father, mother, and 13-year-old daughter accepted Christ. Pray for the congregation and these new souls in Christ.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 7-16.
Shenandoah Bible School, Tuttle Ave., Sarasota, Fla., Jan. 7-25.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 21-25.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 21 to Feb. 8.
School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 8.
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.

MISSION NEWS
(Continued from page 17)

like this will become the permanent pattern in a France where the military is becoming increasingly lenient toward the conscientious objector. Released men will likely be given nonmilitary work to do, but under military management.

Your Treasurer Reports

A recent meeting of the Overseas Committee of the General Mission Board highlighted some of the significant developments in mission planning. Reports from a number of missionaries on furlough meeting with the committee pointed to a number of trends in building the church overseas. Among others the following were included:

1. Our brethren in overseas churches express urgent need for Bible teaching and leadership from our brotherhood here. The ministry of Bro. Milo Kauffman in India is being warmly received and much appreciated.

2. Growing nationalistic trends indicate that our workers face new problems and new types of service such as Overseas Associates, and service personnel are needed to help build a good witness program.

3. More emphasis may be needed in future plans in establishing Bible training programs, literature distribution through bookstores, and assisting national pastors.

4. There are yet many open doors which our missionaries feel we can enter as funds and personnel are available.

Let us continue to pray that God may clearly lead in the developments which take place in the mission work of our church.

Correction

Several weeks ago the General Board released through this report the name of Mrs. Roy Kreider as available for missionary support. This is to correct this report since Sister Kreider has been and is still being supported by the Cressman congregation of Breslau, Ont.

-H. Ernest Bennett.

NEW FRONTIER
(Continued from page 8)

was trying to make ends meet by doing some carpenter work—making fish boxes—when we visited.

In northern Minnesota the pastor of a small church and a friend boated 24 miles across a lake to take SBS news to Indians who had never before heard the Gospel. His wife and the mosquitoes (ha) gave us a very warm welcome the evening of our appointment, in the absence of her husband.

This is just a run-of-the-mine report of what is taking place along the frontier while you may be taking it easy at home; or while you may be perplexed with local church, home, school, and conference problems, and perhaps thinking things are not very encouraging because "it isn't like it used to be!" Let's see, what more?

2. The world is becoming acquainted with the Mennonite Church as a herald of the Gospel of Christ. In all these frontier outposts our denomination is being represented by the laborers on the field. Churches are growing up under the local leadership, usually young in years and vigorous. The surrounding communities are becoming acquainted, or better acquainted, for the first time, frequently, with Mennonites. While there is a similarity of congregational patterns, there is also dissimilarity, for each place is naturally influenced by the community location, environment, and ethnic population. Whatever dissimilarity, the Mennonite Church is becoming known in a widely diversified manner and pattern. The important thing, however, to our mind, is: She is becoming known as a major Protestant evangelizing agency in which the great motivation is redeeming and vicarious love.

3. The Mennonite Church is in a twentieth-century reformation period, to our mind. She was born in the sixteenth-century Reformation, and whatever has happened to her since then as a denomination during the past 350 years has brought her to a place where she is again going through some kind of major refining process. This is evidenced by the vigorous working of the spiritual leaven within her to preserve, at all costs, the vital elements of faith and practice, which give her a distinctive mission in the world. At the same time she seems to be experiencing birth pangs to deliver her from a denominational bondage to a spiritual freedom and liberty that the Gospel provides freely to those who come under its regenerative influence.

Many problems are being encountered by the leaders in these frontier posts, as well as by church conferences and larger established congregations. But these problems are being faced with resolution, Christian fortitude, and with loving understanding, usually. And the church is not retreating. She is advancing steadily into the enemy's territory, taking the Gospel victoriously across frontiers you may have thought "are unconquerable."

Scottsdale, Pa.

RETURN TO RELIGION
(Continued from page 4)

the dream of a Third Reich and the extermination of the Jews. Some so-called "churches" create community out of a humanistic, pat-on-the-back religion and a "gospel" which says no more than "be true to yourself." But the Christian Church proclaims a particular kind of fellowship or community—that which is found in allegiance to Jesus Christ as Lord and Saviour.

These, too, are very familiar words. And without going into a long theological discussion, we can at least indicate that by them we are saying that the Christian Church is that community in which the members acknowledge that, in Jesus Christ, God visited man, participated in the life of man, died for all men, and was raised from the dead to be the final Lord of life and death. To the Christian this is the supremely important fact of all life. It is the fact which "makes" the church, and which makes the members of the church.

This, then, is the heart of the church's life and proclamation. This is the "good news," which is what our word gospel really means. It is good news because it changes everything. It changes how we look at life, how we look at death, how we look at ourselves, at politics, at "religion." Because

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it is true, we have an ultimate confidence about life that is unshakable. (In case you still wonder about the real source of that confidence, you might take a long look at Rom. 8:35-39.)

But—and this is the important thing about the "return to religion" era—in the process of being good news, it must not be transformed into cheap and easy sentimentality. The good news is always two-edged. It is good news, indeed, that we are rescued from our wrongdoing by God Himself, but it is bad news, even shattering news, to discover that we need to be rescued in the first place, that we are guilty of wrongdoing, of sin. The good news and the bad news must somehow go together.

The greatest danger that faces all of us in the church during the era of "return to religion" is that we will water down this good news, that we will sell the Gospel short, that we will talk about victory without talking about struggle, about new life without sin, about redemption without corruption, about Christ without the cross, about Christian life without crosses. We must remember that Christian faith does not put its blessing upon us "the way we are."

The first words of Jesus which are recorded in the Gospels give us a kind of summary of His message. He did not say, "Come now, you're a very admirable person, but just be a tiny bit more admirable and God will smile on you. Keep up the good work!"

He said, "Repent," which is a quite different word. It means "turn about," "begin again," "get a fresh start." All of which tells us very forcibly that we've been going on the wrong track and that only by the power of God can we start off on a new one.

That is very disturbing. It is not the kind of thing that we like to hear. It is not "comforting." It does not let us remain complacent. And in a day when religious complacency is liable to be the Number One temptation to an organized church as big and successful as ours, we need to take it to heart.

The church is not just a mirror of the rest of our life and culture. It is not just a reflection of the natural man. It is a witnessing community which must say, and live out the fact, that because of what God has done in Jesus Christ, men's lives can be transformed.

And it is a fact to which countless generations of Christians have witnessed, that when He is accepted as Lord of life, life is changed; that where He is acknowledged, rather than some other lord, new springs of creative action do flow. And the church at its best will witness to this fact today. The church at its second-best will fall to witness to this fact and will proclaim some other lord, such as self-sufficiency or peace of mind.

Let the church, then, in this new year ahead, truly be the church, the group of those called out (for this is what the Greek word for church really means)—called out by God to witness the redemptive activity of God in transforming and remaking human life.

If the church can discover a kind of fidelity to that message, then we may hope that it will be equipped to speak to the era of return to religion and to make a contribution that will be positive and lasting. Some people will be driven away, as they discover that they are not prepared to accept religion if it is in the radical terms in which the Christian faith states it. That is not unlikely. Our Lord said on many occasions that people would be "offended" in Him. But if some are driven away, others will be drawn more fully in, not by us, not by our ministers, but solely by the power of the Gospel, which we all exist to serve.

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STEWARDSHIP

(Continued from page 11)

then to be given the opportunity to commit himself in these areas after an honest, personal examination, has had some profound effects. I share only one testimony.

It is the testimony of a young married person with whom I chatted in the course of pastoral visitation following the pilot project. This person said that they (a husband and wife) had at first simply tried to ignore the whole thing. They really didn't give it an honest chance for the first while, but admitted that "there comes that time when you cannot continue to ignore some things." They have subsequently become involved in the program and have found real joy. Commitment works that way, for it brings one closer to that fountain of joy found in Christ Jesus.

But personal victories are only a part of the over-all impact. A pastor is thrilled as he sees the resources of the church being marshaled in a united, congregational enterprise. There are new faces emerging in leadership capacities. New personnel are taking hold of a task in a wonderfully satisfying way. To others, the church suddenly became a new reality because theirs was a new involvement. Lay leadership has been sparked from which new benefits have accrued to the church.

There came a deep sense of gratitude for the growth of co-operation as the congregation worked together. This was seen in the actual implementation of the program. There was much time and effort shared by the various committees and visiting teams as they carried out their assign-

ments. The program grew in stature as more and more became actively involved. But gratitude also welled up because of the attitudes exhibited. Homes were opened warmly to visitors. The horizons of many were broadened, but the feeling of brotherhood was deepened also through the cooperation of those who were not thoroughly sold on the program.

Many honest and sincere reservations were shared by various persons, yet in spite of this they co-operated to a greater or lesser extent. This is not to say that all have entered wholeheartedly into every aspect of the program, but it is to say that a giant step has been taken toward fuller understanding of what stewardship really means.

The file in which is kept the commitment of talents for the use of the church program is a significant addition to the records of the church. People have said, "I have offered myself to the church in these areas where I feel I can best serve," and this is recorded for that time when such services are needed.

As might be expected, a significant increase was made in the church budget, and this on the basis of personal commitments in the area of finances. The budget decided upon by the Proposal Committee, and approved by the congregation, is 46 per cent higher than before, increasing from $14,904 to $21,893. Our offerings have been consistently increased $150 per Sunday since our stewardship emphasis.

Have we arrived? No, but truly the people are finding a will to work. This will certainly bring glory to God and benefit to this specific congregation, for God works almost wholly through committed persons, and logically, the greater the commitment, the greater the accomplishments God will be able to effect through His people. Such a personal examination as is afforded through such a stewardship program can well be used by God to become the first step toward revival.

Wooster, Ohio.

COMMITTED IN CRISIS

(Continued from page 14)

and he shall direct thy paths." Coming over into the New Testament we have much of this same thing in the Sermon on the Mount. Matt. 5-7. Peter says, "[Jesus] committed himself to him that judgeth righteously. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Pet. 2:23; 4:19).

This is the commitment of trustfulness. No matter what happens we are given to Him.

I add this because in every battle there
are casualties. There are the Clayton Kratzes, the Daniel Gerbers, and the Merlin Groves. Every warrior needs the assurance that behind the whole scene of human conflict there is one who "judgeth wisely.

There come times when we must know again that in quietness and in confidence there is great strength, that the final issue of all suffering, rejection, sacrifice, struggle, slaughter, and death is in the hands of a faithful Creator.

I also add this commitment of trust because today the church advances in mission in the face of bomb testings, a mushrooming cloud hanging over her head, and buttons that can unloose certain and swift destruction. An advancing church needs to remind herself that, when the earth melts with a fervent heat and the skies are flung back like a scroll, it will not be because a button has been pressed but because a trumpet has sounded. That is the true decisive moment. Toward that krisis moment a committed and confirmed church of Jesus Christ advances.

1. Oscar Cullman, "Paradosis and Kyrios," Scottish Journal of Theology, III (June, 1950), p. 189. Here Cullman speaks significantly concerning the relationship between the Lord and the "traditions" referred to in the Biblical record. He thinks of the Lord as "One who stands, not only at the beginning, but also behind the transmission of the tradition, that is, the One who is at work in it . . . the testimony of the apostles together constitutes the paradosis of Christ, in which the Kyrios Himself is at work." Cf. I Cor. 11:2.

2. William Lindsay White, They Were Expendable, Harcourt, 1942.

Happy New Year
BY EDWIN RAYMOND ANDERSON

Somewhere in the moonlit distance, a tower clock gave forth with twelve sonorous chimes.

As if it were a signal eagerly awaited, bells, horns, whistles joined together, as well as what seemed like a loud shout of voices from everywhere.

The street was crowded with exuberant people, weaving about, waving all manner of things, slapping one another on the back, shouting, "Happy New Year! Happy New Year!"

I surveyed that scene with mixed emotion. Was this the most fitting way to leave the old and bid welcome to the new?

Is this a new year?

Can it be called a "new" year, when the sins and sorrows of last year are carried over the threshold from Dec. 31 to Jan. 1?

If one is spiritually lost, guilty, and under condemnation, has anything basic actually changed?

Ponder seriously this question: When does a new year actually begin? According to the calendar? Not really. Far rather it should be measured by our personal relationship with the transforming Lord Jesus Christ.

When does New Year have its date? When one truly cries out, "God be merciful to me a sinner" (Luke 18:13), and experiences the grace of the One who declares, "Behold, I make all things new" (Rev. 21:5). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

When you truly repent and receive the Lord Jesus Christ as your personal Saviour, the dawn of a brand-new year will have begun.

The former wearisome days will all be part of the past. When you begin with Him, life really begins, and the days become a delight. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Make this a real new year. Cause this to be the brightest of days. Remember and receive the ageless truth: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Then, and only then, will you have cause for true celebration. Only then will you have a truly happy new year and will testify: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40:2).

Happy New Year!
—American Tract Society.

PEACE AND WAR
(Continued from page 10)

French CO in one of our groups; he was transferred in the spring to Morocco. We hope that one day it will be possible that a small group of selected German CO’s will be permitted to serve abroad in our Moroccan projects.

The alternative service law is set up parallel to the military law so that every CO has the same rights and duties as the soldier (including basic payment, length of service [now 18 months], insurance, etc.).

We argue therefore that while the soldier is permitted to serve abroad at least in the NATO area, the CO’s should be permitted the same opportunity. But the Ministry of Labor would first like to get experience with alternative service in Germany before sending CO’s abroad.

Through its contact with the Ministry of Labor EIRENE tries to contribute to an improvement of the alternative service program.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months’ free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.


Dick, Morocco—Geofford, Pa., Zion cong., and Jean Mayer, Blooming Glen (Pa.) cong., by David F. Derstine, Jr., at the Blooming Glen Church, Dec. 15, 1962.


High, Curvin and Martha (Miller), Willow Street, Pa., first child, Joan Marie, Nov. 16, 1962.

Hungerer, Donald and Sarah (Godshall), Landisdale, Pa., fourth child, third daughter, Donna Kim, Dec. 7, 1962.


Martin, Glenn E. and Doris (Martin), Hagers town, Md., fourth child, third son, Myron Jay, Nov. 20, 1962.

Martin, Harold and Charlotte (Baeer), Green castle, Pa., first child, Dean LaMar, Dec. 6, 1962.


Miller, Richard and Arlene (King), Union town, Ohio, a son, R. Craig, Dec. 5, 1962.

Nussbaum, Gordon and Marjorie (Gerber),

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Borntrager, Oscar and Violetta (Yantzi), Bloomfield, Mont., fourth child, second son, Darwin Glen, Dec. 8, 1962.

Christner, Levi and Martha (Leichtly), Milersburg, Ind., fourth child, third daughter, Carol Ann, Dec. 11, 1962.

Faib, David and Wanda (Yoder), Orrville, Ohio, first child, Scott David, Dec. 8, 1962.


High, Curvin and Martha (Miller), Willow Street, Pa., first child, Joan Marie, Nov. 16, 1962.

Hungerer, Donald and Sarah (Godshall), Landisdale, Pa., fourth child, third daughter, Donna Kim, Dec. 7, 1962.


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Nussbaum, Gordon and Marjorie (Gerber),

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Dalton, Ohio, third son, Gene Bryant, Nov. 27, 1962.
Church, O. C., and Betty Jean (Jantz), Pleasant Hill, Calif., first child, Marlin Ray, born Aug. 13, 1962; received for adoption, Nov. 27, 1962.
Schultz, Melvin and Lorraine (Zehr), Millerton, Ont., third child, first son, James Melvin, Dec. 4, 1962.
Slabaugh, Ray and Dorothy (Miller), Hartville, Ohio, third child, second son, Galen Lee, Dec. 29, 1962.
Troyer, Clarence and Sarah Ann (Sommers), Uniontown, Ohio, second son, Robert Lee, Nov. 28, 1962.
Zehr, Wilder, and Mary (Martin), Edmonton, Alta., second son, Daryl Bruce, Dec. 4, 1962.
Zehr, Milo and Gladys (Engli), Fosston, Ill., sixth child, fourth daughter, Julia Gay, Dec. 11, 1962.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Breneman, Abram G., son of Henry and Anna (Greider) Breneman, was born in Lancaster Co., Pa., Sept. 27, 1877; died at the Orrville Mennonite Home, Lancaster, Dec. 13, 1962; aged 85 y. 6 m. 16 d. He was married to Elizabeth Eshelman, who survives. Also surviving are one son (Chester A.) and 6 grandchildren. He was a member of the Landisville Church. Funeral services were held at the Koser Funeral Home, Dec. 15, in charge of Barton B. Gehman.

Denlinger, Anna B., daughter of the late Leon and Susan (Ranck) Brackhill, was born in Lancaster Co., Pa., June 21, 1888; died at the Lancaster (Pa.) General Hospital, Oct. 18, 1962; aged 74 y. 5 m. 27 d. On Dec. 13, 1910, she was married to Walter R. Denlinger, who survives. Also surviving are 3 sons (Lloyd B., J. Irvin, and E. Lester), 10 grandchildren, and 2 great-grandchildren. Two infant sons preceded her death. She was a member of the Paradise Mennonite Church, where funeral services were held, in charge of Amos Weaver and Harold Book.

Erb, Clara M., daughter of Alvin H. and Esther (Brubaker) Erb, was born in Lancaster Co., Pa., Aug. 17, 1881; died at the St. Joseph Hospital, Lancaster, Nov. 8, 1962; aged 81 y. 2 m. 22 d. On Feb. 4, 1907, she was married to Elvin (Erb, one son (Lester L.), 2 daughters (Dorothy —Mrs. Martin Thomas and Mildred—Mrs. Frank McMahen), 7 grandchildren, 7 great-grandchildren, and one sister (Mrs. Anna Hess). She was a member of the Landisville Church. Funeral services were held at the Koser Funeral Home, Nov. 12, in charge of Christian F. Blubaugh, Barton B. Gehman, and Richard Danner.

Hooley, Wayne, son of Edwin and Mamie (Engli) Hooley, was born near Hubbard, Oreg., Aug. 29, 1909; died of a heart attack at Portland, Oreg., Dec. 7, 1962; aged 53 y. 5 m. 12 d. On May 22, 1937, he was married to Hazel Fisher, who survives. Also surviving are 4 sons (John, Wayne, David, and Rodger), his mother (Mamie Miller), and 3 brothers (Ed, Virgil H., and Hershal). He was a member of the Zion Church, where funeral services were held Dec. 11, in charge of John M. Lederach and C. I. Kropf.

McCann, Elmer W., son of Bertha (Townsend) and the late James McCann, was born at Marsontown, Pa., Oct. 9, 1914; died in the Robena #3 mine explosion near Carmichaels, Pa., Dec. 6, 1962; aged 48 y. 1 m. 27 d. He is survived by his mother, his wife, (Mary Ellen (Kroger) McCann), and two sons, Paul W. and Allard, 1 brother (Lloyd and William), and one sister (Pauline—Mrs. Robert Denlinger). He was a member of the Masontown Church, where funeral services were held Dec. 13, in charge of Paul M. Roth.

Martin, Larry Lynn, oldest son of William and Dorothy Martin, was born near Wellman, Iowa, Nov. 26, 1957; died as the result of a high blood pressure on Dec. 22, 1962; aged 4 y. 10 m. 19 d. On Nov. 29, 1958, he was married to Joyce Statler, who survives. Also surviving are 2 daughters (Denise Lynn and Debbie Ann), 3 sisters (Bernita—Mrs. Harold Boyol, Carol—Mrs. Ray Bontrager, and Cheryl), and one grandmother (Mrs. Ed Martin). He was a member of the Wellman Church, where funeral services were held, in charge of Noah Landis.

Miller, Anna Marie, only daughter of Bennett and Mary Desing, was born at Wellman, Iowa, March 29, 1930; died Feb. 20, 1962; aged 31 y. 11 m. 30 d. She was a member of the Wellman Church, where funeral services were held, in charge of Noah Landis. George Miller, and Max Yoder.

Moyer, Harold, son of Joseph and Elizabeth (Stout) Groover, was born in Hilltom Twp., Pa., May 10, 1905; died of cancer at the home of her daughter, Mrs. Marvin Derstine, Susquehanna, Pa., on Oct. 3, 1962; aged 67 y. 6 m. 29 d. On May 9, 1914, she was married to Joseph R. Moyer, who survives. Also surviving are 6 children (Granville, Pauline—Mrs. Marvin Derstine, Grace—Mrs. Mary Moyer, Hattie—Mrs. Russell Makin, and Pearl—Mrs. Leonard Larue, and J. Laverne), 17 grandchildren, one great-grandchild, 2 sisters (Mrs. J. Wallace Moyer and Mrs. Blanche Trumbore), and one half-brother (Leonard). Moyer, Harold, son of Joseph and Elizabeth (Stout) Groover, was born in Hilltom Twp., Pa., May 10, 1905; died of cancer at the home of her daughter, Mrs. Marvin Derstine, Susquehanna, Pa., on Oct. 3, 1962; aged 67 y. 6 m. 29 d. On May 9, 1914, she was married to Joseph R. Moyer, who survives. Also surviving are 6 children (Granville, Pauline—Mrs. Marvin Derstine, Grace—Mrs. Mary Moyer, Hattie—Mrs. Russell Makin, and Pearl—Mrs. Leonard Larue, and J. Laverne), 17 grandchildren, one great-grandchild, 2 sisters (Mrs. J. Wallace Moyer and Mrs. Blanche Trumbore), and one half-brother (Leonard).

Moyer, Joseph R., son of Joseph and Ada (Guth) Moyer, was born in Pleasant Center, Mifflin Co., Pa., April 5, 1904; died at the hospital in Mt. Pleasant, Pa., Dec. 11, 1962; aged 58 y. 7 m. 6 d. Her parents, one brother, and one son preceded her in death. Surviving are 7 children (Clarence, Allen, Lyla—Mrs. Donald Broneling, Don, Shirley—Mrs. James Haggerty [with whom she had made her home], Sandra—Mrs. Walter Bomberger, and Darby), 17 grandchildren, one brother (Clarence), and 3 sisters (Mrs. Mary Sullenger, Mrs. Viola Gilmore, and Mrs. Roberta Conn). The family are members of the Pleasant View Mennonite Church and were preparing to travel prior to her death. She was received into the fellowship of the Scadottile Mennonite Church, where funeral services were held at the Blair Funeral Home, Perryopolis, Pa., Dec. 14, in charge of Gerald Studer.

Somebody's Neighbors

There once were four neighbors who lived side by side. Their names were Fred Somebody, Thomas Everybody, Pete Anybody, and Joe Nobody. They were not likely to get on. They regarded one another with suspicion, and it was difficult to understand them, as well as the things they did. The way they lived was a shame and Everybody knew it. For example: Somebody talked about his neighbors, and Everybody was afraid to do anything because Somebody might find out. But Anybody knew that Everybody was talking about Somebody too, and so he was just getting what he deserved. Really, it wasn't a very pleasant neighborhood. I don't think you would have enjoyed living there.

There was the time Anybody's house caught fire. Everybody thought that Somebody had called the fire department. Somebody thought that Everybody had done it. So it came out that Nobody finally called the fire department—and Anybody suffered quite a loss. All four belong to the church. But I
Puppet Ideas

BY TED MORROW

During my public school days I once saw a marionette show. The drama enacted by the little dolls so captivated me that I almost forgot they weren’t real people. Then suddenly a huge figure leaped down from above, so monstrous beside the characters of the play that I was frightened. It took a minute to realize that this was the puppet master, the man behind the scenes who, by pulling strings, had made the little puppets walk and talk and gesture.

Some ideas are like puppets. They are guided and controlled by bigger ideas, bigger issues than the ones we normally see enacted on the stage of life.

For instance, look back a minute at early Anabaptist history. The people we regard as our spiritual forefathers were doing a very foolhardy thing—refusing to get their babies baptized! What a big fuss over a few little drops of water! Why get yourself in a jam, be separated from your loved ones, live in caves, maybe even be drowned or burned at the stake, just for a little scruple about infant baptism?

But that little matter of infant baptism was really a puppet issue. Behind it, pulling the strings, were bigger forces. These were the real questions: Should church and state be separated? Should church membership be voluntary? Should it be a privilege for those willing to pay the price, or just an accident of birth? If you look at it that way, maybe the Anabaptists were real heroes after all.

A few years ago there was a fresh battle among Protestants. A lot of hot words were making ozone in the atmosphere and headlines in the religious papers. It was the craziest quarrel yet. Did a whale really swallow Jonah? Or was it really a whale? Or did Jonah really fall in the ocean? Or was there really ever a Jonah to begin with?

Silly questions! Puppet questions, too. Bigger thoughts loomed overhead. The scholars were really wondering: How really inspired is the Bible? How trustworthy is it? Can we lean upon it as the foundation of our faith and practice, or is it just another literary relic that belongs in a museum? Is it safe to believe the Bible, or should we look around for a better court of appeal for our spiritual problems?

What about today? Sometimes it seems as though we quibble and fuss over minute: Shall we move our churches all to the city, or let a few of them stay out in the country? Shall we pay our minister a salary or let him shift for himself? Should our wrist watches be plated with gold or silver?

I could go on, but you know very well I’m throwing puppet ideas in front of you. The ideas that pull the strings are much bigger.

The strange part about this controversy is that in different church communities the really big issues may differ. In some places people are asking: When will we stop deciding on a man’s spirituality only by his outward appearance? Should we keep on preserving the status quo, even if it keeps souls out of the kingdom? Is our God a God of the wide-open spaces, or is He also a God of the slums and the factories?

And let’s be fair about it; in other places Menonites are asking quite different questions: Are we becoming so worldly that we no longer dare to be different? Are we going along with the mass propaganda of our day, submitting to forces that drag us down into the sickly religious uniformity we see around us? Aren’t strong Christian families and communities important? Shall we keep our time-tested applications of Biblical principles, or throw them over for newer, unproved ones?

Of some are us deadly afraid of worldliness; others are just as fearful of legalism, snobbery, and self-righteousness.

We have difficulties because we need more reliance upon the power and guidance of the Holy Spirit in our church life. When the Spirit breathes within the body of believers, the church will expand its borders; it will be bold, venturesome, pioneering; the Spirit will make new, contemporary applications of old truths, and thrust Christians into new and threatening situations to be conquered with the Gospel. But the Spirit-led church will also be a pure church; its members will pay strict attention to little matters, little lapses of discipline, little disloyalties; the Spirit will discern the Ananiases and Sapphiras and unmask them. The Spirit will tolerate neither worldliness nor dead legalism.

Just one more thing. So far we’ve talked about problems in general. Let’s make this more personal.

Some time ago, when a brother and I were riding together from work, we stopped in town to transact some business. On returning to the car the other brother, who was driving, noticed that he had not put any money in the parking meter. Before we drove off, he fished a nickel from his pocket and clicked it into the meter.

His action irritated me at the moment. I thought, How silly! But up to that time I had been thinking only puppet thoughts. There was really a wide divergence between his attitude and mine. His philosophy of life was, “Thou shalt not steal, Pay taxes to whom taxes are due.” Mine had been, “Thou shalt not get caught.” His reaction was Christian. Mine was pagan. That made the issues big.

Puppet ideas are very close to each of us. They assail us every day. The little faults, the white lies, the proud excuses we offer—we harbor them in our lives because they wear the mask of smallness. We do not see the connecting strings. May God help us, as we make our daily decisions, to see the master ideas behind the puppets.

Scottsdale, Pa.

Fascinated, Stimulated, Captivated

BY WILFRED BOCKELMAN

Three men went to hear a sermon. When the service was over, they met on the steps of the church.

“Utterly fascinating,” said the one.

“Very stimulating,” said the second.

“Completely captivating,” put in the third.

Who was right? Or did they all three say the same thing? Are the three words synonymous? It’s true that they have a similar meaning and at times they are used interchangeably. But the dictionary will reveal a slight difference in their meaning, a difference that is quite important for us
to note, particularly when the words are applied to a sermon or a church service.

Something is fascinating when it holds one spellbound or in awe. There is much about a worship service that does indeed hold one spellbound. In the liturgical churches where there is much emphasis on symbolic architecture, it is quite common to get a feeling of fascination, of being held in awe. But in the planar and noliturgical churches there is also much that can hold one spellbound. The mere thought that here is a congregation gathered together in the presence of God can be an awesome experience.

But the trouble with being fascinated is simply that—that we are held spellbound. We have an emotional experience in church, but when we leave we are the same as when we came. The experience hasn't changed us any except that for a brief time we have been held in awe. It reminds us of the request of James and John who asked their Lord, "Grant . . . that we may sit, one on thy right hand, and the other on thy left hand." They were content to sit on thrones rather than to serve.

To be stimulated is a step beyond being fascinated. The dictionary informs us that to be stimulated means to be aroused or incited to action. An electric shock stimulates us and we jump in response. Sometimes we are stimulated by sermons and church services. We are brought face to face with God in such a vivid way that it is impossible for us to be simply fascinated, to be held spellbound and then go the same as we came. We realize that if this means anything at all, then our lives must somehow be changed to show that the message has meant something to us.

Good as stimulation is, the problem is that it wears off. When we come out of church on Sunday morning, we feel on fire for the Lord. We have really dedicated ourselves to Him and we vow that from now on our lives will be better. It's a thrilling experience. But on Monday morning when we come face to face with the problems of a competitive world, the stimulation begins to wear off, and by Friday night it is almost entirely gone. We're glad for Sunday to come so that we can be stimulated again.

Obviously to be stimulated by the Gospel is better than simply to be fascinated by it. But there is an even better way, and that is to be captivated. Again the dictionary comes to our aid. Captivated comes from the same root word as capture. To be captured means to become a prisoner. That's what the Apostle Paul calls himself, a prisoner of the Lord. He is no longer his own; he belongs completely to the Lord and is subject to the Lord's command.

Perhaps he had been fascinated and

stimulated by the power of the Gospel already when he held the clothes at the stoning of Stephen. But it wasn't until on the road to Damascus when he was struck to the ground and he cried out, "Lord, what wilt thou have me to do?" that he really became a Christian. Now he had been captivated, captured by Christ, and ever after he was surrendered completely to the Lord.

There were undoubtedly still many things about the Gospel that fascinated and stimulated him, but he received his real motivating power from the fact that he was captivated.

Does our life lack power? It is perhaps because the Gospel has never really won a victory over us? Perhaps it is still something that is only outside of us—something that fascinates us or even stimulates us, but something that has never captured us. Our Christian lives will not be complete until we are truly captivated Christians.

Minneapolis, Minn.

ITEMS AND COMMENTS

BY THE EDITOR

America's Christians must do a better job of exporting their faith, the director of world missions of the Lutheran Church-Missouri Synod said in St. Paul, Minn. Dr. Herman A. Mayer, St. Louis, Mo., told an all-states convention at Concordia College that it is not enough to give the people of the "have-not" nations food, clothing, medicines, and other material aid. "We must also give them something to live for—the Gospel of Christ," he declared.

Dr. Martin Luther King, Jr., Negro Baptist in New York, providing a voice of med e than the Roman Catholic Mt. Carmel Institute of Adult Education in Bayonne, N.J., to receive its annual "Ad Humanos" award for distinguished service in promoting the cause of humanity. The institute cited Dr. King as a "courageous, influential, and crusading leader serving the people with a steadfastness of purpose, dignity, wisdom, and prudence in undertaking to obtain full civil rights for every American."

St. Thomas College, a Roman Catholic institution in St. Paul, Minn., announced a ban on the distribution of cigarette samples in campus buildings. The college no longer will allow tobacco companies representatives to give out free miniature packs of four cigarettes in or around the snack bar or dining areas, according to Father Robert A. Vashro, dean of students.

(Earlier, the Air Force Surgeon General's office in Washington ordered Air Force hospitals and clinics to halt distribution of free cigarettes to patients. A similar prohibition has been ordered on the inclusion of cigarettes in lunches that are prepared for service personnel on long flights. The Air Force said it was acting because "ever-increasing evidence of a link between cigarette smoking and certain other diseases" no longer can be ignored.)

Representatives of the Protestant Council of the city of New York and the New York World's Fair signed an agreement in New York to give 76,000 square feet for a Protestant pavilion at the 1964-65 exhibition. To be called The Protestant Center, the pavilion will be located on the Avenue of the Americas, between the main entrance to the fairgrounds and the Unisphere at the heart of the fair. The center's theme will be: "Jesus Christ—the Light of the World."

Two more Protestant church bodies were accepted as members of the National Association of Evangelicals by its Board of Administration in Aurora, Ill., bringing its total constituency to 40 groups. The denominations were the Evangelical Congregational Church, with about 30,000 members in 165 churches; and the Pilgrim Holiness Church, with 32,700 in some 1,000 congregations.

Anthony J. Celebreze, the Secretary of Health, Education, and Welfare, said in Washington he will campaign for federal aid to public schools but added he could see no constitutional method to provide such aid to church-related schools. The Catholic cabinet member said he was convinced, after study, that "aid to private elementary and high schools is unconstitutional." The Supreme Court, he said, "has made that clear, and we have no alternative but to follow its rulings."

A large planeload of animals for needy farmers in British Guiana left Portland, Maine, under auspices of the New England Heifer Project. The shipment was donated by church members through the Maine Council of Churches and the Social Action Committee of the Congregational Christian Conference of Maine. Included in the shipment were 80 pigs, 60 goats, 100 rabbits, and 2,750 baby chicks. Another plane with 20 Holstein heifers was to leave later for the same destination.

Decision, monthly magazine of the Billy Graham Evangelistic Association published in Minneapolis, Minn., has passed the million mark in circulation. It achieved the record in only two years, a feat believed unprecedented in religious periodical publishing. The October issue of Decision was sent to 1,001,883 paid subscribers in the United States and Canada. In addition, the British edition of Decision had nearly
9,000 subscribers and the Australian edition, 28,000.

George M. Wilson, managing editor, estimated that each copy of Decision is read by at least five persons—for a total of more than five million readers. He said the association is working on a Spanish edition to be circulated largely in Latin America and hopes to publish it by Easter, 1968. French, German, and Braille editions are planned later.

* * *

The communist authorities in North Vietnam have published a pseudo-Catholic weekly, Chinh-Nghia, in an attempt to drive a wedge between the Catholic laity and their priests and bishops. The newspaper describes itself as "the Organ of the National Committee for Uniting Vietnamese Catholics Who Love Peace and Their Country." In reality it is a propaganda organ of the communists.

Drive-in churches, already widespread in the United States and other parts of the world, have made their debut in South Africa. The fast-growing and progressive Apostolic Faith Mission has established drive-in churches at Witfield, a suburb of the town of Boksburg, about 13 miles east of Johannesburg, and at Lichtenburg, 160 miles west of Johannesburg.

* * *

True Christian unity can be found only in the Bible and in the heritage of the Reformation, the National Association of Evangelicals said in a statement issued in Wheaton, Ill., in connection with the opening of the Second Vatican Council in Rome. Adopted by the Board of Administration of the association, which represents 40 conservative Protestant bodies, the statement said the NAE "rejoices" in the growing desire for Christian unity and deplores "the bigotry, intolerance, and human traditions which keep Christians from experiencing the spiritual unity for which our Lord prayed in John 17."

But it added that as the Vatican Council meetings proceed, "One must remember that the true basis of Christian unity is found only in the Holy Scriptures and in the apostolic heritage carried forward by the Reformation. Despite the confused thinking of some Protestants, the major issues of the Reformation are still valid and cannot be glossed over without completely repudiating the basic principles of Christianity which it restored to the world—the lordship of Christ as sole Head of the church, the authority of the Scriptures, justification by faith alone, and the priesthood of every believer."

* * *

Teams of archaeologists from England, France, and Canada have discovered the original line of the city walls on the eastern side of Jerusalem, the Jordan Radio reported. It said 14 excavations on a slope of ground had uncovered a wall dating back to 1800 B.C. and showing repairs made at 700 B.C. The station said the teams found evidence that the wall was rebuilt by David when he made Jerusalem his capital. It added that they also hoped to discover the site of Herod's Palace, as well as camping sites of the Roman tenth legion.

* * *

A New York Legislative Committee is recommending that professional boxing be outlawed in the state. The committee was organized after the death of Benny (Kid) Paret last March as the result of ring injuries. The committee is reported to be disturbed by the criminal background of Sonny Liston who recently won the heavyweight championship.

Deaths in professional boxing have averaged nine a year since 1953 when 22 died. The Christian Herald asks: "Why blame the referee for not doing something that viewers and fans themselves have not done? You don't have to watch, attend, or subsidize. Two fellows in a ring don't let themselves be beaten up for the fun of it. They do it for money—your money."

* * *

Should the United States Supreme Court ban Bible reading in the public schools, it would strike down a widely followed practice, according to a new book by a St. Paul professor. Dr. Richard B. Dierenfield of Macalester College has found that reading is a regular practice in about 42 per cent of America's public schools. His findings, based on a survey of religious practices in 4,000 public school systems, are reported in Religion in American Public Schools, published by Public Affairs Press.

* * *

A committee was formed by the interdenominational Christian Workers of Winston-Salem to study the possibility of sponsoring classes in Bible survey or church history for public-high-school students. Committee members include Methodists, Presbyterians, Baptists, and Moravians. They will study two approaches to the proposal: a two-hour weekly course on Saturdays or a four-hour weekly course held on Tuesdays, Thursdays, and Saturdays.

* * *

Jewish leaders were urged by Rabbi Arthur Gilbert of New York to join educators of other faiths in dialogues "exploring how the Bible may be properly used in public education. To fail in the responsibility is to assume a negative stance that is harmful and destructive," declared Rabbi Gilbert, staff consultant to the National Conference of Christians and Jews' Religious Freedom and Public Affairs Project.

* * *

The Evangelical United Brethren Church's quadrennial General Conference in Grand Rapids, Mich., voted $10,94, to authorize the preparation of a plan of union with the Methodist Church. In the resolution approving the "go-ahead" on the plan, delegates also called for an increased "co-ordinated program of interchurch fellowship." Members of the two denominations and leaders of local, conference, and general boards, and institutions and agencies were urged to "become better acquainted," understand each other better, and "learn to work together for Christ and the church."

* * *

A moratorium on all medical research that seeks only to keep people alive longer was suggested in Minneapolis, Minn., by a clergyman who specializes in health problems. Dr. Westberg, a Lutheran minister who serves on both the medical and theological faculties of the University of Chicago, made his comments in a panel discussion on the care and treatment of the dying patient and the family. The panel was part of the annual national meeting of the Academy of Psychosomatic Medicine.

"I don't want to live to be 100," Dr. Westberg, who is 49, told the doctors, "I want to die while I can enjoy it. I don't want people saying of me, 'It would be nice if he could die. He is such a burden on all of us.' It would be more of a pleasure to die knowing that people would miss me." Dr. Westberg said "our frantic efforts to keep people from dying certainly must reflect our own anxiety about facing our own death."

* * *

The United Presbyterian Church's Rio Grande Presbytery adopted a resolution at its meeting in Ghost Ranch, N. Mex., asserting that the title "Reverend" should be reserved only for God and not used by ministers. According to the resolution, presbytery ministers in the future should be addressed as "Mr." instead of "the Reverend," and referred to as "teaching elder," a Scottish custom.
To Stand

They stand there straight and strong
Against the sky
Speaking of security and steadfastness.

How secure must be the One
Who made it all
And tempers the storm to make them strong and stand.—D.

The Source of Security

By Donald G. Miller

I lift up my eyes to the hills. From whence does my help come?
My help comes from the Lord, who made heaven and earth.—Psalm 121:1, 2, RSV.

Some experiences of great moment may be recorded immediately in a day-by-day diary. Others must await the leisure of time and the mood of recollection when one can walk undisturbed through the corridors of memory and jot down his musings about bygone experiences which now stand out in clearer perspective.

John Henry Newman, for example, once sat on the deck of a Mediterranean steamer becalmed in a fog off the coast of Sardinia. His mind was perplexed with baffling problems. The gloom of inner disquietude had settled over his spirit as stealthily as the fog had enshrouded the silent sea. During this period of inner conflict, Newman composed that great prayer which we often sing:

“Lead, kindly Light, amid th’ encircling gloom,
   Lead Thou me on;
The night is dark, and I am far from home:
   Lead Thou me on.”

The writer of our psalm has brought together two types of writing into a unity which combines at one and the same time the values of immediacy with those of retrospect. He begins with a few lines which were the spontaneous overflow of an agitated heart, then couples with them the deliberate, thoughtful statement of the life conclusions which he has reached through reflective meditation on his earlier experience.

The psalm opens with a cry of necessity. It reflects a crisis which threatens one at the very core of his life. In haste, almost in panic, help is sought. It is almost as though one has suddenly heard the cry, “Fire!” and impulse commands action. The first suggestion that comes to mind is escape. “I lift up my eyes to the hills.” Glee! There is safety in the hills. There are hiding places in the mountains. Security is to be found in withdrawal from the conflict. Survival depends on escape to some remote fastness above the confusion and the struggle.

Amos Horst, moderator of Lancaster Conference, died Jan. 1, following an earlier heart attack. Funeral services were held at Ephrata, Pa., on Jan. 4. Obituary following.

The East Goshen Lighthouse Fellowship was organized as an independent organization under the East Goshen Mennonite Church, Goshen, Ind., in a special service on Dec. 24. The charter membership is composed of 16 persons, with Claude Beachy serving as pastor. Paul M. Miller, bishop of the mother congregation, assisted in the organization service.

The Glennon Heights Mennonite Church, Denver, Colo., held its first communion service on Dec. 23, under the leadership of E. M. Yost, overseer of the Rocky Mountain Mennonite Conference. Official recognition was given to the congregation by the conference as a new member church. Bro. Yost led in the dedication service for the newly elected Board of Elders, Board of Stewards, chairman of the congregation, and church secretary, as well as the members of the congregation who were present. A unanimous vote has been received to proceed with the calling of a pastor. Present services are held in the Lakewood Grange Building.

The Heart-to-Heart Broadcast with Ella May Miller can now be heard at 10:05 a.m., Monday to Friday, over CKCR, Kitchener, Ont.

Christian Laymen's Evangelistic Association held its annual meeting Jan. 4-6, at Orrville, Ohio. Evangelist Myron Augsburger and Dr. Walter Wilson spoke in each of the four sessions. Dr. Wilson, from Kansas City, is a well-known physician and speaker. Senator Robert B. Taft, a former member of Hitler's SS Storm Troop, gave his personal testimony.

The Northridge Christian Fellowship, Springfield, Ohio, have moved the Sunday morning worship services from the home of Ernest Frey to the Northridge School. Bro. Yorifumi Yaguchi, a student at the Goshen Seminary, brought the message Sunday morning, Dec. 16, at Bally, Pa. He showed two films on Mennonite mission work in Japan at a joint meeting with the General Conference Church and assisted in the Christmas service at the Boyertown Church on Christmas Day.

The new book, A Legacy of Faith—the Heritage of Menno Simons, was presented to Dr. Cornelius Krahm upon his sixtieth birthday. The book is a sixtieth birthday tribute to Dr. Krahm, professor of Church History and historian and director of the Mennonite Historical Library at Bethel College.

Editor of the book is Dr. Cornelius J. Dyck, associate professor of Historical Theology at Mennonite Biblical Seminary, Elkhart, Ind. Attractively printed, the 268 pages are divided into two parts and contain fourteen scholarly dissertations.

Seven Mennonite pastors serving churches in the Los Angeles metropolitan area met recently to finalize details for the city church seminar they plan to sponsor at the Pacific College in Fresno, Jan. 24, 1963.

Coming as special speaker is Paul Peachey, Washington, D.C., who recently concluded an intensive six-month study of "Mennonites in Urban Church Extension." The seminar will bring together pastors and church workers of four Mennonite groups in the west coast area.

Herman Myers, pastor at Meadville, Pa., was elected to serve as president of the Meadville, Pa., area Ministerial Association.

Bro. and Sister Levi Weaver, of the Crown Hill congregation, Rittman, Ohio, celebrated their fifty-fourth wedding anniversary recently.

Radio station CFNW-FM, owned and operated by a company of 51 Mennonite shareholders, went on the air Monday evening, Dec. 10, at Winnipeg, Man. The new station, which at $54,000 watts is Canada's most powerful radio station, is linked by microwave towers to the company's AM outlet Radio CFAM, at Altona, Man., which was opened on March 13, 1957.

Nathan F. Bruckhart, Akron, Pa., treasurer of Bible Translation and Literacy Association, Inc., Lancaster, Pa., with his wife, and Harvey S. Zimmerman, Lancaster, Pa., are planning to go to Quito, Ecuador, Jan. 11. They will enter the Auca tribe, providing conditions are favorable, and take pictures for the association, getting information relative to translation and literacy needs. Their trip includes a stopover in Costa Rica, meeting with Bro. and Sister Raymond Schlabach, who work among the Talamanca Indians.

(Continued on page 42)
A Threefold Perspective

It is characteristic of man to delight in the past, to disbelieve the present, and to dread the future. He speaks of the "good old days" which cannot be relived. His disbelief in the present makes today meaningless and miserable. His dread of the future makes every day dreary and full of drudgery.

The beginning of the year is a good perspective from which to look at the past, present, and future.

In a limited sense it is good to think of the past. Looking at the past properly should make it a steppingstone for the present. To notice past mistakes ought to help us to present victories. But to think only on lost opportunities, to rehash again forgotten sins, or to describe the past as being all good and glorious at the expense of the present is shameful.

Forgetting those things which are behind, we must press on. To draw comparisons with the past to the detriment of to-day leads to folding our arms and bowing down as a worshiper of the past.

We know those who talk about what "they used to do." One beyond middle age gloried in telling what he used to give to the church. Yet now he is in good health, his family is grown, and he has financial ability to give more than in the years past. He is sitting today in a seat of self-satisfaction. Somewhere he had stopped, and when we stop living in the present we start reliving the past.

The "good old days," when were they? It's hard to tell. A slab, more than 3,000 years old, was dug up some years ago in Babylonia. It read, "Alas, alas, times are not now what they used to be."

Too often we spend hours of thought and worry over the past. But we don’t plow a furrow by looking over our shoulders. Looking back we become a pillar of salt.

Then there are those who disbelieve the present. Everything is going to the dogs. The nation, the church, the home, our young people are completely corrupted. Someone suggested that things have been going to the dogs for so long that it is a wonder the dogs haven’t taken over. (Perhaps they know better.)

Without a doubt there is much to depress and sadden. Society seems to be swinging back to savagery rather than from it. But God is not dead! Remember that! Said J. D. Jones, "Our doubts and despair arise from the fact that we have made Him [God] altogether like ourselves."

We must constantly guard against the church’s condition corresponding to the condition of the age. There are few things the devil desires as much as a Christian down in the mouth. He desires to drive us to doubt and discouragement—doubt as to the ability of the great God we serve and discouragement as to the triumph of the cause of Christ through every age and condition.

Put it down, the person who is always bemoaning our ineffectiveness, our lack of power, and our lack of confidence, isn’t doing much for God, the church, or the world. Pessimism is a part of the apostasy of the latter days. It says Christ is not on the throne; everything depends on man; God is too slow!

This does not mean we put on rose-colored glasses. No, let us face it, there is superabounding sin, disobedience, worldliness, coldness, and lethargy. Yes, we need to notice these facts until they put our hearts on fire and push us to our knees in prayer. Until this happens we aren’t really concerned anyway. Along with this realization and action we must realize that the Christian has the remedy in the Gospel. God is on the throne. Christ is still mighty to save. It is because we lose sight of God that we are so soon on edge.

We must have a proper perspective of the present. We are called to serve this generation according to the will of God. We cannot live in any other time.

Then too, we can disbelieve and deplore the present so that life loses its luster and meaning. A Christian is one who sees that not only the past was holy ground because God was there but the present is also holy because God is here.

The present moment is the only creative moment there is. If we are going to be a blessing, we had better begin immediately. If we are ever going to serve our generation by the will of God, we dare not wait. God deals with us in the language of "now." What moves God to give us tomorrow if we don’t use today?

How about the future? Most people dread it, fear it, or endeavor to ignore it. All these are wrong. Unless we have a hope for the future, the present does become pessimistic. Unless we have a destination assured, the journey is meaningless.

What about tomorrow? There are two ways of facing it. One is the way of anxiety and despair and pessimism. Ann Landers wrote some time ago, "No one puts it in so many words, but there is in our view-

point today a suggestion that we may as well live it up fast because tomorrow may never come. And among too many teenagers, living it up fast is expressed in accelerated dating, early smoking and drinking, sexual experience, premature marriage, and premature divorce." Doesn’t this describe our age?

The other alternative is to take the way of the Creator who called us not to death but to life. He has spoken. And His words are hope and life. This old world cannot be saved from its downward course and doom except for one fact—no, one person, Jesus Christ. Only as we take His word of love and forgiveness and give Him our trust and confidence can we be prepared for the future.

When this happens, fear and dread of the future are driven from our hearts. We answer with the Apostle Paul: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Praise God that in Christ the past takes on a proper perspective, the present takes on real meaning, and the future is filled with hope.—D.

Preying or Praying

There’s a difference, you know—a big difference—between praying and praying. Some prey on others by their gossip, their criticism, their ridicule. Or they may do it without saying a word. Raising an eyebrow at the right moment works perfectly.

Others silently pray for God’s goodness on needy ones and for added grace to help and restore.

Or take the church, for example. Some criticize, gossip, and discuss the church out of what they cunningly call genuine Christian concern. This far it is purely preying.

Others, knowing the failures of the church, pray God to bless with greater purity and power.

The difference between preying and praying is largely in this, that preying starts and stops with some seditious thought or act or speech while praying stoops to the knees and rises again to build for God and man.

Really, when we face the facts, we aren’t seriously Christian until we can sincerely pray and quit the preying.—D.

Of what use is it to have many irons in the fire if the fire is going out?

—Eric Roberts.
**Does safety lie in escape? Can we find security in withdrawal from conflict?**

**SOURCE OF SECURITY (Continued from first page)**

Flee to the hills as we will, you may be pursued and discovered. The conflict comes to us. Struggle invades our secret hiding places, and often strikes terror into our hearts just when we think we have evaded it.

"From whence does my help come?" There is only one source of help in crisis, "the Lord, who made heaven and earth..." Whether it be in the sudden thrust of strong temptation, or in the frustration of disappointed hopes, or in the endless drag of overburdened days, or in the throes of death, "Our help is in the name of the Lord, who made heaven and earth."

Following the cry of necessity comes the voice of experience. We move from the troubled seas of a great crisis into the calm harbor of a lifelong trust. The psalmist assumes the attitude of recollection and reflection. As he looks back over the years since the crisis, he affirms that what he discovered to be true had stood the test of time and circumstance. God’s help is always available, "He will not let your foot be moved." Here is true security. And this security is constant. "He who keeps you will... neither slumber nor sleep." And this security is complete. "By day" and "by night." He "will keep you from all evil." Your entire "life," "your going out and your coming in," are in God’s keeping "from this time forth and for evermore."

Here is security in the midst of trouble, hope in the presence of frustration, victory in the very moment of defeat. Here is the gracious action of God in behalf of our human weakness, the God who later thrust Himself into the arena of human brokenness. 

"In the world you have tribulation; but be of good cheer, I have overcome the world." This gives us heart to sing:

"Nobody knows the trouble I’ve seen,  
Glory, Hallelujah!"

This is life lived in the persuasion that nothing—literally nothing, in life or death, time or eternity—can "separate us from the love of God in Christ Jesus our Lord."

Dr. Miller, a New Testament scholar, is president of Pittsburgh Theological Seminary and was for 19 years on the faculty of Union Theological Seminary at Richmond, Va.

There are those who insist that Christian religion has nothing to say about man’s relation to his fellow man—especially, if one be of another color. Preach the Gospel, the psalmist commands, and leave the race issue to the legislators. That is our trouble now. It has been left to courts and caucuses and the end result is confusion, contradiction, and increased animosity. Silence is no defense against evil. "Freedom is placed in jeopardy more by those who refuse to exercise it than by those who will not permit it. There is no safety to be found in the dark. There are times when silence is golden, and there are times when silence is yellow. It is high time the church found out which is which.

Roy O. McClain in *If with All Your Heart.*

(Reverend H. Revel Co.)

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**How Big Is Your God?**

**BY MILLARD OSBORNE**

How big is your God? Is your concept of God big enough to believe that He can keep up with all our new inventions and developments? For instance, are the limits of your idea of God? We measure space by “light years.” A light year is approximately six trillion (6,000,000,000,000) miles. Most stars in our galaxy are more than 10 light years from our earth. Is your God that big, and bigger?

In our nuclear age we measure power by megatons; rockets and missiles travel many times the speed of sound. Do you think God can keep up with us or do we leave Him a little behind in our scientific busyness? Can we honestly and sincerely believe that God is still in control of our existence and that He is able to keep abreast of life on His earth?

Man has often asked if he is able to think God’s thoughts after Him. Perhaps with electronic computers and mechanical brains, man now wonders if God can think man’s thoughts. How fitting, too, for God to be left out in our progress and development. The real fallacy of evolution is that a center of life is located outside of God.

The Bible is God-inspired, because it expresses our total existence as God-planned, God-originated, and God-given. The gift of Jesus Christ was God’s idea, not man’s. Salvation is God’s plan, not yours, or mine. God is making history, not you, nor I. The heart of the Christian faith is God’s gracious gift to man, not man’s puny gifts to God. God is not dependent on our devotion for His existence, but we are dependent on Him. Is your God that big? Or does this stretch the walls of your thinking out too far?

The God I find revealed in the Bible, in history, in Christian experience, is the God who spoke the world into existence, who placed in His creation all the energy which man has only begun to explore. Ours is a God who made a lowly earth creature, breathed life into his mud body, and impressed him with the divine image—the stamp of eternity.

Ours is a big God!

—*Lebanon Church Bulletin.*

One of the most devastating answers to a rather foolish question was given by the famous preacher, George McDonald. A woman once asked him, “Sir, are you quite sure that in heaven I will recognize my husband?”

The old preacher replied, “Madame, do you think we shall be greater fools in heaven than we are here?”

Frank S. Mead in *Tarbell’s Teachers’ Guide.*

(Reverend H. Revel Co.)

**Our Mennonite Churches: Pleasant View**

The Pleasant View Mennonite Church, Hydro, Okla., was organized in 1888 by Bishop Joseph Schlegel. The first building (20 x 44) was built in 1902, enlarged in 1915 (20 x 39), and the present building was erected in 1925. Present membership, 160.

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**Gospel Herald, January 8, 1963**
Christian assurance and certainty can be ours if we follow certain necessary paths. What are they?

Paths to Certainty

By Don Knipschild

The young man could not seem to get any sense of conviction in his religious experience. "How can I be sure of God's presence?" he wanted to know. "Why can't I grow and handle these terrible conflicts that come to me?"

His story went something like this: He had been raised in a Christian home by wise and prayerful parents. His church had encouraged him and allowed him to lead in the youth group. He had a new experience several months ago and thought that he was on his way to being a stable Christian. Then his world fell around him.

The pressures of college life—work, study, grades, romances, decisions—clamored at him. He was desperately searching for some real center in his life. He wanted some advice, some keys to unlock an answer to his conflicts.

A friend suggested the youth refer to the New Testament and try to apply some of the things he had been reading. "But I don't read the New Testament. I've never read it," he replied. "Have you read any devotional books?" "No," he said.

When the young man tried to pray, his prayer was an endless train of petitions, "Lord, give me . . . give me . . . give me. . . ." No wonder he didn't grow. His channels of growth were plugged up at the growing ends of study and prayer.

D. T. Niles tells the story of riding on a train with a young man who claimed that he doubted Christianity and didn't think he could sincerely be a Christian. So Dr. Niles took a piece of paper out of his pocket and said, "Let's write down the things you doubt." The man doubted the creation story, the prophets, the virgin birth, the second coming of Christ, the inspiration of the Bible. When he finished, Daniel Niles had a word.

"How long has it been since you read the Bible?" he asked. The youth hesitated. He couldn't remember. "I am surprised. Any honest scholar will read the document he questions." He tore up the paper and added, "Now you go home and read the Bible and then we will talk about your doubts." The next time Dr. Niles met the man he was a dedicated, practicing Christian.

Not all doubts and questions can be resolved simply by reading the Bible, it is true. But one can't be a Christian without knowing the truths and principles which create the Christian life and spirit. And no amount of churchgoing or fellowship will give a person the insights contained in the documents of the faith.

It is utterly impossible to ground a young Christian in the faith if he won't read Christian literature and study the Bible. There are too many deep and profound conflicts involved in the commitment to the Christian way of life to expect that a person can just pull insights out of thin air. And gone is the day when a young convert can be expected to come from a Biblically literate home.

This youth in conflict would have found certainty and meaning in his prayer life if he had read some of the prayers in the Bible, or studied the Psalms, or even if he had paid some attention to a few of the hymns in our hymnbook. He would have discovered that there is praise and thanksgiving, confession, and adoration in prayer besides the petition.

An idea in print is an idea to which we can refer, ponder upon, and incorporate into our thought life and translate into action. Wherever men recognize this power in the written word, things happen. Witness the effect of the communist barrage of literature at 3.6 billion books a year and multiplied billions of tracts, pamphlets, and magazines. Witness the power of the Bible in readable form in Germany, England, and Scandinavia during the Reformation.

Witness the counsel and help in great hymns like Joachim Neander's "Praise to the Lord."

Praise to the Lord, the Almighty,
The King of creation!
O my soul, praise Him, for He is
Thy health and salvation!
All ye who hear, now to His temple draw near;
Join me in glad adoration!
Praise to the Lord, who doth prosper
Thy work and defend thee;
Surely His goodness and mercy
Here daily attend thee.

Ponder anew what the Almighty can do,
If with His love He befriended thee.

Praise to the Lord, O let all that
Is in me adore Him!
All that hath life and breath,
Come now with praise before Him.
Let the Amen sound from His people again,
Gladly for aye we adore Him.

That hymn holds one of the keys to certainty, meaning, and power in prayer. The prayer of request should be circumscribed with praise, adoration, thanksgiving, and contemplation of God's goodness to us. The hymn is from Psalms 102 and 150 which were part of the high moments of the praise in the Jewish worship.

Wherever great literature inspires it draws its inspiration and impetus from the high worship experiences of the saints and writers of the Bible who experienced and expressed certainty.

In this hymn we are told to "ponder anew what the Almighty can do, if with His love He befriended thee." But the hymn writer saw the response of praise as essential to the soul and instructs, "Praise . . . the Lord!" There is certainty for you!

Try Praise

This effect of praise in prayer is a sound principle of human life. We need someone because we love him and trust him. We give ourselves to those whom we admire and hold in confidence and great esteem. We let them direct our labor, our church activities, our homes. We are certain of them.

Try initiating a new friendship sometime by praising the person sincerely and find out how quickly and solidly your friendship grows. When we initiate an experience of response to God, the prayer of praise will send us into a new confidence, a deeper faith, a new center of purpose, power, and certainty.

Then, in this spirit, we ask of God what we will, perfectly confident that the Lover of our souls is able to do that which we need. This is what the young man was searching for in wanting to be sure of God's presence. He realized, only too harshly, that one contact with God, one experience
does not save a person. It is only the beginning of an experience of relationship to God which ultimately results in the redemption of the person's soul—his life, attitudes, and his eternal destiny, in certainty.

It takes time and effort to build an underlying confidence or conviction about God's work in a person's life. The perfect assurance, the continued integration of a person's life around a hard core of personal experience and conviction can be done only at a high price—the entire self.

The Holy Spirit's Work

The Holy Spirit is at work in this whole process so intimately that it would be folly to say that man does it all himself, or even that the path one man finds successful all should follow. However, there are some points that might aid in this quest.

First of all, don't trust your feelings. They are fickle. They are not your religious life. A long period of depression may lead you to feel that you are estranged from God, and you blame yourself for some unknown sin. Better to have a physical checkup than keep yourself in such misery. (Of course, sin can cause depression, and repentance will restore.) Intense joy, likewise, may lead one to believe that he has been on a spiritual mountaintop. Joy may result from the religious experience, but hardly ever is the cause of it. Joy may also be the result of a physical well-being or the effect of other persons.

The long-range picture will give you more help than on-the-moment feelings. If your character is developing, if you are able to find the discipline, the courage, the sense of God's will in your life, the action, the social relationships that mark a Christian, then your confidence and certainty about your religious convictions won't be shaken.

There are periods of prayer and intense awareness of God's presence which help to create this character, this integration and assurance. These two aspects are not mutually exclusive so that the discipline of prayer makes the growth more joyful, and the growth in disciplined living makes the prayer more valuable.

Yes, you can know whom you have believed, and be completely persuaded that He is able to keep you to eternity. Your mind can be the kind that thinks on the beautiful, the pure, the helpful, the creative, the good, if you pray and praise, and study, and meditate.

Henry van Dyke, the literary genius of the last century, was also a great Christian. He said this about the Christian life: "This receiving (of Christ), we need to remember and assert again and again, is not a passive thing. It is an action of the soul, the opening of a door within the heart, the welcoming of a heavenly Master. God does not save men as a watchmaker who repairs and sets a watch, but as a King who recalls His servants to their duty, as a Father who makes new revelations of His love to draw His lost children to Himself."

And did you ever meet a true servant who was uncertain about whether or not he was a servant, or who had hired him?

Does Our Talk Make Sense?

By Nathan Hege

Missionaries spend a considerable part of their time overcoming communication barriers in foreign countries. They need a year of language study to carry on a satisfactory conversation. It takes them far longer than that to understand the feelings of the people in the country to which they go, and years may pass before nationally fully trust them.

To enable them to better adjust to a foreign culture, missionaries are urged to read books and take courses in linguistics, anthropology, and world religions. Special visit mission fields to advise on particular problems. Analyzing languages and tribal customs, they help missionaries understand why people believe and think as they do.

Besides learning to talk in a meaningful way to foreign people, missionaries are reminded that they should not go abroad to transmit the American culture but to proclaim Christ. The Apostle Paul's "all things to all men" is considered especially applicable overseas.

Communication difficulties, however, are not limited to foreign work. In America we face the problem of making the Christian message understandable, too. The barriers to communication appear no less formidable in our own land than in a foreign country.

Why do Mennonites have trouble making the Christian message clear to Americans? We are in constant contact with them as we build their homes, service their equipment, and supply their produce. We are liked for giving stability to a community and for stimulating the economy. But in a spiritual way we seem to communicate little.

Is not this because people are intrigued by our oddities and don't see beyond them? "I wanted to show my children how those quaint folk live; so we took a drive to (insert place here)" is almost a refrain.

Today, seeing the Pennsylvania Dutch has become big business. We are showing people a way of life but are failing to show the Way to life.

Suburbia is growing up around us. With reluctance we submit to zoning regulations and talk of losing freedom when we have to sell our hogs and chickens. Yet, economically, we adjust; socially, we don't know how. We withdraw into a shrinking circle, and the world goes on without coming to grips with the Christ we profess to follow.

It is not difficult to get children to attend our vacation Bible schools. Some adults are glad to visit our Sunday morning services a few times. But evidently few people of non-Mennonite heritage become church members, for the increase in the Old Mennonite Church in the past six years is little more than one per cent a year.

Often, and rightly so, we attribute the lack of response to the uncompromising claims of the Gospel. The Apostle Peter calls Christ a stumbling block and a rock of offense to the disobedient. I Pet. 2:8. If people truly meet Christ and stumble there, we are not responsible, but tragedy ensues when people stumble over some cultural oddity or a way of life before they meet the Christ.

Some Mennonites have sincerely tried to improve their communication by settling in non-Mennonite communities. Carrying their problem with them, many times they have not been successful. Six families are enough to form an enclaves. A handful of people can meet their own social and cultural needs—if their interests are not too broad.

Relief work and disaster service, a vital part of our witness, has helped us greatly to emerge from isolation. But relief work is temporary and physical; people need the church for continued spiritual upbuilding.

Like the missionary, it becomes our job to speak the language of our neighbor. We will not, of course, use his profanity, but we must read his newspaper so that we can converse on subjects of interest to him. We must make clear that God's people have a concern, a spiritual concern, for their government and are alarmed about increased crime and juvenile delinquency.

Taking a greater part in community affairs, we shall have opportunities to state our convictions when we disagree with certain actions. When we speak, our talk must make sense. We dare not withdraw, fearing our beliefs will not stand the test of exposure to other ideas.

We must make vocal our basic reasons for our practices and stop giving the impression that our beliefs are dictated by our church. We should show that money can be used for more worthwhile things than tobacco, rather than say our faith forbids us to smoke. If we object to television, it must be because of its moral harm, rather than because the church won't allow it. In short, we must show our neighbors that we follow Christian principles.

Like the missionary, we must take time to appreciate others' ways. Before passing judgment on an action, we must be certain we fully understand it. We cannot con-

Gospel Herald, January 8, 1963
A Letter
To the Board of Elders and/or the Church Council

By J. C. Wenger

For some time I have been concerned about the lack of Christian maturity, and the lack of deep conviction for various Bible principles on the part of some of our members, not only some of the young people, but some of their parents. What can be done to bring about a deepening of Christian experience and a strengthening of our loyalty to Christ and His Word? Is it possible that we are weak in the area of Christian nurture? Could this be improved?

While it is true that prayer is our greatest means of growth, yet perhaps we could strengthen our youth by a more extended period of pastoral nurture both before and after baptism. Please think and pray and counsel about the following proposals until we have a meeting of our Board of Elders. Here are some suggestions on Pastoral Instruction:

1. Have the pastor take 24 lessons (with the baptismal instruction class) in Russell Krabill's excellent instruction manual, Beginning the Christian Life. This means a half lesson per week.

2. Request each applicant to write a little essay before baptism, "How I Plan to Live My Christian Life." Encourage them to counsel with the pastor as they write.

3. It would be desirable to baptize converts at about 12 to 14 years of age as a general rule. If any children are converted prior to that time, help them to assurance, but suggest that they will be in a better position to understand the instruction, and to make the commitments of baptism if they are at least 12. Assure them that they are saved prior to baptism in any case.

4. Let us suppose that the average age of baptism is 15. Each applicant would then have the 24 lessons in the Krabill booklet. One year later call the class together again for 13 lessons in Edward Yoder's booklet, God, Jesus Christ, the Holy Spirit. Have solid teaching with good class discussion.

5. At about 15—16 years later—have the class study 15 more lessons under the pastor, this time, Edward Yoder's, Man: His Sin, Salvation, Eternal Destiny.


7. A year later—18—study the 13 lesson quarterly, Youth and Nonresistance, by Stanley C. Shenk. This will help the youth to understand the peace principles of the New Testament and help the young men to prepare for the draft registration. Here there could be imitations of draft board hearings, hearings before federal officers, etc., with emphasis falling upon "Why I Am a Nonresistant Christian."

8. At 18 take up Edward Yoder's fourth and last booklet, Living the Christian Life. By this time, the class can be a sort of forum, with different members leading the discussions, and the pastor serving as a resource person.

9. At 19 study the 13 lessons of Youth and Nonconformity, by J. C. Wenger, using the same forum approach.

10. Finally, at 20 there could be a final series of 13 pastoral class sessions using the best booklets on marriage and the family. Here special speakers could be used; there could be panel discussions, question boxes, and the like.

We should not suppose that these suggestions will eliminate all youth "problems." It is no easy matter to make the transition from childhood to adulthood. But if these suggestions are followed carefully, it should result in a generation of young people who are better grounded in the faith, more loyal to the church, and more firmly rooted in God's Holy Word.

This letter is being shared with the whole church, so that anyone who has any additional suggestions may pass them on to the Board of Elders or the Church Council.

"Who Is the Biggest Gambler?"

By Bruce D. Cummons

Some Gambling Facts

In spite of law, the United States is the gamblingest nation that ever existed. About 50 million adults and a great number of minors indulge in some form of gambling in the U.S. Close to $30 billion is bet each year. A billion dollars per year is gambled away in the numbers racket, and another billion in slot machines. Ten billion dollars a year is bet in horse racing.

In roulette, chuck-a-luck, or dice, the house is set to make from $50 to $150 an hour. Slot machines return about twenty cents out of each dollar. Sixty million decks of cards are sold each year. Yet, you can't win.

Men who have studied the problem of gambling tell us that if gambling exists in a city, the odds are a thousand to one that the police department knows the addresses and owners of every "joint." They stay open for one reason— graft, paid either to the police department, city officials, or the political machine. Possibly all three are involved. Many city officials have built
The Curse of Gambling

From the Bible we learn that Judas bartered for thirty pieces of silver to betray Christ into the hands of His enemies. Judas possibly believed that Christ would escape, or bypass the cross; but Christ died on the cross, and Judas hanged himself when he saw the crime he had committed. Judas gambled and lost.

The Lord warns us many times about the danger of putting material things ahead of spiritual, until we have wasted our life away, and the soul is lost eternally.

Today, many homes are poor, families ill-clothed, and many children hungry because of gambling. Dad buys a few balls tickets at the shop, or stops at a gambling hall on the way home, and the pay check is soon too small to meet the needs of the family.

One day, God is going to ask for an account of all this.

Who Is the Biggest Gambler in Town?

It isn't the man who stands behind the counter, or the wheel in a gambling house. He knows the house is set to win; so he is not gambling. With him, it is a sure thing. Nor is it the man who wastes his earnings there, waiting for the break that never comes.

The biggest gambler in town is the man who gambles with his greatest possession—his soul! You may lose money and earthly possessions and regain them through work during this life; but, if you neglect your soul's salvation and go out into eternity unsaved, you have gambled and lost for eternity! Don't gamble—time may be short—be saved today!

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26)

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" (John 3:16).—Herald Press Tracts, Scottdale, Pa.

George Macdonald, in one of his books, wrote about a woman who had experienced a sudden tragedy. The heartache was so crushing and her sorrow so bitter that she spoke aloud, "I wish I'd never been made," her friend, in what appears to be divine wisdom, whispered, "My dear, you are not made yet. You're only being made and this is the Maker's process." We can let God take our troubles and make out of them a garment of Christian fortitude which will not only warm our souls, but will serve to inspire others.

Robert V. Ozment in But God Can. (Fleming H. Revell Co.)

A Prayer

FOR THIS WEEK

Our holy Father,
Thou hast blessed us with life in Thine own image;
In various times and ways Thou hast revealed Thyself unto our fathers;
In these last days Thou hast spoken unto us in Thy Son;
Thou hast blessed us with a trustworthy record of Thy truth.

As by Thy Spirit Thou didst grant utterance unto Thy servants,
So grant to us understanding and obedient hearts as we meditate in it.
Bless Thy people wherever they gather to study Thy Word;
Stand in their midst and reveal Thyself.

Bless them as they disperse to carry it to those about them,
yea, even to the ends of the earth;
Grant special enabling to those who have given themselves to translate it into the languages of those who have not yet heard.

In Jesus' name, Amen.

—Mahlon Hess.

On Visiting Shut-Ins

BY BAILEY FRANK

A young man on his father's farm took an early interest in his surroundings. When he finally chose farming as his life's work, he found that he was well grounded in the tasks and problems of agriculture.

But when we are young, most of us consider the life led by invalids and shut-ins as something that can never happen to us. And in a healthy middle age we perhaps avoid visiting the sick because we are reminded of something that may come to us soon.

Consistent visiting of the sick is very rewarding in two ways. First, we become more helpful to them as we familiarize ourselves with their problems, their interests, and their everyday life. We often, after a period of months or years, become as well acquainted with the people they like to talk about as we are with our own family and friends. Most shut-ins would much rather have us know who Cousin Martha is than have us bring cookies or sympathy to them.

But the practical reward of our visits may come sooner than we think. Like the young man who took up farming, we prepare ourselves for a future that comes in some way to all. And if we are well prepared, we may become a blessing instead of a burden to our friends and be able to say, like my friend who has not been able to leave her apartment for the last four years, "I try to make each day better than the last."

Bethel, Va.

Prayer Requests

(Requests for this column must be signed)

Pray for the Life Team at Scottdale, Pa., Jan. 8-17. They will be in Scottdale for review, re-evaluation, and rest. Pray that they will discern God's will for the Life Experiment ministry for the months ahead.

Pray for the Warren Metzler family, returned to Jamaica Jan. 4. Pray that their ministry may be fruitful for Christ and the church.

Pray for the Augburger Albany Crusade, Jan. 14-27.

Prayer is requested from the American churches by the India brotherhood in pursuing the following goals:

- Establish regular contacts with outlying fellowship centers and make them feel an integral part of the larger church body.
- Establish adequate pastoral arrangements.
- Discover the special talents and calls of our church members and study the open doors for service and witness.
- Encourage and develop regular witness programs in each congregation.
- Help the following fellowship centers to construct a permanent building for worship: 1. Mangaltarai 2. Kusum 3. Balod

Pray for a father and mother and two grown sons. The parents are attracted to false teachings.

GOSPEL HERALD, JANUARY 8, 1963
The Sunday School's Second Hundred

By Arnold Cressman

In his recent rocking chair conference before a nationwide television audience President Kennedy spoke ominously of the days ahead. He could, of course, give no guarantee against massive global destruction and death. In fact, there was a strong inference that the word was not "if" but "when." In reply to the disciples' question, "When will these things be?" Jesus replied in part,

"Take care, be on the alert, and pray: for you do not know when it will happen" (Mark 13:33, Weymouth). He is saying that His followers should continue enthusiastically to do their kingdom business in spite of an ominous future.

The Sunday school is kingdom business. It has a long history of struggle and victory. This fall, in the Mennonite Church, we will be celebrating at West Liberty, Ohio, the centennial of the first continuous Sunday school from those early days to the present. But what of the next hundred years or the next ten? No one knows. Yet Jesus expects His followers to be alert to the needs of the times whether the years that are left be many or few. What are some of the things Sunday-school workers should be alert to?

What trends can we expect?

1. We can expect an increasing urbanization. Already Sunday-school teachers are saying that our materials cannot always be understood by pupils because the illustrations are too rural. As big cities get bigger and move out over our farms and Mennonite communities, we can expect an ever-increasing number of Sunday-school classes made up of city workers—clerks, salesmen, secretaries, teachers, and technicians. Illustrations in new Sunday-school materials and revisions will replace the dairy barn with the shopping plaza.

2. There will be more and more difference in the interests of Sunday-school class members as jobs become more specialized. The IBM computer technician will be studying the lesson with the taxi driver, the assembly line worker with the physics professor. It will not be so easy for the teacher to "make an application to life." Whose life? For lives will be so different. It will become increasingly necessary for the teacher to lead the class to find answers in the Bible to their own new and specific needs. This may mean more problem-centered materials. These would be no less Biblical, but they would be more relevant.

Already there is some sentiment against the uniform lesson outlines which have a tendency to skirt the real issues. Such materials would start with those pressing problems which must be solved by today's disciple band. The Bible with its universal message for every age and need would be focused as a spotlight on current questions. The Word will be a lamp to the feet of those who make new paths in unprecedented places.

Thought for the Week

God's forgiveness is not only release from the burden of guilt; it is also the renewal of integrity.

-D.

3. The intergenerational gap will get wider. There has always been an understanding gap between the old and the young, between one generation and the next. But as the Mennonite Church inevitably becomes less rural, it will be the younger generation which will be most influenced by urban living. In addition to this city-farm difference between the passing and the coming generation, there is right now an unusual exhilaration in change itself which widens the gap. This means that the older people in the church will find it more difficult to understand the needs and problems of the younger. Teen-agers and young married couples will want help to find God's answers to questions their parents never needed to ask.

It may be that some parents will have difficulty understanding the thrust of young people's Sunday-school materials in the future. To illustrate, someone said recently, "The Youth's Christian Companion isn't as interesting as it used to be." And a younger person replied, "But remember you're fifty-nine. I find it very helpful." He was eighteen.

4. There will need to be a built-in flexibility in Sunday-school lesson materials. Teachers like some structure, some rigidity of pattern so that they can follow down through the suggested procedures Sunday after Sunday with confidence. However, our eleven hundred Sunday schools have a wide range of difference. There are large classes and small ones; there are trained pupils and untrained; there are all kinds of backgrounds. Some adult classes are beset with the problem of shift-work. Rather than have no class at all it may be necessary in some cases to have the Sunday-school class in the evening or on some other day of the week.

Writers may need to prepare flexible materials for another reason. The Cuban crisis warns us that America is no longer immune to attack from across the seas. What kind of Bible study helps would you need in a fallout shelter? On the run? Or with the big new church and Sunday-school wing lying in ruins?

In other words, we must become less and less dependent on structured materials so that we can still study the Bible when the structures are gone. Sunday-school teachers would do well to lean a little more lightly on the crutches.

5. The Sunday school must grow. One hundred years ago it was a struggling institution. Today there are over 125,000 names enrolled. This is good, but the increase has not been as rapid as it might have been. Presently the Mennonite Commission for Christian Education is sponsoring a Sunday School Enlargement Campaign. The goal is to increase enrollment 5 per cent each year for five years. If this goal could be reached and if it could be extended, a 5 per cent accumulative increase per year would raise our enrollment to 250,000 in just fifteen years. To do this, curriculum planners must be alert to the needs of the times in the ways indicated above. Even more important, Sunday-school superintendents, teachers, and pupils must be as imaginative and dedicated to the task as those early Mennonites were who got the Sunday school established one hundred years ago.

David A. Redding from The Parables He Told. (Fleming H. Revell Co.)
OMBA

BY VERNON H. SCHMIDT

There were 242 marriages reported during the third quarter of 1962; of these, 213 were performed in a church and 29 at home. Nine weddings reported that the two parties held different church affiliation. Three marriages were performed on Monday, one on Tuesday, seven on Wednesday, three on Thursday, 27 on Friday, 26 on Sunday, and 174 on Saturday. Pennsylvania again led the list with 70 reported; Indiana followed with 46; Ohio with 29; Ontario with 19; Virginia with 15; Illinois and Kansas had each nine; Iowa and Michigan had eight each; Oregon six; Nebraska five, and Maryland, New York, Montana, California, Alberta, North Dakota, Colorado, Florida, Missouri, Idaho, West Virginia, and Puerto Rico reported one to four each.

One family (Millers) reported the celebration of their sixty-fifth wedding anniversary; seven others celebrated their fiftieth anniversary.

There were reports of 375 babies born this quarter—202 boys and 173 girls. Of these, seven boys and four girls were adopted; five sets of twins included two pairs of girls, one set of boys, and two sets of brother-sister twins. Seven boys and four girls became the seventh child in their families; four girls and one boy found they already had seven brothers and sisters; two boys became the ninth member of their family, while one girl became the tenth, and another girl became the eleventh child in their family.

Again, the greatest number of babies inherited the Miller name (19); next in order came Yoder (11), Martin (9), Gingerich and Schrock (8 each), and Troyer and Hostetler (7 each). Boys were given the following first names; nine were called James, eight were called John, seven Paul, while Mark, Steven, Ronald, and Jeffrey followed with six each. It is interesting to note that the top five names were Bible names. Second names were Allen, first with ten; Dean, Eugene, Lee, and Lynn with nine each, and Dale and Ray had eight each.

Girls' first names found Brenda and Karen tying for first place (15 each); Barbara, Cheryl, Debra, Linda, and Tamara followed with four each. For second names, Ann and Kay tied for first place with 13 each; Jean 12; Marie 11; then came Sue (9), Lou (6), with Lynne and Jane (5 each).

Births have been reported for every day in 1962, up until Sept. 1, with the exception of May 12, May 18, June 6, June 8, Aug. 8, Aug. 10, and Aug. 15.

The births reported exceeded the deaths reported by 194, or better than two to one.

There were reports of 106 men and 81 women who passed on to their eternal reward. Three boys and three girls lived less than a month with their parents, while seven men and four women lived to be 90 or older—two men were 99 at death, and one man was 98. Among those who passed on were one bishop, four ministers, three deacons, and one missionary—and one minister's wife. The missionary whose death was reported was killed on the field of service—a martyr for his Lord.

Accidents again took their toll: four drownings, nine car accidents, three tractor accidents, two killed by falling, one bike; so again, let us resolve to be more careful, to decrease these accidents, for over 10 per cent of the reported deaths were accidents!

Harrisonburg, Va.

OMBA—Obituaries, Marriages, Births, Anniversaries.

I am the Newborn Child.
I have come into the world
Without any knowledge, habits, or attitudes.
I will learn from those who care for me.
I will take on their words and ways.
I will become, chiefly, what others make of me.

I am the Newborn Child,
And I am afraid.
I need someone to hold me close,
To love me, and to train me.
I need someone to guide me in the way of truth.
Who will influence my life for good
In the days and years to come?

I AM
THE NEWBORN
CHILD

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Gospel Herald, January 8, 1963
A Neighboring Pastor Looks On

By Roy S. Koch

The Oak Grove congregation at West Liberty, Ohio, is experiencing a revival without the benefit of an evangelist, according to Everett B. Yoder, senior elder of the congregation. Without raising the hand or entering an inquiry room, souls are gradually finding a deeper peace, enlargement of vision, and deeper meaning in their church membership. Coldness, suspicions, and hostilities are gradually melting under the impact of the searching ministry of the Spirit of God. Talents are being made available for God's service, and money is pouring into the treasury.

What led to this revival? Can other churches have the same experience? What is the secret of this spiritual growth?

The Oak Grove congregation accepted the invitation to become a pilot congregation for an intensive stewardship program under the direction of Daniel Kauffman, Secretary of Stewardship of General Conference, during the summer of 1962. There was searching of hearts, considerable skepticism, and even some actual opposition as the congregation moved into the total stewardship program.

As a neighboring pastoral I am observing the experiment at Oak Grove with great interest. I have interviewed a number of their members, both those who approved the plan and those who did not.

Judged from the viewpoint of finances the program at this early date seems to be a booming success. Six successive Sundays revealed this story of growth in giving: $459, $471, $461, $572, $629, $1,048. The last Sunday represents the "plus giving" for missions and should not be viewed as the norm. The treasurer smiled with satisfaction as he said, "I anticipate no trouble at all in reaching our expanded budget this year. Some members claimed it would not work," he added, "but the skeptics are being convinced. I am certainly happy to see a larger percentage of the people bearing a bigger part of the church's financial program."

My sample polling of the members reveals that a cause for greater satisfaction than the increased giving is the spiritual upsurge that is becoming manifest. Wide cautious optimism, because the program is after all only six weeks old, Everett Yoder pointed out that intensive teaching from the pulpit, the involvement of many members on study committees, and the personal confrontation of every member with the total program of our denomination have developed an informed and loyal membership.

Yoder feels that the "total stewardship program" is bringing to the Oak Grove congregation what evangelistic meetings and Bible conferences have not been able to do. A spiritual enthusiasm is growing among the members. "Our people were faced with personal commitment, and they responded wholeheartedly. This has produced a more mature viewpoint toward the whole church program," said Yoder.

Were there no discordant notes? Yes, there were. Some were quite free to express a preference for the "designated" offerings as over against the unified budget. Some protested against what they called "pressure tactics" of the Proposal Committee because they did not plan more congregational meetings to give information regarding the process. This was not deliberate on the part of the Proposal Committee.

Some claimed that the teaching from the pulpit was "canned" and did not represent the leading of the Spirit. The biggest "mistake" made in the entire program, and admitted as such by nearly all the leaders, was the method used to discover the giving potential of the congregation.

The large majority of members, however, did not agree with the criticisms mentioned above. Even those who voiced them are seeing the advantages of the new system and are gradually accepting it.

"I didn't fall for it at first," said one skeptical brother, "but I like it now. It has done away with our multiplicity of offerings. It looks as if it will work. I am all for it now."

Everyone admits that there were a few strains on the unity of the congregation, but there is a general opinion that the unity and love of the members is stronger now than it was before.

What are some musts for other congregations that may wish to adopt the plan? According to the members at Oak Grove, there must be education and information in every area of stewardship, not only of money. This is very necessary. Some members respond quicker than others; so time must be given for the maturing of conviction. "You can't hurry this program," said Harold Esh. With time must go patience with those who lag behind, and a willingness to answer their questions and clear up any false impressions they may have.

Another must is the personal confrontation of every member with the total program of the church. This should be done in a relaxed situation, preferably in their homes. Bypassing this point in the program is to invite certain failure.

Training sessions for the visitors who go out two by two to make this confrontation of the members are another must. "They can and should be ordinary lay members who are trained and equipped to present the whole program of the congregation," said Nelson Kanagy, the pastor.

A fourth must is a meaningful commissioning service for the visitors at which they are impressed with the importance and responsibility of their service, and the members of the congregation are exhorted to meet them with love and courtesy, even if they do not approve of the plan.

A final must is an intelligent and real dependence on the Holy Spirit to prepare the hearts of the members and to guide in every step of the planning. God uses men in His work, and He blesses sanctified planning. This calls for a pastor and lay leaders who are sensitive to the leading of the Spirit in the development of a program that will bless the congregation and glorify God.
The Uyo Story

Part IV. “The Spirit Suffered Us, Not”

By Edwin and Irene Weaver

To the Qua Iboe and Presbyterian church leaders we were only another transient church group which would be short-lived in Nigeria. We could sense their feelings that we would only add to the already existing confusion. We found ourselves criticized by established church leaders, and exploited by not a few leaders of bush churches. A faithful few encouraged us. But we knew that the seed of distrust had been sown and could feel its growing pressures. This was fertile soil for false opinions and imaginary situations.

Plagued by these thoughts, we knew we must also hear from leaders of older churches. This had started us on a succession of interviews with leaders of established churches of the Uyo area. Mr. Graddon, superintendent of the Qua Iboe Mission had been the first we visited. We went at the suggestion of Mr. Wood, who was then secretary of the National Christian Council of Nigeria.

We arrived in Etinan not knowing what to expect. The questions and fears of our minds were short-lived, however, for our host and hostess, Mr. and Mrs. Graddon, missionaries from the emerald isle, welcomed us with warmth and sincerity. A cup of tea goes a long way to ease conversation. It was especially so on Dec. 22, 1959.

This was not the first time Mr. Graddon had listened to a similar tale, nor was it the first time that he had expressed his point of view. He spoke thoughtfully, kindly, and very firmly.

“Our aim from the beginning when we founded the church in Nigeria some 60 years ago,” he said, “was to establish an indigenous church in the shortest time possible. Our church, then, is self-governing and self-supporting.” He explained that no church work is carried on with foreign funds. No national is paid with money from abroad. All Qua Iboe churches, and all schools except two were built by nationals. We continued to listen as he told of the groups which had come and gone. It was all very discouraging to us as we tried to find an open door for working in Nigeria.

At this juncture we had dared inject our hope that we too might work here. His frank, unequivocal answer shook us.

We hurried to assure him that we had no intention of starting a competitive work. We suggested co-operative work in order to dissolve confusion rather than to add to it.

Mrs. Graddon served us ground-nut stew for lunch, a truly delightful dish, and we all relaxed in more casual conversation. As we left, Mr. Graddon said, “When God has called, one is seldom in the wrong place.”

Our travels took us next to the Salvation Army headquarters in Akai, a little village down near the ocean. Not so far away is the fishing village of Ibino, at the mouth of the Qua Iboe River. Here stands the first Qua Iboe church. The church bell still calls villagers to worship morning and evening. We happened by there one evening in time to hear the bell and to see the old pastor walking with a cane to the church.

We met the officers of the Salvation Army. Among them was Captain Margaret Moore, then principal of the secondary school at Akai. She is an amazing personality with contagious optimism, dogged courage, and flint-like faith which cuts through mountains of difficulty and discouragements. She was a pioneer of Salvation Army work in Akai. In spite of a severe physical handicap she launched a secondary school with unuestioned merit and high standing.

As we talked, she deplored the confusion of the churches in East Nigeria. As she spoke, and one couldn’t help listening with every part of oneself, we thought, “Well, what makes you stay here?” She told us of their mistake in coming in through the back door of the Qua Iboe Mission, and that they were still reaping the results of bad beginnings. Again we thought, “Why, why? What makes you stay here and keep on? What is it that has linked you so deeply to these people of Akai?”
... the dreaming of large dreams in small places." Youth is in a hurry as it moves forward into the future. Disappointments and frustrations will undoubtedly await them too. Only under God can Africans in general and Nigerians in particular achieve the good life for which they hope.

She told of the young people of her school. "There is in this part of Nigeria, and I think elsewhere, a desperate reaching out toward the future, an unshakable faith that the future will be good, a throbbing hope for a new day. It is sometimes a blind belief that more schools, more political conventions, more zinc roofs will insure prosperity, and thus guarantee happiness and freedom. That better life is never defined but always desired. It is here in this tremendous striving and wishful hoping that later no striving will be needed, in the mixture of eagerness for every new skill and the reluctance to accept ideas out of which new comes—it is here in the mixture of eagerness and desire that I have found my place. There is unbelievable frustration springing from the lack of resources and from the dreaming of large dreams in small places, but in spite of disappointments I know that this is my place and task."

If at any time in the beginning months there was a turning point in our own thoughts to a positive and possible future in this confusion, it took place at the close of this unforgettable visit. If this was possible in schools, then it is also possible in churches. We left Akai and Captain Moore with the strengthening thought that with God's help and guidance we would work to dissolve the confusion rather than adding to it.

"Why don't you call on Mr. Macdonald, the secretary of the Christian Council of East Nigeria? He is very understanding," said Captain Moore as we left. This was to be our next interview.

It is a long, hard pull from the Okopodi market in Itu to the site of the famous leper colony at the top of the hill. We stopped at the entrance arch to take a picture and to look out over the beautiful Cross River. From where we stood we could see the small island in the river where the leper colony was first started. On the arch-

way were these words, "In His Name." From here on all the buildings of the colony were a deep red in color, beautiful in the setting of green palms.

We could hear the trill of the Scottish "r's" as Mrs. Macdonald came down the stone steps to meet us. There was no time or chance for any strangeness with the Macdonalds. A Scotch scene and a cup of coffee, and soon the trilled r's, the broad American r's, and the soft English r's, all fell into place. We were among friends.

It was easy to pour out our concerns to attentive and responsive souls and it was easy to accept the straightforward questions which Bob Macdonald put to us. What was our stand on polygamy? What was our Mennonite doctrine? What had we done in India? Why were we not there, but here? All these and many more he asked us. I am still amazed that in an initial visit we told him so much. Perhaps by this time we were more sure that a co-operative venture of trying to pull the independent churches together was the only way we could work.

We left the Macdonald home with Mr. Macdonald promising to do all he could to help us, even to calling the Eastern Region Council Committee to advise us. Oh, yes, and he even offered to help us to find a more suitable place to live. All the way home the sound of these words, "Find you a more suitable place to live—a more suitable dwelling place," was sweet music to my ears. As the cool breeze of the Nigerian night rustled through the palms, I wrote in my diary, "It's full moon tonight. God's in His heaven, all's right with the world."

Our hopes were high. They plummeted suddenly at the meeting with representative church leaders of the Eastern Region Council. We came home from that meeting defeated. We cabled the board. "Results of meeting very unfavorable for developing Uyo program. Council voluntarily suggested development of open middle belt in Nigeria and other areas."

After several renewals our visitor's visas reached another time limit. This time the government refused permission to our mission board to operate in this country. There was no room for us.

The Crisis of Need

Total need! This is the phrase used by the Algerian government to describe those persons who are without any source of income. And there are nearly one and a half million of these people in the departments (counties) of Constantine and Batna alone.

Constantine and Batna are the departments which have been assigned to the Christian Committee for Service in Algeria (CCSA) for large-scale relief and service projects. The Mennonite and Brethren in Christ churches are participating in this massive program through the Mennonite Central Committee. This is the first time such a large interdenominational relief program has been tried in a needy area. It is expected that this project will have far-reaching effects on future co-operative relief and rehabilitation activities by churches.

"The Christian workers in Algeria were concerned that the church should give a united witness to the Algerians. The new government, which is secular, but with the characteristics of Islam, ought not to have to deal with all kinds of Christians, but simply with the church of Jesus Christ, they said.

At the present time the Christian Committee has about 75 workers engaged in Algeria. Nineteen of these are Mennonites.

Other members of the Christian Committee are the World Council of Churches, Church World Service, and the Brethren Service Commission.

Dr. Heinrich Hellstern, director of the Swiss Protestant agency HEKS, was recently named CCSA director. Dwight Swartzendruber of Church World Service, a former MCC worker, is the material aid director.

The formation of the Christian Committee and the build-up of its program came in the wake of the cease-fire which ended the seven-year-old civil war in March. Several months of terrorism followed the cease-fire, but now the country seems to be at peace. Peter J. Dyck reports that the Algerians are relaxed; visitors are allowed to enter the country without visas.

In spite of the peace which now exists, the scars of war are present everywhere. There are the denuded hills and farmland; the unstaffed hospitals; the fatherless families; the gutted homes. The civil war was
costly. It resulted in 250,000 violent deaths and the loss of about $20 billion—that is the measurable cost. The intangible costs can only be guessed at.

Several of Algeria’s biggest problems are unemployment, a serious shortage of funds in the government treasury, and refugees. Approximately a third of Algeria’s ten million citizens are refugees or people who have just returned to their homeland from exile. The future looks frightfully bleak for these victims of war, hunger, and disease. Some authorities estimate that tens of thousands will die of hunger and disease in Algeria this winter.

The Christian Committee is undertaking a number of projects in an effort to alleviate some of the suffering. The following are some of the larger ones.

Material Aid. It is estimated that 400 tons of food will have to be moved daily during the winter months. CCSA is depending heavily on United States surplus foods for this massive feeding program. Unfortunately, negotiations for U.S. surplus foods broke down during the Cuban crisis because of the Algerians’ support of Castro. Food and clothing contributions are also being sought from churches throughout the world.

Reforestation. Twenty-one million trees are to be planted in the Constantine-Batna area. The United States Agency for International Development (AID) is providing large quantities of wheat, milk, and oil with which to pay the Algerians who work in this project. The plan calls for the rotation of workers so that as many unemployed people as possible get an opportunity to earn some food. It is expected that this project will benefit about 80,000 people during the next 18 months.

Medical Services. The number of Algeria’s medical doctors dwindled from 2,000 to 200 after the cease-fire. There are some good hospital facilities in the country, but nurses and doctors are in great demand. It is hoped that an Operation Doctor program similar to that of the Congo can be started in Algeria.

Mennonite Projects

The Mennonite Central Committee will contribute personnel to the over-all work of the Christian Committee, but it will also have several projects for which it will be specifically responsible. Among them are the following:

Agricultural Work. An 80-acre farm on the edge of the small village of Henchir Tounghani will be the base for an agricultural extension service. After the farm has been equipped and repaired, it is hoped that a project similar to the one being carried on in Greece can be established. Wilhelm Peters, an agriculturist from Abbotsford, B.C., will be in charge of the farm. Several Pax men will serve on the staff.

It is also hoped that the farm will become the center for a variety of other services. For example, plans to place one worker in a nearby school, another in a dispensary, and several others in a social center where they would teach home economics, woodwork, and metal work, are being studied.

Missionaries serving under our general board are doing all they can to assist in these projects. Marian Hosteller lives with relief personnel on the farm. She teaches French to newly arrived personnel, acts as interpreter and go-between, and teaches five mornings a week in the social center. To date 31 girls, most of whom had never attended school before, enrolled in these classes. Because of the departure of French teachers, an acute teacher shortage continues even in the public school, which enrolls only boys.

In Algiers, Bob and Lila Rae Stetter and Annie Haldemann serve in rehabilitation and self-help projects, such as medical clinics, home economics classes, Bible classes, and club work.

Material Aid. The farm will also be the center for material aid distributions in that vicinity. The Supra-Prefect of the area told relief workers that he has 70,000 people in his territory who have no income at all. He said that many of his people have already used up all their winter supplies and are hungry. Alvin Friesen of Dinuba, Calif., the MCC director in Algeria, will make arrangements for material aid distributions in the area. He has requested 1,500 bales of clothing and bedding, 2,600 Christmas bundles, 1,500 layette bundles, 1,000 cases of canned meat, and 155 cases of soap.

Dwight Swartzendruber, the CCSA material aid director, reports that most of the Algerian refugees have now returned to their homes. “But thousands go back to nothing... no work, no food, no hope. We must act quickly,” he said.—Via MCC.
MISSION NEWS

Overseas Missions

Dhamtari, India—Second-year students of the nursing school here are now affiliating at Pendra Road Sanatorium. Since a tuberculosis ward has been added to Dhamtari Christian Hospital, this affiliation has been reduced from four to two weeks.

The India Nursing Council inspected Dhamtari School of Nursing on Nov. 30. This council is government appointed and hopes to visit all schools of nursing every five years. This is the first time they have been at Dhamtari. They will send the school an official report of the inspection after several months.

Premlata Ram was an orphan. Because of the kindness of God’s people she is today an R.N. She was married to Styawan Lal, a Christian from Rajangando, Oct. 10. Both now work at Bilai steel plant, where he has been a clerk for some time. Seven graduates from Dhamtari Christian Hospital School of Nursing now work as nurses in the plant’s hospital.

Ernest E. and Ruth Miller spent a few days in the Dhamtari area, Dec. 16-19, before proceeding on to Yemens. They spent Christmass with the Weyburn Groff family (Mrs. Groff is their daughter, Thelma). Bro. Miller met with the board of education Dec. 18, Bro. and Sister Miller and Bro. Milo Kaufman were guests the same evening at a dinner given by the school staff here.

Durg, India—Milo Kaufman spoke to congregations in Rajangando and here Sunday, Dec. 16. A number of small children were dedicated to the Lord during the service at Rajangando. The parents of one child donated a fan along with the promise to pay all expenses for putting electricity into the present church building, in appreciation for God’s goodness to them.

Salunga, Pa.—Missionary appointee to Tanganyika, Joseph Shenk, was ordained to the ministry at the Millersville Mennonite Church, Millersville, Pa., Saturday evening, Dec. 22. Joseph is the son of J. Clyde and Alta Shenk, formerly of Lancaster, Pa., now serving in Musoma, Tanganyika. Joseph and his wife, Edith, will teach at a boys’ secondary school near Musoma. Bro. Shenk will also serve as chaplain for the students.

A farewell service for the Shenks was held at the same church Sunday evening, Dec. 23. They were scheduled to leave New York City on Dec. 28, via air for Tanganyika, arriving Jan. 2.

Musoma, Tanganyika—The secretary of the Tanganyika Mennonite Church reports that the membership in the Tanganyika Mennonite Church now stands at 8,070. This is an increase of 15 per cent over last year’s figure of 2,669.

Salunga, Pa.—Mary Harnish, R.N., Willow Street Pike, Lancaster, Pa., left via air from New York City, Dec. 28, for her third term of missionary nurse service in Tanganyika. A farewell service for Sister Harnish was scheduled at the Willow Street Mennonite Church, Wednesday evening, Dec. 30.

Salunga, Pa.—A farewell service for George and Lois Zimmerman was planned for Sunday, Dec. 30, at the Lost Creek Church, Oakland Mills, Pa. The Zimmermans were scheduled to leave Jan. 1 for Costa Rica for several months of language study before proceeding on to Honduras.

George previously spent two years in overseas VS in Honduras. Here he worked mostly within an agricultural demonstration and community development program.

Following language study the Zimmermans will transfer to La Ceiba, Honduras. They will be the first mission personnel to be assigned to this village. VS fellows have served in this village for some years. George is to divide his time between mission and VS administration, as of June 15, 1963.

Elkhart, Ind.—Nurse Lydia Burkhardt’s visa to enter Ghana has come through. She will leave by air on Jan. 9 or as soon thereafter as a reservation can be secured. She will work with Sister Carson Moyers in the clinic at Somanya.

Landour, India—Children of India missionaries have returned to their homes for the winter vacation. S. Paul and Vesta Miller accompanied the party as they left from here. Bro. Miller attended committee meetings at Delhi and Landour in connection with Woodstock School.

Raipur, India—The National Christian Council will conduct a Christian stewardship institute here, Jan. 14-18. The India church requests prayer for Milo Kaufman as he lectures on Christian stewardship at this institute, that this may instigate a revival for the whole church in India.

San Juan, Mexico—An average of 68 persons attended daily vacation Bible school conducted here recently. Workers ask that we join them in praying that these efforts will be fruitful, that the children thus contacted will continue to come to the weekly Sunday school, and that this will be a door through which Christ may be brought to parents too.

Nakahibetsu, Japan—Susumu Futagami, six-year-old son of a young Christian couple in the pilot farm area near here, went to be with his Lord recently. Grief-stricken parents joined with the brethren Kunori and Kimura, also of this area, to give glad witness to their faith in Jesus Christ. They conducted a Christian funeral, stripped of all paganism. There was no speaking to the dead or prayer to him, no tinkling of bells, no rubbing of beads. Missionary Lee Kanay describes the service thus:

“...There was no coffin, with the boy laid in linen sheets. It was hard for the family to nail shut the box (with large stones from the field) ... Kunori and Kimura spoke with conviction of the power of the resurrection ... [and of the hope] we have in Christ who was born into our human family almost 2,000 years ago. The whole funeral (including cremation) cost less than $20. Instead of fineries, great spread of flowers, and expensive coffin, the [emphasis] was on Susumu’s being with Jesus, who will come again with the blast of a trumpet.”

Brasilia, Brazil—Allen and Irene Martin foresee Bible classes, church and home-construction activities that will use their time in addition to the thriving bookstore and colporteur work. They hope to begin the Bible classes in the homes of acquaintances in the near future. Housing is scheduled to be completed by early spring. The Martins applied for a section of land large enough for a community center and church in the church and school section of this new capital city. Land is given as a gift from the city for this kind of program.

In late November, Bro. Martin made his second trip to Araguacema to help the missionaries there. He held special meetings, communion services, baby dedications, and invited many to come to Araguacema.

Campinas, Brazil—D. Ana de Paula, an elderly lady, was baptized here Dec. 2. The radiance of her face spoke voluminously of her inner joy. Six others are preparing for baptism. One of them is D. Ana’s daughter.

Alipoo, Nigeria—Sir Francis Ibiam, government C.I.E. of Nigeria and M.D., who began the hospital where the John Grases, Cyril Gingerichs, and Martha Bender serve, was a recent guest of honor at MacGregor College, where Clifford and Lois Amstutz teach. The Amstuztes felt greatly honored to exchange small talk with such highly placed personsages. They were invited to a formal ballroom dance in the Ibiam’s honor, or declined.

Addis Ababa, Ethiopia—Mission director Daniel Sesseng and family moved from the Merha Eworrn School for the Blind compound to a rented house a few blocks away. Religious services are held in their living-dining room area, where they can seat about 75 people. Some of the students from the school continue to attend the Sunday morning services.

The Ethiopian brotherhood selected and settled for a site on which to build a school. A builder Aba Byler and family will be moving to Addis in early 1963 to begin work on this project.

Kisaka, Tanganyika—Mary Harnish, R.N., of Nyabasi clinic, will be stationed at Kisaka for medical work. She will also assist in the flying nurse service to visit bush schools where there are no doctors. They have just arrived. Velma Eshelman, R.N., presently at Kisaka, will be transferred to Munganto, with three dispensaries in her charge.

Mugango, Tanganyika—Missionary nurse Velma Eshelman writes, “The other day while I was on my way to Mugango by bus, a group of men stood in the road and stopped me. They were school and they wanted help in carrying the bricks ...”

Bukiroba, Tanganyika—The Tanganyika Mennonite Youth League is planning a retreat for its members in early January. The two-day retreat, to be held in the Bukiroba...
Bible College facilities, is expected to attract around 100 to 150 league members.

**Home Missions**

Premont, Texas — Richard Fahndrich writes: “Just a few nights ago the Lord allowed me the blessed privilege of seeing one of my sons in the faith, Victor Rios, 15, win his own mother to the Lord. Victor is only one and a half years old in the faith and this was his first convert. May the Lord give Victor many more souls—and you and me.”

Saginaw, Mich.—Sunday morning worship began an enriching schedule of Christmas services at the Ninth Street Mennonite Church here, Dec. 23. The evening program was presented by the older children and young adults. A turkey dinner at Harmony House set the pace for a Sunday afternoon of warm Christian fellowship. The WMSA gathered at Harmony House on Tuesday evening to pack a box for one of the sisters. Wednesday evening chorus members and all interested adults met for a brief practice before going caroling to homes, county hospital, and Juvenile Detention Home.

**District Mission Boards**

Souderton, Pa.—Franconia District Mission Board held its regular meeting at Eastern Mennonite Home near here, Nov. 5. Among other things they heard a report on the moving of the Conshohocken Witness from the Elm Street building to the John L. Ruth residence. They decided to sell the former property. The canvass committee reported that 16,842 cans were processed at a total cost of $2,418. Because of the rich growth experiences provided by the first witness workshop in Philadelphia, similar workshops on the congregational level were encouraged. The witness in Levittown is beginning to bear fruit. Several baptisms took place recently. More permanent facilities are needed. The board decided to buy a suitable property, with the Levittown group assuming major financial responsibility.

Hubbard, Oreg.—The Oregon District Mission Board takes a strong interest in international students in their area. They note that there are over 350 such students at Oregon State University at Corvallis alone. The foreign students’ office has sent out special appeals for “host families.” In response to this excellent witness opportunity a special outreach committee has made a study of such service opportunities and produced a mimeographed brochure including the results of this study, a suggested procedure for a local congregation or individual families to contact students, special tips for hosts (these are well stated), and a brief bibliography.

Harrison, Ark.—Hillcrest Home, a nursing home sponsored by the Amish Mennonite churches, has at present 32 names of applicants waiting for admission from Boone County alone. Many more out-of-county applicants have very little chance of getting in, as preference is always given to persons of their own county. The architect has drawn plans for an addition to the 48-bed home and the contract will be let as soon as the Public Health Service approves the plans. Indebtedness on the addition completed five years ago has been completely liquidated. Young folks working here continue to find many meaningful opportunities to serve and witness.

**Health and Welfare**

Lebanon, Oreg.—Lebanon Community Hospital continues its full program of community service. In November 415 patients were treated with a total of nearly 2,000 patient days of hospital care. The administration expresses special appreciation for the fine work four I-W couples are doing at the hospital. Presently they encourage only married fellows to seek employment as there is no structured I-W unit there. They have an opening for an orderly at present.

**Broadcasting**

Jamaica—An almost fantastic listener response of nearly 4,000 requests for 1963 calendars has been received from Jamaica and British Guiana. An earlier report gave this figure at about 2,000 but recent correspondence from John Shank, director of the Jamaican office, just about doubled the former figure. Under normal conditions listener responses number about 100 each month. These 4,000 requests have come in less than two months’ time. Considering the time the programs are released, this speaks very well for the listening audience in these countries. The Way to Life broadcast is heard in Jamaica at 7:00-7:15 on Sunday morning, and at 6:45-7:00 a.m. in British Guiana.

Seven visitors from Guatemala visited the Luz y Verdad office and studio Saturday, Dec. 2. One of these is a teacher who is a very regular listener, and another regular listener is a Christian lawyer and teacher. The group is in Puerto Rico for a 30-day tour of Puerto Rico and the U.S. through the courtesy of the U.S. government. Most of them ordered records of the music from our tape library.

Don Fike of Castaner, P.R., pastor of the Brethren Church of that community and chaplain of the Brethren Hospital, visited the Luz y Verdad office, Dec. 7. Rev. Fike uses quantities of our tracts for his church and hospital work.

The chorus sang Dec. 15 at the plaza in

**Sunshine for Crises**

Seventy-five children now live here. They receive the benefit of the best training, skills, and techniques. Results are amazing. Children learn to sit up, stand, walk, dress, eat, within the limitations of their natural abilities. Love, patience, and understanding help these children to adjust.

A day at Sunshine Children’s Home is never dull. Like any other place where 75 youngsters are together there is constant activity and plenty of noise.

At Christmas time this year they had their own Christmas party. Several children sang Christmas carols. Both they and their “audience” enjoyed this immensely. One child who had been there only two days was lustily singing carols with the rest.

Scrapbooks and other planned activities push mental faculties to their limits. Cheerful surroundings and patient teachers provide the very best atmosphere for growth and development.

The crisis may break suddenly, or it may come gradually. The doctor may need to tell the parents immediately after birth or it may take long months of hoping against hope, with a gradual realization that the child will need special care. In either case the crisis is real, the shock traumatic, and family circumstances altered. Defeat and despair often darken mental lenses.

For these families and for such crises Sunshine Children’s Home, Maumee, Ohio, came into being. The Roy Englers knew about such needs and such despair. Precisely this kind of crisis had mellowed their own hearts. God gave them a mission. They are in the business of supplying sunshine for crises.

Last summer facilities were enlarged.
Coamo at an open-air meeting where Adib Eden, a Cuban evangelist, gave the message.

Portugal—The Spanish broadcast has recently secured Box 1300, Lisbon, Portugal, as a mailing address for Portuguese listeners to use when writing to the broadcast. An office in Spain is also being sought to aid in listener follow-up. The program is heard in Hokkaido, Japan—The need for a beginners' Bible course was one of the items discussed at a recent meeting of The Mennonite Hour Radio Committee at Sapporo, Hokkaido. This proposed course would be used for entirely new contacts who many times have very little acquaintance, if any, with Christianity and the Bible. Presently "God's Great Salvation," which was translated into Japanese in 1956, is being used as the introductory course. Several other courses are also being used.

Italy—Recently, 1,000 copies of an Italian edition of "Way of Salvation" have been received by the Italian broadcast for use in its follow-up program. The giver: The Scripture Gift Mission in London.


Overseas Relief and Service

Akron, Pa.—A Christmas bundle folder for 1963 has been prepared to guide individuals and groups as they prepare bundles for the new year. A few changes have been made in the instructions. Instructions for both regular and tropical bundles are included. Labels are attached to each bundle for convenience in sending bundles.

A great many folders have already been mailed. More are available from your general mission board, 1711 Prairie St., Elkhart, Ind.

The church-wide blanket drive on Dec. 9 has brought a tremendous response. Blankets are still coming in at the various collection depots. It is too early to report the number of blankets collected by this concentrated effort, but it is expected that the original goal of 25,000 will be exceeded because of the overwhelming response to this appeal.

German Mennonites learned about the food shortage in Indonesia. They collected money to help. An interested congregation in Glenn, Calif., added to this fund. Rice was purchased in California and 407 hundred-pound bags of the white grain went to Indonesia.

Following negotiations with the Jordanian government, the U.S. government has given MCC permission to send 2,453,000 pounds of rice to Jordan. This country. Great care will be taken to see that this flour gets to needy families.

A successful raisin drive on the west coast netted nine tons of raisins, in spite of the fact that there was no raisin surplus this year and the price was considerably higher than other years. These raisins will be distributed in Hong Kong and Korea.

Hebron, Jordan—Nine years ago Ada and Ida Stoltzfus started an orphanage and elementary school here, and have served as headmistresses ever since. The enrollment has grown to 92, from kindergarten through grade six. Last September an advanced preparatory school was begun 15 miles from Hebron. Forty-six boys enrolled in preparatory classes I, II, and III. This school has been designated a junior high school in the United States.

Jordanian teachers are employed at both the Hebron and Beit Jala schools. Supplementary teaching in English is given by Mennonite teachers. Chapel services and classes in religion are a part of the program.

Voluntary Services

Robstown, Texas—One hundred and fifty friends, parents, and interested folks from the community attended a Christmas program given at Airport Elementary School here by the service unit, Tuesday evening, Dec. 18. Sixteen pupils of the Robstown Kindergarten, directed by their teacher, Kathryn Seitz, Telford, Pa., sang Christmas songs, did finger plays, and presented the Christmas story. Club groups, directed by Eunice Yantzi, Tavistock, Ont., provided singing and a short Christmas pageant during intermissions. At the close of the program kindergarten pupils presented platter of Paris plaques to their parents. This program provided excellent opportunity for service unit personnel and community to become better acquainted.

Prescott, Texas—The Bohn girls discover that it takes a great amount of time preparing for 69 kindergarten youngsters. Visiting homes of the children proves fascinating and challenging.

Stanfield, Ariz.—The unit here had charge

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Doors Have Latches

BY EARL BUCKWALTER

Closed doors of communication between Protestant and Catholic theology in the Anglo-Latin social and cultural structure of South Texas are very real. But, thank God, a closed door is not a wall, but a challenge.

VS-ers are working to open this door. Their strategy is to establish communication with parents by helping to solve the problem of their kindergarten children. The Latin child hears nothing but Spanish in his home. He enters first grade of the public school with nothing but English thrown at him. He is frustrated and his mother isn't happy.

Kindergarten preparation is a "natural," but it isn't a pushover. The Latin must be won by love, kindness, patience, and tact, both in school and home. VS-ers are digging in. They are an arm of the public relations department of the church!

Included in the curriculum is the Bible, geared to the child mind, with no man forbidding and no government decree interfering.

The older of these kindergartens are in Mathis and Corpus Christi. Two VS girls are tackling Molina, a suburb of Corpus Christi. In Alice the newly installed pastor and his wife are working a half-time program. They are calling for a full-time VS'er. The Spanish church in Premont would welcome a VS couple.

The VS couple in Robstown divide their work and double it. They take care of kindergarten and the other gives education. In Alice the newly installed pastor and his wife are working a half-time program. They are calling for a full-time VS'er. The Spanish church in Premont would welcome a VS couple.

The VS unit of nurse aids at the four-bed maternity hospital in Mathis is a plus asset to community and church. Latin mothers receive attention which begets confidence. Truly the VS'er is a vital part of the church.

Sue King, Cochranville, Pa., has small difficulty maintaining rapt attention during story hour at Molina, Texas.

Wrist pin cushions can be a lot of fun and a bit challenging too. Eunice Yantzi, Shakespeare, Ont., explains some of the finer points of needle and thread. For some of these girls this is their first contact with this ancient craft.
of the worship service at the Community Presbyterian Church, Oct. 28. Kindergarten and club work continue to occupy the 5-person unit during the week.

Your Treasurer Reports

Loan funds can still be used by the general mission board. Such funds are now being used to purchase homes for missionaries and for church building development. These loans are then repaid from mission funds on the same basis as making rental payments.

Depending on the length of time funds are available, the general board will pay up to 4 per cent interest. Persons who may want to make funds available without interest can do so with much help to the mission board and such loans will be repaid immediately upon request. For more details write to Tressurer's Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

MISSIONS TODAY

(Continued from page 38)

who are sent, with travel arrangements, forwarding of funds, and counsel about how and how not to proceed.

The more churches are missionary in their very being, the more special and the more limited are the functions of a mission board. Professional missionaries can be sent by a specialized missionary board; self-supporting, self-starting, migrant missionaries will be sent only by a missionary church.

Full Time or Part Time

By Nathan Nussbaum

In the American scene we find constant changes in working conditions and hours. Various people are proposing shorter working hours with more time for recreation and leisure. With the proposed 35-hour week, one will find it more difficult to talk about full-time or part-time work. Our lives will then be taken up with all types of small units of endeavor rather than with one major task and purpose.

There is also confusion among Christians in this matter. The terms “full time” and “part time” have all kinds of equations. At times it appears as if we are part-time Christians. Yet we are still seeking proposals for shorter working hours. We have also made all kinds of compartments in our lives, part for this and part for that. The result is that we go into all directions so that true existence in Christ is not found in its wholeness nor as the central purpose.

We talk about full-time or part-time missionaries. Technically speaking is there anything like full-time or part-time missionaries? If full time is giving every ounce of energy or second of time, one would have to say “no.” Or speaking of part time, if one is a part-time missionary for Christ, whose missionary is he the other part?

We talk about full-time or part-time Christian work. Again, is the one that some call full time any more full than the one often called part time? Is the person labeled full time any more blessed of God and dedicated than the supposedly part time? If one engages only in part-time Christian work, whom does he work for the other part?

People also refer to full-time or part-time ministers. Can one really make a distinction between the two? The word “minister” means “servant.” Does part time mean that partially one serves and partially one lords? Or does it mean that part time is for the church and the other part for the other kingdom?

With these views we also use the terms, “partial support” and “full support.” Really how is Christian this? Does it mean that some people are worthy of one-fourth, one-half, or three-fourths support and the rest of the time they are not worthy of our support? Then the people who are worthy of our whole, complete support.

In this framework, people begin to pigeonhole people. If someone is in full support, somehow God now opens the windows of heaven upon them. These people are really dedicated and are accomplishing great things for God. The contrary might be true. It might be the nonsupported person who is making the greatest contribution for the kingdom of God and the most forceful presentation of Christ to a pagan society.

This kind of reasoning and philosophy has made its impact on Christianity. It makes many Christians try to exist as part-time Christians. What the percentage of time might be makes little difference. Somehow, part is for God and part for self. Life in its totality is not seen as completely belonging to God.

No doubt some of you are reacting to this. You say the difference is in the income received and in the time spent. Is this not a rather secular materialistic way to categorize Christians and classify them? One can talk about time given to the church. To whom should any Christian give his time? The time a mechanic gives in witnessing, the time a salesman uses to speak for Christ, or the time a farmer uses to honor God certainly is for God and the church.

To be a Christian is an inclusive, all-absorbing life found in Jesus Christ. It means first giving ourselves to the Lord. We must all be full-time Christians, full-time Christian workers, full-time ministers (servants), and full-time missionaries with God’s full support.—Ohio Evangel. Used by permission.

Field Notes CONTINUED

Mary Oyer, Goshen College, Goshen, Ind., will serve in a music conference, Jan. 19, 20, at Central, Archbold, Ohio. There will be music workshops as well as group meetings.

Henry Z. Longenecker, Middletown, Pa., will serve as instructor in a music conference, Jan. 18, 200 p.m., at the Mt. Joy, Pa., Church. All song leaders and those interested in better congregational singing are invited.

Carl H. Snavely, Route 1, Heshey, Pa., was ordained as deacon, Dec. 23, to serve the Stauffer congregation, Heshey, Pa. Ordaining bishop was Clarence E. Lutz, assisted by Noah Risser and Simon Bucher. Bro. Snavely’s telephone number is Elizabethtown (717) 367-6834.

David M. Weaver, Leola, Pa., was ordained deacon, Dec. 15, to serve the Carpenter congregation, Bareville, Pa. Ordaining bishop was Mahlon Witmer, assisted by John S. Martin. Bro. Weaver’s telephone number is 656-3269.

New members: one by baptism at First Mennonite, Denver, Colo.; one by baptism and one by confession at Sunnyslope, Phoenix, Ariz.; two by baptism and one by confession of faith at Lombard, Ill.; one by baptism at Lynside, Lyndhurst, Va.; sixteen by baptism at Plainview, Shedd, Ore.

New telephone number for E. C. Bender, Martinsburg, Pa., is (814) 795-2172.

Change of address: Warren R. Metzler from Harrisonburg, Va., to Box 75, Kingston 8, Jamaica, West Indies. Marian Hostetler from El-Biar (Alger), Algeria, to MCC, Henrich Tounghani, Ain-Kercha (Constantiane), Algeria.

Church Music Sunday is planned for all congregations in the Lancaster Conference, Jan. 13. In the morning worship service some phase of music in worship will be emphasized. In the afternoon the following seven congregations will hold song leader workshops: Cross Roads, Juaniita County; Erb’s, Kral’s, Mount Joy, Mummasburg, New Danville, and Weaverland. It is suggested that the evening service be a song service somewhere in each bishop district.

Dr. Clarence Rutt, recently returned from Indonesia, showed his pictures on Indonesia, Dec. 27, in the New Holland, Pa., elementary school auditorium.

Evangelistic Meetings


Calendar

Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 7-16.
Shekelmah Bible School, Tutle Ave., Sarasota, Fla., Jan. 7-23.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 21-25.
Maple Grove Winter Bible School, Aitglen, Pa., Jan. 21 to Feb. 1.
School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 4.
School for Ministers, Heaton College, Heaton, Kona, Feb. 4-8.
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

A Survey of World Missions, by John Caldwell Thiesen; Moody Press; 1961; 544 pp.; $5.95.

The world of nations does not hold still.
A comprehensive survey of world missions gets out of date very quickly. This survey was first published in 1955. At that time only four African countries—Ethiopia, Liberia, Uganda, and South Africa—and Egypt—were independent nations. Now there are no less than sixteen, perhaps eighteen, independent nations in Africa, and several of them have new names. In this rapidly changing panorama a survey is not long up to date.

But the author has done very well on detail. There was long and painstaking research, and then the material was submitted to an able missionary in each country described so that accuracy and faithful presentation would be insured.

The wealth of detail is outstanding. It seems that every single country or area of the world is surveyed. Zanzibar, Basutoland, Swaziland, Bhutan, Papua, and Sarawak are samples of some less well known countries that are treated along with the giants such as India, China, Japan, and Congo. Extensive charts at the end of each section list all the countries surveyed in that section with twelve columns of succinct information giving area, topography, climate, population, largest city, form of government, language, religion, and other details.

A discussion of the missionary imperative in its Biblical setting is given in the first chapter. This is followed by a longer chapter entitled "Before Carey" which brings us right up to the Great Missionary Century, which begins really with Carey and ends with the second World War. In many of the countries the author gives brief biographies of outstanding missionary pioneers and national Christians. This is an interesting and valuable feature.

Chapter 20, "To the Jew First and Last," is a thoughtful discussion of the Jewish problem from the Exile to the present day. Jewish persecutions throughout history are described, at times in horrible detail. Truly these have been a persecuted and a suffering people. The tragedy is that so often this has been done or condoned by Christians. This accounts for the terrible antago nism that exists toward Christians. Against this background the question of Jewish evangelism is discussed.

"All who love the Lord and His commission will read this book with interest and profit." So writes a reviewer on the jacket. I agree with this estimate. The author does not simply marshal facts and historical detail. His missionary zeal and his love of the Lord and His church shine constantly through the historical survey. Here is a comprehensive history of missions in one volume—readable, interesting, and inspiring—J. D. Graber.

The Radical Reformation, by George H. Williams; The Westminster Press; 1962; 925 pp.; $15.00.

In this ambitious work the whole radical wing of the Protestant Reformation is skillfully surveyed in a spirit which is basically sympathetic to the Anabaptists but which evaluates them with sober objectivity. As has become customary, the "Left Wing" is here taken in an inclusive sense so that many men and movements generally considered outside the pale of orthodox Christianity are also portrayed. Yet the major attention is devoted to the movement known as Anabaptism.

The result is an impressive work. One expects that certain leaders will be neglected in such a large undertaking, yet the author has been admirably precise in his main characterizations and balanced in the proportion he allows to the various geographical areas in which the radical reformation developed. The early Swiss beginnings, the South German development, the Dutch and the Moravian branches of Anabaptism are interestingly portrayed. The portraits of persons, which rely heavily on the articles in the Mennonite Encyclopedia, add interest to the historical narrative. While the book abounds in details, it does not get lost in them and there is a minimum of distracting footnotes.

At times one has the impression that the author is too much indebted to secondary sources and the authoritative ring so manifest at other points is lacking. In certain cases too much stress is placed on court records and not enough on the writings of the man himself. Most disturbing is the evidence on page 274 that the author is not acquainted with the literature he cites (footnote 98).

Nevertheless this book can be heartily recommended to Mennonites everywhere as a reliable treatment of the radical reformation by an acknowledged master in the field of historical scholarship. The style of the writing is such that anyone who is interested in historical material should not have much difficulty reading it. Especially those who have an innate interest in historical matters and particularly in the origins of the Mennonite Church will find this book not only interesting and informative, but also edifying and at times even exciting.

—William Klassen.

Unfortified

BY I. MERLE GOOD

If I'd attempt to live one day
Without the help of God
And tread each step along the way
Without the Shepherd's rod,
I'd slip upon the precipice
And slide across its crest;
I'd plunge into that deep abyss
Where Satan's powers molest.

If I'd desert my loving Guide
To seek another road
And have no Saviour to confide,
No Help to bear my load,
I'd lose the pathway in the night,
I'd stumble and I'd fall,
And though I'd shout with all my might,
No friend would hear me call.

If I should leave the Christ I know
To wander on my own,
And when confronted by the foe
I'd try to fight alone,
I'd lose the battle ere I start,
With sin on every side
To saturate and stain my heart
With hatred, lust, and pride.

And if I fail to read God's Word,
Forget the power of prayer,
And fail to daily tell my Lord
My troubles and my care,
Then I have lost all hope to win,
I've fallen to deceit—
I've lived in vain, succumbed to sin,
And ended in defeat.

Lititz, Pa.

The golden plover flies away to the Hawaiian Islands for the winter and leaves its young to grow strong enough to follow. When their wings are developed, these young rise into the sky and set their course over the Pacific. For two thousand miles they fly across the trackless sea, sometimes through storms, yet unerringly to those tiny islands.

How can you explain the flight of those birds? Surely God has provided for them something akin to our radio beams. And I firmly believe God has made the same provision for His children. When our lives are in harmony with His will, we have "insight," an instinctive sense of the right direction, and we move steadily ahead without fear.

Charles L. Allen in Healing Words. (Fleming H. Revell Co.)
Revival from the Lord

By Paul Brunner

“Days of Decision,” the week-long simultaneous evangelistic program carried out in Wayne County, Ohio, is over, but the reality of it continues to throb in the hearts and lives of many. I want to share briefly the experience at Wooster, Ohio, because it should be heard in order that God receive the glory for His great love wherever He hath loved us.

Jesus said, illustrating the work of the Holy Spirit in John 3:8, that the wind blows where it will, and one cannot know where it comes from or where it goes. This was illustrated so pointedly at Wooster the week of Nov. 18-25.

We prepared for this revival-evangelistic effort in much the same way as before. There had been yearning for revival before. There had been prayer before. There had been need before. There had been consecrated men of God preaching the Word in such series before. And yet, from the very beginning this one was to prove to be different.

It was different from anything the writer had ever experienced. There was a confident expectancy that the local situation did not necessarily evoke. There were spontaneous expressions of a few of the members that God was going to move upon us in a different way. This had to be Spirit-motivated faith. There was a sensitivity in the ladies’ prayer group which was different. This had to be Spirit-bred compassion.

God even undertook to supply His man for the hour at Wooster. It had to be so.

Two and a half years ago, the writer had contacted an evangelist for the fall of 1962. To make a long story short, we talked past each other, and the time came for finalizing the program, and it was learned that the planned-for person could not come, having obligated himself elsewhere.

Following a futile search for someone who could come, a search that the writer had carried on much too independently from God’s will, the whole problem was turned over to God in prayer.

It was a deep spiritual experience to see how God led in a marvelous way to West Liberty, Ohio, and into the heart of Bro. Nelson Kanagy. He accepted the invitation, and almost immediately there developed for me the already mentioned expectancy, and as immediately, a deep burden for Wooster came upon Bro. Kanagy. He shared with me, after the week together, that he had never experienced anything like this before.

Never before had such a burden controlled him in his preparation, and almost immediately a series of messages designed to glorify Christ began to materialize. And Christ was gloriously portrayed in the overall theme, “A Lamb Goes Forth.”

The tenor and atmosphere of the entire series developed almost immediately. Already on the first Sunday morning numerous Christians rose to their feet in response to a call to full commitment. Never before had we had such consistently large gatherings, but throughout the week people came, almost as though driven by the Spirit, to the evening assemblies. And through-out, the Spirit presided. His work was being accomplished as Jesus Christ was being magnified and as souls were feeling His convincing presence.

The Spirit was present because we saw His signs. Oh, there was no shouting, but there were many tears of penitence and joy. There was no speaking in tongues, but there was speaking in understandable words of testimony and praise which brought glory to Christ in a meaningful way. There were no cloven tongues of fire, but there was the burning of the presence of the Spirit in the hearts of the assembled listeners. There was no shaking of the walls of the building at 1505 Beall Avenue, but there was a crumbling of the walls of resistance and indifference as 36 first-time confessions were made together with other personal victories.

Life goes on, but somehow it’s different now. Bro. Kanagy said as he was about to leave, “That heavy burden I had has left me.” And in a very real way, it has been transferred to the responsibility of the body of believers at Wooster. Theirs is now the task of nurturing these newborn Christians until they “all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” “And the Lord added to the church . . . such as should be saved.” Pray with us that we might continue to be Spirit-led as we conserve the results and build upon the recent revival in Wooster.

Retirement Plan

By John Rudy

The new Mennonite Retirement Plan for church workers has received a favorable advance ruling from the Internal Revenue Service. The plan is now being submitted to the Internal Revenue Service for final approval and tax-exempt status. It is expected to be ready for presentation to Mennonite institutions and organizations after January, 1963.

Several Mennonite institutions have had small, partially funded retirement plans in effect for a number of years. However, the new plan is the first church-wide, fully funded retirement plan to exist under Men- nonite General Conference. An important feature of this plan is the Mennonite Retirement Fund, which is the trust established to hold and invest contributions made under the plan, and from which benefits will be distributed.

Mennonite Mutual Aid, Inc., in its Board of Directors meeting on Oct. 26, 1962, gave its final approval to the new Mennonite Retirement Plan. The board also appointed five brethren to administer the plan and trust: H. Ernest Bennett, Carl Kreider, Ben Cutrell, Dwight Stoltzfus, and John Rudy. Harold Swartzendruber will serve with these brethren in an ex-officio capacity.

A complete brochure, which will outline all the details and benefits of the new plan, is being prepared. For instance, the brochure will point out that the plan is primarily noncontributory, which means that the employer will make the contributions to the fund. The employee will have the privilege of voluntarily adding some of his own money to the fund. Each employee will at all times have a nonforfeitable vested interest in the amount credited to his individual account. Each year he will receive a statement of his account, showing contributions and Trust Fund earnings. Contributions will be invested according to sound, professional policy, avoiding investments in industries which Mennonite Christians cannot support. Benefits will be available for permanent disability as well as normal retirement. The plan strives for uniform, church-wide retirement policy, but at the same time it allows considerable flexibility. For example, each employer may choose the amount he wants to contribute to the fund. And each employee can move from one church institution to another without losing any vested interest or retirement benefits.

Any missionary, teacher, pastor, or other church worker who is receiving some remuneration from a Mennonite institution or congregation will be eligible to come under the new Retirement Plan. It will be up to the employer, however, to file a statement with the trustees indicating his election to participate in the plan.

Two professional groups have been working closely with the committee which has developed the Mennonite Retirement Plan. The Chicago firm of Arthur Sndry Hansen, consulting actuaries, has been of invaluable assistance in developing the technical aspects of the plan. Legal services have been obtained from Peppe, Yoder, and Amlay, Goshen attorneys. Inquiries concerning the new Mennonite Retirement Plan should be addressed to Mennonite Mutual Aid, Inc., 111 Marilyn Ave., Goshen, Ind.

When faith goes to market, it always takes a basket.
Days of Decision

BY DAVID ESHLEMAN

pastor of the Smithville congregation

Thirteen Mennonite churches in Wayne and Medina counties of Ohio co-operated during the last week of November in a simultaneous revival campaign entitled, "Days of Decision."

Months in advance committees for co-ordination, prayer guidance, and publicity were hard at work. Why all this work? What are the unique advantages and disadvantages of simultaneous services?

Advantages

1. A united effort provided opportunity for publicity, thus making a good impact on non-Mennonites. A full-page advertisement was carried in the local newspaper which included a picture of each speaker. No local congregation could afford this type of advertising. Not infrequently was appreciation expressed by those of non-Mennonite faith. Some felt the ad should have been run the second time.

A 15-minute radio program conducted by Bill Detweiler each morning over WWST, Wooster, increased the community impact. Bro. Detweiler interviewed a different evangelist each broadcast.

The publicity committee provided each congregation with attractive material for personal invitations and prayer reminders.

This united appeal as Mennonite churches made the public more aware of our mission and purpose.

2. A united effort in the Mennonite community created a sense of oneness and unity in a common concern. Prayer for the Holy Spirit's working in our own hearts included our brethren in neighboring communities also. Many of the congregations followed the suggestions of the prayer committee by studying the following four themes during the midweek service preceding Days of Decision: (1) Conversion Begins in Awakening (Eph. 5:8-20); (2) Conversion Continues by Decision (Eph. 2:1-10); (3) Conversion Matures by Growth (Eph. 4:11-16); and (4) Conversion Involves Our Neighbors (Eph. 2:11-22).

A prayer guide prepared by this same committee of ministers was helpful in stimulating our prayer concerns.

Few persons left their own services to visit neighboring congregations. There was a sense of loyalty to the home congregation and yet a sense of experiencing God's working in a broader scale.

3. This united effort enabled the ministry to come together and pour out their hearts to one another and to God. The fellowship was on a deep spiritual level.

Disadvantages

Nearly all participating pastors felt there were no disadvantages. A few persons were unable to hear certain evangelists they desired to hear at other churches; however, a better than average attendance was reported by all but one congregation. One pastor mentioned the possible feeling of competition in speakers but concluded by saying that he detected none of this. If such feelings do exist, let us ask ourselves, Are they from the Holy Spirit or from selfish motives?

The pastors participating indicated they are in favor of another simultaneous effort. There was a total of about 90 first-time decisions to accept Christ as Saviour and even more public recommittals. There was clear evidence of the Holy Spirit's working in most of the congregations. One person, however, expressed a feeling that it seemed to the congregation a routine series of meetings with no one burdened or particularly expecting God to work.

If your community has never united in this way, we of the Wayne-Medina area highly recommend this as a means of creating a favorable atmosphere for God to work and at the same time creating a greater unity among our Mennonite churches.

Smithville, Ohio.

God Penetrated the Isolation Ward

BY MILDRED CALDWELL MAHAN

Is any sick among you? let him call for the elders of the church; and let them pray over him . . . and the prayer of faith shall save the sick, and the Lord shall raise him up.—Jas. 5:14, 15a.

The sign on the door read, "Isolation Ward." Here we were stopped by the nurse in charge. She handed my daughter a sterilized gown and mask and permitted her to enter, but I was not allowed to pass beyond the forbidden door. Only because she had been on the critical list for four days, and still was, did they allow my daughter to see her baby. Overcome with grief, I stood outside and wept.

That night I knelt beside my bed, knowing that God and His mercy was our only hope. In my mind, I could visualize what my daughter had reported. I saw our little Lisa Ann lying so still, so still and white in that hospital crib—only a diaper touching her sensitive skin; one leg strapped down, with needles in her foot for intravenous feeding; the human life line for this precious little life stricken with meningitis!

My grief was so great I could not speak. Anguished sobs tore at my throat, rising from the very bottom of my heart. I sent up a wordless prayer that God heard and understood. The vision stayed vivid before me as I tried to pray. After a while it changed. I saw Jesus standing at the foot of the crib. He was dressed in a flowing white robe; His arms were outstretched over the baby. He was the divine life line! And through blinding tears I could see that He too was pleading for this precious life. Then His face turned toward me, ever so slightly, and I saw His eyes. At that moment I knew God had answered His Son's prayer.

The sobs lessened now, and I was able to draw a free breath once again. But I could not rise. I remained kneeling there, in thanksgiving for God's mercy, until the telephone aroused me at midnight.

It was my daughter calling. Lisa Ann had just been removed from the critical list and was able to eat a little by mouth. Dropping my head in my lap I could only utter, "Thank God, thank God!" over and over again.

That was last year. It left such a scar upon me that I have not been able to relive it by writing about it. But time heals, and now as I see our little girl running and jumping and playing, all unmindful of the terrible tragedy that could have taken her life or left her crippled, I am ever reminded of God's grace, His mercy, and His love. I have said a thousand "Thank you, Lord's," and there are thousands more to be said.

Could I ever forget what God has done? Could I ever forget those who joined in prayer for our little girl's life? Thank God for His people who are so ready and willing to answer a prayer request. Thank God for the prayer circles, and for the promises of our heavenly Father. May He forbid me ever to forget to thank Him for what He did for Lisa Ann.

And now as I serve my Lord, undisturbed by the world around me, or sit in a crowd, I am a little quieter than the rest. Those not meaning to be unkind whisper, "She's the hardest person to get to know! What's she so quiet about? Does she think she is too good to associate with us?"

But it isn't that at all. For in my heart I am being thankful, and in my mind I am remembering—remembering my promise to God. My life is His, to do with as He will. For He kept His promise to me; could I do any less for Him?

Santa Cruz, Calif.

What do we mean by "success" anyway? Success by whose standards? The Bible teaches that God is the final Judge before whom we shall all stand one day. God will then proclaim us successful or unsuccessful.

Bill Kristener in The Goal and the Glory—America's Athletes Speak Their Faith. ( Fleming H. Revell Co.)
Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six-months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.


Brubacher—van Ec.—Harvey Brubacher and Jannete van Ec, both of St. Jacobs (Ont.) cong., by Rufus Jutzi at the church, Dec. 1, 1962.

Roth—Hartzler.—Frank Roth and Nellie Hartzler, both of the Sycamore Grove cong., Garden City, Mo., by Leonard Garber at the church, Dec. 15, 1962.

Births

"Lo, children are on the heritage of the Lord" (Psalm 127:3)


Bender, Daniel E. and Dorothy (Bachman), Kalona, Iowa, sixth child, fifth daughter, Linda Faye, Dec. 2, 1962.


Grasse, Dr. John and Betty (Stover), Abirbira, East Nigeria, fourth daughter, Martha Jane, Nov. 22, 1962.


Kemp, Edward and Sharon (Phillip), Smithville, Ohio, second child, first son, Edward, Jr., Dec. 14, 1962.

Krabill, Marvin and Virginia (Weaver), Wooster, Ohio, second son, Dale Eugene, Dec. 21, 1962.


Lehman, Junior E. and Ella Mae (Lehman), Leopoldville, Congo, second child, first daughter, Glenda Rose, Nov. 3, 1962.


Mast, Alva and Clara (Hostetler), Sugarcreek, Ohio, first child, Brent Lyndon, Nov. 23, 1962.


Myers, Ben and Lorraine (Stutzman), Mechanicsville, second and third sons, Roger Dean and Rodney Gene, Nov. 24, 1962.

Redekop, Calvin and Freda (Pellman), Richmond, Ind., third son, Frederick Jacob, Dec. 14, 1962.

Rediger, Harley and Arla (Kennel), York,

Anniversaries

Eberly, Ira Eberly and Elizabeth Martin were married Nov. 26, 1912, by the late Bishop Henry Hursh, at the bride’s home near Orrville, Ohio, observing their wedding anniversary with open house on Sunday afternoon, Nov. 25, at their home near Orrville, where they have lived since their retirement from farming in 1953. They have 5 daughters and one son (Bertha—Mrs. Willis Good, Dalton, Ohio; Clara—Mrs. Elmer Shover, Leetonia, Ohio; Edith—Mrs. Benjamin Horst, Ida—Mrs. Leroy Weinger, Martha, and Willis, all of Orrville), 31 grandchildren, and one great-grandchild.

Eggst, Edward Eggst and Alma Slager were married Nov. 26, 1912, by the late George Summers. They observed their golden wedding anniversary on Sunday, Dec. 16, with a family dinner at the “Elms” in El Paso, Ill., followed by open house at their home near Minonk, Ill. Their children are Eda—Mrs. Eugene Shoemaker, Ridott, Ill.; Arthur, Sara- sota, Fla.; Kathy—Mrs. Robert Reeves, Washington, Ill.; and Esther—Mrs. Willis Sutter, Rantoul, Ill. There are 14 grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birkey, Phoebe, daughter of Joseph and Kathryn Good, was born at Hopedale, Ill., Sept. 5, 1963, and Mrs. Mary Neuka, Ill., Dec. 16, 1962; aged 99 y. 3 m. 11 d. On Jan. 15, 1882, she was married to Valentine Birkey, who died in Sept., 1928. Surviving are all their children: Mrs. Molly Zehr, Mrs. Bertha Heiser, Joe, Alvin, Mrs. Katie Zehr, Silas, Joel, Mrs. Ada Foley, and Mrs. Edna Schertz, 3 sisters (Mrs. Sara Beller, aged 93; Mrs. Kate Good, aged 97; Mrs. Mary Birkey, aged 88), 49 grandchildren, 120 great-grandchildren, and 9 great-great-grandchildren. Preceding her in death were also 2 sisters, 2 brothers, 4 grandchildren, and 2 great-grandchildren. She was a member of the East Bend Church, where funeral services were held Dec. 19, in charge of Ivan Birkey and J. Alton Horst.

Frances A., daughter of Hiram and Emma (Leicht) Mays, was born in East Lampeter Twp., Pa., July 21, 1877; died at the General Hospital, Dec. 15, 1962; aged 85 y. 6 m. 24 d. She was married to Benjamin Cornelius Mays and died of cancer. Surviving are 3 children (Miriam M. Charles, Hiram M., and Herbert M.), 7 grandchildren, and 4 brothers and sisters (Jacob J., Frank L., Enos M., Mays, Ohio, 1962, 50). She was a member of the East Petersburg Church, where funeral services were held Dec. 18, in charge of Irvin K. Kreider and Christian W. Frank.

Delp, Fred A., and Grace (Moyer) Delp, was born at Sellersville, Pa., April 23, 1905; died of leukemia, after a brief illness, Dec. 16, 1962; aged 12 y. 7 m. 23 d. Besides his parents, he is survived by 2 brothers (James and Jon), a maternal grandfather, and paternal grandparents. Funeral services were held at the Perkasie Church, Dec. 19, in charge of Richard C. Detweiler.

Diller, Rudy Harold, son of Andrew and Nancy (Brenneman) Diller, was born at Elida, Ohio, Oct. 29, 1909; died of a heart attack in the Norfolk (Va.) General Hospital, Nov. 20, 1962; aged 53 y. 22 d. On Dec. 20, 1929, he was married to Dorothy Hartman, who survives. Also surviving are a daughter (Twila—Mrs. Harold Buckwalter), 2 sons (Robert E. and Milford J.), 7 grandchildren, his step-mother (Mrs. Elizabeth Lamb Diller), and one sister (Mrs. Wilbur Brunk). Funeral services were held at the Mt. Pleasant Mennonite Church on charge of Amos D. Wenger, Jr., and Robert W. Mast.

Haller, James Roy and Julia Jane, twin son and daughter of Roy and Mary Jane (Hornung) Haller, were born and died 7 hours later at the Ephrata Community Hospital, Dec. 15, 1962. Graveside services were held Dec. 17, in charge of Paul Z. Martin.

Henard, Wayne, son of Mr. and Mrs. Jess Henard, was born at Cheraw, Colo., Feb. 11, 1918; died at Newton, Kans., Dec. 12, 1962, of a cerebral hemorrhage; aged 44 y. 10 m. 1 d. On Sept. 4, 1938, he was married to Erma Sherk. Surviving are his mother, Walter Sherk (Sauter) Sherk, manager for Hesson Manufacturing Co. Surviving, besides his wife, are his parents, 2 children (Robert and Ruth Ann), one sister (Mrs. Eberly Eberly (Kutler)), 4 brothers and 1 sister (Mrs. John Good (Leonard)). He was a member of the Heston Mennonite Church, where funeral services were held Dec. 15, in charge of Peter B. Wiebe and Myron Ebensoe.

Jants, Katie, daughter of Andrew and Susanna (Dikrs) Wadel, was born in Marion Co., Kans., Oct. 4, 1891; died at Greensburg, Kans., Dec. 4, 1962; aged 71 y. 2 m. On Dec. 5, 1910, she was married to Solomon B. Jantz, who survives. Also surviving are 9 children (Bernice—Mrs. Frank Schmidt, Wesley, Alice—Mrs. William Diller, Alvin, Mrs. Allen Miller, Doris—Mrs. Ivan Diller, Wallace, De- wayne, and Melvin), 23 grandchildren, 5 great-grandchildren, one sister (Mrs. Man Diller, Retz, German), and a half brother (Mr. Abe Jantz), and 4 half brothers (Lester, Andy, Jesse, and Frank). She was a member of the Calvary Church, where funeral services were held Dec. 7, in charge of F. M. Yost and H. J. King.

Kropf, Noah D., son of Henry and Fannie (Speicher) Kropf, was born at Holmes Co., Ohio, Dec. 7, 1883; died at the Pleasant View Farm, Kalona, Iowa, Dec. 10, 1962; aged 79 y. 3 d. On March 22, 1908, he was married to Carrie M. Calkins, who died in Nov. 1951. Surviving are one son (Emery W.), one sister (Elizabeth Ann—Mrs. Martin L. Miller).
4 grandchildren, and one stepgranddaughter. Two sons also predeceased him in death. He was a member of the East Union Church, where funeral services were held Dec. 12, in charge of A. Lloyd Swartzendruber, J. Y. Hostetler, and E. Boice. Kulp, Annie H., daughter of John and Catherine (Hackman) Halteman, was born Jan. 26, —; died at Harleysville, Pa., Nov. 4, 1962. On March 15, 1887, she was married to Abram F. Kulp (1856-1923). Surviving are 3 daughters (Mrs. Lizzie Young, Eva—Mrs. Earl Clemens, and Mary Ellen Kulp), one brother (Milton), and one sister (Mrs. Lizzie Freed). She was a member of the Salford Church, where funeral services were held Nov. 8, in charge of Henry L. Ruth and Willis A. Miller.

Schatz, William J., son of Peter and Katie (Ackerman) Schatz, was born Sept. 20, 1896; died suddenly of a heart attack at his home in Portland, Ore., Dec. 14, 1962; aged 66 y. 2 m. 24 d. On March 7, 1924, he was married to Dorothy Yoder, who survives. Also surviving are 5 sisters (Emma —Mrs. Joseph Slager, Alice—Mrs. John Slagel, Mary—Mrs. Everett Harris, Annie, and Amelia) and one brother (Joe). William spent the greater part of his life in Oklahoma and Kansas. He was a member of the MennoNite Church since early in life. Funeral services were held at the Mission Church, 18 E. 168th St., Cleveland, Ohio.

Miller, Cora Ellen, daughter of Jonas and Lydia (Brenneman) Otto, was born in Johnson Co., Iowa, Nov. 11, 1905; died after a long illness at her home in Johnson Co., Dec. 12, 1962; aged 57 y. 1 m. 1 d. She was married to Joe B. Miller, who survives. Also surviving are one son and one daughter (Evelyn and Amy Jean), 4 grandchildren, Betty, and one brother (Tille, Daniel, Lizzie—Mrs. Sam G. Hochstetler, Mary, Alta—Mrs. Abe Kauffman, and Amy—Mrs. Henry M. Miller). One infant daughter also preceded her in death. She was a member of the Lower Deer Creek Church, Kalona, Iowa, where funeral services were held Dec. 15, in charge of the home minister.

Miller, Sarah, daughter of John and Leah (Ramsay) Sommers, was born at Canton, Ohio, July 25, 1860; died at her home near Louisville, Ky., Oct. 5, 1962, aged 95 y. 5 m. 21 d. On Jan. 10, 1905, she was married to Amos Miller, who survives. Also surviving are 2 sons and 4 daughters (Homer, Carl, Edna—Mrs. Delbert Mathewson, Ethel—Mrs. Clarence Stoffer, Wilda—Mrs. Emerson English, and Mrs. Minnie Philips), 22 grandchildren, 41 great-grandchildren, one sister and one brother (Mrs. Emma Becher and John E.). She was a member of the Beech Church, where funeral services were held, in charge of O. N. Johns and Newton Weber.

Orendorf, Annie, daughter of Henry and Mary (Shepherd) Orendorf, was born June 29, 1850, in Berlin, Pa., and died at her home in Bittinger, Md., Nov. 19, 1868; at death she was 18 y. 9 m. 9 d. She was married to Christian Orendorf, who preceded her in death. One son and three daughters also preceded her in death. Surviving are 6 daughters (Mrs. Victoria Rhes, Mrs. Lena Schwartz, Mrs. Alta Burkholder, Mrs. Mary Miller, Mrs. Sarah Bittinger, and Mrs. Anna Orendorf), 9 grandchildren, 20 great-grandchildren, and one great-great-grandchild. She was a member of the Glade Mennonite Church, where funeral services were held Dec. 16, in charge of I. K. Metzler and Melvin Beiler.

Reber, Joseph, Sr., son of David and Mary (Swartzendruber) Reber, was born in Johnson Co., Iowa, Oct. 30, 1837, and died near Shelsville, Ill., Dec. 14, 1962; aged 88 y. 2 m. 21 d. On Oct. 30, 1858, he was married to Susie Eigsti, who died June 25, 1924. To this union were born 15 children (one of whom is deceased) (Ora, Mrs. Mary Franks, Frank Raymond, Mrs. Anna Zoss, Mrs. Lydia Hostetler, Mrs. Katie Ulrich, and Joseph, Jr.). On April 16, 1926, he was married to Sarah Edna Hostetler. To this union was born one daughter (Alice). Also surviving are 27 grandchildren, 53 great-grandchildren, 2 sisters (Mrs. Lizzie Schmucker and Mrs. Nancy Weidler), and one brother (Noah). He was ordained to the ministry on Oct. 20, 1912, at the Mt. Hermon Amish Mennonite Church, and in 1914 to the prayer meeting. Funeral services were held at the church, Dec. 16, in charge of John E. Hostetler and Christy Christner.

Schmidt, William J., son of Peter and Katie (Ackerman) Schatz, was born Sept. 20, 1896; died suddenly of a heart attack at his home in Portland, Ore., Dec. 14, 1962; aged 66 y. 2 m. 24 d. On March 7, 1924, he was married to Dorothy Yoder, who survives. Also surviving are 5 sisters (Emma —Mrs. Joseph Slager, Alice—Mrs. John Slagel, Mary—Mrs. Everett Harris, Annie, and Amelia) and one brother (Joe). William spent the greater part of his life in Oklahoma and Kansas. He was a member of the Mennonite Church since early in life. Funeral services were held at the Mission Church, 18 E. 168th St., Cleveland, Ohio.

Sommers, Noah C., son of Christian and Barbara (Moser) Sommers, was born near Kidron, Ohio, Feb. 10, 1876; died at the Shady Lawn Nursing Home, Dalton, Ohio, Dec. 13, 1962; aged 86 y. 10 m. 3 d. There preceded him in death: Katie Steffen, Marian Lehman, and Rosena Moser Berg. Three children were born from his marriage to Rosena, two of whom preceded him in death. Surviving are one daughter (Mabel—Mrs. Delbert Turner), 4 stepchildren (Lillie—Mrs. Aldus Wingard, Delphine—Mrs. Ira Amstutz, Mrs. C. L. Miller, and Mrs. David W. Shand), one sister (Mrs. Lina Gerber), 2 grandchildren, and 18 step-grandchildren. He was a member of the Kidron Church, where funeral services were held Oct. 19, in charge of Robert D. Rebert, Bill Detwiler, and Isaac Zuercher.

Stutsmann, Agnes, daughter of Emanuel and Elizabeth (Roth) Bender, was born at Milford, Neb., April 16, 1902; died of cancer at the Seward (Nebr.) Memorial Hospital, Dec. 13, 1962; aged 60 y. 7 m. 27 d. On Dec. 16, 1920, she was married to Fred Stutzman, who died Aug. 10, 1956. Living are 6 children (Al- berto, Eleanor—Mrs. Leonard Troyer, Doreen —Mrs. Royden Troyer, Lillian—Mrs. Ben Eicher, Robert G., and Merrill L.) and one sister (Katie—Mrs. Ben B. Rediger). She was a member of the Bellowood Church, where funeral services were held Dec. 16, in charge of Ivan R. Lind.

In a church-wide visitation campaign called “Operation Doorbell,” members of the Church of the Nazarene contacted 501,496 families, or about 1,500,000 persons, in a 14-day period in October, according to district reports reaching world offices in Kansas City, Mo. The total reached is about five times the membership of the denomination. From prospects secured in the calling, Dr. Edward Lawlor, secretary of evangelism, said the church goal is 10,000 new members on profession of faith this fall.

The Five Years Meeting of Friends (Quakers) warned the U.S. against adopting “toughness” as a national policy because it appeared to have worked in the Cuban crisis. In a statement the Quaker body’s Executive Council admonished Americans by pointing out that the Cuban situation might never have developed if Christians had helped Cubans “as they should.” The statement expressed sympathy for U.S. leaders who, it said, faced only a “choice of evils” in deciding what action to take against Cuba. It urged Quakers to work for the promotion of Christian love and nonviolence, and not for an invasion of Cuba.

“Unless Christians are Christian enough, soon enough, we can only expect more communism, more Castro’s crises,” the statement warned.

The Reverend Raymond J. Davis, who has served the Sudan Interior Mission for 28 years, both in this country and as a mission abroad, was named the agency’s general director.

Urging Canada to make large gifts of free wheat to Red China, the moderator of the United Church of Canada said in Hamilton, Ont., that the welfare society should be democracy’s answer to communism. Dr. James R. Nutchmor, who is also the secretary of the denomination’s Board of Evangelism and Social Service, addressed the sixteenth Conference on Evangelism.

Voters of Ohio soundly defeated a proposal which would have spelled out certain exceptions to the present Sunday closing law and made seven-day openings a possibility for all food stores.

Residents of well-to-do one-class suburbs in particular rarely know that there are children in America who don’t have warm clothes for winter or good enough clothes to wear to school without embarrassment. In the pleasant community of Lake City, S.C., for instance, shivering children in thin clothes and worn-out sneakers were observed arriving at the local elementary school on cold mornings—little girls blue with cold, little boys wearing several layers of old shirts. Concern for these children prompted a circle of Presbyterian Church to organize a clothes bank and to seek the aid of the teachers in identifying the children in need. Then members tactfully approached the parents (often working mothers with large families) and got their permission to outfit the children. Contributions come from civic organizations, service clubs, and even from the Student Council of the high school. Local merchants provide this merchandise at cost or contribute shopworn items.

Smoking still clings even in face of steady evidence that cigarette smoking is hazardous to health. Last year, 8.4 million Cubans (Mr. Andrés Burgos) held a week-long protest meeting all around the world. Not counting communist countries in Asia, world output this year will probably top 2.4 billion cigarettes, 100 million more than in 1961 and some 60 per cent more than a decade ago, according to an Agriculture Department study.

Poland’s state school teachers were told by the nation’s top communist leader that
An All-African Christian Youth Assembly, first major continent-wide meeting of African Christian young people, was held at Royal College in Nairobi, Kenya, Dec. 28 to Jan. 7, it was reported in New York.

Attending the assembly was about 300 youth and student delegates from 40 African nations and another 50 fraternal delegates from 30 countries of Asia, Europe, and North and South America. The assembly theme was "Freedom Under the Cross," with the sub-theme, "Youth and Student Participation in the Life and Mission of the Church in Africa Today."

The chief administrator of the Church of the Brethren said in Elgin, Ill., that the denomination should concentrate more on renewing some of its distinctive beliefs and sharing them with other groups than on church merger. In a report on his ten years as a secretary of the Brethren's General Brotherhood Board, Dr. Norman J. Baugh-
er said he was "about ready to conclude that our direction in this generation is not primarily merger with another denomination but renewal of certain distinctive beliefs as basic to our understanding of the total Gospel and to hold these in a completely fraternal, co-operative, and ecumenical attitude."

The year 1963 will be the fourth straight year in which church construction will total almost one billion dollars, the U.S. Department of Commerce predicted in its annual construction forecast. Building activity has been tapering off a little in recent months, although continuing at the near-record pace which it has held since early in 1960. The predicted level of church building activity for 1963 is $975,000,000.

Assemblies of God students enrolled at the denomination's nine colleges or in other colleges gave more than $56,000 for church mission projects in the 1961-62 school year. The statistics were reported in Springfield, Mo., by the denomination's Education Department. Assemblies of God colleges, which have some 3,000 students, include seven Bible schools and two liberal arts colleges.

The president of the American Baptist Convention said in St. Paul, Minn., that church people should rally to the support of a broadcasting official who is opposed to tobacco advertising on radio and television designed to encourage young people to smoke cigarettes. Dr. Benjamin Browne of Chicago said "it is rather humiliating to have a layman speak out on the safeguarding of the health of young people at a point where the church has remained silent."

The holiness denominations were again the best givers in 1961. The average member gave two or three times as much as the average member in the large denominations. Each group increased its per capita giving except in the Pilgrim Holiness Church where there was a decrease of $17.34 per member. The following is the per capita giving for 1961: Evangelical Free Church, $341.09; Free Methodist Church, $295.26; Wesleyan Methodist Church, $289.00; Pilgrim Holiness Church, $199.15; Brethren in Christ, $193.04; United Missionary Church, $192.11; Church of the Nazarene, 144.16; Church of God (Anderson), $130.34.

A report from the superintendent of Southern Baptist missionary work in Cuba revealed that attendance has increased in churches on the island. Superintendent Herbert Caudill said the "sense of urgency" prevalent in Cuba is responsible for the greater number of people at church services.

The U.S. government, according to a Quaker agency, is currently spending about $296 per year for every man, woman, and child on national defense, but is spending less than the price of a four-cent stamp per person on studies and plans for disarmament. These findings were reported here by the Friends Committee on National Legislation in its annual study of the federal budget. The Quaker group also contrasted the $296 per capita expenditure for war preparations to an outlay of $2 per capita to send American surplus food to needy people abroad.

A bold and unique idea that was cautiously proposed five years ago has been realized with the opening of Trinity Temple Methodist Church's new Trinity Towers in downtown Louisville, Ky. It is a 16-story building that combines a church and 218 apartments for elderly persons. The project staved off a move to the suburbs by an inner-city church facing declining membership and has opened a way for the church not only to remain downtown in a new building, but to initiate a new and expanded ministry. And all of it was done with little or no outlay of cash by the congregation.

Church union at any price, achieved on the basis of a "least common denominator," would be "a curse and not a blessing," the president of the United Church of Christ, itself a product of unions, said in Atlanta, Ga. Dr. Ben Mohr Herbst of New York City addressed Southern ministers' meeting in a retreat at Atlanta's Interdenominational Theological Center. The group included pastors of Congregational Christian and Evangelical and Reformed churches which merged in 1961 to form the United Church of Christ. In unity discussions currently going on among the United Church and the Methodist, United Presbyterian, and Protestant Episcopal churches, Dr. Herbst said, "No agreements will be entered into by any of us that mean a surrender of the truth for which our fathers fought and died." He added that "Unity bought at the price of slowing up or surrendering the mission of the church is bought at too dear a price."

Paul A. Hopkins of Philadelphia, executive secretary of the Evangelical Foundation, has been named the American Bible Society's first secretary for Africa. His appointment follows the Society's recent decision to expand its work in Scripture distribution into 25 additional African countries, bringing to 36 the number of nations served. In 1961 the ABS distributed more than 984,000 copies of Scriptures in Africa. At present at least one book of the Bible has been translated into 401 African tongues.

Seventeen United Presbyterian and Reformed missionaries from the United States have been ordered by the Sudanese government to leave that Moslem country under its new anti-Christian missionary law. Six of the 17 already have left the country and the remaining 11 must quit their posts by January 19.
Can Christ Be Saviour Yet Not Lord?

By George Wells Arms

It is very significant that two of the titles given to Jesus Christ, Lord and Saviour, are inseparably linked together.

The Greek word soter, always translated “Saviour,” occurs twenty-four times in the New Testament. In two of these instances Christ is called “the Saviour of the world” (John 4:42 and 1 John 4:14). There are also eight miscellaneous references, such as when Paul told those gathered at the synagogue in Antioch of Pisidia that “God according to promise brought unto Israel a Saviour, Jesus” (Acts 13:23, ASV) or when Peter spoke before the high priest, “Him [whom ye slew] hath God exalted with his right hand to be a Prince and a Saviour” (Acts 5:31).

At all other times it is “Lord and Saviour” or “God and [my] Saviour.” You will notice also that the title “Lord” always precedes the title “Saviour.” It is never “our Saviour and Lord.” In other words, Christ is always Lord and God before He is Saviour.

Again, notice that Christ is never addressed as “Saviour.” He is always addressed as “Lord” or “Master.” The common title “Lord” (kurios) occurs 745 times in the New Testament; 719 times the word is translated “Lord,” fourteen times “master,” thirteen times “sir,” and once “owner.” “Lord” is the title which is used most often in addressing Christ.

Then there is a stronger Greek word, despotes, from which we get our word despot. This word occurs only ten times in the New Testament, e.g., when Paul speaks of “a vessel unto honour, sanctified, and meet for the master’s use” (II Tim. 2:21) and when Peter mentions “false teachers . . . even denying the Lord that bought them” (II Pet. 2:1). The word means an owner of slaves, one who has bought another and owns him completely. Christ has redeemed us with His blood, and we are His. He is our Despot. Jude speaks of those who deny “our only Master [despot] and Lord, Jesus Christ” (verse 4, ASV).

We do not like the word “despot,” but it has been well said that the only perfect government is an absolute monarchy where the monarch is (Continued on page 52)
New Home Plan Churches include Hagerman, Miliken, Ont.; Gospel Fellowship, Shallow Water, Kans.; Hartville, Ohio; and Yoder, Kans.


Decision Magazine records that the Menonite Brethren Church in Asuncion, Paraguay, had forty members previous to the Billy Graham Crusade. After the Crusade the church received 70 referral cards signed by persons who had made commitments to Christ.

A Christian Life Conference was held at Maple Grove, Belleville, Pa., Jan. 12, 13, with Stanford Mumaw, Dalton, Ohio, and J. Otis Yoder, Harrisonburg, Va., as principal speakers.

J. Paul Sauder’s address continues to be 107 West Woodlawn, Tampa 3, Fla.

Herbert Minnich, on furlough from Brazil, now residing at Gainesville, Pa., preached at Rawlinsville, Holtwood, Pa., Dec. 30.

Dedication services were held Dec. 30 for the Menaha Mennonite Church, Menaha, Minn. Linford Hackman, Carstairs, Alta., preached the dedication sermon. Bro. Hackman held special meetings at Cass Lake, Minn., Jan. 7-19.

The Board of Governors of Akabaha Abiriba Joint Hospital, in Nigeria, at a recent meeting instructed Cyril K. Gingerich to send a note of thanks for all the gifts of books which came to their library. The letter was directed to Elizabeth Showalter, instigator of the project.

David Z. Weaver was ordained at Macon, Miss., Dec. 12. John F. Garber, Burton, Ohio, officiated, assisted by Nevind Bender. At the same time communion service was held for the believers engaged in witnessing to the Chocaw Indians, in Central Mississippi. Previous to the ordination a series of evangelistic meetings were conducted by Ray Mullett, Burton, Ohio, resulting in the conversion of twelve Indians. The start to build a chapel for the Indian work at Nanih Waiya is now being realized. Mashu-laville and Nanih Waiya are the two points of witness at present.

B. Charles Hosseter and the Ladies’ Trio, at Chicago Avenue, Harrisonburg, Va., Jan. 20, p.m.

Dr. Charles Hossetter and Men’s Quartet at the following places: Jan. 26, 7-45 p.m., at East Chestnut St., Lancaster, Pa.; Jan. 27, a.m., Willow Street, Lancaster, Pa.; and Jan. 27, p.m., North Side, Hagerstown, Md.


New members: seven by baptism atFranconia, Pa.; twelve by baptism at Pleasant Valley, Harper, Kans.; eight by baptism at Second Mennonite, Chicago, Ill.; two by baptism at Line Lexington, Pa.; five by baptism at First Mennonite, Canton, Ohio; six by baptism at Faith, Oxford, N. J.

Mr. and Mrs. Milton Esbenshade, of the Strasburg, Pa., congregation, celebrated their fiftieth wedding anniversary on Jan. 18.

Correction: The building fund listed in the Jan. 1 issue of the Gospel Herald, page 16, referring to the Brooklyn Church, should have read $1,000 instead of $11,000.

Change of address: C. F. Yake from 3508 Iroquois St., to 710 Iroquois Ave., Sarasota, Fla.

Telephone change: John F. Grove from 229 J 2 to 597-2886, Greencastle, Pa.

Kishacoquillas Valley Bible School will be held at the Locust Grove Church, Belle ville, Pa., beginning Monday, Jan. 14, and continuing for three weeks. Instructors include Harry Y. Shetler, Davidsville, Pa., principal; Ross Metzler, Beaver Springs, Pa.; Stanford Mumaw, Dalton, Ohio; Paul T. Yoder, Allensville, Pa., music teacher. Tuition per week is $1.00; board and room per week, $5.00.

The annual Wayne County Christian Service Training School will be held at Central Christian High School, Kidron, Ohio, Feb. 19, 21, 15, 19, and 21. Eight different courses are offered.

Chester and Vivian Denlinger, British Honduras, will speak at Mt. Vernon, Oxford, Pa., Jan. 20.

Wilbur Hostetler, Elkhart, Ind., at Orrville, Ohio, Jan. 20.

The tract department reports a total circulation in 1962 of 5,045,104. Five titles have each gone over the 100,000 mark, with the tract, “Four Things God Wants You to Know,” as first, with 169,500. As of Dec. 31, 1962, six new titles had been printed, with three more to be printed in 1963.

Evangelistic Meetings


(Continued on page 66)
Defective Doctrine

A fallacy that confronts us periodically in much preaching and teaching today is that one can accept Christ as Saviour and not accept His lordship. Or putting it another way—we can be saved and yet not be disciples of Christ. Christians but not disciples.

This is contrary to Scripture. It is encouraging to read an article like “Can Christ Be Saviour, Yet Not Lord?” by George Wells Arms, in this issue of the Gospel Herald.

Allen Redpath, recent pastor of the Moody Church, Chicago, Ill., in an article, “Independent Evangelicals—an Evaluation,” published in the Nov. 10, 1962, issue of The Sunday School Times, touches this truth specifically. He writes:

“In many places a mutilated Gospel is being preached. It majors on free grace but minors on full obedience. It is a gospel which is in danger of confusing liberty with license and which fails to recognize that an essential attribute of the character of God is His sovereignty.

“To suggest that Jesus Christ can be received as Saviour and not crowned as Lord is a tragic divorce from His character, which the New Testament does not permit. Any grace that leaves a man no different from what he was before he received it is invalid in terms of New Testament salvation.

‘An unholy life is the evidence of an unchanged heart. An unchanged heart is the evidence of an unsaved soul,’ says Charles Spurgeon.

“But this part of the truth is frowned upon in many evangelical circles today and regarded as legalism. As far as I am concerned, I can only say this is a blessed legalism to which my heart gladly submits. For I know that the essence of sin is arrogance and the genius of salvation is submission.

“The whole strategy of regeneration is to collapse a regime in which the god of self has reigned and inaugurate a new regime in the heart in which the Lord Jesus Christ is Sovereign.”

Failure to preach and teach a Gospel of grace and forgiveness which includes as well the lordship of Christ and daily discipleship produces spiritual freaks giving a distorted view of what Christianity is and what Christ can do. It is grace without spiritual growth. It is forgiveness without release from the power of sin. It is a selection of parts of the glorious Gospel so that self can still be gloried in.

Perhaps our primary problem many times has been to downgrade grace. This is wrong. It is serious as well to diminish the demand for discipleship until obedience seems obsolete. This is a serious and subtle danger today.—D.

The Power of Pictures

One sometimes wonders how much care is taken in selecting pictures which appear on the walls of homes. A certain salesman in the picture department of a large department store said recently, “Pictures are really holes in the walls of your home through which you can look out and see beauty—ships sailing through foaming seas, mountaintops covered with snow, a cathedral on a hill, or a cottage at the end of a winding lane.”

I remember the story of a young man with a deep longing for the sea. Nothing was greater in his mind than being a sailor. And he became a sailor. This brought pain to his parents. They wanted him to stay near them. They dreaded the danger the son might face at sea and his long periods of absence from them.

One day, during the visit of friends and while speaking of the son’s choice for his life’s work, the mother took them into the son’s bedroom. A quick glance revealed plainly the reason for the son’s love for the sea. There on the walls hung pictures showing great adventurous scenes at sea, with sailors wrestling courageously with the waves and ships sailing majestically through the torrent. These pictures were before his eyes all through boyhood and youth.

Then I am reminded of the comment of Dr. G. Campbell Morgan after his son had shown him through his new home. “How do you like our home?” the newly married son asked. “I don’t see anything in your home that tells me you are a Christian,” replied his godly father.

Pictures are really holes in the walls of your home through which you can look out and see the spiritual or simply the secular. “What have they seen in thine house?”—D.

The Gap

Men speak much today about the missile gap and the space gap. We are told there is a gap between what America is doing and what Russia is doing. To say the least, a gap is looked upon as serious.

There is a greater gap which should cause alarm. It is the gap between what we know and what we do. Billy Graham stated that one of America’s biggest sins is sermon listening—listening and not doing.

God reveals Himself to the loving and obedient heart, and only to the loving and obedient heart. He who “wills to do shall know.” Many doubts and disquietings assail the disobedient person. Things spiritual become vague and heaven becomes distant when known truth is turned from.

The Word of God loses its luster and leaves one cold when read by the disobedient heart. Beware of the gap. Real revival comes when we do what we know.—D.

Lubricant of Love

I read the story of an old man who went about carrying an oil can. Whenever he went through a door that creaked, he poured a little oil on the hinges. If a gate was hard to open, he oiled the latch. And in this way he passed through life lubricating the hard places and making it easier for those who came after him.

The people called him eccentric and queer. He was doing more than was required. The doors and gates weren’t his. But he went merrily on, refilling his oil can when it became empty, and oiling the hard places of life.

May God help us to be that kind of person. So many ask, “Am I my brother’s keeper?” So often we burn bridges down, break doors in or shut them too tight. The corrosion of everyday monotony causes things to rust. Every person is longing for the lubricant of love.

Many of life’s doors are foreboding and fearful. They are hard to open because of the insecurity of tomorrow. A little oil of love on the latch makes it easier.

And others are following us. We can make it easier for them if we will. May God fill us with love and then let us pour a plenteous amount on every difficult place in life. Let us pass through life lubricating the hard places and making it easier for those coming after.—D.

* We dare not let men’s sincerity convince us of the validity of their doctrine.
—I. Merle Good.
The sum... is that the lordship of Christ and His saviorhood are always linked together... If He is not Lord, He is not Saviour.

Saviour Yet Not Lord?

(Continued from front page)

absolutely perfect. Christ Jesus is our perfect Despot.

Then our Lord is addressed as "Rabbi" by both His disciples and others, a word which occurs seventeen times in the New Testament, eight times translated "rabbii" and nine times translated "master." It means "highly honored" or "respected," used generally in addressing a teacher. The word rabboni is used twice; this is a still stronger term meaning "prince" or "chief." Once it is used by Mary (John 20:16) and once by a blind beggar (Mark 10:51).

The sum of all this is that the lordship of Christ and His saviorhood are always linked together. He is Saviour because He is Lord. If He is not Lord, He is not Saviour. When we make Him our Saviour, we make Him our Lord; and if we do not make Him our Lord, we cannot make Him our Saviour. The lordship of Christ is proclaimed, shall we say, more than His saviorhood. He is King of kings and Lord of lords—Lord of all!

In our Lord's earthly ministry, while He proclaimed His saving mission, telling us that He came to seek and to save that which was lost, He always laid down the strictest conditions if one were to come and partake of His salvation. "So likewise," He says, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). In other words, His followers are those who make Him their Lord, their Despot. This is the taking up of one's cross daily (Luke 9:23), the denial of self.

This does not mean that one must forsake his position and go about as a beggar (unless his position dishonors the Lord). It means that he must bring all things into the captivity of Christ. II Cor. 10:5. In doing this our acceptance by Him and the forgiveness of our sins are taken for granted. It is those who endeavor to accept Jesus as Saviour and not as Lord (alas, there are so many) who wonder why they have no assurance. The answer is simply that they have no Saviour. Christ Jesus is our Lord and Saviour. It has been well said that a religion which costs nothing is worth nothing.

What, then, is saving faith? It is not a mere intellectual acknowledgment or confession that Jesus is the Christ. The demons believe that much. Jas. 2:19. It is the casting of ourselves upon Him and making Him our personal Lord. No one can do this if he does not put his whole trust in Him.

If you want to go into the heart of Africa, you may be introduced to a guide who is able to take you there. You may know his name and believe that he is able. But you will never get there until you follow him. Jesus says, "Follow me." Following Christ is proof of genuine trust, trust that brings a full surrender whereby we make Him our Lord—the Lord of our time, our money, our occupation, our entire life.

We cannot trust one we do not love. If we love Him, it will be our joy to keep His commandments; and we love Him because He first loved us, while we were yet sinners, and died for us. There are gods many and lords many, everyone having his own. But what god or lord is there like unto the King of kings and Lord of lords?

What we are is in proportion to the worth of our god or lord. It may be only self. Come into the fullness of life and make Jesus Christ Lord of all. Give your heart fully to Him, and then take for granted, on the basis of His Word alone, your acceptance by Him and full pardon from Him.

It is written, "If thou shalt confess with thy mouth Jesus as Lord... thou shalt be saved" (Rom. 10:9, ASV). The early church turned the world upside down because the people made Christ Lord. Let those who call themselves His followers do so today. We may have many martyrs, but we shall have a great revival—and that is what we say we want.

Reach hither thy hand with Thomas to touch the scars of our risen, living Saviour and cry out with him, "My Lord and my God."—The Alliance Witness.

When Phillips Brooks met Helen Keller, who later became the miracle of her generation, he was asked to convey to this deaf and blind mute the love and nature of God. It took considerable time before he was able to bridge the handicaps that separated them, but suddenly the light of understanding crossed her face, and she signaled back to him, "I always knew there was a God, but didn't know His name." Kermit R. Olsen in The Magnitude of Prayer. (Fleming H. Revell Co.)

In the city of Milan, Italy, there is a rare and lovely cathedral. When I looked upon it the first time, someone used the descriptive phrase "frozen music." Above the massive doors of this cathedral, which has stood so long, is a threefold statement of great wisdom. This is what you may read: "All that which pleases is but for a moment. All that which troubles is but for a moment. That only is important which is eternal."

Denson N. Franklin in Which Way Forward? (Fleming H. Revell Co.)

Our Readers Say—

The article, "Looking to God," by Peter Elderveld (Dec. 25), carries a good emphasis concerning our responsibility to our government in praying for it. But the article seems to be based upon an erroneous analogy. Jehoshaphat could pray as he did because Judah was in a very special sense God's nation. This is not true of the United States. God's nation today is made up of all believers from all parts of the globe—Russia, Cuba, Germany, China, the United States. Its constitution is not that of the United States of America nor that of Communist Russia, but the Sermon on the Mount and the rest of the Word of God. Communism is a common enemy of the Christian Church and the United States, but we need to be careful that we do not identify the United States with the Christian Church in our conscious or unconscious thinking lest we find ourselves involved in a carnal warfare against a spiritual enemy.

—James A. Goering, Mathias, W. Va.

Our main problem is not liberalism, nor even neo-orthodoxy; that which threatens us is a subtle, objective approach to the Bible, to theology, and to preaching in general, which is unrelated to holy living. We are all busy with our dispensational charts, attractive book analyses, and our Bible memorization programs—all excellent in and of themselves—but, nonetheless, strangely remote from practical living. Audiences sit and listen week by week to this kind of teaching without any evidence of transformed characters and Spirit-anointed witnessing. The preaching itself mysteriously lacks the authority of heaven and the relevancy to our times which brings about deep conviction, repentance, faith, and obedience. Young and old return from so-called Bible conferences without any evidence of having met with God... Oh, that God would teach us that it is just as important to be spiritual as to be sound in our approach to the Bible, just as vital to be obedient as to be orthodox, and that the purpose of revelation is nothing less than transformation of human lives!

Stephen F. Olford in Heart-Cry for Revival. (Fleming H. Revell Co.)

When a man puts the great question to a maid, and asks her to marry him, he does not have to offer her a blueprint of the future, with all the details filled in. He may have plans, but they both know that they are far from infallible. He is asking her to trust herself to him; to make a personal commitment to himself, on the basis of what she knows of his character and his personality. And there is the foundation of the whole transaction. And in that way, too, we have to rest our souls in God.

A. Morgan D Nichum in The Mature Christian. (Fleming H. Revell Co.)

GOSPEL HERALD, JANUARY 15, 1963
It is amazing what God's grace can do for men.
It is also amazing...what some have taught about the grace of God.

**Astounding Grace**

By Amos W. Weaver

Grace is a “charming sound” to all whom God’s wonderful grace has redeemed from sin and death to new life and peace in Christ. Grace has been defined as God’s unmerited favor. It is all of that and more.

The grace of God bestows love upon us when we deserved His hatred, mercy when we deserved judgment, pardon when we deserved penalty, life instead of death, joy instead of misery, peace instead of pain, riches instead of poverty, hope instead of despair, all things when we deserved nothing.

One cannot say too much for grace or love and esteem it too highly. It will be the principal theme of the redeemed in their praises to God through the eternal ages. Eph. 2:7. It will comprise the most dazzling glory of heaven itself. It is the bedrock of God’s plan of salvation conceived by Him before the foundation of the world. Eph. 1:4.

A Perversion of Grace

While one cannot say too much for it, one can believe, and say, some wrong things about it. It is amazing what God’s grace can do for men. It is also amazing, in another sense, what some have taught about the grace of God.

To paraphrase Paul in Gal. 1:6, 7, one might well refer to it as “another grace” brought in by those who “would pervert the...[grace] of Christ.” As the apostle saw and referred to the fearful consequences of preaching another, or perverted, gospel, so it is apparent that a perversion of this wonderful grace of God can bring the most serious consequences also.

Unless we believe in lawlessness, we must accept the relevance and rule of law as valid in and for the day of grace. Doubtless some will call this legalism. I do not believe that Christ, being “the end of the law for righteousness to every one that believeth” (Rom. 10:4), has brought an end to all law for the believer.

There is no law against the fruit of the Spirit (Gal. 5:22, 23), nor for those who are led by Him (Rom. 8:13b, 14), nor any righteous man (I Tim. 1:8-11). But there is a law for those who engage in the works of the flesh (Gal. 5:6); for those who follow the flesh (Rom. 8:12, 13a); and for all unrighteous men (I Cor. 6:9-11; I Tim. 1:9, 10). The Christian believer is called to a life of holiness, avoiding any known, willful sin or wrongdoing.

**A Point of Parting**

This is the point where our Anabaptist forefathers came to the parting of the ways with other Protestant reformers. They agreed perfectly on the doctrine of free grace (Rom. 3:24); justification by faith (Rom. 3:30); without works, human effort, or merit (Eph. 2:8, 9). But the Swiss Brethren and their Anabaptist group, known later as Mennonite, insisted on visible evidence that a life was transformed by the grace of God unto good works, Eph. 2:10.

They were convinced that the absence of such good fruit was an unquestionable evidence that the individual had never come into the grace of God or had departed, or fallen, from it. Gal. 5:4; Heb. 12:15; 11 Tim. 4:10; Heb. 3:12, 13. Though they were soothsayers, they were practical Bible-lords. They refused to believe in any mystical kind of faith that paved the way to the gates of glory by the mere shibboleth of “accepting” the finished work of Christ on the cross without a corresponding work of Christ in the heart and life of the professing believer. They believed the way to glory is a narrow way which comparatively few would find, or accept.

But the Anabaptist vision is becoming blurred.

Joy Is Lost

Many will readily agree that the believer is called to a life of holiness and good works. In fact, they will insist that it is a must for the Christian. For unless he does maintain holiness and a blameless life, he will lose the joy of his salvation and seriously hinder his Christian testimony. I heartily agree.

**People**

BY WANDA HEADRICK

An island would be a pleasant place, With solitude all around; There with only my loved one's face In contentment I'd abound.

But an island is not my lot; A city is my fare. In remembering, then, what I've been taught, God commands, “Find contentment there.”

With people going to and fro, And everywhere I turn, It takes God's grace for me to go And not for solitude yearn.

Heaston, Kans.

**Salvation Is Endangered**

I do not stop there, however, as they do, but believe his eternal salvation is in danger. He could lose his soul. Rom. 6:16, 23. Since they believe they can lose only their joy and Christian testimony by sinning, any sin, disobedience, or transgression that is not frowned upon by society may be engaged in—such as near nudity in dress, in spite of I Tim. 2:9, 10; 1 Pet. 3:3, 4; excessive driving speeds, in spite of 1 Pet. 2:13, 14; Titus 2:1: going to law, in spite of I Cor. 6:1-7; Matt. 5:40; swearing the oath, in spite of Matt. 5:38-37; Jas. 3:10; 5:12; doing military service, in spite of Matt. 5:38-48; Rom. 12:17-21 (beside many other similar Scriptures).

And gradually they discover they can do them without losing the joy of their salvation or hindering their testimony. In fact, they soon become convinced, apparently, that this greater liberty of the flesh has increased their joy of salvation and strengthened their Christian testimony by getting closer to the unsaved.

Also their “gospel” seems more attractive without such a heavy cross of discipleship. They may help the unsaved out of the gutter and back on the road of respectability. But this road of respectability is not necessarily the narrow way of life in Christ. The gate of entrance to this way is “straight.”

**Vision Is Blurred**

But once the Christian begins living in the gray borderland of God’s right and this world’s concept of right, visibility and discernment are impaired. In this zone of blurred vision Christian example is hazy, unclear, and difficult to follow.

As the general Christian community accepts this laxness in adherence to holiness of life, the laxity increases so that none but the grossest sins are frowned upon and the average professing believer feels secure in his Christian profession as long as his sins are overlooked or concealed. He also develops a tolerant conscience about covering from general view some more serious aspects of life and behavior as long as he can “get away with it.”

Isn’t it all right to speed if you are careful and the policeman does not catch you? To ignore a stop sign, shoot more than the legal limit of game, cheat in classes and tests, hold back on your income taxes? If you can “get away with it”? Just mentioning such common practices makes many professing Christians smile! It ought to make us weep. After a while more serious things don’t matter either.

**Absolutes Are Gone**

In the Protestant and Catholic world today (they approximate similar life patterns by different routes), we can easily see the tragic result of this vain religious philosophy. Absolutes of Christian virtue are gone. Across the length and breadth of America...
today, a land of predominantly Christian professors and church members, there is a deluge of drinking, drunkenness and alcoholism, gambling, crooked business, dishonesty, cheating, embezzling, and many other crimes on an unprecedented scale.

Again and again with a sickening regularity all kinds of scandals are uncovered exposing respected church members, Sunday-school teachers, superintendents, deacons, trustees as the criminals. (Ministers, bishops, and priests are not exempt from the list.) One is sometimes inclined to believe there may be more truth than fiction to Lewis’s “Elmer Gantry” after all.

These “Christian” criminals did not become criminals overnight. Assuming “little sins” as being inevitable, then as their right, is the starting point that leads many down to the depths. Many times the first generation of this “astounding grace” philosophy does the starting and the next, or succeeding, generations complete the process, declining into spiritual coldness and sin.

This religious philosophy which, with related errors, assumes law to be abolished for the believer is really a form of spiritual anarchy. You must of course know there can be no law unless it is enforced.

Liberty Under Law

The greatly vaunted liberty of free America, which we so much treasure, is a “liberty under law.” Its greatest threat today is the rapid increase of lawlessness, a lack of respect for and a defiance of established law.

God’s mercy is magnified by God’s righteous judgment based upon His righteous law. But for them mercy would be meaningless. Men are not saved, moved to accept God’s plan of salvation, by a fear of hell alone, neither are they moved by the love of God alone, but by a wholesome blend of both. Without a real fear of God, His love to man becomes insipid and powerless.

This principle is readily recognized in parental control of the family. All punishment drives the child away; all love and no rule inspiring fear of discipline is powerless to win either respect or obedience. But a proper blend of the two, complementing each other, is magnificently effective in winning respect, obedience, and true affection.

If a bank robber becomes penitent, it may be possible for him to receive a pardon from the governor. However, no sane governor would repeal the law against robbing banks to set him free. Neither would he, in his most gracious act of pardoning clemency, imply in any manner whatsoever that said pardon would cover all the bank robberies he may commit thereafter. No, nor even petty thievery, shoplifting, short change artistry, or check forging.

A responsible governor would pardon a lawbreaker only on the assurance that he is genuinely penitent, fully intends to go straight, and is confident he will. And there would be the tacit understanding on the part of both that a repetition of the crime would put him in a worse position than he was in the first place. II Pet. 2:20.

Pardon and Power

A governor’s representative going through a prison offering a pardon to all who would humbly and sincerely repent would be somewhat analogous to God’s saving grace, and especially so if the governor was able to do as God does, give the penitent criminal the power to live the new life if he wants to. But to repeal the law for all those so liberated would hardly be a kindness to them. To know they are now immune from the law’s penalties would present a powerful temptation to them, especially those who are weak. I Cor. 8:7-13; Rom. 14:20-23.

To keep the law in full force would constitute the least threat or uneasiness of mind to any who have full intentions to be law-abiding citizens. Actually, law and its enforcement, besides punishing the guilty and deterring the would-be lawbreaker, magnifies the righteousness of the innocent and glorifies God. It constitutes a praise of those who live righteously. Psalm 119:97; I Pet. 2:13-15. Little credit accrues to those who obey a law that is not in force anyway.

One would hardly think any reasonable person would be tempted to become an anarchist. But I recently read of a respectable old lady who was openly reprimanded by a traffic cop and deeply hurt and humiliated by him. It led her to become so embittered against law enforcement that she became an anarchist, advocating the overthrow of all government because she felt governments are too cruel and heartless.

The Glory of God’s Grace

The glory of God’s wonderful grace is not in removing the law or in changing one jot or tittle in it, but in providing pardon, divine forgiveness in Christ, to every lawbreaker who repents and turns to God, who provides and offers him the enabling grace to live with that changed attitude and heart toward God and His righteous law. Rom. 8:4.

Many Christians profess a distaste for doctrinal messages or discussions. “Preach Christ” or “Preach the Word,” they say. But they seem to be oblivious to the rest of that Scripture verse in II Tim. 4:2. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all

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Our Mennonite Churches: Plato

Plato, Lagrange, Ind., had its beginning as an outpost of the Emma congregation, Topeka, Ind. In January, 1949, the ground was broken and the building, 34 x 50, was started. On July 1, 1949, the first meeting was held in the building, with Bishop O. S. Hostetler presiding. On Aug. 6, 1949, Willis Troyer was ordained minister. John R. Miller was ordained as deacon in 1954, and the congregation became independent. Presently there are 83 members, with Dean Brubaker and Willis Troyer serving as ministers.

Gospel Herald, January 15, 1963
longsuffering and doctrine.” They seem to want “no creed but Christ.”

Actually they are very fond of doctrine, especially this doctrine of “ astounding grace,” the doctrine of “free from the law,” not by being converted from a life of disobedience to God to one of obedience to Him necessarily, but “free from the law” through its abolition for the believer. It is sound doctrine they dislike, as the apostle warns in the verse following the one quoted above, “For the time will come when they will not endure sound doctrine.” The doctrine that opposes the cheap grace ideas is the one they dislike.

Good News to the Penitent

The Gospel is not good news to the carnally minded. It gives no comfort to the flesh. It is good news only to the penitent, to the one who deplores his sins and sinful condition. God’s salvation is designed to deliver men from sin, a sinful heart, mind, and life—not only from the eternal punishment for sin. This is why the Bible teaches not only the love of God but also His fiery indignation and judgment upon sin and the unrepentant sinner.

It has been suggested that more people are saved by the preaching of the love of God than by the preaching of His awful judgments. But just as mercy has meaning only on a background of a very real judgment and penalty, so God’s love has meaning to men mainly upon the background of His righteous law.

Ronks, Pa.

Moral Prerequisites for Prayer

By Roy Kreieder

I desire therefore that in every place men should pray, lifting up holy hands, without quarreling or doubt in their minds. 1 Tim. 2:8.

Throughout the Bible, the Tenach, and the New Testament, emphasis is placed upon the prerequisite of a right heart as essential to the prayer which is communion with God. “Who shall stand in his holy place? He that has clean hands and a pure heart” (Psalm 24:3,4).

Inward rightness toward God is always prerequisite for living in communion with Him. “When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood” (Isa. 1:15). Isaiah’s audience were confident that they were on good terms with God because their national economy was prospering. These words must have struck them with the force of shock.

Jesus pressed this same principle of inward rightness even further: “So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift” (Matt. 5:23, 24).

It is the consistent emphasis of the Bible that prayer is efficacious only if one is at peace with his brothers. Following his plea for unceasing, universal prayer, Paul outlines the spiritual conditions for effective praying: “lifting up holy hands, without quarreling or doubt in their minds.” Paul interprets this word “holy” in an ethical sense, meaning without quarreling or doubting. That which makes hands holy is not purifying water but a sincere and gentle spirit. Only men who can forgive can be forgiven.

Colderidge wrote:

“He prayeth best who loveth best All things both great and small; For the dear God who loveth us, He made and loveth all.”

William Law pointed out that there is a two-way influence in this matter: one must love his brother before he can effectively pray, but praying for a brother makes one love him. “There is nothing that makes us love a man so much as praying for him; and when you once can do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil toward him.”

It thus becomes intensely clear, then, that if we would enter into communion with God in prayer, the wrongs we have committed must be set right; the impurity and self-indulgence to which we yield must be rooted out; the tempers and attitudes to which we give way must be overcome and replaced. But even more than these, we ourselves must become different persons than the drive of our self-wills has made us.

Yet this we find ourselves unable to do: such making of amends for the past, such transformation of ourselves for the future are just what we discover ourselves too weak to bring about.

God alone can restore us to fellowship with Himself. God not merely seeks us, but He does so in spite of the fact that we so often are not seeking but running off somewhere to have things our own way.

We are confronted therefore with these two truths about our praying. As long as our sin separates us from God, we cannot get on in the life of prayer. On the other hand, our praying should be a means through which, in spite of our sin, we are brought back into fellowship with God and enabled to go forward in the prayer life. We cannot pray until we are forgiven; and we cannot know ourselves to be forgiven until we pray.—in Hayahad.

Not a Shareholder

By J. Paul Sauder

When I saw the man in my friend’s combination filling station and store that morning, he was comfortably seated in the proprietor’s chair, just in front of the counter. Certainly the man, a neighbor, felt at home there, and I know he was not unwelcome. The proprietor’s wife had poured a cup of coffee for herself and had also poured a cup for the affable neighbor.

Presently my vocabulary was enriched by a word coined by the proprietor’s wife. I too felt at home there, having dealt with these people through the years; so I ventured to ask a question. Nodding toward the neighbor who was holding his cup of coffee, I asked, “Is he a shareholder in this business?”

“No,” she replied. “He is not a shareholder; he has no money in this business; nor does he work here. He pumps no gas; he wipes no windshield; he doesn’t even sweep the place. But he does hold down that chair and when the coffee is brewed, he becomes a cup-holder in this business. All he does is hold a cup for himself. Shareholder in this business? No! Cup-holder? Yes!”

Since then I’ve done some thinking about that new word “cup-holder.” Nehemiah was a cupbearer; he filled a cup for someone else; he did not hold it for himself. But the cup-holders of our day—they are different. One way or another you doubtless are acquainted with some of them.

A good sermon goes down right well on a Sunday morning, doesn’t it? Ever help with the brewing of such a sermon, by writing a letter to the preacher telling how or by what technique the sermon registered? Or by buying him a book or two of an inspirational nature, or a study tool such as one of the newer, accurate translations of the Bible.

Some years ago someone said, “There ought to be a fund for that.” But he did not start the fund, and it may not be started to this day. Somebody heard that story, with its barren ending, and when another good cause loomed up, this hearing couple sent off a small check with a note saying, “If you want to start a fund for this worthy venture, cover this check of ours with others; but if you cannot join us in this project, please send the check back.”

Of course, the check did not come back, for often a little match kindles a great fire—for good or for bad—and great oaks grow from little acorns, if planted in the right places. So everybody concerned became a shareholder, and those blessed by that particular form of ministry remain shareholders in it.
I suppose there will be mere “cup-holders” in the nominal church of Christ until the end of time. We are not judges, for it is sure we do not know everything everybody does, but a few observations may be in order.

The “cup-holding” attitude allows the self-supporting preacher to take time off to visit the sick at his own expense; to run up considerable mileage in church work at his own expense; and if he becomes all fagged out and needs to “come . . . apart . . . and rest a while” so that he does not “come apart and have to rest a much longer while,” the “cup-holding” attitude allows him to pay for this himself.

Let me hasten to add that in shareholding a vital prayer interest, understanding and sympathetic, precedes the consideration of money matters; but let me add also that blessing usually has a dollars and cents price tag attached as well.

The one follows the other, and the servant of the Lord who “pours for the Lord” doesn’t eat stewed “Lord bless you” for breakfast or wear “Lord bless you” clothing, nor yet does his car run on “Lord bless you” gasoline, pumped out of a “Lord bless you” tank.

One could go on and on, naming areas in which there is a tendency to “cup-holding” when shareholding ought to be the rule of life. But writers shouldn’t go on and on, and so I will stop with saying that you and I should be pitcher-holders in the Lord’s business, then, ever pouring, we shall be share holders in the business of Him who “came not to be ministered unto, but . . . to give . . .”

Tampa, Fla.

World’s Richest Men

There are six billionaires in the world, all of whom were born rich or are kings. Three of them are desert chieftains with pipelines to the oil riches of the Middle East.

The Sheikh of Kuwait is probably the richest man in the world. Beneath the sands of Kuwait lies the greatest single pool of oil in the world—larger than all the oil in the U.S. or South America.

The sheik’s income is more than $400,000,000 yearly, which he uses wisely to build roads, schools, hospitals, and other institutions for his desert kingdom. He himself lives in a simple palace with only one wife and one Cadillac.

King Saud of Saudi Arabia comes next. He has an annual income of $800,000,000. He is quite extravagant and has a fleet of hundreds of Cadillacs, some of them gold-plated, also some 25 palaces, the newest of which cost $50,000,000.

The Sheikh of Qatar has a yearly income of $50,000,000. This he squanders on his relatives and himself, doing nothing for the 40,000 inhabitants of his kingdom.

J. Paul Getty, the only American billionaire, also has oil as the basis of his fortune. He owns five oil companies plus numerous other firms and hotels. He disapproves of charity on principle, and his few philanthropies are negligible.

He refuses to estimate how rich he is and simply says, “I don’t know anyone who could sell out for more than I could.”

The Nizam of Hyderabad (in India) inherited his riches. He has a fortune of more than $1,600,000,000 which includes $1,200,000,000 in jewels and gold bullion. His jewelry is stored in a palace vault 120 feet long and 40 feet wide.

The remaining billionaire is Alfred Krupp, the steel king, sole owner of the largest industrial concern in Germany. No individual in the world owns so large a corporation outright. The annual turnover of his empire is $840,000,000.

If you were to meet any of these billionaires, none of them would strike you as being particularly happy. Many people have noticed that one thing which these wealthy men seem to have in common is a sad face.

Some are very close with their money while others are extremely extravagant. The Nizam of Hyderabad rides about in a 1944 Ford while King Saud has so many Cadillacs he never gets around to uncrating some of them.

Getty has been known to wait an hour to get a ride with a friend rather than take a taxi. He also tips sparingly.

Most of them seem to like women. The Nizam and the oil sheiks have many wives and concubines, except the Sheikh of Kuwait. The American Getty has had seven marriages and seven divorces but is still seen with women. Krupp has been divorced twice and now leads a solitary and lonely life.—Gospel Banner.

Though I Fulfill All Things

BY MARY ALICE HOLDEN

Yea, though I am baptized by all the different modes of baptism and do not repent of my sins, I am still guilty before God.

Though I am a member of the best church on earth and do not believe that Jesus is the Son of God, my Saviour, I am as lost as if I had never heard of Christ.

Though I take Communion standing, sitting, or kneeling and do not claim the shed blood on Calvary as the atonement for my sins nor remember the One who so loved even me that He poured out His life’s blood that I might have eternal life, I have no part in His salvation.

Though the communion bread which I take is a special wafer, bread that is broken by the bishop just for me, or cut by the stewaracters beforehand, or if it is crackers crumbled into bits, and I do not come to Christ, the Bread of Life, broken for the sin of the world, I have no part in Christ’s salvation.

And though I wash my sister’s feet every time we have communion, yet do not go out of my way to make her life more pleasant when I have opportunity, how dwelleth the love of God in me?

Though I speak with an eloquent voice so that I can expound the Scriptures to others and make known the way of life, yet do not practice the commandment of God, my example will be non-availing.

A Prayer

FOR THIS WEEK

Our Father, we thank Thee for diverse gifts and enlightenment to use them to extend Thy kingdom;
for strong faith that may beacon to skeptics;
for strength of purpose that may direct the bewildered.

Forgive us for salving our conscience behind a group witness,
for neglecting prayer to be seen at church
worship,
for stilling love, yet tithing an income.
Grant us fresh insights of ourselves that we may become true servants as "Thy Son.

—Charles S. Kreider.

Prayer Requests

(Requests for this column must be signed)

Pray for the Augsburger Albany Crusade, Jan. 14-27.
Pray that missionaries in Algeria may know how to witness so that those whom they serve may see their attitudes and deeds of love coming from Christ rather than because they are Americans or kind people.
Pray for a young man of 16 who is in need of spiritual help. Having fallen into sin, he is discouraged. Pray for the salvation of his father and for those who seek to minister to them.
Pray for Ralph and Martha Palmer as they work in the southern states this winter, that they will have the health needed for this strenuous program. Pray for many that are led to Christ, and especially for those who reject the message.
The Church Is a Good Employer

By Paul Erb

(Bro. Erb, still today carrying heavy responsibility in the church, shares a heart-warming testimony you will appreciate.—Ed.)

During my first summer of graduate study, the head of the English Department at Kansas University offered me a teaching position. He apologized because the salary was only $1,800. That was about twice as much as I would get at Hesston College, where I had promised to teach. But I was fully committed to serve in a school of the Mennonite Church, and the Kansas University offer was no temptation at all.

I have wondered how my life would have been different if I had taken up teaching in a state university instead of in a church college. I would have handled more money, and would probably have had more leisure for research and writing. But when I consider what a lifetime of employment by the church has meant to me, I feel certain that I would have been infinitely poorer in any other career.

I would like to give here my testimony that I have found my church to be a good employer. I have heard it charged that the church is the country's worst employer. And I have heard the complaints of some of my fellow employees, with which I seldom could agree. Perhaps I have been treated better than others are, and I do not speak for these others. I just want to say that I have been happy in the work I could do, and the rewards that came my way.

It happens that I have been employed by the three church-wide boards of the Mennonite Church, and also by its General Conference. I taught at Hesston College and Goshen College under the Mennonite Board of Education. I am an editor at Mennonite Publishing House, under the Mennonite Publishing Board. I have been half-time Executive Secretary of Mennonite General Conference. And now just before retirement, I am half-time Field Representative of the Mennonite Board of Missions and Charities. I have served as pastor at several places, but in all these pastorates I received my living from the church institution where I worked at the time.

I have been a visiting speaker in scores of other congregations, and have spent months of days in board and committee meetings.

With the exception of one year in the public schools, I have never had any employer other than the church. This is just to show that I do speak from experience.

The church has given me work which I liked to do. Teaching, speaking, and writing—these I took to naturally, and in all of these the church needed and used me. It was at the call of the church, and not exactly to my liking at the time, that I was called from teaching to editing. But I see now that my life and ministry have been enriched by my editorial work, and I now am grateful to those who hired me out of a professor's chair. I cannot think of anything I would rather have done than what I did do, unless it would have been a foreign missions career. And now in my present assignment in missions promotion I am getting a bit of activity in that field. There was once a child, you know, who said he would like to be a missionary on furlough. Since furlough activities often involve carrying missionary information and promotion to the churches, and since that is my present task, it seems I can be a missionary on furlough, even if I was not permitted to be a missionary.

The church has given me a good living. I have always found my salary adequate to pay the bills, even though we raised our children during the Great Depression. We own no real estate, but that was by choice rather than necessity. We have lived with Christian economy, but could usually buy what we really needed. And we always were able to give proportionately to some church causes other than the one we served.

We could afford books, magazines, music, and travel. I am in favor of increasing the support of Mennonite church workers, especially of pastors. But I am just testifying that my family never suffered. My daughter, who remembers the thirties, says she can't remember that we lacked money.

We also had some fringe benefits. There were the usual ones of vacation with pay, discounts for tuition and books, and office help. There was also the family in the congregation I served who, when my college salary was $85 a month, gave us a bucket of eggs every Sunday night. A brother-in-law helped to saw cottonwood logs down along the Arkansas River for our furnace. There was the part-salary of my wife, and the offerings, usually above travel expenses, from congregations where I spoke in special meetings.

Sabbatical leaves came to our colleges too late to benefit me, but the Publishing House allowed me to travel extensively and draw my salary the full time. We have enjoyed the help of mutual aid in our later years, and are promised a pension to supplement Social Security when we retire. We have always felt that we had the best of job security. Church employment is not as liable to fluctuations as are many jobs in the business world.

I have always worked in the most pleasant associations. I never had to endure smutty and blasphemous talk and cigarette smoke. My colleagues were like-minded people who loved the Lord and His church. They didn't just have jobs; they were serving the Lord. One might find that kind of people in any office or shop. But church employment almost guarantees Christian atmosphere.

We have an innumerable company of friends as a product of our work. Our students are scattered around the world. Former co-workers meet us in many places. Hospitable doors open to us anywhere we go. All honor to those who work with things. But we have been called to work with people, and happy relations with these people are a rich reward for our labors.

I have always loved travel, and my work in the church has called me to every state in the United States except Alaska, and to most of the provinces of Canada. I have visited a number of foreign countries. In America I have been in the majority of our Mennonite churches and institutions. Some of this travel I paid for myself. But most of it was a gift from my church, for which I have tried to make good return.

Most of us need foremen or supervisors, to show us our mistakes and point the way to improvement. The church has given me this guidance, which I often badly needed. It came in a letter from Daniel Kaufman, my predecessor in the Gospel Herald office, in which this great churchman pointed out something about me that gave the wrong influence. It came from my superiors in board and college, who cautioned me concerning my weaknesses. It came from those who disagreed with things I said from the pulpit, or from those who

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challenged my editorials. It came from colleagues whose virtues rebuked and challenged me. It came from many true friends who gave me true counsel when I needed it and was willing to listen. My church has given me excellent training in service.

But most important of all, my work in the church has been the means which I could use to serve God and my fellow men. I have not wanted to live selfishly. Mere success has no attraction for me. Money I consider chiefly as something to give away. To glorify God has been my ambition. My church has shown me at least one way to do it, and has offered me the opportunity.

Every Christian has a calling to serve God. A considerable number are needed in the organized program of the church. I should like to recommend the church as an employer. This employer has treated me right.

Are You Worldly?
BY PAUL M. MILLER

(These questions were gathered from members of the East Goshen Mennonite Church, assembled in the following form by the congregational elders, and discussed in the members' meeting.)

To be worldly means to think and act just as the world does. We cannot expect God to bless us until we are ready to cleanse ourselves from every defilement of body and spirit. As leaders of the church we have tried to examine ourselves to see where we are acting and thinking just like the world. Are you worldly?

Is the world pressing us into its mold of Jealousy, Hate, and Envy so that

We tear down the reputation of another by gossip?
We are cool and unloving toward someone who disagrees with us?
We go to law to get our own advantage over another?
Is the world pressing us into its mold of sensuous living so that

We watch any TV program without being shocked?
We tolerate immorality without protest?
We keep quiet about filth on newsstands, movies, and TV?
We blur out the unique roles which God gave to male and female?
We judge beauty by the world's standards rather than by God's standards?
Is the world pressing us into its mold of Economic mold so that

We spend money for luxuries?
We drive hard bargains in buying and selling?
We are overloaded with "easy payments" and fail to give God His due?

We worry about tomorrow and take thought about rainment?
We think capitalism, free enterprise, and Christianity are the same?
Is the world pressing us into the mold of Dishonesty so that

We give words which are not as good as our bond?
We are less than honest in reporting our income for income tax purposes?
We evade or delay paying our just debts?
We do not give a full day's work to our employer?
We regard rigged TV quizzes, payola, and kickbacks as normal business?
Is the world pressing us into its Status Seeking mold so that

We are proud and haughty?
We hanker after expensive clothing and the latest fashions?
We seek status through wealth and/or education?
We try to manipulate one another by politics and hidden persuaders?
Is the world pressing us into its Militaristic mold so that

We love the people of one country more than those of another?
We are not troubled about nuclear testing, arms race, rocketry?
We trust in the arm of flesh rather than God?
We help produce materials directly for the defense and war effort?
Is the world pressing us into its mold of Sports so that

We spend more time and money on sports than on evangelism?

We listen to progress on the ball field but not on the mission field?
We get tense and argumentative about sports?
Is the world pressing us into its mold of Scientism so that

We do not pray for healing of our sick, but trust only in the miracle drugs?
We rely upon our own strength and not the Holy Spirit?
We find the material very real and the spiritual very unreal?

Dr. J. B. Rhine with his experiments at Duke University in extrasensory perception and mental telepathy has revealed the unique and profound fact that thoughts can leap across space without some physical means of communication. This emphasizes the great possibility of a prayer of love encircling the globe. If enough praying men and women broadcast love to the world, their barrage of good-will prayers can penetrate the minds of others. These extrasensory perception studies and investigations stress the fact that thought communication can take place between persons without the use of any media that involves the five senses. Linking our finite minds with the infinite mind of God, we can be persons of tremendous influence affecting the world as we daily send forth these powerful prayer thoughts of faith and love.

Kermis R. Olsen in The Magnitude of Prayer. (Fleming H. Revell Co.)

PEACE AND WAR

261 Volunteers Serve

Two hundred and sixty-one volunteers from 17 countries served in Mennonite Voluntary Service (MVS) work camps in Europe this summer. The volunteers, 135 men and 126 women, worked a total of 6,131 days.

One hundred and four, nearly 40 percent, of the volunteers were Mennonites. Twenty-nine of the volunteers were non-Protestants. Altogether 17 religious groups were represented.

The largest number of volunteers, 76, came from the Netherlands. Germany, the United States, Sweden, and England followed with 25 or more. Campers even came from such countries as Israel, Spain, Kenya, and Union of South Africa.

William Keeney, MCC representative in Europe, visited a number of the camps.

He gave at least two lectures at each, one on peace and the other on Mennonites. He reported that the lecture on Mennonite history and faith was often more appreciated than the one on peace.

"On the peace issue," Keeney said, "the main questions seemed to be (1) What responsibility do we have toward the state? and (2) Is pacifism effective in bringing peace?"

Mennonite Voluntary Service has only one long-term project—at Johannesstift in Berlin. Six volunteers, three of them from North America, are working at this welfare institution. Several more applications from Europe and North America are being processed for service here.

MVS, an international organization, is directed by a council of Swiss, Dutch, German, and MCC representatives. It receives its financial support from the European Mennonites, MCC, and the Youth Section of the German government.

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Conrad Grebel College

On Dec. 29, the Board of Governors of Conrad Grebel College, a residential college sponsored by the Mennonite churches in Ontario, met with its president-elect, Dr. J. Winfield Fretz. The purpose of the meeting was to review plans for the establishment of the college in 1964, and to chart the course for the next phase of the program development.

The board authorized the first course of instruction by Conrad Grebel College to begin with the academic year 1963-64. The course, as approved by the Senate of the University of Waterloo, will be taught by Dr. Fretz and is called "The Left Wing of the Reformation."

An important item on the agenda was the presentation of revised sketches of the proposed college buildings. These buildings are designed to provide space for 100 boarding students in addition to featuring such services as a chapel, administration wing, kitchen, dining room, and lounges. Although the revised sketch was not accepted at this meeting, the building committee, newly organized under the chairmanship of Board Chairman M. R. Good, was urged to work as quickly as possible in making investigations and all other plans for acceptance by the board.

Two new members were added to the board under the bylaws covering members at large—Bishop E. J. Swalm, moderator of the Brethren in Christ Conference of Canada, and John C. Sawatsky, Ph.D., of the School of Business Administration of the University of Toronto.

A major part of the meeting was taken up by the concerns and planning of the president-elect, Dr. Fretz. Dr. Fretz was authorized to actively search for a suitable chaplain as well as other administrative and house staff for an appointment in 1964. Dr. Fretz was also asked to consider the philosophy of the operation of the residence, and plan for the program of Conrad Grebel College to begin in 1964.

Rev. H. H. Epp, chairman of the Students' Services Committee of Conrad Grebel College, gave a report in which he indicated that a students' retreat in co-operation with the Mennonite students of the University of Toronto was planned for this winter at the Caledon Hills retreat grounds.

The Students' Services Committee ministers not only to students at the University of Waterloo, but to all university students in Ontario.

Rev. Epp presented a plan which was accepted by the board, which calls for a three-pronged program for Ontario Mennonite university and high-school students. This program is to include:

(1) Establishment of liaison with Mennonite high-school teachers in order to seek more active co-operation with them and Conrad Grebel College.

(2) Sponsorship of vocational guidance meetings for Mennonite community high-school students.

(3) Meeting and counseling with ministers and parents, informing them of vocational choices and other areas of decision in the context of present-day educational opportunities.

The board also authorized a study of the advisability of establishing a department of social work by Conrad Grebel College. The executive committee was asked to further pursue this matter.

Board members expressed confidence that the objective of $40,000 per year for the next five years for the capital fund of Conrad Grebel College would be realized. The financial campaign is proceeding at the present time, and, it is expected, will soon reach its objective for this year.

Paul Erb, former editor of the Gospel Herald, who was visiting the Kitchener-Waterloo area, was a guest at this meeting.

-H. W. Taves, Secretary.

Children in Church,

BY JAMES FAIRFIELD

The child fidgeted in the pew. "Shhh," hissed Mother, and a firm hand clamped over the tiny knee.

A moment later a squirm started and the hymnbook beside him slid off the seat and fell. A frightened, "what's-coming?" look flashed up to Mother with the slap of the book on the floor. The look revealed what instinct knew—punishment was to follow, swift, sharp, and frightening. Quickly the mother's hand rested on the child. The little face crumbled like paper and a wail began, down inside. What had the hand done so unbearably? Was it the "church-pew squeeze" again? Or was it a pinch? (A pinch is rarely noticed by pew neighbors, yet its message is quickly understood and long remembered.)

The wail rose to the surface now. The little lungs drew in a fresh supply of air; the hull was brief. Now the mouth opened and the wail took on full volume and tonal power.

Mother's hand flew to child's mouth. The wail came out now in muffled, nest-shaped pieces. Child was rocked. Child was hissed at, firmly. Child was "sat"—a firm, spine-straightening planting—a silent, severe order to "shut up, sit still, and no nonsense."

How many times this has happened? And how in many churches! How many adults are "church-avoiders" because of childhood memories such as these! And all so unnecessary—so unlike the love our Lord supplies.

Morning Ritual

The situation developed on schedule, with almost routine progression. Child had been hurt beyond safety-valve limit, but Mother's vain hope sought to restore order. Proper, acceptable "order" appears to be a mute, doll-like sitting through an hour and more of adult goings-on.

Child was now held in Mother's arms. This looks comforting, but it isn't. This is the "muffle-in-the-bosom" stage, as child is rocked and squeezed—as by a boa constrictor.

Child does not stop immediately, although his wail is somewhat lessened. This is not good enough (although just a tiny bit of patience here might win the day). Child must not make such a fuss. Child must learn the rules of churchgoing! Child must not disobey so, and carry on so! Child must stop quickly; so more hissing and squeezing "encourage" this desired response.

Child does respond—but with more wail-volume. Can you interpret the language of a child's cry? Sometimes it isn't too hard. Sometimes it says quite plainly, "I do not understand." Often, too often, it becomes a rebellious, hurt, defensive reaction. "I don't understand, and I can't, and I won't!"

The distraught mother now rises and moves out with her struggling, sobbing burden, attempting to wear a mantle of composure. Has she gone to comfort and console the little one? It would be best if she had done so. However, the walls are not quite thick enough, the door does not close quite swiftly enough to cover the new cries, the new hurt, the new "instruction."

Jesus' Way

"Then were there brought unto . . . [Jesus] little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them. . . ."

Nothing could be more forbidding to little children than to have them sit for an hour, immovable and silent. Little muscles aren't built to take such treatment. God has made them to move around with, and that is exactly what children must do—or burst!

Many parents recognize this and make allowances for their child's young nature: little things to play with, a comforting lap to bounce on, an understanding of coming squalls and a diversion of them—and much loving long-suffering patience in Jesus Christ.

(Continued on page 69)
Obedient to
“A Heavenly Vision”

By Robert and Marguerite Reiss

(Mr. and Mrs. Reiss are editors of the Wauseon (Ohio) Republican, and active members of the local Methodist church and of an area yokefellow’s group.)

“Happy in my job?
 “Not completely—but, how can I leave? I’m too old,” is a complaint not infrequently heard throughout America.

Yet an Ohio farm hand, grain mill worker, and later grocery employee, with an eighth-grade education and a family to support, answered the call to the ministry and became an ordained minister, and missionary to migrant workers—at 54.

So superbly had Pastor William Flory of Archbold, Ohio, completed his church’s written exams (with full vision in only one eye and very limited vision in the other) that only half the Ohio Conference executive committee showed up to hear his oral examinations. “We thought it unnecessary to come,” the stay-at-homes wrote.

Bill’s “call” goes back to younger days when he worked 21 years in a seed and grain mill. Watching transient Mexicans and Texans come to make purchases, Bill got the idea that someone might carry the Gospel to the 3,000 migrant farm laborers who come into his (Fulton) county every summer. He talked the county Mennonite churches into hiring a missionary who stayed temporarily, but the work eventually fell into Bill’s lap and he was given a $25 Christmas gift for the first year’s part-time missionary effort.

Bill knew no Spanish, and so he sat in railroad car camps listening to the farm laborers talk in their native tongue, often making “hilariously funny mistakes.” Bill was freely admitted because the hearty laughter that followed knitted bonds of friendship. Bill could talk a little, then, about his Lord.

In 1957, Pastor Bill was ordained. He was working full time in an Archbold, Ohio, grocery store—that is, if you don’t consider summers. When each June rolled around, Bill quit his job and walked, on faith, out the door of the store building to minister full time to 90 migrant camps on farms scattered throughout the rich tomato country. This meant preaching in hot, smelly shacks with children bedded in one corner and coffee cooking in another. Singing was in Spanish, unaccompanied.

Camp recreation was needed. Nobody from the county’s churches, most of which support the migrant program today, came to start it; however, so Bill, who had torn ligaments in both ankles and had limped for years, bought bats and balls and set up and refereed games. Every fall when the last migrant left for the South, Bill re-applied at the grocery. He was never refused a job.

Some migrants began to love Bill so much they stayed on, found jobs, and, with the backing of the Central Mennonite Church, “built” their own church which is now two years old and mortgage-free.

Once Bill preached to 30 Jamaicans on a construction job just as it began to rain. “If they could stand getting wet, I figured I could too,” he recalls. The men seated on the steps and Bill preached, with the rain pouring down; they didn’t even use an umbrella.

Because the work got too big and Bill’s “parish” too broad, it was divided into a north and a south district. Victor Ovando gave leadership to the Defiance group and Bro. Bill continued with the Archbold folks. Here Bro. and Sister Ovando (standing, left) meet in a home with a women’s group. The Ovandos are now serving with Spanish-speaking folks at Mennonite Community Chapel, Chicago, Ill.

Early in the 50’s an abandoned country school building one mile north of Archbold was converted into the first Spanish church building in the area. “Mennonite Church of the Good Shepherd” the Spanish sign above the humble door proudly proclaims. A new, mortgage-free chapel now stands one mile north of this building. Pastor Bill’s trailer house is parked behind it.

In the beginning groups were small and services were conducted on the farms where the folks worked. Sometimes to escape the “hot, smelly shacks” services were held out on the farmers’ lawns or under shady trees. The late Mrs. Flory stands at the left of the picture.
The Uyo Story

Part V. "Come... Help Us"

By Edwin and Irene Weaver

Uncertainty Continues

They came from Aarochuku, the home of Mary Slessor's Long Juju, from Itu where the world-famous leper colony is located, and from points north and south on both banks of the river. They gathered for a Presbyterian Church Synod, meeting in historic Calabar, on the banks of the Cross River. And this was the session at which the Scottish Presbyterian Mission would integrate with the national church to become the Presbyterian Church of Nigeria. They invited us to the meeting.

"Mr. and Mrs. Weaver are Mennonite missionaries representing the Mennonite Church in America and sent out by the Mennonite Mission Board," Mr. Macdonald was introducing us to the members of the Synod. It was clear that they were hearing this name "Mennonite" for the first time. Many shook their heads negatively. We couldn't blame them. After all, they didn't know who we were.

attacks were so severe that even close friends were refused admittance to his hospital room. Prayer groups went into action. Ironically it was during that time that the mother of a transient family whom Bill had once helped, decided to charge clothing and other things to Bill's accounts. "I paid the charges," Bill says without further comment. But what he doesn't explain is that weeks later when the same mother pleaded for transportation to the bedside of a sister in a faraway hospital, Bill responded, "I always wonder," he says, "if I refused and the sister should die, how I would feel then."

Pastor Bill is alone in one sense. His daughter and two sons married. His wife, who walked by his side through the tomato fields, helping him minister to migrants, died three years ago.

Because of his heart, Bill can't work in the grocery store any more—but, because of his heart he is loved and respected by thousands in Northwestern Ohio.

(When your missions editor stopped in at Bill's trailer home recently to get pictures for this article, he found Bill so busy at the telephone he could hardly stop to talk. Two Spanish-speaking families had burned out the night before. Now Bill was busy collecting blankets, clothing, furniture, and housing for them. Typically Bill had pictures of hosts of the people with whom he worked, but none of Bill Flory. —C.C.B.)

"Leaving the ferry we went home in the Morris Oxford which had become so much a home to us. We came back to wait."

"We will stop with you in Uyo on our return," said the Sommervilles and the Macdonalds as the ferry left Calabar.

For an hour and a half we traveled down the waters of the famous Cross River—famous and important in the history of the Scottish Presbyterian Church and Mission. On its banks and in through the forests are the centers of the Mission, with churches, hospitals, and schools.

The ferry whistle sounded and the pilot steered the boat to the east bank of the river, making way for the fishing boats ahead of us. Here and there among the mangrove roots, which walked out into the water, were shelters for tired fishermen—crude little platforms tied precariously into the branches of the trees. Below was a landing pole where they could tie their boats.

Any traveler on this waterway for the first time, awed by the exquisite scenery, always asks: "What—what can be beyond the swamp, this impenetrable swamp?" And yet, through such marshes and jungles, by canoe and on foot, braving the heat, mosquitoes, and every other danger, went the early missionaries with the good news. Today we travel by steam launch, and in comfort.

I must confess that my mind seemed to reflect the density of the jungled banks on either side of us. What could be beyond and how could we find a way in this tangled confusion which offered no open door to us? Yet there was the slightest ray of light. Had we not been invited to the Synod meeting? Had not Mr. Macdonald said, "Surely there is some work in which you could help us?" Leaving the ferry we went home in the Morris Oxford which had become so much a home to us. We came back to wait.

"We know not what awaits us,
God kindly veils our eyes;
And o'er each step of our onward way
He makes new scenes to rise."

The Call Comes

Archibong, my bush boy helper, was securely tying a box to the back of the cycle. In it he would put two empty kerosene
tins. He must go three and a half miles for water. This was Archibong's special job. He was the water boy.

"Hurry," I said; "strangers are coming this morning. We will need plenty of water for washing and for coffee."

Strangers? At least to Archibong anyone who was not an uncle or brother, or cousin or aunt was a stranger; he just was not a part of the family. He wasn’t a guest; he was a stranger. To us these stranger guests were friends.

They came—the Macdonalds and the Sommervilles, Scottish Presbyterian missionaries; Mr. Iso, a Nigerian and educational head of the Presbyterian Church of Nigeria; Mr. Otisi, also an educational leader; and not a few others.

Our compound all of a sudden took on a look of importance with three Land Rover cars and a few other transports, not so good and not so big, parked in front of the house. There was coffee and laughter; more coffee and more laughter. Everyone was feeling good. Synod was over.

The conversation shifted to Abiriba. Years before, the missionaries told us, the Presbyterian Church had a hospital in Abiriba. The first doctor to work there was Sir Francis Ibiarn, the present governor of Eastern Nigeria. For ten years Dr. Ibiarn, who is even now an elder of the Presbyterian Church, spared nothing in starting the hospital. Having sacrificed a great deal for this venture, he became attached to this little hospital in Abiriba. As great as was his joy in this work, so keen also was his disappointment when he was transferred to another place and the hospital was closed for lack of personnel. All that remained of the hospital through the years was a County Council dispensary controlled by government.

"Now," said Mr. Sommerville, "the community is again determined to have a hospital. They have raised $1,100 for buildings, and the government has matched this amount. The government has also promised an extra $20,000 for the hospital if the community is able to find a voluntary agency to run it. We are wondering if your board would be interested in assuming this responsibility. We simply do not have the personnel to offer for this work."

This was the beginning. Mary Slessor's church and mission was asking us to share in a work with them. Could we, should we, present such a proposition to our mission board? A few days later a group of us traveled the 80 miles north of Uyo to Abiriba, the site of the new hospital. Late in the afternoon of that day a number of us gathered in the front compound; Mr. Uche, Mr. N. A. Otisi, Mr. Kalu (K.K.), another Mr. Otisi, Mr. Sommerville, and the two of us. As the sun slipped down behind the hill, we paused to ask God's guidance. We asked Him to open or close the door according to His plan and purpose for us.

The warmth and sincerity of the invitation lingered with us as we returned home. Back in Uyo we closed the doors to the darkness of the night and went to the prayer room. On the whitewashed wall we had written the now familiar words of II Chron. 20:12-15b. The light of the lantern brought it into focus. "We do not know what to do, but our eyes are upon thee" (RSV).

The Call Is Verified

As the Presbyterian Church opened doors of service to us, the Nigerian government was closing the door to our staying in the country. So now we were in Lagos, 600 miles west of our Uyo.

"You have only a visitor's visa," the government official said. "We will give you no further extension. You must leave the country within 24 hours or assure us that you will work co-operatively with one of the recognized bodies in the Uyo area."

The atmosphere in that little office high up in the immigration building in Lagos suddenly became tense and uncertain. The emergency of the situation demanded immediate decisions which we could not make. Even to have a cabled reply from the board would require more than 24 hours.

"Please grant us 48 hours," Ed asked of the official. "We will give you our reply after calling our mission board in America."

Life on the streets of Lagos moved lazily by. The photographers, thinking that we needed passport pictures, came soliciting our patronage. The hawkers, perspiring from long hours in the sun, pushed their wares before us. Watches, shoestrings, soap, combs, ladies' underwear, bananas, books: all cheap; all were for us, they said. Everything was for us today, cheap—all except the permission to work in Nigeria.

As we walked to the car, thinking, praying, wondering, the words of John Ballie's prayer best describe our feelings. "O God above us, let us take refuge in the thought that Thou art utterly beyond us; beyond the sweep of our imagination, beyond the comprehension of our minds; Thy judgments, being unsearchable and Thy ways past finding out." Forty-eight hours—forty-seven hours—forty-six hours.

In the late hours of the afternoon, down along the Marina in Lagos we counseled with Mr. Wood, the secretary of the Christian Council in Nigeria and a humble servant of the Lord. His years of experience and keen understanding have encouraged many a newcomer to Nigeria. He did not chart a way for us, but we left feeling we had been with someone who understood. We felt too that he could help us to understand.

It was 2:45 p.m., May 5, 1960. In just one hour we would be called for our transoceanic call to Elkhart. Over and over we read the message which we wanted to give to the board. For several hours that morning, seated on the cement embankment outside Kingsway department store in busy downtown Lagos, we had written and rewritten the problems which were facing us. This the board must know. To this the board must respond. We asked God to give us His answer through the board. "We do not know what to do, but our eyes are upon thee" (II Chron. 20:12b RSV). "Fear not, and be not dismayed at this great multitude; for the battle is not yours but God's" (II Chron. 20:15b RSV).

The telephone rang. "London calling. Are you ready?"

Ed: "Yes, please."


London operator: "Mennonite Board at 1711 Prairie Street, please."

Elkhart office: "Mennonite Board of Missions and Charities, Good morning."

Operator: "Overseas call from Nigeria for J. D. Graber."

Elkhart office: "J. D. Graber is not in the office. Can he be contacted by calling the Atlantic Hotel in Chicago."

London operator to Ed: "Your party is not in the office. Shall I contact him in Chicago?"

Ed: "Yes, please."


Joe Graber: "Hello."

Ed: "Hello, Joe. This is Ed Weaver calling from Nigeria. I am in Lagos."

Joe: "Well, this is long distance."

We talked ten sterling's worth, in Nigerian currency. A brief silence followed. In that time all distance seemed to dissolve. We gave no thought to the mechanics of the call. We forgot about the operator who connected our call. We were waiting for guidance. "The Operator" above would tell us.

Joe: "Go ahead, accept the proposal of the Presbyterian Church. By all means plan to stay."

Whether the name be MacGregor, MacDonald, Slessor, or Sommerville, fellow missionaries are always welcome. English hymns and prayers in one's mother tongue become extremely precious.
Overseas Missions

Katmandu, Nepal—Staff members invited Japanese doctors working in the government hospital to their garden Christmas dinner. Miss Kawashima, Japanese nurse working in the United Mission to Nepal, was happy to discover that all of these doctors are Christian, when she went to invite them. She also invited a Mr. and Mrs. Kune, Japanese artists painting in Nepal. The doctors have been invited to Nepal by the government to do eye work.

Nakashibetou, Japan—Kenji Hayashi, a twenty-year-old youth, and Mrs. Reiko Hayasaka were taken into church fellowship here Dec. 23. Bro. Hayashi was received by baptism and Sister Hayasaka by letter and confession of faith. Mrs. Hayasaka’s son is enrolled in the church kindergarten.

Elkhart, Ind.—Mildred Eichelberger and the Richard Kissell family left Miami, Fla., en route to Araguacema, Brazil, Jan. 5. Both Sister Eichelberger and the Kissells have worked with the Araguacema mission since its founding in 1955.

Accra, Ghana—Lydia Burkhart arrived here Jan. 12 to begin her nursing service in this country. She left New York the preceding day.

Brasilia, Brazil—The bookstore, managed by the Allen Martins, provided Bibles for two-open-air Bible Day celebrations Dec. 9. In Taquatinga 3,000 attended and in Brasilia there were about 2,000 people present at the celebrations. Since August the bookstore has sold 2,000 Bibles. Bro. Martin continues to be encouraged by the acceptance of the bookstore by the Brasilia community.

Katmandu, Nepal—The first Christian church building was dedicated in this city on Oct. 7. It was the second church building in the entire country. In connection with the dedication a nicely printed book was published in English, giving the history of Christian activities in this mountain kingdom, testimonies of Christians, a history of the Katmandu congregation, and the present government attitude toward medical work, educational work, and evangelization. The United Mission to Nepal (in which Lena Graber and the Jonathan Yoders are serving) is the largest single Christian endeavor, having a total staff of 185 persons. There are, however, a number of other fine denominational and independent missions working in various parts of the country.

Elkhart, Ind.—The Overseas Missions Committee met at Elkhart, Ind., Dec. 11-12. Members John H. Mosemann, Adam Martin, Ivan Kauffmann, Paul Erb, David Mann, John R. Mumaw, Carl Kreider, John Hess, and H. Ernest Bennett were present. They heard a detailed report on literature evangelism in Latin America presented by Urie Bender, discussed budgetary changes, approved the purchase of a house near the seminary in Montevideo, Uruguay, and interviewed the following missionaries and approved their reappointment to another term of service: Charles and Ruth Shenk, Japan; Marie Moyer and Blanche Sell, India; Ralph and Genevieve Buckwalter and Carl and Esther Beck, Japan; Delbert and Ruth Erb, Argentina; Paul and Bertha Swarr, Israel.

Elkhart, Ind.—Paul and Esther Kniss left the U.S. by air on the evening of Jan. 3 and were scheduled to arrive in Calcutta on the morning of Jan. 5. They will proceed to Bihar, where they will serve their third term of evangelistic witness.

Esch, Luxembourg—Reporting on the evangelistic meetings of Nov. 5-11 at Esch, Luxembourg, Ray Gingerich writes, “With Abe Neufeld as evangelist, . . . [the meetings] again proved to be a rich blessing. The attendance was not large, but for services of this type here in Esch it was fair, with an average of sixty. For twelve persons, this was the first time they ever attended any of our religious services. At the invitation on the last evening, two people publicly made decisions to accept Christ.”

Two women, under instruction in the Christian life, have requested to be baptized and to be received as members of the church at Esch. The date of the baptism ceremony was Dec. 30.

Lauterborn, Luxembourg—The Luxembourg Winter Bible School opened for its three-week course on Jan. 3, and will run through to Jan. 23. The faculty are: Omar Stahl, Raymond Gingerich, Horst Heidbrecht, Harvey Miller, Andre Moizmann, Fritz Siegenthaler, Arno Thimm, and Daniel Troyer.

Neumühle, Germany—The Omar Stahl family of Neumühle, Germany, plans to move to Saarbrücken, Germany, sometime in early 1963. Saarbrücken, an industrial metropolis of 100,000, represents a new outreach in the mission program there.

Toronto, Canada—Mrs. Dorothy Grove, wife of martyred Somalia missionary Melvin Grove, underwent major surgery on her back Dec. 21. She has been hospitalized since Nov. 6, when severe pains developed. She is now making steady progress and expresses gratitude for many prayers and personal notes during this crisis.

Home Missions

Sarasota, Fla.—Open house at the centre, Jan. 12-15, made it possible for both local folks and winter guests to get acquainted

Fraternal Visitor

Fraterna! visitation is a two-way street. Milo Kaufman is currently visiting the brotherhood in India. Concurrently, Miss Milka Rindzinski of Montevideo, Uruguay, is visiting churches in the United States.

Sister Rindzinski is a dedicated Christian. She was the first baptized member of the small Mennonite fellowship in Montevideo, and has contributed much to the work there through the years.

A secretary by profession, Sister Rindzinski is presently employed by Phillips Radio in Montevideo to do their English language correspondence. Formerly she served as secretary to Nelson Litwiller, president of the inter-Mennonite seminary in Montevideo. During this time she also studied at the seminary, and took additional courses in art, business, and English.

Protestant youth groups in Uruguay selected Sister Rindzinski as one of three delegates to represent them at an all-America Christian youth meeting held in Mexico City during mid-December. Following that she was invited to visit in churches in Indiana, Illinois, Ohio, and New York. She also attended Mennonite Graduate Fellowship at Waterloo, Ont., spent several days with the MYF cabinet and council in Chicago, and the MYF Life Experiment Team at Scottsdale. She spoke at chapel service at mission board headquarters in Elkhart on Jan. 7.

Our church life was enriched again because of Sister Rindzinski’s visit. She follows in the train of Agustin Darino, P. J. Malagar, Phoebe Solomon, Frits Keiper, Herman Tan, Suhadiweko Djodojahardjo, and a host of brothers and sisters from Europe who have contributed much in past months. U.S. and Canadian churches wish her goodspeed as she returns to her witness in Montevideo. She leaves New York the evening of Jan. 15, and should be at home by the following afternoon.

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with facilities, personnel, and opportunities for service. Sam Aschliman is currently visiting many homes and institutions in the area to find outlet for the large potential for personal witnessing represented by the winter guests. Brethren Plank and Aschliman are amazed at the many areas of service that open to them with a little probing. They hope that both guests and local residents will be able to give a good Christian witness as they serve in these many ways.

Chicago, III.—Eight persons received baptism and joined Second Mennonite Church here Dec. 30. Let us pray that each one of this group will make this only a first step in a growing commitment to Jesus and that they will make fruitful contributions to the corporate life of His church. From Jan. 11 to 13 church youth fellowshipped in a youth retreat at Brunk's cabin.

District Mission Boards

Salunga, Pa.—The eastern board appointed the following to serve in their home missions witness: Daniel and Elizabeth Leaman to serve at Boston, Mass.: Amos and Anna Swoigart to be mission superintendent couple at Tampa, Fla.; and Paul and Eileen Lefever for Ida Street, Tampa, Fla.

I-W Services

Greystone, Pa.—I-W men who serve in the local church program witnessed the baptism of the first member from the community, Dec. 9. Three I-W's participated in a communion service which was served by John E. Lapp, Dec. 13. Franconia district conference sponsors this witness.

The Abe Clemens family served as hosts to 57 people for the third annual Christmas dinner here. Of these, 26 were I-W fellows and their wives. John Freed from New York City gave a brief talk. Everyone joined in singing carols. The unit presented the Clemens family with a gift of money as a token of appreciation for their many services to unit members. Melvin Lehman, Holtshoppe, Pa., was elected new unit president.

Nurse Volunteer shared in a caroling trek to neighboring homes Dec. 23.

Topeka, Kans.—Seven I-W men journeyed to Moundridge, Kans., Oct. 21, where they were greeted with a potluck supper and a volleyball game. They gave a program that evening in the Hopefield Mennonite Church in which they presented descriptions of their work. I-W relationships to community and institutions in which they work, and mutual service opportunities between the I-W man and his home church.

At Christmas banquet in a local restaurant gave a resounding finale to unit activities for the year. Rev. Warkentin, from the local Mennonite Brethren church, addressed participants on the meaning of Christmas for them, as special envays of peace.

Health and Welfare

Kittman, Ohio—Seven members gave the program at the Mennonite Old People's Home here on Christmas Eve. The whole group joined to intersperse the various items in the program with carols. Staff members served refreshments and a group from Central Mennonite, Archbold, distributed personal gifts to each resident. (This same group gave the Christmas program the following day at nearby Crown Hill Church, where able home residents attend and others listen in via an intercom system. It is this type of participation that assures our older brothers and sisters that they are still very much a part of the total life of the brotherhood, in which they too can, and do, still serve.

Cincinnati, Ohio—Dates for the twelfth annual meeting of the Association of Mennonite Hospitals and Homes are set for May 15-16. Participants will convene at the Netherland Hilton Hotel in this city. There will be both joint and divisional meetings for hospital administrators, administrators of homes for the aging, chaplains, etc. Doctors, hospital employees, and staff personnel are featured on the program.

Maternity Hospital Witnesses

Mathis Maternity Hospital is one of our smallest health-care institutions. It has witnessed to the community way out of proportion to its size. This picture was taken on a particularly busy day when five babies had been delivered. Nurse Miriam Histand, hospital administrator, stands in the doorway.

Voluntary Services

Albuquerque, N. Mex.—Unit members invited J. P. Mitchell, personnel director at Presbyterian Hospital here, to a get-acquainted supper Nov. 15. Mr. Mitchell was an entertaining guest around the supper table and shared in the discussion during the worship period that followed.

The South Pacific Conference, meeting in this city, gave VS-ers further opportunity to serve Nov. 22, 23. They helped in preparing and serving meals and in singing several times during the conference. The conference theme, "Called into the Fellowship of His Son," spoke to unit members.

Albionito, Puerto Rico—Volunteers here joined in a Thanksgiving dinner at the home of the unit leaders. One dollar per person was charged for the meal. The money bought a box of groceries for a needy local family. The entire group then took the box to the home, enjoyed a short worship service with them, and shared their Thanksgiving joy.

Stanfield, Ariz.—Three unit members, Emily Wenger, Mary Ann Martin, and Janet Landes, helped sing in special musical numbers at Stanfield Community Presbyterian Church, Dec. 23.

Michael Ruckert provided his 7-9-year-old club children with a Christmas party Dec. 27. The children played several games, broke a pinata (a candy-filled gourd), and heard a Christmas story.

Children from Christmas Stanfield and Surprise units joined interested persons from Sunnyslope Mennonite Church, Phoenix, for an evening of Christmas caroling, Dec. 14. One family invited the group to come into their home to sing.

Girls of the Teen-age Club planned and prepared a Christmas dinner for club parents Dec. 13. Six mothers, 19 teen-agers, and unit members, enjoyed the fellowship.

Negro, Indian, and Spanish children took part in a Christmas pageant presented at two camps near here. These children are members of the various clubs sponsored by the unit. The children themselves played all parts, sang, and did the narration for the pageant.

Unit members participated in toy sales at four camps near Stanfield. The Arizona Migrant Ministry collected these new toys and made them available to be sold at nominal figures, so that even the poorest parents could "buy" gifts for their young-sters.

Mexico City, Mexico—Kenneth and Kath-
Your Treasurer Reports

By H. Ernest Bennett

Our financial reports on Dec. 31 indicate that Missions Week contributions total $114,719 until that time. This is a slight decrease from the previous year when total contributions were $123,268 on Dec. 31. We are most grateful for the continued fine financial response in this special annual emphasis.

Final reports for total giving from April 1, 1962, when our fiscal year began, to Dec. 31, 1962, are not yet complete, but it appears that contributions in general remain about the same as last year with a slight increase in relief and service funds. We hope that by March 31, the end of our fiscal year, total giving will have increased in the missions area as well, since costs of overseas missions continue to be more than income.

We receive letters and expressions of concern at the Elkhart office regarding our work. We keep our witness as effective as possible during these days and years when many areas of the world are still open to receive the Gospel. We appreciate these and other expressions of concern and continue to put forth strong effort to carry out the task we have for Christ and the church.

It's Winter in Algeria

"This is to be the worst winter in eight years for our country," says Bob Stetter in a recent letter. In the face of malnutrition, insufficient housing, lack of clothing and bedding this is serious. A neighboring family, just repatriated from Tunisia, is completely destitute. Few men in the area have work. Nurse Annie Haldemann reports that many women are losing their babies, and sick people are not improving simply because they lack food.

If this is true in Algiers, a relatively prosperous section of the country, one can imagine conditions in other areas where the actual fighting took place, where entire towns and villages were literally leveled.

Prime Minister Ben Bella's statement, on the occasion of a visit to the United States, that "the people of Algeria are not in need of weapons—they are hungry," is certainly true. Over five million people actually suffer from hunger.

Malnutrition is the harbinger of other ills—a breakdown in sanitation, epidemics, unemployment, social unrest, a breakdown in education, refugees, disorganization, and national stagnation of defeat and poverty. An effective relief program must speak to all these needs.

"We endured the war, we rejoiced over our nation's independence, but our physical and spiritual resistance is now at low ebb," say the Algerians. "It is like having driven through a tunnel: to find rain where sunshine was expected."

Your church through her mission and relief agencies must stand by the Algerian people in their hour of acute need.
Mother’s Rules

BY JENNIE A. JOLLEY

“Gentle . . . . even as a nurse cherisheth her children” (1 Thess. 2:7).

“Forbearing [refraining from] threatening” (Eph. 6:9).

“Provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord” (Eph. 6:4).

“Every transgression and disobedience received a just recompense of reward” (Heb. 10:28).

“Chasten thy son while there is hope, and let not thy soul spare for his crying” (Prov. 19:18).

“Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell” (Prov. 23:13, 14).

“Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul” (Prov. 29:17).

Children should be regarded as immortal treasures lent by the Lord, with the responsibility of their soul’s welfare and for whom you must give an account.

Don’t get angry. If you cannot help it, call on the Helper of the helpless for help.

Don’t scold or nag. Raising the voice is a sign of weakness. Children are apt scholars and soon discover that threatening and yelling do not amount to much, and they may pretty safely take chances.

Don’t give them everything they cry for. Wesley says, “If you do, you pay him for crying and he will certainly cry again.”

Don’t deceive them. Be fair and truthful with them as you wish them to be with you. This keeps their confidence.

Don’t punish in the presence of others. This wounds self-respect and puts them on the defensive, making yielding more difficult.

Don’t allow others to spoil your child nor criticize his parents to him.

My mother’s wise reply to flatterers was, “Yes, she’s pretty when she’s good. All children are pretty when they’re good.” Thus the poisoned dart took no ill effect.

Be especially particular to keep promises made to a child.

Don’t threaten. When nervous or pressed for time, it is easier and quicker to make threats in the hope that this will incite obedience without bothering to administer proper correction, but the fruits are better if time is taken to deal with the offender.

When annoyed with headache, cares, or depressed with sorrow, try not to depress the spirits of the little ones who are too small to comprehend, and who have a right to be happy.

Speak mildly but firmly. Let no disobedience pass without more or less correction, according to the seriousness of the offense. Punish for intentions rather than for consequences. Do not use violent or terrifying punishments.

Keep hope before them and take care to commend good efforts and actions. A parent can praise the good in a child without making him vain, better than a stranger can. Who can bear a wounded spirit? Can you? Why then should you expect your tender child to do what you can’t do?

Thought for the Week

The promises, power, and provision of God always exceed the problems of life and the church.

—D.

Let them feel that you trust them. Grief and disappointment should be manifested rather than anger or revenge when they fail. Do not complain of them. If complaint does not work well with you, neither will it with your children. Encourage them to try again and take pains to instruct them how.

Appeal to their conscience, reasoning, replying with Scripture if possible, chastising if necessary until they relent, and praying with them, teaching them to ask God’s forgiveness. This has often resulted in their immediate conversion. If punished properly, they will love and respect you for it.

Keep them always employed with “books or work or healthful play.” This helps them to forget to pout and think revengeful thoughts. “Satan finds some mischief still for idle hands to do.”

Accustom them as early as possible to regular church attendance. Juvenile courts would go out of business if they had none but Sunday-school children to work with.

Act as you would wish them to act. Precept is good, but is weak without example.

Douglasville, Ga.
The Meeting in Chicago was co-ordinated with the meeting of the MCC Executive Committee. Three conjoint sessions were held to discuss areas of mutual concern.

The following were in attendance at the meeting: Vernon Springer, Congo Inland Mission; Reuben Short, Evangelical Mennonite Church Mission Board; Andrew R. Shelly and Verney Unruh, General Conference Mennonite Board of Missions; Ernest Bennett, John Howard Yoder, and Urie Bender, Mennonite Board of Missions and Charities; J. B. Toews and E. P. Funk, Mennonite Brethren Board of Missions; Raymond Becker, General Mission Board, Church of God in Christ, Mennonite; Mark Peachee, Conservative Mennonite Mission Board; and Paul Kraybill, Eastern Mennonite Board of Missions and Charities.

God Is Where You Are, by Alan Walker; Eerdmans; 1962; 128 pp.; $2.00.

A reading of books of sermons by outstanding preachers will prove helpful to any serious minister. Most of us read too few such books. God Is Where You Are is a book of twelve sermons by a renowned preacher of Australia. The sermons are relevant for our day. In the sermon, "Religion or Jesus Christ," he states, "This is one of the great moments of history where God in Christ is calling to us by His conscience to rethink this terrible issue of war. He is calling us to move forward, with Him. The conscience of Christ, not a religion that merely endorses our national pride and purposes, is the need of the world" (p. 16).

In the last sermon, "The World Mission of Jesus," he points out that taking the Gospel into all the world means more than taking it into every geographic area. It means also taking it into every area of life, and into every area of human need. "Into the unredeemed areas of human activity He would send us with His principles and His power. Into the depth of personal need He would have us plunge. The world mission of the church remains, challenging us all. Go into all the world and preach the Gospel" (p. 128).


Milo Kaufman.


The reasons which the reviser gives for a modified King James Version are those commonly offered for a new version, or revision, of the Bible. "Archaic language, quaint words, words that have changed their meanings, and even 'bad grammar' by today's standards" (p. 6). Mr. Green has attempted to retain the values of the KJV, without falling into what he regards as the weaknesses of the RSV. The Modern KJV is printed in a very readable type.

The Modern KJV is printed in paragraphs, but with verses indicated in small numbers. There are no folio lines to indicate the contents of a given page. There are no chapter summaries, and no footnotes; also, no cross references. As in the KJV, italics are used for words supplied by the translators. The interpolations of the KJV (such as Peter in John 13:6) are retained without comment. Some poetical sections are set up as poetry, but not all (Why is 11 Samuel 22 not treated as poetry?). Elizabethan verb forms, like speakest and speaketh, are eliminated except in prayer, just like the RSV. Hence, "The LORD is my Shepherd . . . He makes me lie down." Some archaic words, like let for hindered in Romans 1:13, are corrected. However some "archaic" words, like corn for grain in 1 Tim. 5:18, slipped through. Prevent is properly changed to go before in I Thess. 4:15. Yet the serious slip in I Cor. 4:4, "I know nothing by myself," was not corrected to, "against myself."

Psalm 85, like the KJV, follows the Septuagint and the Vulgate, not the Hebrew text. The Aramaic of I Cor. 16:22, mistakenly treated as one sentence in the KJV, is more properly rendered, " . . . let him be accursed. The Lord comes." (Our Lord, come!) would have been more accurate.) I Cor. 7:36 is given an add twist: the man's own "virginity." The English is slightly improved in many places, e.g., Mark 10:14, "Suffer the children," becomes, "Allow the little children."

In his preface Mr. Green sets himself up against the accepted canons of textual criticism which have been more or less standard since the work of Westcott and Hort--as a comparison of almost all versions will demonstrate. He complains about the rendering of, "The just shall live by faith," in the RSV, when the RSV rendering is the main thrust of most of the Book of Romans. He seems to have no really scholarly basis for many of his decisions, but frankly catered to the desires of the public. "We . . . have adopted the principle that we should give them what they wanted" (p. 10). Mr. Green excoriates modern translators and revisers for what he regards as "deletions" from the Bible text (p. 11), speaking rather sarcastically of "general agreement among 'experts.'" But the same Mr. Green takes the liberty of deleting the second half of 1 John 2:23: "He who confesses that Jesus is the Father also." Could it be that Mr. Green is ignorant of the textual problem which led the KJV revisers to put the sentence in italics, and of the solid textual basis which is now available for those words, which led the RSV revisers to include them without question? If so, he would have done well to employ a few experts to help him through textual problems which were beyond his depth.

The present reviewer confesses to his keen disappointment with the scholarship of the reviser. Take I Samuel 15 for example. The Hebrew reads: "Saul was a son of . . . year(s) when he began to reign . . ." meaning that he was . . . years old when he began to reign. (Compare The Berkeley Version, Zondervan, 1959). Mr. Green blithely sails past the problem. In all seriousness, we inquire whether he knew of the problem. Likewise with verse 21 in the same chapter. The older translators were baffled by a Hebrew word, "Pim. Could it possibly mean a file? They did not know, but they felt compelled to put something down, which they did. Archaeologists have now found a Pim, which was a unit of weight, hence of money. So The Berkeley Version rather vividly puts it into American money as sixty cents; while the RSV more cautiously says, "The charge was a pim . . . " Poor Mr. Green evidently saw no italics in the KJV, so the file did not detain him. But it ill befits a man torail at what he calls the "experts" (he used the quotation marks), and then to display such an amazing lack of learning.

Besides the large number of private versions of the New Testament (Weymouth, Williams, Amplified, Phillips, etc., etc.) and a few of the entire Bible (Berkeley, Smith-Goodspeed, Fenton, Moffatt, etc.) scholars now have, apart from this abortive effort of Mr. Green, the three last revisions in the Tyndale-Coverdale tradition: (1) the King James Version, substantially as revised by Dr. Benjamin Blayney, 1769; (2) the American Standard Version, 1901, a work of extreme accuracy in rendering literally what the original tongues say; and (3) the Revised Standard Version of 1952, which combines the accuracy of the ASV with the beauty of the KJV. (Those who wish to look into this matter further are urged to read and digest the conscientious evaluation of the RSV written by H. S. Bender, C. K. Lehman, and Millard G. Lind; Herald Press, 1953. This is a careful and reliable evaluation.)

One last word on versions. Thomas Nelson & Sons. New York, issued in 1962 a
remarkable collation of eight English versions of the New Testament, prepared by Dr. Luther A. Weigle of Yale University, printing the text of the RSV and of the seven chief English versions which formed the tradition embodied in the RSV. This huge tome, opened at any point, gives the eight versions of the Tyndale N.T., Great Bible, Geneva, Bishops, Rheims, KJV, ASV, and RSV. One can in a flash trace the translation of a given verse from Tyndale (first printed English N.T., 1525) to 1952. Every minister ought to have this study Testament. Since the cost is high ($20.00), this would be an excellent volume for the Men's Bible class in each congregation to buy for the minister as a love-gift.—J. C. Wenger.

At the lowest moment of his despair, William Cowper rode over London looking for the river into which he had planned to plunge. Fog was so thick that night that he rode in the horse-drawn cab for an hour or more. Life had run into the short rows of meaninglessness, futility, and hopelessness. To end it all seemed the better part of valor and wisdom. But where was the river? Rebuking the cabbby for taking so long to find the river bank, Cowper thrust open the door of his cab. Upon doing so, he discovered that instead of being near the river, he was right back at his own doorstep! That did it. Smitten by such singular coincidence, he rushed to his room, took a quill and paper, and penned the lines that have cheered millions who have come to the brink of disaster.

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Roy O. McClain in If with All Your Heart.
(Fleming H. Revell Co.)

A few years ago it was my privilege to visit in Paris, France, a very famous old building quite near Notre Dame Cathedral called Sainte-Chapelle, the "Chapel of the Saints." The outside of that building is the drabbiest and dirtiest thing imaginable. It is so very old, and the windows are covered with dust. But go inside (and all who visit Paris go inside Sainte-Chapelle), for when you stand looking in a certain direction, you can see the world-famous Rose Window. I doubt if there is any more beautiful stained-glass window in the world than that. You could stand there for hours spellbound by the loveliness of it. Outside you had your back to the light and you saw nothing but blackness. Inside, as you face the light streaming through the glass, you see nothing but beauty. It all depends on your point of view.

Alan Redpath in The Making of a Man of God.
(Fleming H. Revell Co.)

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Mennonite Publishing House
Scottsdale, Pennsylvania
CHIL DREN IN CHURCH
(Continued from page 59)

Some parents give up and stay at home. Fellowship is forsaken, because it is simpler to stay away. It takes effort to get family and self ready for church.

Some Solutions

Some Christians are making wise provision for little ones, with a room where the children can hear of Jesus in a manner appropriate to their own age and sitting—still abilities. A big room isn’t necessary. Even a closet can serve, where the child can stretch and move and ask a question without disturbing others or “embarrassing” the parent.

Other parents find it better to take turns, one staying home with the child while the other meets with Christian brothers and sisters. This makes for enjoyable fellowship without imposing an often unbearable burden on the children at certain stages of their growth.

Still others take their children, sit near an exit, and when problems arise slip out easily and unnoticeably. One mother frequently holds her baby in her arms at sleep time at home, so that baby will know how to sleep in her arms at meeting time.

For those who care for their children’s wholesome continuing growth, “in the nurture and admonition of the Lord,” a way can be found. It will be one in which Jesus is revealed in the relationship from parent to child—in understanding, in love and patience and consideration.

Nurture means providing the atmosphere for growth; admonition is the directing encouragement. We are well equipped to encourage-by-directing, to give “admonition” in the Lord. We are perhaps not so well able to nurture our children on to maturity.

Nurture in the Lord calls for discipleship in another area of our lives. Our Lord Jesus is willing to lead us, to train us in His loving ways. It is but for us to follow, intelligently and practically. “Lord, what would Thou have us to do?”

Preston, Ont.

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You get the impression from some people that they can believe in God only when the weather is fair, when things are going well; but when things go wrong, when tragedy or suffering comes, then their faith begins ebbing away. But God, the Mighty Intelligence behind this tremendous universe, is too great to be revealed only in a life of fair weather. As someone so aptly put it, “It takes stormy as well as sunny days to reveal all the meaning of the sea.” So it is with God.

Kermit R. Otten in The Magnitude of Prayer. (Fleming H. Revell Co.)

GOSPEL HERALD, JANUARY 15, 1963

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BIRTHS

“Lo, children are an heritage of the Lord” (Psalm 127:3)


Freed, Leroy L. and Elizabeth (Moyer), Morwood, Pa., first child, Merlin, Dec. 21.

Horming, Renub O. and Sarah Ann (Sauer), Ephrata, Pa., second child, first son, Stanley, Nov. 15, 1962.

Hostetler, Mervin and Margaret (Miller), Topeka, Ind., fifth child, third son (one deceased), Gregory Allen, Nov. 30, 1962.

Landes, Paul G. and Janet (Freed), Sanfield, Ariz., first child, Eric Scott, Oct. 21, 1962.


Martin, Kenneth G. and Mary Jane (Landis), Lebanon, Pa., third living daughter, Dora Mae, Dec. 16, 1962.

Martin, Roger I. and Dorothy (Martin), Hagerstown, Md., second child, first daughter, Karen Sue, Dec. 20, 1962.


Roth, Richard and Mary (Staufner), Dorchester, Neb., fourth son, Jason Bryce, Dec. 11, 1962.

Rush, Howard W. and Kathryn (Rice), Bristol, Pa., fifth child, third son, Philip Howard, Dec. 21, 1962.

Stutzman, Enos D. and Mary (Weaver), Plain City, Ohio, second child, first son, Daniel Jay, Oct. 25, 1962.

Zook, Fay and Juanita (Hathaway), Goshen, Ind., third child, second daughter, Brenda Sue, Nov. 2, 1962.

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ANNIVERSARIES

Saltzman. Daniel Saltzman and Helen Sutter were married at the home of the bride's parents, Mr. and Mrs. Joseph Sutter, of Milford, Neb., on Dec. 25, 1912, by Bishop Joseph Schlegel. They observed their golden wedding anniversary on Sunday, Dec. 25, 1962, when their children were hosts at an open house at the Wellman City Hall, Wellman, Iowa. On Christmas Day a family dinner was held at the home of a son, Wilfred, Mt. Pleasant, Iowa. One son and one grandson are deceased. They have five children living—Eimer, Merle, Nebr.; Mary—Mrs. Mervin Lamoreaux, Wellman, Iowa; Wilfred, Mt. Pleasant, Iowa; Vera—Mrs. Eber G. Diener, Winifield, Iowa; and Joseph, at home. They lived in the Shickley, Nebr., community until 1937, when they moved to Keota, Iowa. In 1957, they moved to their present home at Wellman, Iowa. They are members of the Dayville Church.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Allebach, Wilson G., son of Joseph Bergey and Urey (Gallick) Allebach, was born in Hilltown Twp., Pa., Jan. 15, 1877; died at the Grand View Hospital, Sellersville, Pa., Dec. 24, 1962; aged 85 y. 11 m. 9 d. On March 29, 1902, he was married to Mamie D. Archbold, who survives. They celebrated their 60th wedding anniversary in 1962. Also surviving are 9 children (Ernest, Marian, and Grace). He was a member of the Bloomington Church, where funeral services were held Dec. 29, in charge of Linwood Detweiler and David Derstine, Jr.

Boshart, Magdalene, daughter of Daniel H. and Barbara (Gascho) Steinman, was born in Wilmot Twp., Ont., Dec. 17, 1884; died at the Kitchener-Waterloo Hospital, Dec. 7, 1962; aged 77 y. 11 m. 20 d. On Jan. 30, 1912, she was married to David Boshart, who survives. Also surviving are 3 sons (Elmer, Delton, and Dewald); 2 daughters (Ruby—Mrs. John Miles and Alice—Mrs. Gerald Riehl), 2 brothers (Daniel and David), 3 sisters (Mrs. Amos Leh, Mrs. Moses Erb, and Barbara), 28 grandchildren and 2 great-grandchildren. She was a member of the Elmira Church, where funeral services were held Dec. 10, in charge of Orland Gingerich and Elmer Schwartzentruber.

Brubaker, Fannie R., daughter of Henry N. and Emma (Reist) Hostetler, was born near Mt. Joy, Pa., May 13, 1889; died at St. Joseph's Hospital, Lancaster, Pa., June 14, 1962; aged 73 y. 1 m. 1 d. On Oct. 22, 1914, she...
Felpel, Clair H., son of S. Martin and Dorothy R. (Hershey) Felpel, Lancaster, Pa., was born in East Lampeter Twp., Pa., May 15, 1870; died at his home near New Oxford, Pa., of a broken neck, when he attempted to get into a moving farm wagon from the back of a tractor, Oct. 27, 1962; aged 92 y. m. 12 d. Surviving are his wife, Sarah (Moyer), two daughters (Maria Jane, Ruth Ann, Mervin, Doris Jean, and Norma Faye), and grandsons (Mr. and Mrs. Amos Hershey, and Mr. and Mrs. Harry S. Felpel). One sister preceded him in death. He attended Mellingers' Sunday School. Funeral services were held at Stumptown, in charge of Rev. Landis, Lloyd Eby, and Nelson Landis.

Gehman, Moses, son of Noah M. and Hannah (Gehman) Gehman, was born in Lancaster Co., Pa., Feb. 9, 1883; died of a heart attack at his home Dec. 24, 1962; aged 86 y. 10 m. 15 d. He was ordained to the ministry on Sept. 3, 1912, and was active until his death. He preached his fiftieth anniversary message on Aug. 26, 1962, at Bowmansville. His wife, Sallie (Musser) Gehman, who survives, shared the ministry with him. Surviving are his daughter (Esther—Mrs. Elmer Nolt), 4 grandchildren, one sister (Mrs. Fanny Gehman, sisters Silas and Garson). Two children preceded him in death. Funeral services were held at the Bowmansville Church, Dec. 27, in charge of J. Paul Gehman and Howard Gehman.

Schveck, Evelyn B., daughter of Abraham and Catherine (Boorse) Kratz, was born in Montgomery Co., Pa., Feb. 14, 1875; she married her husband, Irvin F. Schveck, Dec. 29, 1962; aged 87 y. 10 m. 15 d. On March 18, 1988, she was married to Ervin F. Schveck, who survives. Also surviving are 2 sons and one daughter (Lloyd K., Sara M., and Harvey H. Kronmiller, and Earl K.), 10 grandchildren, and 14 great-grandchildren. She was a member of the Franconia Church, where funeral services were held Jan. 17. Survivors are Eugene Soudier, Leroy Godshall, and Curtis Bergey.

Shank, Mattie, daughter of Samuel and Anna (Horst) Carpenter, was born at Maugansville, Md., July 15, 1893; she married a Samuel Shank, who survives. Also surviving are 3 children (Chester R., Merle A., and Ellen—Mrs. Charles Hunsicker), 11 grandchildren, 2 sisters (Fannie—Mrs. C. J. Shank and Mary—Mrs. Joseph Martin), and one half brother (Henry Carpenter). One brother preceded her in death. She was an active member of the Marion (Pa.) Mennonite Church, where she taught a Sunday-school class for 50 y. Funeral services were held at the church Dec. 11, in charge of J. Irvin Lehman and Walter Lehman.

Steinman, Elva, daughter of Daniel and Susan (Lehr) Steinman, was born at Baden, Ohio, Nov. 14, 1886; she died suddenly at her home Dec. 7, 1962; aged 66 y. 23 d. On Jan. 29, 1919, she was married to Simeon Steinman, who survives. Also surviving are one son and 6 daughters (Wilfred, Erma—Mrs. Curtis Sommers, Mildred—Mrs. Howard Ranck, Viola—Mrs. Sydney Iutzi, Helen—Mrs. Oliver Litwiller, Leona—Mrs. John Van, Dorothy—Mrs. Donald Krahek), one brother (Lloyd), and 19 grandchildren. She was a member of the Steinman Church, where funeral services were held Dec. 11, in charge of Homer Schlarbenthal and Orland Gingerich.

Weaver, Lloyd Raymond, son of Michael and Margaret (McNary) Weaver, was born June 10, 1892; died at the Levering Hospital, Hannibal, Mo., Dec. 30, 1962; aged 70 y. 6 m. 20 d. On Jan. 3, 1914, he was married to Carmen Campbell, who survives. Also surviving are 2 sons and one daughter (Lloyd Raymond, Mike, and Melva Ruth Gardner), one brother, and one sister (C. J. and Mrs. Edith Rosenberg), and 8 grandchildren. Two brothers preceded him in death. He accepted Christ on his deathbed. Funeral services were held Jan. 2, in charge of Earl B. Ebery.

Wyse, Fred Leroy, son of Simon P. and Caroline (Eicher) Wyse, was born near Wayland, Iowa, Nov. 14, 1893; died of a heart attack at the Detwiler Memorial Hospital, Wauseon, Ohio, Dec. 25, 1962; aged 69 y. 1 m. 11 d. On Nov. 28, 1916, he was married to Mina D. Graber, who survives. Also surviving are 3 sons (Bernard, Maynard C. Wyse, and Wesley E.), 7 grandchildren, one brother and 2 sisters (Leonard, Oletta, and Alta—Mrs. T. W. Stewart). One son and one grandchild preceded him in death. He was a member of the West Clinton Church, where funeral services were held Dec. 27, in charge of E. B. FREY, D. L. SOMMERS, and Eldon Miller.

Yousey, Minnie, daughter of John and Mary (Yancey) Ulrich, was born in Louis Co., N.Y., July 30, 1888; died at Akron, N.Y., Sept. 13, 1962; aged 74 y. 1 m. 14 d. On April 20, 1903, she was married to John Yousey, who died Nov. 29, 1958. Surviving are 5 sons (Floyd, Edward, Norman, Joseph, and John) and 3 brothers (Peter, John, and Ben). She was a member of the Clarence Center Church, where funeral services were held Sept. 16, in charge of Edward Diemer and Leroy Yoder.

Zapata, Sylvester V., was born at Del Rio, Texas, Dec. 31, 1888; died at Corpus Christi, Texas, while visiting friends, Dec. 9, 1962; aged 73 y. 11 m. 9 d. He had been making his residence in Premont, Texas, while serving as colporteur. He served as pastor of the Alice (Texas) Mennonite Church, 1959-60. Surviving are his wife, Maria Zapata, 2 sons (Gilbert and Robert), 3 daughters (Mrs. Irene Zapata, Mrs. Audrey, and Mrs. Hope Zimmer), 17 grandchildren, and 3 great-grandchildren. Funeral services were held at Alice, Texas, in charge of Raul Tadeo; burial service was held at San Antonio, Texas.

**ITEMS AND COMMENTS**

**BY THE EDITOR**

Baptized at 65, a widow, 74, left her entire estate of $342,625 to the Bethel Baptist Church on Millwood Road, Toronto, Canada. For 10 years, except during a recent illness, Mrs. Stella Mutrie, attended Sunday services regularly. "She was just another person in the church as far as I knew," said the pastor. The only conditions attached to the bequest, which is not taxable, is that half should be used for church work in the congregation's local area and half for church work further afield. Shortly before her death in July, she told Ernest A. Mayer, chairman of the board's Board of Deacons, of the planned bequest, and said God had meant so much to her it was the least she could do.

Students and professors at Princeton University have been asked not to smoke in the halls and classrooms. Why? To save the school $16,700 a year in floor-refinishing and cleaning costs.

Eighty-five per cent of all converts in Latin America are won to Christ as a result of reading a Christian book, paper, tract, or Bible.

A questionnaire recently sent to every clergyman in the city of Philadelphia has now been tabulated by its sponsor, the local Fellowship of Reconciliation. Omitting the 15 clergymen whose answers were "too radical," the re-port covered replies from 232 clergymen of a mailing of 1,200.

To the question, "Do you believe that war is inevitable?" 59 said Yes (Baptists, Independents, and Mennonites leading) and 174 said No.

"Are there any conscientious objectors in your congregation?" brought 77 Yes answers. "Surprisingly," says the report, "Episcopals led, though the peace churches were well represented." No said 54 clergymen, and 124 didn't know.

Asked if their church had an established group actively concerned with the problem of peace, 36 ministers replied Yes, almost all Methodists and Unitarians. In the largest response to any single question, 186 replied No.

A national church magazine said that during one year for every $30,000 the members of the Red Party gave to propagan-dize the world, Americans of all denominations gave for all religious purposes only $1,000.

UNESCO reports that of the 3½ million college students in the United States, 95 percent have no active contact with any church. Yet Time magazine has declared that in a recent survey, 80 percent of these college students expressed personal need for religious faith.

For the first time in a hundred years, the percentage of church members in the nation's population has registered a decrease, the latest annual compilation of official church statistics reveals. The decrease, a mere tenth of one percent, is significant in that it may indicate a halt in the steady rise throughout the history of the United States of the proportion of church members in the total population, statistics in the new Yearbook of American Churches show.

Election of the country's first Catholic president in 1960 marked a turning point in the life of the Catholic Church in America, Msgr. Francis J. Lally, editor of The Pilot, the Boston archdiocesan weekly, said in New York. President Kennedy's election eliminated caricatures of Catholics as "the immigrant, the foreign-speaking, the less educated and affluent," Msgr. Lally observed in a sermon at the second annual Mass of the Catholic Institute of the Press held at the chapel of Saints Faith, Hope, and Charity.

Pregnant women who smoke, particularly those who smoke in the later months of pregnancy, run the risk of producing inferior babies, a noted gynecologist has declared. The warning comes from Dr. H. J. Heron, who has been doing research on the effects of smoking at Otage Medical School, Wellington, New Zealand. He says not only may mothers who smoke have smaller babies than nonsmokers, but their babies may be premature or born in poor physical condition. The incidence of premature births was higher by a three-to-one ratio in the smoking as against the non-smoking group.

The Reverend John L. Hunt, pastor of South Frankfort Presbyterian Church, Frankfort, Ky., urged his 400-member congregation to write to President Kennedy protesting what he called the use of lies as an "instrument in the government policy." Mr. Hunt based a sermon on a statement attributed to Assistant Defense Secretary Arthur Sylvester in which the secretary said: "I think the inherent right of the government to lie to save itself when faced with nuclear disaster is basic." The statement was part
of the Defense Department's use of news as a "weapon" in American foreign policy during the Cuban crisis. "What has happened to 'In God We Trust?'" asked Mr. Hunt. "What has happened to the ninth commandment: 'Thou shalt not bear false witness . . . ?' The minister said the nuclear threat is basically against persons and property. If the Federal government deems it right "to lie" in the face of this threat, he said, then individuals should be allowed to save themselves from financial harm by lying on their income tax returns, or from jail by lying when they testify before juries.

* * *

Most widely publicized international religious event of 1962—and of the century—was the Second Vatican Ecumenical Council, which wound up its 58-day first session on Dec. 8. In the United States, the Supreme Court decision banning use of a state-composed prayer in public schools provided this country with the top religious story of the year.

* * *

Evangelist Billy Graham will be invited by New Zealand's National Council of Churches to conduct a major campaign in New Zealand in 1965. Dr. Graham, who went to Latin America in 1962, plans major crusades in 1963 in Africa, the Far East, and Europe.

* * *

Amish elementary schools in Iowa may not be closed by the state on the grounds that their teachers are not qualified, a district court judge ruled in Independence, Iowa. "The state has no power to close a private school," Judge Peter Van Metre declared. "The only power the state has is to enforce the attendance laws by proper action against the parents of the individual students involved."

* * *

Philadelphia Quakers sent a protest to the House Committee on Un-American Activities against the conduct of its investigation of peace action groups. The committee was urged "not to attempt to intimidate peace groups by casting suspicion upon their motives, or in any other way to curtail their constitutional rights of free speech, peaceful assembly, and petition—the consistent defense of which is essential to the health of our democracy and religious liberty." Sent by the Philadelphia Yearly Meeting of Friends' Peace Committee, the message also declared: "A subtle means of curtailing these freedoms is for an agency of government publicity to quote the overprophets and commit the nation to the order. In a speech before the National Association of Manufacturers, Dr. Graham said that military might will not save this. "The real enemy is our drifting away from our moral and spiritual moorings."

* * *

An increase in religious interest among the scientists in the United States is indicated by the fact that less than 25 years ago only 11 per cent of the scientists listed in Who's Who in America belonged to churches. Ten years later, the number rose to 44 per cent, and today 61 per cent have a religious affiliation.

* * *

A minister in Albemarle, N.C., recently completed a 21-month project of reading the entire Bible over a commercial radio station, and the station has announced that the successful series is being repeated. Dr. R. L. Cashwell, Jr., pastor of the First Baptist Church, started the program on WABZ on March 13, 1961. He completed the reading of the Bible on Dec. 14, 1962. Over the long period he made 456 tape recordings of 13 minutes each. Preparation of the tapes required 98 hours of reading time by Dr. Cashwell, the station said.

* * *

A World Council of Churches official said in New York that hunger and poverty throughout the world present political and spiritual as well as humanitarian problems. "The political one is simply this," Dr. Elfan Rees said, "that the one third of the world that is well-fed, nay overfed, is white; and the two thirds that are half-starved are black and yellow. And the one third of the world that is fed or overfed call themselves Christians; and those that are hungry are Mohammedans, Buddhists, Hindus, or pagans."

* * *

America's churches were pictured as "prosperous and ineffective" by two theologians—a Roman Catholic and a Lutheran—who addressed a retreat of Minnesota Protestant church executives in Excelsior, Minn. "Our great problem is not the opposition of communism or secularism but the threat of irrelevance," said Father David A. Dillon, professor at St. Paul Seminary (Catholic). "The problem in America is that we think the church is our church—a sort of ecclesiastical General Motors Corporation in which we are stockholders," said the Reverend Warren Quanbeck, professor at Lutheran Seminary, St. Paul, "It isn't ours. It's God's."

* * *

"A commission meeting in Johannesburg, South Africa, says that modern dancing is 'heathen' in character and stands condemned in the light of Christian ethics. The commission, set up to combat social evils, estimated that 75 per cent of divorces began on dance floors. Stimulation of sex has become the dominant factor in the modern concept of dancing and, opined the commission, 'It is small wonder that the serious devoted Christian and even many non-Christians who value purity are not found dancing.'"
Fellowship of Saints

By John P. Oyer

The Need for Fellowship

God has made us with a longing for fellowship. More important than power, wealth, or health itself is the quality of the relationships we have with others. Both pain and pleasure are transformed as we share them with someone who really cares. We need friends who love us for what we are, not for what they hope to get out of us. Our real friends love us in spite of what we are!

The church exists to bring people into fellowship with God and with each other. We hear much about fellowship today, but too often this fellowship is little more than the sociological phenomena common to people in all walks of life, who find in each other's company something that is pleasant to share. Fishermen will find it in fishing; farmers in talking about their crops; young people, businessmen, housewives, even criminals, each find satisfaction in being together and sharing common interests.

This can be very good. All of us, because we were created as social beings, find such relationships deeply satisfying. But is this Christian fellowship? We must go beyond the common interests of life, the ordinary levels of fellowship, if we are to be partakers in "the fellowship of the saints."

Fellowship in the New Testament

Is Christian fellowship any different from that fellowship any group of people have who share common interests? In the New Testament "fellowship" is only one way to translate a very common Greek word—koinonia. This word—and several others of the same family—comes from koinos, meaning common. For example, we read that "All who believed were together and had all things in common" (Acts 2:44, RSV). Paul writes to Titus about "common faith." For the Jews, the word often meant those things or people who did not meet the high standards of the law. They despised the "common" people. And Peter protested to God that he had never eaten anything that was common or unclean. Acts 10:14. Here "unclean" is the English word from the Greek koinos. In Mark 7:2 and elsewhere it is translated "defiled."

Another way koinonia is used is illustrated in II Cor. 8:4, where... (Continued on page 76)
Several well-trained secretaries are needed for current openings at the Mennonite Publishing House. If God has gifted you with such talents, He may want you for these significant positions. Write to: Personnel Manager, Mennonite Publishing House; Scottsdale, Pa.
Churches, Clergy, and Convenience

We are told that the two most prevalent questions that people ask today when choosing a church to join are: "What kind of preacher do they have?" and "Do they have a parking lot?"

I think these are important questions, but they aren't the only ones. It's important what kind of preacher I listen to, isn't it? And, when I go to church, I want to park, that is, I don't like to drive all over town hunting a place to put the car and then walk one or more blocks to church.

These questions can be answered quickly. However, I'm made to think of something else behind such questions, I'm not sure of course. Several ideas come to my mind.

What do we really think of when we think of church?

Our age is saturated with hero worshipers. We love superlatives. We've developed a certain kind of person cult. He's the best preacher. He's the most powerful preacher. He's the best person for the youth of the church. Do we promote the spirit of "having . . . persons in admiration?"

We may come close to the carnal Corinthian spirit which expressed itself in "I'm for Apollos—he's the most eloquent preacher; I'm for Peter—he's the most straightforward speaker; I'm for Paul—he's the best theologian and organizational man."

We need to see again that to join a church with the greatest preacher doesn't guarantee glory. And to glory in man more than God means merely idol worship.

Yes, certainly. I'm all for proper respect, reverence, and honor for the minister of God. Most places he deserves more than he's receiving. But that's not the point here. The point is that we don't go to church to worship the preacher, to please the preacher, or to be pleased by him. We go to worship God, to hear Him speak, and to fellowship with His people. We go to worship God, obey Him, be strengthened by Him, and go forth to serve more faithfully.

How about the second question: "Do they have a parking lot?" For one thing it may say something to those planning to build a new church. Plan for a parking lot. That is what people are asking about.

Beyond this, the question may dramatize our desire for and love of convenience these days. In our homes, on our jobs, even in our play, there must be convenience. And, of course, our religion dare offer no inconvenience or we're just not interested. We are willing to do a little toward satisfying our conscience when it comes to going to church, but when it's inconvenient, it's out. We need our recreation, relaxation, and visitation. God forbid that our religion should infringe on these. In fact, one is made to feel that we desire a religion that does not infringe on our sin, self, or Sunday plans.

And may God pardon us. He knows we mean well. He knows how we must put up with inconvenience when we go shopping and sight-seeing. We are worn out till that is done. He doesn't want or expect us to let anything in our religion bring added bother or burden, does He?

May God help us! Such religion is entirely satisfactory to the devil himself. We aren't kidding God. He knows that no ball game is rained or snowed out as easily as a church service or spiritual function. Nineteen drops of water will keep twenty people away from nearly any service.

And God knows the effort we put into getting off to a vacation. He knows the inconvenience endured to get that special advertised bargain we saw in the paper.

Mind you, God may not even care if a church has a parking lot or not. He is concerned about some other things. He is, as always, interested in those who will put His work first, even to the cost of not only inconvenience but death itself. He says He is still seeking those who "worship him in spirit and in truth." He never takes second place, and, put it down. He won't!

I believe that rather than asking who is the preacher, we ought to be crying out to know the God of glory, grace, and greatness. We need a new vision of His holiness and sovereignty. We need a new kind of commitment to His lordship in all of life.

Rather than asking if the church has a parking lot, we ought to be crying out for communion with God and His people, and "so much the more, as . . . [we] see the day approaching." We ought to be thanking God that we still have the opportunity and privilege of united worship in His name with freedom and favor.

Perhaps, by now you are saying, "Well, he's writing all this on a blue Monday. He's worked up over a few incidents." The fact is I'm writing this the day after Christmas. I'm writing this out of the Christmas context which calls us as Christians to join in praise and adoration to God and which clearly points all of us to the complete claims of Christ for every life.

It's in this context of heaven's hosts praising God and God and men of old giving their best that I write.

In the midst of the true meaning of Christmas, we must realize that too often we put our faith in man before God and so praise men more than God. In the context of Christmas, we confess that we find ourselves too often putting convenience before Christ, who chose the way of the manger, the wilderness, and the cross.

The Alternatives

"None of us liveth to himself." These words were never more true. We can no longer isolate ourselves as a country, community, or church. The world surrounds us. It is ever near.

Where isolation is not possible, assimilation becomes probable. Today the pressure to become assimilated is irresistible.

There are two alternatives. One is that we may try to preserve ourselves. We may seek to smuggle down into our shell of the past and persuade ourselves that the world is not near. Primarily concerned for ourselves, we may lay plans to preserve what is good (in our own evaluation) for ourselves. We will keep to ourselves and hold for ourselves those things which will contribute best to this goal of self-preservation.

However, where this alone is the motive, it is a sign that already the real life and worth is gone. Shortly the very thing preserved will be lost. For he that would "save his life shall lose it."

The other alternative is to take the Christian message and life into the world. Whenever the church fails to invade the circumference, the circumference invades the church. The faith is kept best not by debating it or discussing it but by declaring it. We build in purity and power not as much by preservation as by proclamation. We live best not by isolation but by propagation.

God never intended the Christian faith and life to be isolated. It is a glowing, growing, and going faith. Neither did He intend the Christian or the church to become assimilated. Ours is a radiant, redeeming, and radically different life.

-D.

In the kingdom of God one hundred "half Christians" do not quite add up to one whole one.—Jan Gleysteen.
Our fellowship with God and our fellow men does not depend on our perfect performance, but on our willingness to confess our failures and to seek forgiveness and cleansing.

Fellowship of Saints

(Continued from first page)

we read that the Macedonians begged earnestly "for the favor of taking part [koinonia] in the relief of the saints" (RSV). What an eye opener this is! And in II Cor. 9:13 and in Rom. 15:26, the contribution or offering itself is called a koinonia. In I Tim. 6:18 a related word means "generous." This illustrates the far-reaching implications behind real koinonia, real fellowship.

But the most frequent way these words are used in the New Testament is with the meaning of "sharing," or "participation," or "entering into fellowships." In Philemon 6, Paul prays that "the sharing [koinonia] of your faith may promote the knowledge of all the good that is ours in Christ" (RSV). Laubach translates this, "I pray that every one who meets you may catch your faith and learn from you how wonderful it is to live in Christ." To share our experience of our faith relationship to Jesus — this is to offer Christian fellowship!

But someone says, "This is too personal," or "It's nobody else's business," or "I can't talk to just anyone about these things." Certainly it is difficult. It is hard to really open up to someone else the tender places of one's own soul. But Paul prays that Philemon will do it! And he prays that he will do it so effectively that others will "catch your faith and learn from you how wonderful it is to live in Christ." Fellowship is not only to be enjoyed; it should introduce others to the new life in Jesus Christ.

Perhaps the real reason we find fellowship at this level difficult is because we feel that we have so little to share with others of this new life in Christ. And this may be true! If so, then the awareness of our need is the strongest call to repentance that I know. Do you, or do you not, have something to share with others of what Jesus Christ has been doing and is doing in your life? When we share what we have, we find we are given more and more to share. Such fellowship makes us hungry for more fellowship.

What Is It We Share?

It is not simply sharing that makes for Christian fellowship; it is what we share. Paul says, "You were called into the fellowship [koinonia] of his Son, Jesus Christ our Lord" (I Cor. 1:9, RSV). His repeated use of the phrase "in Christ" calls attention to the same thing. To the Philippians he says, "That I may know him and the power of his resurrection, and may share [koinonia] his sufferings" (Phil 3:10, RSV).

Communion is also described as a "participation [koinonia] in the body and blood of Christ. I Cor. 10:16. What then do we share as Christians that makes our fellowship unique?

First of all, it is a relationship to Jesus Christ in which we take Him by faith as our Saviour and Lord and find forgiveness for our sins. The communion service is intended to be a visible symbol of this koinonia in Christ. Even suffering, when it is for the cause of Christ, can be fellowship. So it is in Christ, because of our individual relationship with Him, that we together find the fullness of Christian fellowship.

But there is a second element in this sharing. The word is used of our "participation [koinonia] in the Spirit" (Phil. 2:1, RSV). And in II Cor. 13:14 Paul prays, "The grace of the Lord Jesus Christ and the love of God and the fellowship [koinonia] of the Holy Spirit be with you all" (RSV). The Holy Spirit is the gift of Jesus to the church. The early Christians had more than memories of Jesus and a belief that He was God's Messiah. They had the gift of the Holy Spirit. And when they invited folks to join their fellowship through repentance and baptism in the name of Jesus, they also promised them the gift of the Spirit.

On the day of Pentecost the multitude was "cut to the heart" by the news that Jesus was actually God's Messiah. When they cried, "Brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ ... and you shall receive the gift of the Holy Spirit." And they did!

Later, when Peter brought the Gospel to Cornelius and his family, they also received the gift of the Holy Spirit, to the utter amazement of the Jewish Christians present. So Christian fellowship grows out of a mutual experience of repentance and faith in Jesus Christ, and a mutual sharing of His gift of the Holy Spirit.

Koinonia in 1 John

In 1 John the word koinonia—real fellowship—is used four times in the scope of a few verses. The mood of the passage is joy. John writes out of his own experience with the Word of Life— with Jesus. It is too good to keep! He wants to share it with others, "so that you may have fellowship with us."

The New Testament gives us no pictures of lonely saints living solitary lives of fellowship with God. Divine koinonia is not found in a vacuum. So John feels impelled to share what he has seen and heard. It is equally clear that he is expecting a response. To share means more than to tell. Fellowship is not possible until there has been a response. John is calling for active participation, and he says his joy depends on this response. Verse 4. We might call this the human side of Christian fellowship.

But this fellowship is also "with the Father and with his Son Jesus Christ." Without the experience of fellowship with God through our relationship with Jesus, we have nothing unique to share. For such fellowship we were created in the first place. St. Augustine says, "Thou hast made us for Thyself, and our souls are restless until they find their rest in Thee." The door to such fellowship is through Jesus, who said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." This is highly personal. We come to Jesus alone. Others can bring us near, but it is our own response of faith that ushers us into His presence to receive forgiveness.

From this experience we go out seeking others. Faith and fellowship seem to go together. S. M. Shoemaker says, "When a person reaches out for faith with one hand, he will often be found reaching out for fellowship with the other. We want to know and associate with others who know this same Christ. The Holy Spirit seems to be able to do His best work in a group." (With the Holy Spirit and with Fire, p. 40).

Sometimes we find a problem here. One claims to have fellowship with God but will be out of fellowship with his brethren. We read of some sad cases of this in the New Testament. 1 John 1:5-7 says something about this. Our inner fellowship with God, which no one can see, is revealed by the quality of our fellowship with our brethren, which is open for all to see! The way we get along with each other is important.

In order to know more specifically what he means by fellowship in these verses, we need to understand what is meant by "walking in light." The Scriptures often contrast light with darkness. Light stands for that which is right and true, pure and holy. Darkness is that which is wrong and false, impure and sinful. Jesus called Himself the Light of the World. He also said to (Continued on page 91)
Rise Up, O People of God!

By Earl B. Eberly

One of the questions which lurked in the minds of the disciples just before the crucifixion was, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" To these questions Jesus made a reply, as also did several of the disciples later under the inspiration of the Holy Spirit.

Paul's description of the end times is, "This know also, that in the last days perilous times shall come. For men shall ...false accusers ...fierce..." Jesus described the period prior to the closing of civilization as, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." He further states, "And there shall be signs in the sun, and in the moon, and in the stars: ...the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Do these signs signify our generation? Do we consider these days to be perilous, risky, and dangerous? Do we consider the heads of nations to be false accusers? Do some of the rulers of the nations appear sincere—uncontrolled and intensely eager? Does our generation fulfill the prophecy of "men's hearts failing them for fear" and "distress of nations"? Do we have perplexity and anxiety of nations? Do we hear of waves of the sea roaring—in hurricanes and typhoons?

Are we living in the day when "ye shall be hated of all nations for my name's sake" in our nonresistant stand? Are we living in the time Jesus spoke of as "was not since the beginning of the world to this time, no, nor ever shall be"? Are we living in the time "except those days should be shortened, there should no flesh be saved"? Are we in January of 1963 living in the day that Jesus spoke, about when He said, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors"?

The Church Waits for You in Its Finances

Jesus said in the last days some of the signs will be wars, famines, pestilences (diseases), and earthquakes. All of these call for the church to respond: in war and earthquakes, homes need to be built; in famines, people need to be fed; in pestilences (diseases), medicine and hospitals are essential. Rise up, O people of God; the church waits for you in finances! We hear more and more the cry, "Give, give, give!" But according to Jesus' prophecy of the last days, it will get worse as time goes on! You might as well adjust yourself to the fact that, if we are living in the end time, the church's responsibility will increase in her giving. We are no longer justified in giving just the tithe; we will have to give "as God hath prospered [us]."

We are living in unparalleled times in the history of civilization. Jesus and Paul indicated in the end time people will fall away. This means that there will be fewer supporters for the increasing world needs. Thus those that "shall endure unto the end" will have greater responsibilities as the needs increase and as onetime workers in the church fall away. Likewise a greater financial burden is placed upon the faithful as the church endeavors to meet the increasing needs and the onetime supporters have fallen away.

The World Needs Sound Leaders of Truth

Recently I spoke to a lady who did not believe that God would allow this country to be destroyed because it was founded upon Christian principles. The Bible plainly teaches that it doesn't make any difference what you were—it's what you presently are that makes the difference. You may have fine Christian parents, may have had excellent teaching, but if you aren't doing what God wants you to do, your heritage is of no avail to you.

God is no respecter of persons. Any nation that has fallen to the state of having the highest crime rate in the world cannot expect God to overlook its sin because of a good foundation and heritage. When the cup of iniquity is full, God will allow this nation with all our treasures to be destroyed.

Rise up, O people of God; the world needs sound leaders of truth! In these days of crises, don't withhold God's message of judgment for nations if they don't repent. We have heard sermons since our youth warning of God's impending judgment if we refuse to repent. We may very well be living in the days of the fulfillment of this prophecy and the mounting world tensions may be serving as a solemn warning to us. The world needs to know that God is no respecter of persons and nations.

Take Heed to Your Spiritual Life

Jesus said, "Take heed that no man deceive you... For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they all shall deceive the very elect." To the inquiry which the disciples made about Jesus' return, Jesus first said, "Take heed." Jesus is endeavoring to press the point home that in the last days there will be such strong delusions that many "shall follow their pernicious ways," "insomuch that, if it were possible, they shall deceive the very elect."

The Christian is given special warning throughout the Bible lest he be found unprepared for Christ's return. Iniquity will increase—this will cause the love of many to wax cold. Sports will be emphasized—this will cause people to shift their loyalties.

In the story of the ten virgins, all were Christians, all were waiting for the return

In All Humbleness

BY LORA M. CONANT

Sunset on a post card
Where wild colors run,
Glorifying nature
In the sinking sun.

Sunset on the desert,
Stark and clean and clear,
Squeezing hearts with beauty
Purposeful and near.

Nature spins out glory
With no human taint—
Better than a million words
Or a tub of paint.

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of Christ. But only five, or 50 per cent, entered heaven. The 50 per cent left were too careless about their spiritual life. If the five foolish virgins would have been told that they needed more oil—that they needed to take heed to their spiritual temperatures—they probably would have argued the point.

How much are you taking heed to your spiritual life? This is Jesus' main thrust concerning the end time. Do you possess sufficient spiritual oil to stand during the crises which are prophesied, or do you argue when approached about your spiritual condition? Jesus plainly indicated that those lukewarm (Rev. 3:16) and those not rich in the kingdom of God (Luke 12:21) shall find their portion with those in "outer darkness." Rise up, O people of God; take heed to your spiritual life!

Take Heed to Your Physical Life

Jesus said, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Jesus did not promise that the shortening of days would allow us to continue to live in our comfortable dwellings until the end." Jesus said, You will have to flee from one city to another, "but pray ye that your flight be not in the winter, neither on the sabbath day."

With the mounting dangers of war—the Cuban situation still tense, the atmosphere in Berlin grave—did you pray that you won't have to flee this winter? Did you pray that it won't be your lot to leave your dwelling with your children this winter at 10º below zero and two to four-foot snowdrifts? Jesus did not promise that we will not have to flee. He did indicate that by fervent prayer we could alter this experience to a time of the year when the weather is conducive to flight. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Some Christians will have to experience these hardships before Jesus returns, but pray ye! Rise up, O people of God; take heed to your physical life!

Rise Up, O People of God

As we see the end time approaching, the call is summons to those who are "set apart for the Master's use." The call is, Rise up, O people of God; the church waits for you in its organization and finances; the world needs sound leaders of truth; take heed to your spiritual life, and take heed to your physical life.

Hannibal, Mo.

Beauty Potion

BY RUTH HAYWARD

"What makes Melinda so beautiful? Why, she's fifty if she's a day!"

"Yes, I remember her—twenty or so years ago—homely as a mud fence!"

"Hmmm, maybe she's had plastic surgery! Or knows some strange beauty potion."

Standing at the edge of the group discussing Melinda V. on the opposite side of the room, I could not help feeling an inner glow of appreciation of their appreciation: Melinda was easily the most beautiful woman in the room.

True, she was not young. She was not chic. Feature by feature, everything lacked real beauty. Yet, to most of us, frankly staring at the diminutive, alive-looking woman there on the couch so absorbed in her companion's conversation, she was beautiful.

Beauty potion? Ah, Melinda truly had that, I knew.

Unlike most of those in the school auditorium for the class reunion, I had kept up with Melinda during all the passing years. Mutual friends in the nearby city where Melinda taught grammar school often wrote of her. Episode after episode filled letters, until Melinda became almost a legend even to me—and I'd known her so well during our youth that I had to keep reminding myself that the one they described and the plain-jane Melinda I knew, were the same person.

Yet, on this occasion, the two images finally became fused together, so that I knew that this was indeed the original Melinda, with the beauty that was meant to be—as we all have a "meant to be" look.

Is our own look to be one of beauty? Maybe. The choice, really, is ours.

"What makes Melinda so beautiful?"

Let me quote you from some of the letters that gave prophecy to the-Melinda-to-be through the years:

"Guess you read of our floods...everyone pitched in...but I think the one with the biggest heart was Melinda Varson. She took in every family that had lived on the river bank...don't know where else they would have gone...nor what they'd have done without her..."

"Well, we finally got our public library...and we can certainly credit Melinda's constant keep-at-it-ness that made it come true at all..."

"She made me promise not to tell, but, Aunt Ruth, with Daddy so sick I really could not have gotten a graduation dress without my English teacher helping me buy it...Mamma says you used to know her; her name's Miss Melinda Varson..."

"When the Robb boy came home with his Japanese bride, the town froze. Then Miss Melinda started her crusade, shaming us all...Little Tikoshino makes a nice citizen...once we get to know her..."

"Funny, Ruth, one just thinks of Negros as being black, and not of how they are affected by raggedness and hunger...It was hard to get work and somebody started a 'white-folks-first' campaign down at the state employment office. Well! That Melinda tore in like an angry preacher; so jobs go to people that can do them now...whether they're male, female, black, or white..."

"After my daughter got in trouble, I couldn't have held up my head, except Melinda gave me courage and kept coming when all the others stayed away. Finally, she persuaded me folks would treat me..."

Our Mennonite Churches: Waldo

The Waldo Mennonite Church, Flanagan, Ill., was organized about 1860. Its present membership is 244. J. D. Harttler is pastor emeritus and Edwin J. Stalter is church pastor.

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and Betsy like we expected... She saved my sanity..."

Yes, now at this reunion, hearing the question: "What makes Melinda so beautiful?" these letter excerpts came back to my mind and I knew the answer—or answers...

Swedenborg wrote: "Goodness and love mold the form in their own image, and cause the joy and beauty of love to shine forth from every part of the face. When this form of love is seen, it appears ineffably beautiful, and affects with delight the inmost life of the soul."

And said Emerson: "There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy."

The Bible promises: "Whosoever shall lose his life... shall save it" (Mark 8:35).

Melinda, in a lifetime of giving herself away, has found that which no cosmetic, potion, surgery, nor fountain of youth has ever bestowed on the self-seeking.

And it has always been there, for all: and so, will be, forever.

Tampa, Fla.

Function of a Forerunner

By J. Mark Stauffer

In Edward L. R. Elson's inspiring book entitled, And Still He Speaks; he says: "Great men come and go in history. They make their impact. They achieve eminence and the world acclaims them. Their biographers interpret them. When they are gone their memorials are erected.

"Not so with Jesus of Nazareth. Other men appeared and disappeared, but Jesus came upon the stage and has remained there, eternally the same."

You and I have been called to "prepare the way of the Lord"—to make a straight highway for God to the fainting hearts of our fellow men. What a high and holy calling—to be a voice for God heralding the potential blessing that Jesus can be to the troubled minds and the fearful hearts of those about us.

In regard to the population explosion and the increasingly perilous times in which we live, no Christian generation has ever faced such a challenging moment in history. For the unsaved masses, there is no short cut; all who come to God and eternal salvation must come by way of Jesus, the blessed Lamb of God.

But Jesus is unfamiliar and seems far away to the unsaved man and woman today, God is calling His redeemed children to be forerunners—men and women who will introduce Jesus, men and women who will be an audible voice and a visible personality of the living Christ.

A man in India told Billy Graham, "I'll be a Christian if I ever see one." This possible overstatement suggests the mental frame of many people; someone must vivify Christ before their eyes; this is the main function of a forerunner.

"Am I My Brother's Keeper?"

By Ervin Stutzman

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.—Ezek. 3:17.

If the church is to evangelize the world, are we justified in settling down in all the comforts, luxuries, and pleasures of this life, and living without any sacrificial giving? Our mission boards are trying to keep missionaries in the field, but they have hardly enough money to operate or perhaps are even operating in the red. At the same time alcoholism is selling its program by leaps and bounds. Some 200,000 new cases of alcoholism arise annually.

Can we then close our eyes to this great sin as well as other sins, and feel that we as children of God are right in doing so? God's warning is that no drunkard shall inherit the kingdom of God. Gal. 5:21.

We know that it is not God's will that any should perish, and we know that Jesus' last command was to go to all the earth and preach the Gospel. If we think that perhaps we are God's favorite people, or pretty important in God's sight, then we need to remember that there are more people in Russia than in America. India has more than Russia, and China has even more than India. We remember that Jesus loves them just as much as He does our own dear Mennonite group.

How much are we sacrificing toward this great need of rebuking sin and of telling others about Jesus? Should we not take a personal inventory and count our blessings, and make a check on what is a mere luxury or pleasure and the pride of our life, while God's program is suffering, while millions go to bed hungry, with broken and troubled hearts, not knowing Jesus as Saviour?

How will we give account for our self-centered complacency while claiming to be heirs with Christ? Have we lost our first love? Rev. 2:4. If we have lost our compassion for lost souls, we have lost our first love. Having lost our compassion for lost souls, then are we not slowly dying?

God help us to awaken to the need of giving. Jesus has given His life; how much have you and I given? What would Jesus say about our giving in proportion to our possessions?

Would He say as He did in Mark 12:43, 44. "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living?"

How will our accounting books look before God, who is the Giver of all our possessions? Need we confess that we have robbed God, that we have not given as God has prospered? My challenge would be that every tenth family support one foreign missionary. This would still come far short of doing what Jesus told the rich young ruler to do. Our best chance to serve God is not in some future day after our lives have been spent for self, but today.

South Bend, Ind.
Our Schools

Hesston College

The Hesston College Christmas Gospel Team returned to the campus from a 250-mile trip in time to begin classes. Members of the group were: Kenneth Steider, faculty sponsor; a quartet composed of Linda Nofziger, Sarasota, Fla.; Sara Jane Snyder, Galen Yoder, and Farrell Zehr, Hesston.

Speakers were Tony Ramirez, La Junta, Colo., and Janice Hershey, Alibonito, Puerto Rico.

Their first program was scheduled at Adair, Okla., on Dec. 21, where they were supper guests of Mr. and Mrs. Richard Birky. They left early the next morning on the 800-mile trip to Corpus Christi, where they went first to the Weldon Martin home. The girls stayed in the home of the Kanagy family while the boys slept in a vacant house. On Sunday the Gospel Team gave three programs. In the afternoon they canvassed the neighborhood, enjoying the poinsettias and roses growing in the front yard of many homes. As a result, the group continued its trip through which continued most of the time they were in Texas. After attending the Christmas program by the Corpus Christi Church in the evening, they went to Suzanne King’s kindergarten for refreshments.

Monday morning began with singing for a number of shut-ins. Part of the team was spent in sightseeing with the Allen Kanagys—shrimp boats and yachts in Corpus Christi Bay, the Gulf of Mexico, gathering sea shells on the beach, and “lovely palm trees everywhere,” recalls Sara Jane Snyder in her journal. They visited Mr. and Mrs. Nelson Kreider at the University of Corpus Christi, which is located on an island. They met at the church to go caroling, and then went to the home of Lupe Naranjo for tamales.

“Feliz Navidad!” It was Christmas Day. After breakfast they drove to Premont, Texas, and presented a program at the La Gloria Church, which was holding a joint service with the Mennonite Brethren Church. Visits with the Sam Swartz, Robert Reist, and Richard Showalter families and dinner at the school cafeteria provided food and fellowship reminiscent of the traditional Christmas Day at home. The boys stayed at the Richard Fahrich home, and the girls were with the Robert Reist family. The Team was asked to give an additional program at the Church of the Brethren in Fallonurias. On Wednesday evening they gave a program in Spanish at La Capilla del Senor.

The team left cold and rainy Premont on Thursday for Reynosa, across the border in Old Mexico. Upon arrival at the Munoz Chapel and Home, about twenty poorly clad children gathered, and Janice Hershey spoke to them informally. The children responded with spontaneous Bible verses and songs. As the members of the Gospel Team waded through the mud to give their program, they were reminded of the barefoot children who did not seem to mind the cold in winter-like weather. After the program at Reynosa the group returned to Premont for the night. They went to Alice the next day, where the boys stayed in the Raul Tadeo home and the girls were with Martha Kanagy. Following the program at the church, they sang for a man in his home. They counted it a rich blessing to minister to an appreciative blind couple. The evening was spent at the Raul Tadeo home with the MYF, playing games, singing, and giving testimonies.

On Sunday, Dec. 30, they left Alice early to go to Mathis where they were welcomed by Mr. and Mrs. Paul Conrad. In the morning service they gave their Spanish program “El Don de Dios,” at the La Iglesia Menonita del Calvario. In the evening Mr. Steider spoke in English about Hesston College. Following this program they visited the VS Unit. The next day was spent in home visitation, singing, speaking and communion. Their visit in Mathis was concluded by an MYF banquet where they had the opportunity to present the program.

En route home, at midnight on Dec. 31, the group stopped to hail the New Year with prayer and song. After 17 1/2 hours of traveling they arrived safely on the campus. They had given five services in English and seven in Spanish and had visited many homes. It was gratifying to recall that in many of the meetings the majority attending were high school age young people. Mr. Steider felt the greatest asset of the Team was the ability of Tony and Janice to communicate fluently with the people and the courage of the quartet to witness and sing in Spanish. He added, “It took the students out of the ‘campus greenhouse situation into facing real life situations.’ Through the efforts of the Christmas Gospel Team of 1962, Hesston now has a link of brotherhood and fellowship with our neighbors to the South.

Goshen College

Preparations for the beginning of construction on a new men’s dormitory on the Goshen campus are under way since Harold Brooks, the college’s construction engineer, rejoined the staff on Jan. 1.

The Board of Overseers approved the construction of a new men’s dormitory north of the present Yoder Hall at their November meeting. Actual construction will begin this spring and the building is expected to be ready for use by September, 1964.

Estimated cost of the project is $500,000, one half of which will be contributed funds and one half loans to be repaid from room rentals during the life of the structure.

The new dormitory will be the first building on the Goshen campus to be built in accordance with the campus master plan which was also adopted by the Board of Overseers at their recent meeting. It will include rooms for approximately 136 men and lounge and recreational facilities which will be shared by the occupants of Yoder Hall and any other dormitory units which may later be built in a proposed complex.

Access to the men’s dormitory complex, of which the new dormitory and the presently existing Yoder Hall will be a part, will be from a new campus drive which is also a part of the master plan. A U-shaped loop will provide access to a central entrance at the north which will serve both of the dormitories. The one-story unit which is the east wing of the new structure will also include living quarters for a head resident. The west wing of the building will comprise a large public lounge.

The physical layout of the room includes separate study desks for each student and two single beds which will be equipped with fold-down back supports which convert the beds into couches for daytime use.

The new dormitory and heating plant will be constructed by the college under the supervision of Mr. Brooks. This method of construction has been used by the college in constructing all of the recent buildings on the campus and has resulted in significant cost savings. Elmer Engle, of Ft. Wayne, Ind., is the architect of this building, as he has been of all of Goshen’s buildings since 1947.

Now Is the Hour

The greatest hour of a man’s life is when an idea takes hold of him. When Victor Hugo says, “There is nothing so powerful in this world as an idea whose time has come,” we Christians must realize our time has come, and the idea that must control our lives is the fact of the coming of Christ.

The men and women who have led mankind around some crucial corner in history were men and women who found their lives controlled by an idea.

We must visualize the need to reach those around us with the Gospel message. We must organize our own lives; then we can help others to do this same thing with their lives. We must sense our responsibilities as workers. We must plan and plan effectively for each Sunday-school session so that we can evangelize—and that is the main purpose of the church—to bring the Scriptures before people “which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Our vision, our organization, the energy spent to deputize and to supervise must be our single objective, and that is to evangelize—to point men to a living Saviour who alone can bring life everlasting!

—Charles Blair.

Gospel Herald, January 22, 1963
Why I Don't Pay All My Income Tax

By John H. Yoder

In A Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance, which was adopted by General Conference in 1951 as the official statement of the church on the question, we find this sentence: "Though we recognize fully that God has set the state in its place of power and ministry, we cannot take part in those of its functions or respond to any of its demands which involve us in the use of force or frustrate Christian love; but we acknowledge our obligation to witness to the powers that be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercessions to God on their behalf."

The statement on "The Christian Witness to the State adopted by General Conference in 1961 contains this sentence: "The evils of war, particularly in this nuclear age, must ever be pressed upon the consciences of statemen."

The article by John H. Yoder which follows is the testimony of a brother who has come to the conviction that for him a necessary witness to the state is not to pay voluntarily all of one's federal income tax (although in no way obstructing its forcible collection by the state), since so much of this tax goes for war purposes.

Neither General Conference nor the Peace Problems Committee have said that the Christian witness against war must include the procedure. To some, no doubt, it will seem that the procedure taken is contrary to New Testament teaching. To this position, however, Bro. Yoder has an answer which he believes is right.

Believing that his answer deserves prayerful consideration by all who disagree, as well as by any who might be sympathetic, the Peace Problems Committee is submitting it for publication. Both the author and the committee will welcome further discussion of the question in the same spirit with which it is here presented.

The Peace Problems Committee: Guy F. Herbergen, Secretary.

(At the suggestion of the editor of the Peace and War Page, the following statement is made in the form of a purely personal testimony, such as was presented to the Peace Problems Committee of the General Conference of the Mennonite Church in November. The writer bears no responsibility to represent the Mennonite Church as an organization or the Peace Problems Committee in the position he has taken nor in the reporting of it.)

As I grew, in my late teens and early twenties, into my earliest understandings of what it means to be a disciple of Jesus Christ, one of the deeply significant aspects of this discipleship which I sought to understand was what my teachers called nonresistance. I came to understand this word as pointing not to a social theory or a set of legal principles, but to one of the ways in which personal fellowship with Jesus Christ through His Spirit will normally work itself out in the life of the believer.

Two things stood out in this understanding of discipleship in nonresistance which came from my teachers and grew stronger in my own further study and experience. First of all, to follow Christ on this path involved being enough different from the surrounding world to be considered unlikable or undesirable by certain powerful people and groups in the world. As a result of this opposition, the way of nonresistance may be called the way of the cross; it involves suffering. The acceptance of such suffering is the rest of the disciple's sincerity and faithfulness to Christ.

Secondly, this position should be a witness. A witness should show the world that the way it operates, through an interplay of selfishness against selfishness and violence against violence, is subject to the condemnation of God and destined, even in this age, to ultimate judgment.

One other thing my teachers told me was that, according to God's will, the assignment of civil government is to keep the peace. The Apostle Paul instructs Christians to offer "supplications, prayers, intercessions, and thanksgivings . . . for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life . . . " (I Tim. 2:1 f., RSV). Obviously, we pray for a "quiet and peaceable life" not because we wish to be left alone but in order that the church may carry on her ministry, so that all men should find salvation and "come to the knowledge of the truth" (verse 4). The church's task is to bring men to know the truth; just as clearly, the place of the state in God's purposes is that disorder be kept to a minimum and peace maintained.

Now when I went out into life with these convictions, holding them sincerely as I had been taught, deepening them in my own study and experience, and sometimes even finding opportunities to share them with other Christians, I was increasingly struck by the fact that there was precious little in my own experience or that of the church that I knew to correspond to this description.

The governments under which I lived, including the one whose passport I carried when I went overseas, were making a major contribution to the terror which threatens all the nations of the world. They were taking the greatest initiative in poisoning the outer atmosphere of the globe and the inmost springs of heredity with nuclear tests. Statemen were making their bids for election primarily on the basis of how "firm" they were prepared to be in threatening the other half of the world with nuclear destruction.

Not only Christians, but even intelligent unbelievers in other parts of the world, asked me what testimony was being given in America by nonresistant Christians, and at the cost of what suffering, in order to proclaim the judgment of God upon this development of weapons which can be used only to break and not to defend the peace. It is a growing conviction of many that it is an insufficient answer to say that many young men of nonresistant conviction refuse military service and render some other useful service to society in its place.

The position of the conscientious objector is right for the young man to whom it applies.

But in the western nations where military authorities have found a convenient way of shunting such objectors into inconspicuous alternative service, the Christian testimony to the state requires more than this if it is to be an adequate testimony against war. Alternative service says clearly that the Christian cannot wage war, and that he does desire to serve his fellow men in a useful way. It does not say that the task of the state is to make peace. And for the great bulk of Christians of nonresistant conviction, conscientious objection and alternative civilian service involve no suffering and little sacrifice.

These were my thoughts when I was reminded that there is one point at which almost every citizen, or at least every family, once a year does make a personal contribution to the moral and financial support of the military monster. This gesture of support is carried out each spring when almost every wage earner forwards to the Federal government a share of his earnings, more than half of which will not be used to keep the peace.

For a number of years, I had no chance to exercise responsibility over this use of a share of my income, since my employer withheld the amount involved from my earnings. In the spring of 1962, for the first time, it fell to my personal responsibility and initiative to forward to the United States government Internal Revenue Service an additional amount, going beyond what had been withheld. This additional amount due was significantly less than the proportion of my total taxes
STEWARDSHIP

A Layman Evaluates the Every Member Enlistment

By Harold L. Weaver

A potential pattern for an annual enlistment program was a broad objective of Prairie Street's planners. Therefore, rather than carry out the pilot project by appointing special committees, they chose to utilize as much of existing congregational framework as possible. The council became the "steering committee," and the council chairman became over-all chairman of the experimental program. The stewardship department served as the budget "proposal committee," and the fellowship department was responsible for fellowship arrangements.

There were three evenings spent in training the visitors to go out two by two for the Every Member Enlistment. After the objectives and program were thoroughly understood, the third evening was spent reviewing techniques of the visit and "role playing" simulating an actual visit. Here Daniel Kauffman, back, and Elno Steiner, right, role play the part of the visitors. Simon Gingerich, left, and Howard Zehr, center, role play the family being visited. The Prairie Street visitors are in the background.

Only two special committees were appointed. A "commitment committee" made arrangements for the program of visitation which was to provide the climax of the total enlistment. A "resources committee" studied past and potential giving to provide background for the proposal committee.

A second adaptation substituted a printed enlistment brochure for the "Bip chart" which was generally used as the tool for enlistment visitors in sharing information in their visits. This brochure presented in a concise way each major program area, the proposed budget for that area, and a comprehensive list of "Ways You Can Help" related to service opportunities in that area. It became the basis for discussion of church program which was the core of each visitation, and could be left in each member's home for future reference.

An Appraisal

It is too early to substantiate any increase in contributions at Prairie Street for the quarter following conclusion of the pilot project. No major budget increase was anticipated because of the relatively high level of giving before the project. However, 107 "Faith-Commitment" cards were returned to the stewardship department, representing 115 wage-earning members. And upon the basis of these returns, a congregational budget of nearly $57,000 was adopted.

A file of "Faith-Commitment, Service" forms, indicating ways members are willing to assist in the church's program, has already proved of value. It has helped locate personnel for committees, for ushering and library service, and for Sunday-school leadership. It is presently being used by the stewardship department to locate volunteer help for a painting project.

Valid appraisal of this experiment, however, must consider what happened to and between persons. Reports shared by the 40 men who served as visitors (in teams of two), in a summary meeting, point to some positive values.

Participating in the project as visitors caused some of those who served in this capacity to think through our own commitments, to re-evaluate our own patterns of serving and giving. The pastor's series of stewardship messages helped clarify and underline new concepts.

The training sessions and group fellowship strengthened us personally, and did a great deal to prepare us more adequately for our experience as visitors. As we were told in these sessions, most of us would be more ready to accept this assignment a second time than we were the first.

Visiting in the homes of the congregation provided new insights. Most of us visited at least one home we had never before visited. We are now able to attach a personality to persons we knew before only as names or faces.

A new sensitivity to the needs of others developed—to the loneliness of the aging, to the scars left by wounds of years gone by, to physical needs which go unadvertised.

Being forced to take the initiative in a discussion of our congregational and church-wide program caused many of us to learn things about the church we might otherwise never have learned. The opportunity to hear personal testimony under these circumstances was strengthening.

Conversely, it was wholesome for members of the congregation to feel that their ideas and opinions about the work of the church were of value—to be invited to express...

(Continued on page 93)
The General Conference Budget

By John R. Mumaw, Moderator

Hear the parable of a college president who found the budget secret in the middle drawer of his office desk.

On various occasions when the business manager came to discuss figures involved in making budget expenditures he would open the middle drawer, look in, pause a moment, and while closing the drawer would give the answer. This puzzled the business manager, for it happened again and again. Every time he went to the president for advice about finances he pulled out that drawer.

One day he gathered up enough courage to ask what was in that desk drawer. There seemed to be some kind of magic involved, for the president's fiscal advice seemed to depend on what was observed in that drawer.

When the president finally disclosed the secret, it was a very simple formula that gave him his cue. The paper lying flat in the drawer was a ledger sheet; on the left was written debit and on the right was written credit. This kept before him the cold facts of accounting. The figures brought in by the business manager so often demanded attention above those on the right. Too much on the left called for curtailment of expenditure.

No one could exercise fiscal responsibility without taking a square look at the expenses on the left! If the income on the right failed to balance the figure on the left, he advised the business manager to stop spending. But the dean insisted that the solution was not that simple. Teaching was in progress. Students were well on with their studies. And the demands for academic facilities could not be reduced. So the frustrated president called in the director of development and demanded more income. The students had paid their tuition and the regular contributors had all been contacted. There was nothing to do but find new contributors.

In the meantime the dean was requested to curtail his research projects and the business manager was advised to pay less for his supplies, to repair the old equipment, to solicit donated help, to consolidate his maintenance staff, to reduce travel accounts, and to hold to the lowest line in every expenditure. But he must not forget that the job has to be done. There is no sense in stopping school at mid-semester. And the director of development while soliciting new donors must not offend the public.

The real point of demand, however, was "increase the income!" So while the business manager was reducing the expenditures and the director of development was increasing the income, the president kept pulling open the middle drawer to make sure he was not confused in his impression of what needs to be done; debit on the left and credit on the right.

The meaning of the parable is this. The General Conference ledger shows some big figures on the left. The moderator has pulled out the drawer to check on what that means! The treasurer told him the expenditures are exceeding the income. That confirmed his impression about the ledger. The executive secretary said the job has to be done; we can't stop now. It doesn't make sense to quit past mid-biennium.

So the executive committee arranged conferences with responsible persons and explained the situation. New contributors were solicited and the old sources of income were advised of the prevailing need. Contributions started coming in and appropriations from hard-pressed church and conference budgets were transferred. The moderator pulled his middle drawer open again to make sure he was not confused about the meaning of debit and credit. Strangely enough it doesn't look good on the right-hand side. Now what will we do?

So far in the attempt to keep this from happening, committee meetings have been curtailed, one annual meeting has been canceled, travel costs have been reduced by car pools and coach travel, supported personnel have made voluntary reductions in their allowances, and other significant economies have been effected. We cannot make any new savings with committee members, for they already donate their time. We can hardly expect their wives to pay the travel expenses, for they already sacrifice a great deal so that their husbands can be away to serve the church.

Perhaps someone in the church who is skilled in management of church finances could tell us what to do. The fiscal biennium will end this coming June 30. We will have the books audited then, but that will not change the debit and credit columns. Therefore we dare not wait until then to try to change the weight of the balance on the treasurer's book. I wish there might be an occasion to pull the middle drawer out again! If the contributions would increase appreciably, I would want to make sure the larger figure represents income.

Are You Poor?

By Peter B. Wiebe

For you always have the poor with you. . .—Matt. 26:11, RSV.

No doubt you sometimes feel that you also are poor, especially as you compare yourself with some richer friend or neighbor. But really, we are all very rich. We never have been hungry—desperately hungry. We never have been refugees. The secret police has never knocked at our doors at night. No lepers roam our streets at night; no dead are picked up from the pavements of our cities. We all live within a few miles of a doctor. Gunfire and armies have not disturbed our nights.

The world should be viewed as one long table—25,000 miles long, stretching around the world. The abundance is at one place (the American section) and crowded with surplus. In many parts of the table there is too little for the crowds who wait in line. These look at our section and call: "Pass the bread, please."

Lutheran World Service has estimated that it would take a boatload of food with cargo weighing 11,400 tons, and leaving American ports every three hours night and day, during all of 1963, to supply the calls for food. If we would dispatch these ships with food, 92 loads would go to Western Asia, 177 to Latin America, 171 to Africa, 755 to communist Asia, and 1,776 to the Far East.

The poor are our neighbors; we must be good Samaritans; we must answer their call for help!

—in East Bend Pastoral Visitor.
"Audrey Shank came to Jamaica to help... during the summer months. She left Jamaica by jet on Aug. 20 to resume her teaching at Eastern Mennonite College. She taught in summer Bible schools, conducted music classes, taught in Sunday school, helped in the 'Way to Life' correspondence course office and in the Peggy Memorial Home.' This simple little note in the Peggy Memorial Home Newsletter speaks volumes for one person's summer service. Below Sister Shank gives us a flashing glimpse (in technicolor) of one aspect of her service. "That little scene was exactly as I saw it just two mornings before I needed to leave the island, and it deepened my impression that the Peggy Home is one of the happiest spots that I have ever seen. Since I have had to leave, I have often been thankful that the heart has windows," says Miss Shank in a letter giving permission to use this little photograph-in-ink, taken from the Newsletter.

"I won't let Satan 'woof' it out: I'm going to let it shine." Six-year-old Beverly's clear voice rings out lustily on the bright morning air. Sharon is pushing her on the swing and Beverly is giving expression to an exuberance of spirit that pushes at her vitals and sets her vocal cords vibrating happily. Both girls are laughing out of vacancies where teeth had been.

The double windows of the "Way to Life" office open toward the big swing which hangs from the mango tree between houses Nos. 3 and 5 here at the Peggy Memorial Home. The swing hangs limp and lazy at school time and at nap time, but never long else. Usually the "scrooch-scrooch" of the ropes against the limb staccatos the happy squeals of the little girls from the home.

These little girls are some of the happiest children, not just in the Peggy Memorial Home, but in all of Jamaica. They are the children of the Peggy Memorial Home, a home run by Sister Audrey Shank and her co-workers, for the purpose of providing homes for the children of Jamaica who have been orphaned by the death of parents. The children are given a chance to grow up with a mother and father, to learn the values of life, and to be happy.

"Everyone quit wiggling for just a second," and a good picture results. It's the noonday meal.

"House of Peace" home No. 7 in midst of lacy shrubbery and stately palms.

I have ever seen. Of course there are skinned knees sometimes, and now and then somebody needs her feelings soothed, but quarreling is rare, and so are tears. I wish that you who have been faithful in love and concern could look through my window and see... .

Outside my window I see them now: Alpha and Maureen, sisters, working with dispatch as they shine the little black Falcon. Not far away is Olive, whose little black eyes shine with merriment and mischief, even when she is sober.

Lois is surveying the car washing, swinging her hands between chases with Norma, who looks serious sometimes, but isn't really. Then there is Janet, one of our big girls for whom we call when we want a job done really well. Baby Barbara, only two years old, who is as happy a little person as small girls ever are, with so many little mothers to care for her. Over on the other swings (donated by Bro. and Sister Lewis Martin; such a thoughtful gift) are Claris, shy and pretty, with long, black hair that curls in little wisps around her forehead, and Adassa, who hugs her dolly as she swings.

Patsy and Hycinth, both of them little grown-up girls, are walking together, hand-in-hand, Hycinth hugging her dolly, while Marlene hops friskly around the mango tree on one foot. Ruthie, with the heart-shaped face, is away for a little while, but Patricia is here, dainty, a little lady. Then there is Soni, who, when she smiles, smiles all over. There is Rema, our darkest one, and yet our brightest, a newcomer but not seeming to be a newcomer.

See Polly and Carol hand in hand, sisters who have just been admitted (mother victim of tuberculosis) into the girls' home. Carol is two and cries softly sometimes, but her sister Polly is like a little mother. They are watching the other children, and they soon will be on the swing.

Weaving in and out among them is Trixie the pup, who looks too lazy just now to be a part of the fun.
**Summer Work Camp**

By Willard Helmuth

"Recreation means cookouts and more cookouts. . . ." Hard work, discussion, and worship receive major emphasis.

Early on the morning of June 10, I watched two squirrels climb the kitchen roof of deserted Camp Amigo. I was soon joined by Miller Stayrook, whom I had learned to know at college, and who was now the director of Camp Amigo. He would be in charge of the work of the campers here. The other spiritual and recreational director, Pat Emmert, of Rome City, Ind., soon arrived, and the three of us welcomed the eleven campers from six states.

They came by car, truck, bus, and train. Each had to find his own way and each had to pay his own transportation plus a small registration fee. Paying for the privilege of working became a standing joke of the camp, but it was only a joke. Everyone felt that VS was worth paying for, and no one regretted the expenses involved for them.

It all began for me with a small notice on bulletin board #6. "Wanted: Volunteers for Summer VS. Contact Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind." I probably never gave that sign more than a passing glance, but that glance must have stuck.

Maybe I was just tired of studying, and some of the VS opportunities did have the potential of an exciting change. Or I may have really been convinced that serving through a voluntary service program was serving Christ. I do know that I wanted to do some "plus service" and that my long-range plans to serve Christ through the medical profession needed the boost of some immediate "mission work."

At first the idea seemed impossible. College tuition and approaching medical school expenses nearly ruled it out. Perhaps there was an opening for part of the summer. If so, would I be able to get a job for the remainder of the time?

I finally decided there was but one way to find out. A short letter went to Elkhart. An application form and several letters followed.

My assignment was to serve two weeks as a director of a work camp in Michigan. I accepted. Would my summer employer allow me this time off? I wrote to him and found him willing to go along with the plan.

What is a work camp? I confess I was a bit in the dark. Don McCommon's letter of explanation was certainly appreciated. High-school students, from ages fifteen to eighteen, donate two weeks, early in their senior year, to prepare church camps for the summer session. Our particular group would be spending one week at Camp Amigo in southern Michigan and traveling to northern Michigan the second week to stay at Little Eden Camp.

My assignment was as spiritual and recreational director of the work camp participants. In general, this meant responsibility for all activities of the group except directing the work. One other person would work with me in this and the respective camp directors would be in charge of work assignments.

By the end of the first week, two latecomers had joined the group and our "family" now totaled fifteen.

Work-wise we built a boating dock and improved swimming beaches. We shingled a picnic shelter and roofed a dining hall. Cabins were cleaned, trees trimmed, plumbing installed, and windows washed. The planned six-hour workday often extended itself as campers voluntarily pushed a project to completion.

Recreation meant cookouts and more cookouts. An evening with a VS orientation group, a trip to Elkhart, games in the evening, and singing around the piano were ingredients for memories. We visited Lake Michigan's shore and we played volleyball. Swimming and boating refreshed us after a day's work.

Fellowship was the key to the whole program. We were a small group and small groups of Christians working together soon share intimately with one another. We often referred to ourselves as "the family" and Pat and I occasionally had to answer to the call of "Mom and Dad." While our programs of movies and slides, talks by mission board personnel, and meditations led by one of the campers were very valuable, it was this intimate sharing that encouraged spiritual growth. Each evening we all met by the fireside and talked about—well, about almost any subject that came to mind. We learned to respect the opinions of others. We examined intelligently the beliefs of our church. We did not solve great problems, but we did develop a better understanding of some of them.

What kind of people participated in work camp? I would say they were people you were a bit proud of when you took them to town or when you went to visit a strange church. They were young people who know that Christ is contemporary. They were young people who were proud of the Christian Church and determined to serve it. They were not perfect Christians. Neither were Pat and I. We made mistakes. But the mistakes of our "family" were talked out, prayed about, and worked over into beneficial learning experiences that deepened our appreciation of each other.

If I have overemphasized the benefits we as campers received from this project, it is because they have meant so much to us. I must remember also the sincere thanks of the management of each camp for accomplishing more work than was expected of us. I must remember the hundreds who were at these two camps this summer, for whom we helped to prepare. I think also of the people we will be meeting the rest of our lives who we may be able to serve a little bit better because of our VS experience.

Work camp was rewarding. It was worth while. It was a service to Christ and His church. I am thankful to everyone who made work camp possible. I am thankful to the camp directors and employees who so kindly assisted us. I am also thankful to mission board personnel who, I felt, gave an extra share of attention to work camp. Finally, I am thankful to each of you who contribute financially to the Mennonite Board of Missions and Charities and helped to make this project possible.

Will I be back at work camp this summer? I don't know. Medical school plans may not allow it. I know one thing, however. I'm going to try. And if I can't be there, my heart and prayers will be with Work Camp 1963.
Fruits of a Summer
By Joanne Yoder

Febe, Francisco, and Manuel stood there before the entire group. The call had come, asking those who wanted to accept Christ to come forward. These three responded.

What a climax to the work of this summer! This was the reward for hours of patient understanding and learning to know these young migrants. Let me tell you a little about each of these people.

Febe is a young girl from Weslaco, Texas. She came to Michigan with her brother and stepfather and two other girls to pick cherries near Traverse City. Her friend, Carmen, was a Christian and very much interested in getting to church; so Febe went along with her. Often they had to walk miles to get there. If the stepfather let them come along in the car when he went to get a drink, they managed to stop in at a church along the way.

It was in Traverse City that someone took an interest in them and provided a way to church regularly. Febe said, "This is the first time anyone took a real interest in me as a migrant and tried to help. Being up here at Traverse City has just been wonderful. Thank you for doing so much."

Francisco was from Cuba. He had managed to escape and then had also helped with the invasion of Cuba two years ago. Now he was in the Traverse City area, picking cherries. Armando, a migrant worker, took a great interest in Francisco. He invited him home to stay overnight where they often talked into the early morning. No one had ever shown such an interest in him before.

From Mexico came Manuel, a young boy who had had everything. Because he was lazy, his family threw him out. He left for the United States and finally found work picking cherries. Again through contact with the migrant ministry, Manuel learned to know about Christ.

As I think over the past summer, I have come to feel the leading of Christ and the challenge He has given to us to go into the world and tell others the good news. Our own back yard is full of people who have never heard of Christ and His love. Children think of Christ as dead and buried. Others grow up in fear of the church. What have you done for these thousands of people in your back yard?

Why Here?
By Stan Friesen

"What in the world am I doing here?" I asked myself.

Only a few weeks before I had enjoyed the objectively scholastic environment of college life. And now, I was at Youth Village—camping; lying under the night sky, looking up at the stars, but never seeing them; staring into the campfire, oblivious of its warmth and beauty.

What in the world am I doing here? Running sort of an overgrown nursery with seventeen other staff members for fifty children? Was this just giving parents in Chicago, Indianapolis, South Bend, and Elkhart a pleasant relief from parental responsibility to Johnny? At times it did seem that we were running a nursery. But wasn’t this what we asked for in coming to camp? And if this was summer voluntary service, didn’t this mean service to them at personal cost? So we went swimming, played Crows and Cranes, sang "Deese Bones Gonna Rise Again" and our camp songs, cooked on hobo stoves, and slept in our sleeping bags. One soon

(Continued on page 93)

Missions Teamwork
By Dorsa J. Mishler

Listen to an overseas missionary speak: "We are conscious that the work is the Lord’s. But on the surface, it can be extremely discouraging to realize that there are so few visible results after these years of service. Perhaps we have not given ourselves as fully as we should have, but I honestly feel we have tried. Recently when I experienced discouragements, God led me to a new insight. Our being here is not only to witness to the people to whom God has called us, but this is also helping the people back home. Yes, I believe that a part of my purpose for being here is to help the church at home."

A brother at home shares his concerns this way: "Sometimes I wonder why I could not serve in missions as I had hoped. But I am beginning to see that God wanted me here at home. This way I can at least be helpful to my missionary brother who is out on the front."

Is this a paradox or an illusion? Can persons have the feeling that they are helping workers in locations opposite from theirs, at home or overseas? This is simply a demonstration of what it means to be committed to Christ and the brotherhood. Christ prayed that we may be one as He and the Father are one. To be laborers together with God means that we are serving together in the same team—not one person serving here and another there in an isolated manner, but serving under God as members one of another.

Does this mean for us while we serve? Can we see that the bit of service which we give is not just the things that we do but a service given as members of this same body?

This concept needs to be included in our vocational choices. Such decisions are not to be made in an isolated manner but in relation to the brotherhood. In addition to asking God to lead through aptitudes, opportunities, and open doors, there should be a thorough search on how each can make his best contribution to the team. The question is not only, "What shall I do?" or "Where shall I go?" It is also, "How can I make a useful contribution as a member of the team, as one member of the brotherhood?"

Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such
None can ever ask too much.

John Newton in The Treasury of Religious Verse. (Fleming H. Revell Co.)

Gospel Herald, January 22, 1963
Overseas Missions

Katmandu, Nepal—United Mission to Nepal workers arranged their spring meeting dates so as to be in session when Milo Kaufman is there the first week in March. Lena Graber notes that this will give Bro. Kaufman opportunity to meet most mission personnel. As guest speaker he will be able to share widely.

El Biar, Algeria—Mission workers, in conjunction with Pax and relief personnel, hope to open feeding stations in various parts of this city, where all children of the area can come once each day to eat all the bread and drink all the milk they want at one sitting. This should be much more beneficial to health and general nutrition, as well as being more equitable, than the present method of helping just those who come to the mission house for help.

Elkhart, Ind.—J. D. Graber is scheduled to return here Jan. 23, following a six-week administrative trip to our various mission points in South America.

Yeotmal, India—Weyburn Grove, one of the union seminary here plans to be in New York City for several months, completing work on his doctoral thesis. He was scheduled to arrive in Toronto on Jan. 16. He planned to spend the remainder of the week at his parents’ home in New Hamburg, Ont., worship with the Bloomingdale Mennonite Church on the morning of Jan. 20, and with the First Mennonite Church, Kitchener, in the evening. A reception for family and friends, sponsored by the latter church, was planned after the evening meeting.

Bogota, Columbia—Dr. Andrés Holguin, attorney general of Colombia, declared recently that religious liberty granted by the constitution is an absolute freedom which applies in all parts of the republic and may not be restricted by civil authorities.

Dr. Holguin declared unconstitutional the recently promulgated “Civil War Orders” issued during the military dictatorship of 1953-57. These “Orders” severely restricted Protestant worship and evangelism throughout the country. He ruled that the government may not prohibit public non-Catholic worship in the national territory or in any part thereof. Dispositions such as that contained in circular (4798) of the Ministry of Government of Oct. 24, 1953, which orders that non-Catholic pastors may not carry on proselytizing work or public worship, are openly unconstitutional and violate international treaties which the nation is obliged to respect.

This means that religious proselytism and the dissemination of religious literature are permitted in all parts of Colombia “and may be legitimately carried on in both private places, that is, in houses or residences, as well as in chapels and churches, in the streets, or in the public squares.”

The attorney general further declared that the Agreement on Missions, negotiated with the Vatican in secret and signed under a “State of Siege” when congress was suspended in 1953, is an international treaty which must be submitted to congress for approval. According to Dr. Holguin, the Agreement, in its present form, cannot be approved by congress because it violates the constitution in at least seven points.

This courageous stand taken by the attorney general is certainly welcomed by our sister missions working in Colombia and by all who are interested in religious freedom and the promulgation of the Gospel.

Satbarwa, India—Dr. Mark Kniss and the entire medical team have now moved from the dispensary to the recently completed main part of the hospital building. This enables them to serve their community much more effectively. Bro. Kniss is assisted by an Indian lady doctor, a lab. techni-
cian, a compounder, and two nurses.

Nakashibetsu, Japan—While their fellow townsman were trekking up the hill to the Shinto shrine to pay their private respects to the ancient deities on New Year’s morning, believers in this village gathered for a worship fellowship, culminating in a communion and feet-washing service.

Elkhart, Ind.—Milka Rindzinski, a young believer from the Montevideo church, spoke at mission board and Bethany High School chapels, Jan. 7 and 8. She gave her personal testimony of what Christ is doing for her, and shared insights into the evangelical witness in Uruguay.

Home Missions

Brooklyn, N.Y.—Six persons were baptized Sunday, Dec. 30, in the Spanish Mennonite Church here, bringing the number of members to 21. Workers there are praying that others who have made a decision for Christ will be ready for this further step soon.

Pedro Rivera from the Metropolitan Mennonite Church in Puerto Rico has been in New York City for several months, giving good help in the Brooklyn church, especially for the Christmas program. He then went on to Elkhart, Ind., for a VS orientation school Jan. 8-18. His voluntary service was one of these efforts to bring need and servant together. Now more recently this type of service is being extended to overseas areas through a program of Overseas Missions Associates (OMA).

Eighteen persons are now serving under this OMA program. Most of these are teachers. A number of opportunities are now open, including physics, math, biology, French, chemistry, science, and geography teachers in secondary schools. A lab technician, a farm manager, a printer, and several ag-project managers are other possibilities.

Most of these are so arranged that this service will tie in with our own denominational outreach and become a part of our total church building witness.

Self-supporting Missionaries

One of the hurdles which an overseas missionary had to cross formerly was the giving up of financial independence. This was not necessarily bad, and may need to continue for a long time to come, but the figure of a Paul working at his trade to take him from place to place has always remained for many as an ideal. We live in a time when this ideal may well be in the realm of realization again. Job opportunities around the world are opening to qualified people in increasing numbers.

Teaching would seem to be one of the more appropriate ways of serving in other lands. It gives wide range to the service motive. It opens opportunity for influencing eager young minds in a good way, is in keeping with a widespread desire on the part of many young countries to better themselves educationally, is an area where a person or couple can serve well either on a long-term or short-term basis, can often be done in the English language, and has less of the capitalistic imperialistic stigma that some other areas of work have.

A number of agencies serve in the area of bringing job opportunity and prospective employee together. There are the purely secular, which operate much as do domestic employment agencies. The U.S. government has entered the field on a service basis with its Peace Corps. For those who would rather give their service through church agencies, but not necessarily tied into any of our mission programs, Mennonite Central Committee has designed the Teachers Abroad Program (TAP). Our own voluntary service was one of these efforts to bring need and servant together. Now more recently this type of service is being extended to overseas areas through a program of Overseas Missions Associates (OMA).

Overseas Missions Associates Grace Martin and Arietta Selzer teach in this new Hokkaido International School in Northern Japan.
Gospel

was church.

day by countries, Abner and Workmen now participated in a watch-night service New Year's Eve.

The new building is progressing nicely. Workmen are now putting in partitions and windows.

Bronx, N.Y.—House of Friendship youth and Abner Stoltzfus entertained 30 international students from Columbia University on Jan. 8. These are the same students Abner entertained at his Pennsylvania cabin and church over the Thanksgiving holidays. This group includes students from 19 countries, including Poland and Russia. Just before Christmas Bro. Stoltzfus entertained a Catholic priest in his home and church.

Eastern Mennonite College is again offering a second semester of evening classes at Mennonite House of Friendship. Classes meet each Monday evening. “Biblical Introduction” and “Principles of Christian Education” will be offered. Registration was Jan. 7; classes begin Feb. 4.

Canton, Ohio—Five persons sealed their commitment to Christ and their brethren by baptism at First Mennonite Church here Dec. 31. Another sister transferred membership from the Berlin congregation. Certificates for those having read the entire Bible during the year were presented Sunday morning, Jan. 6.

Chicago, Ill.—Milka Rindzinski, a fraternal visitor from the Montevideo, Uruguay, church, spoke at Second Mennonite Church in a Dec. 30 a.m. service, at the Spanish Mennonite Church at a 5:00 p.m. service, and at Englewood Mennonite Church at 7:00 p.m.

C. F. Derstine, Kitchener, Ont., was a Wednesday evening speaker at Englewood recently, and Curtis Burrell from Goshen College spoke at watch-night services.

District Mission Boards

Morton, Ill.—The executive committee of the Illinois Mennonite Mission Board met here Dec. 10 to: authorize district treasurer Russell Massanari to negotiate a low-interest loan for the building loan fund with a brother who has volunteered to make this money available; make further plans for the Springfield witness workshop; move forward in a joint witness with the Iowa-Nebraska board to Spanish-speaking folks at East Moline; arrange for a February MCC meat-canning project in the district; and set Jan. 11 as the date for a meeting at Norwood, Ill., Richard Yordy, Ivan Kauffmann, and Kenneth Weaver are members of the executive committee.

Heston, Kans.—South Central Conference mission board members will meet with church treasurers, ministers, and church council members for a second annual mid-year meeting here, Feb. 9. Andrew Shelly, executive secretary of the General Conference Mission Board, will be guest speaker.

The church extension chairman reports that they are negotiating to purchase a church building lot in Reynosa, Mexico. This is an involved procedure, as all church property in Mexico is held by the government.

Jail services by local VS personnel led to the conversion and baptism of Thelma Johnson in the Hannibal, Mo., county jail. The day following her baptism she was arraigned and pleaded guilty to her part in the murder of a local Negro who was robbed, stabbed, and run over with his own car. She was sentenced to twenty years' imprisonment. She plans to prepare herself for some kind of Christian service during the five years which must elapse before she is eligible for parole.

Voluntary Services

Elkhart, Ind.—Robert Longenecker, Ash- ley, Mich., left here Jan. 10 for a short-term winter assignment at the Gospel League, Chicago, a home for temporarily destitute or stranded families and single women.

Portland, Oreg.—Unit members assembled Christmas baskets of fruit and nuts and distributed them to neighbors and elderly people in the community Dec. 18, singing carols as they went from home to home. The following evening they joined with Portland MYF to pass out "The Way" to busy Christmas shoppers in downtown Portland. On Dec. 2 the group gave testimonies and spoke of service opportunities in a special worship service at Lebanon Mennonite Church.

Glenwood Springs, Colo.—VS-ers were responsible for janitor services during the month of December at the local Mennonite church. They continue to take part in various other areas of the local witness. Richard and Jeanette Baum serve as sponsor and co-sponsor respectively of the Torchbearers (boys') club and the Wayfarers (girls') club.

Elkhart, Ind.—Thirteen persons attended voluntary service orientation classes at Elk-

Nurses for Nepal

health care, the nurse is a vital part. She can be trained more easily and quickly than doctors. She is versatile. She is equally at home in a spotless operating theater or in a village hut. If she is trained in midwifery, she can bring all the aids and comforts of modern medicine to that ancient art. Nepal needs nurses.

The first class of nurses graduated from Shanta Bhawan Hospital's school of nursing in 1961. These are already serving the myriad needs of their fellow countrymen. Three classes are now in training.

Freshman class of nursing students the first morning they "come on duty."

Nepal is an ancient land with ancient arts. Nepal is also a changing land. As land and people change, arts must change too. This is doubly true of the healing arts. Nepalese demand and deserve the comforts of health care—medicine, doctors, hospitals—and nurses. In any scheme of modern

Such girls will serve the staggering medical needs of a rapidly awakening nation, standing in the gap between two Nepals—the old and the new.

Miss Lena Graber, R.N., is director of nursing education in the school. Dr. Jonathan Yoder practices in this same hospital and Anna Lois Rohrer, R.N., does an excellent job as hospital dietitian. Understandably Sister Graber has come to love "my girls" as daughters.

Shanta Bhawan Hospital is operated by the United Mission to Nepal, of which our general mission board is a member.

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 Broadcasting

Obihiro, Japan—Among the requests for Christian calendars offered on a year-end broadcast came one from the priest at a Buddhist temple. This temple has an active children’s meeting that meets weekly. Five young people are responsible for these meetings and they are very earnest in wanting to help the children. The priest, in turn, would like to give these helpers something nice as a token of his appreciation, but he does not want to give something which is not useful. May he have a calendar for each of the helpers, and one for himself? The calendars were sent.

Aibonito, Puerto Rico—Sra. Carmela L. Ochoa of Quito, Ecuador, who produces a program in the Quechua language, asked for permission to make translations of the Lur’y Verdad printed radio messages to use in her broadcast.

Health and Welfare

Lots of working together makes any effort successful. This is doubly true in Kansas City, Kans., children’s home.

Churches in the area are the base upon which the whole witness rests. Last year over 5,000 quarts of canned food came from these churches to Mennonite Children’s Home. Churches in Iowa, Nebraska, Kansas, and Missouri continue to send eggs and frozen meat, as well as canned fruits and vegetables.

Last year donated food was valued at nearly $5,000. Food valued at $12,000 has been given during the past five years. The greater amount of this food came from southeastern Iowa. Each October churches of that area send a semi-trailer load of food to help fill the supply room of Mennonite Children’s Home.

Forty-four children received care during December. An additional 15 were in foster homes.

The home, operated by the Mennonite Board of Missions and Charities, is licensed to care for 46 children. New licenses must be secured each year, one to operate a group-care home and one for the placement of children. On Dec. 5 the new licenses were secured.

Most of the Kansas City home children come from broken homes. Some are here because of their inability to adjust satisfactorily in their home environments and because they need the therapy of group care, as well as other special services. Thirteen full-time and two part-time staff persons work at the home.

Many persons and many churches worked together as a co-operative team in order that these 59 children might have a home this cold December.

Relief and Service

Akron, Pa.—The annual meeting of Mennonite Disaster Service will be held at the Mennonite Brethren Church in Hillsboro, Kans., Feb. 14-15.

Chicago, Ill.—Mennonite Central Committee held its annual meeting Jan. 18, 19 at Hotel Atlantic in this city. Each year members meet to review program and approve projections of budget and program for the new year. The meeting was well attended this year by the various constituent groups of North America. C. N. Hostetter of the Brethren in Christ Church continues to serve as chairman.

Major items coming up for discussion at this year’s meeting were restructuring the voluntary service department, the acceptance of articles of operation for Mennonite Disaster Service, possible construction of a mental hospital at Bakersfield, Calif., and a plan for co-operating with the Council of Mennonite and Affiliated Colleges and the Council of Mission Board Secretaries in international education and the Teachers Abroad Program.

(Continued on page 93)
What Is Truth?

By Edith Lovejoy Pierce

There are no stage directions for the asking of this famous question. All down the ages Christians have tried to put their own interpretation on the tone of voice, the meaning and the motive behind this brief, pithy phrase with which Pilate confronted Jesus at His trial.

Did the Roman procurator honestly desire to know the truth? Not a man of action exclusively, perhaps, had he personally sought a vision of reality and been denied it? Had he been unable to make a judgment among the conflicting claims of the philosophies and religions of the ancient world? Was he genuinely confused? Could this helpless prisoner standing so straight and fearless before him, this strange foreigner with the overpowering presence, know the answer?

The extraordinary self-assurance of Jesus made a deep impression on a governor used to having prisoners cringe before him. Secretly, out of earshot of the Jews, did Pilate really hope to learn the result that one seeker had obviously found?

Or was the rhetorical question tossed off with an impatient sneer? "Truth? There is no such thing. You are wasting your time, man, reigning over a kingdom of illusion. Speak up. The nails of the cross are real nails, painful and hard. What's all this about servants of another world who would fight for their king if . . . ? There is no if about the obedience of my own soldiers. The emperor's soldiers fight for him in any world: Egypt, Gaul, Africa, Palestine . . . There is no waiting upon a hypothetical truth."

Or perhaps there was a world-weariness in the sad, slow question, a bitter disillusionment. "Truth? I have heard about it all my life. I have never found it or come close to it. What is this thing? What is truth?"

Whichever way the question was meant, there is no record of an answer. No answer can be conveyed in words, or rather, no answer can be conveyed exclusively in words. The author of the Gospel put the question on the lips of a Roman governor in the only way a Roman governor could have phrased it. "What is truth?" But if John had asked the question in the first person, he would have written: "Who is truth?" In his Gospel, John, the poet, answers the question, but not for Pilate's ears. He records Jesus as saying to His disciples: "I am . . . the truth . . ."

That the truth is personal and not propositional is known to every genuine artist, every lover, every seeker after Christ. "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he" (John 18:4, 5, RSV). "When he said to them, 'I am he,' they drew back and fell to the ground" (John 18:6, RSV). Every philosopher and every philosopher draws back and falls to the ground before this overwhelming "I am he." Not "I am it," but "I am he."

The preachers and orators and politicians of our world should remember this "I am he." They may call for peace, for ethics, for good will, but unless they are one with their words, their call is as meaningless as water running over stones.

Only the man who is himself a peace-maker, who himself acts ethically, who himself has conquered prejudice can put any meaning into his words and allow them to communicate with other human beings. In fact, the really great saints may get beyond words to the silence of the presence. The essence of communication confronted Pilate in the Son of God. But Pilate was unable to receive the message.

It is otherwise with the Christian. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Word, act, and essence are one and are so apprehended by "all who receive him." For "everyone of who is of the truth hears my voice" (John 18:37, RSV).

Evanston, Ill.

Is God Too Much Trouble?

By Ruth Martin

While I was in the midst of my work, a call came with a request for a favor to be done. I went back to my work with a sigh. Why, oh, why? And into my mind flashed the verse: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yes, I thought, but sometimes it is so much bother. And then my thoughts stopped with a jolt. What or who was too much bother? What am I saying? That God is too much bother? The God to whom I owe everything I have in life—life itself? It was a revelation!

We may never say it like that. Perhaps we need to face honestly the times we may not have said it but acted it, in those little things that come up daily.

Let's consider some of these times. A neighbor stands at the side of the road, waiting for a ride to town. You have work to do. You're in a hurry. Do you pick her up and go out of your way to help her, or is it too much bother?

Or you are at a supermarket with a basketful of groceries. Someone comes up behind you with two or three items. Do you give her your place, or is it too much bother? You must get home, or your husband will be waiting for his lunch!

Or perhaps you are tired, and nothing seems more inviting than to go away to a little mountain cabin for a nice long rest. But there is canning to do. Then a friend approaches with, "Are you busy this week? Could you take me to the doctor?"

Or the little girl you take to Sunday school says casually, "Alice wants you to come to see her this afternoon." And to top it all, your family wants to go to Washington for a couple of days before school vacation ends. God is asking too much. You rebel.

Are you saying, "Oh, those are no problems!" How about the problems at home then? You finish supper early so that you can cut apples for the cannery tomorrow. Second son comes with a plea, "Will you read to me now?" Do you change your plans for the son who will be a little boy such a short time, or is it too much bother?

Or you are finishing one task with your eyes on the one yet to do when first son comes in with a request, "Won't you help make pictures with shells? You said you would some rainy day, and it is raining." Do you put your work aside, or is it too much bother?

How about the Bible school class, or that old lady God is asking you to visit? Do you accept gladly, willingly, out of gratitude to be helping, giving God, or is He too much bother?

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Waynesboro, Va.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The New Bible Dictionary, by J. D. Douglas, editor; Erdmans; 1962; 1,375 pp.; $12.95.

This Bible dictionary contains 2,300 entries plus hundreds of line drawings, a sixteen-page section of photographs, and a sixteen-page section of excellent, four-color maps. The contributors to the dictionary are for the most part English scholars, although a number of North American scholars are represented. Some random samplings indicate the orientation of this work.

Atonement: "... Christ bore the penalty of men's sins... Christ's bearing of our sin, then, means that He bore our penalty."

Baptism: "... The paedobaptist believes that baptism is for the children of the covenant exactly as circumcision was. He sees this position confirmed by the attitude of Christ (Mark..."

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and fundamentally verbal communication. The thought of God as revealed in His actions is secondary, and depends for its validity on the preservation of verbal revelation."

Sin: "... The clause in Rom. 5:12, 'for that all have sinned,' cannot refer to the actual sins of all men, far less to the hereditary depravity with which all are afflicted, but to the sin of all in the sin of Adam.'

We come to be as individuals by natural generation, and as individuals we never exist apart from the sin of Adam reckoned as ours. The witness of the Scripture to the pervasiveness and totality of this depravity is explicit."

Spirit: "... Neither Old Testament nor New Testament usage justifies the conception of the human constitution as a trichotomy."

Thought for the Week

Our clearest visions of divine things usually come at the darkest hours of human life.—D.

After spending several hours with this work one is impressed with its scope and reliability. Certainly the strong emphasis upon archaeology and its interpretation by evangelical scholars is of great help to evangelical Christians. The outlines of books of the Bible and background materials also are of great value.

There are so many good things about this dictionary that one hesitates to be critical. Yet there is a stream of narrow, wooden fundamentalism coursing through the work. There is also a definite Calvinistic bias. I get the feeling that some of the contributors are caractère at the section of what they feel should be said as competent scholars and what they feel should be said in order to gain or continue acceptance in certain fundamentalist and/or evangelical camps.

On the other hand, many entries clear away the litter of clichés and face hard questions, such as the synoptic problem, the Pentateuch, and chronology.

I feel the dictionary should be approved in spite of weaknesses, because of the overwhelming amount of helpful, up-to-date materials. It could well find a place alongside The New Bible Commentary, the best one-volume commentary now on the market, as a good one-volume dictionary.

The making of Bible dictionaries does not seem to be coming to an end! There are more to come. Soon there should be one for every taste. In my present, I prefer the Westminster Bible Dictionary and would recommend it heartily were it not for its poor layout and its theological orientation. The New Bible Dictionary has good layout, but its theological bias in the other direction dampens my enthusiasm to promote it.—Paul M. Lederach.

FELLOWSHIP OF SAINTS

(Continued from page 76)

His disciples, "Ye are the light of the world." In John 3 we are told that the great judgment upon the unbeliever is that "light has come into the world, and men loved darkness rather than light, because their deeds were evil." Darkness is associated with evil and with the practice of sinful men of hiding their real condition.

To be honest with one's self is a painful process. It strikes at the root sin of our nature—pride. According to the prophet Isaiah, sin is to go astray, to take our own way. This self-centeredness first breaks our fellowship with God, and soon gets us into trouble with our fellow men as well. Redemption is the reversing of this process. It is opening the door once again for true fellowship.

To "walk in the light," then, would seem to imply an openness before God, who is Light. It also implies an honesty with our brethren who are also "in Christ." In 1 John 1:7 John says this brings two results: first, fellowship with each other—the healing of any broken relationships.

We might have expected him to say "fellowship with God." This would be true, but here he wishes to call attention to the human relationship. The relationship to God is expressed in the second result of walking in the light: which is cleansing or forgiveness.

We might suppose that when we walk in the light there would be no need for cleansing, but this is not the case. Our fellowship with God and our fellow men does not depend on our perfect performance, but on our willingness to confess our failures, and to seek forgiveness and cleansing. To walk in the light means we will confess rather than cover our sins.

According to verse 8, to claim that we have no sin is self-deception. Why else would he need to write to Christians, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? According to Greek scholars, the word used here for "confess" means continuous action rather than point action. This is not something we do once at our conversion, or even once a year at revival meetings! Walking in the light with God and with each other is to be our daily practice. This is the path we must go to find Christian koinonia.

We see, then, that real Christian fellowship involves a sharing together of those things that are uniquely ours because of our relationship to Jesus Christ and to the Holy Spirit. Then we realize that we are brethren together "in Christ" and are partners of His grace and cleansing. This brings both joy and unity. It removes old

10:13 f.), the words of Peter (Acts 2:39) and Paul (I Cor. 7:14). The Baptist baptizes believers on the ground of their testimony."
barriers erected by sin and replaces them with the fellowship for which we were created. This is not to say that to have Christian fellowship we will always need to make Christ the subject of our conversation. When two people are in love, they do not always talk about their love, but they are very conscious of it and will tell each other so quite frequently. As we “walk in the light,” we too will be conscious of, and speak frequently about, our fellowship in Christ, the fellowship of the Spirit.

Rocky Ford, Colo.

INCOME TAX
(Continued from page 81)

which I knew were being used for non-peaceful purposes.

I therefore submitted to the Director of Internal Revenue a full and conscientious report of my income, but wrote that I could not take the moral responsibility of forwarding to his government funds which I knew would be used for a purpose contrary to that which government is supposed to be serving. I told him that I had no intention of profiting personally from my “tax objection.” I was therefore forwarding an equivalent payment to the Mennonite Central Committee for use in overseas war sufferers’ relief.

In the course of time, I received an answer to this letter in the form of a conversation with a local Internal Revenue Service inspector. In a very polite and gentlemanly way he informed me that he could not consider this as acceptable in lieu of payment to the Director of Internal Revenue. He therefore drew from my bank account the amount which I had not forwarded in the routine way.

This much is my story; what remains is to ward off mistaken interpretation of what I did and what it meant.

The point is not to keep the government from getting the money. Not only would this be legally impossible; the New Testament is clear that the Christian will respond to any kind of coercion, legal or illegal, by giving not only his shirt but also his coat. Matt. 5:40. Once it was clear that the Internal Revenue Service inspector was disposed to take upon himself the responsibility for forcefully collecting the funds, as a “second mile” gesture I told him where he could find the money with the least difficulty.

The idea is not to avoid involvement in the evils of this fallen world, to “keep my hands clean” morally. Involvement in one form or another is avoided by no one, and I would not be avoiding it if I had no taxes to pay. My concern is not to be morally immaculate by making absolutely no contribution to the war effort, but to give a testimony to government concerning its own obligation before God.

This is not tax evasion. I filed at the proper time a full and conscientiously accurate report on my income, and when further information came to light I amended my report accordingly. There is no intention to defraud and no liability to criminal prosecution.

This is not obstructionism. Numerous Christian and non-Christian “pacifists” express their disapproval of militarism by such symbolic gestures as illegally entering a missile base, sailing a boat into a restricted part of the Pacific just before bomb tests, or in other ways seeking dramatically to catch the attention of the public or of government administrators with their objection.

The action I am describing here differs from theirs in a number of ways. In the first place, I made clear, not only in my letter to the Director of Internal Revenue, but also in my conversation with the local inspector, that I now have and wish to maintain a healthy respect for the legitimate functions of government and for the persons who carry them out. I do not express my objection by getting in the way of some military sentry or civilian truck driver whom I thus put in the embarrassing position of either being disobedient to his superiors or harming me, nor by becoming a problem for some judge who has no choice but to apply the law.

I witness rather by writing and talking calmly to responsible civil servants who are my most direct contact with the process of government. (According to what I was taught in the public schools, the normal contact of the individual with the government takes place through the polls. As a matter of fact, however, the voter never, or practically never, is given a choice between two alternatives, one of which is that the government should limit itself to keeping the peace.)

The only cost of this witness was paid in the form of a gift for relief. The actual amount of tax collected was increased by only a few cents’ interest covering the time elapsed between April 15 and the date of collection. If the equivalent amount I had given for relief had been accepted by Internal Revenue Service in lieu of tax payment, I would have considered it as such in next year’s reporting. However, since that payment was not accepted, I shall report it as a deductible contribution.

The way present tax laws operate, this approach would cost the most (in the form of relief contributions) to those who are most able to bear it because of their greater income. This is significant in contrast to the fact that the brunt of the sacrifice involved in being a conscientious objector, especially in time of war, is laid upon teenagers who are not chosen with a view to their being most qualified to bear it. If action something like my own were taken by a significant number of mature Mennonite wage earners, this would be the first time in the history of our nation that the testimony to nonresistance was given primarily through the initiative of and at a certain cost to the most mature and responsible people in the church.

One question remains, which both the Internal Revenue Service inspector and my Christian brethren have already asked: Does not the New Testament instruct us to pay our taxes? Certainly it does; and I want to pay my taxes, and do pay them willingly as far as the functions of the United States government resemble what Jesus and Paul and Peter were talking about. The lesson of the entire New Testament is that Christians should be subject to political authority because in the providence of God the function of these authorities is to maintain peace. This is what I, in accordance with the instructions of the New Testament, am asking the American government to do.

I am in fact even willing to pay for a certain amount of waste and fraud and incompetence, as well as for “welfare” services going beyond what Jesus and the apostles had in mind. But the one thing I am not prepared to support voluntarily is something which Jesus and Paul did not have in mind because it did not exist in the time of the New Testament.

The government of Rome was not spending more than half of its resources on preparations to destroy the rest of the world. The authority which Jesus and Paul recognized was an authority within a given empire, an authority which in spite of its violence and corruption and the fraudulent procedures of its tax collectors did effectively maintain peace within the entire known world at the time the New Testament was written.

We know very little, nor does the New Testament attempt to inform us, about significant political powers outside the Roman Empire. But we can say with certainty that there were no such powers, in any way comparable in importance to Rome itself, which Rome was preparing to destroy. There is thus in this teaching of the New Testament no easy discharge from the duty to test which of the demands of “Caesar” are really “the things that are Caesar’s” and when we ask for is not his rightful due.

It is not my purpose at present to "agitate" for others to follow my example. I am rather asking counsel from my Christian brethren concerning the way I have been led. At the same time I am asking whether others have found more appropriate ways to render a worth-while testimony against their nation’s trust in the sword.

Elkhart, Ind.
press themselves about their concerns for the church and her program.

For Your Congregation?
There are those at Prairie Street, as there would be in any group of 300 plus, who may not be convinced that the experimental program was worth while. There are a good many more, however, who feel that it was very worth while. Some feel that the visitation phase should be repeated more than once a year.

At Prairie Street, we do plan to use this basic framework to develop an annual enlistment program. I would personally recommend it to any congregation interested in deepening conviction about the true meaning of stewardship, if they are ready to shoulder the burden of the preliminary preparation. If your experience is like ours, you will receive added dividends in the nature of increased sensitivity in interpersonal relationships. Elkhart, Ind.

Mission News
CONTINUED
The MCC Peace Section met Jan. 17. The morning session consisted of a business meeting. Two discussions were scheduled for the afternoon—one on "Is Alternate Service a Significant Peace Witness?" and a second one on nonresistance and nonviolence in race relations, with participation by one of the Negro leaders from the South. The evening meeting was to be a presentation by J. H. Yoder, "Witness to the Government," followed by a panel discussion.

Your Treasurer Reports
BY H. ERNEST BENNETT
Each year at this time, interest in the church and among board workers heightens as the general mission board nears the time to close books and add up annual contributions and disbursements. The final figures are far from being ready at this time since the fiscal year doesn't end until March 31 and year-end contributions and some Missions Week contributions are not yet in from district boards.

On Dec. 31, however, contributions for this year totaled $817,454.31 for missions and relief and service (but not radio) compared with $769,691.75 at the same time last year. Of this $47,762.56 increase in contributions, $32,426.37 was in the relief and service area.

On Dec. 31, disbursements totaled $1,020,149.91 compared with $925,638.65 for the same date last year—an increase of $94,511.26. Much of this increase in expenditure comes because of inflationary pressure in many overseas fields and at home. These expenditures are in line with the budget approved for this year by the board at its annual meeting in Harrisonburg last June.

Missions Week contributions were reported in last week's Gospel Herald and are included in the above figures. These figures do reveal that increasing contributions will need to increase still more to continue the program even at its present level.

We are grateful for the church's continued support and seek to use funds which God has made available through the church with most careful stewardship, seeking to apply them where they can accomplish the most good as nearly as we can tell. Pray that God may lead us as workers and the church during these closing months of the 1962-63 fiscal year to seal our obedience to Christ in this time of crisis.

WHY HERE?
(Continued from page 86)
Glen rather than just one of the 44 campers in camp five.

To hear and to see in this way changed the basic reason for being at camp. To come to camp primarily to teach, to serve, or even to "Christianize" was to raise an ideal, or a service, or a theological system to a place of greater worth than the person, and therefore seldom to hear the camper or see him as the person God had created for fellowship.

"It's not so much what you do, but how you do it—to do it in love, to share your life with him . . . to give yourself to him." But to draw this close to another often ended in the complaint: "God, they are so unloving. Their lives are so garbled with jealousy, fear, and loneliness. They are so misunderstanding, because the only language they know is brute force, so ungrateful, so exploitive of what we give them of ourselves." Then somehow the words from Deut. 10:19 came to mind, "Love the sojourner therefore; for you were sojourners in the land of Egypt" (RSV). God asks us to love, not because He loves the camper, not because He commanded it, though this might be reason enough, but because we were loved when we were just like some of these unlovely campers.

To be here at camp was not primarily to do an outstanding job as the program director, to promote the cause of church camping, nor was it to gain experience in preparation to do some future task important as these might be. To be here at camp was not to evaluate one's work and experience in terms of tangible goals alone. This summer's experience was to learn that "to be here" was to share in the lives of the persons on the staff and the campers and to let them share in my own life, to enjoy one another as persons. "To be here" was to want to be at camp more than anywhere else just then, because God had brought these persons into my life to know, enjoy, and to love for that time. To want to be here and not there was to understand Christ's words as He faced the cross in John 12:27. "Now comes my hour of heartbeat, and what can I say, 'Father, save me from this hour'? No, it was for this very purpose that I came to this hour. 'Father, honor your own name' " (Phillips).

Field Notes
CONTINUED
Illinois Mennonite ministers met Jan. 15, 16, in Chicago. Guest speakers were Dr. Merill C. Tenney, Wheaton College, and Harold Bauman, Goshen College faculty.

Philhaven Hospital, Lebanon, Pa., still has acute need for a laboratory technician, maintenance man, and two registered
nurses. Interested persons may apply by writing to J. Horace Martin, Route 5, Lebanon, Pa., or by calling Lebanon CR 3 665.

Correction: The Sarasota address given in the article, "Redeeming the Time," by Nelson Kauffman, Jan. 1 issue, should read 1414 South Tamiami Trail, Sarasota, Fla.

Irene Greer, Cordell, Route 1, Harrisonburg, Va., became secretary of Washington Co. Md., and Franklin Co., Pa., Conference, Jan. 1. He replaces J. Irvin Lehman, Marion, Pa., who served in this capacity 26 years.

Ivan White, Kansas City, Mo., was named Director of Young Citizens' Program of Rocky Mountain Mennonite Camp for the coming summer's activities. He was a counselor in the Frontier Boys' Camp program for two years. The summer Voluntary Service personnel from the Mennonite Relief and Service Committee will be trained by Bro. White and be under his leadership.

The Young Citizens' Program is for boys and girls who require special help in overcoming problems of adjustment. They are usually referred to the camp by various court agencies, family service groups, school agencies, psychiatrists, psychologists, and other groups or individuals.

Among the Mennonites in Mexico there are those who feel that their religious freedoms especially where it concerns colony government and schools, are in danger. There is talk about migrating to Australia, and one meeting was held to discuss this possibility.

Edward J. Miller, Gulfport, Miss., has accepted the call to be pastor of the newly organized Glennon Heights Mennonite Church, Denver, Colo. Bro. Miller plans to assume duties in Denver about March 1.

A. Freeman King and Sallie Kauffman King observed their fifty-second wedding anniversary, Dec. 16. They are members of the Morgantown, Pa., congregation.

Lloyd Boshart will explain and answer questions on the various phases of Mennonite Mutual Aid at Oley, Pa., Feb. 1.

Ministers' Fellowship meeting of the Conservative Mennonite Conference will be held at Locust Grove, Belleville, Pa., Feb 20-27. Speakers include Leroy Schlabach, Abner Stoltzfus, Titus Bender, Melville Nafziger, Wayne Wenger, Wesley Stoltzfus, Paul H. Yoder, Daniel Yutzy, Raymond Byler, Morris Yoder, Eli Bontrager, and Raymond Swartz.

Conestoga Bible School, Morgantown, Pa., Feb. 18 to March 1. Instructors include William Weaver, Reading; Pa.; John W. Burkholder, Blue Ball, Pa.; Paul Hartz, Elverson, Pa.; Richard Buckwalter, Cochransville, Pa.; Mrs. Muriel Mack, Morgantown, Pa.; and Mrs. Laverne Petersheim, Elverson, Pa.

Christ and Elsie Kurtz, of the Rock congregation, Elverson, Pa., celebrated their fortieth wedding anniversary, Jan. 18.

Bro. and Sister John H. Martin, of the New Holland (Pa.) congregation, celebrated their fifty-second anniversary, Jan. 15.

Bro. and Sister Menno Weber, of the Elmira (Ont.) congregation, celebrated their thirty-fifth anniversary, the week of Jan. 10.

Evangeline Meetings


Calendar

Maple Grove Winner Bible School, Atglen, Pa., Jan.
School for Ministers, Mission, College, Hesston, Kans., Feb. 9-16.
Association of Mennonite Hospitals and Homes at Netherland Hilton Hotel, Cincinnati, Ohio, Feb. 12-14.
Mennonite Disaster Service annual meeting, Mennonite Brethren Church, Hillsboro, Kans., Feb. 14, 15.
Eastern Mennonite Board of Missions and Charities annual meeting, March 12-14, Weaverton, East Earl, Pa.
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 22, 1963.
General Mission Board annual meeting, Pottsville, Ohio, June 20-23.
Mennonite General Conference biennial meeting, Kolon, Iowa, Aug. 20-23.
Mennonite Board of Education annual meeting, Go- shen, Ind., Oct. 24-26.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bixler, John and Rebecca (Troyer), Iowa City, Iowa, third child, second daughter, Amy Elizabeth, Dec. 27, 1962.
Brenneman, Paul and Elizabeth (Mast), Lancaster, Pa., first child, Merlin James, Dec. 15, 1962.
Clemmer, Norman C. and Ruth (Detwiler), Souderton, Pa., fifth child, second daughter, Julia Beth, Nov. 28, 1962.
Hege, Paul H. and Catherine (Heatwole), Hagerstown, Md., eighth child, fourth daughter, Mary Lois, Jan. 1, 1963.

Herr, Roy D. and Betty Jane (Shenk), Quarry- ville, Pa., third child, first daughter, Donna Kay, Dec. 27, 1962.
Hollinger, Aaron and Marian (Hershey), Blue Ball, Pa., second child, first daughter, Colleen Carole, Dec. 25, 1962.
Keim, Ben and Kathryn (Borntrager), Un- iontown, Ohio, second daughter, Victoria Dawn, Dec. 18, 1962.
Keller, Lloyd B. and Eunice (Martin), Lititz, Pa., sixth child, third daughter, Donna Jean, Nov. 24, 1962.
Lendvai, R. Roger and Carolyn Jo (Main), Sterling, Ill., first child, Dennis Allen, Dec. 27, 1962.
Martin, Joseph and Ruth (Clemmer), Lansdale, Pa., fifth child, third son, Dennis Ray, Nov. 3, 1962.
Maccarenis, Dennis and Carolyn (Kauffman), Goshen, Ind., first child, third son, Dennis Lynn, Oct. 13, 1962.
Miller, Erwin F. and Esther (Miller), Portland, Oreg., a daughter, Lucinda, Oct. 8, 1962.
Moreno, Jose and Lidia (Villarreal), Chica- go, Ill., third child, second daughter, Erlinda, Nov. 28, 1962.
Moreno, Modesto and Lidia (Rojas), Chica- go, Ill., first child, Rebecca, Nov. 23, 1962.
Noziger, Roger and Earlene Rae (Gravenier), Goshen, Ind., first child, Sonia Rae, Dec. 27, 1962.
Osvald, Rolland and Marilyn (Eichelberger), Becme, Nehr., third daughter, Diane Kay, Dec. 29, 1962.
Risler, Mahlon V. and Gloria (Weaver), Lancaster, Pa., third child, first daughter, Debra Joy, Dec. 27, 1962.
Roth, Milton and Wilma (Yoder), Milford, Nehr., second daughter, Victoria Sue, Dec. 11, 1962.
Sharpe, Dennis and Ruth (Yoder), Sarasota, Fla., first child, Denise Dawn, Dec. 21, 1962.
Smucker, Ralph Mervin and Lila (Amstutz), Smithville, Ohio, second child, first daughter, Joanne Marie, Jan. 2, 1963.
Thomas, Paul H. and Elvalou (Parker), Go-
shen, Ind., third child, second son (daughter deceased), Timothy Scott, Dec. 29, 1962.

Troyer, Willis D. and Phyllis (Gresser), Smithville, Ohio, fourth child, third daughter, Janet Sue, Jan. 2, 1963.


Ziegler, Leonard and Juanita (Hathaway), Goshen, Ind., third child, second daughter, Brenda Sue, Nov. 2, 1962.

Marriages

May the blessings of God be upon the homes established by the marriages hereinafter listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Christophel—Kilmer.—Paul Christophel and Wilma Kilmer, both of the Salem cong., Foraker, Ind., by Harold D. Myers at the church, Jan. 5, 1963.

Eberly—Horst.—Glenn Eberly, Orrville, Ohio, County Line cong., and Emma Elizabeth Horst, Seville, Ohio, Maple Hill cong., by Carl J. Goering at Maple Hill, Nov. 24, 1962.


Kurtz—Miller.—Don Leon Kurtz, Middlefield, Ohio, Maple View C.M. cong., and Verna Miller of Cambridge, Ohio, Sharon C.M. cong., by Ervin M. Miller at Berlin, Ohio, Aug. 26, 1962.


Lang—Gingerich.—Douglas Edward Lang, Preston (Ont.) cong., and Donna Mae Gingerich, Aliquippa, Pa., Nairn cong., by Daniel E. Zehr at Nairn, Dec. 29, 1962.


Miller—Osborn.—Robert D. Miller, Canton, Ohio, Beech cong., and Mae Oswald, Baltic, Ohio, Walnut Creek cong., by Paul R. Miller at Walnut Creek, Dec. 29, 1962.

Peterman—Stoltzfus.—Amos R. Peterman, Narvon, Pa., Pequea A.M. cong., and Fannie G. Stoltzfus, Rawlinsville, Pa., Weavertown

Anniversaries

Harnish. Mr. and Mrs. John B. Harnish were married by Bishop Abram Herr on Nov. 27, 1912, and have celebrated their sixtieth wedding anniversary in their home on Elmore, Pa. They are the parents of four sons and one foster daughter: James H. Harnish, T. Y., John, T., Samuel, and Margaret and the foster daughter is Mrs. Donald, T. Refton, and Mrs. Harry Shank, Conestoga. They are members of the Byerlea congregation.

Shoemaker. Arthur C. Shoemaker and Louisa Engel were married on Dec. 31, 1912, by the late George Lapp. They observed their fifty-fifth wedding anniversary with open house on Sunday afternoon, Dec. 30, 1962, at Dakota, Ill. They have five children (Eugene, Richard, Donald, Helen, and Betty). They are members of the Elmore Church, where they attend regularly and take a real interest in the welfare of the church. They are enjoying reasonably good health. Mrs. Shoemaker was ordained a minister in the Mennonite Church in 1949, and is the wife of a bishop on Aug. 23, 1956, for the Woollwich Bishop District.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Buschert, Mary Edna, daughter of Abalson and Mary (Goddard) Snyder, was born in Water-}


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were held at the Yellow Creek (frame) Church, in charge of Jos. Martin and Paul Hoover.

Rupp, Daniel L., son of Henry L. and Catherine (Beck) Rupp, was born near Pettisville, Ohio, Nov. 15, 1881; died at his home near Tredow, Ohio, Nov. 23, 1962, aged 81 y. 8 d. On July 3, 1902, he was married to Amanda Wyse, who preceded him in death. Surviving are 3 sons and 5 daughters (Ralph, Alfred, Virgil, Alta—Mrs. Milton Shantz, Edith—Mrs. Jeff Stubbs, Leora—Mrs. Kenneth Bachman, Marjorie—Mrs. Oakley Short, and Doris—Mrs. Denver Bachman), 24 grandchildren, 25 great-grandchildren, 2 brothers (Jacob and Harvey), and one sister (Anna—Mrs. Aaron Frey). One son, 2 sisters, and 2 brothers preceded him in death. He was a member of the West Clinton Church, where funeral services were held Nov. 25, in charge of E. B. Frey, D. L. Sommers, and Elden Merillat.

Zimmerman, Grace M., daughter of Henry E. and Amanda (Martin) Gish, was born in Lancaster Co., Pa., Nov. 8, 1892; died at her home in Florin, Pa., Nov. 30, 1962; aged 70 y. 22 d. On Jan. 7, 1915, she was married to Benjamin B. Zimmerman, who survives. Also surviving are 3 sons (Abner G., L. Henry, and Ralph G.), 2 daughters (Orpha A.—Mrs. Ivan W. Bauman and Esther E.—Mrs. Merritt W. Robinson), 12 grandchildren, and 3 great-grandchildren. On May 28, 1944, she and her husband were ordained to the office of deacon of the Columbia Mennonite Mission, where funeral services were held Dec. 3, in charge of Benjamin C. Eibach, Graybill Wolfsmith, and Ivan D. Leaman.

**ITEMS AND COMMENTS**

BY THE EDITOR

For multiplied thousands the leading of the Holy Spirit as concerns the use of tobacco has been a strict prohibition. "Touch not the unclean thing." Scientific evidence supports the labeling of nicotine as a dangerous poison. Dr. Linus Pauling, Nobel prize-winning chemist, said recently that if every one quit smoking, the average life expectancy would rise by four years. It is estimated that every cigarette smoked cuts 14.4 minutes from a life span.

The more a high-school boy uses an automobile, the lower his grades are likely to be. Such is the finding of the Allstate Insurance Company of Chicago after a detailed survey of the driving and social habits of 20,000 juniors and seniors in 30 high schools in the U.S. and Canada.

Dr. William Condit, of Belmont High School in Los Angeles, says, "Marks and cars don't mix." His study showed: A student's stock with the girls may go up when he gets a car, but his marks go down; the car owner may quit school, or at least athletics, to get a job so that he can keep the car running—and parking. Other conclusions are: (1) Not a single straight "A" student questioned owned a car. (2) 15 per cent of "B" students owned cars. (3) 41 per cent of "C" students owned cars. (4) 75 per cent of "D" students owned cars. (5) 83 per cent of failing students owned cars.

India's 350 million people, one sixth of the world's total population, live in an area less than three fifths of the area of the United States. The people of India are 85 per cent Hindu, 10 per cent Moslem, and 2½ per cent Christian.

The Roman Catholic Church in Spain enjoys freedom of expression and association, but other religions have only a limited freedom of worship, according to a report made public in Madrid by the International Commission of Jurists, a nongovernmental, nonpolitical organization supported by some 40,000 lawyers and judges in about 90 countries. It said that while the Catholic Church has a "strong position," this is exceptional, since any general exercise of the freedom it possesses "has for years been rendered impossible" by legislation under the Franco regime. Charges in the 153-page report entitled, "Spain and the Rule of Law," were denied promptly by the Spanish government. A dispatch from Madrid said the government had branded it as "another useless bomb in the anti-Spanish campaign," while Minister of Information Manuel Fraga Iribarne said it was "plagued" with errors.

Plans for a group of 20 or more Russian church leaders to visit the United States for three weeks in February and March were announced in Louisville, Ky., at a meeting of the General Board of the National Council of Churches. The Russian churchmen will be repaying a visit by a delegation of 13 American church leaders who returned from the U.S.S.R. Sept. 13, after a three-week stay.

Attorneys for the American Civil Liberties Union have asked the U.S. Circuit Court of Appeals in Washington, D.C., to review the conviction of four "motionless Quakers" who were charged with breach of the peace when they stood silently in front of the White House protesting nuclear tests.

The demonstrators were arrested three times last May when they appeared before the White House fence carrying a sign—"Bomb Tests Kill People"—and stood in a silent prayer vigil. White House police instructed them to move into the middle of the sidewalk and to walk continuously in a circle. When they refused, all were arrested. All but one served 20-day sentences in the municipal jail. He has been free on bond and his case is to be appealed first.

Methodist Bishop W. Vernon Middleton of Pittsburgh, Pa., warned in Philadelphia that the Methodist Church is beginning to resemble the sports world in that many of its members are spectators instead of participants. "The Methodist Church has far too many on the side lines, lacking in any meaningful commitment to the church," he told a meeting of the denomination's Commission on Promotion and Cultivation.

About a decade ago, a national survey showed that 40 per cent of the general public thought profits as "too high." Then, asked what a "fair profit" should be, most replies agreed on 10 per cent on sales or on invested capital. At the time, industry was making an average of about half that figure! In 1961, the profit margin on sales of all U.S. corporations was 3 per cent after taxes, according to the U.S. Department of Commerce data. And the U.S. Treasury has published figures showing that in recent years, more than a third of all corporations have made no profit and have operated at a loss.

More than 10,000 teen-agers, who gathered in Washington, D.C., for a three-day Capital Teen Convention sponsored by Youth for Christ International, were challenged to take the offensive for Christianity in its battle with communism. Dr. Ted W. Engstrom, president of Youth for Christ, said, "Too often we as Christians have become defenders rather than crusaders. The early church did not defend the faith—it propagated it," he told the delegates assembled in Washington's vast National Guard Armory. "Christ needs no defense," he declared. "He needs to be proclaimed throughout the believing world."
The Burning Fire Within

By W. Dale Oldham

His word was in mine heart as a burning fire shut up in my bones.—Jer. 20:9b.

How can a world lost and dying be saved unless we Christians come to know the secret of the burning heart? Are we too calm, too cool and calculating in our work of evangelism? Are we depending too much upon plans and too little upon a burning passion for souls? Look back over the pages of church history and discover that the men who led in great crusades of righteousness and evangelism were, without exception, persons driven by a consuming zeal for the redemption of a lost world.

This world is lost and it does need to be saved. Its only hope of salvation lies in Jesus Christ, and the only way it will ever know of Him is through the work of Christian men and women. If we care, we will do something about it. If we do not care, may God bring us to the place where we will be able to see more properly what it means to be a Christian.

The honest, warmhearted Christian burns to see things done for God. We want to see life made over again for those who have missed the highway of holiness. Millions of lives have been wrecked by sin and will be redeemed only if you and I and the church become aroused to our obligation to take the Gospel to them.

What will it take to bring men to God? Why has the church been unable to do a better work for Christ? Where is the preacher who is not praying today, "Lord, send a revival into the world"? Where is the pastor whose heart is not heavy because of the waywardness of youth, the coolness of the church, and the lethargy of many Christian workers?

I have been reading at length about the great revivals which came to America and to parts of Europe during the past two or three centuries, seeking to find an answer to the question, "Why did they come then?" If we can discover the answer, perhaps we can meet God's conditions for revival so that revivals can come now.

Many of you have read the life of General William Booth, founder of the Salvation Army. His usefulness in the kingdom began only (Continued on page 100)
FIELD NOTES

Sandy Hill congregation, Sadsburyville, Pa., mimeographs its church bulletin each week on airmail forms to mail to overseas missionaries from the congregation. This is inexpensive and furnishes up-to-date news. The space remaining on the forms is filled with correspondence by members of the congregation in turn. Such appreciation is expressed for this that other congregations are encouraged to do the same for their overseas missionaries and workers.

Jan. 22 marked the fortieth anniversary of Bro. Fred Reeb's ordination to the ministry. Special recognition was given to him Jan. 20, at the Salem Church, Shickley, Nebr.

Orie O. Miller, associate executive secretary of MCC, is currently touring the Far East, as part of a five-month administrative visit. He is observing various MCC projects and suggesting plans for future programs in Asia. His complete itinerary includes Korea, Hong Kong, Vietnam, Indonesia, Thailand, India, and Congo.

At the close of 1962, 607 persons were serving in the MCC program. Throughout 1963 approximately 200 persons will need to be recruited to replace workers who are terminating during this year, or to serve in new areas.

James Millen, Woodstock, Vt., former pastor of the Bethany Church at Bridgewater Corners, Vt., has accepted pastoral assignment at Bartonsville, Vt., for the next six months. His present address is Woodstock, Vt. Telephone: 773-W.

Harold A. Morgan, well-known founder of Border Missions, Hidalgo, Texas, passed away Jan. 14, at the Pharr, Texas, Convalescent Hospital, following a lingering illness.

The Hesston Mennonite Church, Hesston, Kans., provides the Gospel Herald for all resident members and in addition, for VS and I-W workers and students away from home.

A total of $27,518 in local expenses incurred in sponsoring the Seventh Mennonite World Conference, Kitchener, Ont., has now been paid in full. Main expense items were the $18,615 for meals and $3,225 for auditorium and equipment rental.

The Women's Missionary and Service Auxiliaries of the Ridgeway and Broad Street Mennonite churches, Harrisonburg, Va., collected used clothing, shoes, rugs, toys, and furniture for Goodwill Industries. Goodwill Industries accepts items not good enough to give for overseas relief. The items are then repaired in plants employing handicapped persons and are sold in Goodwill stores at low prices.

Mennonite Brethren Church Board of Missions announces that H. R. Wiens, of Dinuba, Calif., has accepted a call to serve in its administrative office in Hillsboro, Kans.

Change of address: Dr. Robert Whimoyer of Sayre, Pa., is taking over the practice of the late James Doyle, M.D., 323 State Street, Oglesburg, N.Y.

Emanuel and Barbara Zehr, of the Hope- dale congregation, Hopedale, Ill., celebrated their sixty-fifth wedding anniversary, Jan. 16.

Harry and Irene Longenecker observed their fifty-eighth wedding anniversary, Jan. 12. They are members of the Strickler and Shope congregation, Middletown, Pa.

Noah Weber of the Erb Street congregation, Waterloo, Ont., was 95 years old, Jan. 11.

New members: one by baptism at Bellwood, Milford, N. B.; one by confession at Stuarts Draft, Va.; three by baptism at Mellingers, Lancaster, Pa.; one by baptism at Fairview, Mich.; two by baptism at North Lima, Ohio; one by baptism at South Union, West Liberty, Ohio.

Paul and Alta Erb served in a Home Conference at First Mennonite, Morton, Ill., Jan. 26, 27.

William Nagenda, Festo Kivengere, and Arthur Cash will serve, Feb. 12-16, at the Ninth Street Church, Saginaw, Mich., in co-operation with Grace Chapel.

Virgil and Helen Good Brenneman, Go- shen, Ind., will serve as leaders of a Family Travel Camp for the coming summer, under the sponsorship of Rocky Mountain Mennonite Camp. Bro. and Sister Brenneman have both been active in the RMMC program in previous years, leading youth retreats for about five years. They have also been active in promoting family camping, leading several family camps in the Midwest.

Under the proposed plan, families contemplating such a venture should furnish their own camping gear and food, meeting at RMMC on a certain date. The camp will furnish an itinerary of scenic and interest points throughout the area, provide instruction and guidance in family camping procedures, for beginners.

Families will travel in caravan style. The only structured activity of the day will be a campfire and worship service each evening under the direction of Bro. Brenne- man.

Marvin Sweigart, Paul Erb, and Delbert Erb will serve in a missions conference at North Main Street, Nappanee, Ind., Feb. 8-10.

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"Tobas at Worship," James Kratz
"Hospitality Is Worship," Esther Vogt

GOSPEL HERALD

Established 1898 as successor to Gospel Witness (1905) and Herald of Truth (1864)
John M. Drechsel, Editor
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Boyd Nelson, Missionary Editor
Bertha Nitzsche, Assistant to the Editor

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Lithographed in U.S.A.

Gospel Herald, January 29, 1963
Plea for Passion

I'm putting in a plea for passion. I do not mean sentimentalism, mind you (Christianity is never sentimental), but an intensiveness, earnestness, and enthusiasm which lives the life of God and presents the great truths of God in such a way as to move men for God. Passion is not some reaction without reason but only a reasonable response to God's greatness and goodness to the point where we not only know it ourselves but show it and let others know it.

We are too calm and cool in living the Christian life. We know the facts intellectually, yet often with little spiritual warmth. We live with a kind of passiveness which begets nothing. Great truths are gone over so glibly it sometimes seems irreverent to say them again.

But why be concerned with passion? Why be so much in earnest? Why get emotional at all over the Christian life?

Because, when there is no passion, there is no persuasion. We witness this in many worship services. Because, where there is little intensiveness, there is little interest. We see it in many lives. Because, where there is little emotion, there is little energy exerted even for a good thing. We experience this in many areas. We do not move others until we ourselves are moved.

What happens? Because of little passion we pass to poor substitutes. These are easily seen.

We may depend upon dogmatism. We try to teach the truth our way in an arrogant manner. Holy passion is gone, but our position must be held and we attempt to do this by being dogmatic.

When divine passion is lacking, we may take to fanaticism. It's a poor substitute. Fanaticism shows itself in excessive enthusiasm, often over some finite concern or issue, and in its unreasoning zeal. The fanatic blows up one small thing while freely skipping over other important concerns. When the warmth of spiritual passion is gone, it isn't hard to get hot over something peripheral.

Then, too, passion can be replaced (and this perhaps particularly today) by mere intellectualism. No, passion and intellectualism are not exclusive of each other. True passion is based on knowledge. But there is an intellectualism which delights to put everything in precise and perfect phrases backed by bounteous research and study yet leaving the hearers cold. It is as heartless and harmless and hopeless as it desires to be dignified and delightful. It can become a substitute for the knowledge of God and His will burning warm in the heart which comes only through personal application of the Word and prayer.

A lack of passion may push one to another extreme called emotionalism. This "whipped up" type of experience of the moment can never suffice. To some it may give a sense of reality. It is only a substitute and a poor one at that.

Ceremonialism can be an attempt to replace divine passion and devotion. Right ceremony and ritual are always in order. True reverence is never out of date. But in a day of great love for liturgy we dare not be deceived into thinking that approaching God by certain forms, ritual, or liturgy we deserve or receive His blessing. Stress upon ceremony may be a substitute for hearts without passion and worship in spirit and truth.

All this calls me to put in a plea for passion—a passion or spiritual enthusiasm which flows from a warm personal and abiding walk with God, a spiritual touch and insight springing from Holy Spirit illumination of the Word and prayer until God's Word burns in the heart, a spiritual glow seen and known by others, and a love for men which never stops with mere words and methods of soul-winning but which actually leads men to Christ.

True spiritual passion by no means pleads for ignorance or sentimentalism. It calls for the greatest intellectual grasp of God and His will. It demands a positive position. It is the spiritual warmth which draws others from a cold world to the bosom of Christ. It is the spiritual practice which permeates the life with secret prayer and not only talks about prayer. It is the spiritual glow which goes with absolute obedience to God. It is the spiritual knowledge which finds the Word sweeter than honey and the honeycomb. It is which goes beyond the mere spoken word and out of its own internal quality and concern draws men to God.

This kind of passion cannot be worked up. It cannot be man-made if it is missing. It cannot be missed if it is present. It comes freely from the hand of God to those who know constant prayer, total obedience, and God's indwelling love.—D.

Nothing before, nothing behind.
The steps of faith
Fall on the seeming void, and find
The rock beneath.
John G. Whittier in The Treasury of Religious Verse. (Fleming H. Revell Co.)

Little but Lasting

The most wonderful things in nature are the smallest. A flea leaps 200 times its length. A man would have to jump 1,200 feet to equal this proportionately. The horsely takes 440 steps to travel three inches, and does it in a half second—corresponding to a man running twenty miles in a minute. Turnip seeds, under good conditions, increase their weight fifteen times in a minute, and in rich soil, turnip seeds may increase their weight 15,000 times a day. A growing squash is a powerful force. One eighteen days old has been harnessed in such a way that in its growing process it lifted fifty pounds on lever—nineteen days later it lifted 5,000 pounds. It has been said that three cubic inches of copper contains as many atoms as drops of water in the Atlantic Ocean. Not only this, but these are arranged in the order of the constellations of the heaven.

Despite not the day of small things. Yet we long to do big things. We live in a day of superlatives. We need the admonition to be faithful in little.

Dorcas, with her needle, will be immortal when Napoleon is forgotten. Mary, with her alabaster box, will live on and on when Alexander's name shall be buried in oblivion. The cup of cold water, lifted to the lips of a lapping child, will count for eternity while the great act done for self dies at the doing.

Little things have a way of lasting and strengthening in life. There is something to lend. A little vexation is patiently borne. A prayer is offered to God for a friend. The fault or thoughtlessness of another is repaired without his knowledge. Duty is fulfilled with a smiling face. A song is sung when spirits are sinking low. There is the patient bearing when we are displeased. The kind word of encouragement is given. These are the things that are so little and that God rewards a thousandfold.

That's Enough

R. I. Williams telephoned his sermon topic to Norfolk Ledger Dispatch. He gave his title, "The Lord Is My Shepherd."
"Is that all?" asked the lady over the phone.
"That's enough," he replied.

The next day his topic appeared, "The Lord Is My Shepherd—That's Enough."

It was stated better than he meant. One can hardly do better. Having Him as Shepherd, we "shall not want." "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Ps. 34:10).—D.
“There is a work to be done which only twice-born men and women, filled and thrilled by the presence and power of the Holy Spirit, can do.”

Burning Fire Within

(Continued from first page)

after the Holy Spirit had come into his heart to warm it and set it aflame with a holy zeal. Up to that time he had been but an ordinary Christian, with very ordinary abilities.

One day he was in his room meditating and praying, seeking the mind of Christ. His Bible lay open on the bed before him and his soul was stirred as he knelt and read the account in Acts of the coming of the Holy Spirit with its attendant revival. He read how a man like Peter was changed from a coward into a valiant soldier of the cross, how three thousand were converted in a single day, how the church came to birth and was baptized with the power of Pentecost.

A great yearning arose in his soul, and with tears running down his face, he cried, “Do it again, Lord; do it again!” I would add my plea to his this day, and pray fervently with this man of another era, “Do it again, Lord; do it again!”

Two hundred years ago a mighty wave of revival struck America, during which time many hundreds of souls were born into the kingdom of God. Known as the “Great Awakening,” the flame was kindled first in the heart of Jonathan Edwards, who at the time was pastor of a cold, almost frigid, church at Northampton, Mass.

Edwards was a brilliant young divine who, at the age of seventeen, had been graduated from Yale College at the head of his class. Of Puritan ancestry, Edwards was not what we would consider the popular type of pastor. He despised making pastoral calls, preferring to spend from ten to thirteen hours a day in his study. His sermons were not particularly unusual in their content. He spoke without gesture, in a voice which was not loud, but which carried easily to his audience.

One day while Edwards was in his study, the Spirit of God began to move within him in a new way. He had been striving to deepen his own life in God, and God seemed to answer the sincere prayer of his heart. From that day it is recorded that the content of Jonathan Edwards' sermons began to change and to take on new life. A holy fire had struck his soul and the flame began to spread, as it always does.

Under the anointing of the Holy Spirit Edwards began preaching to his church a series of sermons on the general theme of justification by faith. God honored His Word, and the convicting power of the Holy Spirit was soon felt, not only among members of the congregation, but also in the lives of persons in the community who were not church people.

Northampton was an ungodly town, but soon a great change was taking place. Edwards, writing about it later, said: “Presently a great and earnest concern about the great things of religion and the eternal world became universal in all parts of the town and among persons of all degrees and all ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual things and eternal things was soon thrown by; all the conversation in all companies and upon all occasions was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company.”

During the first six months of the “Great Awakening,” three hundred persons in Northampton were converted, and the wave of revivalism spread until it reached another continent with its influence. Could this same thing happen in your town? I think it could, if the hearts of Christian people became set with desire upon such an end.

O God, send another awakening! “Do it again, Lord; do it again!” Send a revival that will burn out lust, greed, hatred, war, envy, carnality, selfishness, and division among Christians. Send a revival that will rob us of our smug self-satisfaction; that will melt the bigotry and conceit out of our hearts; that will cause us to weep over the tragic wrecks that stove the shore of the sea of life in this troubled day.

Help us to rescue the perishing and care for the dying, to “snatch them in pity from sin and the grave.” O God, let Thy Holy Spirit surge again through the souls of men until, awakened and moved by Thee, we go out with fresh vigor to do the work of the kingdom!

George Whitefield ranks high among the greatest preachers of all time. He was another college boy, and was graduated from Oxford University in the year 1736. A year or two before that time God had taken hold of his heart and held him fast in love. Whitefield had been out of Oxford no more than a year when, according to one of his biographers, he had “leaped into fame as one of the greatest preachers of his day.”

Without the aid of our modern public address system he preached to as many as thirty thousand persons at one time. He had a marvelous speaking voice, a heart of love, a brilliant mind, and a consuming burden for souls. Seldom could a church building be found which would hold the number of persons desiring to hear this mighty orator proclaim the unsearchable riches of Christ.

Whitefield wrote: “On Sunday morning, long before day, you might see streets filled with men and women going to church with their lanterns in their hands, and hear them conversing about the things of God. So dense were the crowds that filled the churches that one might, as it were, walk upon the people’s heads, and thousands were turned away, unable to enter even the largest churches.” What was the attraction?

These people were hearing a redeeming Gospel proclaimed by a man whose heart was aflame with a burden for the lost. Here was a man who cared! Here was a man with a burden and a vision! Here was a man who had a spirit to match that of John Knox, who once cried out to God from the agony of his soul, “Give me Scotland or I die!”

Whitefield’s success was not accidental. Like Enoch, he walked with God. Sometimes he went out into the winter’s night and walked the country lanes praying for the salvation of the world. In the dead of winter he would kneel under some great tree and pray with such fervency that the perspiration ran freely down his face.

Of course we would not do this. We know better. We know that we do not have to scream at God. Anyhow, does not this smack of crude emotionalism? And besides, we need our sleep. But Whitefield did it, and God honored his ministry by saving more souls than have ever listened to my preaching.

Let the preacher who thinks he is over-worked read this: In thirty-four years Whitefield crossed the Atlantic thirteen times, preached 18,000 sermons, literally burning himself out for God. At Cambuslang, near Glasgow, Scotland, he preached to an enormous audience estimated at from 30,000 to 100,000 persons. It is claimed that 10,000 were converted in that one service alone.

(Continued on page 109)

Our Readers Say—

For a long time I felt led to write and tell you how much I appreciate the GOSPEL HERALD. After I have read the front-page article and the editorials, I feel I have received my money’s worth, without going any farther... May God bless and direct the entire staff as you continue in the publishing work.—Anna Mary Keller, Lilitz, Pa.

GOSPEL HERALD, JANUARY 29, 1963
Crowned heads of Europe and starving paupers in great city slums prayed for this courageous woman, a symbol of undying hope.

The Chariot Is Coming
By Charles Ludwig

She twisted herself painfully in the bed, and then with a smile on her pale lips exclaimed, “You need not hurry, Emma! There is plenty of time. I have no train to catch. I have nothing to catch now—only the chariot!”

There was no strain in her voice. The pain from her wounds was terrible, but she spoke as calmly as if she were dictating an article for The War Cry.

As the mother of the Salvation Army, Kate Booth had faced dozens of crises, many of them from her sickbed. Shackled with illness from girlhood, her formula for triumph in sorrow was no secret; it had been posted on the wall of her room for all to see: “My grace is sufficient for thee.”

Emma patted her mother’s wasted cheek and worked a little slower as she dressed the raw flesh of the cancer. Emma, like multitudes of others, was used to her mother’s calmness in times of trial. Newspapers the world over carried the story of Kate Booth’s struggle with death. Crowned heads of Europe and starving paupers in great city slums prayed for this courageous woman, a symbol of undying hope.

If it had not been for Catherine Booth, or Kate, as her husband called her, there might not have been a Salvation Army. She was the inspiration that drove her husband on to victory over almost insurmountable odds. In his later days, when every year brought him fresh honors, William Booth gave all credit to Kate.

Booth had just started his ministry when he met Catherine Mumford. She was in a congregation to which he preached. He had noticed her attentiveness and had wondered whether it was due to the sermon or to the preacher. That afternoon, as he sat across the table from her in the home of his friend, Mr. Rabbits, and cautiously peered into her thin face, he knew that it was very probably a combination of the two.

Ill health had already wasted Kate’s cheeks, even though she was only twenty-three. But as she sat listening to the conversation, her dark eyes snapped with spiritual power. The subject of temperance came up. Though their host was a moderate drinker, Kate made her position known in a very positive fashion. She hated liquor! Amazed at her spunk, Booth sat back and listened with admiration. Never had he met anyone with so strong a spirit in

so weak a body! He felt that this was the woman for him. Their courtship began almost immediately. When people suggested that Kate was too frail to be a minister’s wife, Booth replied that anyone who could smile as Kate did in the face of trouble was strong enough for any man!

Perhaps one reason Kate was so spiritually strong in spite of physical weakness was that she was used to sickness from childhood. Of the five children born in the Mumford family, three died in infancy. A brilliant child, Kate read the Bible through eight times before she was twelve. She loved school and made high grades, but her school days were brought to a close by a severe spinal attack when she was only fourteen. The disease was so crippling she had to spend most of her time flat on her back.

Having to drop out of school was a keen disappointment to her, for she longed to head her class. But since she couldn’t go to school, she decided that she would study theology! She pored over such books as Butler’s Analogy and Finney’s Lectures. The Lord used these books to convict her, and at seventeen she received Christ as her Saviour and Lord.

Her spinal condition had been improving when a doctor examined her chest. His diagnosis: tuberculosis. Kate grew so weak that she couldn’t go out at all. When she had a severe toothache, a dentist decided that her pulse was too weak to risk an extraction.

Faced with the possibility of never being able to leave her bed, Kate prayed that God would guide her into some useful occupation that would glorify Him. She felt that the Lord was leading her to write letters—to win souls through correspondence. In the days that followed, letters filled with the Gospel message went out to friends and relatives. When she wasn’t writing, she was reading. In one sixteen-month period, while propped up on a pillow, she read the whole Bible through twice.

Gradually her health improved, until she was able to get up and to teach a Sunday-school class. And so diligent was she with this undertaking that she spent two full days on each lesson. But her voice became weak, and after teaching the class she would frequently lose her voice entirely for a day or two! And it was during this time that William Booth preached his trial sermon in her church and was accepted as minister, with the understanding that Mr. Rabbits pay his salary!

Kate had hoped that her marriage would mark the end of her days of sickness. She threw herself into Gospel work with great enthusiasm. She and her husband went to Guernsey to conduct a revival meeting directly after their honeymoon. Great crowds of people came, and hundreds were converted, but the excitement was too much for Kate. She had to return to her mother’s home and take to her bed.

This turn of events left Kate broken-hearted. She had so hoped to be useful as a minister’s wife! As she lay on her sickbed, her eyes filled with tears, and a feeling of helpless frustration swept over her. It was then that her background of Bible reading came to her aid. She quoted Rom. 8:28 to herself: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” Her problem, she decided, was to find God’s will for her life, and to find a way to make her illness an advantage rather than a handicap.

Soon she had a pen in her hand and was writing stirring letters of encouragement to her husband and to others.

Throughout life, her illnesses were severe. She was never completely well, but there were times when she could get up and get about. During these times she made house-to-house visiting campaigns, called on the sick, gathered clothes for the poor, urged people to take the temperance pledge, and brought eight children into the world!

At a time of crisis, when evangelistic fields were being closed to the Booths by the conference under which they worked, Kate urged her husband to resign. This meant facing the world with four children, no job, and not a farthing to their names. But Kate declared that she knew it was God’s will and that the Lord would see them through. What’s more, He did!

They moved to London without a call, and with no hint of an opening. Days went by and nothing turned up. Their money was gone. Their rent was due. Booth began to worry, but whenever he made a dis-

To a Departed Sufferer
By J. Paul Sauder
And her, upon her bed of pain,
Christ sanded, smoothed,
It was death, in Heaven’s eye
So finished work, that, on a day
He placed His work in heaven’s display.
couraged remark, Kate countered with a quotation from the Bible. Then there was a very small opportunity, and Kate declared that it was ordered of the Lord.

A campaign had been planned in Whitechapel, one of the vilest slum sections of East London. A tent had been erected in an old Quaker burial ground, but illness prevented the expected evangelist from coming. Since Booth was the only available man the committee could think of, he was invited.

The Booths accepted the challenge. Each evening, as William preached, the crude benches were filled with drunkards, paupers, and petty criminals. There were conversions at almost every service, but it was useless to take an offering, for these people had no money. The Booths, however, had bills to pay and children to feed. What were they to do? The only thing to do was to pray and work. Kate picked up her pen. This time, instead of writing letters to individuals, she wrote newspaper articles about what she and her husband were doing. The Lord used those articles to interest wealthy people, and before long the great work of the Salvation Army was being launched.

Few decisions in regard to "the Army" were made without Kate's advice. Many times her advice came from the sickroom, as did dozens of articles for The War Cry. She designed the famous "hallelujah bonnets" for the Army, and originated many of the stirring terms that Salvationists still use.

As "the Army" grew, William Booth was called away to hold meetings much of the time. Kate never allowed her sickness to interfere with these meetings. The souls of others, so far as she was concerned, came before her "rights" as William's wife.

In Kate's fifty-ninth year, when Booth was at home packing for a preaching trip to be held in Holland, Kate returned from the doctor with news that she had cancer and would be dead within two years.

Booth was stunned. Reaching for a telephone blank, he said, "I will cancel the meetings."

"You will do no such thing!" cried Kate. "Go to Holland and preach! There are people over there who are not ready to die; I am!"

On his return, William arranged for Kate to be taken to Clacton, where she could be near the sea that she loved so well. People from all over the world came to the dying woman for counsel. Those who came discouraged went away rejoicing. Even in this trying time she thought first of others. She believed that a person may be down, but not out. Her interest extended to all classes. She carried on a correspondence with Queen Victoria, but she also loved convicts in prison.

One day, as she was nearing the time when she would meet the celestial chariot, Kate drew her daughter Evangeline to her side. She pleaded with her to remember the poor and needy and then added softly, "And, Eva, don't you forget that criminal you spoke to. Go to Lancaster Jail and find him. Tell him that your mother, when she was dying, prayed for him."

The end came on Oct. 4, 1890. She was sixty-one years old. There had been a terrible storm the night before. Flashes of jagged lightning had cut through the air. But the morning was calm. The larks could be heard, and the beat of the waves on the shore was like the ceaseless pulsation of eternity.

As long as she could speak, Kate had prayed and encouraged those about her bedside. Then, when she could no longer force words from her lips, she had pointed to the motto on the wall. Those who followed her finger read the words, "My grace is sufficient for thee."

Tucson, Ariz.

A Prayer
FOR THIS WEEK

Our Lord and Master, you have not treated us according to our disloyalty and hardness of heart. But in mercy and steadfast love you have redeemed us, and saved a people from every tribe and nation, to reveal your glory in all the world.

For your amazing love we praise you now and forever, offering ourselves, and all that we have received, to you, in glad service. Lord, use us!

Help us to live and work always, as though Christ was crucified yesterday, rose from the dead today, and is coming again tomorrow.

To the end that those who are being saved will be added to your church today!

Even so come, Lord Jesus. Amen.

—Ralph Buckwalter.

Prayer Requests

(Requests for this column must be signed)

Pray for Ralph and Martha Palmer as they work in the southern states this winter, that they will have the health needed for this strenuous program. Pray for many that are led to Christ, and especially for those who reject the message.

Pray for the meeting of the Association of Mennonite Hospitals and Homes to be held at Cincinnati, Feb. 12-14.

Pray for the annual meeting of the Eastern Mennonite Board of Missions and Charities to be held March 12-14.

Gospel Herald, January 29, 1963

Our Mennonite Churches: Sonnenberg

The Sonnenberg Church (known as the Swiss Church), Apple Creek, Ohio, was organized in 1821. This building was built in 1907, the third church building here. The present membership is 200. The bishop is Louis Amstutz; pastor is Harlan Steffen; and I. Mark Ross is supply pastor.

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It caused "people to think seriously and to be free. . . . This is a good thing."

Venture in Enlistment

By Minnie Graber

(No. 4 in a series of reports from congregations participating in a four-month stewardship experiment.)

The teacher of a Sunday-school class ranging in ages from 25 to 30 years asked the group how many had been Prairie Street attendants since childhood. Of the 30-member class, only six! In a church comprising such a large proportion of transitory members, becoming better acquainted with each other is a felt need. This is true of us all but especially so of the older ones in the fellowship.

It is not surprising that from this group one of the first and strongest reactions to the every member enlistment was, "I was glad for the visit." "I do think it was very nice to visit." "I'm glad if someone comes." You see, they had visits from members in the church with whom they had really never become conversant, much less from whom they had had a call. This then was special.

A rather usual reaction to talent enlistment on the part of older people has been, "I used to—that time is past." "I'm not in a position to do what I used to." "So little I can do." "My love and concern isn't less." "I can't read any more." "I see others are working hard and are doing good and I'm glad." "I pray." "I appreciate what others are doing." One said a bit hesitantly, "I didn't say much—too short a time—didn't feel free."

Such statements, of course, reveal considerable need and challenge for giving encouragement. Older people do love the church. They do not hear enough about the interests, the very interests for which they at one time held responsibility, for they were song leaders, Sunday-school teachers, sewing circle officers, faithful supporters of the church.

When 40 visitors (a goodly number of them not native to Elkhart) went out to visit, they were meeting for the first time in more than a superficial way, brothers and sisters in the church. It can probably be said that those visitors received as much of a blessing as those visited. At least one enthusiastic visitor is known to have said, "It's only fair, when we do this again, to let another 10 do the visiting." One mother said, "I know my son [one of the 40] got a great blessing through the visitation experience." The enlistment gave a unique chance for fellowship and discussion of the church and this was good.

There were other reactions to this organized venture in stewardship. It is quite early to ascertain results, but a number have expressed real appreciation for the opportunity to write down what they are dedicating in time and talent to the church. It caused "people to think seriously and be free to say what they can do—this is a good thing." "I noticed two new people teaching. Maybe they listed their interest." "I'm glad—pass out the church bulletins. Maybe she said she wanted to do that. I hope so." "I think we all were glad for this stress in enlistment. It is an important part of stewardship." We hope the tabulation indicating a reservoir of talent will be utilized in the months ahead.

One person had a great deal to say about the fellowship value. This is what she said: "It makes us more conscious of each other. I feel more drawn to the rest of you. I feel more like talking." Then finding it impossible to say just what she meant to say, she repeated, "I just feel closer, that's all."

Now concerning the offering. More than one person visited, commenting on the enlistment, said, "My financial commitment to the church hasn't changed." "It hasn't changed our method of giving." "I don't believe this will affect our giving. Prairie Street's giving. Most of our giving has been done through the church and we have had the budget system." "Perhaps our method of giving is changed a bit. If it helps to give an envelope every Sunday instead of a check once a month, I don't mind."

There are those who "wish it were not necessary to regiment on our giving." They ask whether it takes away some of the spontaneity. Will people feel coerced into giving for specific things? Is there too much publicity on what we are giving? (After all, we were taught that the right hand should not know what the left hand is doing.) Are we bracketing people—who give and those who can't? Will we come to look to those who can give; will they become the controlling persons in the fellowship?

"The items for missions aren't proportionately large enough. That should be the leading item—the rest will take care of itself when missions are stressed." "People don't read—we need less paper and more information of the budget from the pulpit."

I hasten to say that the people who raised these questions are the ones who are working and giving. They want to give of the best to the Master. Isn't it true that it is at the point of tension, the point where the honest questions are raised, where progress is possible?

The very motive of the questions will help to plan future action, steer clear of the bad results, and insure the good which can be had. After all, it can be said as one said, "We plan most carefully; we regard every other area of our life. Why be so reticent and slipshod in matters of the kingdom?"

These comments were made in the context of a stewardship enlistment. We will continue to think on these things more deeply.

Elkhart, Ind.

* * *

If you are willing to be as old as you are, you need few cosmetics. If you are ready to occupy the place your intelligence or character or spirituality deserves, you need neither a big house nor the latest model car or an elaborate wardrobe. It is amazing how much less a place things occupy in one's thinking when one is not under the necessity of achieving or maintaining status by putting on a front.

—Albert Day.
Worship in Many Lands
A Symposium

Adoration at Gualaco
By James and Rhoda Sauder, Honduras

Need one kneel in a beautiful temple, with face uplifted in the soft light that filters in through stained glass windows, to feel the presence of an omnipotent God? Jesus said, "They that worship him must worship him in spirit and in truth." This is our endeavor here in Gualaco as we, with the six believers, unite our voices in praise to our Lord even though at times the rain trickles down through the cracks in the tile roof and forms puddles in the dirt at our feet.

It brings inexpressible joy to round up a group of villagers under the inviting arms of a giant mango tree and watch the silent adoration of Him unloking as the Gospel is preached. Through songs, preaching, and prayers we behold anew the heart-cords of unlearned villagers beginning to vibrate with the heavenly touch of the Holy Spirit and the sin-dulled brown eyes beginning to sparkle with a new yearning for comprehension of this simple message of salvation.

This is so different from the "forms" of religion which they have been taught. At first it is hard not to light candles to the virgin or to the patron saint when adversity strikes in the home.

Little by little, as they listen with longing hearts to the words of Jesus, the "Virgin of Suyapa" and "Saint Anthony" magic begin to lose power and they learn to confide in and lay their burdens at the feet of an all-powerful Jesus whom they seek to adore in spirit and in truth.

Worship That "Shines"
By Barbara Snyder, Argentina

Mrs. Fernandez, a new believer of two months, was the first one up. She spoke of Christmases past. Her main thoughts had been what to buy for whom, what to prepare for meals, company. This year she was leaving all that behind. This year the emphasis in her home would be on the great gift of God's Son, whom she so recently had accepted.

It was Christmas Sunday, 1962. My husband had asked for testimonies concerning the meaning of Christmas to each. And now the service at Villa Adelina shines for me like the bright star of promise of that first Christmas.

How often do we attend church, expecting an ordinary, run-of-the-mill service (shame on us!), when God suddenly pours out on us an unexpected (undeserved?) blessing.

This particular Sunday I went to church with mixed emotions. Although we were sweltering in 90° heat, I had worked myself into what I thought was an acceptable spirit of Christmas. On the other hand, at Christmas time one feels the pangs of homesickness as perhaps at no other time. So I was trying to overcome a sense of sadness. Also, I was thinking about the fact that it has been a year since we began having services in our little church building on the corner. What had been accomplished? Had we done everything we could to promote the Gospel? Had we made more than our share of mistakes? Would a year-end "inventory" find us wanting?

In this state of mind I entered our salon and took my place. And there, with no forewarning, God opened the doors of heaven and poured us out a blessing. The group was gratifyingly large this morning—30 to 35. Now Mrs. Fernandez was responding to Mario's request for testimonies.

Then Mr. Ocampo stood. He told how different his life has been since he has committed it to Jesus Christ. As I looked from him to his cute little wife sitting beside him, holding their plump two-year-old, I was glad to remember that they are already pillars of the church.

After Mr. Ocampo came Boris, a young German who has attended our seminary in Montevideo. He and his wife joined our church to help in the work, and have been a wonderful boost. He told, with something like glee, how he had spent last Christmas in Brazil, and had preached the good news of God's gift in an abandoned Catholic chapel, to listeners who had never heard of it before.

The entire service impressed me with its quietness, a quietness that has in it a holy joy. I looked from face to face, faces now familiar and dear to us, and saw this joy and peace written there. I thought, with tears in my eyes, on the faithfulness of God. When we give Him our best, however imperfect, then we have His best, which is never less than perfect. "Sing forth the honour of his name; make his praise glorious."

RIGHT: Part of the 300 participants in the baptismal service in the Chaco. "The water was muddy,... the sun was hot." But there was "joy and satisfaction."
Worship That Warms

BY STANLEY WEAVER, ARIZONA

One by one they came, quietly slipping inside the large circular log church. As the song leader began song after song, the group sang heartily, giving praise to their Saviour. Our pastor, Naswood Burbank, spoke, reminding us of the great plan of salvation, culminating in the suffering and death of God’s Son on the cross. There was deep, meditative silence.

Each year during the Christmas season the small group of Christians at Black Mountain in northern Arizona gather to worship and adore the One who gave His life as our Saviour.

This year it was very cold and snow covered the ground, as these Navaho Christians made their way to the log hogan church. Some came on foot as much as three or four miles. Some came in open, horse-drawn wagons from as far as seven miles. And some came in the comfort of pickup trucks.

During the service a non-Christian Navaho guest dropped in and quietly took his seat to observe. As this small band of believers rose together in prayer and as they worshipfully and reverently took of the emblems of Christ’s suffering and death, this visitor was visibly moved. The service was then completed as the redeemed ones knelt to wash each other’s feet.

As the visitor left, my heart asked the question, “Will Mr. Tully be here to share in this service sometime, because he felt the presence of God here today?” I prayed that this might be so.

And then one by one they again went their ways to homes far and near. Some would be chilled to the bone from the raw cold wind and the snow underfoot, but all walked and rode in the joy of the presence of their personal Saviour, the Lord Jesus. There was warmth in their hearts.

Baptism at Quinta 8

BY DOROTHY KRATZ, CHACO, ARGENTINA

It was 9:00 a.m. The cancionistas (singers), 30 or 40 men, started singing. They sang choruses and hymns for about an hour. The singers were young men who put themselves wholeheartedly into their singing. Everybody participated in a prayer which followed.

This was Oct. 14 at Quinta 8. A group of Indians who live just outside of Sàenz Peña had gathered for a baptismal service. This was the preliminary service. We were there as both observers and participants.

Now about 300 of us started the one and a half mile walk to the water with the cancionistas singing all the way. Arriving at the water, the candidates for baptism knelt at the bank and the rest of us seated ourselves on the ground around the pond. Jim was called upon to bring a message on baptism. Thirty-seven candidates for baptism presented themselves, varying in ages from children to an old grandmother, most of them, however, being adults and young people.

Baptism for the Tobas is an important step. They may have been believers for a number of years before making the decision to be baptized. One by one they were helped into the water and baptized by the Toba preacher and his helper while the singing continued. There was a closing prayer. We walked back to the church where the service continued with a four-hour communion service.

The water was muddy and filled with frogs. The sun was hot. However, the looks of peace and joy on the faces of the candidates, the sincerity and simplicity of the worship service, the obvious joy and satisfaction of other believers that their friends and relatives had made the great decision to be baptized, made it one of the most impressive baptismal services I have ever witnessed.

To Seek Is to Find

BY MERLE AND KATHY SOMMERS, URUGUAY

It is a comfortably cool summer evening in Montevideo, Uruguay—Christmas evening. All around we hear the sounds of celebration—the misguided celebration of the birth of One whose name seldom crosses the lips of the merremakers except in profanity. There is the constant sound of firecrackers being exploded all over this city of a million people.

It is against this background of noise and unrest, of people in search of joy, however temporary, that we find ourselves watching the quiet, impressive nativity scene being enacted near the small church of Timbues. Seated outside on benches with the crowd of about 60 children and 40 adults, we see before us a realistic stable scene.

First to appear are Mary and Joseph and the Child. Fitting Scriptures and songs narrate the story of the first Christmas. Next come the shepherds (leading real sheep), and finally the Wise Men with their gifts. A small girl appears singing sweetly the answers to the questions sung by a chorus in the background, “What gift have you?” We all feel the same sentiment as the child sings, “I give Him my heart.”

The final part of the program is quite different, but equally effective. The scene portrays a real family. It is Christmas and the young people are restless for something to do. The conversation turns to, “Isn’t there a dance somewhere? Let’s go have some fun for a change.” The mother gently interrupts, however, and brings the whole family back to the real meaning of, and appreciation for, Christmas.

So ends another Christmas program of another little church. But for many in the audience, it isn’t just “another.” They have come seeking, and they have found.

Prayer Is Relevant

BY ARLENE STAUFFER, VIETNAM

To even a casual observer, the prominent part of a Vietnamese worship service is prayer. Besides the opening prayer and prayer following the reading of Scripture, there may be prayer before and after the offering. Special requests for the sick, unsaved, and backslidden are shared as the congregation or the pastor tells of a member in unusual distress or danger, a sister church ravaged by flood, famine, or war. These constitute calls to prayer.

Have you ever been sick, hungry, poor, persecuted, in prison, or lived in danger of your life? To all but the first of these physical misfortunes most Americans could answer, “No, never!” But to many Vietnamese, this question would evoke a far different answer. Perhaps this accounts for the emphasis prayer has in the lives of most Vietnamese Christians. When one is destitute, dependent, and despairing, prayer truly becomes one’s “native air and vital breath.”

Prayer follows the dedication of babies by Christian parents to the Lord. Each new believer during the past week comes with a Christian friend to stand before the altar in public commitment as the pastor exhorts and prays for them. Weekly reports from the local church treasurer and evangelism committee always conclude with prayer.

Responding to the message, Christians moved by the Holy Spirit pour out their hearts in praise, penitence, gratitude, and re dedication. Tears flow easily and sincerely. Often choked by emotion, the one praying will sob without embarrassment. His brothers and sisters in the Lord vicariously share his burden or conviction and there is quiet weeping and intercession.

A unique feature of any prayer period here, whether among individuals or in a congregation, occurs when everyone together prays aloud the final sentence:
"nhon Danh Chua Jesus Christ, Amen [In Jesus’ name, Amen].
To a people whose national history abounds in civil war, oppression, and strife, the shed blood of Jesus Christ takes on great significance. In almost every prayer, Jesus’ suffering and death are recalled, and communion is observed once each month. In uninhibited freedom and fullest confidence they draw near—through His blood.

To Know Is to Worship
BY ERMA GROVE, GHANA

Come with us as we worship in a small village nearby. When we enter the village, instead of church bells ringing, we hear the clank-clank of a piece of metal hanging from a tree, being struck by a small boy.

We come to the church building. The ground floor has just been swept of the dirt which the goats and children have made during the week. In the front, a rickety table has been covered with a green cloth. A Bible in the Ga language, a hymnal, and an enamel offering plate have been placed on it. A few persons have already come and are sitting on low stools which they brought with them from their homes. Several children scurry away, returning presently with proper chairs for us.

Now the church leader comes in, having been around through the village urging the people to come. Soon the little building is quite filled and the services begin. Everyone sings heartily the praises of the God whom they have learned to love and serve. The Ghanaian man in charge of the services preaches earnestly, using the sermon outline prepared by one of the missionaries.

A refreshing breeze comes through the openings between the bamboo slats which make the wall. Some of the women sit with their heads down. Are they sleeping? No, an "Amen" or some other expression of agreement shows that they are intently listening to what is being said.

The sermon ends and in the prayer which follows everyone participates with an “Amen” after each petition. After the offering is taken, a closing song sung, and the benediction pronounced, everyone forms into a large circle. To the singing of “Saviour, Saviour, hear my humble prayer,” in Ga, of course, everyone shakes hands with everyone else.

As we go away, we are thrilled by the fact that these, surrounded by the worship of pagan gods, have come to know our heavenly Father who casts out fear and His Son who saves them from sin by His Spirit who lives in them.

Our enemies are our friends whom we have never taken the trouble to understand.—Grit.

Sermon In Life
BY JOHN F. SHANK, JAMAICA

The community gathered for the funeral service. During the sermon the rain began to fall, and a number of men standing on the outside came inside of the church for the first time. They had witnessed a living sermon in the life of the departed sister.

Sister March, who lived alone in a one-room house about 10 by 10 feet, was one whose worshipful attitude permeated her whole life. Upon being greeted, she would always point to her ailing heart, shake her head, and say, “The body is weak.” Then she would point her finger toward heaven, smile, and say, “But thank God.”

During the last several days of her life, the tiny house was filled to capacity almost day and night with neighbors, both Christian and otherwise, to lend a helping hand and to listen to her words of comfort and warning.

She was without the luxury of special nurses; there was no doctor, no sedatives. Pointing heavenward, she slipped joyfully away.

Three days later the body was laid to rest without the help of an undertaker. It was her request to be buried in the new cemetery of the new Alpine Mennonite Church. Pallbearers carried her body the mile from her humble home to the church. The funeral service ended, the mourners moved toward the cemetery.

In the red mud nearby lay the shallow grave. The congregation joined in the singing of hymns. Some then gathered wild flowers to place in the grave on top of the casket before the grave would be filled; others gathered stones, which will be the only visible marker her grave will ever know.

If you steal from one author, it's plagiarism; if you steal from many, it's research.—Mizner.
OVERSEAS MISSIONS

Accra, Ghana—Lydia Burkhardt, R.N., wired her safe arrival in this city Jan. 12. Sister Burkhardt is from Petoskey, Mich., and will serve with Carson and Ellen Moyer in the medical work in Somanya.

Albonito, Puerto Rico—Unemployment is becoming a serious problem on the island. This is aggravated by the fact that Puerto Ricans are becoming understandably reluctant to migrate to the States, reports Carol Glick in her Christmas letter. At the same time there is a general migration from country to city, so that churches must follow their folks into the urban centers. Growing industrialization and accompanying materialism make the task of evangelism no easier.

Nakashibetsu, Japan—The Nakashibetsu church sponsored its seventh annual Three-Love Institute, Jan. 5-14. A severe blizzard on opening day almost shut down the school. A few did make their way in from the rural areas, and by Sunday the school was under way, but with greatly reduced attendance.

The school is conducted for non-Christian farm youth in the area. Three-love stands for love for soil, love for man, and love for Christ. Lectures in farming, soil management, community relationships, home economics, and relationships to a

Creator and His love as revealed in Christ make up the curriculum.

Hiroshi Kimura, himself a convert in one of these schools, is the director. Makoto Hiura, president of Napporo Agricultural College, is much interested in these schools and helps with them each year.

Lee and Adella Kanagy had the entire group in for a western style meal one evening. This is the first time these folks were ever in a Christian home, likely, and certainly the first time they were introduced to western cooking. Though they, they seemed to enjoy the evening immensely.

Mogadiscio, Somalia—The village of Margherita has had its name changed to Jamama. Conflicting reports have been received as to the correct spelling. One reports “Jamama”; the other, “Giamama.” The pronunciation is the same either way.

Villaggio Duca (sometimes referred to as Villabruzia) has also had a name change. Johar, as it will now be known, is the second largest city in Somalia. Here the Mennonite Mission is presently constructing facilities to house the boys middle school.

The names of both towns were Italian. “Somalianization” of the country has its problems, too. An example of such is the uncertainty as to how to spell Somali words, a language hitherto unwritten. The greatest unsolved language problem still confronting the country is whether to write the Somali language in Latin or Arabic script.

Connie Stauffer, now conducting simple English classes regularly for women, anticipates the beginning of a girls’ sewing class. She writes: “I hope that the informal atmosphere of such a situation will give me a greater opportunity for a witness.”

Jamama, Somalia—Adults in the night English classes continue to show a keen interest in their studies. At present there are eight classes, all meeting between the hours of 4:00 and 8:00 p.m.

Salunga, Pa.—The 1963 Eastern Mennonite Board of Missions and Charities budget totaling $868,000 was approved by the board at the last meeting on Jan. 8, 1963. The budget breaks down into: overseas, $421,000; home, $160,000; general services and administration, $62,000; relief and service, $147,000; forwarding accounts, $78,000.

While the 1963 budget shows an increase of $60,000 over the 1962 budget, it is still within the 1962 receipts, which totaled $870,000.

YOUR TREASURER REPORTS

BY H. ERNEST BENNETT

Four hundred bales of blankets collected in the December blanket drive lay waiting early this month in the warehouse while striking longshoremen tied up shipping. Millions of Algerians endured winter’s cold with inadequate housing and inadequate clothing, just one of many hardships which came in the aftermath of Algeria’s terrible war for independence. Mennonite Central Committee stateside personnel sought ways of shipping the blankets for Algeria. In Algeria relief workers and Pax men were prepared to distribute the blankets whenever they arrived, they could Akrotiri. Relief administrators discovered that the blankets could not be shipped to Canada and then reshipped (the technical word is transshipped) to Algeria. All Canadian shipping was booked for months ahead. All other approaches considered didn’t seem feasible. Another Christian relief agency arranged to ship two plane loads of blankets for distribution by their personnel.

Finally during the second week of January, just before the annual Mennonite Central Committee meeting in Chicago and while the general mission boards’ Relief and Service Committee met in Elkhart on Jan. 15, the decision was made to ship the blankets by air. John Hostetler, MCC material aid director, and another worker were scheduled to accompany the 12,000 blankets in one plane. Total cost: $12,000.

The Relief and Service Committee committed itself to paying $2,000 of the $6,000 which MCC yet needed to send the blankets. I was to share with the church the problem this makes and the need for funds for this emergency situation. I am writing to congregational leaders to give them this information so that they can share this timely opportunity with their congregations. If more than $2,000 contributions are received for this purpose, the difference will be credited to the general relief and service fund. Contributions may be made through special relief and service offerings or gifts specially designated for “Algeria
Blanket Shipping” and sent through regular district mission board channels or forwarded to Mennonite Board of Missions and Church Extension, Elkhart, Ind.

Please pray for Algeria’s underprivileged and suffering millions, for the restoration of a stable economy, and for our workers that the Gospel may shine forth as a beacon light testifying to the love of God in Christ.

Home Missions

Elkhart, Ind.—Home Bible Studies last month topped the 10,000 figure for total enrollment in courses to date, with over 5,000 course completions. The active roll stands at 914.

Los Angeles, Calif.—Over 50 persons enjoyed an evening rich in Christian fellowship at a watch-night service at Calvary Mennonite Church. A recently married couple declared their intention to unite with the fellowship here during the course of the evening.

Bronx, N.Y.—Crowded and unfavorable conditions are forcing the membership at Mennonite House of Friendship to think seriously of more commodious quarters. They are also looking for someone to give leadership to a growing Spanish work. John Smucker, pastor, is also deciding whether he can continue his studies at Biblical Seminary the second semester, or whether he should finish later. They request prayer that wise decisions may be made.

Chicago, Ill.—Delbert Erb, missionary on furlough from Argentina, worshiped with Second Mennonite Church on Jan. 16 and at Mennonite Community Chapel on Jan. 17. Other Chicago area churches were invited to participate in these meetings.

Joseph Holloway, Ft. Wayne, Ind., commutes each weekend to Chicago to minister to Bethel Community Church. The Holloways plan to move to Chicago on Feb. 1. Verl Hochstedler, who is presently serving as church program co-ordinator at Bethel, will plan to remain for another half month to share the Bethel program with Brother Holloway and to aid in his orientation.

St. Louis, Mo.—Hubert Swartzentruber, pastor of Bethesda Mennonite Church here, spoke at Overland Christian Church on “Nonviolence and Christian Choices in War” Sunday evening, Jan. 6.

The church is spending much time in prayer for a planned meeting with William Nagenda, Festo Kivengere, and Arthur Cash in February.

I-W Services

Allentown, Pa.—The unit here had their two November socials in the Walter Hackman and the Ellis Landis homes. In late November and early December some unit members had opportunity to attend a preaching mission with the Augsburger Evangelistic Team, in preparation for an evangelistic campaign to be held in this city in 1964.

Boston, Mass.—Fellows and wives employed at the New England Baptist Hospital were evening guests recently at the home of the president of the hospital. After being served dinner, they spent an enjoyable evening looking at pictures the president had taken on a recent trip to the Far East. He expressed his appreciation for the fine work the I-W fellows are doing at the hospital.

The group also enjoyed a fellowship supper given by the Mennonite students in the Chicago area. This afforded opportunity to make new friends and to become better acquainted with each other and with the students.

Broadcasting

Aibonito, Puerto Rico—Approximately 400 leaflets, advertising Luz y Verdad Spanish Bible courses, were given out at the annual service for migrant workers at Lansdowne, Pa.

Esteban Rivera, Fidel Santiago, Sonia Ortiz, Janice Jo Hershey, Pepito Fernandez, and Lester T. Hershey participated in a Scripture reading of the birth of Christ in dialogue form for the Luz y Verdad (Light and Truth) Christmas broadcast this year. The choruses provided music. The program was arranged by Anna K. Masanari.

Obihiro, Japan—A group in Obihiro is studying the Bible correspondence courses together. They received the pictorial book (Continued on page 109)

VS Is Mission

In many cultures children are responsive to the story of the Gospel. This is true in Mexico.

Mabel Lugo teaches a lesson on “Talking with God” to Kindergarten Sunday School class in San Juan Pantitlan, near Mexico City.

VS is service. It is mission too. Repeatedly the volunteer finds that, as he serves in love and in Christ’s name, a door for witness opens. In the hospital, in the schoolroom, to the kindergarten mother, to the aged-a mellowed resident in an old people’s home—in varied places and for many persons an extra kindness may unlock a heart long shut.

Take what happened to Carlos Lugo recently in his voluntary service in Mexico City:

"Maestro, are you a Christian?" inquired César, one of the two boys who came early to class and began cleaning the English room.

“Yes, what makes you ask that question?”

“Oh, I wondered if Evangelicals are Christians. What is the difference between Evangelicals and Catholics? I know Catholics are Christians,” continued César with his questioning.

This was only the beginning of a very interesting conversation before English classes began in the Santa Anita church. Carlos, “el maestro," hadn’t included anything of this sort in his lesson planning for that day. But this was the appropriate time to explain what a Christian really is.

This particular day there came the opportunity to advise and help a girl English student also who had a problem. At the close of the class they confided in “el maestro” and sought his counsel.

This is service. As the Spirit of God works, it also becomes mission.

But it is the older men and women who will make the first church home for the children.

Carlos Lugo teaches the adult Sunday School class in San Juan Pantitlan Church. The Lugos are VS-ers. They contend that VS is mission.

It takes all kinds of voluntary service to make a church witness work, as any pastor could tell us. And age is no prerequisite for this kind of service. Caesar Coello and Richard Nobara energetically swoosh broom and mop to make dust fly and floors shine. Maybe it’s the praise of the teacher for a job being well done that evokes this happy smile; maybe it’s just the joy of a volunteered service well done.

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Gospel Herald, January 29, 1963
BURNING FIRE WITHIN
(Continued from page 100)

On the evening before he died, Whitefield, who had already preached once that day, was scheduled to address another large audience, but begged to be excused because of his physical weakness. It is amazing that one who did such a prodigious amount of work had carried on for most of his life with a body that was never strong.

That evening he took a lighted candle and began slowly to climb the outside stairway to his room. Before he could ascend, the people, who had gathered to hear this one they loved, crowded about him, begging for at least a few words from this man of God who had been such a blessing and a comfort to them all.

So Whitefield turned and paused to give them one last word of exhortation, and as he spoke the fire began to burn in his heart, his weakness seemed to vanish, his old vigor to return. He spoke on and on with great earnestness until the candle burned down, and down, and finally sputtered in its socket and went out. Only then did Whitefield turn away from this hungry multitude whom God had helped him to feed on the bread of life.

Wearily, he said good night, climbed the few remaining steps to his room, stretched himself out in utter exhaustion upon his bed, and folded his hands in peace. That night he went home to eternal glory and honor to inherit that "crown of life which faeth not away, eternal in the heavens." He had fought a good fight; he had finished the course; he had kept the faith. "Do it again, Lord; do it again!"

Perhaps God will never give us another Whitefield, but the Holy Spirit did not go into the grave with Whitefield, nor with Wesley, nor with Moody, nor with D. S. Warner. The promise is "unto you and your children," and if we lack in divine power it is our fault, not God's. He has made full provision for the empowering of His church and His ministers.

We need only to take a fuller advantage of that which He offers. We need to shun to one side all lesser themes than Jesus Christ and Him crucified. We need to bring all life to flow in but one major channel. We need to cure life of its cross purposes, rid it of its entangling alliances with lesser things, and again seek first the kingdom of God and the righteousness of God.

There is a work to be done which cold culture, refinement, and secular education will never get done. There is a work to be done which only twice-born men and women, filled and thrilled by the presence and power of the Holy Spirit, can do.

Let us go before God with a new surrender, a new consecration for service, asking for a new infilling and a new empowerment for the tasks that lie before us, as did Dwight L. Moody, who later could say, "I am determined that there shall be one man completely consecrated to show the world what God can do with a soul entirely given up in His service."

... They thrust John Bunyan into the dungeon of old Bedford jail, but they could not quench by their act the flow of God's Spirit in the soul of this Christ-endowed man. The inspiration of Pente-cost was upon him, and he wrote Pilgrim's Progress, a book which has had a sale exceeded only by that of the Bible itself.

Afterward, speaking of the dungeon, Bunyan wrote, "I would be willing to go back there till the moss grows over my eyebrows rather than deny my Lord." This is the zeal that wins men to Christ. "Whoever will lose his life for my sake... shall find it."—in Christ Is the Answer, published by The Warner Press, Anderson, Ind.

Field Notes —— CONTINUED

Ivan Headings, Lebanon, Oreg., will serve in a Christian Growth Conference at the Lebanon Mennonite Church, Feb. 7-10.

Ben Cutrell, Paul M. Lederach, and Nelson Waybill, representatives of the Mennonite Publishing House, will be on the Goshen College campus, Jan. 31 through Feb. 1. The basic purpose is to help students become acquainted with vocational opportunities in the many aspects of Christian literature and journalism.

William Nagenda and Festo Kivengere, citizens of Uganda, will serve in the Berean and Rock View Mennonite churches in Youngstown, Ohio, Feb. 1-5.

Correction: In the Dec. 4, 1965, issue of the Gospel Herald appeared an editorial on "New Publishers of Revised Standard Version," We wish to correct a statement made in this editorial that Harper and Row will discontinue the publication of the King James Version of the Bible. William Schoenberg, Assistant Sales Manager, writes as follows: "Harper and Row will continue to publish the King James Version of the Bible. As a matter of fact we have plans for expanding our King James line in the future which will entail a considerable investment."

New Every-Home-Plan churches for Gospel Herald include First Mennonite, Canton, Ohio; Wood River, Nebr.; Monetville, Ont.

John R. Martin, Neffsville, Pa., served as speaker on the morning devotional program over WGAL, Lancaster, Jan. 21-26.

The World-Wide Gospel Fellowship will be held at East Chestnut Street, Lancaster, Pa., Feb. 16, at 7:30 p.m. H. Raymond Charles, president of the Eastern Mennonite Board of Missions and Charities, will speak; the Gospeliaires Male Quartet, Lampeter, Pa., will bring special music.

Dr. Harold Housman will show pictures of the work in Tanganyika and a twenty-minute film on wild life at the Morgantown, Pa., Fire Hall, Feb. 2, 7:30 p.m.

Dr. Rohrer Ezehman, Ethiopia, will show pictures of the Ethiopian life and work at a fellowship dinner of the Zion Mennonite Church, Birdsboro, Pa., Feb. 12.

Edward Stoltzfus, West Liberty, Ohio, at East Chestnut Street, Lancaster, Pa., April 20, 21.

John Gingerich, from Europe, and Wilbert Lind, from Somalia, will minister in a weekend missionary meeting at Bart, Pa., March 9, 10.

John Koppenhaver, Heston, Kans., will serve in a missionary conference at First Mennonite, Morton, Ill., the weekend of March 10.

Ray F. Yoder, retired bishop in the Indiana-Michigan Conference, passed away at the Goshen General Hospital the morning of Jan. 15. Obituary next week.

Evangelistic Meetings


Calendar

School for Ministers, Hesston College, Hesston, Kans., Feb. 5-8.

Association of Mennonite Hospitals and Homes at Netherland Hilton Hotel, Cincinnati, Ohio, Feb. 12-14.


Eastern Mennonite Board of Missions and Charities annual meeting, March 18-19, Weaverville, East Earl, Pa.


General Mission Board annual meeting, Pettisville, Ohio, June 20-25.

Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.

Mennonite Board of Education annual meeting, Go-shen, Ind., Oct. 24-26.

Mission News —— CONTINUED

of Acts as the November gift. Now they wish there were a course on that Book, since they are enjoying its reading so much.
Harrisonburg, Va.—The office here has estimated that a gift of $2,000 each month will sponsor a total of 40 minutes of radio time per year. Some stations are more, of course, and some less. This is the average.

Health and Welfare

Mathis, Texas—Mathis Maternity Hospital broke all previous records in 1962, according to a recent letter from Miriam Hintand, R.N., hospital director. Three hundred and fifty-seven babies were born at the hospital—66 more than the previous record set in 1959. August was the busy month with 48 births and June the low month with 20. Weights of babies varied from 10 lbs., 9 ozs. to 2 lbs., 5 ozs. The latter, twins, had to be transferred for special care to Driscoll Foundation for Children, 40 miles away in Corpus Christi.

West Liberty, Ohio—Twenty-seven students returned from Christmas vacations on Jan. 7. This represents a gain of one over the pre-holiday figure. One dropped out and two were newly enrolled. All have readjusted to school routine. The school now has a waiting list for boys, but they plan to be able to accommodate 30 children by Feb. 1.

The barn which burned last fall has been replaced and is in full use—the top part as gymnasium and the lower floor for barn purposes. Children and staff are grateful for this facility.

Kansas City, Kan.—Catherine Tice, staff member at Mennonite Children’s Home here, spoke to 150 teachers of the weekday church schools of this city. She lectured on “Meeting the Individual Needs of Children.” Thirty-seven churches in the city teach Bible subjects to grade-school boys and girls for one hour each Wednesday. The Argenteen Mennonite Church has 150 first and second graders each week.

District Mission Boards

Martinsburg, Pa.—C. A. Graybill observes in his “History of the Allegheny Mennonite Conference,” still in manuscript form, that in September, 1898, at the final session of the Southwestern Pennsylvania district conference (now Allegheny Conference) delegates canvassed to pray daily that the Lord should call one of their group to the mission field in India. Two months later a group met at Elkhart “to consider this matter.” Is it any wonder that at this meeting the unanimous opinion of those assembled pointed out one of the Allegheny group as the Lord’s choice? On Nov. 6, J. A. Ressler was appointed as the first missionary to the India field.

Kitchener, Ont.—The executive committee of Mennonite Mission Board of Ontairo met Nov. 26 at First Mennonite Church here to: hear Rufus Jutzi and James Fairfield report on the work at Ayr, noting the good attendance and interest in Nov. 21-24 evangelistic meetings conducted by C. F. Derstine; authorize Rufus Jutzi and Osvald Kropf to present a statement concerning requirements for a Mennonite congregation under the mission board; hear reports on parsonage renovations at Bothel. John H. Yoder to help with a workshop for mission workers and officers, dates to be decided at Bro. Yoder’s convenience; investigate possibilities for new work at Elmwood; consider ways and means of increasing their contacts with foreign students in the district; and plan to organize a new congregation in the Parkhill area.

The annual Missionary Bible Institute is scheduled at First Mennonite Church, Kitchener, Ont., Feb. 12, 13.

Osial Horst and Emerson McDowell traveled twenty hours north by train to visit the Leonard Garbers north of Port Arthur. This village, where Bro. Garber teaches school for a living and gives witness to the grace of God, has only about 100 inhabitants, 90 per cent of whom are Indians. The Garbers would like another couple to join them, purchasing the local trading post, thus enhancing opportunity for service and witness.

Overseas Relief and Service

Akron, Pa. (MCC)—Approximately 12,000 blankets were scheduled to be sent to Algeria by chartered plane on Tuesday, Jan. 22, by Mennonite Central Committee.

Bedding is urgently needed in Algeria. Some estimate that over 600,000 in the Constantine-Batna area alone are without blankets. Ross Orr, an American relief worker in Algeria, stated recently, “Each morning bodies of these homeless people are found lying against the outside wall of buildings, in bombed-out homes, or on the road...dead. I can’t say how urgently we need blankets.”

Mennonites sent 5,500 blankets to Algeria the last half of 1962. The generous response of Canadian and United States churches to the blanket drive Dec. 9 again replenished the stock.

Another shipment to Algeria was planned, but a dock strike along the eastern seaboard prevented this. Halifax, Nova Scotia, facilities were taxed to the limit because of U.S. strike. No shipment could be scheduled before March, much too late to help freezing Algerians.

Peter J. Dyck, MCC director in Europe and North Africa, cabled: “650,000 blankets needed...only 60,000 arrived to date...therefore believe paying $12,000 [to] airlift 400 bales...is best.”

Various airlines quoted rates. Blankets were loaded Jan. 18 or 19, and the KLM flight expected to leave New York on Jan. 22. Relief workers are standing by to distribute the blankets on arrival.

The flight will cost $12,000. Please note “Your Treasurer Reports” on page 107 for information on our church’s share in this.

Hattiville, British Honduras—The Lester Garbers arrived one night left at this newly built village, left as a monument to hurricane Hattie, which wrought so much destruction here, Oct. 31, 1961. Work is varied. A three-day-a-week clothing distribution for 30-40 families each day continues in co-operation with government agencies. A first-aid station is maintained. Every 24 hours sees one or more emergency runs into Belize, 16 miles to the east, for more major health needs. In a recent two-week period, Bro. Gingerich has had to help make three coffins and conduct as many funeral services. Each Wednesday evening they have an hour-long Bible class which their neighbors asked them to start. A score of these neighbors have made decisions for Christ.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six-months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.


In proportion as the church becomes luxurious it will become feeble.

—Floraldale, Ont., Bulletin.
Scottdale, Pa, third child, first son,
Wenger, John C. and Erma (Kready), Manheim. Pa, first child, Gloria Ann, Dec. 17,

man),

Births
"Lo, children are

an heritage

of the

Lord”

(Psalm 127:3)

Baer, L. Jason

Md.,

eansville,

1962.

(Eby), Mauchild, Barbara Sue, Jan. 7,

and Arlene L.

first

1963.

Ada (Troyer), Kokomo,
Dorothy (Ebersole), Lit-

Beachy, Melvin and
Ind., fourth son,

Boll, Daniel L. and
third child,
Pa.,

daughter. Dawn
first
Bontrager, Devon and Esther (Yoder), Goshen, Ind., first child, Donald Jay, Dec. 26,

itz.

Whitmoyer, Robert E. and Angie C, Sayre,
Pa, sixth child, second son, Timothy Bruce,
Nov. 19, 1962.
Yoder, Elmer L. and Marlene (Swartzendruber), Kalona, Iowa, first child, Brenda Renae, Nov. 24, 1962Yovanovich, Bill and Ruth (Brubaker), Jessup, Md, third child, first son, Ray Mark,

Anniversaries

1962.

Boyts,

Harold and Bemita (Martin), Quincy,
second son, Eric Lynn, Jan. 5,

111, third child,

Diller,
John H. and Frances (Martin),
Waynesboro, Pa, twin sons, third and fourth
children, John Eldon and Jay Elmer, Nov. 28,

Sam D. Miller and Ella Margaret
Miller were married on Jan. 1, 1913, at the
home of the bride's father. Bishop S. C. Miller,
They
Jet, Okla, by Simon Hershberger.
observed their golden wedding anniversary
with open house at their home, 1203 10th
Ave. S, Nampa, Idaho, Dec. 30. Their children are LaVern Miller, Nampa; Mrs. LaVera
Egli, Gilmore City, Iowa; and Mrs. Geneva
Billings, Ringwood, Okla. They have 16 grand-

1962.

children.

Miller.

1963.

Brenneman, Don and Marilyn (Brenneman),
Depew, Bill and Katie Mae (Helmuth),

Hutchinson, Kans,
Dec.

3,

Gingerich,

Kans,

ton,

child,

first

Harlen Wayne,

1962.

Don and Doreen
first

child,

7,

1962.

Hochstetler,

Owen and

Mont,

Kalispell,

fifth

Bertha (Brenneman),

child, fourth daughter,

Kehr, Jesse and Genie (Miller), Goshen,

Ind,

and Adeline (Zehr),
Knechtel,
Wilson
Mannsville, N.Y, fifth child, first son, William
Martin, Elvin and Lois (Weaver), Kinzers,
Mast, Fremon and Eleanor (Erb), Huntsburg, Ohio, second child, first son, Craig Allen,
Mishler, Glenn and Joan (Coleman), Kokomo, Ind, third child, first son, Marc Anthony,
Mishler, Walter and Thelma (Goetz), Brefirst child, Wesley Joe, bom Sept.
Mohler, Carl and Electa (Keens), Stevens,
Risser, Robert Lee and Twila (Heatwole),
Hagerstown, Md, second son, Dennis Evan,

men, Ind,

10, 1962; received for


Ruth, Joseph and Dorothy (Mitman), Lansdale.
Pa, fourth living child, third son,
Steven Barry, Oct. 11, 1962.
Schmidt, Richard A. and Dorothy (Rice),
MCC, Asuncion, Paraguay, first child, Andrea
Schmucker, Delbert and Anna (Weirich),
Middlebury, Ind, second child, first son,
Slaubaugh, Edward and Marilyn (Maust), Indianapolis, Ind, first child, Teresa Joan, Sept.
1962.

Leonard and Janice (Walker), NewKans, first child, Annette Rae, Jan. 3,

Steider,
ton,

1963.
Sutter,

Lester

111, fifth child,

and Marietta (Egli), Peoria,
third daughter, Jean Christine,

Dec. 21, 1962.
Swartzentruber,

Campaign,
31,

#

•

Stoltzfus.
Stephen H. and Sadie (Kurtz)
were married on Thanksgiving Day,
Nov. 28, 1912, at the Conestoga Church, Morgantown, Pa, by the late John S. Mast. They
observed their golden wedding anniversary on
Nov. 28, 1962, with a family dinner at the
Washington Inn, Churchtown, Pa. They have
5 children (Emery, Morgantown; LeRoy, Phoenix, Ariz.; Clarence, Elverson; Ralph, Morgantown; and Mae— Mrs. Phares L. Shreiner,

Stoltzfus

Hallman, David and Laurene (Erb), Baden,
Ont, third child, first son, Gary David, Nov.

22,

*

(Pretzer), Hess-

Brenda Sue, Jan.

1963.

24,

at

111,

David and Judy

second son,

(Jensen),

Mark Alan,

Dec.

1962.

Swartzentruber, Mervin and Marilyn (Stutz-

Gospel Herald, January

29, 1963

Jr,
are

Bareville)

members

and 15 grandchildren.
of the Conestoga Church.
#

#

They

*

Sutter.
Lee S. Sutter and Alma Nafziger
were married on Dec. 25, 1912, at the home
of the bride’s parents, by the late Bishop
John C. Birkey. Their children were hosts
for them at an open house at the Hopedale,
111, Mennonite Church, on Dec. 23, 1962, in
observance of their golden wedding anniversary. They have 11 children (Vernal, Armington; Dennis, Metamora; M. Willis Rantoul;
Earl, Bloomington; Edna— Mrs. Ray Springer,
Saybrook;
Aleeda— Mrs.
Marion
Albrecht,
Morton; Miriam— Mrs. Alfred Albrecht, Ellettsville, Ind.; Alice— Mrs. Daryl Wenger, Goshen, Ind.; Jean— Mrs. John King and Lela,
Lombard, 111.; and Ina, Bloomington), 22

grandchildren, and 2 great-grandchildren. Because of illness one daughter-in-law was unable
to attend; all other family members were
present.

Obituaries

May

the

sustaining

Lord bless these

who

grace and comfort
are bereaved.

Baum, Mary, daughter

of

of

our

Abram and Mary

(Wismer) Overholt, was born in Bedminster
Twp, Pa, June 21, 1884; died at the Eastern
Mennonite Home, Sept. 22, 1962; aged 78 y.
3 m.
d. On Dec. 18, 1904, she was married
to William Baum, who died Oct. 6, 1932. Surviving are 2 sisters and one stepbrother. She
was a member of the Deep Run Church,
where funeral services were held Sept. 26, in
charge of Wilson Overholt and Erwin Nace.
Beattie, Myrtle, was born at Vanderbilt, Pa,
July 9, 1885; died at the Uniontown (Pa.) Hospital, Dec. 30, 1962; aged 77 y. 5 m. 21 d.
I

Surviving are 12 children, 55 grandchildren,
48 great-grandchildren, and 3 sisters. She was
a member of the Church of Jesus Christ. Funeral services were held at the Honsaker Funeral Home, Jan. 2, in charge of Paul M. Roth.
Bowman, Peter B, son of Peter and Nancy

(Bauman) Bowman, was

bom

in

Woolwich

Twp, Ont, May

16, 1891; died at the Kitchener-Waterlop (Ont.) Hospital, Jan. 1, 1963;
aged 71 y. 7 m. 16 d. On March 16, 1920, he
was ’ married to Elizabeth Martin, who survives. Also surviving are 3 children (Minerva—
Mrs. Elam Brubacher, Elvina— Mrs. Nathaniel
Horst, and Elmeta) and one sister (Annie—
Mrs. David Martin). He was a member of
the Floradale Church, where funeral services
were held Jan. 3, in charge of Rufus Jutzi.
Hershey, Landis, son of Peter E. and Anna
(Landis) Hershey, was bom in Leacock Twp,
Pa, Aug. 24, 1867; died at the home of his
daughter, Mrs. Chester Neff, Ronks, Pa, Dec.
14, 1962; aged 95 y. 3 m. 20 d. On Oct. 25,
1887, he was married to M. Elizabeth Buckwaiter, who died Nov. 16, 1891. On Nov. 19,
1893, he was married to Elizabeth K. Leaman,
who died July 25, 1935. Surviving are 3 sons
and one daughter (Harry, Willis, Ruth— Mrs.
Chester Neff, and Clarence), 15 grandchildren,
58 great-grandchildren, and 4 great-great-grandchildren. On June 14, 1898, he was ordained
as deacon, in which office he served for 42
years, until he asked for help. He was a member of Hershey’s Church, where funeral services were held Dec. 18, with Sanford E. Hershey, Martin R. Hershey, and Clair B. Eby

officiating.

Kauffman, Elmer Neff, son of Reuben G.
and Amanda (Neff) Kauffman, was bom in
Lancaster Co, Pa, Feb. 17, 1890; died, after
an extended illness, at Manheim, Pa, Jan. 10,
1963; aged 72 y. 10 m. 24 d. On Sept. 28, 1911,
he was married to Anna Leaman, who surAlso surviving are 2 daughters (Mrs.
Beatrice Bear and Mrs. Hubert Pellman), 4

vives.

grandchildren, 3 great-grandchildren, and one
sister (Mrs. D. Ralph Hostetler).
He was a
member of the East Petersburg Church, where
funeral services were held Jan. 13, in charge
of Christian Frank and Irvin Kreider.
Knechtel, Janice Marie, daughter of Wilson
and Adeline (Zehr) Knechtel, of Mannsville,
N.Y, was born Oct. 25, 1957; died of leukemia
Dec. 29, 1962; aged 5 y. 2 m. 4 d. Surviving
are her parents, 3 sisters (Janelle, Jeanette, and
Jolene), one brother (William), grandparents
(Mr. and Mrs. Alvin Zehr and Mr. and Mrs.
Russell Knechtel) and great-grandparents (Mr.
and Mrs. John B. Moser and Mr. and Mrs.
Chris Yancey). Funeral services were held at
the Woodville Church, in charge of Norman
Lyndaker and Ahdrew Gingerich.
Metzler, Ralph R., son of Mrs. Emma Reist
Metzler and the late Monroe H. Metzler, was
born near Manheim, Pa, June 9, 1905; died
suddenly of a coronary occlusion at his home
in Manheim, on Dec. 28, 1962; aged 57 y.
6 m. 19 d. On Aug. 18, 1927, he was married
to Edith A. Mellinger, who survives.
Also
surviving are his mother, one daughter (Janet
E.— Mrs. Charles H. Leaman), 3 grandchildren,
and 2 brothers (Clarence and Norman). He
was a member of the Erisman Church, where
funeral services were to be held on Dec. 31,
but due to drifted roads had to be postponed
until Jan. 2. Funeral services were in charge
of Howard Witmer and Homer Bomberger.
Mishler, Enos, son of Isaac and Lydia (Kenall) Mishler, was born in Lagrange Co, Ind,
Jan. 10, 1878; died at Froh Bros. Homestead,
Sturgis, Mich, Jan. 9, 1963; aged 84 y. 11 m.
30 d. On Nov. 20, 1897, he was married to
Lovina Mehl, who died May 15, 1943. Three
children preceded him in death. Surviving are
9 children (Nina Grace— Mrs. William Baer,
Hazel Marie— Mrs. Harry Schrock, Clem Clif-

111


ford, Lucinda Ruth—Mrs. Frank Ropp, Dover, Rachel Irene—Mrs. Charles Tyson, Erma Ruby—Mrs. Earl Pettet, Esther Katherine—Mrs. Dory Nelson, and Beulah Bernice—Mrs. Golan Yoder), 45 grandchildren, 57 great-grandchildren, 3 brothers (Wesley, Milo, and Frank), and one sister (Matilda—Mrs. William Lehman). He was a member of the Forks Church, where funeral services were held Jan. 12, in charge of Donald E. Yoder and Earley C. Bombrager.

Schmucker, Jacobena, daughter of Eli and Anna (Farey) Schmucker, was born at Middlebranch, Ohio, Oct. 12, 1888; died at Louisville, Ohio, Jan. 6, 1963; aged 74 y. 2 m. 25 d. She was a practical nurse and took care of many old people. Surviving are 2 sisters (Eva and Della—Mrs. Oscar Hostetter) and 2 brothers (Eli and Edwin). She was a member of the Beech Church, where funeral services were held Jan. 8, in charge of Newton S. Weber, assisted by O. N. Johns.

Stalbaugh, John Henry, son of Henry and Magdeleina Stalbaugh, was born in Iowa Co., Iowa, April 2, 1879; died at Shenk's Nursing Home, Wellman, Iowa, Dec. 31, 1962; aged 83 y. 8 m. 29 d. On Oct. 15, 1902, he was married to Venia Miller, who survives. Also surviving are 2 brothers (William and Milton). Three brothers and 4 sisters preceded him in death. He was a member of the West Union Church, where funeral services were held Jan. 3, in charge of Herman E. Ropp, Paul E. Yoder, and Ezra Shenk.

Smoker, Sharon S., daughter of Reuben Z. and Esther P. (Stoltzfus) Smoker, was born at Ephrata, Pa., Feb. 17, 1961; died at the Ephrata Community Hospital, of pneumonia, Jan. 3, 1963; aged 1 y. 10 m. 17 d. Surviving are her parents, 2 brothers (Mahlon and Lloyd), 2 sisters (Darkene and Karen)—her twin, and her grandparents (Mr. and Mrs. John S. Stoltzfus and Mr. and Mrs. John F. Smoker). Funeral services were held at the Conestoga Church, Jan. 5, in charge of Ira Kurtz and Harvey Stoltzfus.

Spangler, Lydia, daughter of Jacob L. and Elizabeth (Martin) Horst, was born at Hagerstown, Md., Feb. 16, 1887; died July 16, 1962; aged 75 y. 5 m. She was married to Arthur H. Spangler, who survives. Also surviving are 4 sons and 3 sisters (Elizabeth Mellinger, Fannie Horst, and Katie H. Layman). She was a member of the Groffdale Church, where funeral services were held, in charge of the home ministers.

Weaver, Debra Joy, daughter of Levi H. and Mildred S. (Hershey) Weaver, was born at Ephrata, Pa., Jan. 18, 1961; died of an abnormal growth of the tonsils and adenoids, Dec. 3, 1962; aged 1 y. 11 m. 6 d. Surviving are her parents, 2 brothers and one sister (Timothy D., John H., and Carol Sue), her grandparents (Mr. and Mrs. D. Paul Hershey and Mr. and Mrs. Levi M. Weaver), and 2 great-grandmothers. Funeral services were held at the Pleasant Valley Church, Dec. 5, in charge of Donald Lauver and Carl Christian.

But his views on the U.S. are mixed, as evidenced by this one on the standard of American education: “You teach here in the sixth grade what we teach in the third.” ★ ★ ★

Addressing a Lutheran psychological conference in New York, Nov. 19 last, Dr. Gottthard Booth, metropolitan psychiatrist, pointed out that the mental health of the clergy exceeds that of the general population. “There is some evidence that serious ‘nervous breakdowns’ occur less frequently in the clergy than in the average population, and only half as often as in lawyers and physicians,” he declared. ★ ★ ★

The political assassinations of prominent officials who speak out for peace has become one of the most dangerous and insidious tactics lately adopted by the powerful pro-war group in Washington. Spokesmen for the “military-industrial complex” (with $50 billion a year to spend) have knifed several of our most useful and distinguished citizens who have urged international understanding and co-operation, patient negotiation and even intelligent compromise where feasible, rather than rushing headlong into nuclear war.

Hans Bethe, Nobel Prize-winning physicist and one of the creators of the atomic age, has testified to the operation of this hidden military dictatorship in the making. Bethe reports that if a scientist favors even a moderate increase in weapons he is feted, hailed, and heroized in Washington; if he speaks for caution and restraint, he meets prompt and savage opposition.

William Frye, the Christian Science Monitor’s UN reporter, puts it thus, “If you are for war, you are tough, you are a hero. If you are for negotiations, you are soft on communism. To be temperate, imprudent, and dangerously rash is to be a national idol.” ★ ★ ★

Methodist Theological Seminary in Frankfurt, West Germany, has its largest enrollment in 10 years—46 students—it was reported in New York by the Methodist Board of Missions. It noted that the number of students at the seminary dwindled in 1952 when communist travel restrictions necessitated the establishment of a seminary in East Germany. This year’s student body at the Frankfurt school, which trains ministers for German-speaking Methodists in Europe, includes seminarians from Austria, Switzerland, and West Berlin, as well as West Germany. ★ ★ ★

Methodists have the largest group of members in the 88th Congress which convened in January, a survey of religious affiliations of the legislators disclosed. There were 102 Methodists. Roman Catholics were second with 99. Methodists also are most numerous in the Senate, claiming 24 of the 100 members. Roman Catholics outnumber any other single religious body in the House of Representatives with 88. But there are only 11 Catholic senators this session. The Methodists rank second in the House with 78 members. ★ ★ ★

More than a score of religious pacifists observed Christmas as a day of sacrifice in Washington, D.C. They manned a lonely picket line in the falling snow in front of the White House, appealing for an end to atomic bomb tests. They fasted for the day, during which other Americans feasted, and offered prayers for peace during a 24-hour vigil. The White House was deserted but for a small guard force, President Kennedy and his family were in Palm Beach for the holiday and executive staff members were with their families, except for a few at posts of emergency duty. ★ ★ ★

The government of Turkey has issued a set of four stamps which picture the last home of the Virgin Mary. The home in which the Virgin is believed by tradition to have spent her last days is located near the Biblical city of Ephesus. Now being restored through archaeological excavations, the city attracts thousands of pilgrims each year. ★ ★ ★

During the first nine months in 1962, 139,784 Scriptures, at a cost of $12,021, were donated to the Cuban refugees in the greater Miami metropolitan area by the American Bible Society. ★ ★ ★

Dr. E. Stanley Jones, internationally renowned American missionary-evangelist and author, has been nominated for the 1962 Nobel Peace Prize.
The Wall Must Go!

So spoke Mayor Willy Brandt of West Berlin. And we agree.
The Berlin wall, so highly publicized, is only one of a thousand
walls all over our earth—walls separating man from man. The Berlin
wall is a symbol of them all.

There are men on both sides of the wall. In Berlin, they are men
of the same race and tongue, but there is separation nonetheless.
Walls are built for two reasons, to keep men out or to keep men
in! Keeping men out is extremely unfriendly and selfish. It cannot
be assumed that all men outside the wall are vicious and heretic. Vice
and heresy have never been kept outside by walls. Some of those men
on the outside are friendly and could be helpful.

Keeping men out is a dictator’s first business. He fears imported
men, imported ideas, imported culture. He does not wish to expose
his people to the friendly and good who are outside the walls.
Building a wall to keep men out is only the ostensible reason. The
real reason is to keep men in.

Here is a man (or group of men) who has authority over others.
He knows that some others do things differently. He knows also that
his people may prefer the ways of others to his prescribed ways. How
does the dictator control these people? By building a wall to keep his
people in.

You can keep some people fairly content by walling them in—
simply because they have no standard of comparison. You can make
many people fanatic by walling them in and hurling epithets at the
people without, and their rulers. In fact, fanaticism demands walls.

All this we observe on the face of the earth on which we live. We
grieve over it because every wall built is an insult to men of one blood
who are responsible to one God. We deplore this in civil and social life.

But it is also true in religious life. Every new movement of the
Spirit meant the tearing down of walls that separated God from man,
the Book from the people, a Christian from his brothers. But some
of these movements, fearful for the safety of their people, have begun
to build walls—ostensibly to keep sinners out but really to keep the
saints in. This prevents fellowship between Christians and breeds
distrust and fanaticism.

No locked-in fellowship, even if it be a church, is a true fellow-
ship. True fellowship is voluntary and is of the spirit.

—Reprinted by permission from The Wesleyan Methodist.

Reconciled
For Christ is our peace
Who makes us all one
And breaks down the wall,
The wall of division between us.

We are one body,
The cross reconciled.
Hostility slain.
In Christ we are one, at peace,
in love.

-D.
One of the ways in which MCC brings relief to hungry people is by participating in a bread-baking project in Saigon, Vietnam. Each month 80,000 loaves are baked and distributed to institutions and needy families. Institutions which are served in this way include child day care centers, hospitals, leprosariums, and reformatories.

Rudolph Lichti, director in Vietnam, says that at Christmas time they released sufficient flour to bake 4,000 loaves of bread, which together with a can of MCC lard was distributed to 2,000 families. “The distribution was preceded by a short program of songs and talks, centered around God’s gift to mankind on Christmas Day.” Although the distribution was scheduled for 5:00 p.m., many of the children had come five hours earlier to wait for their bread.

A fifth mental health hospital within the framework of Mennonite Health services was tentatively approved at the annual meeting of the Mennonite Central Committee in Chicago, Jan. 18, 19. The construction of this hospital is to be at Bakersfield, Calif.

Paul Z. Martin, Mohnton, Pa., discussed “Has God Cast Away His People?” from Rom. 11, on Feb. 4, at Vine Street, Lancaster, Pa., in the interests of Jewish evangelism. The same day a prayer service was held at Vine Street.

Clifford Snider, Jr., R. 1, Preston, Ont., has accepted the call to serve as pastor of the Hawkesville, Ont., congregation.

In December Mennonite Biblical Seminary, acting as legal agent for the Joint Libraries of the Associated Seminaries, entered into a contract purchasing the personal professional library of Dr. Otto A. Piper, retiring professor of New Testament Literature and Exegesis, at Princeton Theological Seminary, Princeton, N.J. This collection includes possibly 4,000 volumes.

A chartered flight of 11,841 blankets left New York International Airport at 9:00 a.m., Jan. 23, destined for Algeria. This is an effort of the Mennonite Central Committee to alleviate the intense needs of the war victims in that country.

Millions of Algerians are still in desperate need as a result of a seven-year strife. In September, 1962, Dwight Swartzentruber, Church World Service representative in Algiers, warned, “The immediate emergency needs of the Algerians must be met as soon as humanly possible.” Before the close of 1962, 5,000 blankets had been sent to Algeria by MCC.

The Mennonite Disaster Service will hold a workshop for local units on Feb. 14, 15, in the Mennonite Brethren Church, Hillsboro, Kans. Major features of the meeting will emphasize the practical aspects of MDS activities. Social Worker Orval Shoemaker will address the group, speaking on the subject of counseling with victims of disaster. William Snyder will discuss the organization of MDS as it relates to the local congregation, to the local unit, and to the regional and international organization. Albert Ediger will present a demonstration of MDS field operations, which will include the display of a mobile unit and other equipment, which has been purchased by the Kansas unit.

Howard H. Charles, Goshen, Ind., at Zion, Hubbard, Oreg., Feb. 24 to March 3, in a spiritual growth emphasis.

New members: six by baptism at West Chester, West Chester, Pa.; six by baptism at Mountain View, Lyndhurst, Va.; nineteen by baptism at Lower Deer Creek, Kalona, Iowa; two by baptism at Lindale, Linville, Va.; five by baptism at Bart, Pa. (Continued on page 131)

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No issue for Feb. 12 as announced in masthead.

Coming Feb. 19
“"The Wasted Wonder,” by Jack Fairey
“Maintaining Biblical Principles,” by David Thomas
“Neo-Conservatism,” by Myron Augsburger
“The Fanatic, the Pharisee, and the Cynic,” by James F. Gregory
“From Experiment to Acceptance,” by John C. Wenger
“Let I Forget,” by Mary Ellen Groff
“David and His Flock,” by Catharine Leatherman

GOSPEL HERALD

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Elroy Zook, J. C. Wenger, Consulting Editors
Boyd Nelson, Missions Editor
Beatrix Nitzsche, Assistant to the Editor

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Gospel Herald, February 5, 1963

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EDITORIAL

The Christian and Race Relations

One of the most poisonous forces confronting contemporary Christianity is racism. It is no new problem. Back at the dawn of man’s existence the question, “Am I my brother’s keeper?” carried deep within it the basic issue involved.

Racism reared its ugly head ever since. In Egypt and Europe, in Asia and America, and everywhere man goes, this problem goes with him. And today in the United States, at the one hundredth anniversary of President Lincoln’s Emancipation Proclamation, U.S. troops needed bayonets to vindicate man’s most elemental rights.

Why does the problem of racism persist? Because sin persists. It flows from self-delusion. It is born in superstition and lives in ignorance. It is nurtured by pride in oneself and contempt of others. It is the elevation of oneself for personal gain by degrading another.

Racism sets person against person, group against group, and nation against nation. The destruction it drives men to is so notoriously noticed and noted in history by the Nazi dogma which sent more than four million Jews to death in less than a decade. The same spirit is manifest in Mississippi and in the lives of those who despise others to one degree or another.

Racism is the belief that special virtue lies in ancestry. It declares that one race is destined superior and another inferior; one to play a leading role in the world and another a less dominant role.

The very fact that some scholars divide the whole of mankind into two or three racial groups and other scholars divide man into more than a dozen says how superficially outward and empty is man’s claim to superiority.

Booker T. Washington once said, “There is no way to keep a man down in the gutter except to stay down with him.” It is true that as long as individuals or groups despise others and practice discrimination, they are degrading themselves.

What are some basic principles to keep in mind in any discussion of racism?

First, God is Creator of all men and is no tribal, color, class, or national God. He “made from one every nation of men to live on all the face of the earth.” There is also a biological unity in the human family.

Second, man, every man, bears the image of his Creator. He is a person with the capacity to love, think, will, and do. Because he is in the image of God, he is sacred. Because he is a person, we are called to treat him like a person.

Third, God is not partial. He is no "res-

pecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:34, 35). This makes every man morally responsible to God. And souls, in God’s sight, have no nationality, race, or color.

Fourth, every man is a sinner for whom Christ died. None can rise above another and claim a righteousness of his own. No matter what his cultural background, his color, or his race may be, he is lost and needs salvation. Seeking all men as sinners and realizing the true import of the “whoever will” of the Gospel, our hearts and hands reach out in love for all men.

Some feel they have solved the race question by their study and stand in regard to the Negro. But man’s relationships and racism have broader and deeper dimensions and applications. It applies to those on a lower economic or social scale. Here, too, we become all things to all men that by all means we might save some. The person who has a lesser love for the destitute or poor of the community has failed to apply the principle of Christian love to its true dimensions.

Fifth, the real focus of New Testament teaching on racism is as it relates to the church. Here is where the superficial differences of race and class dare no longer be allowed. They are done away in Christ. In Christ, “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all” (Col. 3:11).

In a world filled with tears, suspicions, and conflict, where nations, races, and classes clash, the church has the answer. Yet how often it has failed in preaching and practicing the answer.

Racism is a spiritual problem because it is a sin problem. If it cannot be solved in the fellowship of saints, in the church, it can be solved nowhere else.

Time magazine, in speaking to the issue of race relations, said, “Like all the great problems of mankind, at the bottom it is a religious problem, and the religious solution must be made before any other solutions can be effective.”

Admittedly the church has failed and is failing to deal with discrimination and injustices as sin. The church has lagged and remained relatively silent. And we become allied with wrong when, knowing what to do, we remain silent.

Consider the atrocity of the church which in its services segregates different races who go through public school, on the playground, and in many other relationships, are together. Consider the hypocrisy of a church sending missionaries to faraway places and giving offerings for the salvation of souls they will never see and whom the missionary is expected to love, yet moving away from the persons next door, despising and discriminating against those nearby, unconcerned with their condition. Such love is simply sounding brass and tinkling cymbal. Imagine the Apostle Paul allowing a Gentile and Jewish church at Antioch. This is a denial of the very foundation for the Christian religion.

The church is the conscience of our communities. In this as well as in every other sin, it must call sin, sin, and stand ready to not only proclaim the Gospel but practice the Gospel—D.

Needed—a Catalyst

In chemistry, when two liquids or gases refuse to unite, a third one called a "catalyst" is thrown in. In its presence the first two substances suddenly fall in love and join hands to produce something new.

Man needs a catalyst. The chief characteristic of our world is disunity. There is disharmony and separation. We see it not only on the broad level between countries, but we see it on the local level in our own communities. Even in the church, at times, where unity should dominate, division is seen.

The world seeks for unity in some slogan of human beings which it rallies around. But it does not know of a catalyst which can unite and produce something new.

The church finds its unity in a divine person, Christ. He brings man together in Himself and makes man a new creation. The closer we come to Christ the greater is the true spiritual unity.

But someone says, Christ also said He came to divide. Yes! And He does divide—between the saved and the lost. There is a tremendous division between those who receive Him and those who reject Him. But He unites believers. He is the real spiritual catalyst, bringing us together in one, causing us to fall in love and join hands to produce something new and different, the church of Jesus Christ.

—D.

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Personal Responsibility in Improving Race Relations

As I See It

C. Norman Kraus, associate professor at Goshen College, Goshen, Ind., and writer of the booklet, "Integration! Who's Prejudiced?" says, "Repent . . . It's not a skin but a sin problem."

Social problems such as race relations are usually extremely complex, and because the problems are so baffling, the great temptation is to shrug the shoulder and go about the routine of living without doing anything constructive.

The first thing I would say to Christians is stay open and sensitive to the issues. Don't succumb to lethargy and irrelevance because you do not see any immediate way in which you might help. To lapse into indifference is to invite moral and spiritual suicide. Ralph McGill has written in a recent syndicated editorial, "The church cannot escape its responsibility in this area. It may abdicate, but it cannot escape. The basic tenet of the Christian faith is at issue. It can be ignored, but the eroding effect of such a course will be inevitable." This is as true of the individual as of the church.

There are many forces at work to change the social, political, and economic patterns that are restrictive and unfair. These are good, but we need a profound change of attitude, of heart and mind to undergird and make the new patterns really work. As long as suspicion, ignorance, fear, and hostility lurk beneath the surface of human relations, the problem has not been solved. The Bible calls such a change of attitude "repentance."

Thus I would say in the second place that Christians should "repent and bring forth works worthy of repentance." Fred West, a minister in the South, has reminded us that the race problem is not a skin problem but a sin problem.

Now specifically, what are some worthy works? We can refuse to accept stereotypes, such as all Catholics are intolerant, all Jews are dishonest in business, all Negroes are inferior and lazy. Accept every opportunity that comes along to show that you do not believe these erroneous clichés. Speak up in conversations where they are assumed to be true. "Silence gives consent" to the status quo. Entertain friends from other races and nationalities. Do not hesitate to sit by them in public eating places or on public transportation.

Only recently I heard of a professional conference held on a university campus where Negroes and whites were both in attendance, and were assigned to dormitory rooms indiscriminately. The person in charge of accommodations for the guests became uneasy when he heard that some white teachers had inadvertently been assigned rooms with Negro teachers and assumed that they might object. Thereupon he contrived to make it possible for them to change roommates if they desired.

He did not explicitly suggest that they might not want to room with Negroes, but of course the hint was fairly obvious. And here is the point, the white teachers simply refused to take the hint! It is high time for Christians to stop catching the hints that make the old social system work.

Lastly, I suggest that the most effective Christian action in this area will need to be group action. The single individual is quite limited in what he can do if he is not supported by a co-operative group.

Sunday-school classes should try to find ways as a group to enlarge their circle to include families of other races. Invite them to share in the social fellowship, parties, and the like, of the class.

One small Friends meeting in a large Southern city has decided to open an integrated private grade school. (The Roman Catholics in that city already have such a school which is thriving.) This kind of imaginative action takes a dedicated group. An individual contractor or realtor will not likely be able to break the barrier of a "restricted" housing area, but a dedicated group with imagination and courage could. These are the kind of projects I would like to see responsible Christians tackle.

Is there any better place to begin to improve race relations than in the home? Here are children—open, impressionable—absorbing ideas and forming attitudes from the home atmosphere. They are learning the most when we parents realize it the least. This is no more true than in the matter of race relations. Our children learn not only by words we say, but by eyebrows we raise when members of a certain race are mentioned. They learn by our warmth or aloofness while in the presence of persons of other races.

Here in our homes are the future members of our churches, the Christian workers of tomorrow, the workaday people of the next generation.

How they will handle or mishandle racial problems in the future depends in good part on how we parents act and react to this pressing problem of human relations.

Here are a few suggestions for all Christian parents:

1. Work and pray for right attitudes and being willing, under God, to change any wrong attitudes.

2. Inform yourself on the Biblical teachings about the unity and equality of man in creation and redemption. Note that the Bible teaches that no person is superior to another person on the basis of race, sex, economic status, or for any other reason.

3. Read pamphlets and books that inform you on race problems in this country and abroad. Discuss the contents of these works around the table or in the family circle. (Sunday-school libraries should have helpful works on this subject.)

4. Read books that tell of the achievements of the different races of mankind. When we once see the great possibilities and accomplishments of races other than our own, we will be on the way to overcoming a narrow outlook.

5. Invite into your home persons of other races as a natural and Christian act of hospitality.

6. Omit (and rebuke where done) the use of jokes that reflect in any way on any racial group. In such things as the counting game, "eeny, meeny, miny, mo . . . ," it is more than being a "merry" to use a word that poke's fun at any race. It is being unchristian. Children have learned early to use instead the words, "catch a fellow by his toe."

7. Pray, in the hearing of the children, for people who suffer injustice at the hands of others because of their race. Pray also for those who inflict the injustice.

8. Discuss in the family circle the Christian attitude and action that you feel God wants you to take in the midst of racial injustices.

9. Keep in mind the mission of the church to evangelize (and treat as brethren in Christ) all peoples of the world. This should be a constant burden in your home and its meaning to race should be seen.

10. Keep as a constant reminder the questions: "What would Jesus do?" and "What would He have me to do regardless of how it affects my income, property values, and rating with other people?"

Sometimes, somewhere, and perhaps many times, the children in our families will see someone abused because of his race. Right
at the time they will have opportunities to say and do the Christian thing. How they will act will depend largely upon their home influence. Parents have a grave responsibility in race relations.

William E. Pannell, Detroit, Mich., Negro evangelist, used of God in many areas of the church, says we are to "Reconcile men to God, check basic attitudes, and communi-
cate."

There is a race problem in this country. It is not all located at Oxford, Miss. More often than not it is located—and deeply entrenched—in Northern communities where folks righteously solve Dixie's trouble and piously declare, "We don't have that problem here." It's there, of course, only the law—written or understood—makes it impossible for the "problem" to exist. In other words, the Negro, like the Son of Man, has nowhere to lay his head. James Baldwin, young Negro author, states it with perception: "It must be also said that the racial setup in the South is not, for the Negro, very different from the racial setup in the North. It is the etiquette which is baffling, not the spirit."

Today the Negro is in trouble. Name any part of his society and he is in grave difficulty. This is not the superficial difficulty revealed in meaningless crime statistics. His is the struggle to find out who he is in a society all too eager to answer his query in terms of skin color. His is the terrible task of believing in a democratic system and simultaneously fighting off the creeping fear of remaining an "eternal alien" in the country he fondly calls home. "For the Negro is not the problem in toto, nor a problem in vacuo. His behavior, the pattern of his multiple personality, the ebb and flow of action and counteraction, and the agonizing ruptures in his group life result from the ill-usage to which he is subject at the hands of American white people."

But what of personal responsibility in this? Of course for the believer there is always the need to have this question in proper perspective. The malady which has produced the race issue is responsible also for greed in business, the lust for power in politics, divorce in marriage, and a host of other grievous sins. For the whole race problem is really the problem of the whole race, and that is the problem of sin.

The evil of segregation, the vilification of character based on pigmentation, the refusal to offer equal job opportunities—all these are concrete evils. But they are the fruits of sin. They take place because man has declared his independence from God. Man has become his own god, and since he chose not to get along with God, he now finds that he cannot live with other people.

Man needs light, and he now boasts that he has a great deal. But he needs life more, and this Life is in the Son of God. "In him was life; and the life was the light of men." We must reaffirm that "the greatest and most Christlike service that one man can render another in this world is to help him toward rightness with God." It is impossible to imagine a lasting reconciliation between men without a prior reconciliation to God. If this is not true, then Christ died in vain.

We must also examine our basic attitudes toward each other. Obviously if you cannot get along with your bishop, you can scarcely cope with the race issue. We need to experience true fellowship within the church. Perhaps we could better speak to the world if we would pull our forces in from the field and face each other in true confession. Even when we wash feet, the water is too hot.

Probably the most revolutionary fact of Christianity is that in Christ all barriers between men are dissolved. This is not theory alone. It is demonstrable fact. If a man intends not to be reconciled to his brother, he had best prepare to perish. We simply will not accept the consequences of our revolutionary concept that all believers are one in Christ.

There is in this country a conspiracy of silence regarding the accomplishments of the Negro. References to him in school texts are conspicuous by their absence, and this is no accident. Our children will never know this man unless some initiative is taken by persons who care. There is much material available on the Negro in American history, and this ought to be made available to our young people. Someone should speak to the school librarian about this deficiency. Adequate supplementary material should be readily available in this field.

There ought to be some genuine and persistent attempts to communicate with the Negro community—not in church alone, but around the fireplace. Find out about this man; what he wants; what he does not want. Everybody talks about him, but nobody knows him. Few care to. Make a serious attempt to sit where he sits.

There is the story about the concern of the Leaning Tower of Pisa to have some communications with the famous Big Ben clock in London. A messenger was dispatched expressing this desire, and after due consideration the great clock replied: "I've got the time, if you've got the inclination." A more creative man than I can think of a thousand and one ways to get this job done. But ten ideas are rather useless, if we have not used the one we already have. Christianity works—if you have the time.


We have just commemorated the centennial of the Emancipation Proclamation, yet American Negroes are not entirely free. Viewed in the perspective of social history, the slow progress of the past century is hardly surprising. Viewed in the perspectives of the faith of the churches, and of the creed of the nation, the record is scandalous.

Today no American is free from the effects of racial discrimination. Either he himself has suffered indignity at the hand of others, or he has been touched by the prevailing attitudes or practices of the society which discriminates. This is not to say that all Americans are racially prejudiced, for many, perhaps more than we realize, are not. But the blight of slavery, and of injustice since emancipation, has tinted our entire culture. No one nourished by this culture escapes the effects.

How can we cope with a problem of such magnitude and complexity? Recognizing that the necessary social and institutional changes will not come overnight, what can we do concerning our own attitudes and practices? In this brief article I shall comment on only two facets of these questions.

First, our understanding on both sides will be aided if we recognize that discrimination of white Americans against Negroes is likely the most acute example of a "built-in" problem of American history. America has often been described as a "melting pot." Her population stems from lands and cultures. Immigration has been spread over several centuries. Late arrivals are at a disadvantage alongside those long since "Americanized." The problem is not new, of course, since most nations represent the fusion of various tribal, or even racial, strains. Conditions peculiar to American history, however, give the problem here unique scope and intensity. In any case, the experience is ours now.

Fiction or outright conflict among the "melting pot" ingredients seems inevitable. Each group may feel threatened by the (Continued on page 132)
Segregationists are using the same Scriptural arguments that supporters of slavery used, but with less justification.

Segregation—Is It Biblical?

By James O. Buswell III

The defense of racial inequality is a deeply rooted vine. The overthrow of slavery merely twisted it, instead of stamping it out. This vine has continued to grow into other forms, including the now-prevalent segregation. Yet, in the Scriptures there is less basis for segregation than for slavery.

Supporters of racial segregation, both North and South, are certain that it is a "law of God," "the plan and purpose of God," and "in accord with the divine will of God as manifested in the created order." Just as the Nazi racists believed that "each race on this earth represents an idea in the mind of God," so the defenders of segregation invoke similar sanction for it, imagining that "God, in His divine wisdom, ordained that man should maintain a pure blood stream in their own race."

Segregationists sometimes hold that separation of the races is also of great benefit to the Negro. G. T. Gillespie in an address before the Mississippi Synod of the Presbyterian Church in the U.S. has said, "... the Southern Negro has somehow managed to acquire a great number of homes, farms, banks, and other properties, has achieved a higher standard of living, and today enjoys larger educational and economic opportunities, is happier and better adjusted, than can be said of any comparable number of his race at any time in their history or in any part of the world today.

In most cases, those who take such pains in pointing out the progress of the Negro under segregation, also take equal pains to paint a dark picture of his disease, his immorality, his shiftlessness, and his stupidity. It seems never to have dawned on them that when such inferiorities are attributed to race, and offered as reason to perpetuate segregation, the Negroes continued to be treated in such a way as to actually increase these negative symptoms thought to make separation necessary in the first place!

Other segregationists contend that segregation is "one of nature's universal laws." Perhaps the last word among such opinions of the natural order of things was Citizen Councilman Tom Brady's concluding statement of an address in San Francisco in 1957:

I now fervently say, "Dum vivamus tum segregabimus et post mortem—deo volente, etiam nunc sic erit," which literally translated means, "As long as we live, so long shall we be segregated, and after death, God willing, thus it will still be!"

But most frequently, segregationists try to use the Bible in defense of their views. However, although there are numerous examples in Scripture of the existence of slavery, there is no mention anywhere of segregation based on a criterion of racial difference. Segregationists are aware of this fact, but it doesn't seem to bother them. Gillespie, for example, frankly admits that "the Bible contains no clear mandate for or against segregation as between the white and Negro races," but he finds support in "that it does furnish considerable data from which valid inferences may be drawn in support of the general principle of segregation as an important feature of the divine purpose and providence throughout the ages."

The all-important case (Gen. 10) of the "segregation" of the progeny of Noah's three sons, which are supposed to be the progenitors of the three races, is always cited by segregationists, not merely as the factual report of their distribution or migration, but as God's pattern of keeping people apart. It is made to imply "that an all-wise Providence has 'determined the bounds of their habitation.'" Inference is piled upon inference with no Scriptural basis whatever, until the proposition sounds most logical:

"Noting that each of these three groups was to keep to its own tongue and family and nation, do we not face the fact that God drew the lines of segregation (or separation) according to His purpose?"

It does not seem to matter that the migration of the sons of Ham was not limited to the South, nor that the population involved were all of the same race at the time this "segregation" took place.

The remaining examples do not involve race as a factor any more than the preceding cases. But Gillespie summarizes the argument as follows:

Since for 2,000 years the practice of segregation was imposed upon the Hebrew people by divine authority and express command and infractions of the command were punished with extreme severity, there is certainly no ground for the charge that racial segregation is displeasing to God, unjust to man, or inherently wrong.

The whole argument fails to see that current improvements toward desegregation do not plan to do away with any other criteria for separation except race. Christians certainly must uphold the teachings implicit in the examples of divine separation: but to extend them to cover criteria of separation other than those in the Scriptural context would lead to ridiculous ends. Not only races, but language groups, the sexes, and many other "divinely ordained" differences would be segregated.

Scriptural injunctions concerning separation almost always involve the preservation of moral and never racial purity, and to read into such cases any racial implication is entirely unwarranted, simply because the people referred to all presumably belonged to the same racial stock at the time.

Established at Babel?

One other case in the Old Testament is that of the Tower of Babel (Gen. 11), used by segregationists to indicate God's wrath upon an attempt at integration. Of course, the Scripture is clear that God was displeased with their pride ("let us make a name for ourselves"), and that the population involved was probably not racially differentiated ("Behold, they are one people, and they have all one language"). Nevertheless, Gillespie believes that the confusion of tongues from Babel "indicates that the development of different tongues was not merely natural or accidental, but served a divine purpose, in becoming one of the most effective means of preserving the separate existence of the several racial groups." If this proves anything at all, it shows that men should not cross linguistic barriers. It certainly has nothing to do with race.

At least one pro-segregationist writer of today incorrectly equating Hamites and Negroes seems to hold that the tower was solely the project of Negroes. According to this account, "as a result of the rebellion of the Hamites against the decree of God came the judgment of Babel."

Favorite Verse of Segregationists

Of all the New Testament references, the one most cited by defenders of segregation is Acts 17:26. The first half of this verse was and is used to support the argument for racial unity and equality: "And he made from one [blood] every nation of men. . . . " To which the segregationist replies, "Yes, but it ends with the words . . . 'having determined allotted periods and the boundaries of their habitation.'" This seems to clinch the argument. If God has set boundaries for man's habitation, is it not violating God's program to mix populations together?

One phrase of this verse, however, is always overlooked or ignored by the defenders of segregation. The verse reads:

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And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation.

Thus an alternative interpretation is suggested, namely, that God gave man the whole earth to live on. One correspondent, replying to a segregationist article, wrote: “Those two verses (Acts 17:26, 27) might better be used against those who someday expect to inhabit the planet Mars rather than applying them to the segregation of races.”

In the nineteenth century, when men were defending slavery as segregation is defended now, there were three main interpretations of Scripture relating to it:

1. Slaveholders saw examples of slavery in the Bible, found no direct condemnation of it, and considered that its overthrow would destroy that way of life of which it was a part.

2. Abolitionists, basing their arguments upon every teaching of equality and man's responsibility to man, found slavery to be sin, and demanded immediate emancipation.

3. The effect of Christianity on slavery, however, was seen by others as being fundamentally opposed to the basic conception on which it was based—"the essential superiority of one class of men over another," and Christianity was working a gradual revolution in society which would ultimately give the deathblow to the entire institution.

Three Parallel Views

In the case of racial segregation, we may identify parallel views held by those concerned:

1. The “Christian View on Segregation” held by the segregationists, summarized as follows:

   Since Christ and the apostles taught the love of God for all mankind, the otherness of believers in Christ, and demonstrated that the principles of Christian brotherhood and charity could be made operative in all relations of life, without demanding revolutionary changes in the natural or social order, there would appear to be no reason for concluding that segregation is in conflict with the spirit and teachings of Christ and the apostles, and therefore un-Christian.

   The slaveholder's view of Scripture is paralleled by that of the segregationist, who notes examples of various kinds of separation in the Bible, that “the Bible contains no clear mandate for or against” racial segregation, and who assumes that desegregation would constitute a “revolutionary change in the natural and social order.”

2. Those represented by the N.A.A.C.P., the most vocal agitators for desegregation, base their Scriptural case on the very same elements as the abolitionists did, demanding “desegregation now.”

3. The impact of the Gospel upon the institution of racial segregation within American culture is exactly parallel to its impact on slavery. In the first place, since one of the fundamental bases for segregation is the same—"the essential superiority of one class of men over another"—it follows that the Bible remains as unalterably opposed to segregation on this point as to slavery. These teachings, increasingly corroborated by science since slavery times, constitute an important factor in the same gradual revolution in our society. In so far as they coincide, it may be said that the force of science and Christian principles are gradually accomplishing the deathblow of the institution.

To claim that the common ground held by science and Christianity is the field where racial segregation will finally fall, however, is to invite a challenge from those who either claim this common ground as supporting the foundations of segregation, or else, on the part of those who repudiate the findings of science concerning racial inequality, deny that there is any common ground at all. Nevertheless, we find the slow process of social revolution more in evidence today than ever before. Indeed, it is tacitly recognized by the segregationist as the development to fear most. Senator Eastland, surely more concerned with the process than with its moving forces, sounds a warning by drawing a clear-sighted distinction:

The present condition in which the South finds itself is more dangerous than Reconstruction. . . . It is more dangerous in that the present court decisions are built on gradualism. . . . In Reconstruction there was the attempt to force the hideous monster upon us all at once. It will take special precautions to guard against the gradual acceptance and the erosion of our rights through the deadly doctrine of gradualism.

Arnold Lunn similarly spoke of slavery as being “slowly eroded by the Christian atmosphere.”

How Equal Is Equal?

The very change from the doctrine of “separate but equal” to the complete removal of legal segregation in the classroom also finds its parallel in the history of slavery. There were various attempts in the first half of the nineteenth century to clean up slavery and make it “Christian” by doing away with the various abuses which were drawing the fire of the abolitionists. Where progress of this sort was made, the biggest guns of the abolitionists were silenced.

A counterpart of this “Christian” slavery may be seen in the conscientious attempts to make Negro schools equal in all respects to the white schools. The energy of the Southern states in this direction is a major argument against the charges of the North, and its successful accomplishment might largely silence segregation's most vocal critics. Yet, both were finally superseded by the official overthrow of their parent institutions. In this regard note Arnold Lunn's trenchant comment:

The modern Christian wholeheartedly condemns slavery not because the academic defense of Christian slavery . . . is easy to refute, but because the practical experience of centuries has proved that it is impossible to maintain those safeguards which alone render slavery reconcilable with Christianity.

Thus slavery itself was found on an ideology incompatible with Christianity, no matter how "Christian" were its forms. Likewise it is found by the social sciences and the prevailing legal opinion of our day that "separate but equal" public educational facilities are inherently unequal.

The segregation defense system retains most of the basic arguments regarding the Negro race that were incorporated into the slavery defense system. Those derived from the Bible are still centered in the person of Noah's son, Ham. Briefly, the curse that Noah pronounced upon the son of Ham is believed to remain over his progeny forever, as well as indicating Ham's sinful and rebellious nature. His progeny, considered to be the present-day Africans and Negros, are therefore not to be considered the equal of the sons of Shem and Japheth, clearly apart from any physical or racial considerations.

Dr. Kenneth Kinney, as well as many others, develops this pattern by discussing the "spirit of rebellion" in the Hamites that resulted in willful crossing of the boundaries set by God and the Babel episode. Since God separated the three groups and intended that they should retain their identity, "the descendants of these groups are, therefore, Scripturally bound to do so. Hence, there should be no crossing of the line by way of intermarriage between those of Japhetic (European), Shemitic (Oriental), and Hamitic (African) groups." Kinney sees the attempts to violate this rule largely initiated by the Negros in their attempts to become fully integrated.

"Thus the Hamitic spirit of rebellion continues."

The surprising thing is that such views persist despite the fact that there is not a shred of historical, ethnological, or Scriptural proof identifying the present Negroes as the descendants of the sons of Ham. In the first place, only one of them, Canaan, received the supposedly all-important curse. Moreover, all of the regions specified in the account of the dispersal of Ham's progeny have been populated not with Negroids, but with Caucasians from the dawn of historic times.

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Some still refer to Cain as the original "segregated" one for killing his brother, Abel. Rabbi Arthur Gilbert even finds as one of the "most commonly uttered charges of the 'religious segregationists'" today the belief that "the sign placed upon Cain . . . was the color black. The Negro race therefore calls to mind the man who was an outcast of God and society." Thus the curse, and the continuity—"the vine . . . rooted in slavery." This branch continues to flourish.

There remains only one question which can only be asked, not answered, at this point: Since the vine of racial inequality beliefs was only twisted by the overthrow of slavery and continues now in segregation, what effect will the present revolution have? What form is the vine likely to take as a result of its current twisting? What can be done to challenge it where its strength lies—in the minds of men?

Some would answer that it will never be overthrown, but will only continue twisting and growing with changing pressures. Education will certainly help. Anthropology, the principal science concerned with race, is one of the fastest growing subjects on the undergraduate level.

What about our churches? In 1956, four outstanding Negro leaders sitting in Dr. Donald G. Barnhouse's office asked him this question: "Why is it that we Negroes are accepted by the communists, by the Roman Catholics, and by the modernists, but that we have our hardest fight among the evangelicals to win any acceptance?"

Is the answer not to be found in part, at least, in the very conservatism of these groups? Theologically, conservatism is certainly to be desired. But far too many fundamentalists and evangelicals whose theology is "founded on the Rock," who view modernists, Catholics, and communists with normal hostility, also regard with suspicion the advances of science which they accept, simply because of the association. The social teachings of the Gospel as they relate to the status and treatment of minority groups need not be held aloof from the social sciences in the same field. Our theological conservatives must realize the distinction between the orthodoxy in the fundamentals of the faith, and the social and racial folk beliefs that too often are held to be as sacred as the rest. The message of the Gospel in collaboration instead of conflict with social science over its common ground, will carry a much greater impact upon the social thinking of our times and the times that lie ahead.


New Church Organized

The Mennonite congregation of Boston, organized in April, 1962, began the new year with a new meeting place and a changed pattern of organization. Membership has increased to twenty-two, some of whom also maintain a relationship to "home" congregations. A number of others attend regularly.

After more than a year of meeting several times a month in private homes, the group has now initiated weekly Sunday evening meetings in the chapel of the First Congregational Church of Cambridge. The focus of most meetings is Bible study and discussion, with a period of worship and opportunity for congregational counsel.

In a December meeting, functional officers were selected. Lawrence Burkholder, of the Harvard Divinity School faculty, has been designated as elder and continues to have general spiritual oversight of the congregation. Robert Jungas, research fellow at Harvard Medical School, is deacon.

The function of minister, responsible for program and organization for witness and service, is carried by J. R. Burkholder, doctoral candidate at Harvard University. Treasurer of the group is Owen Gingerich, of the Smithsonian Astrophysical Observatory and the Harvard science faculty.

The membership and activity of the Boston area group presents several unique aspects. Almost all the members are engaged in higher education, either as students or as teachers and scholars. Many are also active in the life of other church congregations, in addition to the Mennonite fellowship. Having come together from several Mennonite conference bodies into a new form of congregational responsibility, the members of this young Christian community are seeking together for meaningful and relevant ways to express their faith in the university environment.

A Prayer

FOR THIS WEEK

Dear God, only you know how filled we are with the subtleties of prejudice and discrimination. We confess that we have not lived and thought and talked as though we really believed you are the Creator and Redeemer of all men. Help us to love those across the track as much as we think we love those across the sea. Help us to give ourselves as much to those of other colors and cultures among us as we give our relief goods and money to those far away. Cleanse us of our partiality, for we know that you are no respecter of persons. We thank you for the people, both Christian and non-Christian, who continue to disturb our sinful peace in the matter of race relations. Give us the courage to search our own hearts and repent of our sins. For Jesus' sake, Amen.

—Gerald C. Studer.

Prayer Requests

(Requests for this column must be signed)

Pray for the meeting of the Association of Mennonite Hospitals and Homes to be held at Cincinnati, Feb. 12-14.

Pray for the annual meeting of the Eastern Mennonite Board of Missions and Charities to be held March 12-14.

Pray for God's guidance and blessing upon the numerous Bible schools and teacher-training schools being held currently throughout the church.

Pray for a father and mother who are away from their home and children due to both being ill. Pray for the children, and that the husband may find Christ through this experience. Pray for restored health.

Pray for teen-age parents in Chicago who are weighing the cost of following Christ completely.

Pray for the work and workers in Somalia in the face of a possible revision of the present constitution which guarantees religious liberty.

Pray for the six persons baptized at the First Mennonite Church, Brooklyn, N.Y., that they may become pillars of faith in the church.

Pray for the explorations and decisions regarding the opportunity for daily Christian broadcasting in Israel, now under consideration by the Protestant churches of Israel.
Our Readers Say—

I was very happy for the letters to Elders and Church Council (Jan. 8 Gospel Herald). I am convinced that we need good conversation through our church papers on this subject. Many of us may have forgotten about Gideom Yoder’s Conrad Grebel lecturers on “The Nurture and Evangelism of Children,” and his book by the Herald Press on the same subject. Bro. Yoder is still available to bring his lectures and level, ready still in print. (No commercial interests intended.)

I would like to raise with Bro. Wenger the question of Elders and Council members conducting some of these classes which he suggests. It has been my experience that pastors who initiate classes from the first series will be conducting six different and simultaneous classes. Personally I conduct instruction for baptism on three levels. I have a class for the 12-14 year-olds. I have a class for the latter teens and one for adults. With three such classes, where do I find time for the other classes suggested for Christian growth subsequent to baptism?

We also in our congregation have had open discussion on the subject of delaying baptism until the “teens” or until the candidate is at least fully within the age of accountability. Our members are just as anxious to think with us on this as we pastors who have guilty consciences because of Mennonite “child-baptism.”—Peter B. Wiehe, Heston, Kan.

Bro. J. C. Wenger (Jan. 8 issue) has struck simply and boldly the head of one of the major problems of the Mennonite Church—Christian non-commitment. The first argument of the opposition to Bro. Wenger’s points will be that nurture is the job of the home, and that the church should confine its activities to helping the home maximize its role. The truth is the home, as we find it in Mennonite America, has proved incapable of carrying out this function. It behooves the church as parents to consider the awesome near-fact that it is almost impossible for children to be more Christ-committed than their parents. It has been in this fact that many church leaders that the burden of Christian nurture is falling (and has fallen for a long time) squarely on the organized church.

Thus these proposals are of utmost significance to every thinking Mennonite. This topic should be discussed further, both on formal and informal bases, so that the Brotherhood can approach the Christian nurture problem on an informed level ready to receive spiritual guidance. As a beginning I propose that the Gospel Herald solicit and print a pro and con discussion of point 3 which is by far the most significant and controversial of the ten. Point 2 also has interesting implications, all of them positive, I believe. Somehow we must not let this hypothesis die without investigation. . . . —D. R. Yoder, Flint, Mich.

May I “protrude my neck” slightly—about three millimeters—in the defense of Ernesto Suárez Vilela, who may not notice that he has flowered forth in “Our Readers Say” column of Dec. 4, 1962, and whose reply would not have been in his home language or through a translator, which is not always too effective.

As I re-read the Oct. 16 article, page 909 (which is proof against again of the worth of this column; it tells you which writings were important), I was not impressed that Bro. Suárez was “charging the pope.” He stated his purpose to share with his hearers who are the “evangelicals being thus courted” the dan-

gers of the II Vatican Council for the Christian world.

The invitation to a “little more serious . . . [study of] this matter of Christian love” certainly is appropriate at any time, but it will just as certainly involve more than the repetition of sublime phrases from I Cor. 13 when speaking about the systematic hierarchical frustration of Christianity within Christianity. Such a study will have to include an Anabaptist harmonization of I Cor. 13 with Matt. 25, where Jesus characterizes the leaders of the authoritarian religion of His time in the same terms that Bro. Suárez is accused of charging against present-day Romanism.

The thing is that Bro. Suárez is speaking about one matter and Bro. Morrow about another quite different, because when it comes to loving individuals, the Latin-American missionaries, ministers, and “brethren” have more earnest friends among Roman Catholics than ten or twenty readers of the Gospel Herald have altogether.

I don’t believe that Bro. Suárez meant to be inviting anyone to “join” any hate campaign against any “religious denomination.” As a matter of fact the Roman Catholic Church does not consider herself a “denomination” at all. She is the only unique, original, only Mother Church there is, and you and I, dear brethren, as Suárez shows in his article, are N.O.W. politely referred to as “separated brethren,” although up to the II Council publicity campaign you and I were dirty communists, heretics, and adulterers. No, we don’t have to hate them for this, but we will do well to keep our apocalyptic vision clear.

If there are those among the readers of the Gospel Herald who are inclined to take the pontiff at his own word, let them remember unmistakably that the “main items on the agenda of the II Council are: the spread of the Catholic faith (Mariolatry), the revival of Christian standards of morality (such as religious liberty a la española y la colombiana), and the bringing of ecclesiastical discipline into closer accord with the needs and conditions of our time.”

In conclusion, we of Latin-American countries will keep on witnessing to the grace of our Lord Jesus Christ; we will wait patiently for a practical demonstration of a change of heart in the hierarchy; and we will keep one finger in I Cor. 13, another in Matt. 25, and a third in Rev. 17.—Elvin V. Snyder, Caley, Puerto Rico.

I was much impressed by the article, “Why I Don’t Pay All My Income Tax,” by John H. Yoder (Jan. 22 issue). It seems to me the author shows a good attitude toward the government and toward his brothers in the church. He is not arrogant toward the government as are some nonviolent resisters, and he presents his case to the brotherhood for discussion. I hope this issue is taken seriously and discussed thoroughly.

One statement which impressed me most, and which I underlined, appears at the top of the last column on page 92. He says, “If action something like my own were taken by a significant number of mature Mennonite wage earners, this would be the first time in the history of our nation that the testimony to nonresistance was given primarily through the initiative of and at a certain cost to the most mature and responsible people in the church.”

Many times leaders in the church are concerned because young people seem to give an uncertain and wavering testimony. Part of the answer may be that they have not seen persons who are a little older giving a clear-cut and decisive testimony.—Daniel Hertzler, Scottdale, Pa.

Let me never fancy that I have zeal until my heart overflows with love to every human being.—Henry Martyn.

Our Mennonite Churches: Erb

The Erb Mennonite Church, near Lititz, Pa., celebrated the fiftieth anniversary at a special service on Jan. 27, 1963. The church was built in 1915 after the former one had been severely damaged by storm. Homer Bomberger is the present bishop; Joseph Bolt and Henry Shreiner are the ministers, and Harold Haldeman is deacon.

Gospel Herald, February 5, 1963
Of One Blood

By Ella May Miller

Did you know that the world is shrinking? It's rapidly getting smaller! Of course, this is figuratively speaking. There still are, as there always have been, 24,902 miles around the world. It still weighs about six sextillion tons. And the earth's area is still about 197 million square miles.

But change, and the rapid pace of change, has made it small. When Columbus sailed from the Old World to discover a new one, it took his fleet two months and nine days to arrive at the shores of North America. Today, ships travel from New York to Spain in less than a week. Because of planes, you can eat breakfast in Honolulu and dinner in Washington, D.C.

Centuries ago news spread by way of travelers. Fresh news was already several months' stale. Today, events on one side of the globe are instantly flashed to the other side. It's possible to know what's happening anywhere in the world almost instantaneously.

Rise of New Nations

A year ago at a major educational conference, Dr. John H. Furbay, acclaimed as the most-traveled international lecturer, advised, "You had better become acquainted with other races and learn to live with them. The world may be ruled soon by a dark-skinned African."

This past summer, again addressing an educational conference, he kept his audience spellbound with his account of the advancement of so-called uncivilized tribes in Africa. He graphically pictured their rapid rise to freedom, their economic developments, and their rich resources, which have only begun to be tapped.

In responsible government positions today are figures unknown only a few years ago. "Congo," he said, "is the great giant of the world." The greatest riches in the world are in Africa. During the past ten years industries have mushroomed, not only in Africa, but in India and in Ethiopia and in the Middle East. Huge multimillion-dollar dams have been and still are being erected. Industrialization has expanded like a malignant cancer. Trained native personnel are doing their jobs splendidly.

Dr. Furbay predicts that before long, thirty new, rambunctious, adolescent countries will have gained their freedom.

It Affects the Homemaker

Someone asks, "Well, what about it? What does this mean to me?"

It means just this, that we mothers and homemakers, leaders in our homes and community, will need to change our thinking drastically. We have rather always been thought of our own little world, haven't we? Our family, our community, our school, our church. Too few of us have been concerned state-wise, entire America-wise, to say nothing of having had a world concern. Peoples of other nationalities are termed "hunkies." An accent or facial features become high walls separating us and them.

We haven't voiced it; oh, no, but we've pretty much felt our race is quite superior. Although at the same time, we've flatly denounced Hitler for assuming that the German race is the superior race. And we've pretty much felt our nation has always come out on top, and it always will!

Naturally, we need self-respect. We need confidence. We need loyalty to our country. Yet at the same time this confidence dare not become a you're-no-good attitude. This self-respect dare not turn into snobbishness, nor this loyalty into rejection of others. In light of present-day speed and communications, the rapid rate of change, and the present world fast becoming one community, we mothers and homemakers must begin to include other peoples and nations in our thinking. We must expand our minds to include all.

The Child's Reaction

A child isn't born with hate in his heart. Who then teaches him to despise and fear, or to respect as his equal, a member of another race or nationality? Playmates? Teachers? Parents? Radio? Comics? Who? Probably not any one in totality, but all of these determine his attitudes and how he expresses them.

But I think we parents hold the key which opens our child's heart either to accept or to reject other peoples.

Parents' Attitude Important

We must have a genuine interest in and love for them. I repeat, it must be the pure stuff. Forced politeness won't cover a heart's attitude. The latter will easily be detected by the child through your daily remarks, through your reactions, or even through voice tone as occasions arise involving other races.

This summer we opened our home to a fresh-air boy and girl from Brooklyn, N.Y. They were Puerto Ricans. On one occasion the two youngsters and I were in a group. It so happened that after the youngsters left the room, a mother, a total stranger, edged her way to me and inquired, "Are they causing you any trouble?" For a split second, I looked at her questioningly, for I had completely forgotten the difference in our nationalities. I caught what she meant. Then honestly and sincerely I answered, "No, Ma'am, we've had absolutely no problem with them. And if our children were to behave as properly and courteously away from home as Elba and Herman do, I'd be most happy."

With this mother was her twelve-year-old daughter. Don't kid yourself, she knew what her mother implied.

No Geographical Limit

Often parents speak convincingly of their love for the faraway Africans, the Chinese, and others—peoples they've never lived with. Yet, at the same time they shun the migrant workers in their community, the Negro, or the new immigrants. Such love is a sham. It's false. True love covers all nationalities within our reach, just as the wings of a mother hen safely cover her brood.

For instance, one mother and father very faithfully remembered those faraway children who didn't know God's love. They prayed for them. They contributed to support missionaries in other nations.

One day their eight-year-old son related the accomplishments of a classmate. His enthusiasm ran high. He voiced his admiration—both for the boy and for his success. As he finished his account, Mother shrugged her shoulders. "Well, he's only a ——."] The boy happened to be of another race.

Ignorance and No Acquaintanceship

Ignorance is the greatest factor causing disrespect for other races. Too many parents depend on hearsay, on newspaper propaganda. And, by the way, too many newspaper items today are purposely slanted to produce hate and disrespect for some nations. Even Christian parents are too gullible on this score.

Another factor for nonacceptance of other races is not being acquainted. Some of us have no occasion to become acquainted with others. But in many of our communities peoples of other nationalities have moved in during these recent years.

What You Can Do

There's the war bride who has come to many different communities. There are immigrants, and refugees in the large cities, and migrant workers. International students abound all over the States. Mission groups often send a representative to the homeland. Besides, there are those of Mexican and Negro origin scattered about.

(Continued on next page)

Gospel Herald, February 5, 1963
O Brother Man, Fold to Thy Heart

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

—John Greenleaf Whittier

John Greenleaf Whittier was born in 1807 in a large farmhouse built by his ancestors almost two centuries before. Here he also lived most of his life. Many visitors today stop at East Haverhill, Mass., to see the original setting for his famous poem, "Snow Bound."

Whittier's writings stand foremost in American literature. He never finished high school and said that he was no hymn writer since he knew nothing of music. Yet today he is called by critics the greatest American hymn writer. Approximately seventy-five of the world's finest hymns came from his pen.

Then he likens some of the ancient acts and meaningless rites of paganism to procedures of worship found in Christian churches. In this way he tried to emphasize the folly of ceremony in worship.

The poem is a passionate plea for Christians to follow in the footsteps of Christ.

The Hymn Tune

Numerous tunes are used with the song. The one most used is the hymn tune called "Strength and Stay" by John Bacchus Dykes. John Ellerton, the English hymnist, made a translation of St. Ambrose's hymn, "O Strength and Stay, upholding all creation." Dyke's tune written in 1875 for this hymn took the name of the hymn.—D.

FAMILY CIRCLE

(Continued from preceding page)

Just stop to reflect a moment. When did you or could you have contacted one of another nationality? I venture to say, not too long ago.

Invite the war bride and husband into your home. Learn all you can about her country—main industries, customs, religion, the peoples—not to make fun of them or for comparison, but to increase your knowledge.

The same is true of the international students. Located across the land are agencies whose business it is to arrange weekend tours for such students. If possible, invite a student into your home during the holiday seasons. Befriend the migrant, the unwanted one, in your community. You may stimulate your church group to take up such a project.

Utilize the family discussions of national and community events to help your children understand other races. Assign them specific duties as you entertain or befriend those peoples.

The Bible Speaks

It's interesting to me to note the many Bible stories involving various races. Especially is this true in the New Testament. When one of the leading educators wanted to know who was his neighbor, Christ told the beautiful parable of the Good Samaritan. This despised man was the only one who befriended his wounded hater. The religious men of his own race had passed him by.

On another occasion Christ commented concerning the faith of the woman of another nationality. He said hers was the greatest faith He had seen. These and many other incidents point up the fact that "God is no respecter of persons," and that no one race is superior. The Bible says that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

Science Agrees

That is literally true, because science cannot distinguish race through the most minute examination of blood. Blood types are the same in all races. Blood transfusions of similar types can be used successfully in different races.

Even the brain taken from a man's head does not identify him as to race. True, some races show differences in capacity. But anthropologists say that is due to differences in training. Given an equal chance, "they show themselves to be very much the same in brain power."

Dr. Furbay so well illustrated this truth. He is personally acquainted with, in fact, helped train native personnel for the airplanes in Ethiopia. The parents of these pilots live in the bush. They can neither read nor write. In a ten-year period these African pilots have had a one hundred per cent safety record. He challenged the same for any American airline.

Our Challenge

As we parents accept other races—as we befriend the outcasts, the unwanted, as we love our neighbors as ourselves, then our children will catch the same spirit. And who is our neighbor? The one in need, regardless of color, race, or location.

It is sin to hate and disrepect each other. We are all brothers, of common origin, with similar innate capacities and intelligence, for we are "of one blood."

Remember, mother,
"Regardless of color, race, or name,
In the sight of God, we're all the same."

—Heart to Heart Radio Broadcast

The houses in which Christians live speak for us, sometimes more plainly than the words we say. Pictures on the walls, books on the shelves, phonograph records, provisions for recreation and entertainment, as well as other furnishings, bear unimpeachable testimony either for or against the Saviour. The way a house is kept indicates whether it is only a house or a home.

Virginia Ely in *Stewardship: Witnessing for Christ* (Fleming H. Revell Co.)
The Uyo Story

Part VI. “We Endeavored to Go”

By Irene Weaver

We Arrive

This was it, the old bungalow down by the stream. As we turned off the road, between the rows of palm trees, to the clearing, we could see the house, high as if on stilts. “Noah’s ark must have looked like that,” I thought. The school boys from the nearby primary school immediately surrounded the car. The boy washing his clothes near the old cistern at the back left his pounding and joined the group. We greeted the teachers from the surrounding villages, while Mr. Macdonald tried first one key and then another to the front and back doors of the house.

We climbed the long stairway. “No one has lived here for over five years,” Mrs. Macdonald was saying, “and before that a bachelor lived here.” I had no idea what to expect. A house shut up for a week here in Nigeria can take on strange sights. This had not been lived in for five years. Regardless of first impressions we felt it was right for us to move here and to live among these people. The why of it was still veiled, but this seemed to be the direction for the next move. Sincerely and warmly the Scottish Presbyterian missionaries were offering this home to us. They were inviting us to live among them, and we also wanted to come. A few weeks later we moved to Ikot Inyang.

The tall fair-haired German lad was leaving. “Thank you for all you have done to help us during the past three weeks,” I said to him. We looked together at the clean walls, the painted door and window frames, the patched floor boards, at the yellow paint of the outside walls. “Well, I like it,” he said. “You like it too, and everyone too will like it.” Werner Knorr, a young German Pentecostal missionary, had become part of our family.

To our home, where the front walls open up to the out-of-doors, came the evangelists and pastors, and the teachers of the village churches and schools. The missionaries too came. Our circle of acquaintances among them had grown from two or three to a hundred and sixty. They came from the Lutheran, the Methodist, the Presbyterian, Apostolic, Salvation Army, Pentecostal Assemblies, World Christian Crusade, The Church of God, The Church of Christ, the Sudan Interior Mission, and the Qua Iboe missions. We shared with them our experiences of India, and these friends taught us much about Africa. Doors were opened to us to help in the hospitals and schools of the Scottish Presbyterian Mission. We eagerly looked forward to the coming of colleagues from home to help us.

We Are Joined

It was a happy day in September, 1960, when we went to Port Harcourt to welcome the Dr. John Grasse family from Blooming Glen, Pa. Pioneering a hospital program in Nigeria would be rugged in comparison to the established medical program in Puerto Rico from which they had come. To throw the burden of this work on them was a great relief to us.

The three weeks that followed their arrival were hard weeks—weeks of traveling back and forth from Abiriba over bad roads, in hot and humid weather; weeks of collecting household and hospital furnishings; weeks of adjustment. Many months later John admitted that on his initial visit, he thought Abiriba to be a Godforsaken place in which to open a hospital.

A month later came the Cyril Gingerichs from Canada to help in the hospital staff at Abiriba. Now we were six missionaries on the field in Nigeria. The burden was now still lighter for us, but the problems of building and operating the Abiriba hospital appeared, and were, colossal to the workers there. The eagerness of the community to have a hospital did not wholly overcome the struggles and disappointments which came to the missionaries during those first months.

And now we have welcomed Martha Bender who has also come to help in the hospital there. We are also looking forward to the coming of Nelda Rhodes to be the sister tutor of the midwifery school.

Not long ago we took to the hospital two members of the Nse Itam church near Uyo. One was an older woman, a bit of broken humanity, physically. We saw her comfortably settled in the women’s ward. Iniunam, a local leader, was the other. He was admitted for surgery. Though they live some 80 miles away in Efie country, they felt that this hospital in Ibo land belonged to them.

I walked through the maternity ward. Cutter babies you never saw—little curly tops cradled close to their mothers. I went to the new operating theater. I remembered hearing Sir Francis Hiaa tell of the struggling beginning of the hospital, as he gave the dedicatory address last January. I thought of our own struggles only a year
Nigerian missionaries on the field in the summer of 1961, l. to r., Edwin and Irene Weaver, John and Betty Grasse with their three daughters, Cyril and Ruth Gingerich, Daniel and Carrie Diener and their family.

Right: Daniel Diener soon found that “his appointment was not only to teach mathematical equations but to supervise the clearing of the bush on the new location of the Kuke Town school, on the outskirts of old Calabar.”

ago, and I said in my heart, “O God, how good you are.”

Only recently has the government opened to the hospital staff the rural health program in the Abiriba area. This answer to prayer gives us a tremendous opportunity to witness in Ibo country. But this will be impossible without more help. In our own church in America are there no doctors and nurses who will come to make this rural health program possible? Dr. Grasse has been given just one year of time in which to find personnel for this program. Will the church at home answer this call?

Not only was the hospital needing help, but the schools too wanted teachers. In response to this need first came Dan and Carrie Diener from Elkhart to help in the Duke Town school of Calabar. Dan soon found out that his appointment was not only to teach mathematical equations but to supervise the clearing of the bush on the new location of the Duke Town school, on the outskirts of old Calabar.

But so it is with us all. The jobs seemingly unrelated to our appointments can often be most frustrating. As the years go by and one becomes more and more involved in the lives of the people, the involvement of these insignificant duties often becomes most significant.

Also with us are Lois and Cliff Amstutz of Heston, Kans., teaching in a teachers training school in Afikpo about 100 miles north of Uyo. To correlate and evaluate the teacher placement program in Nigeria, the board has sent Dr. Glen Miller of Goshen College to join our working team in West Africa for one year. Cecil and Judy Miller have come to help us in the Uyo area. Theirs is the village home built by the villagers back of the Obio Ama church.

A door has opened to us and we have entered. Perhaps now is the real beginning of The Uyo Story.

James and Dorothy Kratz have been in Argentina’s Chaco for only a year of service and fellowship among the Toba Indians. Here Bro. Kratz gives us some “first impressions” of

Tobas at Worship

The Toba Indians are not Mennonites who trace their heritage back to the Anabaptist movement of the sixteenth century. Christianity came to them after the coming of the white man to their native land. They know little about such terms as “the atomic age,” “missiles,” “success.” They have a simple day to day existence closely related to nature, trying to survive the many natural and supernatural forces at work to destroy them, those forces supposedly long ago conquered by the technology of Western man.

Toba Christians do not have a logical, carefully worked out statement of their theology and doctrine. They are a simple Bible-believing group of Christians whose simple understanding of Christianity has come from their contact with many missionaries with varied theological orientations. From early missionary activity among them Pentecostalism has left a profound influence on their understanding of the Gospel and on their worship. These and many other factors provide a basis for a partial understanding of Toba worship as it is.

What are some of the characteristics of Toba worship?

1. Toba church services are lengthy ones. Elmer and Lois Miller recently participated in a communion service that lasted a full seven hours. Eight preachers gave messages and seven volunteered testimonies. A Toba church service seldom lasts less than three hours. I have yet to hear my first complaint from a Toba about a church service being too lengthy.

2. Singing is an important part of their worship. There are very few Tobas who cannot sing. They have good harmony. Their hymnals have only the words of songs. They often give their own interpretations to the tunes as they remember them.

3. For Toba Christians, prayer must be audible. When prayer is announced in the service, everyone prays audibly at the same time. Many begin crying during the prayer. Petition and repetition are characteristics of Toba prayers.

4. Toba worship is characterized by a certain freedom and spontaneity. Our missionaries visit some twenty congregations. The missionaries do not direct Toba worship services. Usually the missionaries are called upon to give the first message when they are present at a given service, and frequently the Tobas will give messages on the same theme as that used by the missionary. No one knows who will be speaking at a service nor how many will speak.

While someone is speaking, some other person in the audience (man or woman) may be moved by the Spirit, get up and
Toba youngsters play outside, while parents worship.

begin jumping, singing, or crying, or all three, so loudly that very few can hear the person speaking.

While this is not characteristic of all services, it frequently happens in certain congregations. While Paul's injunction, "Let all things be done decently and in order," seems so relevant at times, we only desire that the Holy Spirit speak to them in a way that is meaningful and in a way that glorifies the Father. There is a certain uninhibitedness and sincerity in their worship.

5. The sick are often brought to the worship service for prayer. Praying for the sick comes at the end of the main service.

6. There are certain themes that seem to be especially meaningful to Toba Christians. Messages dealing with the return of Christ, healing, the work of the Holy Spirit, the need to express love and patience with one's brother—these are themes important to Toba Christians.

7. In some Toba communities the church building is thought of as being a sacred place. I recently learned that such activity as literacy teaching or a church "business meeting" could not be conducted within the four mud walls of a church building. However, I have heard some rather sharp words exchanged between brothers within these same sacred walls.

I am not writing in defense of their form of worship nor in criticism of it. In the spirit of the Apostle Paul's writing to the Romans (Rom. 14:5-12) we too desire that the Lord of history make worship meaningful to a people who so recently have been called from darkness to light. Who are we to say that God must reveal Himself to them in any given way? We only stand among them as brothers in Christ praying that God's Spirit may work in and through them.

While there may be present among them insincerity and misunderstanding on the part of some, we are not called to judge them. Discipleship may not mean to a Toba Christian what it means to you, but Toba's too desire to be disciples of Jesus. We only pray for grace to be brothers and sisters that can lovingly and patiently stand by them as truth is revealed to them within their own culture, that they too may be a chosen race, a royal priesthood, a holy nation, God's own people.

Milton and Esther Vogt pioneered in opening the Bihar, India, field. Sister Vogt reports on a recent women's meeting at Daltonganj, in which the sisters discover that

**Hospitality Is Worship**

Jesus taught His disciples, "He that receiveth you receiveth me." You would go far to find someone who can surpass the Indian sister in "receiving" her guests.

At the Daltonganj Convention this year one of the Indian sisters shared with us her thoughts on hospitality. She first mentioned the customs used in olden days:

1. The hostess would wash the hands and feet of her guest and then rub oil on them.
2. She would put down a cot (perhaps in the shade of a tree) and put the best blanket on it.
3. She would take a branch of a mango tree, dip it in water (often scented), then sprinkle her guest with refreshing coolness.
4. She would give sherbet, milk, or sour milk to drink and give with it some halva (whole wheat flour fried with spice, sugar, and clarified butter).
5. She would be responsible for the life of her guest, even hiding and protecting the guest from a policeman.

Next she took examples from the Bible where rewards were given for hospitality:

1. Abraham and Sarah entertained three angels and were rewarded with a son.
2. Lot entertained two angels and his life was spared when Sodom and Gomorrah were destroyed.
3. Rebekah entertained Abraham's servant and received jewels and a husband.
4. Rahab entertained the spies and was rewarded with her life being spared.
5. The widow entertained Elijah and received (Continued on page 132)
Salunga, Pa.—Mahlon and Mabel Hess, Washington Boro, Pa., were reappointed for their fourth term of missionary service in Tanganyika by the Eastern Mennonite Board of Missions on Jan. 8. The Tanganyika Mennonite Church is assigning them to Dar es Salaam. The Hesses plan to leave for Tanganyika in March.

Margaret Martin, 1231 Main Street, Akron, Pa., was reappointed for a second term of missionary service in Germany at the same meeting. She will leave for Germany in April.

The 49th Annual Meeting of the Eastern Mennonite Board of Missions and Charities will be held at the Weaverland Mennonite Church in Ephrata, Pa., as had been planned earlier. The dates for this meeting are March 12-14.

MEXICO CITY, MEXICO—American Bible Society announces the opening of the new Bible House in this city. The new building accommodates both the Sociedad Bíblicas en Mexico and the staff of the Latin America service Centre. This new facility will benefit our witness in the city also.

JAKARTA, INDONESIA—By common agreement the Indonesain Bible Society has taken over responsibility for Bible distribution in the work parishes in West and Guinea from the Netherlands Bible Society.

Nazareth, Ethiopia—Nazareth Bible Academy has a new dormitory for men students, made possible by a generous gift from His Imperial Majesty. Library books were also purchased with this gift.

Mosadisco, Somalia—Bible classes and the Saturday evening meeting for believers are in progress again in Mosadisco. Several persons began studying Home Bible Studies.

Two young men at Margherita desire baptism. More patients came to Margherita clinic in October than in any previous month. The same is true of admissions to Jamama Hospital. The school also continues to be very busy. After the low ebb of all activity during the trying summer months, when opposition was strong, workers here are very strong in their praise to God for His evident help.

Shirati, Tanganyika—The African Medical Research Foundation, a British and American-sponsored organization, gave the Shirati Hospital a high-frequency radio set for communication and consultation. They frequently contact Nairobi, and other hospitals throughout Uganda, Kenya, and Tanganyika, some places daily. The foundation gave similar equipment to several other mission or privately operated hospitals.

Saigon, Vietnam—The second Vietnamese member of the group here, Mr. Luc, was baptized on Sunday morning, Sept. 30. Both he and Mr. Phoc, the first baptized member, are faithfully serving the Lord. Both brethren would like to attend Bible school, but the military draft makes their futures very uncertain at this time.

A Mr. Lich accepted Christ during Oct. and has given a good testimony of the inner witness of the Holy Spirit. On Nov. 4 a Miss Bich committed her life to Christ, but she does not yet possess full assurance of her salvation. These four brothers and sisters need our prayer support.

Trujillo, Honduras—National brethren and missionaries spelled out a tentative statement of church organization, providing for local councils, congregation-chosen workers, and a general council. Priority was given to the following goals for the developing witness: (1) Encourage and strengthen local leadership through counseling, teaching, Bible institutes, and experience in local congregational work and evangelism. (2) Emphasize area rather than station evangelism with one missionary assisting local leadership in a number of places. (3) Broaden the witness into new areas as rapidly as possible.

At Tocoa, Christian day school facilities are being improved to increase capacity from 30 to 60 students. At Gualaco a clinic building is in process of materializing. A missionary children's school and a guest home are to be built at Tegucigalpa. Facilities and services at La Ceiba are being expanded with a visit by Mr. Moyer, and Lois Zimmerman and the continuing good help of VS personnel. A full-time literacy project also has been launched.

Your Treasurer Reports

We are happy to outline a plan whereby you can assist in the mission program through investment funds. This plan, called "Mission Deposit Agreement," is the way whereby a person may invest his funds with the general mission board and receive up to 4 per cent interest annually on the funds invested. The minimum amount which can be invested in this plan is $100.00.

The underlying assumption of a "Mission Deposit Agreement" is that the funds deposited with the mission board will not be withdrawn, but upon the death of the donor, the funds will become the property of the board to be used in its world-wide mission program. However, it is possible with this type of agreement to withdraw all or any part of these funds during the lifetime of the donor.

This differs from a "Gift Annuity Agreement" in which it is not possible to withdraw any of the principal investment. However, since it is possible to withdraw the funds, there are no income tax savings through this plan except that at the time of the donor's death when the funds become the property of the mission board for use in the mission program, they do not become involved in estate settlement and are, therefore, tax exempt at that time.

We believe this is a good plan for the person who wants to contribute all or part of his resources to the mission program, receive a fixed lifetime return on his investment, and still retain the option to withdraw funds in case of an emergency. We have additional information on this plan, including a sample copy of the agreement, and urge you to consider this plan in the light of your needs. Send your name and address to Mennonite Board of Missions and Charities, Elkhart, Ind., with a request for information on "Mission Deposit Agreements."

—David C. Leatherman.
worker will tie his efforts in with Alfait, an international literacy organization works in Costa Rica.

Elk hart, Ind.—J. D. Graber, overseas secretary, arrived in Chicago on Jan. 23 from a six-week trip to Latin America. He spoke briefly at Elk hart chapel services here Jan. 25, reporting on his impressions of Latin America. Bro. Graber feels that in the midst of all the social interest and developments in the Southern Hemisphere, the church is still the most significant thing he observed there. He was much impressed on this trip that the church is people-individuals and families who are redeemed, love the Lord, and give good witness through transformed living. This contrasts with his memories of his visit eleven years ago when he worked more with missionaries and national workers. He reported a general awakening among both Catholic and evangelical groups to the fact that the church is and must be concerned about the misery about her, that in simple service and sharing, Jesus Christ is revealed.

All nine members of the first graduating class of the Shirati Nursing School passed their government examinations in November.

Graduation exercises were conducted in the Shirati Mennonite Church in December. Speakers were Pastor Nashon and Sister Tutor Alta Weaver. Hershey Leaman, Shirati hospital administrator, presented the diplomas which were designed by George Smoker. Cash prizes for various achievements were given by the nursing school, the hospital, and the leporasium.

Three of the graduates are girls, all of whom will go into midwifery training in the government school. The six boys are presently remaining at the Shirati hospital. This means that at present a total of eighteen African graduate nurses serve on the staff at Shirati hospital.

Musoma, Tanganyika—The election of officers for the Tanganyika Mennonite Conference, held Jan. 3-5, resulted in the following: chairman, Zelekea M. Kins; assistant chairman, Meli K. Nyangangi; secretary, Eliuma Mauna; assistant secretary, Thomas Migire; treasurer, Elisha N. Meso; assistant treasurer, Nason K. Nyambok. Elam Stauffer and Simeon Hurst continue as ex officio members of the executive committee. Don Jacobs is the only elected missionary serving on the committee.

Mogadiscio, Somalia—The constitution of Somalia, which provided for religious freedom, is being revised by the government. There is the possibility that some restrictions may be imposed. The full implications of the revision are not yet clear. Pray for the Christian witness in that land.

Nakashibetsu, Japan—The executive committee of Hokkaido Mennonite Fellowship met here Jan. 15 to: (1) review again the availability of relief funds; (2) make provision for the missionary stationery; (3) discuss the possibility of translating H. S. Bender’s “These Are My People” into Japanese; (4) make plans for Milo Kaufmann’s coming to Japan in early April; (5) ask the Kamishihoro church and the personnel committee to work out definite relationships for Mr. Kano’s working with that church, beginning in March; (6) make preliminary arrangements for pastor Paul Lin of Formosa to visit Hokkaido churches in July; (7) discuss furlough and placement plans for the next months; (8) and “look favorably” on Marvin and Neta Faye Yoder’s call to serve in Nakashibetsu, when Kanagys leave for furlough in June.

Home Missions

Canton, Ohio—First Mennonite Church started a “Read-a-book-a-month club” from the first of the year. Members read at least one Christian book each month and fill out a short report blank given by the Sunday-school librarian, who keeps the records. The librarian also introduces several books each Sunday morning to stimulate interest. The first Sunday this was done, all four books introduced were signed out after Sunday school.

Sixty-five persons received honor pins for having missed not more than one Sunday during the 1962 Sunday-school year. Certificates were given to 17 people in the same service on Sunday morning, Jan. 6, for reading the entire Bible in 1962.

Brons, N.Y.—Speakers at Mennonite House of Friendship on Sunday morning, Jan. 13, were Milka Rindzinski of Montevideo, Uruguay, and Samuel Miller of Eastern Mennonite College, Harrisonburg, Va. The offering went for Latin-American missions.

Brooklyn, N.Y.—The Jan. 6 bulletin of the First Mennonite Church of Brooklyn (Spanish) carried the following item as translated by Gladys Widmer: “The baptismal service took place during the first part of the Sunday morning service Dec. 30. It was a glorious experience. The brethren receiving baptism gave testimonies of faith and repentance with tears and sincere joy in the Holy Spirit. This made such an impression on the congregation that there were those who expressed desire to also receive baptism and let us pray for this new group of brethren that they may truly be pillars of faith in the church. “The same evening we celebrated the Lord’s Supper with these six new brethren, and again the Lord led us to feel His blessing. Then we remembered the humility of Christ and His charge to serve one another through feet-washing.”

District Mission Boards

Phoenix, Ariz.—Trinity Mennonite Church is the name of a new church being organized in the area, reports Samuel Spicher, chairman of the co-ordinating committee in the January issue of Southwest Messenger, official organ of the South Pacific Mennonite District Mission Board. This committee was selected by the Sunny-slope Mennonite church council in February of 1962. Since that the group organized, began meeting for Sunday evening worship since mid-March, rented the Glendale Women’s Club building for Sunday evening services in late April. Started a regular Sunday evening Sunday school in October with Galen Buckwalter acting as superintendant, changed to Sunday morning in mid-November when the auditorium became available, and are now investigating lease possibilities and sites for permanent location. They ‘sincerely solicit’ prayer support.

Hartville, Ohio—At a meeting of the Conservative Mennonite Board of Missions and Charities here, Nov. 18-21, Mark Peachey, board secretary, and Paul Kraybill, secretary of the eastern board, reported on their mission in Central America and recommended the following: (1) The total program of the three boards now working in Central America should be coordinated through ECA advisory committee. (2) Immediate plans should be made for a joint language training and orientation program for VS-ers from the three groups to be held probably in Honduras each summer. (3) Further study and planning for an over-all agricultural community services co-ordinator to take responsibility for total Central America VS. (4) Further exploration of possibilities of co-ordinate administration of present program with sharing of resources, personnel, etc., toward unified Mennonite witness in Central America. (5) That the two boards look at additional areas of Central America as further pos-

Orie Miller Makes Tour

Akron, Pa. (MCC)—Orie Miller, associate executive secretary of MCC, is currently touring the Far East as part of a five-month administrative visit. He is observing various MCC projects and suggesting plans for future program in Asia. His complete itinerary includes Korea, Hong Kong, Vietnam, Indonesia, Thailand, India, and Ceylon.

Mentioning the work in Korea, where his first stop was made, he says, “Our MCC work there has been here (in Taegu), and continues to be deeply appreciated.” The report from Hong Kong mentions his view of MCC feeding centers in the midst of terrible need. His impression of Hong Kong is, “One sees everywhere a will and quality and determination to handle current problems in this area—an exhilarating place to be and help and work.”

After visiting in the politically tense country of Vietnam, Miller mentioned the dramatic growth of the national church in the midst of erupting warfare. In Java, Indonesia, he commented on the close relationship of the MCC workers to the small but growing Mennonite church. In the Chinese church areas of Kudus and Jepara, where MCC helped to build schools and also continues to support them, he noted that in spite of the inconveniences of government corruption, inflation, and starvation, literacy has risen in the past 15 years from 10 to 70 per cent, and other better developments seem to be at hand for the island.

Bro. Miller plans to return from his trip around the middle of March.
sibilities for an expanded mission witness.
(6) That they seek to develop a concept of mission and discipleship to this area that emphasizes a strong evangelistic and church building program with an unapologetic denominational testimony, emphasizing their unique contribution in service and witness and in Christian discipleship, yet relating positively to other evangelical groups without competition or compromise.

Harrisonburg, Va.—The following items come from the news notes of the Virginia Mennonite Board of Missions and Charities:
The Franklin Hunsberger family, workers at Concord, Tenn., lost their home by fire in November. Neighbors are helping them to build.
A similar tragedy was avoided when a faulty oil stove caught fire in the Knoxville, Ky., home of workers Mr. and Mrs. Ezra Good. Though presence of mind and quick work on the part of Sister Good extinguished the fire, the cleanup job was no small one.
The mission board purchased a house trailer to be used by Sister Mary Showalter in the Kentucky witness. Local women stocked it for her.
The Warren Metzler family, who have been on mission service since the latter part of July, were reappointed for another term in Jamaica. They were scheduled to fly from Miami on Jan. 4.
Six persons accepted Christ as their Savior when Daniel W. Lehman gave an evangelistic invitation at the close of a communion service at Hephzibah Ga.
Permission was granted to enlarge the Peggy Memorial Home for Girls in Jamaica to accommodate 25 girls.

Broadcasting
Harrisonburg, Va.—"Is holy living optional for a Christian?" This question introduces the February talks on "The Mennonite Hour" by B. Charles Hostetter. Pastor Hostetter has deepening convictions that too many Christians are too well satisfied with "just being comfortable." His talk titles for the month are "Is Love Optional," "You Belong on the Top," "Is It Genuine?" and "It Works Where You Are.
Ella May Miller is now one third through her Study Class of the Air, discussing the text, "This Way to Happiness," by Dr. Clyde M. Narramore.
One Detroit listener on hearing Ella May's first talk on "Love and Affection" wrote, "I just heard Heart to Heart for the first time. Wonderful! Fills my early life exactly, unwanted, unloved by anyone. May God bless you with a heart to love everybody. When I look at childhood pictures, I feel so sorry for those two little children, my brother and I. My brother in his late fifties has been in prison more than out. Maybe he is there now. I haven't heard. I hope God finds him. He claims that he is an atheist, but when in prison he works around the minister to get a parole."
Obihiro, Japan—In her last report Rhoda Ressler, director of the Japan Mennonite Hour, shares some of the recent listener correspondence which she felt would be an encouragement to those helping to support the radio ministry of Mennonite Broadcasts.
"When I listen to the Mennonite Hour and hear God's Word, I feel that I have really fed my soul. I shall never leave that Word."
"Among all radio programs I like Mennonite Hour best. Please never stop the broadcast."
"Even if I had faith, nothing could come of it, I used to say. I ridiculed such weakness. But now by radio, by the study courses, and by the testimony of one Christian friend, I know that I am a sinner. About God I clearly long to know. Please lead me, even if I follow slowly. My desire is deep."
Roseburg, Ore.—KNR, Roseburg, 1490 kc, is releasing Heart to Heart each week at 11:35 a.m., Saturday, sponsored by the Winston Mennonite Church.
Springfield, Ohio—WEEC-FM, 100.7 mc, is carrying the five-minute Heart to Heart daily program at 10:30 a.m., in addition to a 15-minute release.
Harrisonburg, Va.—Four prominent Christians will be featured on the February broadcasts of The Mennonite Hour and The Way to Life. They will tell how Christ became more real in their lives on the following broadcasts:
Feb. 10—Walter Wilson, medical doctor, pastor, founder of Kansas City Bible College, and noted personal worker.
Feb. 17—V. Raymond Edman, former missionary to Ecuador, president of Wheaton College, and well-known author.
The testimonies of these men are found in a 58-page booklet, "Encounters with Christ in the Lives of Noted Christians," which is being offered as a "Thank You" gift for listeners who tell us the call letters of the stations over which they hear The Mennonite Hour or The Way to Life. If you are a listener of one of these broadcasts, your help is requested. Simply send the station call letters with your name and address to The Mennonite Hour, Harrisonburg, Va. Canadian listeners write to Heart to Heart, Kitchener, Ont.
Among the actions taken by the English Broadcast Committee, meeting Jan. 19 at the radio center, were the reappointments of David Augsburger, as program director and associate pastor of The Mennonite Hour, and John Horst, as Bible Course Instructor.
A statement of the philosophy of broadcasting for The Mennonite Hour and The Way to Life was approved.
It was reported that P. J. Malagar of India is preparing several English messages to be inserted on The Way to Life programs beamed to India and British Guiana. This is to be done on a trial basis to learn what response an English language program will bring.
Committee members present at the Jan. 19 meeting were Winston O. Weaver (chairman), Don Augsburger, Norman Derstine, John Drescher, Harold D. Lehman, and Laurence Horst. Staff members present included B. Charles Hostetter, David Augsburger, John L. Horst, Lewis E. Strite, and Kenneth Workman.
Lethbridge, Alta.—The Mennonite Hour is now on CHEG, Lethbridge (1090), at 6:00 p.m., Sunday. Those living in this area please help pass on this information.
Mexico—Luz y Verdad recently began on XEHR, Puebla, Mexico. Aaron King, former missionary to Cuba, now in Mexico, worked out plans for this release. Thank God for this new opportunity to broadcast in Mexico.

Health and Welfare
Elkhart, Ind.—E. C. Bender, secretary for health and welfare for the general mission board, announced here on Jan. 9 that:
1. An agreement has been signed with a Mathis, Texas, community group to operate the old private hospital for the community. In signing, the community agreed to provide a new hospital at some future time, to support the operation of the present 16-bed hospital, and provide for the ownership of the property. At the present time the community board which holds title to the Mathis Maternity Hospital will also hold title to the general hospital. The Mathis community is showing real interest in its health problems. As a shopping center this community is part of four or five counties. Under new Texas laws the Mathis community will be able to establish a hospital district making possible bonds and construction of a new hospital which can then be paid for through the years through tax funds. The board has agreed to operate the hospital in a Christian service manner as a means of helping the community with its health problems. Bro. Bender is seeking temporary and long-term operating personnel in order to open Mathis hospital as soon as possible. Mathis Maternity Hospital will continue operation as before, he said.
2. The Walsenburg, Colo., hospital is now under construction with footings poured and final Hill-Burton loan approv-
al. The board has agreed also to operate the Walsenburg hospital which is scheduled to open about Dec. 1, 1963. The new hospital will cost the community $500,000 to $600,000, a sizable proportion coming from the Hill-Burton grant.

3. The new nursing home facility at La Junta, Colo., is now nearing completion. Costing approximately $450,000, the nursing home will provide care for approximately 44 elderly people. It is constructed adjacent to the old Mennonite Sanatorium (now also a nursing home facility) by a community corporation. Part of the cost also came from a governmental grant and the remainder will be paid from operations over a period of years. Dedication has been established for March 17, 1963.

Voluntary Services

Scottdale, Pa.—John Shearer reports a rich experience for the Life Team with the Neffsville MYF. A new excitement and a new devotion to the Mission was obvious. A fellow that was on the fringe of the MYF before, was now a real 'returning prodigal' who studied and prayed regularly and got involved with non-Christians. Another girl, who was successful in getting any of her questions asked (questions to non-Christians), was still very much alive in the Spirit and told me one night, 'I can't wait to get back to work in the morning because I think I will get a chance to ask the question.' This constancy of interest and involvement with us and the Holy Spirit is a most rewarding thing to see."

The team had equally rewarding experiences at Johnstown, Doylestown, Blooming Glen, and in New York City, Ministers in the churches visited are enthusiastic supporters of the ministry of the team.

Calling Lake, Alta.— Twenty-three volunteers working throughout the northern part of this province gathered here for fellowship and spiritual nurture Dec. 28-31. A get-acquainted banquet set the tone for the week. A rich fellow-worker, Paul Landis' devotion, "What are you doing here?" keynote the emphasis for the entire period. On Sunday the group worshiped with the local Mennonite church, enjoyed a song fest, and participated in a communion service led by Stanley Shantz. Elton Trueblood's "The Company of the Committed" provided a focal point for the four inspiring days. Volunteers were greatly challenged by the book and left with a strong determination to become the type of witnessing person Professor Trueblood describes.

La Junta, Colo.—Joanne Yoder, Goshen, Ind., and Larry Miller, Crystal Springs, Kan., have both been transferred to this unit from Surprise, Ariz., and the Sunshine Children's Home, Maumee, Ohio. One new VS-er has also been assigned here, Lawrence Lehman, Kidron, Ohio, serves as an orderly at the Mennonite General Hospital.

Mrs. Ellen Troyer, Mio, Mich., returned home after giving two full months of service in the VS unit here. Serving as unit hostess, she also filled a vital role as counselor and as "Mom" to the unit during the time the unit was without a permanent hostess.

Mathis, Texas—Unit members here appreciated contacts with the Heston Gosp-
el Team during Christmas vacation. These young people were guests at the annual MYF banquet. Volunteers were able to go with the Mathis MYF-ers to join the MYF group at Corpus Christi in singing carols.

I-W Services

Johnstown, Pa.—A I-W orientation will be held at Johnstown Mennonite School March 8-12 for young men of draft age in the area. Three solid days of classes and a service tour to Cleveland, Ohio, will keep the men busy. On Monday and Tuesday evenings, March 11, 12, there will be public meetings for the community to attend. Time and place will be announced locally.

The Goshen College Biblical Seminary is host again this year to a group of pastors who are attending a special three-week School for Ministers. The special school is designed as a refresher course for active pastors.

Registration for this year's school is 29. The ministers, many of them young pastors, come from seven states and Ontario. This is the twelfth consecutive year that the seminary has held a school for ministers.

The school opened on Tuesday, Jan. 22, and will run through Feb. 8. Classes are held four days a week, Tuesday through Friday. Ten different courses, ranging from a study of the Pre-Exilic Prophets to a course entitled, "Interpreting the Mission Program to a Congregation," are offered during the week. The courses are taught by regular members of the Seminary faculty and by Paul Erb, former editor of the GOS-
PEL HERALD, who is a special lecturer for the ministers' school.

In addition the 1963 Conrad Grebel Lectures, "The Work of a Christian Minister: Servant of God's Servants," will be given during the School for Ministers. Dr. Paul M. Miller, director of the school, is this year's Conrad Grebel lecturer.

A daily series of consultation sessions has been added to the program this year, providing ministers with an opportunity to talk with persons with special experience and training in the areas of psychiatry, missions, youth counseling, mutual aid, camping, child nurture, and sociology.

The group of special resource persons includes Dr. Otto Klassen, M.D., Medical Director of the Oaklawn Psychiatric Center; John Howard Yoder, Administrative Assistant, Mennonite Board of Missions and Charities; Alta Mae Erb, author and editor; and several members of the Goshen College faculty.

Ministers who attended the sessions the first day of the school were: First row l. to r.: Homer F. North, Nappanee, Ind.; Ivan Weaver, Lima, Ohio; Paul Lantz, Millersburg, Ohio; Marvin J. Miller, Goshen, Ind.; Fred Gingerich, Alpha, Minnesota. Second row l. to r.: Melvin Stauffer, Pinckney, Mich.; Herman F. Myers, Meadville, Pa.; Richard Hostetler, Corry, Pa.; Harvey Schrock, Connellaut Lake, Pa.; Nelson Histand, Goshen, Ind. Third raw l. to r.: Olen E. Nozgizer, Wauseon, Ohio; Nelson Martini, Newbury, Ont.; J. John Miller, Wellman, Iowa; Dean Swartzendruber, Wellman, Iowa. Fourth row l. to r.: Joe I. Kaufman, Plain City, Ohio; Abram Kaufman, Plain City, Ohio; Verle Hoffman, Elkhart, Ind.; Glen Richards, Mt. Pleasant, Iowa. Fifth row l. to r.: Melvin Leidig, New London, Minn.; Marvin Sweetart, Saginaw, Mich.; Charles Gauschte, Archbold, Ohio; Dale Wyse, Archbold, Ohio; Roy Sauder, Archbold, Ohio. Ministers attending but not pictured were: Edward Dieser, Clarence, New York; Orrie Gingerich, Selkirk, Ont.

In addition to classwork, the ministers profit from the opportunities for conversation and sharing among themselves. Many also use the visit to the campus to meet with members of their churches who are presently enrolled in the college.
evaluate the board’s role and performance now that it is in the third year of operation.

Field Notes ——— CONTINUED

A Winter Spiritual Retreat will be held Feb. 17-24, at Bay Shore Church, Sarasota, Fla. Morning Bible studies will be conducted by S. J. Miller, Leo, Ind., from Colossians, and John Rudy, Biglerville, Pa., from James. Daniel Kaufman, Scottsdale, Pa., will speak evenings on “The Christian Steward,” and John Rudy will speak on Christian estate planning. Some films will be shown in connection with the evening sessions.

Dr. and Mrs. Melvin L. Glick will report on their work and the mission program in Nigeria to the Bloomington, Ill., congregation, Feb. 10.

Harold Zehr, Normal, Ill., at Lower Deer Creek, Kalona, Iowa, on Missionary Day, March 10.

Gideon Yoder, Hesston, Kans., will speak on nurture of children, at Yellow Creek, Goshen, Ind., April 25-28.

Edward Stoltzfus, West Liberty, Ohio, will speak at Youth Night Service, April 20, and morning and evening, April 21, at East Chestnut Street, Lancaster, Pa.

Change of telephone number: Chester L. Harbold, Spring Grove, Pa., from 4222 to 223-9482.


Dr. James Hastings Nichols, professor of Church History at Princeton Theological Seminary, presented the eleventh series of the Menno Simons lectures of Bethel College, Newton, Kans., Jan. 27-30; all lectures were held at the Bethel College Mennonite Church.

Program for the Ninth Annual Conference of the Associate of Mennonite Aid Society will be held Feb. 28 to March 1, at the Atlantic Hotel, Chicago, Ill. The conference theme is “Mutual Aid in a Changing Economy.” Subjects discussed covered areas such as Mutual Aid Concepts, Mutual Aid in Packaged Policies, and Good Management Practices.

Nora S. Horst, wife of the late Amos Horst, expresses gratitude to the many who expressed sympathy and who prayed during her recent bereavement.

Erb’s Mennonite Church, Lititz, Pa., celebrated its fiftieth anniversary on Jan. 27. Cyrus Bomberger spoke on “Fifty Years Ago,” and Raymond Charles brought a message on “The Challenge to the Church Today.”

Eugene Herr, Scottsdale, Pa., secretary for Youth Work in the Mennonite Church, spoke Feb. 3, at St. Clairsville, Ohio, on the subject, “To Fill the Emptiness.” The service, held at the Thoburn Methodist Church, was sponsored by the St. Clairsville Youth Council of Churches.

The Christian Laymen’s Evangelistic Association had their annual meeting Jan. 4-6, in the Orrville, Ohio, High School. Many people from Wayne County and adjoining counties came to hear the guest speakers—Walter Wilson and Myron Augsburger. On Sunday afternoon and evening the attendance was beyond capacity, and many people were ushered into the gymnasium where a loud-speaking system was set up.

This year, for the first time, the weekend ministry went beyond the local area, as it was broadcast over station WCRF, Cleveland, Ohio. The station received many letters from their listening audience, referring to blessings received through this ministry.

At the business meeting, Ivan Mullet, Berlin, Ohio, and Willis Lehman, Kidron, Ohio, were elected to the board of trustees, replacing Andrew Mast and Edward Gerber, whose five-year terms expired. Mr. Mast served as president of the board the past two years and Mr. Gerber has served as a trustee since the beginning of the organization. He also served as secretary of the board for the first nine years.

The trustees organized on Jan. 15. The

HOW CAN I TELL HER?

Laurie’s the queen of the senior high girls. She’s poised, she’s polite, and she’s respected by us classmates. Seems like she can do everything just right without overdoing it.

Funny thing—she’d almost pass for a Christian, and it took me a while to be convinced that she isn’t. But she doesn’t know Christ. In fact, religion is the only subject I’ve found that “doesn’t go down” with her. I know that Christ is more important than just “being nice,” but . . . how can I tell her?

If you’ve got problems in witnessing, why not join me in a study of Rosalind Rinker’s new book, You Can Witness with Confidence? Miss Rinker emphasizes knowing both Christ and your friends well enough to make the proper introductions.

Gentlemen, please send me_______ copy(ies) of
You Can Witness with Confidence. I prefer the:
□ cloth edition ($1.95) □ paper edition ($1.00).
Name__________________________________________________________
Address______________________________________________________
City________________________________ State_____________________
□ I am enclosing payment.
□ Please bill me (5% shipping charge added).
officers elected for the year are: President—Mose Gingerich, R. 2, Hartville; Vice-President—Eldon Schmucker, R. 3, Louisville; Secretary—Robert L. Miller, R. 1, Smithville; Treasurer—Elvin Mast, R. 5, Wooster. The other trustees are Glen Martin, Milton Rohrer, Paul Ressler, David Geiser, Ivan Mullet, and Willis Lehman. The ministerial advisors are Rudy Stauffer, Marvin Hostetler, Bill Detwiler, and Myron Augsburger—Robert L. Miller, Scy.

Evangelistic Meetings


The Greater Albany, Ore., Crusade, with the Myron Augsburger team, closed Jan. 27, with over 3,000 in attendance. A 77-year-old retired banker stated that it was the largest indoor crowd in his time in Albany. Midway in the Crusade a closed circuit TV was installed to accommodate the crowds in attendance.

Calendar


HOSPITALITY IS WORSHIP

(Continued from page 126)

received her son’s life restored and plenty to eat during a famine.

6. The woman anointing Jesus’ feet was rewarded by being remembered by the entire world.

7. The mother of Jesus was hostess to Jesus in her womb and was blessed above all women.

This Indian sister herself has been a very gracious hostess to many people, but she mentioned that she did not know what reward we should expect for being hospitable. However, she felt sure that it was God’s will for us because He says, “Be not forgetful to entertain strangers.”

The next day we considered the answer to this question of what we should expect as a reward for the hospitality we extend.

“Foreigners” find India hostesses gracious and hospitable. Here Mrs. E. P. Bachan entertains her own family in their private garden. They are, L. to r., Nirmala, a teacher; Bro. Bachan, Nirman, in medical school; Lalita, in college; and Vinaykant, standing, a student in Dhamtari Christian high school. Mrs. Bachan has many opportunities to serve as a gracious hostess.

I must not be thinking of the big reward that I am to get, but I should be remembering that God has given me this grace of hospitality to work out His workings in me—“whoso shall receive one such child in my name receiveth me.”

“Open your hearts to one another as Christ has opened his heart to you, and God will be glorified” (Rom. 15:7, Philips). “Welcome him [Epaphroditus] in the Lord with great joy” (Phil. 2:29, Philips). In response to these verses our answer to the question of “Why be hospitable” must be positive. “Why call ye me, Lord, Lord, and do not the things which I say?” So we must say, “Lord, Lord, help me to do the things that you say. Teach me to do them.”

We looked next at Mary and Martha and their response to this statement. Did Martha say, “Lord, teach me to do the things you say”? She did not seem to know the joy and peace that come from saying, “Lord, show me how to entertain you.” If she had, would her hospitality be labeled, “careful and troubled about many things”? Or would she have felt alone without her sister’s cooperation? Martha should have said, “Lord, teach me how to entertain you.” With His grace working in her she would have been “welcoming in the Lord with all joy and honor.” The relationship between the sisters would have been one of joy and not of strain and of outing one another. Mary was the one who hungered to learn, “Lord, teach me how to receive you.”

We were happy that the sister in charge of the meetings was led to simplify her plans for the farewell tea. When her helper got sick, she did not burden herself to carry out the plan or absent herself from the last meeting to make the tea, but she omitted the tea, apologized for it, and sent us away with a big leaf plate full of sweets.

MISSIONS TODAY

(Continued from page 126)

ment and conviction and involvement in the total mission of the church should be useful. In short, emotional appeal can be used to build the church, both at home and abroad as response comes. It must be used, however, in ways consistent with the Gospel we confess.

RACE RELATIONS

(Continued from page 117)

other, or may find the customs or values of the other objectionable. Accordingly many ethnic groups in American society have been, at one time or another, the victims of ridicule or abuse.

A long list of derogatory labels could be compiled readily. Naturally, the more readily immigrants can simply “disappear” in “Anglo-Saxon” population, the more quickly they can escape discrimination, even though abuses remain in the society. Jews and Negroes, to take two different examples, cannot be readily assimilated in this fashion. Therefore a fundamental transformation of attitudes, values, and practices in the larger society is mandatory.

Second, we must recognize that race prejudice, whatever its external basis or manifestation, is essentially a function of human egotism. That is to say, we are prone to bolster our self-conception, or to elevate our own status, by derogating others. When such attitudes are expressed in the order or organization of the society to which we belong, the evil may assume almost unmanageable proportions.

This can be seen with particular clarity in our own South. There a somewhat aristocratic way of life was built on the service of a social class to which an inferior status was accorded. The surging movement for civil rights among Negroes, especially since the 1954 school decision of the Supreme Court, clearly signifies the end of the old system. That Southern whites who had been nourished by that system feel threatened by this movement is psychologically understandable, however objectionable it may be when viewed morally. Thus, while psychological factors may not be made the excuse for resisting integration, they are real. Proposed solutions must reckon with them.

There are many localities in the United States and Canada without minority ethnic groups. People residing in such communities find it easy to assume that they are free from prejudice. They find it easy to point accusing fingers at distant injustice, or to assume postures of crusading righteousness. But precisely here, Jesus’ figure of the beam and the mote is appropriate.

GOSPEL HERALD, FEBRUARY 5, 1963
If it is true that discrimination and prejudice tend to rear their head where social or cultural differences appear, and if in our psychological mechanism we seek to bolster ourselves by disparaging others, who then is to cast the first stone?

The place to attack the problem of race prejudice is at home, whatever additional responsibilities or opportunities may come to us. Every community has its own tendencies toward injustice inherent in its social structure and its status symbols. Injustice or subtle discrimination is a potential threat to the weaker or "less desirable" members of any society. Christian congregations, unfortunately, are not exempt.

One does not journey far in "white" Mennonite communities before encountering problems of this sort. One need not listen to many sermons or speeches before hearing the telltale echoes. Our daily language contains its slogans and colloquialism of prejudice, prejudice toward Catholics, Jews, Negroes, and numerous other groups or classes of people. We often label whole families, groups, societies, and even nations on the basis of isolated but unfavorable events, individuals, or traits.

Behavioral scientists today are able to lay bare many of the forces which drive us to the violation of our fellow men. They point out, for example, how we resort to scapegoating to rid ourselves of frustration. It is much easier to fix the blame on a person or group detached from ourselves than to face the unpleasant facts about ourselves. Yet as someone pointed out recently, the very term "scapegoating" reminds us of the greater wisdom of the ancient Hebrew practice. The frustration, the sin, was placed upon an unseemly goat, rather than on a neighbor, and then banned to a desert place. Here, then, is a psychological idiom which preaches a sermon at every use. One has atoned, also for our frustrations, and henceforth there is neither Jew nor Greek.

I believe that the Christian is in the world to penetrate it with the "salt and light" of redemption and reconciliation. In loving God he loves all men as himself and recognizes them as equals before God, as men for whom Christ died. There is nothing debatable or questionable about this for the Christian as I understand it. And so responsibility in improving "race" relations is one and the same responsibility which is so integral to Christianity itself. True, the relegating of an inferior role to the Negro in past centuries has created a unique set of problems in restoring him to his rightful place in society, but who besides the Christian is better equipped for this reconciliatory role?

There are many lesser motives for restoring minority groups to a first-class citizenship such as American reputation abroad or slum clearance or many others. But these are only secondary and are by-products of the primary motivation. And sometimes we Christians hide and use some of these as our reasons for wanting to see things improved. We are concerned what emerging nations think of us and we want them to be identified with the Western power bloc. Or we never want our property value to drop because someone of a different complexion lives beside us.

But what about the person who has lived his life in self-pity and sorrow of scarred soul? Are not the resources of Christ for him as well as for us? And how does he come to know this? By what we say or what we do? Is it our theology as stated by the Committee on Economic and Social Relations or is it the way we treat the migrant workers which come into many of our neighborhoods each year?

People whose souls have been scarred and defaced by discrimination and abuse are extremely sensitive to the attempts of others to invade their lives with the Gospel or anything else. Our attempts at reconciliation may not be hit and run.

We may not identify with any "side" or "race"; but represent only Christ and His way of disciplined and accepting love. We prefer others in honor regardless. We do not condemn by saying that someone is "just as good as we are" or "that they have a soul too." But we receive them as Christ received us, everyone as a person. He has made "of one blood all nations," and has "broken down the . . . wall of partition between us." And thus we become party to the highest standard of human acceptance, complete and unqualified.

The fellowship in the Gospel which transcends superficial differences is a rich and strong one. It forces us to find the abiding and eternal bases for our fellowship rather than the temporal and cultural. To see men of all races grow in grace and knowledge of Christ is inspiring. To see the reality of Christ so strong that even the most intimate of human bonds become possible across these lines is convincing testimony.

The need for increased Christian responsibility here is really staggering as we see what needs to be done and is not being done. Unless we begin to do more, we may risk losing the "light" that we now have. In this day of change and crisis on the American scene, the Christian Church must begin to speak out more boldly in behalf of Christ's way among men.

Vincent Harding, Atlanta, Ga., in charge of The Mennonite House, MCC-sponsored race relations project in the South, sees our job as calling men to reconciliation.

I see it in a very odd way. To my eyes, the very title of this symposium betrays a large part of our problem.

Beginning from the end, I sense our captivity to the world's terminology and—perhaps—its thought patterns, for we have accepted too easily the category of "race relations." Really, this is not the focus of our goal. In its relevant, human dimensions, our goal is to call men and women of every race and within every race (whatever a "race" is) to that reconciliation with one another which God has made possible through Jesus Christ. Therefore, we cannot be satisfied with "improving race relations."

This is a worthy objective for many organizations, but it is far less than our calling. We cannot be satisfied until all men find an honest, creative, loving relationship with each other. (This means, of course, that they must have the opportunity to know each other through the sharing of common experiences, such as church fellowship, neighborhood life, school comradeship, and job relationships.)

Now, what of this "responsibility"? Here is one of the favorite words in current Christian discourse, and much loved within the Mennonite household of believers. But it is an inadequate word for us. "Responsibility" brings images of men straining, frowning, wearisomely doing their duty. This is good stoicism, this is mediocre Judaism, but it is not the kind of life to which we have been invited. Our world resounds to the joyous echo of the word "privilege." When one sees how deeply men have been estranged from each other, when one notes the fear in men's eyes as they contemplate one another across artificial barriers of race and class and ignorance, then surely it is possible to sense how great a privilege it is to participate in God's great work of drawing these broken ones back together again.

Indeed, anyone who has sensed the peculiar joy of an intimate fellowship which denies society's walls and affirms God's bridge—the cross-stretched one—anyone who has known this richness can hardly escape the conclusion that it is a high privilege to share such an anticipation of heaven with others. (Responsibility, then, is what we ask about in these terms: "It's all so far away, what am I supposed to do about it?"

STANLEY SMUCKER, Swanton, Ohio, pastor of the Spencer congregation, points out we should "practice true Christianity."
While privilege is what we mean when we say: "Certainly there is some opening for me; help me find it quickly so that I may share in the joy.

Finally, I’m not always sure that I know what men mean when they use the word "personal." Most often I think it means "private" and "separate" and "individual." Here lies one of our deepest difficulties, for we have spent too much time thinking of ourselves as fragmented individuals, bearing "personal" responsibilities that are not affected by our membership in the household of God. However, in a search for just and honest reconciliation among men, our whole perspective will be changed if we see ourselves not simply as individuals—white or black—but as members of one great family. For this, I assume, is what the "new birth" means. We have experienced a birth which makes secondary our birth into whiteness or blackness, into Germanness or Americanness or Swissness. None of these things count first now. Rather, it is our life in one body, sharing one baptism, affirming one faith, holding one hope, serving one Master, belonging to one God and Father of us all—it is this life which is the true community life of the "new birth." Therefore, if we still think of ourselves primarily as whites or Negroes or Americans or (even!) Swiss-German Mennonites, we are sinning against the Holy Spirit, and denying the new birth.

In this context, then, we may recast our thinking, and ask only a few pertinent questions: What does it mean for me to live in a neighborhood where my brother is denied residence because of the accident of his first birth? How do I justly sending my children—without protest—to a school that bars the children of my darker brethren? Can I really accept unquestioningly the services and favors of sleeping and eating places where my brother is stopped at the door? What does it mean for me to worship in one church and to tell my brother to worship in another, simply because he supposedly (and automatically) likes best all the persons who shared the skin pigmentation or culture of his first birth?

In such a context we may find that the privileges of reconciliation loom larger than we ever dreamed.

**Births**

"Lo, children are an heritage of the Lord" (Psalm 127:3)

**Amstutz** Earl J. and Rosina (Steiner), Apple Creek, Ohio, sixth child, fifth daughter, Beulah Ann, Dec. 30, 1962.  
**Bishop** Earl and Esther (Godshall), Chester, Va., third child, first daughter, Cheryl Lavonne, Dec. 23, 1962.  
**Blank** Alvin and Edna (Stoltzfus), Atglen, Pa., fourth child, first son, Alvin Lee, Jr., Oct. 22, 1962.  
**Boil** David, Jr., and Marion Louise (Senesig), Manheim, Pa., third daughter, Mary Lou, Dec. 24, 1962.  
**Bowman** John and Carol (Rohrer), Lancaster, Pa., third child, second son, Steven Lynn, Jan. 11, 1963.  
**Denlinger** Raymond and Marilyn (Horst), Ronks, Pa., first child, Scott Burnett, Jan. 7, 1963.  
**Dorwart** Ray and Anna Jean (Lenz), Elizabethtown, Pa., second daughter, Rachel Fay, Dec. 8, 1962.  
**Eichelberger** Calvin and Betty (Johnston), Wayland, Iowa, fourth son, Joe Douglas, Dec. 29, 1962.  
**Heiskell** Norman M. and Pearl (Alderfer), Perkasie, Pa., second child, Nancy Louise, July 12, 1962.  
**Gascho** Norman and Alice (Shantz), Breslau, Ont., fifth living daughter (one deceased), Penney Louise, Dec. 27, 1962.  
**Hess** Abram and Mary Jane (Miller), Concestoga, Pa., first child, Wayne Abram, Jan. 15, 1963.  
**Hiebert** Kenneth and Eleanor (Claassen), Basel, Switzerland, third daughter, Stephanie Ruth, Dec. 28, 1962.  
**Holst** George and Grace (Jantzi), New Hamburg, Ont., fifth child, second daughter, Audrey Grace, Nov. 15, 1962.  
**Loucks** Lenore and Lois (Shetler), Denver, Colo., first child, Lorraine Denise, Dec. 30, 1962.  
**Martin** Harvey and Alice (Martin), Floradale, Ont., third child, first daughter, Linda Chermaine, Jan. 10, 1963.  
**Martin** Lloyd and Lydia (Good), Gap, Pa., third child, first daughter, Brenda, Jan. 6, 1963.  
**Neff** Elmer and Martha Lou (Atwater), Lagrange, Ind., third child, second daughter, Ronda Sue, Jan. 9, 1963.  
**Nice** Ralph and Pauline (Smith), Earlton, Pa., eighth child, fifth son, Lowell, Jan. 6, 1963.  

**Peachey** Caleb and Bertha (Stoltzfus), Belle- ville, Pa., third child, second daughter, Viola June, Oct. 16, 1962.  
**Plank** Henry and Martha (Gingerich), Arthur, Ill., fourth child, third son, James Henry, Sept. 10, 1962.  
**Shantz** Lowell and Lorene (Erh), Breslaw, Ont., third son, Roger Dean, Jan. 1, 1963.  
**Sherzer** Norman and Verna (Fry), Lancaster, Pa., third son, Paul Nelson, Jan. 17, 1963.  
**Smucker** James and Joan (Stutzman), Millersburg, Ohio, first child, Brian Dale, Oct. 24, 1962.  
**Souder** Stanley K. and Velma (Martin), Ter ford, Pa., sixth child, first son, Michael David, Jan. 20, 1963.  
**Stoltzfus** Harold and Sylvia (Stoltzfus), Harrisonburg, Va., third daughter, Victoria Gail, Nov. 12, 1962.  
**Stoltzfus** Norman and Betty (Tyson), Leola, Pa., third child, second son, Lamar Eugene, Jan. 3, 1963.  
**Swartzentruber** Lowell and Margaret (Morgan), Ypsilanti, Mich., first child, a daughter, Saun Serrae, Jan. 17, 1963.  
**Yoder** Albert V. and Fannie (Miller), Hutchinson, Kans., third daughter, Margaret Ann, Dec. 27, 1962.  
**Yoder** Enos and Verna (Schrock), Westphalia, Kans., second daughter, Cheryl Ann, Jan. 4, 1963.  
**Correction:** The name of Richard Roth's son (Jan. 15 issue) is Jason Bryce.

**Marriages**

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Martin—Benner**—Irvin L. Martin, Mohnton, Pa., Gehman cong., and Louise M. Benner, Denver, Pa., Old Road cong., by Blair E. Eby at Old Road, Jan. 5, 1963.  
**Shisler—Borgmarder**—Jacob H. Shisler, Middletown, Pa., Stauffer cong., and Rebecca Rae Borgmarder, Middletown, Hummelstown Brethren in Christ cong., by J. Frank Zeager at Stauffer's, Nov. 3, 1962.

**Anniversaries**

Brencenman. Irwin B. Brencenman and Mattie L. Miller were married Oct. 27, 1912, by Bishop Christian Wary at his home in Kalona, Iowa. They observed their golden wedding anniversary on Saturday, Oct. 27, 1962, with a family dinner at their home. An open house.
in their honor was held Sunday afternoon, Oct. 28, in the Community Room of the Farmers' Savings Bank, Kalona. Their children are Edna—Mrs. E. L. Niles, Muscatine, Iowa; Harold, Myerstown, Pa.; and Leon—Mrs. L. David Yoder, Kalona. There are 4 grandchildren.

Finalfrock. Fred R. Finalfrock and Lehman, of the Pleasant View congregation, Chambersburg, Pa., were married at Anaconda, Mont., Dec. 24, 1912. Later they moved to Albany, Ore., and are now residing at Grandview, Wash. They observed their golden wedding anniversary on Dec. 24, 1962, with a surprise family reunion. They have 4 children (Mabel—Mrs. Granville; Audrey—Mrs. Harold Rogers, Whittier, Calif.; Norm, Deer Park, Wash.; and Glenn, Seattle) and 9 grandchildren. All were present for this memorable occasion.

Gnagey. Joseph M. Gnagey and Elia Kinsinger were married Dec. 25, 1912, by Bishop J. K. Yoder at his home. They observed their golden wedding anniversary on Dec. 25, 1962, with open house in the afternoon for close relatives and friends at the Kosalal Town House. On Dec. 24, they had a family dinner at the same place. Their daughter Edith—Mrs. Leroy Ropp, husband and 3 children were present, as well as a few former friends. The Gnageys still reside on the same farm where she was born until 1958, when they moved to Kalona. They are members of the West Union Church.

Obituaries
May the sustaining grace and comfort of our Lord bless those who are bereaved.

Abel, Anna Bechtel, daughter of Joseph and Margaret (Kindig) Culp, was born at Elkhardt, Ind., Dec. 12, 1866; died at the Wilson Nursing Home, Elkhardt, Jan. 14, 1953; aged 76 y. 2 d. In 1909, she was married to Amos Bechtel, who died in 1938. In 1949, she was married to Asher Abel, who died shortly afterward. Surviving her are 2 children (Mrs. L. F. Eberly and Mrs. Edith Lehman), 1 stepdaughter (Mrs. Dorothy Hartman), 1 brother (Joseph W.), 2 sisters (Martha—Mrs. Henry Martin and Mary—Mrs. Fred W. Kluft), and 3 grandchildren.

Buckwalter, Vonda, daughter of Ellomora Slosshor and the late C. Rowe Crumleton, was born near Galax, Va., on Jan. 1, 1910, died at the Wayneboro (Pa.) Hospital, Dec. 23, 1962; aged 52 y. 8 m. 12 d. She was married to J. Morris Buckwalter, who survives. Also surviving are 2 children (Mrs. Evan and Mrs. Louis Hirt, both of Muncie, Ind.); 2 sisters (Lena and Margaret, both of Muncie, Ind.); 2 brothers (Theodore and Jacob); and 2 grandchildren.

Hurst, Henry G., son of Frank W. and Lizzie (Gehman) Hurst, was born in Ephrata Township, Pa., Dec. 2, 1885; died at his home in East Earl Township, Pa., Oct. 28, 1962; aged 76 y. 10 m. 26 d. On Dec. 13, 1906, he was married to Elizabeth Zimmerman, who died 2 months later. In Nov. 1, 1908, he was married to Elsie V. Rhodes, who died Oct. 1, 1954. To this union were born 2 children (Reuben, with whom he resided, and Mary—Mrs. Henry W. Martin). Also surviving are 14 grandchildren, 5 great-grandchildren, 1 sister (Mrs. Lydia Ann Nolt), and 3 brothers (Jacob, Frank, and Abram). Two grandsons preceded him in death—both through accidents. He was a member of the Weaverland Church, where funeral services were held Oct. 31, in charge of Joseph O. Weaver, Banks, Horning, and Paul Martin.

Lyndaker, Reuben, son of Michael and Anna (Yousey) Ephrata, was born at Crogan, N.Y., Oct. 17, 1897; died of a brain tumor at the House of Good Samaritan, Watertown, N.Y., Dec. 8, 1962; aged 65 y. 1 m. 21 d. On Sept. 6, 1923, he was married to Ada Lehman, who survives. Also surviving are 8 children (Elwood, Warren, Kermit, LaJune—Mrs. Myron Lehman, Ramona—Mrs. Walter Zehr, Muriel—Mrs. Carl Fisher, Rhea—Mrs. Donald Hunkins, and Sharon—Mrs. Wilbur Moser), 21 grandchildren, 2 brothers, and 1 sister. He was a member of the First Mennonite Church, New Bremen, N.Y., where funeral services were held Dec. 11, in charge of Donald Jantzi.

Yoder, Ray Freed, son of Eli and Elizabeth (Freed) Yoder, was born at Wakarusa, Ind., Feb. 11, 1893; died at the Goshen General Hospital, Jan. 13, 1963; aged 69 y. 10 m. 23 d. On Feb. 20, 1913, he was married to Clara E. Smeltzer, who died in 1960, after 32 months earlier. Surviving are 9 children (Marie, Pauline—Mrs. Myron A. Amstutz, Robert, Sanford, John Mark, Clayton, Martha—Mrs. Lester Miller, Lenore—Mrs. Richard Snoddy, and Wayne C.), 19 grandchildren, and one brother (O. Lloyd, a Brethren in Christ deacon). His only sister preceded him in death a year ago. He was ordained a preacher by Bishop D. A. Yoder at the Salem congregation, Feb. 6, 1916, and was in active service until the death of his wife, in charge of the congregation upon the nomination of the conference executive committee. He was ordained bishop in the Yellow Creek Church, by Bishop D. D. Troyer, in November, and was in active service for many years and in various positions in the conference, such as on the executive committees of the Christian Workers' Conference, 1931-32, and of the Indiana-Michigan Work- ers' Conference, 1941-42, and as conference moderator, 1948-50. His health began to fail several years ago, and in April, 1962, he was taken to a nursing home. Five days prior to his death he was taken to the Goshen General Hospital. Funeral services were held at the Yellow Creek Church, Jan. 15, in charge of J. C. Wenger and H. D. Myers; interment in North Cemetery.

L O S T A N D F O U N D

The Search for Significance
by Russell L. Mast

"How can I find significance for my life?" is the question being asked by our generation sometimes referred to as the "beat generation." The author uses the four parables of Jesus recorded in the fifteenth chapter of Luke to answer this question. With simplicity and yet with depth, he reflects our profound lostness. Then he reveals the only hope for our recovery and restoration of meaningful living.

Mr. Mast diagnoses well the ills of twentieth-century America. He reveals the many different avenues people will take to escape facing up to themselves. Here we have the "way off" this treadmill. This book speaks with freshness and relevance to the need of our day. An excellent reminder to one who has found significance in living.

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ITEMS AND COMMENTS

BY THE EDITOR

FBI Director J. Edgar Hoover in a year-end report called attention to the role the bureau played in investigating a series of church burnings in the South. "Based upon indications that the purpose of these acts was to discourage Negroes from voting," Mr. Hoover said, "the FBI instituted an intensive investigation which led to a prompt solution of the Sept. 17 burning of a church in Terrell Co., Ga., and to the arrest of two persons for a church burning near Leesburg, Ga., on Aug. 15." He said that in the busiest year in its history, the FBI arrested 11,400 fugitives and saw 12,700 convictions obtained in cases brought to court. Recoveries of stolen goods amounted to $200,000,000, a sum considerably in excess of the bureau's annual appropriation, Mr. Hoover said, including the return of 19,000 stolen automobiles that had been taken across state lines. * * *

Leaders of the Christian Youth Village movement in Germany announced on the 15th anniversary that it now operates 35 community projects accommodating more than 10,000 young people, and 41 youth clubs patronized each month by more than 20,000. The Christian Youth Village was founded in 1947 and is largely sponsored by the Young Men's Christian Association in West Germany. It is operated on an interdenominational basis and is administered by the young people themselves. * * *

Eleven Jewish institutions in Buenos Aires, including schools and a theater, have been permitted by Argentine authorities to reopen and resume their activities after being closed by federal police. Lifting of the ban brought a letter of thanks from the Federation of Jewish Cultural Entities which had protested the shutdown. The federation also had sent a message to United Nations Secretary General U Thant asking him to act against the institutions' closing. * * *

A group of Jehovah's Witnesses have been jailed on charges of printing and distributing religious tracts and "antisocial and antisemit" literature, it was reported by Trud, Soviet labor newspaper in Moscow. The report did not disclose the prison terms, but said six persons were involved, headed by A. Potashov, described as "the most senior Jehovah's Witness" in Russia. * * *

Evangelist Billy Graham's 1963 schedule includes major crusades in the Far East, Western Europe, and Los Angeles, Calif. Besides these crusades, Dr. Graham will be the main speaker at a number of events including the Presidential Prayer Breakfast and will deliver addresses at several colleges and universities. The Far Eastern tour will include crusades in Manila, March 10-17; Hong Kong, March 20, 21; and Taipei, Taiwan, March 27, 28. Dr. Graham will speak at a presidential banquet and a student rally in Manila, at a governor's banquet and a student rally in Hong Kong, and at a public rally and banquet in Taipei. * * *

Rewards totaling $5,000 have been offered by Gov. John Patterson of Alabama and others for the arrest and conviction of persons who threw a bomb in front of Bethel Baptist Church, a Negro congregation in Birmingham, Ala. Gov. Patterson announced that the state would give a $1,000 reward, while the remainder has been offered by city dailies, a civic group, and a private citizen. When the blast occurred outside the local church, 25 Negro children were in the basement practicing a Nativity play. A part of the church roof was torn loose and the children were showered with broken glass and plaster but no one was seriously hurt. * * *

The Board of Christian Education of the United Presbyterian Church in the U.S.A. and a number of the denomination's colleges have launched an effort to find qualified Negro pastors and teachers. An announcement from the board said there are too few Negro graduates of seminaries to replace those who retire or die and to fill the needs of churches that have been or will be integrated. In addition, church colleges are reported to be looking for Negro educators, preferably those who have master's of religious education or divinity degrees. * * *

Newspapers and radio stations in the communist countries, as in past years, conspicuously ignored the religious significance of Christmas. In referring to "the holidays," they avoided mentioning the words "Christmas" or "Christmas trees." Instead, they used the expressions, "winter holidays" or "New Year tree." However, observers reading between the lines had the impression that extensive preparations were being made by religious believers in the various countries to observe Christmas in the traditional spiritual manner. This was especially true in Poland, where the government declared Sunday to be a normal working day, but decreed an uninterrupted three-day holiday beginning Christmas Eve. In the Soviet Union, the national press and radio remained silent on the subject of Christmas, but local papers and radio stations, unable to ignore the subject, made frequent references to Christmas preparations. In Czechoslovakia and Romania, appeals were broadcast against too much absenteeism from work that might result from "over-celebrating Christmas." * * *

Archaeologists believe they have uncovered the sacred site where in the nineteenth century B.C. the patriarchs Abraham and Jacob worshiped, Harvard University reported in Cambridge, Mass. It said the shrine—found at the site of the ancient Biblical city of Shechem—also was the place where Joshua rallied the tribes of Israel. The archaeologists—who came from Drew University, Madison, N.J., McCormick Theological Seminary in Chicago, Harvard University, and a dozen other American and foreign institutions—discovered Shechem's sacred area this summer below the courtyard of the city's temple fortress. * * *

Dr. Robert McAfee Brown, a Protestant theologian well known for his activities in the Protestant-Catholic dialogue movement, will write a monthly column for Commonweal, a weekly journal of opinion published in New York by Catholic laymen. Commonweal's editors announced that the first of Dr. Brown's columns entitled "A Protestant Viewpoint" appeared in the Jan. 4 edition of the publication. Formerly at Union Seminary in New York, Dr. Brown, a Presbyterian, is now professor of religion in the Special Programs in Humanities at Stanford University, Palo Alto, Calif. * * *

Msgr. Francis W. Carney, director of the Family Life Bureau for the Roman Catholic Diocese of Cleveland, recommended as a Christmas gift for the first family "the restoration of reverence for President Kennedy, his lovely wife, and their two children." His recommendation came as he protested efforts to promote the humorous record, "First Family," which he said "ridicules the Presidential family."
The Wasted Wonder

By Jack Fairey

Driving to Atlanta, Ga., from the northeast on Route 78, you are suddenly confronted with the largest solid rock in North America, Stone Mountain. As you round a bend, it looms up like an angry storm cloud.

This gigantic stone oddity juts out of the ground to a height of 650 feet. It is seven miles in circumference at the base, and has a sheer precipice on one side. It covers more area than the Rock of Gibraltar.

But nobody knows just what to do with it. Moving it is out of the question. It is said that Atlanta, 15 miles away, is built on an underground ledge of this same rock.

Years ago, two world-famous sculptors tried at different times to carve a huge memorial to Confederate heroes on the perpendicular side. They left ugly scars and a half completed project.

Today there is talk of finishing the memorial and making a national park of the area. But, in the meantime, Stone Mountain stands there, a grim menace to aviation, a tourist’s curiosity piece, a wasted wonder.

Fortunately, this marvel of God’s handicraft is granite, and therefore neither fragile nor perishable. But all too often we see signs that our great natural endowments are being corrupted. Polluted rivers, dying forests, and vanishing oil and mineral deposits tell of greed and neglect.

There is a basic evil about waste, even though it might be brought about in the cause of maintaining food prices, or in creating a perennial market for manufactured articles.

In his recent book, The Waste Makers, Vance Packard tells how deterioration by timetable is carefully built into many of our manufactured products today. However, it is still waste, and it is still wrong.

But the most tragic squandering is where God-given talents and human life are involved. The annual death toll on our highways is a terrifying example of needless slaughter. And the mounting number of alcoholic addicts tells the story of mass moral suicide.

Browning writes of the wasted wonder of Venice in the eighteenth century, and how the people frittered away their lives with sympathetic happiness. His words could as well be directed to many in America today. He writes:

(Continued on page 140)
A new one-year program of ministerial training has been established by the Department of Pastoral Care of Brook Lane Farm Hospital, Hagerstown, Md., in collaboration with the Washington County (Md.) Council of Churches through its chaplain’s committee. This program is called “An Internship Year in Pastoral Care.”

Under the direction of Chester A. Raber, Th.D., Chaplain of Brook Lane Farm Hospital, the purpose of this internship is to provide an opportunity for one year of intensive study and training in pastoral care for ministers.

Brook Lane Farm Hospital has completed its fourteenth year of service. Since December, 1958, over 3,700 patients have received treatment.

About forty persons gathered at the Ailsa Craig (Ont.) Boys’ Farm on Friday, Dec. 7, to witness the sod-turning ceremony for the $150,000 cottage project. J. B. Martin, president of the Farm Board, and Miss Catherine Johnson, institutions’ consultant, Child Welfare Branch, Provincial Department of Public Welfare, turned the sod. The plans are for three separate cottages, each accommodating ten boys.

Darrel Otto, Fort Worth, Texas, has accepted the call to become pastor of the Beth-El Church in Colorado Springs, Colo. Since Dec. 9, a different group each Sunday has discussed the sermon preached at First Mennonite, Denver, Colo. The group is usually representative of the adult part of the church and meets during the Sunday-school hour. The purpose is to “check up on what is being communicated in the sermon, and how. It is hoped this will also serve to stimulate more dialogue in the congregation.”

Richard E. Martin, Elida, Ohio, was guest at the Presidential Prayer Breakfast, Feb. 11.

B. Charles Hostetler has the following appointments: March 9, 10-Mt. Joy, Pa.; 14-17—North Side, Hagerstown, Md.; 24-28—Meyersdale Church of the Brethren, Meyersdale, Pa.

New Every Home Plan churches are Plato, Lagrange, Ind.; Rocky Ford, Colo.; South Pekin, Ill.

Lloyd King of Rainier, Alta., moved with his family to Eaglesham, Alta. On Dec. 12, he was licensed and installed as pastor of the Mennonite church in Eaglesham by C. J. Ramer.

A Bible Conference was held at Mt. Pisgah, Leonard, Mo., Feb. 15-17, with Bro. Lee Miller, Hannibal, Mo., as speaker.

The Herbert Minnich family presented programs of the work in Brazil at Tuttle Ave., Sarasota, Fla., Jan. 25, 27. Bro. Minnich also enjoys the privilege of presenting the Mennonite work and witness in various churches in Gainesville, Fla., while attending the University of Florida.

The First Mennonite Church, McPherson, Kans., was destroyed by fire on Jan. 29. Only the brick walls were left standing as firemen battled the flames in 12 degree weather. The cause of the fire was not immediately determined.

The sixth annual Christian Life meeting of the Columbia Mennonite Mission, Columbia, Pa., was held Feb. 17, with its structures William H. Martin, Menges Mills, Pa., and Paul R. Weaver, East Earl, Pa.

John and Phoebe Litwiller, of the Hope-dale, Ill., congregation, observed their 55th wedding anniversary, Jan. 19.

The General Conference Music Committee stands ready to support and encourage the attempts of our three colleges and of conference groups to examine their church music practices. On April 19, 20, the General Conference Music Committee and Goshen College will co-sponsor a Music Conference which will study issues arising with the use of instruments in Mennonite worship. The key address will deal with music and worshipers. A major block of time will be devoted to the improvement of our traditional practice of unaccompanied congregational singing. From this base the conference will move to an examination of the instrumental music question. All interested persons are encouraged to attend. Fuller announcement will be made within the next two weeks. For information write the Department of Music, Goshen College, Goshen, Ind.

The North Central Conference Ministers’ meeting will be held at Cass Lake, Minn., March 11-15. Nelson Kauffman, Elkhart, Ind., will be guest speaker.

Carl Kreider, dean of Goshen College, will be the speaker at a weekend conference at Iowa City Mennonite Church, April 6, 7.

Eugene Herr, Scottsdale, Pa., Youth Field Worker of the Mennonite Church, will speak, Feb. 29, at East Chestnut St., Lancaster, Pa., in the Mennonite Youth Fellowship.

Bishop A. C. Good, Sterling, Ill., will preach his 57th ordination anniversary sermon, Feb. 14.

A conference-wide women’s day of prayer for the Amish Mennonite Conference will be held at Poole, Ont., March 1, Doris Kramer, St. Jacobs, Ont., and Ann Carpenter, former VS worker in Puerto Rico, will speak.

Daniel Kauffman, Scottsdale, Pa., stewardship secretary, will serve as speaker in a Stewardship Conference, March 16, 17, at Neffsville, Pa.

Paul M. Miller, Goshen, Ind., will deliver his Conrad Grebel lectures, Feb. 26, 27, at Ontario Mennonite Bible School and Institute, Kitchener, Ont.

Lancaster Mennonite Ministerial meeting will be held at the Landisville, Pa., Church, Feb. 18, 20. Merlin Good, Tansley, Ky., will serve on the program.

The Eastern Ohio Ministers’ Conference will be held March 26-29 at the Berlin Mennonite Church, Berlin, Ohio. Guest speakers will be George R. Brunk, Harrisonburg, Va., and Everett Cattell, president of Malone College, Canton, Ohio.

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MCC Annual Report

Gospel Herald, February 19, 1963

Gospel Herald, February 19, 1963

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JOHN M. DRECHER, Editor ELLORE ZOOK, J. C. WENGER, Consulting Editors
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**EDITORIAL**

**What Do You Think?**

Many words were written in an attempt to summarize the spiritual climate and happenings of the past year. Some were glowing tributes. Others were pessimistic. Some challenged the status quo. Others calculated results. Some were penetrating. Others were placid. Then there were those which seemed to try to include all of these.

William J. Peterson, commenting on the United States spiritual climate in 1962, characterized the average Christian of our time as one who is consold to see the “American flag side by side with the Christian flag and hearing more sermons on the horrors of communism than the horrors of hell.”

We are described by one as a “quiet, gentlel Protestantism in cultural decay.” Another writer in describing last year says, “America, quite concerned about mental health, physical health, moral health, was oblivious to its spiritual health.”

Gallup polls are pointing out that Christianity, particularly the Protestant interpretation of Christianity, has passed the peak of its influence and is now headed down. We are told 31 per cent of our population think the church is losing its influence.

And it appears true. Crime climbs, graft and corruption seem expected and at times respected. Drinking and vice seem to be sanctioned at large. Pornographic literature is popular and turns out as “best sellers.” Movies ruled out of theaters twenty years ago on charges of obscenity are now shown freely on TV. Divorce in many areas is now one out of three marriages.

What’s wrong anyway?

The church has succumbed many times to less than its spiritual calling. The president of the Andover Newton Theological Seminary writes, “If the church today suffers from any ailment, it is that of triviality. Let the church drop a great many of its social activities, however appealing and attractive they are, so it can concentrate on its most urgent tasks... Does nobody see or does nobody care to see that we are slowly but surely becoming engulfed in a quagmire of easy living, of comfortable self-indulgence, of ethical indifference, where all moral demands become relative, where the practices of the majority seem to be the only measuring rod for right and wrong, and where the only valid rule of behavior appears to be: anything goes as long as I get away with it?”

Another real tragedy of today is that the church longs to be respected. We lean over so far lest we lose respect that we lose our balance instead, because we long to be loved by the world. We affirm little because we want to offend no one. We lose our power for prestige.

Too often we forget that always when Christianity really counted for God, it neither aped the world’s spirit nor was respected by the world.

What is needed?

When the church dies to sin and to the applause of the world, it will again be a force for God. When the church lives under the lordship of Christ, the world will take notice. For the world never takes sin seriously until the Christian Church repents and takes sin seriously. The unsaved have never submitted to God without seeing the church dedicated to the death under the lordship of Christ. And, by the way, it isn’t so hard to believe John 3:16 is true if we see it in the lives of those who profess to believe it, is it?—D.

**Prosperity Perils**

In prosperity the destroyer shall come. Job 15:21.

We are wooed and won today by treasure, pleasure, and leisure. Men work for these, live for these, and die for these. There are few things we are tempted with as much as things, thrills, and time we haven’t learned how to use wisely.

It’s hard to hear God in times of prosperity. We become so self-sufficient and supposedly satisfied. To Israel God said, “I spake unto thee in thy prosperity; but thou saidst, I will not hear” (Jer. 22:21). The vision of God and the voice of God are blunted, sometimes entirely banished, when as much as a small coin is held too close to the eyes or left fall on the pavement of a business venture.

What was it that brought such awful judgment on Sodom? Are you inclined to say immorality first? But no, listen, “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy” (Ezek. 16:49).

Politicians, nearly any preacher or person, can become famous today by simply saying, We are the greatest people in the world (pride); we must raise our own standard of living (fulness of bread); we must shorten our working hours (idleness); we must take care of ourselves and our surpluses (ignoring the world’s poor and needy). And people love it so.

Let him who thinks he deserves not God’s fire and brimstone because he is moral and manages his business well look carefully at the perils of prosperity: pride, plenty to eat, long vacations, and a heart which does not ache and act for the poor and needy. For “In prosperity the destroyer shall come.”

This is a time of great prosperity and peril—prosperity to the few who happen to be born where barns are full and stockpiles darken the sun—peril to all, especially to us who have so much.

It is also time to humble ourselves in recognition of God’s goodness to us. It is time to eat our food as those who know also how to fast and work as those who know the night is near. It is time, in our land of abundance and affluence, that we pause long enough to hear the cry of anguished mothers watching their little ones slowly dying for lack of food, and catch sight of those who lack homes and live in rags.

It is time we do not simply pray, “And bless those who have not as we do,” but rather reaching deep into our God-given resources we respond with a stewardship which strengthens the hand of the poor and needy, asking nothing in return. Thus and thus only will we escape the perils of prosperity and will the destroyer be stayed.

—D.

**Burn Bridges**

The army crossed the bridge at Brandywine during the Revolutionary War. The enemy was ahead. General Washington called a council meeting. His officers assembled and he proposed the question, “Shall we burn the bridge?”

Immediate reaction and response was, “No, never! We may want the bridge to retreat over.”

“In that case, gentlemen,” commanded Washington, “burn the bridge.” The bridge was burned to ashes.

The Scripture says, “Make not provision for the flesh.” It takes such burning of bridges to keep from going back spiritually. It takes such drastic and determined action to succeed spiritually. The person who plans for a way of retreat plays the fool in the battle. As long as we provide a way of retreat, the flesh will yield. Burn every bridge which might beckon you to retreat from following Christ. Keep your eye on the Commander and conquest is certain.

—D.
Jesus does not condemn actual wrongdoing nearly as harshly as He lashes out against leaving good undone.

The Wasted Wonder
(Continued from first page)

"As for Venice and her people, merely born to bloom and drop, Here on earth they bore their fruitage, mirth and folly were the crop."

But the Bible gives us a more graphic picture of waste. We see the flourishing city of Sodom, blessed by climate and rich resources, but wasted for lack of righteous men. We watch the mighty feats of Samson in amazement, but see that strength lost because of arrogant stupidity. We thrill at the wisdom of King Solomon, only to see it dissipated in self-indulgence.

Then there is the wasted wonder of Babel, Esau flinging away his birthright, Jephthah sacrificing his daughter, and the prodigal son scattering his inheritance abroad.

Many of the teachings of Jesus are aimed at waste. His modest way of life in itself demonstrated thrift and simplicity. He sought only the barest essentials for Himself. After feeding the 5,000 miraculously with five loaves and two fishes, the Master gave instructions to gather up all the fragments so that nothing would be lost. John 6:12. And He pointed out that our heavenly Father knows when even a sparrow falls.

But the special emphasis in the teachings of Jesus is not on the waste of material things, but on lost opportunities and neglected abilities. He does not condemn actual wrongdoing nearly as harshly as He lashes out against leaving good undone. Any man who has the chance to serve a needy friend or witness to a lost soul, and shuns that opportunity, stands guilty in the judgment, He says.

Time and again the parables point to the sin of neglect as the target of the Master's denunciation. To be eternally lost, a person doesn't have to do positive evil; he merely has to refuse to do positive good.

In the Parable of the Good Samaritan, the priest and the Levite didn't violate any ordinances along the Jericho Road. It was the thieves who beat up the traveler, robbed him, and dumped him in the ditch. The sin of the priest and the Levite lay in not going to his assistance.

When Jesus withered the barren fig tree with a word, it wasn't because the tree had produced scorpions instead of figs. It was because there was no production at all. The foolish bridesmaids were not locked out from the wedding feast because of disorderly conduct. They were barred because of lack of effort.

The Parable of the Talents, however, gives us a most direct teaching on the subject of wasted ability. You remember that three servants were called by their master and given talents to be used while He was away. One servant was given five, another two, and the third, one talent.

Two of the servants put their gifts to work, increasing their usefulness, but the third servant hid his talent. When the master returned, he rewarded the servants who had improved their lot, but condemned the worker who had shown no gain. He was cast "into outer darkness," the Scripture reads. Matt. 25:30.

Thought for the Week
One of the hardest things to learn is that God is no respecter of persons.—D.

Some may feel that this last servant was treated rather harshly. After all, he still had his talent. He hadn't used it in any wrongdoing. He hadn't taken it and abscended to the far country. He hadn't stirred up any labor trouble against management. He was condemned because he had not used his gift in any way whatsoever. He had buried it and let it remain in idleness. Not only was the talent taken from him, but he was permanently discharged as well.

But let's look at this parable a little more closely for a few moments, and see just how it can apply to us right now.

First, let's notice the allotment of gifts. Not all the men received the same amount of talents. This is certainly true to life, because it's evident that none of the people we know have been given the same assortment of abilities. Neither have we been given the same opportunities to use our abilities. People will have different opportunities at different times.

You recall that the first crusade of Philip the Evangelist was held in Samaria, and that he brought joy to a whole city. There he had the opportunity to reach countless hearers with the Gospel of Jesus Christ. But the next time we see Philip, he's traveling a lonely desert road and only comes across one caravan on the entire trip. Nevertheless, he preaches to this one man and wins him to the Saviour. He made the most of his possibilities each time.

So we can see that none have been given identical abilities and opportunities. But each one of us has been given a talent. None of the servants in the parable were empty-handed, and neither are we. We have all been given a chance to hear the Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth.

Next, let's consider the use, or misuse, of our talents in the Master's service. The important point is not how many we have, but how we employ them.

"The servant in the parable neglected his opportunity altogether. He was afraid of his own inability. When he saw the five talents of one, and the two talents of the other, he froze up with his own little talent.

How frequently we see this happen in life. How often it happens even in the church. We have an opportunity to serve, but we see the superior talents of others and want to hide ours. Our pride has overruled our desire to serve God.

I have had people tell me that they don't join in congregational singing at church, because their voices don't sound as good as others around them. Others tell me that they don't attend prayer meeting because they can't pray as well as some who do attend.

When Moses sent spies to chart Canaan for conquest, they came back and said: "We can't do it, because the people are bigger than we are." And the fear of their own inability kept the children of Israel out of the Promised Land for decades.

Actually, when we fail to use our talent for the Lord because we are fearful, we are misusing our Master. We are accusing Him of giving us an assignment too big for us. We are discounting His promise that He will never make the task too difficult. We are forgetting that He has pledged to be with us all the way.

A last and vital point for us to remember in the Parable of the Talents is that there will be a final reckoning. Just as a business concern must take inventory and issue a profit and loss statement, so God is going to call for an accounting of our activities.

Perhaps this is a subject we would like to avoid. Some seem convinced that this article of old-fashioned faith became obselete with the horse and buggy. But judgment is a solidly supported fact. It is evident in the life around us. History proclaims it in no uncertain terms. The Bible asserts it repeatedly. And if we believe the word of Jesus, we must accept judgment as a certainty. There is no other subject on which He speaks more plainly. A day of reckoning is definitely coming.

But in a sense, every day is a day of reckoning. Every day we are brought face to face with opportunities which judge us, depending on whether we use them to

(Continued on page 156)

Gospel Herald, February 19, 1963
Maintaining Biblical Principles in Times of Change

By David N. Thomas

Times have changed, times are changing, and times will change. The rapid and drastic changes of the last several decades place us in a situation that tries men's souls. Our living in such a rapidly changing world may influence us to believe that everything changes. Many are not so certain about the unchanging Word of God. The Bible—yesterday, today, and tomorrow is a statement of fact because the Bible has a message that can never be silenced.

Psalm 119:89—"For ever, O Lord, thy word is settled in heaven."

Isa. 40:8—"The word of our God shall stand for ever."

Matt. 24:35—"Heaven and earth shall pass away, but my words shall not pass away."

Jesus faced the issues of His day by declaring, "It is written." Thus, the Son of God stood when the sons of men are falling today. He also declared, "Man . . . [liveth] by every word that proceedeth out of the mouth of God."

Scriptural principles are eternal and universal in their application. Paul stated clearly that his teachings were for "all that in every place call upon the name of Jesus" (I Cor. 1:2) and "every where in every church" (4:17). Every generation must seek by God's grace to make applications of eternal Bible truth to the issues of the day.

Jesus said, "The scripture cannot be broken" (John 10:35). Men may disregard and disobey the Scripture, but they never break the Scripture. The Scripture stands and will finallyface man in judgment.

Change is not always drift. Change is sometimes progress. Whether it is drift or progress is determined by its relation to Scriptural principles. Too often the pressure of current trends is considered above the Word of God, and as a result we face the modern dilemma of the moral and spiritual standards of the church conforming to the weakening moral standards of the world.

The Christian is "in" but not "of" the world. John 17:14. When the break is not sufficient to clearly identify us as separate from the world, then our change is drift and apostasy. When our being "in" the world is the means of saving souls for Christ, and from sin, then we fulfill God's purpose for the church.

The changes most obvious to us are those related to the external. These are more obvious because they are easily seen and detected. The importance of a deep and vital inner experience cannot be overemphasized, but the importance of an outward expression of the inner experience may be underemphasized.

When considering change, we need to face the heart-searching question in Jer. 2:56: "Why gaddest thou about so much to change thy way?" This deals with the searching of motives. The following questions should be carefully considered before making a change:

1. Does the change lead Godward or worldward?
2. Has the change been prompted by Bible study and prayer, or by the practices of others?
3. Will the change meet all the tests of Christian stewardship?
4. Will the change make me more useful in my church and will it strengthen my witness?
5. What would Jesus do?

Maintaining Biblical principles in times of change presents a tremendous challenge. To maintain will be difficult, but to regain, if lost, is almost impossible. In Christ's last message to the church He called for strengthening of "the things which remain" (Rev. 3:2) and "that which ye have already hold fast till I come" (Rev. 2:25).

May I suggest a few things that will strengthen our efforts to maintain the principles of God's eternal Word in times of change and uncertainty:

1. An increased effort to lead our converts into a vital new birth experience and a deeper understanding of the privileges and personal responsibilities associated with church membership.
2. Leading our people to a deeper spiritual life and personal commitment to discipleship. Nonconformity will then become a privilege rather than a burden.
3. A dynamic, Bible-centered teaching program in the home and church that will awaken the conscience to the Word and will of God. The effectiveness of our efforts to maintain Biblical principles will be determined by the clarity of our teaching program.
4. Carefully seeking the Spirit's leading in placing persons in positions of leadership who are faithful to the Word and to the standards of the church.
5. Constantly working at the great task of evangelism. As we are faced with the threat of drift, we may divert all our interest to self-preservation.
6. A church-sponsored educational program with a spiritual emphasis that will foster appreciation for the Bible and the church. Our success in maintaining Scriptural principles in times of change will be determined much by the quality of our institutions of learning.

7. A church-related literature ministry that will promote the churches' interests by a careful selection of writers and materials.
8. Avoiding organizational ties with those who do not teach and practice Biblical principles.
9. Purging out the old leaven by a prayerful and uniform disciplining of the disobedient.
10. Revival—that will deal with all hidden sin, cleanse the church of all that God calls sin, cut the bands of materialism, heal all discord among brethren, and unite us in a witness that will result in a growing church and a holy church.

Lancaster, Pa.

Vacation with Pay?

By Dorcas S. Miller

An accepted part of modern living—vacations. And Jesus said, "Come ye . . . apart . . . and rest a while"; so certainly vacation is right, sometimes even necessary. He also said, "The labourer is worthy of his hire." So pay for service given is also right.

Where then does the question come in? Perhaps if vacation with pay is a must when I choose my job. Or when I work just long enough to get that vacation check. (Or is that excusable?) Or when I look upon it as my "just due." Or when I begin to absorb too much the desire of "money for nothing."

If, on the other hand, my wage is fair, my pay adequate, there is no reason to seek yet vacation with pay.

Work—vacation. Pay—more pay.

Modern standards can so easily put our eyes on the easy way, the easy pay. So let's accept these fringe benefits with gratitude, but let us not forget that all is God's—even that vacation check.

Greenwood, Del.

"Come"

By Norman A. Wingert

If one had faith,
He'd need no ark
To sail life's sea—
Not e'en a bark!

He'd walk life's sea
Beside his Lord
In storm and calm
In sweet concord!
**Neo-Conservatism**

By Myron Augsburger

Serve God acceptably with reverence and godly fear.—Heb. 12:28.

These are times when men are re-examining and redefining beliefs, resulting in such schools of thought as neo-reformation, neo-orthodox, neo-evangelical, et al. Perhaps within the Mennonite brotherhood, traditionally conservative in its approach, it is time for a reappraisal, not to start a new school, but at least to interpret a neo-conservative spirit. A conservative, according to the dictionary, is "one who aims to preserve from ruin, innovation, injury, or radical change." In our everyday parlance a conservative is thought of as one who is antagonistic to any change.

Although few want to say it, our brotherhood is adjusting as rapidly as any group about us to the cultural setting in which we interpret our faith. We have made marked adjustments in business and education, but have been quite reserved about making adjustments for the efficiency of our religious program. The changes we have made are both good and bad—good in enabling us to be more relevant to our society and more realistic with our youth; bad where they have led to a compromise of Christian ideals and practices.

The entire situation presents us with a unique problem, i.e., many leaders are struggling with what seem to them to be serious questions while the young people of our churches, rightly or wrongly, have already answered those questions and are grappling with another set. As a result the two groups are often unable to communicate with each other.

A neo-conservative spirit may be the only answer to the problem of preserving our Mennonite heritage. Needless to say, the so-called "ultra" conservative has, in addition to fracturing groups across the country, driven more to the opposite extreme than they have won for the cause.

A neo-conservative spirit would endeavor to utilize all that the traditions of the past have proved to be good, it would seek to discover those eternal principles that never vary while applications can and must change, it would be prophetic in speaking to the way proved values can be more meaningfully interpreted in our modern settings, it would be dynamic in its awareness of how our "unchanging" God still keeps a step ahead of His problem children, and it would be sensitive to the Holy Spirit in discovering how He leads persons to deeper involvement in a sanctification that changes us into the "image of his Son."

If conservative minds are not open to the creativity of the Holy Spirit, they become guilty of idolizing their own level of perception, and stand in defiance of God's ongoing purpose. We who believe and live are the church of today—let us be the church!

Rather than speak of various of us being conservative or . . . , it may be more significant to note various types of conservatism. I could well write a similar article of concern for the person who makes all norms to be relative, a sellout to worldliness; but there is cause to believe many have moved to such a position in reaction against a perverted conservatism.

It is also evident that there are many persons who have lost faith in what the conservatives have been saying, and as a result many good people are silent on the total issue of a life separated unto holiness because they lack positive guidance. As has been said in other areas of life, all that needs to happen for evil to triumph is for the "good" people to do nothing.

Among us there are no doubt at least three types of conservatives, the introverted, the pharisaical, and the progressive. The introverted conservative is fearful and pessimistic, giving the impression that the only faithful left are to be found in the few of his clique, afraid to look beyond his own thoughts to discover men of faith elsewhere. This approach to life is static and irrelevant, failing to be either conversant or creative in changing times.

Such a person lives with the misery or burden of always feeling threatened; consequently he is defeated rather than a witness of grace. The pharisaical conservative is idolizing the past, is satisfied with yesterday, is more concerned with "Moses" than with what the Spirit of God is doing in the power of the living Christ.

This approach is by its nature defensive rather than offensive, seeking to "drive stakes" rather than to "plow furrows." This approach can negate more clearly than it can affirm, and finds itself forced to keep adjusting its line of "items" rather than to be creating a front beyond the line it "should" hold.

The progressive conservative seeks to be aware of the real issues today and seeks to deal with them rather than refight yesterday’s battles. This type is often suspect by the former types, because while it claims to be awake and relevant, using modern means to enhance the fellowship and mission of the church, the former miss its message while criticizing its method.

The progressive conservative seeks to be dynamic and prophetic, seeking to honor the Spirit by listening for a "thus saith the Lord" for today’s challenges rather than simply offer the old clichés. Such an attitude both conserves the values of the past and utilizes the virtues of the present.

To each of these types there comes the challenge of making the Lord more

---

**Our Mennonite Churches: New Holland**

The New Holland borough became a good place for retired farmers. By 1910, it was decided to use the Methodist meetinghouse there. By 1915, a Sunday school was organized, and by 1922 this meetinghouse was erected on the corner of Broad Street and Roberts Avenue. Mahlon Witmer and John S. Martin are the bishops, Noah N. Sauder, James H. Martin, and Frank E. Shirk are the ministers, and M. Shelley Musser and his son, Jacob H. Musser, deacons. The membership is 245.

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prominent than their system. It is possible that from these types there can emerge a more balanced neo-conservative spirit. This dare not be a new system to be idealized, but a new attitude, a new spirit, an openness to the authority of the living Word interpreted by the illumination of the Spirit.

This is needed to save us from the death of the values conservatives seek to champion, and from the compromise by which the relativist would destroy true Christian standards. Without such a recovery the various mental-patterns will divide and prevent us from filling our redemptive role in today's world, and by continuing the inner tensions and concentration on "indifferent" things will rob the brotherhood of the fullness of the Spirit and the pre-eminence of Christ. May God lead us to be more "sold" on the Saviour than we are on our "systems."

Harrisonburg, Va.

Our Readers Say—

I wish to express my appreciation for the very fine article appearing in the Jan. 15 Herald, "Can Christ Be Saviour Yet Not Lord?" as the editorials in the same edition, "Defective Doctrine." Both the article and the editorial effectively stated the truth that Christ is Lord. This central truth of the New Testament has been largely overlooked in much of our current evangelical writing and teaching.

But a reverse problem also exists that needs clarification. It would seem that some would like to have Christ as Lord without having Him as Saviour. Many sincere people speak praise for Christ's ethical teaching but shy away from any admission that they personally are sinners and in need of Christ's forgiveness. It is easy to be raised in a Christian home and Mennonite community and "assume that all is well with one's soul." It is easy to gloss over our personal need for forgiveness and try to live the Christian life without first being born again. Discipleship can be attractive to those who wish to save themselves by living a good life. Just as it is true that we cannot have Christ as Saviour without having Him as Lord, so is it likewise true that we cannot have Him as Lord without having Him as Saviour. We need a greater emphasis upon both evangelism and discipleship and the emphasis needs to be equal.—Laurie Mitton, Belleville, Pa. • • •

Mr. Erb expressed some very beautiful thoughts in his recent article (Jan. 15 issue) on the Mennonite Church as an employer. I would like to make two observations in regard to these sentiments.

The first one is that the number of individuals in direct employ of the Mennonite Church or any other church should always be in the minority, extreme minority in the total membership. I would suggest that this should possibly be less than one per cent. The second observation is that the church and its offices and officials exist only in the hand of Christ to communicate the Gospel to individuals who have not heard or have rejected it.

And this second observation must be carried out by others than those in direct employ or we will become only a social organization existing for the sole purpose of perpetuation. This communication of the Gospel must be done at every level of society. . . .

We have carried for a long time a certain class or some distinction (possibly not intentional but nevertheless there) between those in direct "full-time" church work and those who have taken "second best" and are doing their "outside" employment (are they not also, in actuality, in the employment of the church) as their puppets. One particularly glaring example of this is in the profession of college teaching. I mention this because it is a problem which the profession is only preparing for, and I know of the social distinctions and social pressures that exist.

We must no longer dedicate and give special commissions to only those going into "full-time" church service. I propose that every young person and/or couple be given this same dedication, commission, and blessing by the church, whenever they embark on a program of employment, regardless of the type. They would then see that the church at least considers their witnessing as important, in the totality of the program of the kingdom, as is the witnessing and work of those who are in "full-time" employment by the church.

"So, naturally, we proclaim Christ! We warn everyone we meet, and we teach everyone we can, all that we know about him" (Col. 1:28, Phillips).—Frank S. Brenneman, University Park, Pa. • •

Thank you for the challenging, timely editorials. We find many of them good material for family discussions.

May I suggest reprint the poem, "To Obtain Peace," each year. It appeared in "A Prayer for This Week" and is a little gem; we have Scotch-taped it in our kitchen.—Mrs. Chester Bucher, Manheim, Pa. • •

I applaud John H. Yoder's efforts to do something about the present world situation ("Why I Don't Pay All My Income Tax," Gospel Herald, Jan. 22). In response to his concern, I regret that I have not found a more appropriate testimony against the nation's trust in the sword. With all respect to his convictions, I do, however, differ with his solution to this problem.

In principle, our government is doing nothing different from governments throughout history, including those of Bible times; that is, to defend itself, whatever means is necessary. The author implies that our government has not restricted itself to this purpose, but is threatening to destroy the other half of the world.

I believe, and I think most Mennonites agree, that regardless of how we may disagree with their methods, our government is making every effort to bring about world peace. They have declared many times that they do not wish to impose our system on anyone, including communist countries.

On the other hand, communism has stated and restated that they aim to do away with God. If Russia should declare that the Marxist doctrine of world domination no longer applies and take measures to prove it, I would certainly deplore our government's continuation of the arms race.

The author is concerned with alternate service not being a positive witness. I assume that if enough of us would refuse to pay a portion of our income tax, the government would work out an alternate program. Would the author then try, and keep on trying, until the government "got it right"?

The time may come soon enough when we must take a positive stand against our government. Until that time, the cause of peace is not strengthened by goading the government into making martyrs out of us.—Abraham Gehman, Jr., Bally, Pa. • • •

I was disappointed to read the statement regarding extrasensory perception (Jan. 15 issue, p. 58). First of all, it does not represent an adequate view of the relationship of science to religion. Science does not "reveal" in the same sense as religion. Scientific truth is probabilistic. Second, there is considerable doubt about the "fact" of extrasensory perception, referred to as "unique and profound." Lastly, faith ought not to be made to depend on scientific speculations.—Paul S. Kurtz, Harrisonburg, Va.

A Prayer FOR THIS WEEK

Father, I long to know Thee, but my coward heart fears to give up its toys. I find it difficult to part with them without inward bleeding, and I cannot hide from Thee the terror of the parting. I come trembling, but I do come. Root from my heart, I pray, all those things which I have cherished so long and which have become so much a part of my living self, so that Thou mayest enter and dwell there without rival. I do believe that then Thou shalt make the place of Thy feet glorious, and that then shall my heart have no need of the sun to shine in it, for Thyself will be the light of it, and there shall be no night there.

In Jesus' name, Amen.—Kenneth G. Good.

 Prayer Requests

(Requests for this column must be signed)

Pray for the annual meeting of the Eastern Mennonite Board of Missions and Charities to be held March 12-14.

Pray for God's guidance and blessing upon the numerous Bible schools and teacher training schools being held currently throughout the church.

Pray for the work and workers in Somalia in the face of a possible revision of the present constitution which guarantees religious liberty.

Pray for the explorations and decisions regarding the opportunity for daily Christian broadcasts in Israel, now under consideration by the Protestant churches of Israel.

Pray for the Lord's leading in the next step in the planning of Mountain Home, a nursing home at Harman, W. Va.

Pray that the necessary personnel for Talk-It-Over group leaders may respond to this opportunity to lead youth into a deepened relationship with God at the 1963 MYF Convention in Belleville.

GOSPEL HERALD, FEBRUARY 19, 1963
**Maranatha!**

**BY THE LATE MOSES G. GEHMAN**

What is the meaning of the word “Maranatha” in I Cor. 16:22? “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.”

Robert Young, LL.D., in his Analytical Concordance to the Bible, page 615, says of the word maranatha, “An emphatic assertion of the Apostle Paul in Chaldee or Syriac, meaning, ‘Our Lord has come.’”


From the New Schaff-Herzog Encyclopedia of Religious Knowledge (1955), page 700, Vol. II, we read an instructive word on “maranatha”: “Because the older English versions (Tyndale, Coverdale, Cranmer, King James) join the word directly to the preceding anathema in I Cor. 16:22, it has commonly but erroneously been regarded as a malediction. Maranatha is made up of two Aramaic words and may be divided either Mara natha or (as appears more probable) Marana tha. In the former case the words mean ‘Our Lord came’ (or ‘has come’), and is so interpreted by the Peshitta Syriac, the Antiochian School of Exegesis (e.g., Theodoret and Chrysostom), and three Greek scholastics (see Wetstein). It refers therefore to the Incarnation and opposes the view of unbelieving Jews who denied that the Messiah had come.”

Paul used the word as a farewell greeting. And we learn it was commonly so used among the early Christians, who deeply rejoiced in our Lord’s coming and return. When believers met, they said, “Maranatha.” When they parted, they said, “Maranatha.” Through all of the New Testament flows the spirit of “maranatha.”

Maranatha is the burden of the whole Bible. John closes the Revelation of Jesus Christ with these very significant words: “Surely I come quickly. Amen. Even so, come, Lord Jesus.”

“All the promises of God in him are yea, and in him Amen, unto the glory of God by us” (II Cor. 1:20). So then in the use of the word “maranatha” we express our faith in the hundredfold promise in the New Testament as regards our Lord’s coming and return.

In the use of the word “maranatha” we remind ourselves and others that we as children of God have a hope beyond death, a hope that is a “blessed hope.” We look not for death; we look for the “glorious appearing of the great God and our Saviour Jesus Christ.” Our Lord wants not only our faith and hope; He wants our love. At the restoration of Peter into full fellowship, three times our Lord asked him, “Loves thou me?” Above all else He wanted the love of Peter. If we really love the Lord in the here and now, we will also “love his appearing” (II Tim. 4:8) and the “crown of righteousness” awaits every such lover of the Lord. And so we shout in our soul, Maranatha!

The word “Maranatha” is an expression of joy. It is the privilege and duty of the born-again Christian to “rejoice in the Lord”; yes, “Rejoice in the Lord always; and again I say, Rejoice” (Phil. 4:4; 1:11). If we can rejoice in the Lord now, we will also rejoice at His return. For then we will see him as he is. There will be no more tears. No more curse. No more disappointments. No more “troubling of the wicked.” No more darkness. No more fears. No death to cause sorrow. For then, in God’s own time and way, these our wasting bodies will be “fashioned like unto his glorious body.”

Finally, the word “Maranatha,” as it relates to faith, hope, love, joy, comfort, another message, the message of concern for others. Maranatha is a note of warning to the unsaved. We do not want them to be left behind when our Lord comes. So let us all work, watch, and pray the Lord of the harvest that He send forth laborers into the harvest.

**The Fanatic, the Pharisee, and the Cynic**

**BY JAMES F. GREGORY**

The church is never safe nor strong until she becomes passionate. A high passion is the gift of the Holy Spirit to every Christian who follows Christ fully. Such a Christian will be at his maximum usefulness for God.

Yet the history of personalities endowed with divine enthusiasm reveals certain pitfalls. There is always the danger of becoming a fanatic. A fanatic has been called an uninformed enthusiast. There have been dark chapters in church history when zeal had no light of knowledge in its eyes. Bishop Westcott wrote, “Heaven defend us from ignorance combined with zeal.”

James and John were fanatical when they requested Jesus to call down fire from heaven upon certain misguided Samaritan villagers who refused the Master a night’s lodging. These flaming disciples are patterns of those who make truth a source of discord and the parent of persecution. No wonder Jesus said, “Ye know not what . . . spirit ye are of.”

A larger understanding came later to James and John. With it there was fire, but it was the fire of knowledge, impassioned by love. John and James perhaps prayed for this very village that they might receive the Holy Ghost. Eusebius says James died praying for the man who betrayed him.

Religious pride is another danger which besets a Christian who is used of the Holy Spirit. Pride is never more harmful than when it has something to be proud of. People become proud of their success, proud of their achievements, proud of their money. They become arrogant, and pharisaical. Like the Pharisees they pray, “God, I thank thee, that I am not as other men.”

James and John were the sons of Zebedee—a man of wealth. They gave up their boats, their nets, and their servants, and followed Christ. They never regretted it. They were prepared to sacrifice more, even life itself. But they were conscious of their place. Had Peter left more than they? Had the other disciples been more zealous? So they turned to Jesus and said, “Grant us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.”

Oh, the infinite patience of Jesus’ answer: “You speak of eminence; I will speak of service. You speak of supremacy; I will speak of suffering. You speak of a crown: I will speak of a cross.”

The religious enthusiast is never so little prepared to sit at Christ’s right hand as when he feels he is most worthy. A high passion must be joined to humility. We climb “the steep ascent of heaven through peril, toil, and pain.”

There is yet another pitfall. When flaming zeal burns itself out, it leaves the soul gaunt and grim like an extinct volcano. Cynical men look back upon their youth and marvel at its earnestness. Today’s causes leave them cold. They leave without a quiver the banquet call. An enthusiast of the Old Testament was Elijah. So soon after Mt. Carmel he prayedwearily, “It is enough; now, O Lord, take away my life.” But his very praying, weak though it was, saved him. It brought his spirit into touch with God. He experienced reinforcements of power and joy.

A grave danger of the passionate may easily become neglect of prayer. He spends his passion in action. He has little time and interest left for prayer. If such a man is sincere, he will soon become aware of a lower spiritual temperature in his life. He is more easily discouraged than of old. Looking for a cause, it is difficult to find. It is not a superficial one.

The very word “enthusiasm” is derived from the words, en theos—in God. Live in God, and the spiritual powers will not flag. Contact with God must be constant if light and energy are to be maintained. Luther understood this when he said, “I am to be so busy today that I must spend

(Continued on page 156)

**Gospel Herald, February 19, 1963**
Goshen College

Paul M. Miller, associate professor of practical theology and director of practical work of the Goshen College Biblical Seminary, recently completed the 1963 Conrad Grebel Lectures and is presenting them to various groups throughout the church. The title of the series of five lectures is “The Minister: Servant of God’s Servants.”

The lectures were first presented at Eastern Mennonite College, Harrisonburg, Va., Jan. 23-25. They were given on the Goshen campus during the annual School for Ministers. They will also be given Feb. 25, 26 at Ontario Mennonite Bible Institute, Kitchener, Ont., and April 16-19 at Mennonite Biblical Seminary, Elkhart, Ind.

Bro. Miller is the fourth Goshen College professor to have been chosen to present the Conrad Grebel Lectures. Previous lecturers have been Paul Mininger (1952), Guy F. Hershberger (1954), and Harold S. Bender (1960).

The five lectures deal with varying problems of the Christian ministry. Of his first lecture Dr. Miller says, “I’m trying to break down the ‘holy-man’ complex.” Other lectures deal with the minister as a “deep level student of the Bible”; with the attempt to find a “sermon-centered worship”; and with the quest for a “caring and loving fellowship” in the church. “We must transform the congregation from a group of near strangers who meet at eleven o’clock on Sunday mornings, into a group of people who care and share.”

Paul M. Miller has been a member of the faculty of the Goshen College Biblical Seminary since 1952. Following his public school education and eight years on the farm, he responded to the call to prepare for the Christian ministry. He holds the B.A. degree from Goshen College, the B.D. degree from the Goshen College Biblical Seminary, and the Th.M. and Th.D. degrees from Southern Baptist Theological Seminary. He served for eight years as pastor of the East Goshen Mennonite Church, and has served as a bishop since 1951. He is the author of the book, Group Dynamics in Evangelism.

Heston College

Gideon G. Yoder, chairman of the Chapel Committee, recently announced a revised plan for second semester chapel programs.

Monday has been set aside for worship service, and four worship leaders have been appointed to lead one service each month. Leaders for this year are Paul M. Miller, John Duerksen, and C. Nevin Miller. In these services there is to be no major address. The audience will be given an opportunity to respond in various ways.

Tuesday chapel services are in charge of the YPC and the middle and high school meet separately. Clayton Beyer is the sponsor of the Y; Ron Leupp, Archbold, Ohio, is chairman of the College Chapel Committee; and Ellen Hernley, New Holland, Pa., is chairman of the High School Chapel Committee.

Faculty members and guest speakers will be selected to give practical talks on Wednesday and Thursday. Examples of practical topics would be the effect of narcotics, high standards in courtship, and courtesy. Pres. Smith will share some of the Wednesday chapel services. Devotional messages on Friday will continue to be given by guest speakers.

Daily chapel at Heston is to give students, faculty, and staff a meaningful and varied experience in worship. Bro. Yoder initiated the new pattern with a short series of messages on “Worship.” His first topic was “What Is Worship?” His summary was that “Worship is man’s response to God’s revelation of Himself. It is a response to Jesus Christ, God’s divine revelation.”

“Man is incurably religious,” stated Bro. Yoder, as he elaborated on man and writings from the past and present.

On Thursday his topic was “The Object of Our Worship.” From the beginning, man has created his own gods. Objects of worship have been nature, personality, or even ambition. He concluded the series with “Our Personal Response in Worship.”

Other members of the Chapel Committee are John Koppenhaver and Mrs. Kathryn Snyder.

Eastern Mennonite College

Three new faculty members have been appointed for 1963-64 at Eastern Mennonite College and High School.

E. Grant Herr, Spring Grove, Pa., supervising principal of the Spring Grove area schools, will succeed Clayton S. Berkey as business manager, effective July 1, 1963.

Harold Miller, Arthur, Ill., a senior at E.M.C., has been appointed as high-school social studies teacher.

Wilbur Maust, Pigeon, Mich., will teach college music next year. He is currently studying music at Indiana University.

In order to facilitate registration second semester, Registrar Harold D. Lehman reports that the school employed an electronic data processing firm. The firm produced class rolls, grade reports, and will prepare the permanent records. Registration took much less time since students needed to fill in only two forms.

The registrar also reported that thirty new students enrolled for second semester, including nine part-time students. Second semester full-time enrollment is 523 as compared with 522 for first semester.

The high point of the week was the announcement that Jane Nagenda from Uganda enrolled as an unclassified student second semester. Her father, William Nagenda, a noted evangelist, is serving in the United States at present.

Eastern Mennonite College has successfully passed the three-year probationary period in the Southern Association of Colleges and Secondary Schools, and has received congratulations from that organization for its progress during these three years, and for its new status in the Association. E.M.C. received regional accreditation in December, 1959.

One hundred and fifteen ministers and deacons from ten North American Mennonite conferences attended Ministers’ Week, Jan. 21-25. Paul M. Miller, Goshen, Ind., gave the Conrad Grebel lectures, “The Minister: Servant of God’s Servants.”

Friday evening, Jan. 24, Dr. Richard M. Fagley, author of The Population Explosion and Christian Responsibility, lectured on the relationship of parliament to the population problem. Dr. Fagley is Executive Secretary of the Commission of the Churches on International Affairs, and a representative to the United Nations Department of Public Information.

Christopho Dock School

This year’s enrollment of 267, an increase of 32 over last year, places Christopho Dock second in size among the eleven Mennonite Church high schools in the United States and Canada. Fifty congregations and four denominations are represented in the student body.

Foundations have been laid for the new auditorium building, and workmen are now awaiting favorable weather breaks to carry forward the block and bricklaying work. The annual businessmen’s dinner meeting resulted in sufficient contributions and pledges to pay for the auditorium pew seating.

Two special chapel series of Christian life messages were given by Paul E. Yoder, Salem, Oreg. (Nov., 1962), and George R. Brunk, Harrisonburg, Va. (Jan., 1963). A third series is being planned for March.

Guest speakers in chapel services have been B. Charles Hostetter, Paul Erb, David Yoder, John Ruth, Elmer Kolb, Henry Ruth, John Lapp, David Derstine, Jr., members of MYF Life Team, Rupert Turman, Howard Bernhard (Church of the Brethren evangelist), Jacob Morrell (teacher in Penticton), Dr. Fagley (Mennonite Seminary), and Walter Gomez (missionary to Mexico).

Four senior girls have been accepted into the nurses’ training class beginning in September, 1963, at Grand View Hospital School of Nursing. They are Janet Burkholder, Marilyn Gehman, Dorothy Kulp, and Ruth Reinford.

Student assembly features have included a Bell Telephone lecture-demonstration on “Telstar”; an illustrated lecture on India, by Lubin Jantzen, missionary on furlough; a narrated film on Ethiopia, by Dr. Rohrer Eshleman; an address by Arthur Jackson, blind youth leader who visited the campus with his seeing-eye dog; and the films, “Scourger of Africa’s Drylands,” “Bear Country,” “Martin Luther,” and “The Red Sea Tram.”

On the day of the annual Christmas dinner, the Student Council entertained eight trainees and college students representing (Continued on page 157).
Mennonites Confront Human Need

By Carl Beck

It was a good day from the moment Chairman C. N. Hostetter flourished for the first time the new gavel, presented to him by Suhadiweko Djojohardjo of the Javanese Muria Mennonite Church in Indonesia, to call to order the annual meeting of the Mennonite Central Committee. The meeting convened in the banquet room of the "Mennonitized" Atlantic Hotel in the heart of Chicago, Jan. 18, 19, 1963.

C. N. Hostetter Keynotes Need

"Christian relief (and) . . . social service is a fruit of Christian faith . . . a tool of Christian service—an instrument for combating evil . . . a practical response to the obligation of Christian love," said Chairman C. N. Hostetter in the opening address, as he set the tone for the entire meeting. He observed that the church of Jesus Christ has often been guilty of "fragmentizing" the Great Commission. It is not enough to baptize. The commission contains four imperatives: (1) to preach the Gospel (Mark 16:15); (2) to teach whatsoever is commanded (Matt. 28:19); (3) to serve suffering men in love (John 17:18; 18:20, 21); (4) to execute these as instruments of the Holy Spirit (Acts 1:8).

Reports Challenge Members

Committeemen then responded strongly to the roll call (every member was there in person or by proxy); heard J. J. Thiesen eulogize the services of H. S. Bender, one of the moving spirits of the committee, and joined in prayer of thankfulness for the lives of the late member brethren Bender, Byler, Horst, Lehman, and Troyer; approved agenda and minutes; heard the executive secretary's (William Snyder) and treasurer's (Willis Detwiler) reports (they sank their teeth deeply into this year's red ink); thrilled as Robert Miller reported on foreign relief and services with the aid of several persons just back from service; asked questions as Edgar Stoest proposed the restructuring of Voluntary Service; clarified their own thinking as Wayne Clemens outlined the new arrangement for Mennonite Disaster Service and introduced the Articles of Operation for this new section; gleamed with satisfaction when Urban Peachey, reporting for Personnel Services, said that from 200 to 250 replacements are found each year to keep the program moving, that 180 persons go through orientation classes each year; and heard further reports.

The evening session heard only three major reports. Edgar Metzler, reporting for the Peace Section, spoke briefly concerning the philosophy of peace work. We preach peace and nonresistance not because the Bible says, "Thou shalt not kill," or because of the commands of the Sermon on the Mount, but because we know what kind of person our God is. The Peace Section now has representatives in Holland, Japan, and Congo as well as in the U.S. South.

The major part of H. Clair Amstutz's report for Mental Health Services dealt with the proposed new mental hospital facility at Bakersfield, Calif. In presenting the case for this new project he was ably and enthusiastically assisted by D. Stahly and three brethren from the local board of the Kings View Hospital of Reedley, Calif., who are also acting in behalf of the Bakersfield extension. The proposal elicited considerable discussion for which the brethren were ably prepared.

Paul Krabill reviewed steps leading up to the formation of the Council of Mission Board Secretaries. He expressed appreciation for the part MCC played in this and for the close liaison and good working relations that have always existed between this body and MCC. The council is purely consultative, is not a super-mission board, and is not a section of MCC.

Members Act

Committee members and observers alike voiced strong appreciation for the fact that on the first day no business was transacted. It was given entirely to inspiration, reporting, and discussing the various pieces of business which would need to be acted on the following day. This gave time for cool, unhurried deliberation, and for between session airing and sharing.

"God's work must be revived, beginning with me, my family, my church, my group," challenged Henry Fast in a halo-stripping devotional meditation which cleared the decks for action the second and final morning. Questions, discussions, motions, seconds, and "ayes" moved along at a brisk pace, as committee members approved Mennonite Disaster Service as a section of MCC with its Articles of Operation; made slight editorial changes and then passed the proposed restructuring of the Voluntary Service Section, making it responsible directly to the executive committee; dissolved the Mennonite Aid Section, integrating its work into Relief and Service; approved the plan for co-operating with the Council of Mennonite Colleges and Council of Mission Board Secretaries in international education and the Teachers Abroad Program; and, after giving the still enthusiastic California brethren a rough time, heartily approved the projected extension of mental health services and facilities at Bakersfield; approved a slightly increased budget of $1,256,820; and voted unanimously to make Orie Miller, who reached retirement age in 1962, a life member of MCC and executive secretary emeritus.

Another annual meeting is history. Decisions were arrived at, issues aired, philosophies hammered out, and budget commitments made which will during the coming twelve months cross every ocean and penetrate human need in every continent and area where large masses of people want...
A congregation's bishop reviews the pilgrimage of a congregation attempting to assume a more responsible role in church mission.

From Experiment to Acceptance

By J. C. Wenger

No. 5 in a series of reports from congregations participating in a four-month stewardship experiment.

Historical Sketch

Our older members in the Olive Church southwest of Elkhart, Ind., can remember the days when our church had no home or foreign missions, and when the regular Sunday-school offering was a penny per pupil. (One older brother chuckles how he once gave a half dollar in the Sunday-school offering, and the treasurer inquired after the service if he wished change!)

Only rarely was a church offering taken prior to 1900, since there was no mission program, and no ministerial support was given. An occasional offering for the trustees took care of fuel for the meetinghouse, and alms offerings were received at the feet-washing services.

During the first several decades of this century the mission interest grew in the brotherhood, and people began to think of an offering as a normal part of the worship service.

By the middle of the century there were so many church activities which needed support that two offerings per Sunday were not adequate for all the causes which the people wished to support. It became impossible to take separate offerings for each mission which the congregation wished to support; so it became necessary to take a missions offering, and to designate it only as for the general board or the district board, although our congregation did support one particular worker also.

Likewise, the needs of the congregation for fuel, janitor service, and many other items led us to begin taking up offerings for a general fund, out of which these various local needs were met. Then when we began to give support to our minister, we needed to designate one offering per month as the pastoral fund. We used one of the Sunday-school offerings for Relief and Service. And still we did not have enough Sundays nor enough offerings to meet all the appeals which we received and which we wanted to support.

Sometimes, after taking our two Sunday morning offerings, we set baskets at the rear of the auditorium for some special cause which could not be squeezed into the offering schedule.

Because of these offerings there was a growing feeling that we were just giving what might be called token gifts to the Lord in each offering. Even adding them all together still represented only a small proportion of our potential. If we needed to buy a new car for several thousand dollars, we somehow managed to do so. Or if we needed to renovate our homes, we also got together a sizable sum of money. But in reality the penny offering of two generations ago had simply become a dollar offering in this generation.

This led our congregation to make a study of what is called "Planned Giving" the summer of 1961. Our committee found that we had 126 wage earners, earning a minimum of some $480,000 per year. A tithe of that total would amount to some $48,000.

We found that with our membership of 265 at that point, we would need less than $18,000 per year to meet the suggested quotas of our church boards and institutions, and about $9,000 for our local congregation and its share of support for our mission outpost. This would have left us some $21,000 to lay aside for our building program.

But how could we get our members to see we are stewards of the Gospel and that giving money is merely an expression of our acceptance of this concept? The ministers preached on stewardship. On July 22, 1961, we had an excellent panel discussion of lay leaders on the subject of Christian stewardship and giving. The committee at work on Planned Giving presented its findings to the church council of the congregation, and then to the entire church. This included a splendid statement of the meaning of stewardship (we are stewards of the Gospel; our time, talent, and treasure are the tools we use in exercising our stewardship) which was mimeographed and distributed to the congregation.

The plan called for the entire church to take action modifying and adapting the proposed program budget, and finally adopting it. The plan called for only one offering per Sunday. It allowed, however, for people to continue to do "designated giving" for causes which they especially wished to support, whether or not those causes were in the budget; the church treasurer stood ready to serve as a forwarding agent for any gift made by anyone.

A More Intensive Emphasis

Since the Planned Giving approach was new to many of us, not everyone was enthusiastic about it. At this point in the program, Bro. Daniel Kauffman, Stewardship Secretary of the Mennonite Church, rendered valuable assistance and counsel. He suggested sermons on stewardship, group discussions, monthly reports from the church treasurer, a large group to plan church program in line with our objectives, a unified budget, and finally the Every Member Enlistment to face our people with responsibility. He came to our congregation and led in discussions of the subject and met with the committees at work in the program.

Previous to this, Bro. Milo Kaufman held a week's series of evangelistic messages, and gave a pre-sermon talk on stewardship each evening. It became clear that he was not trying to extract more money from us for the program of the church; rather, he wanted us to experience the joy and blessing of voluntarily and joyfully participating in the outreach of the Gospel, local and world-wide. The response to his messages was excellent. Our people began to give more generously, and they did so happily.

For the year 1962-63 a number of new steps were taken. Again a "Proposal Committee" set up a possible program and budget for the church which was reviewed and revised and adopted by the congregation.

In addition, a church fellowship meeting to interpret the program and budget was held, with the main address given by Bro. A. J. Metzler. He inspired us all as he set forth with enthusiasm and love, the Scriptural teaching on stewardship. He helped us see how great the needs of the

(Continued on page 157)
Every local congregation had a beginning—a beginning begotten of someone’s vision. Daniel Longenecker, pastor at Hamilton Street Mennonite Church, Harrisburg, Pa., tells of such beginnings and such vision in

The Church at Hamilton Street

Interest was encouraging. The “Gospel Givers,” a group of dedicated young people in the Manheim, Pa., area, had conducted a series of street services in Pennsylvania’s capital city. Now they were encouraged to move forward toward building the church of Jesus Christ here.

The vision for a Mennonite church in Harrisburg, Pa., was born in the hearts of these pioneers. In their regular business meeting in February, 1947, they first discussed the possibility of beginning an organized witness in this city. It was the following summer that they conducted the series of street services.

This vision led them to arrange for cottage meetings in the homes of interested persons; there were decisions for Christ, a well-attended Bible school in a local Baptist church, and a decision to hold weekly cottage meetings in the home of a new Christian.

The Slate Hill prayer band from Cumberland County, Pa., was also concerned about the spiritual needs in Harrisburg. The beginning of this interest was recorded at perhaps an earlier date than that of the Gospel Givers. They also held street services in 1917, and in the following year both groups were working together in cottage meeting outreach.

In a rather inadequate building on the corner of Wallace and Herr streets, Sunday school began on Feb. 11, 1951. Eleven persons were present, none from the city. This was a time of real heart-searching. However, after another active and prayerful summer, with tent services, Bible school, and a growing Sunday school, the challenge looked big enough to request sponsorship of the Eastern Mennonite Board of Missions.

At about this time the place of meeting was changed to a store front location at Sixth and Reily streets. Here it remained until the present building, built by the mission board, was dedicated early in 1958.

Through the years many methods have been used here to reach out for the Lord. Personal visiting has been very fruitful, and most of the decisions for Christ have been made outside of the public services. Summer camp has been a great help in the ministry to the youth. Many victories have been won in the place of “reaching up,” the weekly prayer service.

One of the sources of inspiration to the fellowship at Hamilton Street has been its unique relationship to the young church at Anderson, S.C. Bro. and Sister James Harris, who live, witness, and lead the church there, are missionaries from this church. They were born again in 1956. God used Bro. Chester Martin, who was then the licensed pastor, to help them greatly in their new walk. In 1959 the Harrises, with the encouragement of the Mission Board, decided to return with their family (and Mandy Bradley, who had also opened her life to the Lord) to their former home in South Carolina. God went with them and raised up other believers there.

Recently, community interest and support for the Sunday-school and Bible school programs has been high. The Word is being taught to many who otherwise would not hear. However, this method of outreach tends to make our witness top-heavy with a children’s emphasis. Church-building is the work of the Holy Spirit, and we are seeking His leadership for the future of the church at Hamilton Street.

Do you forget to pray for non-Christian friends? Mary Ellen Groff, missionary nurse in Ethiopia, reminds herself of her prayer mission in a reverie,

Lest I Forget

The messenger paced back and forth impatiently outside the clinic door. I hastened to give just one more injection. Then, after checking the medicine bag for the necessary articles, we were off.

The pace of the messenger confirmed the urgency of the call. I panted after, up the hill, across the stream, and through the village, marveling at how fast I could walk.

Anxious neighbors peered between the fence poles to ask with grave concern, "How’s Kassaye? Is he better? May God have mercy on him.”

Visions of the asthmatic patients on the medical ward in the hospital back home leaped before my eyes. They were in oxygen tents. Asthma can be terrifying. What if the injection doesn’t help? Breathlessly I followed my guide, not daring to stop a minute to catch my breath.

Suddenly we were approaching the door. Gathering courage, I entered.

Men were sitting quietly around the room. Kassaye lay on the bed, his chest heaving and his face anguished as he battled for breath. His agonizing gasps shattered the silence.

With one glance at the tear-stained face
of his troubled wife, I pulled out my stethoscope.

"We'll give him a needle so that he will rest," I assured her.

Before too long, I was back at the clinic with the waiting patients.

In the days and weeks that followed, Kassaye suffered intermittent attacks, some more and some less severe. The whole town was concerned. Kassaye was everyone's friend. He had a good position in the local government office.

Asthma attacks were annual occurrences for him. However, this year his condition became progressively worse. Repeated calls for the relieving injection at any time of the day or night were difficult for everyone concerned. So we set up a bed in the clinic and brought him and his wife out to stay there where I could keep my eyes on him and treat him with drugs around the clock.

His first night there was marked with unforgettable alarm and fear. He had a contrary reaction to the injection. Somehow my trembling hands injected the antidote. With fists clenched in my pockets, I sank into a chair and waited.

Every beat of my heart pounded out one persistent prayer. I didn't know what would happen, but Kassaye was sure he was dying. I can't repeat what he uttered that night. No one else heard it but God. But the impact of those gasping words keeps prompting me to this day to sincere prayer that he might seize and cling to that which he was groeping for that night.

The following nights were more restful. But the spiritual battle which had begun that night continued raging. In his boyhood Kassaye had gone to a mission school in another city. But he rejected God's love and knowingly turned his back on the better way. Now the gracious Lord who had followed him all these years wanted to give him another opportunity.

His intense desire to understand how to turn to God was hopeful. He kept improving physically, and almost any hour of the day would find him poring hungrily over the open Bible. As we tried to answer his many questions, we prayed that he and his wife, Almaz, would give their lives to Christ.

Then they went home. As we went to town on house calls after that, we often took time to stop at their house and chat over a cup of coffee. One night they called me to assist in the joyful welcoming of their new little girl. Our friendship grew.

Kassaye was well and working. Then, as his activities increased, he became too busy to attend worship services. He reads the Bible sometimes, Almaz said.

As we sat around the table for our farewell chat before I left for furlough, the painful realization that Kassaye and Almaz had not yet become God's couple to lead their village to Christ stung my drowsy quiescence. "I'm too busy now," Kassaye said. "I have too much to think about." Then we had to say good-by.

Could he have forgotten that night of fear when he fought for his life? I hope I will remember it, lest I forget to pray for him and for all who are rejecting God's love.

John and Catharine Leatherman are two of God's witnesses at Musoma, Tanganyika. They have seen much of God's working. Here Catharine relates how God acted in the experiences of David and His Flock

The boy drove his flock home after hours of herding during the heat of the day. His father stood near the entrance to the sheep enclosure, carefully scrutinizing the animals. Then, satisfied, he turned and said, "Well done, son. Now go and get your supper."

Did the boy dream as he slept under the thatched roof that night that his lifework might be that of shepherding the sheep of a heavenly Father?

David Mahemba was born of pagan parents in Tanganyika. As he approached adulthood he longed to learn to read and write, a skill that was not common. He went to his father,

"Please, sir, I would like to go to school. I want to learn to read."

His father frowned and said very firmly, "No!" Going to school was considered foolishness. The important things of life were to marry and to have big gardens.

David was sixteen years old, and resourceful. A few mornings later he ran away from home to the Muganda mission station and its school. Ezekiel Muganda, the teacher of the bush school there, wrote David's name on the roll.

The three R's and the daily Bible lesson formed the curriculum. Classes were taught five afternoons a week.

At first David stayed at a relative's home six or seven miles away, but it soon proved too far to walk. Then he and another boy went to missionary Ray Wenger and borrowed a panga to cut poles from the bush. Soon they had a shelter built in which to live. They worked for wages in the morning, then cooked dinner, and went to school in the afternoon. A year passed thus. Learning to read became a reality.

When David went home for a visit in 1941, the old father insisted he must marry at once, and had a girl all arranged for him. The marriage lasted a few months and then dissolved. The woman has since died.

Longing for more education, David then went to Mwanza, 150 miles away. He stayed with a Moslem uncle, and attended a Christian mission school for two years, until the teacher left and the school closed. Then he took a six months' Bible course. He came to know more about God, came face to face with God, and said yes to Him.

David now began thinking seriously of marriage. Remembering the story of Abraham's servant finding a bride for Isaac, he
prayed for guidance. One day he passed
the place where the girls were dipping
water from the lake. Laughteringly, he told
them he would choose himself a wife from
among them. At random he chose an
attractive Moslem girl, Dorcas, whom he had
never seen before. David himself was not
yet baptized, and in his spiritual immaturity
he saw nothing amiss in marrying a
Moslem; he hoped she would become a
Christian believer.

After their marriage, they moved back
to his home community near Musoma. But
David found he had to pray alone, for
Dorcas would not join him at prayer. He
tried to be gentle and humble and to avoid
forcing her into his faith.

David began attending a little church
in a nearby community, and sometimes
Dorcas went along. The leader of the
church often came to visit them, and David
was soon baptized. To his great joy, Dor-
cas became a believer and eventually she,
too, was baptized. Her turning from Islam
caused a violent reaction in Dorcas's fam-
ily, but by the Lord's help she was able to
stay with her husband, and the storm
passed.

Soon David began teaching a bush school
in his home community. Sixty pupils at-
tended. On Sunday he conducted a wor-
ship service. Visitors would be invited to
David and Dorcas's home for dinner after-
ward, where they could talk.

In 1949 David was invited to go along
on an evangelistic trip to Ikoma, a land
eighty miles away, which was entirely un-
churched and unevangelized. The people
were strong and virile and had not been
touched much by encroaching European
civilization. After this trip there was an-
other. This time both David and Dorcas
went along. The Christians, seeing the
need in Ikoma, were praying that the Lord
would send His witnesses there to start a
mission outpost.

It was during a third evangelistic trip
to Ikoma that David awoke during the
night, aroused by a voice speaking clearly
to him.

"You are praying for a worker for Ikoma.
Aren't you the worker I am calling?"

He told no one about it, and the voice
kept repeating the same message to him at
work, at rest, and everywhere he went. He
couldn't get away from it.

At length he told Dorcas of the call in
his heart. She looked at him, astonished.
"Why, I was the one who heard that
voice and those words. I was afraid to tell
you because I thought Ikoma is such a dis-
agreeable place to live," she said.

The local church council agreed that
David and Dorcas should go to Ikoma as
missionaries. That was twelve years ago.
During these years Ikoma has changed a
little. There are now three groups of
Christians in different areas. David is Pas-
tor David now, and his flock numbers 70
members in the three areas, while Sunday
church attendance averages a total of over
200 at the three places. Two other Chris-
tian leaders help in the work. There is also
a regular weekly evangelistic trip to preach
to employees at Seronera Camp, in the
Serengeti Game Reserve.

These ten years have held a lot of ex-
periences. Let us look in the "Ikoma
Church Log Book" which David began
keeping when they went to Ikoma.

"This land and its inhabitants have
dwelt in darkness for many centuries. They
did not know God nor our Saviour, Jesus
Christ. They worshiped evil spirits as they
had been taught by their ancestors.

"Some of their beliefs and customs are
these: circumcision ceremonies at puberty,
worship of the sacred elephant toks, fear
and practice of witchcraft, worship of hys-
mas, blood offerings to various animals,
thinking they are their gods, and making
supplication to the dead at their graves,
and at sacred mountains.

"The chief brought us to this place and
said we should build here in the midst of
the populated area. We set up a tent un-
der the big tree and began to build. After
building the walls and arranging the roof
framework, the brethren went back home
and left me to finish thatching the roof
with grass."

When the little house was finished, an-
other evangelistic trip was made from Buki-
roba to bring Dorcas. That Sunday after-
noon the new house caught fire and burned
down, burning a lot of household stuff
with it. A new house was started at once,
as African houses can be built quickly. But
the brethren had to go home before the
roof was on, leaving David once more with
the job of thatching. They moved into the
house before the roof was finished. There
were trying days when the rain fell, but
the Lord brought them through the show-
ers, and soon a roof was over their heads.

The first Gospel meetings were held un-
der the tree if the weather was good, or
inside the house if it rained.

From the Log: "The Lord helped me to
 testify to the inhabitants of this land with-
out fear. I entered every village and testi-
fied to them of Jesus, the Saviour. Also in
the dispensary, and in the local court, with
love, so that they might see Jesus in my
life."

The first young believers met with much
persecution from their parents. David and
Dorcas had to be father and mother to
these young people.

The privations of these "foreign mission-
aries" seemed heavy to them those first
years.

From the Log: "There were many tsetse
flies which bite people and spread sleeping
sickness. The Lord saved me from this

(Continued on page 156)
Overseas Missions

Latehar, India—Thirty girls and forty boys entered the Christian hostel here. The hostel is provided by the mission for youth from neighboring villages who come into Latehar for higher (beyond fourth grade) education. Because of crop failures many parents find it difficult to supply the rice and pulse required as fees.

O. O. Miller and Vernon Reimer represented the world-wide work of MCC to church leaders gathered here Jan. 19. These leaders rejoice to hear how their church is able to serve human need in many places. Horizons were stretched as they learned about their brethren in other parts of India and Africa.

Milo Kauffman was main speaker at the Bihar, India, church conference Feb. 12-15.

Ramat Gan, Israel—Roy Kreider continues to edit the Hayahad Digest, a bimonthly magazine, sponsored by the Baptist churches in the country, as a part of his work. Roy and Florence ask that we join them in praying for (1) a possible Christian broadcast to Israel, now being considered by the country's Protestant churches; (2) united Christian efforts in translation, production, and distribution of Christian literature in Hebrew and Arabic; (3) Hebrew and Arab Christians, that they may find each other, that the love of Christ may break down all barriers, that they may discover and demonstrate Christ's way of healing nationalistic animosities in the tense Middle East; (4) the founding and development of the new Christian agricultural-industrial settlement, Nes Amim, near Acre.

Albomenta, Puerto Rico—Members of the Puerto Rico Mennonite conference executive committee appeared before a notary public here to sign the "Clauses of Incorporation" which constitutes them a legally recognized body in Puerto Rico. When this document is accepted and registered by the State Department, it will be possible for church, school, and parsonage property, now owned by the mission, to be transferred to this conference organization.

Dhamtari, India—Christian Hospital is seriously understaffed, with only Dr. Paul Conrad and Dr. Berreto on the medical staff at present. Dr. Berreto is a Goan who does no surgery and knows little or no English or Hindi, so that he is somewhat limited in his services. Two new Indian doctors, a man and wife team, are expected to join the staff shortly, but it will take some months for them to become oriented to hospital routine.

Phoenix, Ariz.—The Christian and Missionary Alliance, which concludes its 75th anniversary observance with an annual international General Council here May 15-20, 1965, challenges its mission interest and achievement in many ways. Organized in 1887 to major in pioneer mission...
which the Service Centre is publishing to permit the congregations and visitors to share in a fuller fellowship. He urged local churches and visitors to live up to their identification with the words, "Jesus, "Christian," "Mennonite."

In the past several months the Centre has processed over 400 requests for the type of service they are equipped to handle. On Jan. 29 photographers and reporters from the St. Petersburg Times visited the Centre to do a three-page spread about Mennonites for a Sunday edition of the paper.

The voluntary service aspect of the program is developing. Sam Aschliman reports many volunteers for sewing circles, for visiting rest homes, and for other areas of service which are rapidly opening up to them.

Hannibal, Mo.—MYF-ers of Lyon Street Mennonite hosted 18 senior high students on Jan. 23 from the Christian Church of New London, Mo. They asked questions concerning the origin and beliefs of the Mennonite Church.

Brooklyn, N.Y.—First Mennonite of Brooklyn previously shared their prayer concern in this column for more adequate meeting facilities. A Jan. 22 letter from Guillermo Torres, pastor of the church, informs us that the Lord has answered prayer, the church has already moved its place of meeting to 12 Jefferson Street, and they are praising God for His goodness. "It is [a] better building, nice place, and available for the best services to the Lord," writes Bro. Torres. The church reports an average Sunday morning attendance of 70. Lester Hershey, of the Spanish radio broadcast, Luz y Verdad, worshiped with them on Jan. 24.

Los Angeles, Calif.—At the January business meeting the brethren at Calvary Mennonite voted unanimously to ask O. O. Wolfe to serve as associate pastor.

Worshippers here discovered that their church building is taking on a new look as 1-W men Arlen Schmucker and Cloyce Nofziger of Archbold, Ohio, began painting operations. The brethren are giving their time in this way, while waiting for their 1-W assignments to begin next month. They also assisted at San Diego.

St. Anne, III.—William Nagenda and Festo Kivengere from Uganda are serving in Feb. 17-20 special services at Rehoboth Mennonite. God has used these men to bring revival to God's people in their own country and in many other places. The Rehoboth church is praying that God will visit them in a special way through these brethren. These same men, together with Arthur Cash, will serve at Bethesda Mennonite Church, St. Louis, Mo., Feb. 22-25.

Youth likes music. These Spanish-speaking MYF-ers at the church of the Good Shepherd near Archbold, Ohio, are certainly no exception. (See "Obedient to a Heavenly Vision" in Jan. 15 GOSPEL HERALD.)

The young Rehoboth congregation shared in their first funeral service when the husband of one of the members died unexpectedly.

Feb. 3 was special Youth Sunday at Rehoboth. Young folks took part in the regular services. Following an MYF fellowship dinner, they all participated in visiting shut-ins in the community.

Springfield, Ohio—Northridge Christian Fellowship has moved its Sunday morning services from the Ernest Frey residence to Northridge school cafeteria. Fifty-four persons attended the first service (Jan. 6) at the school. The James Martin family from Uruguay worshiped with this young congregation Jan. 27. Church men fellowshipped with their guests at a Christian businessmen's banquet at the Northridge Community Room, Jan. 28.

The work here is an unsubsidized effort on the part of a group of lay persons who migrated into this Springfield suburb to make the love of Christ relevant in this new housing area and to gather His church as He leads and blesses. The witness began as a prayer fellowship and developed into a full program of worship, service, Sunday school, and prayer fellowship.


Elkhart, Ind.—Wilbur Hostetter, of the home missions office spoke Sunday morning, Feb. 3, at the Calvary Evangelical United Brethren Church, Syracuse, Ind.

District Mission Boards
Salunga, Pa.—At a recent meeting, Eastern Mennonite Board of Missions and Charities approved a monthly appropriation of $4,250 during 1965 for overseas relief.

In the February Newsletter the board lists 14 home missions being sponsored by the district constituency.

Goshen, Ind.—A new congregation began officially in the eastern section of this city Dec. 24. With sixteen charter members the Lighthouse Fellowship organized as an independent congregation. Claude Beachy has been serving the group as pastor since 1960. The witness was begun by the East Goshen congregation and the present building was erected in 1954.

Vineland, Ont.—Four persons are needed in the evangelistic outreach in Quebec, according to a notice in the Ontario Mennonite Evangel. The Quebec Missions Committee requests a trained couple to serve in a full-time missionary assignment, a person to direct a proposed kindergarten to begin in September, 1963, and a VS person, preferably a girl, to help in the Martin home and to take over the responsibility of the local bookstore.

C. A. Graybill informs us that he is not the writer of the "History of the Allegheny Mennonite Conference," as inferred in the issue of Jan. 29, page 110, but is a member of the Allegheny Conference History Publishing Committee.

Broadcasting
Puerto Rico—During 1962 about 200 letters were received from Spanish listeners, according to recent correspondence from the Spanish office.

Listeners constantly pour out thanksgiving for these programs which provide spiritual stimulation in a land where many liberties are curbed. A minister says, "For your joy and the honor of the Lord, we want to tell you that the Tuesday programs are wonderful. The message is clear and powerful, and the music very select—all of which adds to the attractiveness of the program. Many listen to the program, not only believers but nonbelievers. One man, in speaking to us of Luz y Verdad, said: 'It really is the truth that is expounded on this program and it rightly carries the name Luz y Verdad.'"

Another, a listener "in the midst of the trials of life," says: "When I feel discouraged and then hear your message, I feel carried away. . . . Something seems to tell me that this is a part of the true church . . . Jesus Christ and this is no small thing in the midst of so much confusion."

Nigeria, Africa—Not only do air waves carry the Gospel to out-of-the-way places.
but printed radio messages also find their way to many secluded spots.

IsraelNEGRO of Nigeria recently sent money to our Nigeria branch office, manned by Cyril Gingerich, asking for 440 printed radio talks. He wanted 20 each of 22 different titles.

Harrisonburg, Va.—Each week a total of over 12,000 Mennonite Hour and Heart to Heart talks are printed for distribution. In a year's time over a half million copies are sent out, many on a subscription basis of $1.00 per year.

Among the many helped by this printed ministry is this Michigan listener who writes: "I am happy to say that your literature has helped a great deal. I am also interested in studying carefully the Word of God and trying to realize what His will for our lives is. Your booklets were of great help as I was seeking the truth.... Your booklets have also helped my brother-in-law, who is seeking the understanding of the way in which the Lord controls our lives and the things of this world. In fact, he got his literature before I was able to look at it myself."

The mail reflects all types of listeners—some who have learned about Mennonites and others who are better acquainted. One of the former recently wrote from Richmond, Va., addressing the "Midnight Owl, Harrisonburg, Va." Fortunately the Harrisonburg post office has developed during the past ten years an unusual sixth sense to spot "Midnightian," regardless of spelling, "Midnightian Hour," "Moonlight Hour," "Man of the Knight Hour," are some other addresses which substitute for The Mennonite Hour, but which always come through.

North Newton, Kans.—Bethel College, a General Conference Mennonite school, began on Feb. 6 to carry The Mennonite Hour over its campus station—KBCT—every Wednesday evening at 7:30 p.m.

Hokkaido, Japan—Takeda-san, who found Christ about a year ago through the efforts of radio, literature, and personal evangelism, continues to desire spiritual fellowship. This past Christmas he traveled seven hours, leaving at 4:00 a.m., to spend time with Kaneko-san, spiritual counselor at the radio office. Takeda is a farmer and is now quite concerned for the salvation of his neighbors.

Harrisonburg, Va.—John Horst, Mennonite Hour Bible course instructor, noted that 7,736 lessons were graded during the last three months of 1962. During this period 994 persons enrolled, and 570 completed one of the courses. As of the beginning of 1963, 1,761 are active students. Bro. Horst notes that it is not uncommon to have persons indicate that the Bible study has been a definite influence in their becoming Christians. Many also express themselves as having received much spiritual help.

Dominican Republic—Lester T. Hershey, speaker of the Spanish broadcasts, is concluding a month of evangelistic meetings on the island at the invitation of the Evangelical Mennonite churches. In addition to the evangelistic services, he participated in a four-day institute and a businessmen's meeting. He also spoke on a number of local radio programs.

Harper, Kans.—J. T. Hamilton, 87-year-old Mennonite, recently completed his sixth course in Home Bible Studies. He says, "I have enjoyed this course (Witnessing for Christ) and now I pray that I may be able by God's grace to translate it in a real way by practice and thus share it with others."

Muskegon Heights, Mich.—Heart to Heart recently went on WKJR with its daily 5-minute and weekly 15-minute programs. The 5-minute program is heard at 9:45 Monday through Friday and the 15-minute release is carried at the same time Saturday morning. The White Cloud Mennonite Church is sponsoring the 15-minute release.

Voluntary Services

La Junta, Colo.—John and Lydia Stauffer arrived Jan. 26 to be new unit leader and housemother here. The Staufer are from Toefield, Alta., where Bro. Stauffer has served as minister and bishop since 1953. Seemingly he is still his active self, as the official chronicler has only this to say of their arrival: "John Stauffer is now our unit leader and is fixing up things around the house."

Other members of the unit continue to serve satisfactorily through their regular jobs and to give plus-service time to children's clubs, church, and special services. Unit members sings at the hospital, nursing home, and jail. Gwen Thu is chairman of the faith and life committee, Glen Bond of the social committee, and George Brenneman of the club program. Janet Hertzler is a member of the children's church committee and teaches Sunday school at the La Junta church. George Brenneman is also assistant teacher there. Larry Kennel and Doris Erb serve in children's Bible verse memorization, and Duane Richard as chorister at the Rocky Ford church. Several of the girls continue to give time as baby sitters.

Maumee, Ohio—Unit members at Sunshine Children's Home had opportunity to do plus-service right on the job recently when some of the home employees were unable to get in because of road conditions. Vs-ers filled in for them.

Three of the fellows had special opportunity to lend a helping hand in painting the Sunday-school room at nearby Springfield Chapel. They discovered that it "helped us feel more a part of the group."

Other ways of serving in local churches also presented themselves throughout the month of January. They sang in a church in Toledo on Jan. 13, spoke on "The Objectives of VS" at the Inlet Mennonite Church, Morenci, Mich., on Jan. 20, and participated in services at Cherry Street Rescue Mission on Jan. 26.

A real treat for the entire unit was a visit to Toledo Art Museum where "The Treasures of Versailles," a superb collection of art objects sent over by the French government, was on display.

Arnhem, Netherlands—European Vs-ers also like reunions. As the "crowd" gathered in the main hall here Nov. 17, they soon began bunching in groups as the various units which had worked together found themselves. Late arrivals were invariably welcomed with shouts by the unit to which they happened to belong. Alle Hockema, group leader, had provided a program for the entire retreat in which participants

MRSC Aids Algerians

Mennonite Relief and Service Committee enthusiastically voted $2,000 as its contribution to the $6,000 needed by MCC to air-freight 12,000 blankets to Algeria for immediate distribution. This occurred at its Jan. 15 meeting in the conference center in Elkhart, Ind., when members were assured that because of dock strikes there was no other possibility of getting these blankets to Algeria in time to protect shivering refugees from winter's cold. The blankets were on their way a week later.

Ray Horst, secretary, and Atlee Beechy, chairman, confer on material to be presented to the committee in session.

In other areas the committee sought "new and creative" ways of using senior citizens in voluntary service, authorized the VS office to find ways of improving radio and plane service and equipment now being used by VS personnel in northern Alberta, agreed that the VS office should "continue negotiations" with MYF and the Commission for Christian Education for sponsoring a second Life Team next year, and approved the appointment of the 29 new persons entering VS during the final months of 1962.
wrestled with questions concerning the philosophy of work camps, what is unique in Mennonite VS, and what is the Mennonite witness in present-day Europe. Fellowship marked the retreat from beginning to end, and of course a special work project was a part of the experience—making toys for a children’s home in Austria.

Health and Welfare

Eureka, I11.—Plans for construction of the 48-bed nursing home addition to Maple Lawn Homes are developing rapidly. An application for Hill-Burton funds has been approved. This grant will cover one third of the cost of the $500,000 building and equipment. Mark Hamilton of the National Fund-Raising Services, Inc., Fort Worth, Texas, is directing a community-wide fund drive to help finance the construction. All Mennonites in Illinois as well as all local people will have opportunity to contribute.

Nurses, Please Notice

Several nurses—R.N.’s and L.P.N.’s—are urgently needed to complete the staff at Mathis, Texas, General Hospital, for which Health and Welfare has assumed administrative responsibility. Contact E. G. Biever, Secretary, Martinsburg, Pa.

Lebanon, Oreg.—Ralph Scroggin, chairman of the building committee, reported on the proposed addition to the convalescent wing at Lebanon Community Hospital to the hospital corporation meeting, according to a report in the Jan. 21 Lebanon Express. The addition will increase convalescent capacity from 24 to 44, and will cost about $170,000. Scroggin reported that of this amount $57,000 will come from Hill-Burton funds. The hospital has on hand well over half of the additional funds at present and hopes to have very nearly the full amount by the time it is needed.

Gene Kauway, administrator, told the group that the hospital has experienced continual increase in most areas of patient care. 1962 was the first year the hospital cared for more than three thousand (3,972) patients. Surgical and obstetrical wards, laboratory, and physical therapy were areas of particularly noticeable increase.

I-W Services

Portland, Maine—Brethren Clair and John Eby were with the unit here in early winter and shared in a communion service with unit members. This ministry was greatly appreciated by the group.

Norristown, Pa.—Arlen Delp, who served some time as unit sponsor, resigned recently because of other pressing duties. The unit bade him “fond farewell” and thanked him for his many services to them. Paul Hackman, pastor of First Mennonite Church of Norristown, replaces Bro. Delp as unit sponsor.

General Relief and Service News

Chicago, Ill.—The 1963 annual MCC meeting is now history (detailed report will be given in Feb. 26 issue). Tentative approval for construction of a fifth mental hospital facility at Bakersfield, Calif., the incorporation of Mennonite Disaster Service section into the MCC structure, the integrating of Mennonite Aid section into the foreign relief and services section, and the approval of a slightly increased budget were some of the major actions taken at the Jan. 18, 19 meeting.

Saigon, Vietnam—Eighty thousand loaves of bread are baked each month in this country for distribution to child day care centers, hospitals, leprosariums, reformatories, and needy families. At Christmas time an additional 4,000 loaves and 2,000 cans of lard were distributed to 2,000 families in the especially needy Khanh Hoa District. Many children waited in line five hours before the announced time of distribution.

Akron, Pa.—Mennonite Disaster Service also met in Chicago (Jan. 16) just prior to the MCC meeting. Members discussed closer co-operation between MDS and Red Cross operations, approved assistance in the building of churches in Georgia which were burned during racial demonstrations, approved an MDS workshop for local units held Feb. 14, 15 in the Mennonite Brethren Church, Hilliboro, Kans., and heard an inspirational message, “MDS in Prospect.” by Harry Martens, vice-chairman of the organization.

Aridea Valley, Greece—“Total village development” is the goal of a relief and Pax workers here. A five-acre farm in the province of Pelles serves as the base of operations. Silo demonstration, pottery and rabbit projects, cider making and bottling, improved methods of soil management are some aspects of the program. Lois Martin’s work with women is in the nature of home economics education. She finds the women very responsive, once she has gained their confidence.

Frankfurt, Germany—With the help of Peter Dyck, MCC director in Europe, a program of American trainees in Europe has been developed. It is much like the trainees in America program—but in reverse. After a year of work in the heart of the program. The young person works to make his contribution and to pay the expenses of his travel. The program was begun with Pax men on a trial basis. Pax men serve the first six months in a European Mennonite home and then enter their regular two-year Pax service. One young man likes the trainee part so well that he would prefer to have two years as a trainee and then six months as a Pax man. By September of 1963 a program of regular trainees of U.S. and Canadian youth, 20 years or should be in operation.

Church Camps

Franconia Mennonite Camp Association, Inc. Purchase Property

Through the past number of years there was a growing interest and concern for a camp for the people and membership of the Franconia Conference area. In the beginning months of 1961, the Franconia Mennonite Camp Association, Inc., was formed. After months of planning, praying, and investigating of properties and possible camp sites, a property was purchased. This property, formerly known as Linn Lake Lodge, is situated high in the beautiful Pocono Mountains, well hidden from city traffic highways and is surrounded by acres of picturesque woodland with Spruce Mountain on the one side, and has its own private lake. This property, plus an adjoining piece of land, covers an area of over 250 acres. The camp is located north of Stroudsburg, about 2½ miles above the small community of Canadensis on Route 290.

The purchase of this property is the answer to many people in the Franconia area who were looking for a church camp that would take care of all types of camp life, from the youngest to the oldest.

The facilities are sufficient to satisfy the desires for a camping experience for families, special weekend meetings and conferences, and for junior high, youth, and MYF groups. Besides its own private lake and swimming pool with state-approved filtering plant, there are areas for hiking and facilities for other forms of recreation to meet the needs of every individual who wants a time of relaxation and quiet in a cool summer setting.

The purchase of this church camp is to provide the camping experience that can be used as a tool in its Christian emphasis and teaching program to stimulate spiritual growth, and as a means of helping the unsaved to find Christ as Saviour and Lord.

The opening date for our camp program is not fully determined. At this writing, but is expected to be early summer of this year.

The Board of Directors of the Franconia Mennonite Camp Association, Inc., is as follows: President, W. Paul Moyer, R. S. Doylestown, Pa.; Vice-President, Arland E. Laughacre, Bally, Pa.; Secretary, Harvey W. Bauman, Earlinton, Pa.; Treasurer, Ar-

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Christmas boxes too can speak voluminously of love and friendship. Staffers at Froh Brothers Homestead, Sturgis, Mich., find that there is good fun at both ends of a Christmas box.

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thur W. Lapp, 124 Alderfer Road, Harleysville, Pa.; Dr. Paul Brenneman, 365 Iron Hill Road, Doylestown, Pa.; Alvin E. Detweiler, 811 S. Sixth St., Allentown, Pa.; Dr. Vernon Mininger, 2624 Penn Ave., Hatfield, Pa.; Russell B. Muselman, 57 W. Chestnut St., Souderton, Pa.; and Harlan C. Nice, 28 Broad St., Harleysville, Pa.

Mennonite camping and the like-minded families originating from your congregational chairman or any of the Board of Directors for further details and information.

Annual Meeting
Mennonite Camping Association
Kidron, Ohio, March 8-10

Guest speaker at the banquet on Friday evening is Reynold Carlson, Dept. of Recreation, Indiana University. On Saturday, a talk by Roy Henry, pastor at Wadsworth, Ohio, and then three workshops: Developing New Camps-Site, Organization, and Development; Camp Management—Recruitment of Staff, Wage Standards, etc.; and New Horizons in Church Camping. Saturday evening: "Wrap It Up" session led by Roman Gingerich, film—"Time Out with God," and sharing of films. Sunday morning the final devotional service.

Camp Luz dining hall where the Mennonite Camping Association meeting will be held.

The purpose of the Mennonite Camping Association is to unite the camping interest of the Mennonite Church for the purpose of promoting church camping, sharing experiences, and working together on mutual problems. The above program should be of interest to many persons involved in camping programs or interested in church camping. Send reservations or requests for additional information to Jack Miller, Mgr. Camp Luz, 529 Stibbs St., Wooster, Ohio.

A Family Travel Camp

A Family Travel Camp for early August, 1963, is in its planning stages. It is to originate at Rocky Mountain Mennonite Camp and will include stops at some of Colorado’s scenic parks and campgrounds. It will be a week or ten days of living in God’s great out-of-doors in fellowship with other Christian families. Along with sightseeing it will include campfire singing, testimony and sharing, and worship. It will be a week of semi-roughing it in the mountains and forests, cooking your own meals or sharing them with your neighbor, basking in and perhaps photographing creation’s beauty, unhampered by telephone, mailbox, and, we hope, TV and radio.

A Family Travel Camp is composed of a group of families traveling together. Each family has its own camping and cooking gear. The group is organized around a stated purpose or program. Someone is designated as the director, though leadership is democratic through a council or committee. Virgil Brenneman, Goshen, Ind., has been designated as director by RMMCA and a past church family has spent a week on a large island on an inland lake in northern Minnesota last summer. Access to the island was by canoe trip across several lakes and portages (part of the week was spent in the trip).

The week was an experience of Christian community living, worship, sharing, fishing, and unhurried relaxation. In 1962 fifteen families of the Church of the Brethren spent a week together at Glacier Basin Campground in Rocky Mountain National Park while their young people participated in their denomination’s National Youth Conference at nearby Estes Park. It was a week for hiking, fellowship, campfires, worship, and relaxation with like-minded Christian families, all in the wonder of God’s great out-of-doors.

The possibilities are endless for such an experience. The Family Travel Camp at RMMC will be organized around a sightseeing trip which includes a National Park, some state parks, forest and mountain enjoyment of the beauty of nature. Itinerary, schedules, and programming will remain flexible enough for the group to adapt to their change of interest or circumstances (it may rain). Time will be unhurried enough to allow for creative fellowship and worship experiences.

Would you like to experience the awesomeness of an all alone meditation or prayer in the middle of a pine cathedral or in the morning as the sun rises over the edge of a nearby mountain? Would you enjoy the fellowship with other families seeking to be more Christian, beside a mountain stream, in an alpine meadow, in a pine or aspen forest, or around the campfire? The experience being planned will provide for both concert and solo times for allowing God to speak in a setting away from the usual haunts of human grind and stress, hardwood floors, or benches all in a row it is the rushing mountain stream, the mountaintop view, and coziness of tent or campfire, which provides the setting for what can be a unique laboratory for Christian living.

If you are interested in joining this camp, write to the Executive Director, Rocky Mountain Mennonite Camp, Divide, Colo.

—Clifford E. King, Executive Director.

Field Notes

The Clarence Center congregation, Clarence Center Road, Akron, N.Y., is planning a fortieth anniversary meeting of the congregation on Sunday, July 14. Invitations are extended to all former members and other interested persons to attend this home-coming and anniversary meeting.

Ivan Magal and family will serve at Weavers, Harrisonburg, Va., on Spring Missionary Sunday, March 10, Saturday evening. March 9, he will tell of their recent trip behind the Iron Curtain.

A tent Bible Conference is planned for 1963 by the Mennonite churches of the Shenandoah Valley, Harrisonburg, Va. George R. Brunk will serve as speaker, along with other brethren. The dates for this conference are July 28 to Aug. 11. The exact location has not yet been determined.

New members: one by baptism and one by confession at Moorepark, Three Rivers, Mich.; fifteen by baptism, one by confession, one by reaccreditation at Berea, Montgomery, Ind.; twelve by baptism at North Clinton, Wauseon, Ohio; two by baptism at Oakwood, Conowingo, Md.; one by baptism at New Danville, Pa.; eighteen by baptism at Central, Elida, Ohio.

Mr. and Mrs. P. D. Shetter, of the Bethel congregation, Colorado Springs, Colo., celebrated their 47th wedding anniversary, Jan. 6.

Mr. and Mrs. Dan Nitzsche observed their 46th wedding anniversary, Feb. 7, at Phoenix, Ariz. They are from the Beemer, Neb., congregation.

Harold Hochstetler was ordained bishop and Harry Miller was ordained deacon, Feb. 3, at Nampa, Idaho. Max G. Yoder, Grants Pass, Oreg., officiated, assisted by Marcus Lind, Salem, Oreg., and Verle Notziger, Albany, Oreg.

Raymond Detweiler was ordained as deacon by lot at Greenmonte, in the District, Va., Jan. 27. Bishops Daniel Lehman, Linden Wenger, and Franklin Weaver conducted the service. Bro. Weaver gave the charge.

Guillermo (William) G. Tijerina, of the Good Shepherd congregation (Spanish), Archbold, Ohio, was licensed for the First Mennonite Church of Defiance, Ohio, Jan. 20, Don Brenneman of the Second Mennonite Church, Chicago, Ill., was the guest speaker in the Spanish language. Walter Stuckey of the Lockport Church, Stryker, Ohio, area bishop, and William S. Flory, pastor of the Good Shepherd, Saints Draft, Va., Jan. 27. Bishops Daniel Lehman, Linden Wenger, and Franklin Weaver conducted the service. Bro. Weaver gave the charge.

An ordination for minister is planned at the Erisman Mennonite Church, Manheim, Pa., Feb. 27, 9:30 a.m.

Change of address: Melvin B. Delp to 1007 Haverhill Road, Baltimore 29, Md. Phone: 644—8343. Rebecca R. Herr from Tocos, Colon, Honduras, to Gualaco, Olancho, Honduras.

Marcus Laue, recently returned from Pak work in West Pakistan, showed slides and told of his work there at Kingview, Scottsdale, Pa., the evening of Feb. 17.

Paul Kraybill, Salunga, Pa., secretary of the Eastern Mennonite Board of Missions, at Scottsdale Mennonite Church, Scottsdale, Pa., March 10.

Delbert Erb, Argentine, spoke at North Scotia, N.Y., Feb. 17.

Milo Stutzman, Kingman, Alta., is conducting a teacher-training course at Salem, Tofield, Alta.

On Feb. 7, after one year of repeated hearings, Jan Gleysteen, Mennonite, Pub.
lishing House Staff artist, became a U.S. citizen during a special session of the U.S. District Court. This delay, not unknown to Mennonite immigrants, was caused by Jan's objection to military service. Gerald Studer, Jan's pastor, was called upon to explain to the court the church's position. Upon recommendation of the U.S. attorney, the Federal judge administered the Alternate Oath of Allegiance for Conscientious Objectors.

Sunday, Feb. 24, has been designated Church Music Sunday in the Franconia Conference. Each congregation is to have a music emphasis in the morning worship service. In the afternoon a song leaders' round-table discussion will be held at the Souderton Church, with Martin Ressler in charge. Congregational song rehearsals will be held in ten different churches in the evening, each of these host to a number of other congregations. On Saturday evening, Feb. 23, a mass meeting will be held at the Souderton Church, at which time all former members of men's, mixed, and ladies' choruses are invited to share in mass churching. Va. of the district speakers include William Weaver, Russell Baer, Earl Maust, and I. Mark Ross.

Evangelistic Meetings


Oregon's Governor Mark O. Hatfield encouraged wide support of the Greater Albany Crusade for Christ. In the service one evening he addressed the overflow crowd, telling of his own convictions as to the place to be given to the person of Jesus Christ. During the final week the governor and the Myron Augsburger team joined in fellowship around the luncheon table.

Eugene Witmer met with forty Christian leaders in Salt Lake City, Jan. 30, to interview each other. Each meeting is to have a planning committee widely representative of the churches in the city, with laymen and ministers together sharing the responsibility. Bro. Witmer reported unusual enthusiasm, although all recognize potential problems in this city that are not to be found elsewhere. The team is accepting this invitation and challenge, trusting many will join in prayer for the leading of the Holy Spirit.

Calendar

Eastern Mennonite Board of Missions and Charities annual meeting, March 16, Hopedale, Ill.
Eastern Ohio Ministers' Conference, Berlin, Ohio, March 24-25.
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.
Ohio Mission Board meeting, Hartville, Ohio, April 1921.
General Mission Board annual meeting, Pottsville, Ohio, June 20-22.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
Mennonite General Conference biennial meeting, Kelona, Iowa, Aug. 20-22.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 24-26.

MISSIONS TODAY

(Continued from page 150)

I have always been impressed by the love responses I observe in day to day life in the Mennonite Church. After being conditioned in sophisticated universities and college circles in which any positive emotional expression, especially of love or sympathy, was taboo, I recognized the quiet tears slipping unbidden down grown men's cheeks as genuine love response.

THE FANATIC

(Continued from page 144)

more time than usual in prayer," Jesus, the Son of Man, wrestled "with strong crying and tears." Our prayers are so limp!

A life of flaming passion is God's will for us. As we have seen, it has its dangers, but there are antidotes. Jesus would join truth to enthusiasm, that fanaticism may not result. He would saturate enthusiasm with humility to redeem it from pride. He would reinforce enthusiasm by prayer that it may not lose hope.—The Free Methodist.

WASTED WONDER

(Continued from page 140)

God's glory, or let them be wasted. The saving faith is one that expresses itself in a desire to serve. Those who have kinship with Christ are those who strive to do the will of God. Mark 3:33-35.

But while each day is a day of reckoning, today is set apart as a special day of glory. It is the best day we will ever have to re-dedicate ourselves in faith and service. It is here for use this very minute.

There is nothing more futile than looking back in disillusionment at a wasted career. When he faced defeat at Gilboa, Saul gazed back over his miserable past and fell on his sword. And a salt statute on the plans of Zoaar also attests to the mistake of regretfully looking back.

There is likewise a fallacy in setting too much store in tomorrow. However vast our reserves may be, they will be somebody else's when we are gone. Our souls may be required of us tonight.

But today, right now, is the golden gift of God. It's an occasion loaded with glorious possibilities. It's a strategic moment when God can take our small talent and that fraction of a mustard seed of faith, and perform great things for His kingdom. His great hand can take our pitance and supply the increase. Right now!

He wants our willingness, our desire to serve, our love—and then He can do exceeding abundantly above all that we can ask or think. He can make our earnest little efforts of today towers of testimony to His greatness, instead of wasted wonders to our folly.

Amen.

A radio sermon on Temple Times, used by permission.

DAVID AND HIS FLOCK

(Continued from page 150)

fear, and I committed my life and my wife to the Lord's care."

Water was scarce and of inferior quality, being drawn from small pawns; it could be obtained only by begging the owners of the pond for water. Nearby were the wild animals—buffaloes, lions, rhinos, snakes—and these, together with fear of the tribe of Masai nomads, made Dorcas's task of hunting firewood a matter of real courage.

Food was scarce and hard to obtain because of a current famine in the land.

David soon began teaching bush school in Ikoma. It was the only school at that time in the whole tribe of 22,000 people. Slowly the people gained confidence and became very friendly. Their children came to school. The church slowly grew, too, but mainly with the addition of young people. It seemed easier for youth than for adults to break with the customs of the tribe and its heathen worship in order to embrace Christianity.

Another blessing the Lord gave David and Dorcas during those years in Ikoma was the birth of two daughters. This was a time of rejoicing, for they had been childless for nine years.

After nine years in Ikoma, David and Dorcas left to attend Bible school. A young brother and his wife, Salmon and Lois Sarige, went to Ikoma to take their place. During the three years of Bible school David and Dorcas had the pleasure of seeing five of the young Ikoma Christians attend Bible school, too.

It was during David's last year in Bible school that he was chosen by the Ikoma people to be their pastor. So David and Dorcas are now back in Ikoma, witnessing to the presence of Jesus Christ in their lives and His sufficiency to meet the needs of all the people.

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OUR SCHOOLS
(Continued from page 145)

Mexico and overseas countries of Germany, Nigeria, Uganda, Greece, and Jordan. The students of the group are enrolled at Goshen College and Lincoln University, Kennett Square, Pa. Students' caroling groups distributed 75 fruit baskets one evening before Christmas.

Thirty-four graduates of Christopher Dock School are freshmen at Eastern Mennonite College. This represents the largest number in the class from any one high school.

The Christopher Dock Touring Chorus will participate in the Mennonite High School Music Festival to be held at Central Christian High School, Kidron, Ohio, over the weekend of April 19, 20, 1963.

Paul A. Godshall terminated his third three-year term of service on the Christopher Dock School Board this fall. Floyd Hackman was elected to take his place at the fall session of Franconia Conference. J. Silas Graybill was re-elected to the board. Marvin Benner was elected to serve on the Religious Welfare Committee, succeeding Stanley Beidler.

Word has been received that Joseph and Edith Shenk, who served two years on the Christopher Dock faculty, have arrived safely in Tanganyika, E. Africa. They are entering teaching service there by appointment of the Eastern Mennonite Board of Missions. The Shenks have one child, a baby daughter Joyce.

FROM EXPERIMENT
(Continued from page 147)

world are. He portrayed with great effectiveness how good God has been to us as His children, and appealed to us to respond: "Lord, what wilt thou have me to do?"

One of our lay leaders then presented the 1962-63 proposed budget, and another explained the other new aspect of our program, the Every Member Enlistment. This was followed by a period of fellowship, and refreshments were served.

Enlistment

The visit in every home, with its emphasis on "All of Life for Christ," was something which I had feared our people might not appreciate; I supposed that they might misunderstand and get the impression that this was a sort of pressure tactic. But my fears were largely groundless.

It turned out that our eleven teams met with unusually good receptions. Seventy-six out of 80 homes were visited by appointment, and the response was almost unanimously favorable.

The visitors used a "flip-sheet" chart which showed page by page what the church was trying to do to fulfill its mission in the community and in the world. My wife and I were simply thrilled, to put it mildly, as a young brother and his companion came into our home, and humbly and sincerely interpreted the program of the church, led us in prayer, and inquired if we cared to make a pledge for the mission of the church. One brother decided to double his giving when he experienced this presentation.

The visits also gave each family opportunity to make suggestions for strengthening the program of the church, or to register concerns where the church was perhaps not fulfilling its mission. This, too, was a good thing.

Each family was encouraged to fill out a "Personal Rating Sheet," indicating the desire to have daily Bible study and prayer, to attend all regular meetings of the church, to be an informed member of the church by reading the GOSPEL HERALD, and to indicate ways in which they felt most qualified to serve in the life of the church.

When it came to actually adopting a budget for 1962-63 the Proposal Committee gave the congregation three choices: Minimum (70 per cent of our "fair share"), Advance (85 per cent), and Venture (100 per cent). The church decided on the "Venture" program, and even added to it $2,000 per year to be laid aside toward a building fund. The total for the program of the local church amounts to $12,854 and for the world-wide program of the church $18,009.60.

Evaluation

How is it working out? The enthusiasm of the church has been such that it was decided to cover the floor with plywood and tile, to lay carpeting in the aisles and on the pulpit floor, and to install new benches and pulpit; and it was hoped that this could be done without weakening the Planned Giving program.

In our first quarter we should have raised $7,715.90. We actually raised $7,297.82 for our all-inclusive general fund. But we also received $4,064.80 toward the non-budget items for the improvement of our house of worship. We hope that we can make up this budget deficit of $418.08 in the first quarter and go over the top by next Sept. 30. Then we will have met our "fair share" of the program of our brotherhood, and will also have $2,000 to lay aside for future building needs. And best of all, we are made happy as we are learning to give more bountifully, "not grudgingly, or of necessity: for God loveth a cheerful giver."

Goshen, Ind.

You do not need to read the GOSPEL HERALD to be a Mennonite; but you must read it to be an informed Mennonite.—Ben Cutrell.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Berry — Sharrer. — John Berry and Naomi Sharrer, McMinnville (Oreg.) cong., by Paul E. Yoder at the McMinnville Methodist Church, Sept. 1, 1962.


Dueck — Frey. — Klaus A. Dueck, Mennonite Church, Wetslar, Germany, and Eunice M. Frey, Wauseon, Ohio, West Clinton cong., by E. B. Frey at West Clinton, Aug. 18, 1962.


Ziegler — Payne. — Wesley Ziegler, Salford, Pa., Reformed Church, and Dorothy B. Payne, Mt. Union, Pa., formerly of the Otelie cong., by the officiating minister of the Reformed Church at the Old Goshen Hoppen Reformed Church, Woxall, Pa., Feb. 2, 1963.

Births

"Io, children are an heritage of the Lord" (Psalm 127:3)

Albrecht, Weldon and Evelyn (Eichberger), Denver, Colo., third child, second daughter, Gretchen Louise, Jan. 21, 1963.


Brooks, Dana and Virginia (Kratzer), Wooster, Ohio, fourth child, third daughter, Danette Marie, Jan. 18, 1963.

Christenson, Robert and Nadine (Roupp), Heaton, Kans., second child, first daughter, 1 cresca Lynn, Jan. 20, 1963.

Detweiler, Merrill C. and Helen (Hange), Harleysville, Pa., sixth child, third daughter, Amy Lynne, Dec. 15, 1962.


Freed, Jacob B. and Margaret (Anden), Doverstown, Pa., fifth child, fourth daughter, Carla Jancen, Dec. 19, 1962.

Gingerich, Nevin and Wanda (Gingrich), Wellesley, Ont., fourth child, third son, Darcy Ray, Jan. 21, 1963.


Good, Paul and Beth (Schantz), New Hamburg, Ont., third child, first daughter, Mari- beth Dianne, Jan. 5, 1963.

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Anniversaries

Beachy. Samuel J. Beachy and Katherine Schlabach were married on Feb. 20, 1913, at Kokomo, Ind., by the bride’s father, D. D. Schlabach. On Dec. 29, 1962 (to accommodate the varied schedules of their scattered family), they celebrated their golden wedding anniversary at the Mennonite Christian Day School in Sarasota, Fla.

For almost forty years they made their home in the vicinity of Alden, N.Y.

Presumably there were all of their children: Lewis (minister), David P., Calvin, Alvin, and Earl, of Western New York; Martha—Mrs. Samuel Nafziger, b. 1905; Alta; Mrs. Sara Mast, Greenwood, Del.; Grace—Mrs. Dan Christian, Sarasota, Fla., and Marie—Mrs. George Myers, Danboro, Pa. One son, Jonas, is deceased. There are 38 grandchildren and one great-grandchild.

They live in retirement at Sarasota, Fla.

Keener. John B. Keener and Nora Bell Pitsnogle were married on Jan. 7, 1913. On Jan. 6, 1963, they were honored by their four children (Edward J., Mark F., Sarah M.—Mead, Kermit Strite, and Ada F.—Mrs. Elmer Strite) and ten grandchildren. They are at home in Paramount, Md., and are members of the Cedar Grove Church, Greenfield, Pa. They are enjoying good health.

Smoker. Samuel Z. Smoker and Barbara Bellier were married on Jan. 23, 1913, by the late Bishop John P. Zeidler. They observed their golden wedding anniversary on Sunday afternoon, Jan. 20, 1963, with open house at their home near Gap, Pa. They have four children (Aaron, Gap; John, Kinzers; Marian—Mrs. Omar Stoltzfus, Quarryville; and Anna Mary, at home) and ten grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bariga, Harriett M., daughter of Lemuel and Marilda Clark Van Lanningham, was born Aug. 25, 1893, died at the Franciscan Hospital, New York, Dec. 28, 1962; aged 74 y. 6 m. On April 15, 1916, she was married to Lloyd Bariga, who died in June, 1958. She was one of the charter members of the Pleasant Hill Church, East Peoria, and helped much in its founding, and was active in it till her death. Surviving is one sister. Funeral services were held at her home, Dec. 31, in charge of Paul O. King.

Bender, David R., son of Jacob and Marie (Ruby) Bender, was born in East Zorra Twp., Ont., Feb. 21, 1878; died at his home near Huron, Ont., Apr. 4, 1964; aged 84 y. 11 m. 1 d. On Oct. 6, 1904, he was married to Barbara Wagler, who died in May, 1945. Surviving are 4 children (William, Lorne, Fannie—Mrs. David Lichti, and Mary Ann), and 8 grandchildren. One daughter preceded him in death. He was a good and faithful member of the Mennonite Church, where funeral services were held Jan. 25, in charge of Dale Schumm, Vernon Zehr, and Henry Yantsch.

Hertrude, was born Nov. 4, 1882; died at New Lisbon, Ont., Oct. 1, 1962; aged 79 y. 10 m. 27 d. Her husband, George, preceded her in death. Surviving are one daughter, 5 grandchildren, and 2 great-grandchildren. She was a member of the Belmont Church, Elkhart, Ind. Funeral services were held at New Lisbon, Ont., in charge of D. B. Vries, Combs, Robert Myers, and Mary Parker. Combs was born at Needmore, W. Va., Aug. 17, 1886; died Jan. 15, 1963; aged 76 y. 5 m. 29 d. Surviving are one sister and 2 nieces and nephews. He was a member of the Salem Church, where funeral services were held Jan. 19, in charge of S. A. Shank and M. C. Shoate.

Good, Elsie Fay, daughter of Raymond R. and Elsie (Bent) Good, died at the Lancaster (Pa.) General Hospital, Jan. 22, 1963; aged 2 m. 2 d. Surviving are her parents, a brother (John), and 2 grandchildren. She was a member of the Logan County Home, Bellefontaine, Ohio, Jan. 23, 1963; aged 82 y. 8 m. 5 d. On Oct. 12, 1909, she was married to Joseph H. Hartzler, who died at the home of his parents, S. S. Hartzler, in the town of Elkhart, Pa., Oct. 11, 1962; aged 74 y. 6 m. In 1912, she was married to Moses L. Hertzler, who survives. Also surviving are 4 children (Dorothy—Mrs. Luke Hendricks, Dorothy—Mrs. Fred Myers, and Anna—Mrs. George Stoltzfus), 22 grandchildren, and 6 great-grandchildren. She was a member of the South Union Church, where funeral services were held Jan. 26, in charge of Roy S. Koch, assisted by Homer Knabel.

Hertzier, Martha Ellen, daughter of Solomon K. and Anna (Knepp) Zook, was born near Gap, Pa., and died at the home of her parents, the Logan County Home, Bellefontaine, Ohio, Jan. 23, 1963; aged 82 y. 8 m. 5 d. On Oct. 12, 1909, she was married to Joseph H. Hartzler, who died at the home of his parents, S. S. Hartzler, in the town of Elkhart, Pa., Oct. 11, 1962; aged 74 y. 6 m. In 1912, she was married to Moses L. Hertzler, who survives. Also surviving are 4 children (Dorothy—Mrs. Luke Hendricks, Dorothy—Mrs. Fred Myers, and Anna—Mrs. George Stoltzfus), 22 grandchildren, and 6 great-grandchildren. She was a member of the South Union Church, where funeral services were held Jan. 26, in charge of Roy S. Koch, assisted by Homer Knabel.

Hertzler, Anna Belle, daughter of Timothy and Mary Wenger, was born at Fentress, Va., June 6, 1888; died at the Virginia Mennonite Home, Winchester, Va., Dec. 28, 1962; aged 74 y. 6 m. In 1912, she was married to Moses L. Hertzler, who survives. Also surviving are 6 children (Mary—Mrs. Irvin Grove, Charles, Vernon, Allen, Elsie—Mrs. Gilbert Rohrer, and Velma—Mrs. George Garndn), 26 grandchildren, 2 brothers (Roy and Powell), and 5 sisters (Mrs. Leslie Hershberger, Mrs. Ernest Miller, Mrs. L. A. Burkholder, Mrs. S. H. Brunk, Sr., and Mrs. Ida Shadinger). She was a member of the Warwick River Church, where funeral services were held Dec. 8, in charge of Truman H. Brunk and John H. Shenk.

Hertzler, Dora Mae, daughter of Christian and Katherine Kauffman, was born in Kalona, Iowa, Dec. 29, 1905; died near the home of her parents, while visiting her sister in Peru, S.A., on Jan. 8, 1963; aged 61 y. 10 m. 14 d. On July 21, 1925, she was married to Ethan Hertzler, who
died in 1950. Surviving are 6 children (Marvin, Howard, Eunice—Mrs. Everett Steiner, Dwight, Leroy, whom she was visiting in Peru, and Byron), 8 grandchildren, 2 sisters (Mrs. Mary Jane and Mrs. John Hostetter), 2 brothers (Otis and Irvin). She had gone to Peru in Dec., 1962, to visit her son. She was a member of the Warwick River Church, Denbigh, Va. Funeral services were held and burial was at Bethel Cemetery, near the Translators in Pucallpa, Peru. Memorial services were held at the Warwick River Church on Jan. 20.

Kniss, Joseph Fant, son of Jacob Z. and Barbara (King) King, was born in Logan Co., Ohio, Oct. 2, 1862; died at his home, Johnstown, Pa., Dec. 29, 1962; aged 98 y. 11 m. 20 d. He was married to Louisa Blough, whom he preceded in death. They had three sons (Loy A., Orville F., John N.), 9 grandchildren, 14 great-grandchildren, and one brother and one sister (George and Emma Weaver). He was a member of the Mill Creek Church. Funeral services were held Jan. 1, in charge of Sanford G. Shetler, David Alwine, and Melvin Nussbaum.

Krabill, Mary M., daughter of Daniel and Catherine (Shoemaker) Krabill, of Mill Co., Ohio, July 23, 1888; died of a cerebral hemorrhage en route to the Canton Hospital, Jan. 16, 1963; aged 74 y. 5 m. 24 d. On April 2, 1908, she was married to Aaron D. Krabill. Surviving are 2 sons (Marion and Ralph), one daughter (Loretta—Mrs. James Arner), 3 brothers (Harmon, Daniel, and Howard), and 2 sisters (Susan and Catherine—Mrs. Orrin Miller). She was a member of the Beech Church, where funeral services were held Jan. 19, in charge of Newton S. Weber, Delvin Nusbaum, and O. N. Johns.

Lauber, Samuel F., son of Josiah M. and Mary H. (Freed) Landis, was born at Elroy, Pa., Nov. 29, 1906; died of cancer at the Grand View Hospital, Sellersville, Pa., Jan. 8, 1963; aged 56 y. 1 m. 16 d. On April 1, 1928, he was married to Emma (Kirk)—Mrs. Russell E. Pennington, who died in 1960. Surviving are 2 sons and 2 daughters (Robert Delano, Blake Emerson, Martha Bauman, and Thelma Lena), 6 brothers, and 2 sisters. One daughter preceded her in death. She was a member of the River Church, where funeral services were held Dec. 28, in charge of Oliver Koemer and Russell E. Pennington.

Pennington, Lora B., daughter of Frank and Stella (Judy) Lambert, was born July 7, 1908; died at Elkins, W. Va., July 30, 1962; aged 54 y. 2 m. 22 d. In March, 1902, he was married to Leticia Elizabeth Pennington, who survives. Also surviving are 2 daughters (Elva, Lucia, and Texie), 4 grandchildren, and one great-grandchild. One son preceded him in death. He was a member of the River Church, where funeral services were held Dec. 28, in charge of Oliver Koemer and Russell E. Pennington.

Pennington, Lora B., daughter of Frank and Stella (Judy) Lambert, was born July 7, 1908; died at Elkins, W. Va., July 30, 1962; aged 54 y. 2 m. 22 d. In March, 1902, he was married to Leticia Elizabeth Pennington, who survives. Also surviving are 2 daughters (Elva, Lucia, and Texie), 4 grandchildren, and one great-grandchild. One son preceded him in death. He was a member of the River Church, where funeral services were held Dec. 28, in charge of Oliver Koemer and Russell E. Pennington.

Petre, Elizabeth, daughter of A. A. and Frances (Blosser) Good, was born in Allen Co., Ohio, Sept. 11, 1866; died at Toledo, Ohio, Jan. 17, 1963; aged 96 y. 4 m. 6 d. She was a member of the Mill Creek Church. Surviving are 4 daughters (Mary Petree, Mrs. Margaret Zingelman, Mrs. Anita Loris, and Mrs. Alice Beck), 10 grandchildren, and 31 great-grandchildren. Memorial services were held at the Walter Mortuary, Jan. 20.

Schlegel, Polly, daughter of Nicholas and Polly Roth, was born in Middlebury, Ind., June 28, 1845; died at Milford, Neb., Dec. 8, 1962; aged 77 y. 5 m. 5 d. In 1904, she was married to Samuel Schlegel, who died in 1916. To this union one son was born, who preceded her in death in 1948. Surviving are her daughter-in-law, 3 grandchildren, 6 great-grandchildren, one brother and one sister (James and Emma Lehman). She was a member of the East Fairview Church.

Schmucker, Margaret, daughter of Geo. W. and Sophia (Duff) Schmucker, of Lancaster Co., Pa., Aug. 11, 1891, Ill., Aug. 29, 1987; died of a cerebral hemorrhage at the Aultman Hospital, Canton, Ohio, Jan. 15, 1963; aged 85 y. 4 m. 16 d. On Aug. 11, 1907, she was married to James H. Schmucker, who survives. Also surviving are 2 sons (Paul R. and Roy M., one daughter (Vera Mae—Mrs. John H. Van Horn), 8 grandchildren, 25 great-grandchildren, and one great-great-grandchild. She was a member of the Fairview Church, where funeral services were held Jan. 21, in charge of Harvey Schrock.

Myers, Frank W., son of John and ella (Daviaughn) Voss, was born in Pungo Co., Ohio, Aug. 26, 1877; died at the River Rest Nursing Home, Defiance, Ohio, Jan. 10, 1963; aged 85 y. 4 m. 15 d. In 1902, he was married to Mary L. Hostetter, who preceded in death. One son (Gaylord), one daughter (Mrs. Dale LeGally), 5 grandchildren, 2 great-grandchildren, and 2 sisters (John and Wesley). One brother and one sister preceded him in death. He was a member of the Mt. Pleasant Church. Funeral services were held at the Walker Funeral Home, Jan. 13, with Ronald D. Martin officiating; interment in Varnert Cemetery.

Newcomer, Katie H., daughter of Amos and Catherine (Huber) Kreider, was born in Manheim Twp., Pa.; died at the Ovreton Memorial Home, Westport, Ohio, Jan. 10, 1963; aged 87 y. 5 m. 15 d. She was married to Richard Hollinger, who survives. He had 9 children, 4 of whom are deceased. One son (Ira K.), one daughter (Mrs. Enos H. Weidman), 1 stepson and 1 stepdaughter (Ora and Mrs. Clem Mishler), 34 grandchildren, 85 great-grandchildren, one great-great-grandchild, and one great-great-great-grandchild. One son preceded her in death. She was a member of the Shore Church, where funeral services were held Jan. 19, in charge of O. H. Hooley, assisted by Wilbur Yoder, Homer Miller, and Arnold Roth; interment in Miller Cemetery.

Schrock, Walter, son of Alexander and Matilda Miller Schrock, was born at Sugarcreek, Ohio, Jan. 31, 1865; died of tuberculosis at the Brecksville Veterans’ Hospital, Cleveland, Ohio, Jan. 10, 1963; aged 57 y. 11 m. 10 d. Surviving are 2 brothers and 3 sisters (John, Alvin, and Mrs. Ralph A. Miller). Funeral services were held at the Everett-Butler Funeral Home, Shanesville, Ohio, Jan. 13, in charge of Eldon King and R. Milligan; interment in Walnut Creek Church Cemetery.

Schulz, Mary, daughter of Samuel B. and Katherine (Brennenman) Iutzi, was born in Poor Valley, Ont., July 23, 1862; died at Milton, Ont., Jan. 10, 1963; aged 74 y. 5 m. 28 d. On June 18, 1907, she was married to Enos Schulz, who survives. Also surviving are 10 children, 24 grandchildren, and 5 great-grandchildren. One son, one daughter, and one sister preceded her in death. She was a member of the Poole Church, where funeral services were held Jan. 19, in charge of Henry Yenter, Peter Nafziger, and Chris Brunk.

Steele, John Thurlow, son of Christ and Sarah Stuelte, was born in Allen Co., Ohio, Dec. 24, 1877; died at his home in Denbigh, Va., Dec. 1, 1962; aged 84 y. 11 m. 7 d. On March 1, 1902, he was married to Emma Shenk, who survives. She has 4 daughters (Kathryn—Mrs. Ellis Good, Rowena—Mrs. R. K. Yoder, Nina—Mrs. Lauren Yoder, and Mrs. Milton Holloway), 2 sons (Merle and Carl), and 1 stepson (Roy). Also surviving are 2 brothers (Mr. and Mrs. Robert Custer), 2 brothers (Marion and Oscar), 28 grandchildren, and 36 great-grandchildren. He was a member of the Warwick River Church. Funeral services were held Dec. 3, in charge of Truman H. Brunk and Wilbur Smoker.
A new listing of the Vatican's diplomatic corps shows a record number of 50 missions to the Holy See. The new list includes 37 embassies, 11 legations, and two chargés d'affaires accredited with the Vatican. During 1962 twelve new ambassadors and two ministers presented their credentials to Pope John XXIII. The ambassadors were from Cuba, the Philippines, Japan, Honduras, Ecuador, Ireland, the Dominican Republic, Iran, Argentina, Nicaragua, Spain, and Peru. The ministers were from Finland and India.

Bible sales in India have increased from 800,000 in 1950 to 2,000,000 in 1960. Meanwhile, enrollments in Bible schools and correspondence courses have grown considerably. This was reported by C. Arugaden of the Bible Society of India and Ceylon in an article published in The South India Churchman, official organ of the Church of South India. In noting the expansion of Bible sales, he pointed to Coimbatore, a communist-dominated industrial center in South India, where a score of men, women, and children initiated a campaign which sold 13,000 Gospels within 13 months.

It was an English Benedictine monk, not Christopher Columbus, who first discovered America, according to Samuel Varshavsky, a Soviet geographer. He was quoted by the Moscow Radio as claiming that Nicholas of Lynne set foot on the American continent more than 100 years before Columbus landed in the New World. The monk, who taught at Oxford University, where the Benedictines established a house in 1292, is recorded to have made a voyage "to lands near the North Pole" in the year 1360.

The gates between the Jordanian and Israeli areas of Jerusalem were opened to allow thousands of pilgrims to make Christmas visits to Bethlehem and other holy places. Heavily armed sentries on both sides of the border watched from behind fortified positions as about 3,000 Christian Arabs from Israel and 2,000 pilgrims and tourists from other countries crossed for the 20-mile journey to the site of the Nativity. Israeli officials at the Mandelbaum Gate were quoted as saying that this year's influx of pilgrims was the largest on record. At both the Israeli and Jordanian posts, the pilgrims were greeted by cries of "Merry Christmas."

Methodists with eleven and Roman Catholics with nine claimed the most governors in the U.S. in 1963, a survey of the religious affiliations of holdings and incoming heads of states disclosed in Washington, D.C. Baptists claimed eight governors and Episcopalians and Presbyterians seven each as the year began.

Sixty-seven million people in the United States are not affiliated with any church or religious group. Each year another million is added to this figure. Approximately 80 per cent of the young people between 12 and 24 never attend Sunday school or church.

The Soviet Union distributed about 100 million volumes of the writings of Premier Khrushchev in noncommunist countries last year. Bible societies distributed about 35 million copies of the Scriptures and other groups distributed 25 million copies or portions, for a total of 60 million.

A group of young German Protestants will go to England to work on the restoration of Coventry Cathedral which was destroyed by Nazi bombers in World War II, and is now being rebuilt at a cost of $3,000,000. The Berlin radio announced that the workers, all skilled bricklayers, carpenters, and craftsmen, belong to an organization called "Action for Reconciliation" that was set up in Germany after the war. The organization has already restored a church in France, built a youth center in Holland, a community center in Israel, and an international center in Greece.

The U.S. government, according to a Quaker agency, currently is spending about $295 per year for every man, woman, and child, on national defense, but is spending less than the price of a four-cent stamp per person on studies and plans for disarmament.

**BROTHERHOOD AND SCHISM**

_by Calvin Redekop_

This essay is concerned with the process of "quarreling" and division as it takes place in the local congregation. The author shows how unity and schism are interrelated and interdependent. He describes a model schism and then analyzes what took place. Mr. Redekop shows how social forces provide the occasion for a schism to take form, and then how it takes on a religious overtone. Finally he compares the forces of schism with what is demanded in the Gospel of Jesus Christ. His conclusion: The same forces can be used for unity that are used in a schism. In order to build unity we must understand the disease of schism. This is Focal Pamphlet No. 9.

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AT YOUR LOCAL BOOKSTORE HERALD PRESS, SCOTTDALE, PA.
Prayer Is Faith Alive
By Samuel M. Shoemaker

Faith, active and alive, is always prayer. Whatever we are doing when we pray, whatever our conception of God, the essence of faith is communion with the Unseen. Whether publicly spoken in the beautiful cadences of the Prayer Book, or privately uttered in broken sentences, we reach out to the Eternal with our needs and our joys. We must have Someone to thank when we are happy, and we must have a place of solace when we are troubled or sad. Prayer is the living, conscious connection between ourselves and God, and between ourselves and those for whom we are concerned. It is a kind of traffic. When one has learned deeply about prayer, he may find it something that more or less goes on all the time—even in sleep.

Two Sources of Prayer

There are, I think, two sources of prayer. One is need. We pray because we are insufficient by ourselves. We feel alone and lost. We feel inadequate and overtaxed. We feel bewildered and without chart. We may be desperate and frantic. One man says he prayed in such a frame of mind, saying only, “Somebody . . . something!” That may be all right as a beginning. It is honest. One then must get still so that “Somebody” can begin sending over “something.” Prayer does not have to be beautiful words or adequate theology. It stems from human need frankly confessed to God.

The other source of prayer is the love of God. He seems to have put this need within us that we might seek Him, only to find that He also is seeking us. Prayer is a boomerang on its way home . . . it was thrown from the heart of God when we were made . . . and to that heart it must return. You see, prayer is the seeking of a free spirit. It is compelled, only by its own nature and need, but it is a free act. The God who will not overwhelm us yet waits for us and welcomes us.

When Prayer Is Not Prayer

Some of us think we pray when we only worry prayerfully. It is like those little fretful sounds a baby utters when it does not really cry, but just sounds as if it were not quite happy. This is more apt to be complaint about life than prayer. Complaint has its place, as we shall see; but we must ask somewhere along the line whether we just want God to change His ways with us, or whether we want to ask Him what (Continued on page 164)
Earl E. Showalter and wife, La Junta, Colo., celebrated their fiftieth wedding anniversary recently.

John and Cora Sauder of New Holland, Pa., congregation celebrated their fifty-first wedding anniversary Feb. 15.

Change of address: Joseph Holloway from Fort Wayne, Ind., to 1454 South Laflin Ave., Chicago 8, III. Bro. Holloway and family moved to Chicago on Feb. 8 to begin service as pastor of the Bethel Mennonite Community Church.

Annual Bible meeting, Churchtown, Pa., March 3. Speakers include Paul Z. Martin, Mohnton, Pa.; and Amos Hostetter, Ephrata, Pa.

Ordination of a minister at Cedar Street, Chambersburg, Pa., on Feb. 27, at 9:30 a.m. Votes were taken Feb. 24.

New Every-Home-Plan churches: Broad Street, Harrisonburg, Va.; Pershing Street, Hutchinson, Kans.; First Mennonite, Middlebury, Ind.; Grace Chapel, Saginaw, Mich.; Eureka, Washington, Iowa; Zurich, Zurich, Ont.; Milford, Milford, Nbr.; Sweet Home, Sweet Home, Oreg.; Black River, Loman, Minn.; Fairview, Bratus, Ky.; Willow Springs, Tiskilwa, III.

Eugene Herr, Scottsdale, Pa., will be guest speaker for the North Central Conference MYF District youth rally held March 9, 10, at Woldorf, N. Dak.

Evangelistic Meetings


Calendar

Eastern Mennonite Board of Missions and Charities annual meeting, March 12-14, Waverlyland, East Earl, Pa.
Eastern Ohio Ministers' Conference, Berlin, Ohio, March 26-29.
Illinois Mennonite Board annual meeting at Hope Dale, III., April 19, 20, 1963.
Ohio Mission Board meeting, Huntington, Ohio, April 19-23.
General Mission Board annual meeting, Pettisville, Ohio, June 20-23.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-14.

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Coming Next week

"Going, But We Never Go!" B. Charles Hostetter
"Salvation for the Penitent," Elno W. Steiner
"The Challenge of the City," Sadie Oswald
"Send or Go!"
"We Were Immigrant Evangelists," Nancy S. Lapp
"What Does the Mennonite Commission for Christian Education Do?" Arnold Cressman.

GOSPEL HERALD

Established 1868 as successor to Gospel Witness (1865) and Herald of Truth (1864)

John M. Drescher, Editor
Elkhound Zook, J. C. Wenger, Consulting Editors
Boys Nelson, Missions Editor
Bertha Nitges, Assistant to the Editor

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Gospel Herald, February 26, 1963

Lithographed in U.S.A.
Sensitive--Selfish

A woman consulted a nerve specialist. "Doctor," she said, "I am afraid I am highly sensitive."

In a friendly but frank reply, the doctor said, "Madam, I believe it is more correct to say that you are highly selfish."

We destroy others and ourselves by self-centeredness. Pure selfishness skids many down on the rocks of despair and disillusionment. The selfish life is a soulless and sorry life. We are highly sensitive because we are highly selfish. We wreck our lives by wasting our days on ourselves.

It is easy to see selfishness working at the world level. This is the bloodiest of centuries. In this supposedly highly civilized half century more than eighty million human beings perished in brutal warfare, slave labor camps, gas chambers, or wholesale purges.

No doubt it is more difficult to discern selfishness in a denominational dimension. At least we dodge it more easily. But when one denomination attacks another, it is usually out of selfishness. When organizations or institutions within a denomination vie with each other for position or favor, we display a deep-rooted selfishness which must be dealt with or result in death. A "house divided against itself shall not stand."

We sometimes and so easily forget that our brother's good is our own. We hurt ourselves by heaping criticisms on others. And in a time of such great need we dare never dissipate ourselves by selfish living while a world waits for love, pity, and sympathy.

The spirit of selfishness kills in the spiritual life. Think how many children are hindered because persons must have things their way or not at all. Self takes on such varied stances. It shows itself in the desire to be the whole cheese, or in shrinking from filling the smallest spot. And self always has its reasons. But back of all our reasons is the basic rebellion of self. This is why we feel hurt, think others are out of place, and cannot discuss with full freedom of spirit and in love.

Selfishness stifles life on the family level. It prays, "God, save me and my wife, my son John and his wife, us four and no more." Many, if they don't pray it, live it. Or again self may show its nature in the constant complaint of negligence on the part of others.

Nowhere does self-pity take its toll as it does in the home. It's catching, for here we are touching and training other lives by action and word. Sooner or later life learned in the home will blossom forth in service to others or in simply selfish living ending in death to ourselves and others.

Today a moral breakdown stemming from selfishness is weakening and wrecking many families. We deprive others of what they deserve because we desire for ourselves. The young person asks, "What can I get out of marriage?" instead of asking, "What can I put into marriage?"

Divorce courts are packed because people are deluded into thinking they can live for self and have a happy home at the same time. Homes, personalities, bodies, and spirits are broken for life because selfishness ruled. Mothers weep and children go hungry because a father seeks first his own satisfaction. A father's life is fruitless because his wife wished to please herself.

Selfishness is subtle on the individual level. Here it is hardest to see. We would rather feel we are sensitive. However, it is usually selfishness showing through when we are easily hurt by what is said or done. We aren't noticed. No one gives us credit we deserve. Or people should do more than they do for us. We are highly sensitive to praise or lack of praise. More correctly, we are highly selfish, desiring praise and despising criticism. We desire preference and fear ridicule. We delight in ourselves and deny others.

What is the remedy? It is a death and life experience. We must daily die to self, with all of its love for pampering, praise, and priority. We must daily die to self, with all its self-pleasing, self-seeking, and self-loving. Rather than give ourselves to pleasing self we give ourselves to Christ and to pleasing Him. Only then can we experience new life and bring forth fruit. Only then can we serve others and be the means of their salvation, be it the individual, the home, the church, or the world.

Paul the apostle personally testified to the truth in this way, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).—D.

The Gospel and Prayer—Power

The Gospel Supplement of Parade magazine, Feb. 11, 1962, tells us that "at the village church in Kahnovka, Russia, attendance at a Sunday school picked up after the priest started handing out candy to the peasant children. One of the most faithful was a pug-nosed, pugnacious lad... The priest took a liking to the boy, persuading him to attend church school. This was preferable to doing household chores, from which his devout parents excused him. By offering other inducements, the priest managed to teach the boy the four Gospels. In fact, he won a special prize for learning all four by heart and reciting them nonstop in church.

"Now, fifty years later, he still likes to recite the Scriptures, but in a context that would horrify the old priest. For the prize pupil, who memorized so much of the Bible, was Nikita Khrushchev, the communist czar!"

Some say Khrushchev's repeated references to God may merely be for propaganda purposes. Others feel that these very references may throw him into the hands of God. We should ponder seriously the truth that the Gospel of Christ "is the power of God unto salvation to every one that believeth." This is the only power which is able to blast men out of the quarry of sin and set them as living stones in the temple of God.

God saved for Himself a dedicated enemy of early Christianity in the person of Saul of Tarsus. Is it possible He could do it again in the person of Nikita Khrushchev?

What would happen if dedicated disciples of Jesus prayed daily for the conversion of the Russian leader? He knows the Gospel. God promised to answer prayer. Nothing is impossible with Him. He in times past turned great world rulers and their people from bitterest antagonists to bravest defenders.—D.
Many times we must bring our so-called unanswered prayers to God, and say, “I have no prevailing power with you because I have let you have no prevailing power with me.”

Prayer Is Faith Alive

(Continued from first page)

His will is. How deep down do we let prayer go?

A man told me he was praying all the time about his problems, prayed every day about them, especially that he would get along better with his wife and understand people better. But a little later in the same conversation he said, “I know I will never really change.” Of course this never gets anywhere near the subconscious.

A man whose parish was the whole Alaska Highway told me once that there are places where the ground never thaws more than a few inches down. There are personalities that keep praying only on the surface of their lives: the thaw never gets down to the real self. The latter is often painful and may take great courage.

“The Power of Prayer”

What do we mean by the common phrase “the power of prayer”? Do we mean power to prevail over God and get Him to do something He would not have thought of doing, or not been willing to do, without our request? Surely not this! Do we mean that we come away from prayer with victories, trophies of projected self-will? Surely not. The “power of prayer” might be that something has happened, that things are not the same as before we prayed. It more often means getting what we need instead of getting what we want.

The really important thing in prayer seems to be less what we send up to God than what He sends down to us. We send up such mixtures of unselfish concern and selfish desires. He sends down only what is perfectly good because it is of His desire, not necessarily of ours.

The Presbyterian Shorter Catechism says, “Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies.” If we could buy the fulfillment of our own desires by prayer, if we could even buy grace by prayer, men would seek only to “use” God, not to love and obey Him. Were God a slot machine into which we could put a dime’s worth of prayer, and draw out a dime’s worth of grace, we should treat Him like a force, not a person.

You see, something must happen to us in prayer. It may need to happen in an overall, once-for-all fashion, which we call conversion and which (among other things) means that we want to live by God’s will and not our own. It needs also to happen almost every time we pray. For we pray impatiently, we pray shortsightedly, we pray selfishly, we even pray venegfully sometimes.

All right. Be honest and say these things out. Don’t wait to clean them up before you pray them, or you may never get to prayer at all. But be sure God wants to clean them up before He can do anything about them. Prayer itself ought to move us over more and more to the place where what we really want is what is best in the situation from God’s viewpoint. Many times we must bring our so-called unanswered prayers to God, and say, “I have no prevailing power with you because I have let you have no prevailing power with me.”

Prayer Is to Find God’s Will

This is why prayer must always be an attempt to find or release the will of God, rather than to overcome it or go round it. We are not advisers to God in prayer; we are agents. Real prayer pierces through to the very highest, the perfect, touches Him, and is in turn affected by Him. Thus more of the perfect is transmitted into the actual. And this means that the greatest prayer of all is, not “Please God, do this or that,” but “Lord, what shall I do?”

This does not pray for everything to be set right according to my desires; it prays to know what I should do in the given situation while things are not all right. It doesn’t necessarily pray away unfavorable circumstances; it prays that I will do the right thing in the circumstances. It narrows the duty and sharpens it.

This kind of prayer is possible, not only when we are at a meeting for prayer, or a church service, but in a concentration camp or, for that matter, a gas chamber. When we really pray, we begin to see things differently. Jerome Ellison, in Report to the Creator (p. 2), says, “Only you know why, perhaps, but there is something about taking up a problem with you that illuminates it.”

The Effects of Prayer

More than this, prayer definitely accomplishes things on the plane of natural life. Take any stubborn situation you like—two people up against each other in a home or in an office. A grim, difficult, un-co-opera-

(Continued on page 175)

Our Readers Say—

In response to the article, “Why I Don’t Pay All My Income Tax,” by John H. Yoder, . . . Mr. Yoder says, or seems to say, the reason Paul or Jesus recognized governmental authority was because Rome was at peace. Rome was at peace only to the extent that it had crushed the opposition. It held its people in subject much like communism. Whether Jesus would have lived in America today or in the Roman Empire as He did, His message would still be the same. “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” Regardless of what our government uses the income tax for (and do we think our nation is planning to blow up the other half of the world), it is still our obligation to pay our taxes. We can never change the attitudes of sovereign governments by means like this. . . .—Ray Slabaugh, Elkhart, Ind.

First let me express my appreciation for the GOSPEL HERALD and the good literature it contains. How anyone can be a good Christian (Mennonite) and not read it is more than I can understand.

I appreciated very much the lead article, “Can Christ Be Saviour Yet Not Lord?” (Jan. 15). This has corrected a fallacy in my thinking, but it leaves me with some questions unanswered:

Are there not degrees of obedience? Can one not be a true believer, live a holy and righteous life, and truly worship on Sunday morning, yet during the week do no more than live by the Ten Commandments and love his neighbor as himself while another man reads and studies his Bible daily, witnesses and testifies for Christ at every opportunity, and endeavors to help God let Him be the Guide in every area and detail of his life? Can both these men not be true Christians, yet surely there is a world of difference in their views on righteousness and what would be a simple way of distinguishing between these two kinds of Christians?

Perhaps pointing out the truth in the following two statements would help me, God cannot control any part of our life unless He can control all of it. Or God can only control those areas or details of our lives in which we seek His guidance and commit or surrender to His leading.

I hope future editorials or articles will help me to correct my thinking.—Dennis Blasier, Wayland, Iowa.

The “new look” of the GOSPEL HERALD is very attractive.

Our editor is doing a splendid job in his choice of articles and editorial comments. We appreciate the quality of the material published and the high standard upheld in choice of materials. Such front-page presentations as “Return to Religion—What Does It Mean?” by Robert McAfee Brown (Jan. 1); “The Source of Security,” by Donald G. Miller (Jan. 8); and “Can Christ Be Saviour Yet Not Lord?” by George Wells Ellis (Jan. 15), are unique in that they are so vital to the Christian life in times such as these.

Everything is good about the GOSPEL HERALD. There is no feature of it that we do not read. Here is what we like about our church paper:

It is attractive, interesting, informative, sincere, Scriptural. Others could be added but let it suffice to say that these five points alone should put it in every Mennonite home.

God bless our paper and those connected with the GOSPEL HERALD for making such an outstanding contribution to the life of our church.—Jonas E. Christner, Phoenix 20, Ariz.

GOSPEL HERALD, FEBRUARY 26, 1963
When Jesus pleaded for man's forgiveness, He broke to us the good news that sin no longer need separate men from God.

"Father, Forgive Them"

By James M. Shank

(Today's article begins a series of seven articles on Christ's words from the cross, leading us to Passion Week and Easter.—Ed.)

The expressions of the dying are often the words that linger longest in the minds of the living. It is difficult to forget the deathbed concerns of a parent, a son or daughter, or of one's most intimate friend. Their words may be words of remorse or of appreciation, of counsel or of anticipation. They make impressions upon us which are not easily forgotten.

Soon after Jesus had begun His public ministry, He taught His disciples the costliness of following Him. He said that their identification with Him would require that they love their enemies; that the way of discipleship would result in praying for those who would persecute them.

Demanding Words

These were demanding words for a Teacher to thrust upon immature disciples. They might justifiably have wondered if Jesus was confronting them with an ideal which He Himself could not attain. True, they had witnessed Christ's deeds of love to others. They had been challenged by His kind attitudes toward those who misunderstood Him. But only the full impact of the truth of His teaching could be felt, when on the cross, in physical pain and agony of soul, He uttered those gracious words, "Father, forgive them; for they know not what they do." 

Purposive Words

"Father, forgive . . ." These, the first words of our dying Lord spoken from the cross, are purposive words. For Jesus this was the hour of crisis. All the forces of darkness had determined to frustrate the plan of God for man's redemption. Here the hostility of a Christ-rejecting world had reached its peak. From the lips of the dying Conqueror came no words of remorse, self-pity, or accusation. He was committed to do the will of the Father, for it was His desire to do always those things that pleased Him. The same love which motivated God to send His only Son into the world was the love that moved Jesus to voluntarily give Himself for lost humanity.

In this hour Christ had unbroken fellowship with the Father. He was dying for no crime which He had committed. It was men for whom He was dying; men whose sin had separated them from God; men who needed reconciliation. To make forgiveness possible, the Supreme Sacrifice had to be offered. It had been so planned before the foundation of the world that we might be, in Christ, God's holy and blameless children.

Now that which had been planned in eternity was being fulfilled. For what purpose did this hour come? It had come so that God could forgive. Jesus had to die that men might be forgiven. Those first recorded words of Jesus on the cross are so pregnant with meaning: "Father, forgive them. . ."

Guilt Implied

Jesus' prayer that God would forgive implies guilt. It suggests that men are condemned. The offense has been so great and the hostility so bitter that only Calvary is sufficient to obtain forgiveness. When Jesus pleaded for men's forgiveness, He broke to us the good news that sin no longer need speak. They were merely the blind instruments who carried out the wishes of their superiors. They were ignorant, but guilty.

He prayed for Peter who once said, "I am ready to go with thee, both into prison, and to death." Now Peter stood afar off. His faith had failed. Surely He prayed for the chief priests and the elders who in unbelief cried, "Away with him, crucify him." He prayed for Pilate who admitted that he could find no fault in the accused, but persuaded by the jeering crowd was influenced against his better knowledge. He prayed for the two criminals: for the one who abused Him, saying, "If thou be Christ, save thyself and us." The dying thief did not know what he said. Jesus whom he abused was in the very act of doing that which would save him, if only he would repent and believe. Christ prayed not only for those who were crucifying Him. He prayed for you and me; He prayed for all because He died for all. All men need forgiveness. His death made possible the forgiveness for which He prayed.

Christ on the cross became our Intercessor. J. C. Ryle has written that "as soon as the blood of the Great Sacrifice began to flow, the Great High Priest began to intercede." He continues to live to intercede for us.

Attitude Consistent with Prayer

The attitude of our dying Lord was consistent with the prayer which He prayed. His thoughts were not on the pain which He suffered nor on the sins of others which He bore. His prayer expressed infinite tenderness and pity for people. "Forgive them; for they know not what they do." Surely it must have been these loving words, so contrary to human nature, that influenced . . .

James M. Shank, former missionary to Tanganyika, Africa, presently pastor of East Chestnut Street Mennonite Church, Lancaster, Pa.

Thirst

By LORIE C. GOODING

As the hunted doe, driven from the lea.

thirsts for the cooling water-brooks.

so thirsts my heart for Thee.

So thirsts my heart for Thee

as when the barren plain

lies withering 'neath the burning sun,

all thirst for rain.

As when the gushing spring

has dwindled, failed, and died;

as thirsts its empty place, so thirsts

my heart for Thy pure tide.

More precious, Lord, to me

than springs and streams Thou art.

Let now the torrents of Thy grace

flow through my thirsty heart.

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the centurion to acknowledge with a degree of certainty that this was a righteous man. On Calvary Jesus demonstrated a love that human minds cannot fully comprehend.

This prayer of forgiveness makes the Lord Jesus approachable to the vilest sinner and to the weakest saint. It is worthy of notice that Christ's prayer was untainted by prejudice, jealousy, or hatred. There were no marks of discrimination in His prayer. There was no desire to retaliate. It is this loving attitude that today persuades individuals of the validity of Christianity.

The story is told of an Oriental priest who heard from a missionary the story of the cross and Christ's prayer for His enemies. The priest listened intently with growing indignation. He then rose to his feet and said to the missionary, "Get out of our land. If you preach like that, you will convert all our people to Christianity. In all our religion we have no story of love like that."

As we experience the Father's forgiveness, we echo the spirit and words of Jesus in our relationships to others. When Stephen faced death at the hands of cruel persecutors, he was strengthened by the privilege of seeing Jesus standing at the right hand of God. This undoubtedly gave additional courage to pray, "Lord, lay not this sin to their charge." A good way for us to retain a forgiving spirit toward others is to remember how much we have been forgiven. One cannot be redemptive in action without possessing a forgiving spirit.

Lancaster, Pa.

"Prayer--If Needed"

By Dorcas S. Miller

Yes, that's what was written on the paper which I held in my hand. And it stopped me. Why would I have such an odd idea, let alone put it down on paper? Finally it cleared in my mind. It was a note made in a committee meeting regarding a prayer-poem chosen to be used if needed to express the full concern of that particular project.

Prayer--if needed for discouragement, if nothing else will help the current slough of depression? I'll try activities, a round of social calls, a lively book--first.

Prayer--if needed to work my way in a current project? However, if possible, shape things by my clever maneuvering. Just a little diplomacy should make things work out.

Prayer--if a crisis comes today? Otherwise, God has been informed that He's expected to keep an eye on me as a general safety measure.

Prayer--if the situation threatens to get "under my skin"? Likely, though, I'll be able to keep calm because experience shows that is the only way to be a success. Self-control is the word.

The Family Prayer Cell

By Aden J. Yoder

The Family Prayer Cell is the title of an attractive booklet distributed by the Commission for Christian Education. It was included in the packet provided for Sunday-school superintendents in 1961. But The Family Prayer Cell is much more than a piece of literature. It is an idea, a plan of action for witnessing to families who have Christian friendship and prevailing prayer upon an unsaved family, in order to win that family to Christ. The program centers its activities in the family unit and focuses its emphasis on prayer. It assumes that ideally religion is a family affair and since the family is the basic unit of our society, it constitutes both the most natural and the most fruitful unit of contact in evangelism.

The bringing together of the dynamics of the family group and of prayer in an effort to redeem an unsaved family appeals to us for several reasons. First, the plan is Biblical, simple, and practical. Second, the plan affords an opportunity for every member of the family group to contribute in some way to the winning of an unsaved family to Christ. Third, this approach tends to build family solidarity, which is vital to a satisfactory Christian experience and growth in the Christian life. Fourth, many of the problems encountered in simulating new families into the fellowship of the church will be eliminated by the fact that warm friendships have already been formed.

In order to avoid giving the impression that this plan is ideal, it should be pointed out that this is not a quick and easy way to win a large number of unsaved people to Christ. It may require many months of genuine interest and friendship, plus much praying and patient waiting on the Lord, before results will be forthcoming. This means that a given prayer cell family will be able to work with only a very limited number of prospective families at any one time. Therefore other types of evangelism and witness should also be encouraged in the congregation.

The program does not require much organization to function effectively and bring about an awareness of outreach in evangelism. In fact, the basic principles of the Family Prayer Cell plan can serve as a guide for an individual family in developing a redemptive friendship with an unsaved family. However, the plan is an attempt to suggest a program of action for the congregation. Where this is done, someone should be selected to supervise the program to avoid duplication in contact and provide a systematic plan of operation.

Some suggestions as to the duties of the director may be helpful. This person should assume the responsibility to enlist families voluntarily from the Sunday school and call them together to discuss the total

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program. He could give guidance in assigning prospective families to prayer cell families, and receive the results of the operation and arrange for any changes that may be desirable or necessary in regard to previous assignments of families. It would also be profitable for him to arrange for an occasional get-together of the prayer cell families, for sharing of experiences, and to evaluate the total operation.

A list of prospective families may be secured through contacts the Sunday school or vacation Bible school has made with children of families not attending church. Individuals within the congregations could provide names of families who do not attend church. Keeping a close check on families moving into the community will frequently secure a prospective family.

The assigning of prospective families to a prayer cell family should be done carefully. Consideration should be given to such factors as geographical proximity, the age of both families, areas of common interest, such as children, occupation, and similarity of background. In many cases these considerations will contribute much to the fruitfulness of the contact, and the possibility of developing a redemptive friendship.

This is not to say, however, that this will always be the test of success or failure. I know of one young couple that formed a redemptive friendship with an unsaved family who were old enough to be their parents. There was no similarity of background, and little in the way of common interest. But through genuine concern and sincerity, many opportunities to share as families were discovered, and in time this family came to love the same Lord and the same church as the young couple who had taken an interest, and demonstrated Christian love to them.

The effectiveness of the plan is determined in a course of length made by the prayer cell family's own spiritual position in Christ. The family must present a united front, giving evidence of the fruit of the Spirit in their lives. The real potential lies in the prayer cell family's ability to be creative in making the proper contacts.

Several suggestions in making the proper approach may be helpful at this point. The basic principle that friendliness is the key must always be kept in view. The initial approach to the prospective family can often be made through an opportunity to be helpful. Just genuine interest will often be all that is needed in finding ways and opportunities to make the initial contact.

After a friendly relationship has been established, develop a social contact with the family. Birthdays and anniversaries, if they are known, provide a good opportunity for the families to meet in a social way. A host of possibilities present themselves, such as fishing, hiking, and camping. Invite the prospective family in for tea or a meal or just an evening of good fun and fellowship.

I know of one case in which the beginning of a redemptive contact was an invitation to a ball game between the men and the boys of a local congregation. In another case the seeds of friendship were first planted by just dropping in occasionally, without warning, for just a few minutes. Gradually the conversation became more intimate, until whole evenings were spent in just good friendly visiting. In time this family came to Christ and united with the church.

As you become better acquainted with your family, you will become aware of some of their problems. Make these a matter of prayer in your own family. If it should seem appropriate to do so, pray with them in behalf of their problem. Always remember that your greatest potential lies in prayer.

As soon as possible take your assigned family along to church and Sunday school. Make them feel welcome; introduce them to your friends there. But never seem to press for a decision prematurely. Exercise patience, poise, and genuine interest and love for them. Always remember that God has set no time limit for the completion of the task of winning a soul to Christ. In many cases progress will be slow. You may be tempted to give up. But persistence will usually bring results.

If the principles of the Family Prayer Cell are adopted by Christian families, sincerely, and with a true devotion to the Lord, the natural outcome will be that new families will find Christ as their personal Saviour.

Wadsworth, Ohio.

Your Prayers Are Answered

BY MARY KAY MYERS

I would like to address this article to the many, many people who have been constantly praying for the Life Team. I think it is time that those who have been praying find out the results of their prayers. My experience is only singular, but I truthfully think that my experience is representative of the many other fortunate MYFers who have tried the 30-Day Experiment.

I am sorry to say that when I heard that the Life Team was coming to our church, and I even had to entertain one of them in my home, I was a bit hesitant. I was afraid I was being dragged into something that I wanted to stay out of. Religion is something a teenager uses when he wants to and especially when he's not afraid to stand up for Christ.

Finally the night came when our MYF would meet the Life Team for the first time. By this time I was curious to find out about them and the 30-Day Experiment. The first night we got to know each other on the outside, but the next night and the following nights that week I noticed that they were different from most Christian youth their age. They talked so freely about Christ and how He had solved their problems and how He could solve ours.

I decided then that I wanted to be the kind of Christian who gives all of himself to Christ, not just part. I think all of us in our MYF enjoyed and profited from the introduction of conversational prayer. It drew us closer to each other and closer to Christ and eliminated the dread and competition of long-drawn-out prayers.

(Continued on page 174)
The Church, God's Instrument of Compassion

By Atlee Beechy

Lyndon Johnson, in a recent address, described the needs of the world in the following words: "The world in which you live is a world with many hunger. Millions and even billions of souls on this earth hunger for nourishment of their bodies, hunger for relief from fevers, sores, and physical afflictions, and hunger or hope for escape from lives of futility and oppression."

The evidence of the world's needs comes to us daily. Because it comes to us so often we may become hardened to the continuing call for sharing. A kind of "compassion fatigue" sets in and the springs of compassion dry up. We turn our eyes and hearts away from the ugly sores. We prefer not to be disturbed or involved.

But the millions whose annual per capita income is less than one hundred dollars, whose life expectancy is less than forty years, and who go to bed each night hungry, see the fatness and luxury of our lives. Their cry pierces our dulled consciences. Fear, hate, hunger, and futility abound. The hour is late.

What is the church's response to man's need? The church throughout its history has given the task to proclaim the saving word. Its outward mission must be an expression of its inner nature and essence. In its total ministry the proclamation of the historic facts of God's insertion into history and the unique revelation and saving work of Christ and the serving ministry of compassion are all bound together in one indivisible whole. The church, as the extension of the body of Christ, must in fact become the fellowship of the caring within its own fabric and in its outreach into the world.

The Word reminds us that "the field is the world," that we are to love not in word but in deed, and that we are to love our neighbor as ourselves. We know that he who is needy is our neighbor. Unless the church allows itself to be God's channel of compassion, it will be seriously limited in its witness and will ultimately shrivel and die. It cannot be otherwise.

The Mennonite Church is committed to this concept of discipleship and stewardship. On numerous occasions in its history it has been compelled to reach out to help those in distress. In this context of the nature and work of the church, the Relief and Service Committee became an integral part of the general mission board.

This committee carries responsibility for planning and carrying out the relief and service program of the Mennonite Church for its 17 district conferences. It meets quarterly to guide significant voluntary service and I-W efforts of the Mennonite Church and to interpret, support, and give guidance to the foreign relief effort as it is carried out through MCC.

Mennonite Central Committee was born in 1920 out of a felt need for a co-operative effort to discharge our responsibility and opportunity to serve our needy brethren in Russia. The relief committee of the Mennonite Church helped to bring MCC into being. Its original purpose was to carry out the foreign relief program of the various participating Mennonite groups. Since its inception MCC has continued this world-wide ministry "in the name of Christ."

Certain other functions have been assigned to Mennonite Central Committee by participating Mennonite groups during the past years. The work is guided by regular and three associate members of MCC representing and elected by various participating groups. Representatives from the Mennonite Church currently are J. B. Martin, Ernest Bennett, John Lapp, and Atlee Beechy. Lancaster Conference is represented by Ira Buckwalter and Clayton Keener, and the Conservative Conference by Andrew Gingerich.

At the last annual MCC meeting, action was taken to make Orin O. Miller a life member of Mennonite Central Committee and Executive Secretary Emeritus in view of the long and significant service he has given to this work. MCC feels a great loss through the death of H. S. Bender who served so effectively with MCC these many years. Ernest Bennett and Atlee Beechy now represent the Mennonite Church on the MCC Executive Committee.

On the colored insert in this issue of Gospel Herald the story of the 1962 work of MCC is told. This report to the supporting constituency can only select samples of many and varied activities being carried out in 36 different countries. The year has seen some shifts, moving resources toward areas of greatest need.

The Mennonite Church has again participated actively and strongly in various aspects of the work of MCC. Of the 300 overseas workers as of Nov. 30, 1962, 91...
INTRODUCTION

The Mennonite Central Committee, now completing 42 years of service, was established by the Mennonite and Brethren in Christ churches of the United States and Canada to give a Christian witness in the areas of relief, service, peace, and mental health. This ministry of love and sacrifice now extends to 35 countries.

During 1962, at a time when conditions everywhere were fraught with anguish, fear, and misunderstanding, the MCC again attempted to stretch out a hand of compassion and reconciliation to the needy and distraught in the name of Christ and the brotherhood. It tried in a real way to bear the burdens of those who were laboring under the heavy loads of hunger, disease, illiteracy, hate, and nakedness, bearing in mind the words of the Scriptures, “But if any one has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? . . . Let us not love in word or speech but in deed and in truth” (I John 3:17, 18.) Our prayer is that the MCC’s humble effort may have helped to glorify Him in whose name we serve, and that we may, consequently, come to a new realization of His passion and power.

This report, which lifts up some of the high lights of 1962, is dedicated to all those who gave so freely of their services, goods, and prayers during the past year.
1962 . . . YEAR OF CHALLENGE

The period of time covered by this report was rich with opportunities for witnessing of the love of Christ through our words and deeds, but it also had its moments of testing and frustration. On these pages is a review of some of the Mennonite Central Committee’s most significant projects and experiences in 1962.

IN MEMORIAM

☐ BELOVED FRIENDS AND CO-WORKERS PASS

The death of Dr. Harold S. Bender on September 21, 1962, was a blow to the MCC, as well as to the total Mennonite brotherhood. Dr. Bender was a member of the MCC Executive Committee since 1940. He also served as chairman of the Peace Section from the time of its founding in 1942 till his death. He made numerous commissioner visits abroad for the relief and peace departments. One of his major contributions was his role in bringing about a closer relationship between European and North American Mennonites.

Joseph N. Byler, director of the Foreign Relief and Services department from 1945-60, passed away on February 14, 1962. He had retired as relief director in 1960, but he continued to administer the child sponsorship program until his death.

Recent months also saw the passing of several other friends and supporters of the MCC. Among these were Amos Horst, Akron, Pennsylvania, former MCC member; Ammon Troyer, Sugarcreek, Ohio, MCC member; and T. O. Hylkema, of the Netherlands.

These men contributed much to the cause of the kingdom. They will be sorely missed by the Mennonite brotherhood.

GENERAL

☐ THE AFTERMATH OF THE SEVENTH WORLD CONFERENCE

The Seventh Mennonite World Conference at Kitchener, Ontario, was a significant milestone in the history of inter-Mennonite activity. There seemed to be a vigorous undercurrent of sentiment in favor of more inter-Mennonite cooperation. Repeatedly, the Mennonite Central Committee was mentioned as an example of the good that could come from a
united, spiritually motivated effort. A meeting of the representatives of the various Mennonite relief agencies during the conference serves to illustrate this point. Members of Indonesian, Dutch, German, South American, United States, and Canadian relief agencies met informally to discuss their projects and plans for the future. Robert S. Kreider, vice-chairman of MCC, when asked to summarize the reports and discussion, said, "Our brotherhood is small, but I am grateful for the way in which God has used our resources. It is similar to the way in which Christ used the boy's loaves and fishes. Our brotherhood enjoys an overseas influence far out of proportion to our numbers." In trying to summarize the sentiment which he felt in the meeting, he said, "We sense a continuing persistence of need . . . and that we ought to be working together more." One of the men had suggested that a relief project involving all the groups represented at the meeting be tried on an experimental basis.

☐ VOLUNTARY SERVICE REEVALUATED

A thorough study was made of the Voluntary Service department during the past year. VS has grown steadily since it first began 16 years ago. Several of the Mennonite conferences have developed this concept within their own circles and now have large, meaningful programs of their own. For a number of years the high income from projects in Newfoundland and elsewhere made the MCC Voluntary Service program virtually self-supporting. Now, however, many of the earning opportunities are diminishing, whereas the projects requiring financial support have remained. These factors led to a reevaluation of the structure and support of the VS program. A plan was drawn up and submitted to the annual meeting in January, 1963, where it was approved. The plan, basically, calls for a direct relationship between the VS department and the MCC Executive Committee. This is the same arrangement that the other administrative sections have.

☐ Mennonite Disaster Service Organized

Mennonite Disaster Service section was organized as a section during 1962. It became the fifth section in the total MCC operation, joining Foreign Relief and Services, Mental Health Services, Peace Section, and Voluntary Service. To facilitate administration, and yet to maintain as close a relationship as possible to the local units, it divided Canada and the United States into six regions, each of which will have its own director. The local unit remains the prime focus of the organization. The MDS philosophy is that only by seeing that the objective of the local units—"serving people in need"—is carried out, is the objective of the entire MDS organization served. The new section is described in greater detail on a later page.

☐ THE TRAINEE PROGRAM BECOMES A TRUE EXCHANGE

Since 1950, when the Exchange Visitor (Trainee) Program began, 403 European, South American, and Jordanian young people have come to spend a year in American Mennonite homes. However, no American young people went to Europe or South America under the program until this year. Thus, the program was an exchange in name only until 1962, when seven Pax trainees went to live in German and French homes for six months before beginning their two-year Pax terms. It is hoped that by autumn, 1963, a number of American young people can be sent to Germany for one year, thus initiating an exchange program in the true sense of the word. Until recently, of course, economic conditions did not permit European Mennonites to provide for the transportation and maintenance of American exchange visitors.

☐ TEACHERS ABROAD PROGRAM BEGUN

Formerly, teachers were placed primarily in Newfoundland schools, but in 1962 a Teachers Abroad Program (TAP) for Africa was begun. Twenty-three teachers became the pioneers of this new undertaking. Twenty are teaching in Tanganyika, Kenya, Nyasaland, and Northern Rhodesia, and three are studying French in Belgium in preparation for teaching assignments in the Congo. Thirteen teachers are serving in Newfoundland, bringing the total number of teachers in these two areas up to 35. The pioneer group in Africa has responded well to the challenge of education on that continent. The church-related schools in which they serve are highly appreciative of their services. The overseas expenses of TAP-Africa are paid for out of salary grants made available to the schools by the governments. These funds cover transportation, room and board, personal and vacation allowances, and medical expenses. Administration and orientation expenses are paid out of contributed funds.
CHILD SPONSORSHIP PROGRAM ENLARGED

During 1962 the Child Sponsorship Program was broadened to include a total of approximately 9,000 children in Jordan, Korea, Hong Kong, and Indonesia. The number of children assisted in this way was almost doubled during the year. Sponsors participation in this program may choose from three different plans according to their interest and financial resources. The orphan support plan costs $17.50 a month. This amount completely pays for a boy's education and maintenance in one of the Mennonite schools in Jordan or Korea. Family-child assistance, costing $3.00 a month, is a new plan to place children who are in institutional care in their homes and to encourage poor parents not to leave their children at orphanages. The third plan, costing $3.00 a month, gives children from poor families in Indonesia and Hong Kong the privilege of going to school. The $3.00 pays for their tuition and school supplies.

OVERSEAS NEEDLEWORK AND CRAFTS PROJECT

The Overseas Needlework and Crafts Project became a part of the Foreign Relief and Service department in 1962. It was originally begun by Mrs. J. N. Byler 18 years ago. The project attempts to provide needy women in underdeveloped countries with a meaningful way of earning a living. Orders are taken in the United States and Canada for needlework done by Arab refugee women in Jordan and for handicrafts made in other countries where Mennonites are serving. The needlework project in Jordan provides an income for 150 Arab women and gives them an opportunity to spend their time in a creative way. They embroider items such as table cloths, scarves, and pillow tops with traditional Arab designs. Sample kits are sent to interested groups on request.

AFRICA

MAJOR THRUST IN ALGERIA

One of the most exciting ventures in which Mennonite churches joined in 1962 was the relief work in Algeria which began in earnest shortly after the seven-year civil war finally came to an end. The MCC had projects in this country during the civil war, but its efforts were greatly increased after peace finally came to this agitated land. It is working together with other Protestant churches, the Christian Committee for Service in Algeria (CCSA) in bringing emergency help to the helpless Algerians in the Constantine-Batna area. Besides working with CCSA, the Mennonites are developing a special agricultural project on a farm at Ain-Kercha near Constantine. This farm is becoming the center for a variety of material aid and self-help efforts. Altogether, the Protestants are responsible for 1,400 destitute people. CCSA is planning to help these people through a massive feeding program, using U.S. surplus foods, clothing and bedding, distribution, medical services through mobile clinic and the placing of medical personnel in unstaffed hospitals, and a reforestation venture in which 21 million trees are to be planted during a two-year period. CCSA had 75 workers in Algeria at the end of 1962, 19 were Mennonites. The MCC is working hand in hand with the Mennonite Board of Missions and Charities which has mission interests in Algeria.

A COOPERATIVE EFFORT IN RWANDA AND BURUNDI

Tribal conflicts in the two new African nations of Rwanda and Burundi have left many refugees who need relief. The Protestant Alliance in these two countries appealed to the churches of the world for assistance, and an unusual, but nonetheless happy, cooperative effort resulted. The World Relief Commission of the National Association of Evangelical Church World Service of the National Council of Churches, and the Mennonite Central Committee joined hands to start relief work. Norman and Eunice Wingert, veteran MCC workers, are in charge. Steps have successfully been taken to arrange for the duty-free entry of relief supplies into landlocked Burundi.

LIMURU CONFERENCE

March, 1962, marked the first time in the 50-year history of Mennonite and Brethren in Christ church work in Africa that representatives from all the related groups south of the Sahara met in Christian fellowship and consultation. The meeting, which had Discipleship in 20th-Century Africa as its theme, was called through the cooperative efforts of the Mennonite and Brethren in Christ churches in Africa, their sponsoring mission boards, and the MCC. It was estimated that the 19 delegates from seven African countries represented 45,000 Mennonite
1962 ... Year of Challenge

Christians. The MCC was represented by Orie O. Miller and Elmer Neufeld. The latter led the group in a series of Bible studies. They reported that a deep sense of spiritual unity and of a united witness for Christ pervaded the conference sessions.

ASIA

☐ DANIEL GERBER ABducted

One of the sad notes in 1962 was the abduction of Pax man Daniel Gerber, together with two Christian and Missionary Alliance workers, by communist guerrillas in Vietnam on May 30. Efforts are continuing to learn the three workers' whereabouts and to gain their release, but thus far these attempts have been unsuccessful. The positive side of this experience may be the opportunity these workers now have of giving medical attention to the people in communist-controlled communities.

☐ FOOD FOR CHINA

The relief department has made an intensive study of ways of sending food to the famine-racked people of mainland China, but there seems to be little hope of sending large-scale shipments of food to this overcrowded nation. Because the doors were closed for the movement of large quantities of food into China, a three-month experimental project, in which 100 poor families in Hong Kong were helped to send food parcels to their relatives in China, was begun. Each family was given $5.00 per month with which to buy the basic food items that their relatives needed. Invariably the recipients requested more help; however, it is doubtful if this program can be continued. It was learned recently that U.S. legislation may not permit the use of American funds for such a project.

MIDDLE EAST

☐ BEIT JALA PREPARATORY SCHOOL

The MCC opened its second school, the Mennonite Preparatory School for Boys, in Jordan in 1962. This secondary school is located in Beit Jala, a little village near Bethlehem. A new, 40-room stone building is being used by the school. The other Mennonite school in Jordan, at Hebron, teaches the six elementary grades. After a boy finishes the six classes at Hebron, he is promoted to Beit Jala. Fourteen boys were transferred in 1962. Additionally, 34 other boys were enrolled. The students are all orphans or boys who come from families that are too poor to give them the basic necessities of life and to provide them with an education. Each of the boys is sponsored by an individual or a group in the United States or Canada. The school has four Jordanian teachers. All the subjects, except English, are taught in Arabic.

Walter Martin, Jordan MCC director, has high praise for the two schools in Jordan. He said, "We are convinced that this educational effort is a very important program and needs to be increased as funds become available. Here we can teach the principles of Jesus Christ as set down in His Word and try to make a lasting impression upon these young minds."

SOUTH AMERICA

☐ INDIAN SETTLEMENT IN PARAGUAY

In 1962 the Mennonites of North America, through the MCC, began a three-year program to help the Paraguayan Mennonites to settle culturally uprooted Indians in the Chaco. Many of the Indians have expressed a strong desire to leave their nomadic way of life. The problem became more urgent during the year as more and more Indians requested help from the Mennonites. The settlement board which had been established to administer the resettlement could not handle all the Indians that came to them for help; consequently, the situation became tense. Frank Wiens, South America director, reported that "during the latter part of 1962 ... the Chulpis became restless ... and demanded that we speed up the settling of more families. ... This total Indian problem has become serious and may well become a threat to the happy existence of our Mennonite colonists." It is hoped that the North American Mennonites will give more support to this project in 1963.

AT HOME

☐ RACE RELATIONS PROJECT IN THE SOUTH

The race relations project in the United States South began in late 1961. This work has resulted in an enthusiastic response from the constituency; but, frequently, it has been a very frustrating work. The project has no precedent in our history. It needs the prayers of the membership and the best counsel and guidance that it can give.

A Mennonite House has been established in Atlanta. This has been the center of Vincent and Rosemarie Hardings' ministry, but they have also witnessed in other parts of the South. The Hardings have discovered many open doors for the witness of Biblical love, nonresistance, and reconciliation, which they hope to bring to the situation of racial strife in the South. Their contacts have been primarily with the Christian church. They have attempted to maintain communication with both white and Negro churchmen. In circumstances where emotions and partisan feelings sometimes get out of hand, the witness of the Christian who is not trying to promote an organizational cause, but simply bringing the Spirit of Christ to bear on the situation, is a difficult and demanding task. They spent much time in Albany, Georgia, which was one of the focal points of inter-
An on-going effort has been made to bring together people of different races and to discuss the moral issues involved in the racial struggles. This has led to a better understanding of the problems and a closer relationship among the various groups. Perhaps the most important result of these efforts has been the establishment of a Voluntary Service unit in Atlanta. 

**EXPANSION OF MENTAL HOSPITAL FACILITIES**

All four of the mental hospitals belonging to Mennonite Mental Health Services are in the midst of constructing new facilities or planning further expansion for the near future. The Oaklawn Psychiatric Center in Ekhart, Indiana, nearing completion by February 15, 1963, will be ready for opening that summer. The total cost of the center is in the vicinity of $950,000, of which the church has contributed about $150,000 yet to raise. In Newton, Kansas, Prairie View Hospital's 4,000 square foot industrial therapy building is also nearing completion.

Ailsa Craig Boys' Farm in Ontario is a Christian treatment center, home, and school for emotionally disturbed adolescent boys. Since its beginning in 1955, this inter-Mennonite institution has admitted over 85 boys. At present 20 boys are residing at the farm. The facilities are overcrowded. In 1962 the MCC approved the board of directors' plan to construct three new cottages. This will increase the farm's capacity to 30, but the new facilities will also provide more personal attention for each boy because there will be three families of ten boys each, rather than one family of 20 boys. The old farmhouse will be used for staff quarters, offices and a central kitchen. The expansion program will cost $150,000, half of which needs to come from concerned friends.
### SUMMARY OF 1962 FOREIGN ACTIVITY

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1 Market value.
2 Includes Christmas and leprosy bundles, school supplies, and soap.
3 The cash item of $51,196.83 includes administrative costs for the entire Europe-North Africa area, nonreimbursable freight on material aid, Pax, and East-West services in behalf of Mennonites in Eastern European countries.
4 Administered by Voluntary Service.
5 Represents MCC's cooperative share in the Agape Verlag publishing program with Mennonite Publishing House giving similar amount.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the last page because this summary covers the total expenditures of the relief, Mennonite Aid, and Pax programs and the foreign portions, with their proportionate share of indirect and administrative expenses of the Peace Section and Voluntary Service program.

* Includes Menno Travel Service.

Archie Greher, veteran missionary and relief worker, distributes chickens to resettled refugees in the Congo. Mennonites sent 23,000 chicks to the Congo in 1962.
FOREIGN RELIEF AND SERVICES

The dimensions of this world's need are staggering. There is so much privation that it is difficult for the human mind, especially the mind of a well-fed, warmly clothed Canadian or American, to grasp its true scope and significance.

For one thing, the world's population is mushrooming at an incredible rate. Every time the clock ticks there is another mouth to be fed. In less than 40 years the present population of three billion will have doubled to six billion. The alarming fact is not the number but the time. According to some experts, the world can support as many as 18 billion people by the use of human ingenuity and the compassionate sharing of resources; but, unless we start doing something now—in a world in which more than half the people are underfed, many of them to the point of starvation—to alleviate the present situation and prepare for the increasing numbers, we face a losing battle.

Hunger is not the only problem. The awful specter of needless disease and untimely deaths still stalks most of the earth. For example, 50,000,000 persons in tropical and subtropical climates suffer from yaws, a dreadful disease, but one which can be cured with one shot of penicillin. Many other examples could be given.

Hunger, disease, overcrowding, nakedness are the rule, not the exception, in our world. And it is in this setting that the Foreign Relief and Services department is attempting to minister in the name of Christ.

Since the need is so widespread, and since it takes on so many forms, the projects of MCC, of necessity, are very diverse. The following are some of its general categories of activity.

Self-help. Less than half of the people of the world are estimated to be properly fed, and distribution of all large Canadian and United States farm surpluses—if that could be accomplished—would probably provide food for the needy of the world for only a few months. The MCC feels that the wisest way to help the underfed is to help them improve their food-producing techniques. For this reason we do agricultural extension work in Bolivia, Paraguay, the Congo, Algeria, India, Pakistan, Korea, Indonesia, and Greece.

Much needed blankets and clothing were distributed in Algeria during the cold winter.
Self-help programs can also take other forms. In Korea, for example, widows are being given courses in sewing so that they can make their living by this trade. After they graduate from the course, they are provided with a sewing machine at a nominal cost. The Mennonite schools in Korea and Jordan are other examples. In Belize, British Honduras, a store has been established to sell the produce coming from the several Mennonite colonies in that country.

Medicinal aid. Healing the diseased and witnessing to them of the love of Christ is another relief department activity. At present 15 medical doctors and 29 nurses are serving abroad. In Paraguay, for example, Dr. John R. Schmidt is serving in a cooperative leprosy project which looks after 575 patients. Five MCC doctors are serving in the Operation Doctor program in the Congo. Medical services are also being rendered in Jordan, Indonesia, Korea, Vietnam, Thailand, India, Algeria, Bolivia, and British Honduras.

Material aid. Food and clothing distribution continues to be one of our biggest overseas operations. The chart in the center of this report indicates the value and destinations of the various material aid shipments in 1962. This important part of the relief program could not be carried on were it not for the strong support of hundreds of women's organizations, local relief committees, and other concerned groups and individuals. For example, in 1962 the largest amount of meat was canned since 1954. A total of over 230,000 two-pound cans of meat were processed. Clothing and bedding donations totaled over 669,000 pounds, also a record. Forty per cent of the clothing and bedding was new. Christmas bundles were also contributed in record numbers. Over 35,700 came in.

The government surplus food program also continued in 1962. The MCC is responsible for the distribution of 8,494,000 pounds of various surplus commodities in Korea, Jordan, Vietnam, and Paraguay. A contribution of $1.00 enables MCC to distribute at least 300 pounds of surplus food to the needy in these countries.

The MCC is a member of Interchurch Medical Assistance (IMA), an agency which solicits drugs and hospital supplies and equipment from commercial sources for its members. Since March, 1961, when IMA was organized, the relief department has received $1,194,000 worth of supplies from the source at an overhead cost of $2,000.

Pax. Pax men continue to make a very worthwhile and meaningful contribution in various fields of endeavor throughout the world. Elmer Neufeld, Conjo, reports, "There are a number of urgent requests for (Pax) assistance..." We can look forward to a growing Pax program with more selectivity of projects. In evaluating the performance of the Pax men in North Bihar, India, Vernon Reimer, MCC director in India, writes, "The Pax fellows have done a remarkable job." Frank Wiens, in his report on Bolivia, says, "Our four-man Pax team is working out well. The boys are happy, so are the Methodists who are using them in a settlement and community development program. Naturally, there are also some instances of frustration and disillusionment among the Pax men. The causes for these difficulties, when they do arise, range from homophobia to problems of interpersonal relationship and difficult assignments.

Children's work. Much of the relief department's assistance is geared, directly and indirectly, to help children. This is so, it should be because no one is quite as much in need of aid as a helpless, suffering child. Millard Moser, Hong Kong director, in his 1962 report, commented that "over one third of Hong Kong's population is under fifteen years of age. As Dr. Andrew Roy says, children are everywhere; one steps on them, is pestered by them, thanks God for them, tries to forget them, and is haunted by them. They are the hope of the future and if more is not done, its potential curse. Yet children look at the work in such a special way, reserved only for them. Consider the case of Chui Kai Wah, a little eight-year-old boy, who cheerfully, yet full of honest concern, wrote to his American sponsor, 'How is your health in that foreign country?'
PEACE SECTION

"War is horrible, and increasingly unthinkable, but Christians and the church must do more to seek peace. They must be peacemakers. They must get at the roots of the war problem. They must follow Christ through the tangled jungle of human society in sincere and practical steps that relieve the pressures from which war explodes. . . . We must hasten to make practical arrangements for meeting glaring human need around the world. . . . Is it not something of a commentary on the state of our spiritual alertness that we are far more shocked by the threat of war than we have been about the vast expanse of human misery all around us?" These are the words of Haskell Miller and Dale White in their little book, *Meeting the Needs of the World's People*. And this is the arena in which the Peace Section is attempting to witness. Its ongoing work represents a cooperative effort on the part of the various Mennonite groups to focus the convictions and concerns of the church on the unending problems of hostility, prejudice, fear, and violence in today's world.

The Peace Section has felt called to witness beyond the borders of Canada and the United States because the need and hunger for peace is universal. Slowly the Mennonite people have come to the understanding that a Biblical peace witness means more than merely speaking out against participation in war. They have begun to discover that it involves speaking and acting in Christian love in situations where there is injustice and hostility. This new approach to the peace witness has led the Peace Section to place representatives in Japan, Europe, the Congo, and the United States South.

The representative in Europe, William Keeney, made many contacts in the interests of the peace witness during 1962. He also served on the European Peace Section Committee, which works closely with other peace groups, especially those related to the Mennonite churches in the Netherlands and Germany.

The peace witness in Japan is carried on as part of the total mission effort. Ferd Ediger, the representative, works under the guidance of an advisory committee which includes the field chairmen of most of the Mennonite-related mission boards working in Japan. A peace seminar for students, literature distribution, completion of the Japanese translation of the sound track for the film *Alternatives*, and a visit to the churches in Taiwan were some of the high lights of 1962 activity.

Two other important facets of the Peace Section program, the Limuru conference in Africa and the race relations project in the South, were described in the opening section of this report.

On the home front, one of the most significant developments in the peace witness during 1962 was the reorganization and revitalization of the Church Peace Mission. Paul Peachey has now assumed the position of executive secretary on a full-time basis. The new Church Peace Mission is to be "an instrument for theological and ethical study, discussion, and confrontation on the subject of war and peace and the church's responsibility in the crisis of the nuclear age."

The Peace Section continues to serve in a liaison relationship between the Selective Service System and the over 40 agencies and institutions of the Mennonite and Brethren in Christ churches which use I-W's. During the first 9½ months of 1962, 374 men were assigned to alternative service projects through the MCC. Of this number 131 entered the MCC program and the remaining 243 entered conference projects.
VOLUNTARY SERVICE

Voluntary Service dates are limited in the United States, Canada, Haiti, and Mexico. At the close of 1962, 135 individuals were serving in these four countries. These workers have opportunity to address themselves to some of the most urgent needs of our day. Their services usually result in a threefold blessing. It benefits the following:

1. The persons residing in the institutions for which they are serving. They receive extra assistance which would not be available if the VSers would not be there.
2. The regular staff members VSers inject a refreshing influence into the life stream of an institution.
3. The volunteers themselves. One volunteer testified, “Serving under the VS financial arrangement made me realize that I could live happily without many things that I once thought I needed.”

United States: There are eleven units in the United States. They serve in children’s homes, institutions for delinquents, mental hospitals, community and recreation projects, the National Institutes of Health, and MCC headquarters. Their services include nursing, clerical work, maintenance, teaching, supervising handicrafts and recreation, driving truck, cooking, and doing laundry.

Mexico. Last year marked the first complete year of operation for the agricultural project in Mexico. The four-man unit is busy with a variety of activities. They started experimental plots of a number of crops, helped the Mexican Department of Agriculture test soil samples, introduced trench silos, and distributed some live-stock and poultry to the farmers in the vicinity.

Two other VSers are serving in Mexico under Heifer Project, Inc. (HPI). These young men assist in the delivery of livestock brought into the country by HPI.

Haiti. Hospital work constitutes the largest segment of VS activity in Haiti. Six nurses, a laboratory technician, and a pharmacist serve at Hospital Schweitzer. A three-man community development team is connected with this unit. The VSers have made a very significant contribution to the hospital in both in terms of the services they have rendered and the way in which they have strengthened the religious life of the hospital.

The MCC hospital at Grande Rivière, d’Oro, continued to develop as one of the centers of 1962. It had approximately 40,000 patient consultations during the year. The hospital is already full to capacity, and offers inOverflowing. A very gratifying experience has been the close relationship which has developed between the hospital staff, which now consists over of 300, and the seven Mennonite workers.

Since 1959 five VSers have been assigned to a Haitian Medical and Nutritional and Medical program. The results of this small-scale project have been impressive, but the over-all accomplishments of the partnership have been significant. For example, the Methodist minister there is running a VS program, referred to the MCC program for Haitian nurses. The last of the Mennonite workers was scheduled to terminate in January, thus ending a small, but nevertheless fruitful endeavor.

Newfoundland: The medical program in Newfoundland and the nursing service at the hospital in Twillingate and St. Anthony remained at the same level as in the previous year. At present there are 20 volunteers serving at two locations.

Summer Service. The 1962 summer service program saw a reduced number of placements, but worthwhile contributions were made, especially at over a dozen locations in the United States and Canada. One of the most outstanding projects was the work among migrant hunters in the state of New York.
MENNONITE 
MENTAL HEALTH SERVICES

Mennonite Mental Health Services (MMHS) coordinates the operation of four hospitals for the mentally ill. The fourth one, Oaklawn Psychiatric Center, Elkhart, Indiana, is scheduled to open its doors February 15, 1963. The three other hospitals are Brook Lane Farm, Hagerstown, Maryland; Prairie View, Newton, Kansas; and Kings View, Reedley, California. Each of the hospitals is administered by a local board composed of representatives from the various Mennonite and Brethren in Christ churches in the vicinity of the hospital.

The three existing hospitals admitted a total of 753 patients during 1962. Ten per cent of these were Mennonite and Brethren in Christ. Additionally, the hospitals recorded a total of 7,487 outpatient treatments, interviews, and evaluations.

The total inpatient capacity of the three hospitals is 117. They had an average daily census of 101.6, meaning that they were operating very nearly at full capacity throughout the year.

One of the problems facing the hospitals is the recruitment of well-trained, properly motivated staff members from the Mennonite and Brethren in Christ churches. Psychiatrists, psychologists, social workers, nurses, and other therapists and ward personnel are being sought. Naturally, the hospitals look first to the supporting constituency for these workers, but they do not limit themselves to hiring only Mennonites. To encourage more people to go into the field of mental health, MMHS is giving two $1,000 grants each year to exceptional graduate students. Applicants must show interest in the MMHS program, but they are not obligated to join an MMHS hospital staff if they decide not to do so.

The four hospitals at present employ 148 people, 18 of whom are professional. MMHS is studying the best way to make the religious aspect of its program effective, in line with the concerns which the church had—and continues to have—when they established the hospitals. MMHS members are seeking to lead the constituency into a full exploration of the relationship between the Christian faith and psychiatry.

MENNONITE 
DISASTER SERVICE

Local Canadian and U.S. MDS units again helped during times of disaster on several occasions during 1962. Several Eastern U.S. units, for example, worked in New Jersey and Delaware following the floods and storms that lashed the Eastern seaboard during early March. And an international MDS team worked in British Honduras until February, helping to provide shelter for the people who were made homeless by Hurricane Hattie in late 1961.

The new organizational structure of MDS continues to place primary emphasis on the local units, but the six regional directors and the executive coordinator will help them to work more effectively. The regional director is responsible for the efficient coordination of the units within his region. For example, he will see to it that individual units requiring additional help in a disaster will receive that help. He will also provide his units with information of a practical or educational nature. Additionally, he is responsible to acquaint himself with governmental and nongovernmental disaster agencies to which his units would have to relate themselves during disasters.

The executive coordinator, stationed at Akron, Pennsylvania, will encourage and promote the interchange of information, serve as a point of reference to which other disaster agencies can relate, see to it that no disaster is overlooked, and, generally speaking, attempt to keep the total organization functioning properly.
TO FLOW IN HOPe. Perhaps nothing symbolizes the essence of a happy life better for a poverty-stricken person than a plowman tilling his soil. A yoke of bullocks and a simple plow may not impress us as being symbolic of the better life, but for farmers in many emerging countries this simple implement already marks a big improvement over the crooked tree branch they formerly used which merely pulverized a thin layer of the topsoil. This picture stands for far more than the agricultural work which the Mennonite churches are doing through the MCC.

It is a part of the total effort of the program to help the poor and downtrodden who are aspiring to better things.

*Allie Bocock
Mennonite Church
H. Ernest Bennett
Mennonite Church
Ira J. Buckwalter
Lancaster Mennonite Conference
C. A. DeFehr
Mennonite Brethren Church
J. Winfield Froese
General Conference Mennonite Church
Ted Friese
Canadian Mennonite Relief Committee
Albert Gaedert
General Conference Mennonite Church
Kenneth Geiger (Associate)
United Missionary Church
Andrew Gingerich
Conservative Mennonite Church
Tillman Habecker (Associate)
Missionary Church Association
*P. C. Hiebert
Life Member
*Waldo Hiebert
Mennonite Brethren Church
*C. N. Hostetter, Jr.
Brethren in Christ Church
Elam L. Kauffman
Beachy Amish Mennonite Church
Clayton Keener
Lancaster Mennonite Conference
*Robert S. Kreider
General Conference Mennonite Church
John E. Lapp
Mennonite Church
Orie O. Miller
Executive Secretary, Emeritus
J. B. Martin
Mennonite Church
David P. Neufeld
General Conference Mennonite Church
Fred Nightlinger
Conference of Historic Peace Churches
C. J. Rempel
Nonresistant Relief Organization
George J. Rempel (Associate)
Emmanuel Mennonite Church
Sam J. Schmidt
Evangelical Mennonite Brethren Church
*William T. Snyder
Executive Secretary
E. J. Swalm
Brethren in Christ Church
*J. J. Thiessen
Canadian Mennonite Relief and Immigration Council
F. H. Wenger
(Harry Wenger, Alternate)
Church of God in Christ, Mennonite
Merlo M. Zimmerman
Evangelical Mennonite Church
*Executive Committee
FINANCIAL SUMMARY
For the year ended November 30, 1962

Income
Gifts of cash $1,172,194.00
Gifts of materials:
  From the churches 1,198,248.00
  From the U.S. and Canadian governments 510,786.00
Income from institutional operations 1,080,057.00
Other income (Note 1) 279,299.00 4,240,584.00

Disbursements
Relief—material aid 1,693,645.00
Relief—cash 523,022.00
Mennonite Aid 203,612.00
Pax 103,229.00
Trainee 28,608.00
Peace Section 49,351.00
Voluntary Service 187,964.00
Mental Health coordination 17,084.00
Mental Hospitals and Ailsa Craig 1,117,265.00
Headquarters housekeeping, housing, etc. 52,411.00 3,976,191.00

Excess of income over disbursements
Increase in applied, reserved, and designated funds (Note 2) 7,835.00* 362,858.00
Combined available fund deficits December 1, 1961 7,835.00*
Less: Appropriations 3,322.00 11,157.00*
Combined available fund deficits November 30, 1962 (Note 3) 109,622.00* 264,393.00

*Indicates red.

Note 1: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and trainee repayments are included in this amount.

Note 2: Increase consists primarily of additional equity in mental hospitals and Ailsa Craig Boys' Farm through operations and expenditures against real estate and equipment.

Note 3: The combined available fund deficit increased by $101,787 during 1962. This is primarily due to insufficient income to cover the relief, Mennonite Aid, and Voluntary Service Funds program activity and reduction of mortgages against staff housing real estate. Funds to cover these deficits have been taken from designated and savings accounts and will need to be restored there.

Support Generously the Total Relief and Service Program Through Your Regular Relief and Service Offerings

THE MENNONITE CHURCH PARTICIPATES IN
THE MENNONITE CENTRAL COMMITTEE OUTREACH
THROUGH THE RELIEF AND SERVICE COMMITTEE
OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES
1711 PRAIRIE STREET, ELKHART, INDIANA
Refugees in the Heart of Africa

High up in Central Africa, where mountains and tablelands form the watershed that separates the mighty Congo from the storied Nile, and where the footprints of Livingstone are still traceable, live two peoples who have recently come into the spotlight of world events.

The larger of these two groups, the Bahutu tribe, outnumbers the Watutsi tribe by a ratio of more than five to one. Yet for centuries it was the Watutsi who were the overlords of the Bahutu. Tall and thin, averaging over six feet in height, the Watutsi have been a pastoral folk on the hills and the mountainsides, while the smaller Bahutu have been the hard-working more primitive agriculturalists in the valleys.

Before World War I, the land of the Bahutu and Watutsi tribes formed a part of German East Africa, and was called Ruanda-Urundi. In 1919 it became a Belgian Mandated Territory of the League of Nations, and in 1946 it became a Belgian Trust Territory of the United Nations. In recent years, the United Nations was moving in the direction of independence for Ruanda-Urundi by 1962.

Over the years, the Belgians had been on the side of the Watutsi, granting them economic and educational advantages whenever they denied the Bahutu. But with the winds of independence blowing across Africa, the government and the Catholic Church read the handwriting on the wall, and almost overnight both transferred their support to the Bahutu so as to have the good will of the winning side in the upcoming free elections which the United Nations was planning for Ruanda-Urundi for 1960.

Long the underdogs, and with an accumulation of grievances, the Bahutu grew constantly bolder, so that from 1959 on, there were frequent and bitter attacks on the Watutsi. Then in the spring of 1961 the Bahutu staged a coup d'etat in Ruanda, apparently unhindered by the Belgians, that brought them into sudden political power.

In these three years they killed 15,000 Watutsi, wounded thousands of others, burned their grass huts, and killed their cattle. One hundred and fifty thousand Watutsi fled for refuge, south into Urundi, east into Tanganikya, north into Uganda, and west into the Kivu Province of the Congo. That same spring there was a crop failure to add to the general suffering.

Mission stations throughout Ruanda-Urundi received the brunt of the fleeing refugees. The decimated giants filled every nook and corner on and around the mission grounds. To those who operated the stations it seemed there would be no end.

There have been six evangelical Protestant missionary groups, operating more than 25 mission stations in Ruanda-Urundi. The normal programs of each keep the personnel more than busy. It is hard to find a missionary who is not overloaded. Furthermore, they operate in an atmosphere that is tremendously frustrating and taxing. Only those who have lived continuously among densely populated primitive tribesmen (220 per square mile here as compared to 14 in the Congo) can appreciate the down pull in their spiritual and teaching and medical programs. They face daily the forces of darkness.

Imagine, then, the task of the missionaries when, besides their ongoing programs, some of their stations were inundated by thousands of these frightened, homeless tribesmen. The situation has offered a tremendous opportunity for Christian witness; indeed hundreds have been turning to a lively faith in Christ.

But for the mission workers, the task has been enough to drain human strength. At one single mission station I have seen a "congregation" of 12,000 who had come, not for an hour's service, but for all night for over a year, looking to the mission for food, solace, and protection.

On July 1, 1962, independence came to Ruanda and Urundi. Their new names are Rwanda and Burundi. Today there is an uneasy quiet in the two lands. Most of the refugees in Burundi have been moved to three major resettlement camps not far from the Tanganikya border, through the combined efforts of the Office of the United Nations High Commissioner for Refugees, the League of Red Cross Societies, the Burundi Government, and the Protestant Alliance of Burundi.

For the missionaries the nightmare is about ended. Now the task will be to reorganize the disrupted program, to replenish the exhausted mission treasures, to re-stock the emptied hospital shelves with medicines. And it will be for the mission groups, through the Protestant Alliance, to follow up with both a spiritual and a material ministry to the refugees in the resettlement camps.

The experience, however, has not been all loss. There has been a tremendous spiritual gain. There has been a rising tide of pro-Protestant sentiment, and there have been hundreds of accesses to the African churches.

And so the long, hard haul will continue. In the midst of incredibly low standards of living, unstable political situations, and thick spiritual darkness, the nearly 200 missionaries of Rwanda and Burundi and their African brothers and sisters in Christ will continue to carry the Gospel forward in Livingstone's "heart of Africa."
Overseas Missions

Kathmandu, Nepal—Five girls started their midwifery training at the Shanta Bhawan Hospital here Feb. 1 under Lena Graber, R.N., and Dr. Anderson of the hospital staff will do much of the teaching. The girls will need to go to India for a part of their practical training.

Hokkaido, Japan—Five young folks from the Hokkaido churches visited other Mennonite churches in southern Japan during the first half of January. They fellowshipped with the Tokyo brotherhood both going and returning, but spent the bulk of their time with the General Conference Mennonite churches in the southernmost island of Kyushu. They were impressed by the active young people's groups they found in the southern churches. Already plans are underway for their hosts to make a return visit.

Six lay leaders in the Obihiro area meet twice a week for advanced Bible study. Robert Lee teaches a N.T. Survey course, and the local Presbyterian pastor teaches N.T. Greek. Classes will continue for three or four months.

The twelfth annual winter Bible school, held at Kushiro Mennonite Church this year, found 26 to 40 present for the various classes from Jan. 3 to 6. Students came from all Hokkaido Mennonite congregations and from area Baptist churches. Professor Higuchi of Japan Christian College in Tokyo was the main teacher. Pastor Odo of the Kushiro Baptist Church and Bro. Kaneko and Sister Shimukai of our own groups assisted.

Elkhart, Ind.—Delbert Erb spent several days in the Goshen-Elkhart area following Feb. 6 in preparation for their return to Argentina. They will fly from Pittsburgh to San Juan, Puerto Rico, Feb. 28, where they will visit Puerto Rican churches until March 11. They will then arrive in Buenos Aires, Argentina, on the evening of March 12, according to present plans. This will be their third term of service. The Erbs hope to serve as self-supporting missionaries.

London, England—Nelda Rhodes is completing midwifery training here and is tentatively planning to return to her duties in Nigeria the latter part of March. She will be sitting for her exams March 5 and hopes to know the results a week or two later.

Araguacema, Brazil—A Jan. 24 letter from John and Isabelle Blough says that the Richard Kissells' leave for language school in Campinas in southern Brazil was delayed because of an outbreak of measles in their family. They expected to be with the Bloughs until Jan. 26 and then proceed as planned.

Mexico City, Mexico—Three married couples and two young men were received into church fellowship here Jan. 27. One young man is the 16-year-old son of one of the couples, the other a 26-year-old who plans to attend our seminary in Montevideo, Uruguay. Workers here accept this as a direct answer to prayer for more mature leadership, especially for families, in the young church. It was a happy day for the church, according to a letter from Esther Detweiler.

Abitib, Nigeria—Seven students began studies in the new midwifery school which officially opened here Jan. 10. Both the John Grasses and the Cyril Gingerichs hope additional personnel will be available to relieve them for scheduled furloughs this summer.

Puiguillas, Puerto Rico—Jose Delgado led dedication services at the newly remodeled building of the Usabon Mennonite Church, Jan. 13. Lawrence Greaser preached the dedication sermon. Don Heiser, Lester Hershey, Samuel Rolon, Elvin Snyder, and the Luz y Verdad mixed chorus also participated in the service. The work here began largely by the men's society of the Puiguillas church. Brethren Santiago, Gonzalez, Benillo, and Greaser were especially active in this outreach.

Home Missions

La Junta, Colo.—Members of Emmanuel Mennonite Church dedicated their new building here Feb. 8. David Castillo is pastor.

Noxapater, Miss.—Work among the Choctaw Indians in the area is making firm progress. Nevin Bender has visited 30 of the families in the immediate vicinity. New helpers are recruiting into the section. Attendance at worship increased steadily from 34 in October to 57 in December.

The church building at Nanh Wiaya is almost completed, and the church hoped to worship in it Feb. 3, if the new road leading in were completed enough.

Cleveland, Ohio—Lee Heights Community Church met in Holy Communion Feb. 3 and went out to give expression of what their Lord's suffering and death means to them. A missions committee meeting, a visit to the state hospital where church women served homemade cupcakes and chocolate milk to their hosts, the inauguration of a new worship-time nursery, the gathering of layettes "for newborn babies in poverty-stricken homes overseas," choir practice, and the ticket sales for activities listed on the church calendar are practical ways in which this appreciation manifests itself.

Chinle, Ariz.—Three persons decided to follow Christ here in late January. A young mother has been seriously considering her response to Christ and made her decision fully and firmly. A young couple who wished to be married legally, after having lived together after the Navaho custom, found more than a legal marriage. They found Christ, and, when they were married some time later, it was a genuine Christian wedding. The Stanley Weavers ask that we pray for these and for some important decisions they themselves must make soon about new work they hope to open in another section.

Elkhart, Ind.—Some time ago Mary Schwartzentruber of the M.Y.F. Faith Committee of Steinman Mennonite Church, Baden, Ind., wrote the Bible Studies at the general mission board offices here for 50 copies of "Living in the World" correspondence course. A month later, she wrote: "More young people than we had expected have responded. As a result, I must order forty more." She closes her letter.

Erb Visits Overseas Churches

Fraternal visitor Paul Erb will visit churches in Africa and Europe during a four-month period from Feb. 19 to June 14. He will give the major block of his time to work sponsored by the general board in Belgium, Ghana, Nigeria, Algeria, France, and England, but will also visit all fields of the eastern board on the two continents.

In addition he will observe the work of the Brethren in Christ and other mission groups in the Rhodesias, as well as certain aspects of the overseas relief program in Algeria, the Congo, and Jordan. He will also spend time with the workers in Israel.

Bro. Erb sees the purpose of his tour as tripartite: to gather facts to report back to the Overseas Missions Committee of the general board, and to the entire church through the weekly column in the Gospel Herald; to build acquaintance and fellowship between the American church and the churches in the various areas; and to fellowship with and help the missionary force. These visits will add additional fiber to the cords that bind together a world-wide fellowship.

An additional treat of Bro. Erb's itiner- ary will be attending in Holland the annual meeting of EMEK, the co-operative mission board of European Mennonites. A visit to the mission this board established in Chad, central Africa, is also in Bro. Erb's schedule.

Gospel Herald, February 26, 1963
ter by saying, "Enclosed you will find a small donation for the work of Home Bible Studies. We certainly do appreciate the fact that such an excellent course has been made available for us as young people."

Broadcasting

Kamishihoro, Japan—Japan Mennonite Hour Newsletter (January) tells of a widow with children who is hospitalized with t.b. Recently she had a lung sealed by surgery. Three days after surgery she heard her first Mennonite Hour broadcast. "I shall never forget the joy of hearing that message for the first time. Maybe you would not yet call me Christian, but my heart is light with a hope that for me too there is salvation. As I think of my condition, I think it would have been better to have been born when Jesus lived on earth. As I read the Bible I found 'but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' Is sickness, too, temptation?"

The Spanish Broadcasting Committee in action in the conference room at Mennonite Broadcasts, Inc.: (l. to r.) Lester T. Hershey, director and speaker; John Lehman; Henry Weaver, Jr., chairman; Kenneth J. Weaver, secretary; Samuel Miller; Earl Stover; and Paul Lauver.

Albonito, Puerto Rico—Many listeners and Bible students send small donations when they write to the Luz y Verdad office. A student here on the island recently sent his twenty-third gift.

General Relief and Service News

West Liberty, Ohio—Forty-one exchange visitors gathered at the Oak Grove Mennonite Church here Jan. 25-27 for a weekend of sharing and fellowship. Roy Umble, Goshen, Ind.; Ray Bair, Elkhart, Ind.; and Edward Stoltzfus, a local pastor, addressed the group during these days. A trainee from each country spoke at Oak Grove, South Union, and Bethel congregations on Sunday evening. Groups sang German, English, and Spanish.

Bread brightens faces in Saigon, Vietnam. These are some of the 2,000 families that received two loaves of bread and a can of MCC lard at Christmas time in the Khanh Hoï district of the city. This was in addition to 80,000 loaves of bread distributed each month "in the name of Christ."

Orientation Offers Varied Program

The first I-W orientation in 1963 was held at Elkhart, Ind., Jan. 25-30. Eleven young people from Pennsylvania, Ohio, Indiana, and Iowa participated in this orientation. After the registration on Friday evening Ray Horst spoke about "The World-Wide Service of I-W Men."

At 5:30 a.m. on Saturday the group left for Indianapolis on a service tour. Saturday morning was spent at the Methodist Hospital where Lt. Col. Miller, head of the Manpower Division of Selective Service for Indiana, spoke on "What Selective Service Expects of the I-W Men." This was followed by a talk on "What the Hospital Expects of a I-W Man" by Mr. Mote, Assistant Director of the Methodist Hospital. Mr. Mote conducted a tour through the hospital which ended in the hospital cafeteria where the hospital provided the noon meal.

After lunch Cleo Mann talked to the men on "Introduction to Urban Life." A tour of the city followed. Saturday evening the tour group went with a group from the First Mennonite Church, which was largely composed of I-W men, to the Good News Rescue Mission. The program at the rescue mission was given by I-W's and members of the First Mennonite Church.

On Sunday morning, Nortell Troyer talked on "Opportunities to Witness and Serve the Church." Victor Fast, associate pastor, brought the morning message. After a fellowship dinner with members of the First Mennonite Church and I-W's who are working in Indianapolis, there was an informal program of skits and discussion on things the I-W might encounter during his term of service.

Monday, Tuesday, and Wednesday were spent in Elkhart in classroom discussion. The subjects discussed were "Heritage of Faith," "Personal Problems," "Bible Doctrines," "Using the Bible," "Living the Peace Testimony," "Stewardship," "Plus Service Activities." These discussions were led by Ray Horst, Secretary for Relief and Service, Elkhart, Ind.; Lester Glick, Professor of Sociology, Goshen College, Goshen, Ind.; John David Zehr, pastor of the Yellow Creek Mennonite Church, Goshen, Ind.; Russell Kraybill, pastor of the North Goshen Mennonite Church, Goshen, Ind.; Ray Bair, pastor of the Belmont Mennonite Church, Elkhart, Ind., and Dick Martin, Associate Director of I-W Services, Elkhart, Ind.

Those participating in the orientation were Mr. and Mrs. Kenneth Frey, Garfieldsville, Pa.; Wynn Mullet, Berlin, Ohio; Ted Oswald, Baltic, Ohio; Rudy Ray Byler, Hartville, Ohio; Dave Hondeich and Ron Gardner, both of Middlebury, Ind.; Levi Hershberger and Ray Suter, Goshen, Ind.; Delbert Schrock and Lynn Yoder, both of Parnell, Iowa. These men either went directly to their place of service or will go in the very near future. Their testimony is that this time spent in orientation was very worth while and helped prepare them for their service.

The next orientation for I-W men will be held in Johnstown, Pa., March 8-18. This orientation will feature a service tour to Cleveland, Ohio, and three days of classroom discussion at Johnstown, Pa., and also two evenings of public meetings for all those who are interested in service in or knowing more about the whole area of service. The evening meetings are for all those in the community—both young people and parents. These meetings will be informative as well as challenging and inspirational.
Dutch, French, and Swiss songs. Following the conference, trainees moved to homes of their new sponsors, where they will spend the second half of their year's visit in America.

Constantine, Algeria—A tiny tree grows all by itself on a hillside near the city. It is a very special tree. It was planted recently by Mr. Ahmed Bembella, Algeria's prime minister. His action expressed official approval of reforestation being carried out here by the Christian Committee for Service in Algeria.

This tree will soon be joined by thousands of others. The present scheme calls for planting 21,000,000 trees by 1964. Though the project did not get started until September of last year, already 2,000,000 seedlings stand proudly in 17 planting areas.

Not trees but men are the primary object of this planting. Twelve thousand are currently employed in this way. Algerians provide food for themselves and their families. This means that about 72,000 Algerians benefit directly from this program.

Hagerstown, Md.—Brook Lane Farm Hospital considers its fourteenth birthday as a springboard to greater service in treatment and prevention of mental illness. More than 3,700 patients have come for treatment since the hospital opened in December, 1948. A staff of 55 serve this 38-bed hospital, making far more than one staff person for each patient.

Voluntary Services

Kansas City, Kans.—Henry Ruth, pastor of the Salford congregation, Harleysville, Pa., visited the unit here late in January and shared a devotional service on Friday evening. Bro. Ruth was visiting IW and VS personnel. Volunteers continue to find many opportunities for service both on and off their regular jobs. Home visitation, babysitting, sharing Sunday dinner with local teen-agers, painting, local MYF participation, and singing at a local rest home are some of the ways the unit has found for extra service.

Marlboro, Alta.—Nineteen boys and girls crowded into the Bill Lauterbach living room for a Friday night social Jan. 19. The number seemed significant because there are only 21 youth in this age group in the entire community. The Lauterbachs started a Sunday story hour in February, if previous plans worked out. They shared in the January adult fellowship meeting at Edson Mennonite Church. Bill and Doris helped Pastor Paul Showalter and his wife, Nancy, in a mixed quartet for the morning service.

Stanfield, Ariz.—An Indian family called at the unit home one evening recently. James Lewis, one of their boys, was leaving for boarding school the next day, and this was a sort of farewell party for him.

Robstown, Texas—Ruth Keeler from the Mathis unit spoke at a Jan. 17 kindergarten PTA meeting here. Parents responded well as she explained the needs of children, using the subject, "Understanding Your Five Year Old."

Across the street from the Robstown unit lives a 12-year-old girl whom Eunice Yantzi came to know quite well recently. She indicated interest in studying a Bible correspondence course on her level. During the past month a group of girls studied together from the "God's Great Salvation" course.

Molina VS-ers Sue King and Linda Burkhardt joined Corpus Christi unit members Delores and Mandella Bohn in giving a Sunday evening service at Alice Mennonite Church, Alice, Texas. They spoke about opportunities for serving Christ in VS.

Robstown unit members sing in a community church chorus which participates in a Sunday morning television program on channel 10 in Corpus Christi. This requires a weekly practice session plus the Sunday morning appearance.

Personnel from the several south Texas units were able to attend some of the evening classes at the Bible Institute in session during January at the Mathis church.

Churches Aid Algerians

Twelve thousand blankets being loaded into plane for immediate distribution in Algeria. The airfreighter left New York International Airport on the morning of Jan. 23, 1963. Most of the blankets are already in use.

Jesus Christ, through the arms of His church, has visited this need. Tons of clothing, food, and blankets have been sent. The Mennonite Church alone sent and distributed hundreds of bales of used clothing, food, and 5,000 blankets during fall and early winter months. Then came the crippling longshoremen's strike, and tons of supplies and thousands of blankets contributed in a generous response to the Dec. 9 drive could not be moved out of the country.

After every possibility was exhausted, our relief agencies decided to charter a plane to carry 12,000 of these blankets to immediately pressing needs in Algeria. On Jan. 23 John Hostetter, material aid director for MCC, accompanied the blankets to Algeria and helped to distribute them. Accompanying pictures show the loading of the blankets and various aspects of aid for Algerians in their winter of need.

Max Kanagy stacks relief supplies in a warehouse in Algeria. These are now in the process of being distributed to needy families in the Constantine-Batna area. Max is from West Liberty, Ohio.

The long Algerian war left in its wake destruction, homelessness, disorganization, and extreme poverty. This will be remembered as the winter of Algeria's great need.

Marian Hostetter and some of the girls she teaches at Henchir Toumghani.
tive personality that we must meet day by day. A person that just won't get wise to himself and admit faults that everybody else sees almost at a glance. How often we give up such a person or situation! And how often we think we have done all we could, either by doing nothing, or by plunging in with advice or criticism. Ever try prayer on it?

Prayer is like a paint remover. Perhaps you have tried to take very old paint off the top of an antique pine bureau, or china closet; and the paint was harder than the wood. Your putty knife gouged the wood and the paint still clung. Then you put on some paint remover and left it a while, till it ate into the hard paint and softened it; and then you ran your putty knife across it, and it came off like hot butter. If you don’t believe that about prayer, try it, and get some other praying people to try it with you.

Wonderful healings have certainly taken place, and pain greatly lessened even where there was not healing. Prayer like that takes the tensions out of ourselves, and out of the people we pray for. I do not pretend to understand these things, any more than a small child who hands a broken toy to his father, and later gets it back mended, understands how his father did it. All he knows is, it was broken when he handed it to him; and mended when he got it back. He knows who did it; he may not know how it was done.

"Complaining" to God

We said we would talk about the matter of "complaining" to God. The psalmist speaks more than once of complaining; but Job does a full-scale piece of it in his seventh chapter. He says he will complain in the bitterness of his soul, and chides God for "setting a watch" over him, for not leaving him alone even in sleep but scaring him with dreams. "Let me alone," he cries defiantly. "If I have sinned, what do I unto thee, O thou watcher of men? Why hast thou set me as a mark for thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? For now shall I lie down in the dust; and thou wilt seek me diligently, but I shall not be."

He’s going to die and "fox" Him! Magnificent blasphemy—this. But also a real form of prayer. For prayer cannot be prayer unless it is honest; and we cannot be honest unless we can say what we feel. We sometimes feel real anger toward God, and we had better say it out. Then we had better stay still for a while and see what He has to say to us. We shall probably not hear a voice that censures us for our blasphemy, but we may well hear a voice that gives us some guidance as to what we ought to do.

And as we stay there, and become more and more aware of His presence and His incredible patience, we shall also become more and more aware of our own folly, the childishness of our blasphemy, and wind up simply saying to God that we ask His forgiveness for it all, and want to know and choose His way. Yet the honest blurring out of what we feel may be a step in our relationship with God, as it is a step in a child’s relation to a father to discover that something he has done has earned his father’s disapproval but not in the least affected his fundamental love.

"In the Name of Christ"

What does it mean to pray "in the name of Christ"? He told us Himself, "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full."

We know that in Jewish thought the "name" was nearly identical with the person. They hesitated to pronounce the name of God, for this was almost like trying to touch or control His person. Our word "nomenclature" shows how slight importance we attach to a name; it almost signifies unreality.

But it was not so in Jewish usage. So when Jesus tells us to pray "in His name," He is really saying to us that we present our prayer together with Jesus, we sign His name to it as well as our own, it is as if we had passed it through the crucible of His very nature and will. This is very far from a superstitious belief that God will pay more attention to it because we mention His Son, or that this is some kind of talisman which assures its arrival before God. It is an over-all acknowledgment of what we owe to Christ for telling us about God and teaching us about prayer. But it is more than that. It really implies that we have submitted it to Christ first, and we believe He prays it with us.

Even if He sees the immaturity of it, or even the selfishness of it, He is striving to get us to pray as He prayed. I think all of this, as well as our total debt to Him for the things He taught us about God, is implied in praying "in the name of Christ."

How Did Christ Pray?

I said a moment ago "as He prayed." How did He pray? We do not, of course, know very much about how He prayed. But we do know a good deal about one of His most significant prayers, that in Gethsemane. He faced the great crisis of His life. Should He go through with the cross or not? We read in Mark that He solemnly prayed that "the hour might pass away from Him." The "hour" stood for the whole crisis of the cross, no longer to be a thing of conjecture.

He felt that as any normal person would feel it, and so He expressed it, even though there was every probability that it would not be answered in the way He voiced it. "And he said, Abba, Father, all things are possible unto thee." It was His confession of God’s omnipotence and final control of all things; and of His faith in His Father. God can do anything that is consistent with His holiness and His love.

Then He said, "Remove this cup from me." It was the full cup of His sorrow, His pain, His shame, His failure, His loneliness, His suffering, and His death. He knew that all this was coming upon Him; He told His disciples it would happen. But in the hour of it, He recoiled from it, and asked God for another way. How far this is from what some of us think He should have done—just faced it through bravely from the first. No! He did not and does not work that way. He felt all the human impulses.

His prayer was just what yours and mine would have been. I believe He stayed in that prayer for a while. Then He moved on to the next and final prayer, "nevertheless not what I will, but what Thou wilt." The world’s salvation hung on His saying that one word "nevertheless": and true prayer for you and me hangs on our saying the same word.

The Prayer of Listening

Basically all this centers in our wanting our prayers to lead us into God’s will, not into our own. For this reason true prayer is often listening to God, not asking Him. There will be some blank times in such prayer, times when we think nothing is happening, but when actually our own spirits are being brought round to a great obedience to God. The prayer of listening must always accompany the prayer of asking.

One of the first times I ever heard George Gobel, he said something unforgettable: "Sometimes I git to broadcasting", when I ought to be tunin’ in." Do we not all do this far too often within our prayers? We "git to broadcasting", when . . . [we] ought to be tunin’ in." Then prayer becomes the pitting of our small, selfish wills against the great and perfect will of the Father.

Let us pray about everything and everybody. Whatever we are doing with the forefront of our minds, let us be praying at the back of them. Let us pray big for the affairs and leaders of the world; and let us pray small and locally for the people and situations that we know and personally care about. Nothing is too great and nothing is too small to talk to God about. And do not let us forget that the last word of prayer is always the word of praise and thanksgiving.

"Lord, teach us to pray, . . ."

—Radio Message.
The Olive Church was organized about 1850, in a log schoolhouse about one mile north of the present site. In the fall of 1862 a frame meetinghouse was built on the site of the present church building. In 1888 the frame meetinghouse was replaced with a brick structure, 40 x 60, at a cost of $1,800. In 1948 a basement was put under the church and the building enlarged. In 1962 permanent Sunday-school rooms were constructed, pulpit recessed, and new church furniture installed. John F. Funk served the congregation from 1867 to 1902. In 1908 D. A. Yoder became pastor, and bishop in 1910. In 1917 C. A. Shank was ordained minister. In 1951 J. C. Wenger was ordained as bishop and Elno Steiner as pastor, both presently serving in that capacity. In 1905 the membership was 51; in 1920, 143; the present membership is 271. The Olive Church is located near Jamestown, Ind.

PRAYERS ARE ANSWERED
(Continued from page 167)

On the last night of their first visit with us, we were told about the experiment, and then we were given the chance to say if we would go along with it. If everyone else was like me, his mind was racing back and forth with reasons to go along with it and reasons not to. While my mind was still going full speed, John Shearer said we would close the discussion with a prayer. I thought to myself, “Well, you wanted to be a full-time Christian, but you wrecked your first chance by letting doubt and fear get the best of you.” As soon as the prayer was over, I explained that I had been afraid before, but now I wanted to go along with the experiment.

I almost have to laugh at the way I felt then, because it wasn’t nearly as hard as I thought, and I enjoyed every phase of the experiment. We were sorry to see the team go, but we knew they weren’t leaving us hanging in the air because they were coming back in five weeks. Besides that, our MYF was closer and had a common goal to work toward.

The weeks in between their visits flew. While we were asking others, “What is your purpose in life?” we had to affirm a purpose of our own. I especially liked the time we shared our spiritual autobiographies. It was a relief to know that others had the same problems as I, and it encouraged us to think about and pray for each other as well as for ourselves.

I waited more anxiously for the second visit than I had for the first. It tied up loose ends and started our preparation for lives of Christian service. I truly enjoyed the church service in which I was asked to give a testimony to our congregation. I was afraid to do this, too, but when it was over I felt that the youth and adults had been drawn much closer and I hope in the future we will be able to work together more than we have in the past.

It wasn’t the Life Team that worked all these miracles. It was Christ living in them. I wish more youth groups could have met Christ through meeting them, and I also wish that more adults could have met with them.

To you adults who are reading this, I would like to challenge you to become more interested in the youth of your church. Share with them your Christian experiences and you will both profit. Pray for us, as youth, and pray for yourselves because we look to you for guidance.

May we as youth who have experienced this share with others what the Life Team has shared with us until everyone has as rich a life as they.

Gospel Herald, February 26, 1963
Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to The Gospel Herald is given to those whose address is supplied by the officiating minister.


Obituaries

Shantz, Louise, daughter of Henry and Leah (Bowman) Baer, was born in Hay Twp., Ont., Feb. 18, 1881; died at her home in Freeport, Ont., Dec. 31, 1962; aged 81 y. 11 m. 15 d. On Feb. 18, 1903, she was married to Ervin B. Shantz. Surviving are her husband, 2 sons (Clarence and Lester), and 2 daughters (Vera and Gladys—Mrs. Arnold Gingrich). She was a member of the Preston Church. Funeral services were held at the First Mennonite Church, Kittschen, Jan. 3, in charge of Merle Shantz.

Weber, Elizabeth, daughter of John and Elizabeth (Hailman) Schmittle, was born in Bond, Mich., Aug. 22, 1868; died at the home of her daughter, Mrs. Clarence Eby, Calgary, Alta.; aged 94 y. 4 m. 9 d. On Sept. 15, 1886, she was married to Israel R. Shantz, who died Dec. 15, 1910. They were charter members of the West Zion congregation, near Carstairs, and her husband served as first pastor there, and also as bishop. Two daughters also preceded her in death. Surviving are 3 sons (Floyd H. Shantz, Samuel P. Shantz, and Orville D. Shantz) and 4 daughters (Seleda M. Snyder, Norma Thompson, Erma Brunnet, and Edna Eby). On March 17, 1915, she was married to Abram Wambold, who died May 8, 1934. Her third marriage was to Joseph Weber, on Aug. 5, 1936. He died on Aug. 6, 1949. Surviving from these marriage are 20 stepchildren. Also surviving are 29 grandchildren, 74 great-grandchildren, and 11 great-great-grandchildren. She was a member of the West Zion Church, where funeral services were held Jan. 4, in charge of C. J. Ramer and Gordon Bucher.

Yoder, Katherine, daughter of John and Nancy (Yoder) Fett, was born at West Liberty, Ohio, May 15, 1875; died at Goshen, Ind., Jan. 3, 1965; aged 87 y. 7 m. 19 d. On Dec. 16, 1897, she was married to M. S. Yoder, who died Nov. 29, 1942. Surviving are 3 children (Dr. Forrest F. Yoder, Dr. L. Winfred Yoder, and Christine—Mrs. Karl Massanari, with whom she made her home for the past 10 years), 9 grandchildren, 7 great-grandchildren, and one sister (Mrs. Dora Smucker). One son preceded her in death. She was a member of the Bethel Church, West Liberty, Ohio. Funeral services were held at Goshen, Ind., Jan. 4, in charge of John Mosemann, and at West Liberty, Ohio, Jan. 5, in charge of Edward Stoltzfus; interment in Fairview Cemetery.

Zapata, Vicenta, aged 86, died at her home in Premont, Texas, Jan. 10, 1963. Surviving are her husband, Aurelio Zapata, one son (Severo Garcia), 3 daughters (Mrs. Nicolas Hinojosa, Mrs. Salome Hernandez, and Mrs. Vicenta Rios), 35 grandchildren, and 60 great-grandchildren. She was a member of the Spanish Mennonite Church (La Capilla del Senor). Funeral services were held at the Baptist Mission, Jan. 11, in charge of Richard Fahndrich and Julio Anguiano.

TELEVISION, FRIEND or FOE?

By HENRY WEAVER

In this pamphlet, the author takes a good look at the influence of television upon its viewers. There are many theories afoot that link television to a whole host of effects, good and bad. How do we evaluate them? What are the factors involved in determining whether the effects are good or bad? What are the influences, conscious or unconscious? How do I evaluate the situation in my house? What is my responsibility as a Christian to the television industry? These and many other questions are answered in this simply written but concise pamphlet.

The author says, “Television has come to stay. . . . We may choose to have or not to have sets in our homes, nevertheless, both our children and we will be influenced by the effects of television upon our culture. We must, as mature Christians, strive to make this amoral invention into a positive, wholesome influence in our homes and communities.” This is Focal Pamphlet No. 8.

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GOSPEL HERALD, FEBRUARY 26, 1963

AT YOUR LOCAL BOOKSTORE HERALD PRESS, SCOTTDALE, PA.
Cost of an intercontinental missile from drawing board to the moment of firing is reported at around 10 million dollars. This does not include the cost of the more than 150-foot deep “silos” in which most of these missiles are now housed.

Membership in the Church of Jesus Christ of Latter-day Saints (Mormon) in 1962 increased by 150,481, bringing the denomination’s total to a record of 1,985,000. This and other Mormon year-end statistics were announced in Salt Lake City by Dr. David O. McKay, the denomination’s president. He predicted that on the basis of a Mormon growth of about 12,500 a month, world membership in the church body would top the 2,000,000 mark during February.

About 10 per cent more Americans traveled abroad in 1962 than in 1961, according to a report by the American Express Company—which issued the traveler’s checks. Altogether more than 2,000,000 set out “to see the world,” spending 2.8 billions for tickets and accommodations. In turn, also 710,000 foreigners came “to see us.”

President and Mrs. John F. Kennedy are entitled to privacy in their personal lives, the magazine Christianity Today said in an editorial sharply criticizing a currently popular record, “The First Family,” which satirizes the president’s family. “The skit about the president’s ‘family,’ however, violates the canons of acceptable humor,” the magazine said. “Widey regarded as the funniest of the 17 skits, it transgresses the boundaries of common decency.” Christianity Today pointed out that the president can scarcely make his own feelings known for fear of reaping a further harvest of ridicule and “indecent” probing into personal matters.

Interracial justice for all men everywhere in the world is the dominant moral issue of our time and, if it is attained, will rob communism of a powerful weapon, Undersecretary of Labor John F. Henning told the Dunbarton College Conference on Communism in Washington, D.C. “If Christianity fails to speak out on this subject, it should never speak out on any subject,” Mr. Henning said at the conference.

The Peace Corps is a “costly venture,” an influential Republican congressman claimed. Representative Clarence J. Brown (R.-Ohio), ranking GOP member of the House Rules Committee, said that it is costing an average of $9,000 a year to keep each Peace Corps volunteer at his post abroad. Although the volunteers receive only $80 a month stipend, or $960 a year, the cost of overhead of the agency is so great, he said, that it is spending $45,000-000 in the current fiscal year to keep 5,000 volunteers on the job. In comparison, Representative Brown said, it costs an average of only $2,600 a year to keep an American missionary or representative of a charitable agency abroad. “The differential of $6,400, of course, is the cost of governmental bureaucracy,” he charged.

Church membership in Minnesota is growing faster than the state’s population growth, according to the Minnesota Council of Churches. This is in contrast to the situation nationally where, according to a recent report, church membership has fallen slightly behind the rate of population growth. Minnesota church membership in 1960 and 1961 increased 3.1 per cent over the total for 1958 and 1959.

The South probably will solve its racial problems before the North does, according to a Methodist minister who has had churches in both sections of the country. Writing in the February issue of the Methodist magazine Together, Dr. Dow Kirkpatrick said that people in the South have a “warm, person-to-person relationship with Negroes that I do not find in the North.” In his article the minister said, “The real agony for the South is to preserve this warmth for Negroes while shifting it out of the traditional master-servant context into a normal pattern of human relationships. The very families that would object to allowing Negroes to come to church for worship are the families that want to bring them as servants to weddings and to funerals, and have them sit in with the family.”

Two Protestant Episcopal clergymen in Detroit urged that tax exemptions be denied to exclusively white churches in Detroit’s “inner city.” Their views were made known in a 65-page pamphlet, “Tithing and the Church’s Mission,” published by the Episcopal-related Morehouse-Barlow Company. The Reverend Carl R. Sayers and the Reverend Bertram T. White said there are “clear instances where churches should be taxed. We think, for example, of all-white congregations in our inner cities which exclude Negro citizens from their fellowships. In this instance, government ethics which enforce impartiality before the race issue stand closer to Christ than the lily-white ‘religious clubs’ which bear the name of churches over their restricted doors. These should not be tax-exempt.”

Members of the Methodist Church gave a record total of $16,873,586 in 1961-62 fiscal year ending June 30 to the denomination’s colleges, universities, seminaries, and Wesley Foundations—an increase of about $4.2 million over the previous year.

The Federal Communications Commission unanimously revoked the license of radio station WDKD, Kingston, S.C., for permitting a disc jockey to broadcast material it described as “coarse, vulgar, suggestive, and of indecent double meaning.” In its drastic action, the first revocation of a license on such grounds in the history of the Commission, the FCC said that it believed station owner E. G. Robinson, Jr., “knew the true character of the broadcasts and that his denial thereof were purposeful misrepresentations and false statements.” Protestors by members of the clergy in the Kingston area touched off the year-long investigation of the station’s program policies which led to revocation of its license.

Protestant authorities have announced the completion of reconstruction work on all war-damaged evangelical churches and buildings in West Berlin. Of the 110 evangelical churches in prewar Berlin’s western sector, only five remained undamaged while 33 suffered heavy destruction and five were totally destroyed. All have been rebuilt. In addition, 22 new churches and 22 new parish centers have been erected since the end of World War II.

Methodist Bishop S. K. Mondol of Delhi, India, dedicated Rampur, India’s first Christian place of worship, in impressive ceremonies. Although there are many beautiful mosques and temples in this northern India city, no Christian church had been located here. Funds for the new Christ Church Methodist were donated by American Methodists.
Going,  
But We Never Go!  
By B. Charles Hostetter

I was really surprised when I read it. Isabel Kuhn, who spent many years in China as a missionary, tells in her book, *In the Arena*, about her mother's attitudes toward her when she decided to become a missionary. Her mother, even though she had been president of the missionary society of her church for many years, bitterly opposed her daughter's becoming a missionary.

It sounds ridiculous, doesn't it, that a person could head an organization that promotes and supports missions, yet not really be missionary minded! But the longer I think about it, the more convinced I am that this mother, president of the church missionary society, who objected strenuously to her daughter's becoming a missionary, was just a typical church member. Many people have made their religion simply an outlet for their desire for activity or status, and this is often superficial activity, feeding one's ego.

When the offering basket is passed to receive gifts for missions and evangelism, many people give generously. When there is a conference on witnessing and soul-saving, the crowds attend. When the minister says in his sermon that the whole world should hear the Gospel, there are many "amens." When we hear someone say that every Christian is an ambassador for Christ and has the commission to witness, there is general agreement. When the call is given for people to dedicate themselves to the work of God, many indicate their consecration. But, in spite of it all, very, very few church members ever really try to win souls. Most of us are always about ready to start witnessing, but we never get started. We have been planning to go and talk to that neighbor for years, but we never go.

**We Are Enthusiastic About Witnessing**

When a new organization is formed to promote and support evangelism, there are many joiners. Much enthusiasm is developed, great plans are made, and there are plenty of candidates for the places of leadership in such organizations. But the number of people who really go out and witness for Christ, who try to win souls and have a real burden for the lost, is very small.  

(Continued on page 180)
Daniel Gerber, MCC Pax worker, and two other workers, Dr. Vietti and the Reverend Mitchell, Christian and Missionary Alliance workers captured by communist guerrillas in Vietnam, May, 1962, are in good health. On Feb. 8, 1963, the Christian and Missionary Alliance in New York received this heartening telegram from Vietnam, "Authentically reported three alive, good health, alleluia!"

Further details in a letter revealed that the Vietnam government forces recently captured a communist soldier who claims to have been the leader of the Viet Cong group which captured the Christian workers. He reported he saw the three captives almost every day, and they were being used to care for the sick and injured soldiers.

B. B. King, retired bishop, died at the home of his daughter, Mrs. Cleason Bender, Scottdale, Pa., on Feb. 28. Obituary later.

Marlin W. Shank was ordained deacon of the Marion, Pa., congregation on Feb. 13. He will assist his father who has been serving in this office for almost 40 years.

During the summer of 1963 the Council of Mennonite Colleges will conduct a seminar in international studies. This will be open to fifteen college students, juniors, seniors, and graduates, who wish to study a culture which is different from their own. Six hours of college credit will be given for eight weeks of travel and study. Haiti is being used as a case study in learning to understand a foreign culture.

A variety of opportunities for study and visitation in the Caribbean region are available because of the extensive programs of Mennonite missions and the work of Mennonite Central Committee. Visits to Puerto Rico and the Dominican Republic are scheduled.

To apply for participation in the Haiti Seminar, a student should be recommended by the president of his college. For information write to either Dr. Howard Raid, Bluffton College, Bluffton, Ohio, or Dr. Jonathan Roth, Goshen College, Goshen, Ind. Deadline for applications is March 29, 1963.

Millard Osborne, pastor of the Lebanon Mennonite Church in Oregon, is attending chaplains' school, Feb. 18 to March 20, in North Carolina Baptist Hospital, Winston-Salem, N.C.

Mahlon Blosser, president of the Virginia Mission Board, will preach on Spring Missionary Day, March 10, at Mountain View, Lyndhurst, Va.

Paul Swarrs, Israel, at South Union, West Liberty, Ohio, April 21.

The World Wide Gospel Fellowship will be held at East Chestnut Street, Lancaster, Pa., March 16, 7:30 p.m. Chester Denlinger, Columbia, Pa., field worker in Honduras, will speak, and the Heralds of Truth Male Quartet will give special music.

Bro. and Sister Albert Buckwalter of the Argentine Chaco, at Blooming Glen, Pa., March 16, 17.

Mrs. Elizabeth Andrew, the oldest member of the East Chestnut Street congregation, Lancaster, Pa., was 97 years old, Feb. 24.

Pres. Tilman R. Smith, Heston College, has been selected by the Council of Mennonite Colleges to conduct the 17th annual European Mennonite Educational Tour. Five weeks of educational travel will be followed by three and one-half weeks in an international work camp in which individuals may serve under Mennonite voluntary service. Applications should be made by March 8. Pres. John R. Mumaw, Eastern Mennonite College, Harrisonburg, Va., is in charge of arranging the tour.

Abner Stoltzfus, Atglen, Pa., will speak on the subject of missions, March 29-31, at Maple Grove, Belleville, Pa.

Edward Stoltzfus, West Liberty, Ohio, April 9, 10, at Metamora, Ill.

New members: three by baptism at Iglesia Evangelia, Chicago, Ill.; five by baptism at Barrville, Pa.; four by baptism at Plato, Lagrange, Ind.; one by baptism at North Main Street, Nappanee, Ind.

Installation service was held at Bethel Mennonite Community Church, Chicago, Ill., for Bro. and Sister Joseph Holloway, Feb. 24. Laurence M. Horst, overseer of the Chicago churches, moderated the meeting, presenting the ministerial license.

J. N. Hostetler, editor of the Evangelical Visitor, will speak at a dinner meeting of the Calvary Fellowship, March 9, at 6:30 p.m. Place: Hostetler's Banquet Hall, Mt. Joy, Pa.

Everett Metzler, Vietnam, will show pictures at the New Holland (Pa.) Elementary School, 7:30 p.m., March 8.

Addona Nissley, Puerto Rico, will speak at Orrville, Ohio, the evening of March 10.

Dedication services will be held at the Indiantown Mennonite Church, near Ephrata, Pa., on Saturday evening, March 9, and all day March 10. This will be followed by one week of evangelistic services, March 9-17, in charge of Bro. Frank Zeager, Middletown, Pa.

Baltimore Mennonite Church, 223 S. Pulaski St., Baltimore 23, Md., invites all former workers and members to attend an all-day home-coming on April 7.

Elam G. Lantz was ordained to the ministry, Feb. 10, at Ridgeview, Intercourse, Pa., to serve this congregation. Bishops Edward Frey, Ira Kurtz, and Aaron F. Stoltzfus conducted the service. Bro. Stoltzfus gave the charge. Bro. Lantz's address is Ronks, Pa. His telephone number: 717-687-6523.

(Continued on page 198)
General Conference Series

From time to time you will be reading articles which attempt to picture for all of us our working together as a brotherhood through Mennonite General Conference. These will give us insight into the many and varied services to the church by Mennonite General Conference. These articles ought also to prepare us for participation in General Conference considerations to be held Aug. 20-23 at Kalona, Iowa.

As in all kinds of conference work, we many times gather in session to consider great issues and share deep concerns. We sense needs and set up committees to carry out our desires. We ask persons to serve, most of them sacrificially. We adopt a budget. Then we are inclined to forget what we said and what is being done—during the following days. We even forget (some of us) that the program we voted for needs our prayer support and financial support.

In an effort to acquaint us all with our work together, these articles should claim your attention. The first of this series was written by the moderator, J. R. Mumaw, in the Jan. 22 issue. Today's article by Arnold Cressman on "What Does the Mennonite Commission for Christian Education Do?" on the General Conference page, offers further insight.—D.

Platform or Personal Work

One preacher said he could persuade plenty of people in his church to do the platform work but few to do the personal work. He could find many who responded when the call came to give a speech, lead songs, or appear in public in some way or another. But when it came to going to a home to share Christ, to read the Bible and pray, few responded.

This is all too typical. We serve on important committees, travel far and wide to make speeches, and respond when asked to make public appearances. This is proper, of course. To shirk here is serious. But doesn't our day call for a new dedication to the work of witnessing, starting with the individual Christian until the congregation is at work, scattered throughout our communities, making person to person contacts in sharing Christ?

This sounds elemental. Why not just talk about the witness and nature of the church? Why not simply leave the personal element out and speak of the church at large uniting in a witness? Why not simply say that the church witnesses as a whole and not as individuals?

Why? Because this inclines some Christians to hide their candles under the overall group. Because it evades the personal responsibility which the Scripture is so clear in pointing out to us. Because, while there is a nugget of truth in the statement that the individual does not witness apart from the church, yet this statement taken alone deprecates Scripture teaching or personal sharing and overlooks the great mine of truth that every Christian is called to be a witness. It hinders us from seeing that the true missionary frontier is where you or I meet a soul for whom Christ died.

Why stress so much the personal element? Not to deprecate the witness of the corporate body. Certainly not! But one has yet to see an effective congregational witness which does not find its effectiveness in the fact that individuals sense personal responsibility for witnessing.

Platform work is important, of course. It's easier also. Our first call, however, is to personal work.—D.

A Different Standard

A stubbingly true-to-life cartoon appearing in two parts is described by Leslie B. Flynn in his book entitled, Your God and Your Gold. At the top is the grave of Jim Elliot, one of the missionaries martyred by the Auca Indians. The caption says, "He is no fool who gives what he cannot keep to gain what he cannot lose."

Underneath is a drawing of a modern home with a swimming pool, two late model cars, large yard with outdoor equipment, two TV sets, and modern furniture. On the patio, sitting in a lounging chair, is a young husband who has just finished reading a letter handed to him by his wife, who stands by his side. They exclaim, "Another missionary appeal. We gave our tithe. Surely no one expects us to give more."

The person who said "it costs so much to live today" wasn't really correct. The one who said "it costs so much to live the way we want to live today" was more honest.

Christians have generally and without question accepted the world's standard of living. What is practiced by the non-Christian in regard to what kind of and how many cars, conveniences, clothes, luxuries, expensive high-fidelity sets, and vacations is unquestionably accepted as the Christian standard.

It is assumed that the Christian can buy and eat all he can afford and give what he will to the cause of Christ. We have at times, by one measure or another, taught people that the tithe (the starting place for Christian giving) is doing one's duty even though living in luxury. The Scriptures teach giving in proportion to the prosperity with which the Lord blesses us. Yet we buy as the Lord prospers. We build as He prospers. We travel and take vacations as He prospers. He still says, "Give as the Lord prospers."

This form of worldliness hasn't hit us hard enough. The fact is, we haven't heard much about it. We have adopted a worldly standard of evaluation and practice. In the stewardship of life, a most basic area of the whole Christian life, we live not by the Christian standard but by the same standard the unsaved follow. We "walk as men."

What am I saying? First of all, that in taking Christ as Saviour and Lord and entering His kingdom, we live by a different standard. When we accept the call of Christ to salvation, He asks for our all. To be separate means a stewardship of life which strikes the path of "strangers and pilgrims." Some must build mansions because they have hope of none beyond this life. But we dare never settle down to such an extent that should the Lord suddenly want us elsewhere, we find ourselves immovable.

Further, we dare never feel that having given a portion of our pay (regardless of how liberal), the rest is ours to do with as we will. We must always realize that, regardless of how richly rewarded we are, we are not blessed to keep but always to give. To have more, means not to measure more for ourselves but as the Lord prospered to give more for Christ's cause. The Christian can never console himself by thinking that having given liberally the Lord allows him to live in luxury with what is left.

Finally, living by a different standard than the world, it means we scrutinize seriously the purchases we make and the possessions we have. It means we find our contentment, not in things or possessions here, but in being good stewards, as those who look for their Lord's return and as those who are always ready to move on.—D.
Going, But We Never Go!

(Continued from first page)

Many church members, it seems, are much like the missionary society president, who was more interested in the honor of leadership than in sacrificing for missions. They are glad to serve on the committee that sets up the plans to save the lost, but not much interested in personally trying to win them. How about you? Are you working at the task yourself? Or are you just a promoter, with no real love for the unsaved? It's so easy to talk missions and to be enthusiastic about evangelism, but never to participate in the encounter with souls. Some are always going, but they never go.

Jesus had something to say about this kind of person. He was actually speaking to church officials when He said, "Once there was a man who had two sons. One day he went to the first-born and said to him, 'My boy, will you go and work today in my vineyard?' But he answered, 'No, I shall not.' Afterward, he felt sorry, and went to work. In the meantime, the man had gone to his second son and put the same question to him. He had answered, 'Yes, sir. I shall go.' But he did not go to work. Now, which of the two sons did the will of his father? They said to him, 'The first'" (Matt. 21:28-30, Simplified).

We Like to Talk About Witnessing

Many people are like the second son. They do a lot of talking, make all kinds of pledges and commitments, but they seldom follow through. They are always talking about going, but they never go. They are great for evangelism rallies and conventions, but they never speak out for Christ or personally try to win the lost.

Tell me, what would happen if every church member would take his Christian life seriously and would feel personally responsible to witness wherever he goes? The church would have great power and effectiveness. Why, if all those who have completely dedicated their lives to Christ in the last twenty-five years would actively engage in witnessing to those around them, Christianity would be surging ahead. Perhaps the greatest need in the church today is not for more members, but to get those who are already members to live for the Master. Most members do a lot of planning to serve, but they never serve. They mean to witness, but they never do. They are always going, but they never go.

Some time ago a pastor asked one of his members to lead the group in prayer. He refused. He told his minister that that was the work of a pastor. They as laymen were paying him to do the spiritual work.

We Want Others to Do the Witnessing

Most church members wouldn't be that blunt, but it expresses their attitude. Our religion is turning out to be a spectator affair. Those who are leaders in the church are to be highly trained, and then perform while the rest observe and listen. Oh, the laity are glad to serve by giving money to pay others to do the work of the church, but they don't want to be involved personally. Basically, we want to be Christians by proxy.

Many church members refuse to function in the spiritual activities of the life and work of the church because they feel they are not specialists. They fear they can't do it as well as some others; so their pride keeps them from trying. They are too proud to make a mistake. This is one of Satan's techniques that not only reveals the sin of pride in the hearts of people but also keeps them from helping to build the church. They look at themselves and their ability or training, and then let the devil talk them out of witnessing for Christ and serving His kingdom.

However, in many things we act, even though we don't feel that we are specialists. We travel, take a new job, go to college, and a host of other things with little or no experience, but we refuse to speak out for Christ or try to save souls because we lack ability or experience. Satan doesn't mind at all if we make plans to serve and witness just as long as we never perform. It's all right with him to be going, just so we don't go.

We Are Still Responsible

I am fearful for many church members when I read Jesus' parable of the talents and realize its teaching. It's the story of the master who wanted to take a trip. Before he left, he called three of his servants into his office and put them in charge while he would be gone. The Bible says, "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money" (Matt. 25:15-18).

When the master returned, he called the three men in for an accounting. Those who were faithful in their stewardship were

(Continued on page 197)

Our Readers Say—

I have been thinking of the problem presented in the article, "Does Our Talk Make Sense?" by Nathan Hege (Jan. 8). "We must show our neighbors that we follow Christian principles," says Bro. Hege. Also, "If people truly meet Christ and stumble there, we are not responsible, but tragedy ensues when people stumble over some cultural oddity or a way of life before they meet the Christ."

How can we show our neighbors in unchristian America that we follow Christian principles without the result being a distinct way of life?

The first Christians were known as followers of "that way" (Acts 24:5, 23), or belonging to "this way" (Acts 9:2, 22-24). Was not Christ and His resurrection continually on their tongues? It would seem so, yet the fact remains that it was their way of life that impressed the people of their day and became the characteristic by which they were spoken of and distinguished from the general population. This way of life was an offense to the Apostle Paul and probably to others until they met the Christ. Then there was no stumbling.

No doubt much of the present-day "stumbling" over some cultural oddity which persists in so many because of a strangely inquiring public is handed nothing more relevant than the "sixteenth-century peasant style" story given to the Kitchener-Waterloo Record during the recentennonite World Conference and conveyed thereby to a large unsuspecting readership.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). I understand this freedom to mean an absolute liberty from the worldly legalisms of our day. For the Christian woman it can mean freedom from the current docket, a man's sway, a sprig of hair (resembling as one recent newspaper item said, "a deserted rat's nest"), freedom from stifled, painful, double-needled shoes, and freedom from any other confining, indelicately attire which may be worn somewhere between the two. (To what apparel or appearance the adjective "odd" is most appropriately applied is a matter of divided opinion.)

When found within the framework of any pagan culture, this freedom in Christ will result in a contrasting "way of life," a "quaintness-cultural oddity," or what have you?

Our becoming a gazetteer (Heb. 10:35) is simply another fulfillment of what the Apostle Peter says in 1 Pet. 4:4, "Wherein they think strange that ye run not with them to the sufferance of riot."

We must be unashamed of our Scriptural practices, happy and willing to explain them from the Word. But we should not expect to see in an unconverted public, whose mind is enmity against God (Rom. 8:7), any desire to do likewise; until they have indeed met the Christ and have their minds renewed. Rom. 12:2—Mrs. D. Keith Multer, Bloomfield, Mont. * * *

In Bro. J. H. Yoder's article, "Why I Don't Pay All My Income Tax" (Jan. 22), he welcomed a discussion on this matter. I have found it to be profitable to increase in the stewardship of giving to the MCC (and other charity organizations) the year prior to filing my income tax return. Then I could report these deductions and the government has had to refund a large portion of the sum my employer previously deducted. This refund check was based in the church charity.

The local Internal Revenue inspector treated me very kindly when I was called to his office concerning my charity deductions. Isn't this another way of supporting my personal testimony?—Rebecca Longenecker, Elizabethtown, Pa.

Gospel Herald, March 5, 1963

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Salvation for the Penitent

By Elno W. Steiner

Two Attitudes

The two thieves crucified with Jesus no doubt had similar crimes. They were both lawbreakers and were both receiving the death sentence. Yet the two thieves showed altogether different attitudes. The one scoffed and cursed. He was too proud. He rejected Jesus. The other thief, though at first also hurling abuse on Jesus (Matt. 27:44), experienced a changed attitude.

What caused the penitent thief to turn? Was it the intense pain? Or might it have been the prayer of Jesus for those who crucified Him? Perhaps it was the look of love from Jesus that met his gaze. Maybe it was the gathering darkness coming over the earth. Whatever the reason, the penitent thief turned, enabling him to receive salvation from the Saviour.

Three Steps

Hear the tender words of mercy coming from the lips of our Lord, “Today shalt thou be with me in paradise” (Luke 23:43). Three attitudes, deep from the heart of the penitent thief, can be seen. First, he acknowledged God. He replied to the other thief who continued to hurl abuse on Jesus, “Aren’t you afraid of God!” Second, he admitted sin. He told the other thief that “the punishment is fair enough for us. This man never did anything wrong, but we’ve only got what we deserve.” Third, he accepted God’s salvation. Turning to Jesus, he said, “Lord, remember me when thou comest into thy kingdom” (Luke 23:42).

Are these not steps necessary today if we would experience the saving power of Christ? We need to acknowledge God. We need to realize that God is able to save. As long as I act as if I’m my own boss or feel that I’m not so bad and sense no need of help, I have not yet acknowledged God. I am trusting in my own efforts and good works.

I need to acknowledge that being raised in a Christian home and going to church regularly is not enough. I need to be convinced that in no way can I save myself but that God “is able . . . to save them to the uttermost that come unto God by him” (Heb. 7:25). We, as the penitent thief, need to acknowledge God as the One who is able to save us.

We need to admit sin. The penitent thief rightly admitted that his punishment was fair enough. He admitted that he had gotten what he deserved. We also deserve punishment and death. Our sins consist both of doing wrong and of not doing right (sins of omission). Most of us have been spared the depths of sin. Yet who of us has not been guilty of self-complacency, self-pity, self-seeking, or self-pride? Have we not yielded to resentment, self-defense, or a critical attitude? From these sins we need deliverance. With the Apostle Paul can I admit that “Christ Jesus came into the world to save sinners; of whom I am chief” (I Tim. 1:15)?

Even as the penitent thief, we need also to accept God’s great salvation. Even as a traveler needs to drive his car across the long Mackinac suspension bridge in order to get from lower Michigan to the Upper Peninsula of Michigan, in a similar way we need to travel the Christ way in order to enter the heavenly land. Christ is our only bridge. If we accept this gift of salvation, as the thief, we shall also have access to eternal life.

Thought for the Week

Lukewarm water in a locomotive or lukewarm spirit in a life takes us nowhere.—D.

Four Applications

What is the meaning of the Lord’s promise to the thief? What applications can we make? Among others, at least four applications can be effectively drawn.

First, no time is too late for the Lord to save. The thief could and should have come to the Saviour sooner. But the Lord did not cast him out even though he came to Him in the very last hour. We may marvel that the Lord took him in at the last hour. But I marvel over and over again at the grace and mercy of God in taking in poor sinners such as you and me. There is yet hope for friends and loved ones who have thus far spurned the love of God.

Second, it takes a dying to self to be saved. The penitent thief died to self. He finally realized that there was nothing good within him. He could not save himself. If we want to hear from the lips of our Saviour the words that the thief heard, “Today shalt thou be with me in paradise,” then we also need to become broken. We need to die to self.

I have found the booklet, The Calvary Road, by Roy Hession, powerful and helpful on this truth. He gives this prayer, “Lord, bend that proud and stiff-necked I; help me to bow my head and die; behold- ing Him on Calvary, who bowed His head for me.”

Third, it takes faith in Christ to be saved. The penitent thief believed that somehow the Christ of the cross could save. He was willing to cast himself at the mercy of his Lord and Maker. So must we. It took courage to ask the Christ of the cross to have mercy on him.

There are times when it takes a great deal of courage to break with the world and the crowd and cast ourselves completely upon the Christ of the cross. But the thief had nothing to lose. He had all to gain. So we also have all to gain and nothing to lose by putting complete faith in Christ to save.

Fourth, heaven and eternal life begin at physical death. Jesus said, “Verily I say unto thee, Today shalt thou be with me in paradise.” Phillips translation gives it this way, “I tell you truly, this very day you will be with me in Paradise.” What greater promise and stronger hope can we have than these words, “Today shalt thou be with me in paradise [heaven]?"

In conclusion, we need not look far to see that today’s world is divided. There are those who, like the penitent thief, acknowledged God, admitted that they are sinners, and accepted Christ as Saviour and Lord. Eternal life is their reward.

Then there is the other much larger group who, like the impenitent thief, are selfish, self-satisfied, rebellious, and unwilling to turn for help or even to admit need. The Word says that eternal punishment shall be their lot, unless they, like the penitent thief, turn to Christ while they yet have physical life.

God has entrusted us with the message that can bring eternal life to all. The time to give this message may be later than we think. May we as individuals and as a church be faithful in proclaiming this message so that many, many more might be able to hear the beloved words of the Saviour, “Today shalt thou be with me in paradise.”

Uncle Sam has increased the rates of postage and it will cost you more now to write to friends. God has made no increase in the cost of communication with heaven. Prepare your message with sincerity, address it with care, seal it with faith, and it is sure to be properly delivered. Don’t forget to pray.—Mountain View Methodist, Butte, Mont.
"Not much" may be your first answer. "I don't know" may run a close second. It has an impressive name, but what does the Mennonite Commission for Christian Education do in the life of the church? Few people in our congregations can give a clear answer. It sends no missionaries. It collects no blankets. It builds no buildings. And it prints no books. What could be the use of it then? This question may indicate two things. First, that our values are often too closely tied to the things we can see and touch. And second, that the less obvious, less material things are more difficult to explain. Yet the question is a fair one, What does the Mennonite Commission for Christian Education do?

For the answer, see yourself in your local Mennonite congregation on a Sunday morning. There is the Sunday-school superintendent. He is stressing the importance of Sunday-school enlargement. He urges the Sunday school to accept as a challenge the goals of a 5 per cent enrollment gain and an 80 per cent regular attendance. He mentions that J. J. Hostetler, Mennonite Commission for Christian Education Sunday School Secretary, has written to him about this Sunday school's part in the 150,000 Mennonite Sunday-school enrollment goal for 1965.

There is the teacher of the primary department using the new graded materials, and there is the adult teacher with a Builder in hand. Who gives direction to writers and editors so that there will be unity in purpose, balanced coverage of Bible content, proper approach for children, youth, and adults, and the latest or the best of Christian education ideas? The Mennonite Commission for Christian Education is delegated to do this. We call it the task of developing policy and philosophy. And it is no simple task. Behind your quarters, Builders, graded materials, kindergarten and nursery helps are numerous committee meetings and planning sessions to develop policy and philosophy. Here men versed in Christian nurture ideas meet to give to the church the best that is humanly possible in Christian nurture materials. They use their skills under God to fulfill that part of Christ's commission which commands His disciples to "teach."

What is true of Sunday-school materials is true also of other areas of Christian nurture. Policy and philosophy undergird summer Bible school materials, church camping programs, church music helps, missionary education studies, junior, youth, and adult activity plans, home interest promotion, the Sunday evening service helps, and other areas.

Take the teacher-training program. The Secretary of Christian Service Training under the Mennonite Commission for Christian Education, who currently happens to be Don Augsburger, reports that something must be done to help our teachers do a better job. A counsel and reference committee is formed by the Mennonite Commission for Christian Education to work with the Mennonite Publishing House on the task of developing teacher-training helps. The Commission uses some of its own members on the committee and it selects other persons who can contribute most.

As these people meet again and again, they remain in close contact with the Commission. The policies and philosophy of this program in the life of the church are developed so that it will relate properly to all other interests in the local congregation, and so that it will make the best contribution to the teaching task congregations are engaged in. Outlines are prepared, writers are selected, and a schedule is planned. In 1964 the first all-Mennonite teacher-training course will be released. It will be entitled, "Learning to Lead." Courses for six successive years are in the making.

The Commission attempts to help the local congregation where it wants and needs help. It relates indirectly through area Christian worker conferences by giving them guidance and suggestions. Occasionally an MCCE representative sits down with Christian Workers' Conference officers for a half day of interchange and sharing about nurture concerns. The Commission goes directly to congregations by free mailings to pastors, Sunday-school superintendents, and other officers. It goes also in field deputation. The idea here is to get all the help possible from the congregations themselves for the improvement of the Christian nurture program.

The officers and teachers of over forty congregations have had individual opportunity in recent contacts to give their opinion about what our Christian nurture materials should be like. This guidance from the brotherhood will be most valuable to the Mennonite Commission for Christian Education in the days ahead.

The Mennonite Commission for Christian Education is responsible for the MYF program in the church. For example, on a practical level, the Commission's Youth Secretary, Eugene Herr, conceived the idea of a Life Team to minister to the youth of our church. He brought this idea to the MCCE where it was discussed, modified, and approved. Today the Life Team has been and is being a blessing to many MYF-ers.

But what does the Mennonite Commission for Christian Education do? Mostly it works behind the scenes. It is the unseen author, initiator, and contributor to a great many areas of interest in the local Mennonite congregation. It suggests ideas for certain Home Sunday church bulletins. It supplies articles for the "Teaching the Word" page of the GOSPEL HERALD. It sponsors Sunday-school conventions and summer Bible school conferences. It selects and promotes an annual theme for the enrichment of the church. It helps in the preparation of Sunday evening service guides, missionary kits, and boys' and girls' club materials.

To do these things for the church the MCCE maintains office at Scottdale, Pa. Its Field Secretary, who works for the MCCE on a half-time basis, has his headquarters here. The MYF office is at Scottdale too. This makes it possible for the Commission to work as a team with the Mennonite Publishing House in supplying the church with those materials and ideas it needs to carry on a strong program of nurture.

You are welcome to write to the MCCE for help on your Christian nurture needs or for a further answer to the question, What does the Mennonite Commission for Christian Education do?

This is one of the many services of Mennonite General Conference to the Mennonite brotherhood.

One day, a young man irrationally slammed a door in Abraham Lincoln's face. Recovering himself, he said, "I am sorry, Mr. Lincoln; I am just upset today."

Lincoln put a kindly hand on the man's shoulder and said, "Young man, why don't you stop fighting God on the inside?" What a student of human nature! Many times we fight God on the inside and turn to fight everyone on the outside. I have seen many a man sign an armistice with Christ in his heart, and live at peace with other people.

Louis H. Evans in Your Marriage—Duel or Duet? (Fleming H. Revell Co.)
Recent Growth of the Indonesian Mennonite Churches

By Wilbert Shenk

During the months of August and September, the leaders of the Mennonite churches in Indonesia, S. Djojodihardjo and Herman Tan, attended the Seventh Mennonite World Conference and visited Mennonite churches in the United States and Canada. They reported that in ten years Mennonite membership of baptized adults has more than doubled to a present total of approximately 11,000. This rapid growth in the Indonesian church has taken place during a period of political unrest and social and economic chaos. The church is feeling the handicap of economic hardship and both Djojodihardjo and Tan shared their concern for the future of the church’s program.

Djojodihardjo, 44, has been leader of the Javanese Mennonite Church the past sixteen years. Tan, 40, was elected chairman of the Chinese Mennonite Church in 1955 shortly after he returned to Indonesia following nearly five years of study in the United States. Both men are third-generation Christians and have followed their fathers in the Christian ministry.

Ten years ago the Javanese Church had an estimated membership of 3,500 and the Chinese about 1,200 members. Today the Javanese have 8,450 members and the Chinese some 2,500. This rapid growth of the Christian Church (churches of other confessions are also experiencing growth) in a country which is 90 per cent Moslem aroused considerable interest among representatives at World Conference from churches and missions in other nations facing similar problems of non-Christian religions, economic and social upheaval, and political unrest.

In response to questions about the causes of the present rapid growth of the Indonesian churches, both Tan and Djojodihardjo felt the long years of war and unrest through which Indonesia has passed since 1940 have left the people weary and uneasy. Many are seeking spiritual answers to their problems. The Christian Church as a small minority has been influential in national life far beyond its size. This new respectability may have worked to lessen the stigma of becoming a Christian.

However, to others who have been in Indonesia, these explanations do not seem complete. In the first place, the people becoming Christians are generally from the lower classes and poorer people. Secondly, it is still a costly thing to become a Christian, particularly on the island of Java—the individual often faces serious consequences (social ostracism, disinheritance).

J. P. Matthijsen, Dutch Mennonite and formerly a missionary to Indonesia, has pointed out that the church simply by being the church has served to attract the non-Christian. The Christian faith is seen as something offering an alternative and answer to the perplexities of life.

Although the Indonesian church is not considered “activist” and does not possess an aggressive evangelistic program, there has been a steady growth in outreach. The Javanese congregation in Pati, for example, of which Bro. Djojodihardjo is pastor, conducts weekly services at nine different places. Almost all of these new groups have developed within the past eight years. Some of these are in the process of becoming independent congregations soon.

Although Bro. Djojodihardjo personally preaches at three or more different places each weekend, this outreach could not continue to grow and expand without active lay participation. The Javanese and Chinese churches have made extensive use of laymen in the work of the church. Many church council members take their turns preaching.

This active involvement of the laity may be one of the more significant factors in the present rapid growth of the church. The majority of contacts leading to the establishment of new “preaching points” have been made at the initiative of individual laymen—often Christian teachers—and have not been made because of any organized outreach program.

One observation may serve both as warning and encouragement: this present rapid growth in membership is taking place only after one hundred years of mission work which was always slow and often beset with difficulties.

The Javanese Church is continuing to develop along the lines established by the European Mennonite Mission, with a hospital and clinic program and schools. To enable these programs the Javanese have sought and received fraternal aid from the European and American brotherhoods—both personnel and financial. At the present time a new hospital facility is under construction on the site of one of the mission hospitals which was destroyed by Moslem fanatics during World War II.

The medical work is carried on in an especially needy area. During the past year the medical staff was able to render an unusual service to the community during a cholera epidemic which broke out following a severe food shortage. The schools continue to be handicapped by lack of qualified teachers and finances. Many students come from poor homes and cannot afford to pay for an education.

The Chinese Mennonites have always been an independent church and have no history as a mission. In the past ten years they have established a number of Christian schools. The Chinese have also begun to hold annual Bible camps and evangelistic meetings as the result of initiative taken by the young people. These annual week-long meetings have been held the

(Wilbert Shenk served as MCC director in Indonesia 1955-59.)
past four years—each time in a different congregation.

At this year’s meeting in Pati, 120 young people from the Muria area attended (both Mennonite churches are situated around the Muria mountain). Herman Tan noted these results:

1. Renewed faith.
2. Sixty per cent of the participants gave a written pledge of their lives in service for Christ. "There is a new consciousness among the young people of their responsibility to give their lives in commitment and to take initiative in getting training."

A study was made of personal evangelism. The group canvassed the city of Pati (population 45,000), passing out tracts and invitations to the evangelistic meetings. After two hours the group reassembled to share their experiences. Later there were visible results of their efforts when 500 people came to the evangelistic meeting (the church building’s capacity is 200). This is the first experience in using tracts and engaging in personal witnessing by the young people.

4. As a result of these Bible camps the past several years, three young people are now studying in seminaries in preparation for special Christian service.

5. There is a new interest in the origins and foundations of the Mennonite Church.

Both Djokodirdjo and Tan expressed concern about the deteriorating situation in Indonesia and the many problems which come as a result. How can the church best speak out against the crumbling morals of the nation? Among Christians there is too little awareness of the moral and ethical implications of the Gospel. The Christian family just like the non-Christian family feels the pinch of inflation and lack of goods to buy in the store.

The church’s programs are the first to feel the effects of a depressed economy since these are always on a tight budget even in good times. How can stewardship be taught in such a situation?

The Chinese brotherhood is confronted with another tension. For all practical purposes the Chinese are foreigners in Indonesia. Each political crisis brings new restrictions or actions against them. Even those who have chosen Indonesian citizenship are classed as "nonoriginal" although their families have lived in Indonesia for generations.

The insects have no lungs such as man possesses, but breathe through tubes. When insects grow large, the tubes cannot grow in ratio to the increasing size of the body of the insect. Hence there has never been an insect more than inches long. . . . There never could be an insect of great size. This limit holds all insects in check and prevents them from dominating the world. If this physical check had not been provided, man could not exist. Imagine a primitive man meeting a hornet as big as a lion. . . . To my mind, the guards and controls which keep all life in balance reveal the planning of infinite wisdom.

A. Cressy Morrison in Seven Reasons Why a Scientist Believes in God. (Fleming H. Revell Co.)

A Prayer

FOR THIS WEEK

Our heavenly Father, amidst the perplexities of life, help us to understand the length of Thy patience, the depth of Thy love, and the breadth of Thy understanding. Reveal clearly to us that Thy thoughts are not our thoughts, nor Thy ways our ways. Fill our hearts with Thy peace which passeth understanding that we may live at peace with Thee, with ourselves, and with our fellow men.

Teach us to rejoice in the trials of life. Develop within us the traits of endurance and fortitude which build character and strengthen faith. Help us to recognize Thee, always, and with purpose of heart, to give ourselves to Thy leading. Deliver us from the forces of evil which so often overcome our will and purposes.

Make our lives so attractive, so bright, so helpful in our relation to others that they, by our example, may be drawn to the Saviour who, only, is the Way, the Truth, and the Life.

In the name of Him who gave His all for us, Amen.

—Lloyd M. Eby.

Prayer Requests

(Requests for this column must be signed)

Pray for the annual meeting of the Eastern Mennonite Board of Missions and Charities to be held March 12-14.

Pray for the North Central Conference MYF District Youth Rally, to be held at Wolford, N. Dak., March 9, 10.

Pray that John Lederach and Bill Pannell, main speakers at the 1963 MYF Convention, might be open to the leading of the Spirit in the preparation of their addresses.

Pray for the Ministers’ Retreat planned at Dhamtari, India, March 5-7, to be held at Mangaltarai, with Milo Kauffman as guest speaker. Pray that the Lord will speak to each one present.

Pray for the special conference which has been called at Dhamtari, India, March 7-8. Pray for Milo Kauffman as he meets with the leaders of the church during this conference.

Pray that the Lord will grant visas for Bro. and Sister Wilbur Hostetler, if it is His will that they should go to India to replace the S. Paul Miller family, who will be leaving in June.

Don’t place upon the stranger the responsibility of getting acquainted with you at your church. —Roselawn (Elkhart, Ind.) Church Bulletin.

Our Mennonite Churches: Beemer

The Beemer Mennonite Church was organized in 1895. A schoolhouse about three miles northwest of Beemer served as a meeting place. In 1907 the first meetinghouse was built, enlarged in 1913, then again in 1928. The present building was built in the northeast section of Beemer in 1958, finished and dedicated in March, 1959. Membership at the present time is 150. Sam Oswald is bishop, P. O. Oswald minister, and Earnest Kauffman deacon.
“Jesus Shall Reign Where’er the Sun”  
By Edmond D. Keith

Jesus shall reign where’er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

The first, and perhaps greatest, of all missionary hymns was written 70 years before William Carey laid down his shoemaker’s tools to launch the modern missionary movement. The hymn was a metrical “imitation” of Psalm 72, and was published in 1719 by Isaac Watts in his Psalms of David Imitated in the Language of the New Testament, and apply’d to the Christian’s state and worship.

The original version consisted of eight stanzas, two of which went so far in modernizing the sense as to substitute “Europe, India, and Persia” for the “Tarshish, Sheba, and Seba” of the Scriptures. Incidentally, the three kings mentioned in the tenth verse of Psalm 72 probably constitute the source of the three Wise Men or kings frequently encountered in Christmas carols and stories.

Opens the Way

This hymn seldom appears twice in exactly the same version. Alterations range from single words to entire stanzas, but no change or omission seems to cripple or disable this glorious hymn. Its author, Isaac Watts, was one whose pioneer work in “hymns of human composition” turned a doleful, psalm-singing generation of seventeenth-century Christians into triumphant, hymn-singing evangelicals, and opened the way for the golden era of hymnody which blossomed in the nineteenth century.

The following second and third stanzas from the original work are rarely encountered today:

Behold the islands with their kings,  
And Europe her best tribute brings:  
From North to South the princes meet  
To pay their homage at His feet.

There Persia, glorious to behold,  
There India shines in Eastern gold;  
And barbarous nations at His word,  
Submit and bow, and own their Lord.

Prophetic Words

On at least one occasion these words were literally sung in fulfillment of their own prophecy. In 1862 a native ruler, King George the Sable, of the South Sea Islands, called together his chiefs and warriors for the purpose of changing the old heathen order to a Christian form of government. From Tonga, Fiji, and Samoa they came, a thousand strong, and seated themselves under the spreading branches of the banyan trees. There were the old chiefs, battle-scarred and heavy with the weight of years lived in heathenism; and there were the young men upon whose broad shoulders would rest the responsibilities and opportunities of the new era before them. But young and old alike rejoiced in the blessings of that day, and sang:

Jesus shall reign where’er the sun  
Does his successive journeys run!

“Duke Street” (also called “St. Helens,” “Windle,” and “Newry”) received its name from the street in St. Helens, Windle, where the composer lived. This is about all that is known of John Hatton, beyond the fact that he was born in Warrington, England, and is thought to have died in a stagecoach accident. He was buried in the Presbyterian chapel in St. Helens. “Duke Street” first appeared in Henry Boyd’s Select Collection of Psalm and Hymn Tunes, published in Glasgow, Scotland, in 1798.

(By permission of the Church Musician, January, 1857.)

The Voice of a Missionary Prophet

By Lee H. Kanagy

In 1858, over a hundred years ago, a young Englishman went to preach the Gospel in China. His name was J. Hudson Taylor, founder of the China Inland Mission; now called Overseas Missionary Fellowship since China closed its doors in the 1950’s, a hundred years later.

The voice of this missionary prophet bears repeating today as we listen to his passionate heart for the souls of China.

“The supreme want of all missions in the present day is the manifested presence of the Holy Spirit. Hundreds of thousands of tracts and portions of Scripture have been put into circulation; thousands of Gospel addresses have been given; tens of thousands of miles have been traversed in missionary journeys, but how small has been the issue in the way of definite conversions. . . .”

“Few of us are satisfied with the results of our work, and some may think that if we had more, or more costly machinery, we should do better. But oh, I feel that it is Divine Power we want and not machinery!”

“If the tens or hundreds we now reach daily are not being won to Christ, where would be the gain in machinery that would enable us to reach double the number? Should we not do well, rather, to suspend our present operations and give ourselves to humiliation and prayer for nothing less than to be filled with the Spirit, and made channels through which He will work with resistless power. . . .”

Is it possible that we today are thinking that running campaigns to double our expenditures with related machinery will bring the kingdom of God to the heathen? Are souls actually being saved for Christ or are they being converted to a system?

Every Christian desires to be filled with the Holy Spirit, and when that time comes, the Word of God will spread like fire.

Hokkaido, Japan.

Today’s Miracle

By Lorie C. Gooding

There have been miracles before;  
Remember that bright star,  
And claim the manger-miracle,  
Tho’ long ago and far.

There have been miracles—the day  
Five thousand souls were fed  
With two small fishes in His hands,  
Five loaves of barley bread.

There have been miracles—the storm  
Was tamed to zephyrs sweet;  
And the unstable waters held  
As rock beneath His feet.

There have been miracles—believe!  
His power does not cease.  
He works for us amid earth’s wars  
The miracle of peace.

The person who takes time for prayer will find ample time for all the other things needing his attention.
On Safari with Paul Erb

I

What a beautiful awakening! My watch says 3:00 a.m., but day is breaking over the Atlantic. The sun is just peeping over the red horizon rim. The cloud floor below us glows like a rich, billowing carpet, changing its shades moment by moment. A sliver of moon to the right appears to be driving a bright planet before her, racing us toward the sun. Here, at 35,000 feet, is such a blending of earth and heaven as I have never seen before.

It's a good moment to begin the story of my journey—this moment of rapturous beauty. Praise be to God, who made all I can see, including this eerie Sabena jet soaring toward Europe at nearly six hundred miles an hour.

The TWA man at Pittsburgh yesterday afternoon, when he told me the blizzard conditions would delay departure for two hours, said I was getting off on my long journey on the wrong foot. But he was mistaken! For the flight from New York was also delayed by snow on the Idlewild runways. And nothing is wrong this morning, in all this beauty. The floor below us now is an endless reach of billowing snowdrifts, gleaming in the bright sunshine.

This is the first lap of my safari to Africa. My destination today is Brussels, where I will spend a week with our missionaries and the people with whom they labor. Then I go to Luxembourg, where I hope to meet O. O. Miller, returning home from a long journey around the world from east to west. Then my sheaf of tickets calls for another long flight—to Africa. Here I will visit all the major areas of our mission and relief outreach, including Chad, where the European Mennonites have started work, and the Rhodesias, where the Brethren in Christ are.

My safari will take me also to Jordan and Israel in Asia, and to Italy, Switzerland, France, Holland, and England in Europe. If I stay on schedule, I return home on June 14.

My main purpose in this trip is to report back to the church at home what a journalist's eye may be able to see of accomplishment and need. So I invite you to follow me through this weekly column, I am traveling as field representative of the Elkhart Mission Board, but with the hearty cooperation of the Eastern Board and of the Mennonite Central Committee, and so I am inviting you to this safari. What you don't see through my eyes in these weekly descriptions, I hope to be able to tell to many of you if our good Lord brings me back to you again.

I am not traveling as an administrator, although as a member of the Overseas

Committee I hope to secure some insights that may be of help in administration. I am not traveling as a speaker, although I will be meeting with various groups and hope the Lord can speak through me some word of hope and encouragement. I am simply furthering the communication back and forth which is so important an element in the fellowship of the Gospel.

Now we have come down through the clouds to the beautiful new Brussels airport. David Shank waves to me, and later, after the customs man has passed me through, he warmly welcomes me to Belgium. The day is cold, and snow covers the landscape, an unusual thing here. It has been a record-breaking winter, he tells me, with much suffering resulting. This sounds familiar to one just come from frozen America. We skirt past Brussels as we drive to Oshain, near the Waterloo battlefield. My next letter will tell of contacts here. Today I must sleep, to make up for the six hours I lost last night.

Fear or Trust?

BY WILLIAM D. HOOLEY

To be afraid is a horrible experience for anyone to endure. Most of us have had childhood fears which have been forgotten, but which may be secretly retained. Some fears are good, but, likewise, some are foolish. It is a wise thing to fear a storm at sea, to have a healthy respect for its fury. But it is foolish to fear, in this same way, the dentist.

Fear comes into our lives because we doubt. Some of us are afraid of the future because we doubt whether God can really take care of us. Others doubt themselves. They are afraid to trust their abilities. Still others doubt their fellow men. A fear has developed in their lives because someone betrayed their trust. Now they doubt all people.

The Bible speaks about fear in two respects. First, the Bible speaks of fear as being that profound reverence which one has for his Creator. This type of fear comes by realizing the majesty and greatness of God. Even though some individuals may certainly tremble before God because of their sins and because of God's wrath, this is seldom the way the Bible speaks of fearing the Lord. Psalm 34:8, 9 says: "O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him."

Second, the Bible speaks of a fear which sends horror into one's bosom; we tremble; we become weak. This is the kind of fear which, even though it is condemned in the Bible, is much more common in the world today than the first fear. This fear comes to us when we have to face new experiences or the unknown. It comes because of lack of faith in God. We may also have to face this kind of fear when we are forced to relive failures. If we have tried some venture in life but have failed, we often tremble to think of trying again.

Third, we may face fear when we are faced with experiences where most people fail. If others fail to be accepted by a particular school, it may give one at least a touch of fear when he applies for admission.

The fear which strikes terror does not bring added strength but only wasted energy. The fear of the Lord, however, which is produced by the realization of God's majesty, brings courage in the face of seemingly insurmountable obstacles. "If God be for us, who can be against us? . . . We are more than conquerors through him that loved us" (Rom. 8:31, 37b).

In Rev. 21:8 there is a list of the types of persons who will be placed "in the lake which burneth with fire and brimstone." The fearful or the coward is the first person to be listed.

In this day of fear caused by the atomic bomb, unemployment, juvenile delinquency, or communism, the Christian has an unparalleled opportunity to witness to the power and glory of God, because this terrifying fear cannot touch the heart of the true Christian.

If we are experiencing fear which is brought on by doubt, we can do two things to overcome this evil. First, we can pray—never waiting until the fear has already threatened our spiritual equilibrium, but praying to God with a dignity which recognizes our weakness and at the same time recognizes the power of God.

Second, we must be completely yielded and dedicated to God so that He can lead us on to even greater victories in our Christian lives. If one is constantly plagued by small fears, how can one ever expect God to lead him through more difficult experiences (which are sure to come), and on to greater victories?

May God grant us fear as expressed in an awesome reverence for His greatness. And may He grant us strength to conquer our doubts which label us as cowards in His sight.

Claremont, Newfoundland.

There is a medical building in Chicago which has more doctors than there are missionary doctors in all India.

Gospel Herald, March 5, 1963
The Work of the Local Church Historian

The above caption is the title of a sixteen-page booklet recently published by the Historical and Research Committee of Mennonite General Conference. It gives instructions to those appointed to serve as congregational historians or to write local church histories for anniversary programs. The booklet discusses "Keeping Records," "Collecting Records," "Doing Research," "Preserving Records," "Co-operating with Other Agencies," "Writing Congregational Histories," and "An Outline for Congregational Research."

The committee is interested in getting one copy of this booklet into every Mennonite congregation. One copy will be sent free to each congregation that asks for it. Additional copies will be supplied for twenty cents each. Please send your requests to Historical and Research Committee, 400 College Ave., Goshen, Ind.

—Melvin Gingerich.

The Value of Church History

By Melvin Gingerich

Recently the director of the Concordia Historical Institute, which is the historical committee of the Lutheran Church—Missouri Synod, gave words of warning to his denomination. Perhaps his words of wisdom, printed below, have a message for our own brotherhood. Mr. Swelllow said, "Too long did we regard history as having no particular relevance excepting perhaps for a few good sermon illustrations. We failed to take history seriously. We tolerated it at times as the pet of a few crackpots who, unfortunately, did not have more important things to do. That the prophet's voice could arise out of the faded and dusty records of the past we were unwilling to admit. That there was even a remote connection between past generations and ours seemed to be the voice of the propagandist, who wished to build towers of Babel in the form of museums to house the revered relics of the past—of a glory forever lost. The church was confronted with more relevant obligations of evangelizing the world, we were told!

"So we gained converts—60,000 annually! We were successful in bringing them in from the highways and the byways—a most laudable effort. But what we did not realize was that somewhere we were annually losing 30,000 from various causes. We contend that one of these causes was the fact that we did not acquaint them—not only these new converts, but also our previous membership—sufficiently with our heritage, the intimate struggles and sacrifices of past generations, the services rendered under the most severe economic restrictions and through personal willingness to yield all but the Gospel of Christ. These things we did not learn to appreciate sufficiently. The previous generations, especially the founders' zeal for evangelical theology, were misunderstood. The freedom under the Gospel emphasized by the first generation was distorted and squandered as the inheritance of a millionaire's grandchildren."—From Concordia Historical Institute Quarterly, October, 1962, p. 99.

School for Ministers

Two hundred and one ministers and their wives, and other interested persons, registered for the School for Ministers, held at Hesston College, Hesston, Kans., Feb. 5-8.

Not only was the attendance the largest, but it was the first time the School for Ministers was under inter-Mennonite sponsorship—sponsors being Hesston College, the South Central Conference, and the Western District Conference of the General Conference Mennonite Church. Simultaneously, the Hesston Mennonite Church sponsored the Christian Life Conference with speaker Edward Stoltzfus.

Registrations came from 14 states: Arkansas, California, Colorado, Idaho, Illinois, Indiana, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, Ohio, Oklahoma, and Texas.

Major speakers for the event were Erland Waltner, President, Mennonite Biblical Seminary, Elkhart, Ind.; John Howard Yoder, Administrative Assistant, Mennonite Board of Missions and Charities, Elkhart; and Pastor Edward Stoltzfus, Bethel Mennonite Church, West Liberty, Ohio. Cochairmen for the school were Peter A. Wiebe, Pastor, Hesston Mennonite Church, and Harris Waltner, Pastor, West Zion Mennonite Church, Moundridge, Kans.

During the morning sessions at Erb Hall, Edward Stoltzfus spoke on "Grace and Discipleship." Dr. Waltner led the Bible study on II Timothy, and Dr. Yoder discussed "Contemporary Christian Thought." Classes were generally followed by discussion periods.

In the afternoons the ministers and wives met separately. In the men's meetings, following a worship period, Dr. Waltner spoke on "Preaching from the Bible," and Dr. Yoder presented "Frontiers in Nonresistance."

Mrs. Alvin Kaufman, Crystal Springs, Kau., was chairman of the women's division that met each day in the afternoon. Speakers were Mrs. LeRoy King, Hesston, an ex-social case worker, now a mother, who spoke on "Strengthening Home Life," and "Helps for Crisis Situations." Mrs. Donald King spoke on "The Meaning of Suffering," and on Friday Dr. Margaret Cheatham, Clinical Psychologist at Prairie View Hospital, discussed "Looking at Ourselves." Approximately 60 women registered for these meetings.

The Mennonite Bookstore of Newton and the Hesston College Bookstore displayed books and supplies in the Sunday-school wing.

Identifying name tags and forehead and afternoon fellowship hours, as well as meals in the Hesston College dining hall, were aids in getting acquainted. Many visitors were also entertained for meals in the homes of friends.

An extra program, sponsored by the Western District Conference, was presented by Walter Neufeld, from the Bruderthal Church, at Hillsboro. It concerned "The Testimony on Capital Punishment." James Waltner, from the Tabor Mennonite Church, Newton, Kans., led a discussion on designating a Mennonite Disaster Service Sunday.

Lodging arrangements for guests were made by Kenneth King and Mrs. John Duerksen.

Are you too old to memorize Scripture? G. W. Playfair memorized the entire New Testament after the age of 64. Surely you can memorize one chapter. Do it now!—Argentine (Kansas City, Kans.) Church Bulletin.
Voices in many places are asking questions concerning the task of the church. Does Christ commission us to

Send or Go?

"As you go, you shall disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, "Teaching them to observe everything I have commanded you, and I shall be with you always until the end of the age."

The Great Commission is in the plural. It was addressed to the entire body of disciples assembled with Jesus at the time of His departure. Unless we espouse the ancient argument that the command applies only to the original apostles and was discharged in their generation, we must interpret these parting words of our Lord as a commission to the entire Christian brotherhood.

Neither in the words of Jesus (Matt. 28:20; Acts 1:8) nor in the experience of the early church as the Holy Spirit led it to understand and to do what these words had commanded, is there any indication that the imperative to make disciples by going, baptizing, and teaching was limited to specialized "ministers."

That early disciples would be "going" was taken for granted. It was in fact so self-evident that they would be moving about, whether as refugees from persecution, as traveling tradesmen, or as slaves dragged about by their masters, that the words of Jesus are not in the imperative form, "go ye," as we find them in the King James translation. Yet the self-evident mobility in the first century is no less an obligation than the imperative to make disciples, of which it is one of the necessary aspects. Grammatically speaking, "going," "baptizing," and "teaching" in Matt. 28:20 are all participles describing how the imperative "make disciples" is to be carried out.

Christians relatively well established in places of security and even prosperity have found varied ways of avoiding this imperative. The most current and the most respectable has been to assign its fulfillment to a relative minority of quite special persons sent to quite distant places as "missionaries," thus replacing "going" with "sending."

"Missionaries" themselves were fulfilling the Biblical command by "going," though they did this in certain specialized ways which placed their sacrificial ministry under significant limitations. The main bulk of Christians, however, by sending someone else, wrongly felt that the Great Commission had been satisfied.

In our generation numerous new obstacles have arisen in the way of professional missionaries, with certain nations closed to their services. Some limitations of the traditional specialized missionary approach have also become visible. In response to this, some voices have been heard suggesting that what is needed is "new methods," changing one feature or another of the way of "sending."

One organization in North America argues that North American Christians should limit their evangelistic efforts to young persons from the young nations who are currently students in North America. They should also limit their financial contributions to subsidies given to national workers in the younger churches.

In other circles, lively discussion turns about whether the missionary overseas should become simply another member of the young church there. Still others are telling us that radio or literature can largely replace the ministry of men and women sent overseas as preachers.

Each of these concerns just mentioned has real importance in its own place. None of them, however, can be adequate. They share one common limitation. They continue to consider the Great Commission as having to do with sending rather than with going.

What would it then mean if we were to seek to really find in our day what it would mean for the entire church to be a discipling body of disciples? The following suggestions are presented only as a beginning of the study which would seem to be needed.

The Place

We must begin by erasing the distinction between far or distant places and those close by. It is partly the image of missions as having to do with primitive Indians in the Andes which has backed up the false slogan, "not everyone can go."

The entire initial missionary expansion of the church, as far as we have any record of it in the Bible, was limited to the Greco-Roman world; i.e., to one political realm and one cultural realm. Moving across the tracks or into Atlanta or into the inner city or the Appalachians is just as significant, and for many more possible, as a way of making our faith portable.

The Choice of Work

Almost every young person in North America decides about the type of gainful occupation in which he will spend the rest of his life with relative liberty of choice among several possibilities. For very few is it the case, as so often in other societies, that the son automatically will follow the father's profession.

It should not be too much to suggest that every Christian facing this kind of choice (in our society many in fact face it more than once in a lifetime) should make it to be as useful as possible where there is greatest need, rather than with a view to income and congenial surroundings. This might first of all mean a preference for those particular types of training and specialization which contribute most to the neediest parts of society and of rapidly developing nations elsewhere in the world.

It would furthermore mean, once the individual's job capacities are clearly defined, seeking the place where those capacities are most needed. Hardly ever would this place be identical with the one where prospects of income and social stability would be greatest.

The Church Context

If Christians were in this way to make their occupational decisions on the basis of need, the obvious result would be an increase in mobility, at least when individuals make their first choices about their calling. (Subsequently, it might well mean a decrease in the kind of mobility we now experience in America, namely, moving about in search of promotion without consideration for Christian responsibility.) Such migration should somehow be co-ordinated, so that Christians with a similar vision would be able to form or to find living congregations testifying to the meaning of life in Christ.

Tentmaking

Such persons would be self-supporting. In certain places of cultural need they might be obliged to create schools, hospitals, or other institutions to serve themselves and their children. Such services would be available to the larger community as well. Or they might be called to render special social services to peculiarly needy communities. There would, however, be no continuing subsidy from "home" to support such services. The same would apply to supported "ministerial" services within their churches.

These suggestions will answer none of our questions completely. The need for
special counseling and training for special missionary functions will not thereby be ended, but rather put in its proper place in the midst of a greater effort of the total Christian fellowship. At least these suggestions would seem to place before us the proper questions.

a. Do we choose our type of work with a view to need?

b. Do we choose our place of work with a view to need?

c. Do we measure "need" with a view not only to professional activities but also to the presence or absence of living Christian cells of witness in those places?

d. Are we concerned enough to render this service and witness under our own financial responsibility?

"Going" to win men for Christ was practiced by our sixteenth-century spiritual ancestors. It is happening today. Nancy Swartzentruber Lapp documents one of these instances in

We Were Immigrant Evangelists

Some said, "It can be done." Others said, "It's a risky proposition; someday you'll be sorry."

This was the proposition: to move into a community where there were no other Mennonites, and that with a family of six children, two of them teen-agers. The family would live in the community and give a witness just by being Christian. The beginning and growth of a church would be natural.

An Idea Takes Hold

Perhaps the beginning of the church at Schuyler, Va., was the meeting of my parents (Ernest and Fannie Swartzentruber) and Jesse Flowers. Bro. Flowers lived in Pennsylvania and was an active member of the Rollinsville Church near Lancaster. He had been a Christian for nearly twenty years and felt the Lord wanted him to go back to Schuyler where many years ago he had lived a sinful life. He wanted to work once again with the men who had known him as a sinner and show by his life that Christ does change men's hearts. However, he felt it would be wise to have another Mennonite couple or family move to Schuyler with them. Since my parents felt the Lord was calling them to this type of work and life, they began looking for a place to live near the Schuyler community.

In December, 1951, my father bought 187 acres known as the "Old Withrow Place." The house needed a lot of work on and around it. It had no water or bathroom facilities; the driveway was long, crooked, and bumpy; the nearest telephone was three miles away. It turned out to be a good "before and after" project.

Our family moved to the Withrow place in January of 1952. For the first months we had no formal church services. We had Sunday school at home or visited churches of the community. The people in the vicinity are hospitable southerners and gave us a sincere welcome, soon becoming lifelong friends.

In April, Jesse and Bertha Flowers came to join us. At that time we still had no formal meeting place. Some few weeks later, Mrs. Grace Allen came to my father and asked if we would like to use a building which belonged to her. The building was located at Old Dominion Corner (two miles from our home) and had earlier been used as a store. We accepted her offer and after much scrubbing, painting, papering, and bench-making the first public service of the Rehoboth Mennonite Church was held on May 4, 1952.

The first summer Bible school was conducted in the summer of '52 at Old Dominion Corner with an average attendance of 54. This afforded better contact with the community, and church and Sunday-school attendance showed some increase.

In 1953 the summer Bible school attendance averaged 68—too many for the facilities at Old Dominion Corner. We must have another place for Bible school the next summer.

A summer Bible school class stands before ivy-covered dignity of the "Rock Church."

We had been noticing a striking old church in Schuyler, built of stone and covered with ivy. It was an Episcopal church and had been used for Sunday school as recently as 1951, but in 1954 it had been unused for some time.

At the time for Bible school drew nearer, we began praying about using the "Rock Church," and Father began making contacts that might lead to this. God's timing was just right and when the time came for Bible school, we had permission to conduct it in the "Rock Church." The first Mennonite meeting was held there on June 20, 1954. Bible school attendance averaged 106 that summer.

Some of the teachers came from Delaware, neighboring Virginia congregations,

The author, extreme right, joins her family for a portrait picture four years ago.
and Pennsylvania to help in these Bible schools, living in our home and making our "family" number 15 to 20.

After the successful 1954 Bible school, Bishop William H. Marmion, of the Southwestern Virginia Diocese, gave Father permission to use the church for regular services. The young church still worships in this stately old building.

A Church Grows

The church began with the eight baptized members who moved into the community in early 1952. That fall an elderly neighbor and my sister Rhoda were baptized, increasing our number to ten.

Church growth was slow. In June of 1953 Tinley Bryant (12 years) received baptism; the following spring James and Daisy Burton similarly sealed their faith and commitment. That fall another couple, Clarence and Mary Craig, and Casey Ragland joined our fellowship. Bro. Flowers influenced these two men in his work in the stone quarry. The Craigs had five children to add to our "family."

The Spirit blessed us in 1955. It was the year the Fitzgerald family—father, mother, grandfather, and two children—made the decision to follow Christ. They brought a family of six children into our widening circle. It was the year Father was ordained to be pastor, with Mother kneeling by his side and receiving the charge with him, and with Nevin Bender (now himself active in self-supporting pioneer evangelism among the Choctaw Indians in Mississippi) and Alvin Swartz in charge of the service. It was the summer of our largest Bible school, with an average of 116 attending.

Since 1955, 15 to 20 members have been taken into church fellowship. The newest members are Raymond Wilkerson and his wife and daughter, Nancy. The little group of dedicated disciples grows slowly. Not all have remained active workers. This has brought heavy sorrow and prayer to all of us.

The Spirit Gives Maturity

Father is now a bishop; a younger assistant pastor, John Miller, and his family have moved in from Lancaster, Pa., to strengthen the fellowship. The church matures and is assured of continuing leadership.

The church exists in Schuyler, not as a monument to one family's obedience, but to the work of the Holy Spirit as He used many hands and hearts to His glory. Brethren from Delaware gave time, talents, and equipment to move us to Schuyler; friends from Greenwood and Waynesboro helped repair the house, put in a water system, and build the three large poultry houses which were a source of finances through the years: visiting ministers, missionaries, and student groups from Eastern Mennonite College gave liberally of time, travel, and abilities; the Craigs, Burtois, Fitzgeralds, Wilkersons, Flowers, and others witnessed to family and neighbors. The guiding Spirit used it all to His glory and for the gathering of committed disciples at Schuyler.

A Step into the Future

By Uriel A. Bender

Spanish literature will be taking a step of faith into the future during a meeting to be held March 4-7, 1963, in Puerto Rico. During these days literature representatives from Mennonite conferences or field councils in a number of Latin countries will be spending time surveying the field of Spanish literature and analyzing how best to meet the needs in Mennonite churches throughout Latin America. In addition, administrators from several mission board offices will be present to offer guidance and give substance to the vision of front-line workers.

The conference has been designed to bring together those with special interest, responsibility, or aptitudes in literature in their respective fields. This interchange of concerns and ideas should result in some plan of action. It is difficult to predict what form this plan of action may take, but it seems quite certain that these days of conjoint study should issue in a forward movement for Spanish literature programs under the various participating boards and undoubtedly some form or forms of cooperative effort.

Ben Currell, Publishing Agent of the Mennonite Publishing House, Scottdale, Pa., will be one of the speakers and will serve also as a major resource person throughout the discussions. His presence and service underline the significant con- (Continued on page 194)

Gospel Herald, March 5, 1963

Missions Today

The Ragpickers of Emmaus

By J. D. Graber

On the city dump of Lima, Peru, I saw the Emmaus Society at work. "The name 'Emmaus' comes from some story in the Bible," said the society lady who showed me this work of charity. "I do not know what the story is," she went on to say. But I knew. And it is a most appropriate name for this type of service.

Jesus was revealed in the breaking of bread to the two downcast and depressed disciples at Emmaus. He had preached to them as they walked from Jerusalem, but "their eyes were holden." They did not recognize Him. However, when He broke bread they saw that He was Jesus. Is not this incident also a parable of how Jesus is still to be revealed?

How appropriate is the name "Emmaus Society." Here Jesus is not preached; He is demonstrated. And in the self-giving service to the poor and the oppressed, the love of the Saviour shines through.

The original Emmaus Society grew up in Paris under the direction and inspiration of Abbe Pierre, the erstwhile member of the national legislature who turned beggar, garbage sorter, and father-confessor to dozens of otherwise derelict people. He welded them together into a large family who saved themselves by helping others.

Abbe Pierre has been the inspiration for Emmaus societies in many of the large cities of the world. The secret lies in some person or persons willing to lose themselves in their own self-giving to these helpless and destitute people. On the city dump of Lima we saw the miserable, yet neat, dwellings of the members of Emmaus. The leading spirits were a few young people from Sweden. They formed the nucleus of the new society.

They lived in improvised shelters built with their own hands. Associated with them and sharing the living quarters were other young people from the slums. The men's "residence" meandered around the end of some pigeons. Women's quarters were in a more "respectable" section on higher ground. Thus they formed teams for service and recreation as well as for aid of many kinds. Here hopeless and helpless men and women could again find meaning for life.

A day nursery was being built. While mothers from the miserable homes in the slum area go to work, their small children (Continued on page 194)
A problem he must soon face is that of compulsory military training in a country where no legal provisions have been made to exempt conscientious objectors.

The daughter of a jail warden in Luxembourg City has recently confessed Christ as her Saviour. Now she is having to endure considerable persecution from her parents and former associates.

Hokkaido, Japan—Monthly weekend Bible schools began again in February in Obihiro, Kushiro, Shibecha, and Nakashibetsu, according to planning by the education committee which met Jan. 21, 22 in Obihiro. They reviewed the past year’s work and made plans for the new year.

The women of the Hombetsu church were host to the women of the Kamishihoro church on Jan. 26. A short devotional period and fellowship over the noon meal afforded a good opportunity to become better acquainted.

Ashoro church hosted an area Christian home conference recently. Bro. and Sister Hatano of Kushiro and Bro. and Sister Kokitsu of Kamishihoro were resource persons for the conference.

On the final evening of December evangelistic meetings, sponsored by the Ashoro church, a group of Sokagakai (a fanatical but rapidly growing new Buddhist sect) men tried to disrupt the meeting. Thanks to the tactfulness and concern of Bro. Akutsu, local lay leader, the men left peacefully after hearing a testimony to Christ’s reconciling love.

Lee Kanagy, of the Nakashibetsu church, writes in a Feb. 4 letter: “Every year on Feb. 3, which was yesterday, Japan celebrates a festival to drive out devils. At schools, temples, shrines, and homes, crowds gather and, shouting ‘Fukwa uchi, Oni wa soto’ [good luck come inside, devils outside], exorcise evil spirits. Yesterday’s paper reported that this devil exorcising is gaining in popularity year after year. Crowds at some of the larger shrines are estimated at from 10 to 100 thousand persons. Actually many appear to go with a cynical laugh, making fun of the thought of the existence of devils. Yet they carry out faultlessly the ritual of throwing roasted beans into the corners of houses and shouting ‘Fukwa uchi, Oni wa soto.’

The executive committee of the Puerto Rico Mennonite conference signs Incorporation papers Jan. 15, 1963. The official name of the conference is now Iglesia Menonita de Puerto Rico, Inc. Seated: Don Heiser (president), Standing: Melquiades Santiago, Mercedes Melendez, Eloy Leon (treasurer), Lester Hershey (general secretary), Esteban Rivera, and Elvin Snyder (vice-president).

Mrs. Priyowati Gopal, Dhamtari, India, nursing school graduate, makes rounds at Dhamtari Christian Hospital with Dr. Paul Conrad.

Cayey, Puerto Rico—Eight persons sealed their faith by water baptism in a joyous service in Cayey Mennonite Church, Dec. 30. Bro. Felipe Ortiz had been witnessing to his sister, Felicita Ortiz de Cartagena. She accepted Christ and brought with her another family. Another married couple were professing their faith in Christ largely because of the good testimony the husband had received while a patient in our hospital in Aibonito. T. H. Brenneman, bishop at Sarasota, Fla., preached at this special service.

Sister Cartagena’s husband had also been listening attentively to the seekers’ classes. Now, in a house meeting, he too publicly confessed his faith in Christ and received baptism Jan. 15. He has since undergone delicate cancer surgery and is praising the Lord for blessings through that experience.

Aibonito, Puerto Rico—Aibonito Mennonite Church will host the annual conference of the Puerto Rico Mennonite Church, March 15-17. Conference theme is to be “Jesus Christ, Our Sovereign Lord.” Most of the ministers will speak on some aspect of this theme. A panel, consisting of Christian businessmen, will present for discussion the implications of the Gospel to modern business and labor relationships.

Addis Ababa, Ethiopia—The 3,000-copy printing of Family Living will be sold out within the next month. So predicts Daniel Sensing in a recent report. Plans are under way for the paperback book which first appeared in July, 1962, to be reprinted in the near future. Still undecided is the number of copies to be printed, whether 3,000 or 5,000.

The book, discussing practical Christian family life in Ethiopia, was written by Arlene Hege, edited and translated by her husband, Nathan Hege.

Luxembourg, Europe—A twenty-two-year-old man of Luxembourg City recently accepted Christ through the witness of the Swiss Bible Society. Now he would like to become a member of the Mennonite Church.

Gospel Herald, March 5, 1963

Your Treasurer Reports

BY H. ERNEST BENNETT

The general mission board financial report for April 1, 1962, to Jan. 31, 1963, is encouraging. As a Mennonite Church, we seem to be making progress with our financial concerns for the general board.

The church has increased general mission board contributions this year. Last year on Jan. 31 the ten-month contribution total was $925,723.93. This year on Jan. 31, total contributions were $987,554.02, an increase of $61,830.09.

Meanwhile our workers have worked hard at reducing mission costs. Budgets were carefully prepared last spring, expenditures were planned to be limited carefully, and bookkeeping established to make possible continuous check on spending compared to budgets and to budgeting.

Beginning April 1, 1962, and ending with Jan. 31, 1962, program expenditures were $13,000.00 below budget planning. $23,046.35 should be applied to the beginning deficit which the board carried over from last year, so that net program expenditures are running approximately $20,000.00 less than budget called for.

Two more months of the fiscal year remain. Contributions and expenditures during these two months may well eliminate this small margin. Staff and field personnel are working hard to improve board financing. But we are all encouraged and grateful that as church and workers we can cooperate in this mutual effort.

“Several years ago the local schoolteachers entered our house with terrifying devils’ masks and, throwing beans around in the house, scared the wits out of our children, who did not know what was going on.

“It is because people do not know Christ,” concludes Bro. Kanagy, “that they create all kinds of festivals to appease devils. They try to take care of the sin question in their own strength.”

Abiriba, Nigeria—The Honorable E. Emole, minister of finance, spoke Jan. 10 at the official opening of the midwifery school at the hospital. Students are now enrolled in a preliminary course, the actual class beginning in April for the Grade II Midwifery School. Nelda Rhodes should be with them by that time. Plans call for a change to Grade I Midwifery School by 1965.

Dhamtari, India—S. Paul and Vesta Miller report good months for the Dhamtari bookstore and reading room. Sales have been high and an average of 46.6 persons used reading room facilities daily. Proposed daily visits by the book salesman to sell books to patients and families should push sales even higher and get literature into the hands of non-Christians.

Dhirja Bai, a faithful Bible woman in the India Mennonite Church, passed away
Jan. 20 after a prolonged illness. Funeral services were held in Dhamtari the following day.

Dhirja Bai had served as matron in the girls' boarding home at Baloudghan for a number of years. From 1943 to 1951 she served faithfully as a Bible woman in village evangelistic work. Failing eyesight bothered her during the later years of this ministry, and she became totally blind soon after retiring.

She spent her final years with her brother, Sitaram. She prayed much for her family and had the joy of seeing her mother accept Christ before she died. Sitaram is also a Christian now, and Dhirja was continuing to pray that Sitaram's wife would also come to Christ. She was faithful in giving a true and joyful testimony up to the end," writes Vesta Miller, "We thank God for her life and her service."

Montevideo, Uruguay—Milka Rindzinski, a visitor from the Uruguay church to North American churches, Dec. 20 to Jan. 15, writes under a Feb. 8 date line: "The North American Mennonite Church is now real to me. I know I met selected people (Christians), but I could verify with my own eyes that there are in the U.S. people at least as nice and friendly and understanding and human as people in South America believe they themselves are."

Home Missions

Chicago, Ill.—Second Mennonite Church gathered for a "very urgent meeting for all parents and young people" on Sunday evening, Feb. 17. The theme was "Smoking a Short Cut to Death." With medical findings increasingly condemning tobacco as a killer and impairer, the church community felt that they must give a witness concerning this evil. On an earlier Sunday evening Fabricio Guzman, pastor of the Chicago Latin American Church of the Brethren, brought the evening message.

Joseph Holloway was installed as pastor at Bethel Mennonite Church on Sunday afternoon, Feb. 24.

A VS team of twelve youth from Goshen College gave two days of service here Jan. 25, 26. They served at Community Chapel on Friday and at Englewood on Saturday.

Their service included cleaning and painting. Sunday morning the team divided between the churches for worship services.

Noxapater, Miss.—David Z. Weaver was ordained to the ministry Dec. 12, for work among the Choctaw Indians (see last week's news note). Bishops John F. Garber and Nevin Bender gave the charge. Bro. Garber conducted communion services for the believers at the same time. The Burton Mennonite Church, Burton, Ohio, where Bro. Garber is bishop, sponsors this work, with the Weavers giving early leadership. Previous to the ordination, Ray Mullet of Burton conducted evangelistic services. Seven Indians professed faith in Christ. Prior to the meeting, six others had made the same confession. Nine had been baptized up to this time. There are about 4,000 Choc-taws in Mississippi.

La Junta, Colo.—Dedication services for the Emmanuel Mennonite Church's new building here on Sunday afternoon, Feb. 3, were a milestone in a 40-year ministry to Spanish-speaking people in the area. David Castillo, pastor, conducted the service; Eugene Schulz preached in English and Bro. Castillo in Spanish. E. M. Yost of Denver, district overseer, led in the dedication prayer. The building is of brick construction, simple in design, providing an attractive place of worship for the congregation. Besides the main worship hall, the building has eleven classrooms, a kitchen, and a fellowship room.

District Mission Board

Millersburg, Ohio—Area churches planned joint Missions Week services for March 13-17. The first evening will be a union service in one of the churches, featuring a missionary cantata and film. The speakers, Chicago gave orders for demolition of the building. A Brethren student served the church a few months until S. J. Miller came from Ft. Wayne, Ind., to lead the work for the period of one year. Chester Helmick then came from Elkhart, Ind., to serve for another year. Each of these leaders brought something worth while to the church.

The group prayed for the Lord to choose and send a leader, and all this time the Lord was preparing a young couple to come to serve.

Paul L. and Margaret A. Wenger answered the call to come to Chicago as leaders for the Community Chapel. Paul was prepared for this special task by a background of experience at Eastern Mennonite College and Goshen College Seminary. At E.M.C. Paul was chairman of a committee of the "Y" to give leadership to a new work which today is the Staunton Mennonite Church. For one year he served as leader for this young church. When the work grew and a pastor was needed, he continued as assistant to the pastor.

He graduated from high school and college at E.M.C. with a double major including Bible and sociology. With his B.A. degree he was called to serve as principal of the Sennenger Mennonite School, Kidron, Ohio, for a period of one year. Then he moved on to graduate studies at the Go-shen College Seminary. While at Goshen he served at the Olive Mennonite Church for his practical work assignment.

During the year at Goshen the Wengers were in Chicago on several occasions and became acquainted with the Community Chapel and its need for leadership. The church issued a call to the Wengers and the Lord laid His hand upon their lives to lead them into this harvest field. In the fall of 1962 God answered the prayers of the church in calling the Wengers. Bro. Wenger is presently licensed as a Christian minister in the Illinois Mennonite Conference.
Lloyd Weaver, Charles Shenk, Curtis D. Godshall, Fred Augburger, and M. L. Troyer, will then speak one night each in the Walnut Creek, Martin's Creek, Berlin, Millersburg, and Farmerstown churches. On Sunday morning the same men will speak at five other Holmes County churches, Coshocton, Pleasant View, Grey Ridge, Longenecker, and Flat Ridge.

Harrison, Ark.—El Heimath reports in Hillcrest Homes Newsletter (Feb. 10) that the architect's plans for the new 48-bed addition for the nursing home are nearly completed and ready to be sent to Dallas, Texas, for final approval by the Federal government. Having this approval, they will be ready for bids. Hillcrest Home is sponsored by the Amish Mennonite churches.

West Liberty, Ohio—A dinner meeting for Mennonite men of southwestern Ohio was held at the West Liberty High School on Feb. 19. Its purpose was to acquaint the men and their guests with the program and purpose of Oaklawn Psychiatric Center, Elkhart, Ind. Speakers were Otto Klassen, M.D., medical director of the center; Robert Hartzler, administrator; and L. S. Britsch, Ohio, financial co-ordinator. The meeting was sponsored by the southwestern area of Ohio Mennonite Mission Board. The meal was prepared and served by Mennonite women of the West Liberty community.

Broadcasting

Corpus Christi, Texas—The 50,000-watt voice of KCTA is now broadcasting The Way to Life every Sunday evening at 6:00 p.m. beginning on March 3. Heart to Heart is also released on this station every Saturday morning at 10:45, 1030 on the dial. The Mennonite Hour formerly heard on KOPY, Alice, Texas, will be discontinued in favor of KCTA.

Harrisonburg, Va.—During the first week of Listener Survey, The Mennonite Hour heard from 1,485 people. Here are a few of the replies:

A New York listener says, "I enjoy it very much. I would certainly miss hearing The Mennonite Hour, for it has been a spiritual guide in my Christian life."

"It lifted me out of the dumps," was the way one Chicago listener put it after hearing The Mennonite Hour.

A Waynesboro, Va., couple has this to say, "We are writing you concerning your wonderful program that we receive over WSVA. We think it is just great and would love for it to be brought to us indefinitely, and we think we speak for others as well. . . . We especially like the wonderful singing of Mr. Doolittle and the fine Mennonite congregations to be blessed with."

"Two votes for KJJS." This note from Hastings, Neb., continued, "We certainly would be lost without The Mennonite Hour every Sunday."

The chaplain of a Federal Reformatory near Richmond, Va., says that he hears the program from WRVA every Sunday night on his way home. "You are to be commended for an excellent program."

A Veteran Hospital patient said that the program "is an inspiration and gives hope to many of us here."

Voluntary Services

Albuquerque, N. Mex.—Six European trainees stopped with the unit for overnight accommodations recently. Three fellows and three girls from the Netherlands, Switzerland, and France were taking a tour of the country before returning home.

Anzac, Alta.—Volunteers received a personal letter of gratitude from Mr. L. R. Gue, superintendent of the Northland School Division, for their work with the dormitory children. Mr. Gue reported that school officials have complete confidence in dormitory staff members. He further declared that "diligence, devotion, and well hearted treatment of the children" are responsible for the success of this venture.

Harrison, Ark.—VS-ers John Henry Yoder, Norfolk, Va., and Allen Miller, Middletown, Ohio, did plus service at the Earl Gant home on their off recently. Mr. Gant works with the American Sunday School Union, giving programs in schools and supervising a radio broadcast. This necessitates his being away from home often. The fellows helped out by cutting firewood for the family.

Mexico City, Mex.—Carlos Lugo is ill with pneumonia during the latter part of January. The Lugos have now moved into a more permanent apartment, after spending several months at a temporary location. They have now found a place to begin adult English night classes in Jardin de Ninos Piedad.

Portland, Ore.—A man from the community decided for Christ on Jan. 19 as a result of hospital contacts by VS-ers. His wife died recently and he himself has a heart condition. He felt the need of something to fill the emptiness in his life. Unit members request prayer for grace and wisdom as they continue to fellowship with him.

Relief and Service

Sterling, Ill.—Science Ridge Mennonite Church joined other groups across the land Feb. 18 in using canning facilities to prepare meat for relief. In Pennsylvania, the Maple Grove District, near Atglen, took their turn at the Akron canner Feb. 5. According to Maple Breezes, six animals, with a total live weight of 8,240 lbs. and an estimated value of over $1,300, were processed. The 82 persons who appeared at the Akron plant to do the cutting had the job done before noon.

Constantine, Algeria—Little time was lost in getting airlifted blankets into needy homes here. In his January report, Mr. Hellstrom, CCSA director, notes concerning one of these shipments, "Trucks stood ready at the airport to take these blankets immediately to areas where people suffered most from the cold."

Health and Welfare

La Junta, Colo.—Sante Fe Hospital will close April 30 this year according to a release in the local newspaper here. The Benedictine Sisters of Covington, Ky., who

Spanish Broadcast Plans

A broadcast for homemakers was one of the urgent needs for the Latin America public as seen by the Spanish Broadcast Committee in its meeting, Jan. 21, 22.

Plans are to have this homemakers' program inaugurated later in 1963, providing a speaker can be found to do the job.

A short broadcast to reach the non-Christian public was also high on the committee's priority list. This program, possibly one minute in length, would be programmed during the week, sandwiched between nonreligious programs to reach a maximum audience—listeners not normally tuned to the "church-type" religious program.

Plans will be set in motion to have this program begun by 1965.

With the growth of TV in Latin America it was felt that a Bible course TV program might have great appeal and value. Henry Weaver, Jr., chairman of the committee, led the group in a thorough evaluation of their objectives for broadcasting to guide them in developing a 10-year plan. Also considerable time was spent looking at the Latin-American scene to help in understanding the Spanish audience to be reached with the Gospel.

The primary job as seen by the Spanish Committee is the area of church building which includes—(1) bringing men to a definite conversion experience with Christ, (2) bringing men into the fellowship of the church, and (3) helping men to grow to Christian maturity.
have been operating the institution since March, 1950, announced that they will accept no more patients after April 1 and will definitely close on April 30. This will place an added burden on the facilities of the Christian Community Hospital, the only other hospital in the immediate area.

Lebanon, Oreg.—An anonymous donor left a sum of money at the Lebanon Community Hospital reception desk some time ago. The gift was earmarked simply "for the chaplain to be used as he sees fit." As a result 13 new books grace the reading shelf in the hospital solarium.

MISSIONS TODAY
(Continued from page 190)

are welcomed here—fed a warm meal and shown tender, loving care. How desperate is this need and what a contrast is the center to their own home life. In caring for these little ones would be revealed the Saviour who said, "Let the little ones come unto me."

Elkhart, Ind.

INTO THE FUTURE
(Continued from page 190)

tribution our Mennonite Publishing House is making to the literature programs of various Mennonite mission boards. The guidance and technical help that form this contribution will be of immeasurable value as responsible persons explore ways to enhance the work of Spanish literature in nurture and evangelism.

Lester Hershey will discuss the relation of literature and radio. Others will present discussions on "A Literature Strategy for Christian Nurture" and "A Literature Strategy for Evangelism." Each representative will present a survey of literature currently available in his own country, pressing needs, and available resources.

The path to this conference was prepared somewhat by the success of co-operative effort on the magazine, El Discípulo Cristiano. In this venture, various mission boards and their respective field constituencies are working conjointly to provide a Christian nurture magazine for the churches they serve.

It has not been an easy task to cross national boundaries, even within one language area, to serve a wide audience range. But the excellent work of the staff and the generally enthusiastic response of readership have been most encouraging.

This particular project has underlined the importance of close working relationships in literature in order to avoid overlapping. This also makes possible the production of various useful literature tools at a much lower per-unit cost than would be possible if Mennonite churches in each country would try to operate independent-

ly of the groups in all other Spanish-speaking countries.

Since the meeting in Puerto Rico is the very first of its kind, it will be somewhat exploratory and tentative. However, the enthusiasm for this exploration already reflected on the part of a number who will be involved indicates a good meeting with fine representation and excellent interest. Perhaps Spanish literature history will be made in Puerto Rico during March of this year.

Nursing Home Facilities Expand

Two general mission board health care institutions, Pioneers Memorial Hospital, Rocky Ford, Colo., and Maple Lawn Homes, Eureka, Ill., are planning extensive enlargement in the near future. Maple Lawn Homes' addition (see last week's mission news), a 48-bed, $500,000 project, will provide this home with a full complement of services and facilities, including nursing care, the present building for persons able to care for themselves, and single and duplex cottages for those who desire more privacy.

The Rocky Ford nursing home, a 30-bed, $240,000 plant, will be built just north of Pioneers Memorial Hospital, and will be a part of the total community health care program. It will be connected to the hospital building by a tunnel under a separate driveway.

Both projects will be financed largely by local and Hill-Burton funds. Both are to begin construction this spring. Both are enthusiastically supported by the community, and both are to be integral parts of the total health care of the parent institutions.

Both will greatly extend the services available to their communities.

In addition Mennonite General Hospital, La Junta, Colo., and Lebanon Community Hospital, Lebanon, Oreg. (also last week's mission news), are rapidly moving ahead with nursing home additions.

Although all these homes are operated by the general mission board, and two will be owned by the board, no church contributions will be used for these expansion programs.

Out of My Pain, My Gift
By RUTH KRAZY

The relentless hurt of this pushing within is heavily weighting me—my feet and my hands. It is tightening my throat, my chest. It squeezes out under my closed eyelids and I blot it with my handkerchief.

It is not my son who is gone. My boys are at home now, playing, laughing together. But she is here in this quiet service, and I am here, and her grief becomes mine, because she is my friend and we are both mothers. The hurt of the pushing becomes intense and my handkerchief is wet.

"This boy is a treasure which this Christian family has laid up in heaven," the pastor is saying in his kind wisdom. "He is a gift which they have given to God." And I know they have given their gift willingly, without bitterness. But oh, I think, the hurt is so hard, this heavy, pushing hurt. And for them it will last so long.

I wonder if I am ready to give a gift with such pain. I have not been asked, yet, to give a son, but now I know that God is asking for a gift which I have not been willing to give, except in a halfhearted way, with much reservation. I have feared the pain of giving. But this gift God will not take from me unless I offer it to Him from the willingness of my heart. It is the gift of myself, my will, the part of me which decides how I shall spend my money, and what books I shall read, and how I shall act toward the people whom I live and work—whether I will demand respect and consideration, or be a servant who obeys. I have tried to give Him this part of myself, but the pain is always great because my self is very dear to me. And yet in clinging to this self I find bitterness, and restlessness. Why do I so fear the pain of parting with such an inadequate, unlively me?

Today in this service where the gift has been given with deep grief, I see that the most precious gifts to God are those that are given in pain. We give to God our greatest love when we give Him that which we would most like to keep for ourselves.

"O God, my God, show me yourself—all wisdom, all beauty, all love. Help me to know you through your Son Jesus. Then I will adore you with my whole heart, and with joy I will suffer the pain of giving my complete, unreserved self to you."
**OUR SCHOOLS**

**Goshen College**

The annual Christian Life Conference at Goshen College was this year entitled “Experience in Depth,” and was an attempt to lead students to involve themselves in a small group depth study of the Bible.

The conference was led by Lyman Coleman, the former counselor training member of the Pax Graham evangelistic team and now a full-time leader of small group conferences. His visit to Goshen included a Friday chapel message, and Friday and Saturday evening and Sunday morning and evening messages. He spent Saturday meeting with various small groups among the student body.

The term “experience in depth” refers to Mr. Coleman’s program of asking each participant in the conferences he leads to involve himself in an inductive study of a small passage of Scripture, and then to meet with a small group of four or five other persons who have studied the same passage to share the findings of their study and to consider its implications.

Christian Outreach, Inc., of Huntington Valley, Pa., of which Coleman is the executive secretary, has published a prepared course of Bible study aids for this type of small group, also called “Growth by Groups.” About 250 groups in 130 different churches are now using this course. The movement started two years ago in one church.

The emphasis of this year’s Christian Life Conference reflects a growing interest on the Goshen campus as well as throughout the Mennonite Church in the small group method as an approach to substantial spiritual growth.

Many of Goshen’s faculty members have for several years been involved in groups of this type, and in recent years a growing number of students have formed themselves into the type of intimate groups of spiritual concern which Mr. Coleman seeks to initiate.

The Council of Mennonite Colleges is sponsoring a seminar in International Studies this summer which will give 15 students from the various Mennonite and Brethren colleges the opportunity of six weeks of study in Haiti. The seminar will be led by Dr. Howard Raid of Bluffton College and Dr. Jonathan Roth of Goshen College.

The seminar will begin on June 18 and end Aug. 16. It will include several days in Washington, D.C., and New York City, a week in Puerto Rico, several days in the Dominican Republic, and six weeks in Haiti.

The eight weeks will include interviews with Haitian and U.S. government officials, in Washington, D.C.; several days of study of the Christian missions and the community development programs in Puerto Rico; and studies of the Haitian language and group interviews, field trips, and conferences in Haiti.

The extensive programs of Mennonite missions and the Mennonite Central Committee have provided many opportunities for study and visitation in the Caribbean region. Haiti has been selected for the first Mennonite-sponsored seminar in international studies because it has a unique and fascinating culture and is only a few hours’ flight from the United States.

Haiti presents many of the problems and challenges related to the development of an emerging country. It has been independent since 1804, and blends cultural elements of French, African, and Latin-American origin. The poverty, illiteracy, disease, and political instability of Haiti, together with its great expectations for the future, are illustrative of the plight and promise of the emerging nations all over the world.

The seminar will be open to 15 students, each of which must be recommended by the president of his college. It is hoped that there will be at least one from each Mennonite and Brethren in Christ college.

The college, graduates selected by their respective college presidents are also eligible for the seminar. Six hours of college credit are available for seminar participants. The deadline for applications is March 20.

For further information interested persons should contact Dr. Jonathan Roth, Goshen College, Goshen, Ind.

**Hesston College**

The Christian Life Conference, under the leadership of Edward Stoltzfus, pastor of the Bethel Mennonite Church, West Liberty, Ohio, was held simultaneously with the School for Ministers, during the week of Feb. 5-8. Bro. Stoltzfus spoke each morning in the chapel service and every evening at a congregational meeting.

The chapel talks were based on the parables, the teaching gems of Jesus, and emphasized the earliest Christian confession that “Jesus is Lord.” Here are some of the gleanings from Bro. Stoltzfus’s messages.

Listeners gained new insight into the three parables given in answer to the criticism of Jesus mingling with publicans and sinners. The stories concern the lost sheep that wandered away; the coin lost through the carelessness of another; and the prodigal son for whom the father is waiting. “It is God who comes to seek us,” concluded Bro. Stoltzfus. In speaking of the older brother in the Prodigal Son story, he pointed out that it is possible to be outwardly pious and inwardly empty.

In his message on forgiveness, he used the incident of Peter asking the Master how many times man should forgive. Jesus’ answer of seventy times seven is figurative. We can never pay God back. God forgives us so much that we need to forgive also.

The condition for forgiveness is not repentance, but our willingness to forgive others as we have often repeated in the “Lord’s Prayer.” Man cannot serve or worship without forgiveness.

In speaking of putting new wine into new wineskins, Bro. Stoltzfus brought out the joy of the “Jesus circle.” People asked in His day, as now, “Why are you, Jesus, disturbing tradition?” The law of change demands the breaking of old systems and traditions, so that something new can be created. There may be painful change and suffering in serving in the “Jesus circle,” but joy overrules. There is no joy in serving old systems, for a “drone” Christianity is a miserable existence.

The parable given as an answer to the lawyer’s questions, “What shall I do to inherit eternal life?” and “Who is my neighbor?” was the story of the Good Samaritan. The lawyer asked the questions to heckle Jesus, since the Jews were interested in the mechanics of religion rather than in service for others. We, too, can be so busy in activity that we lose our own souls; or we may never get over the wall of our own secure cultural building. Being interested in people points to the way to inherit eternal life.

The evening meetings were studies from the Book of Colossians. He showed Christ as a living reality, though natural man may be unconscious of Him. He challenged Christians to live lives worthy of the Lord, to bear fruit, and to have patience to work with others, thus reaching toward maturity in Christ by giving of oneself as He did.

Albert Meyers, dean of Bethel College, spoke in chapel on Feb. 20, 21, on vocations. Following his graduation from Goshen College, he received his Doctor’s degree in Nuclear Physics at Princeton; he studied theology in Switzerland, served with MCC in Europe, and is now the Academic Dean of Bethel College.

**Eastern Mennonite College**

James Witmer, treasurer of the YPCA, announced that the budget for 1963-64 would be $140 higher than this year’s budget. The $5,740 needed for the Y program is given by students and faculty. The new budget provides for the first time any funds available for foreign students, institutional work, service and promotion, and religious life. Western State Hospital in Staunton, Va., with its 7,000 patients, provides opportunity for an unlimited number of students to serve. At present only 3 percent of the patients are being reached. Long-term workers serve in prison work with an emphasis on follow-up programs.

The week of Feb. 17 five Eastern Mennonite Board of Missions and Charities returned missionaries spoke to students to stimulate missionary conviction as well as to give information about missions.

The weekend missionary conference, Feb. 22, 23, featured Dr. Röhrer Eshleman and Chester Wenger from Ethiopia. Earlier in the week Everett and Margaret Metzler, Vietnam, and Wilbert Lind, Somalia, gave talks in chapel. Five students who have served overseas in mission and Pax assignments also spoke in chapel preceding and following the missionary week emphasis. Pennsylvania German is the most popu-
The Challenge of the City

By Sadie Oswald

The Need
Chicago is the focal point of the Midwest and the home of more than 3 1/2 million people in inner Chicago. Daily 260 babies are born and there is a marriage every 12 1/2 minutes. One person dies every 15 minutes. In the light of these statistics the challenge is very great. The streets are dirty and the air is tainted with chemicals and smoke. Many buildings are old and in need of repair. In the midst of these multitudes are many whose hearts are without peace, darkened by sin, fear, and superstition. The multitudes are lonely and in need of someone who cares for them. Multitudes have never heard the true message of the Gospel.

The Mennonite Community Chapel is in the heart of the city and is ministering to a variety of nationalities and races. We serve German, Mexican, Spanish, Jewish, Croatian, Lithuanian, Negro, English, Pennsylvania Dutch, and American Indian.

My Call
I am happy God has called me to serve in a place of real challenge. I praise Him for the evidence of His leading and the power of the Gospel to change lives, bringing peace and joy to troubled hearts. "The Lord is . . . [my] keeper." "Whom shall I fear?" God's promise does not fail, and we have often realized His protecting hand, especially in these years of transition.

Leadership in Transition
There has been considerable change of leadership, with many student pastors who preached on Sunday but were busy with schoolwork through the week.

Population in Transition
Many of the people come to the city for occupational opportunity. They may remain in the city for a number of years, but plan to move on after retirement. Thus community roots for this group do not go too deep. Approximately one third of the people are homeowners. The renters often move once or twice a year. Many have been forced to move due to expressways and new housing, thus uprooting many families. After a few years such persons become much more stable in the communities to which they move.

The Fruits of the Church's Efforts
It is impossible to measure the effectiveness of the church work at any specific time. There are those who truly dedicate their lives and have moved on to other communities. There are those who do not seem to respond to one's efforts, but unexpectedly fruit appears.

Recently a young girl who has been in and out of Sunday school through the years came saying she knew she had missed something by not being a Christian. She said, "I do not want to end where my friends have." She expressed a desire to dedicate her life to Christ.

It is only by faith that the church can move forward in the mission to bring the Gospel of Christ to a lost world. This faith must be constrained by the love of God, empowered by the Holy Spirit, driven by divine compassion, and supported by prayer and sacrifice.

Chicago, Ill.

Down the Rows Together

By J. Paul Sauder

The Apostle Paul paints a rich word picture in I Cor. 3:7-9. The problem he was attempting to solve was the Corinthian attitude toward church workers. This problem did not exist between Paul, Apollos, and Peter themselves, thank God. Too often the church problems do exist between leaders or preachers, the more's the pity. But here at Corinth the congregation seems to have been the transgressor against the unity of Christ.

Permit us to fuse the texts, marginal references, and footnotes of the Authorized Version and the New English to make what seems a clear rendition of the Greek which Paul used.

"Thus it is not the seed-sower or waterer who counts, but God, who makes the garden grow. Whether one plants or waters, it is the same (they are a team in working) and each will draw his own wages from the Lord. So we (servants of the church) are fellow workers, engaged in God's work in God's garden; which garden is you and I, the church."

Of course, God owns the garden and the church is fruitful, more or less, according to planting, tillage, soil, and responsibility. And those serving in the church are the laborers, in the garden sense, linking their individual services with God's benevolence, who gives the increase to the crops.

Now catch this, Paul would have us understand that there is fraternity between workmen. There is "togetherness," comradeship in working, co-operation, agreement in purpose and ultimate aim. If things are as they should be, there is comradeship because of, and not in spite of, the fact that one plants, one hoes, and another waters. The man with the hoe works "our" garden, the man with the hose waters "our" garden, the man who planted "our" garden used some of "our" seed. Right gladly does each share pleasurable credit for progress in the garden, for it is God's garden and that is why it is "ours." For, if all is well, we know that we are teammates in balanced work under His direction whose right it is to direct us.

In recent years there has been much emphasis within our brotherhood that each person is accountable to God for service to Him. This vital truth has engendered a great sense of personal responsibility in discharging our "reasonable service" to God. This phase of responsibility has well been called our "vertical responsibility." And the emphasis is right. But it is perhaps time now that we take up the equal truth that the service-to-God-labor is service-with-man-labor also. It is our garden, my coworkers' and mine, simply because it is God's garden to begin with. Mine is not an independent service; it is my service woven in with my brother's service. Like the cloth we wear, for instance, for fabrics and gardens are two-directional, both of them.

And this phase of garden-service is surely a horizontal service, just as reasonable as the vertical service mentioned a while ago. We gladly observe our brother's capacity to serve. The better he is able to garden, the more thankful we are, before the Lord "in the closet," and before our brother also in one manner and with the spoken word of encouragement. And our own garden-service enhances our brother's capacity to likewise serve. Thus shall we laborers in the garden of the Lord discharge our horizontal responsibilities of comradeship in the light of our diversified duties.

There is evidence in the Scriptures that

Gospel Herald, March 5, 1963
Paul and Apollos and Peter appreciated each other's contribution to the cause of Christ in spite of utterly dissimilar personal characteristics. And why not? They planted, and hoed, and watered the same garden, didn't they? And all for the same Lord of the garden, who is Lord of all His gardeners, including you.

So now, beloved of the Lord, set to work to back up the Lord's work by backing up His gardeners. And so, if you have seed in your hand, or a hoe, or a watering hose—down on our knees in Thanksgiving for those who make the opportunity of your contribution possible. And if, perchance, some timid soul should read these lines and say within himself, "There is nothing I can do in the garden, for I am neither Peter, Paul, nor Apollos-like," then listen well, O timid one (or self-excusing one). A patch of the Lord's garden will go untilled if you flunk out. For Eph. 2:10 says, "[For we are his workmanship, created in Christ Jesus] to do those good deeds which God planned for us to do" (Phillips). Find your place in the garden; buy seed, or plant it, or hoe, or finance the operation of your fellow laborers. Better yet, engage in some of all of these activities. It will change your prayer life. Pray, and then pitch your talents and dollars and time in the direction of your prayers. And you'll have company, "the company of the committed." And One-in-the-skies will look down in pleasure at the sight of harmonious, multi-talented, singing laborers in His garden. And say, did you hear that all the gardeners are invited to a marriage feast, just as soon as the crops are gathered in?

Tampa, Fla.

Our Task

By I. Merle Good

As twentieth-century Christians we have many new frontiers confronting us; many open doors of opportunity inviting us to explore; many new horizons to scan; many new heights and goals to conquer; many new ideas and convictions to develop.

But in my estimation the greatest new frontier before us is that of conquering space—the space in men's empty hearts. There are nearly three billion persons in the world today—70 per cent of whom have never heard the Gospel of Jesus Christ. The call and challenge comes to us as students to train, develop, and prepare to bear the good news to these poverty-stricken souls; that the Prince of Peace may be permitted to penetrate the uncertainty of the vacuum of distress that lies beyond the portals of their hearts; that the Son of God may transform their mortal bodies into temples of His Holy Spirit wherein He can live and work. This is our task.

Too long, it seems to me, far too long we have selfishly petitioned our heavenly Father to permit us "to live a quiet and peaceable life, unmolested and undis turbed." Little have we been aware how much such a self-centered request may hinder the hand of God in the growth and progress of Christianity. Indeed, I feel it is imperative that we pray for peace. But rather than praying for such a personal, physical peace and safety, I'd like to urge that we earnestly entreat our Master to use us as instruments in His hand; that out of a heart full of concern, vision, love, and consecration we pray that He may replace that vacuum, that distress, that space in men's empty hearts with the peace of God "which passeth all understanding"—regardless of the price and sacrifice it may mean on our part as Christians.

As obedient soldiers of the cross, consecrated ambassadors for Christ, and true peacemakers for God, let us accept the challenge of bringing the whole Gospel to the whole world; of engaging in edification as well, and as much as, in evangelism; and above all, of continually reminding ourselves that our sole duty and primary purpose in life is simply to praise God by living a Christ-honoring life.

Fellow Christians, let us go forward into new frontiers, conquering in the name of Jesus Christ as we endeavor to live as holy as we can. Let us go forth in 1963, for I sincerely believe that this is our task.

BUT WE NEVER GO

(Continued from page 180)

honored and rewarded. But the fellow who buried his talent in the ground and refused to invest it for his master was condemned and punished. The master told his other servants to cast the unprofitable servant into outer darkness, where there would be weeping and gnashing of teeth. Matt. 25:30.

If I can evaluate properly, there are a great many members of the church today who are exactly like this unfaithful steward. Most of us excuse ourselves from serving by saying, "We are not talented; let the other fellow do it. He is more gifted and can do it a lot better than I can." Many are burying their one talent by refusing to do what they can, because their pride dictates that if they can't do it professionally or in the best way, they should do nothing.

If we wait until we think we can witness, either we never get started or we start and fail because we are trusting in our own abilities. The Bible is a record of one great event after another in which a mighty God worked through ordinary people. The secret was not in the abilities of the people but in their surrender to God, so that He could perform His wonders through them.

If you are the kind of person who is always planning to witness for Christ but never going, may I urge you to dedicate yourself right now to action. Don't be too proud to make a mistake. Trust the Lord to help you. The secret for effective witnessing is to allow the Holy Spirit to use you and to work through you. Will you be a mouthpiece for Him and share the good news to those around you? To be a faithful Christian, you must.

Church Camps

Laurelville

Mennonite Camp—Church Center

Mr. Pleasant, Pa.

In preparation for inaugurating a year-round schedule at Laurelville, the Mennonite Campground Association sponsored an invitational study conference on Feb. 9. Sixteen men participated.

In calling the conference, Executive Vice-President A. J. Metzler pointed out that the Laurelville Association is seeking to be alert and sensitive to current needs which will contribute to the growth and vitality of the church, and to be ready to step in to meet new frontiers as areas of concern open.

To provide a framework for the day's discussions, Dr. J. L. Burkholder, professor at Harvard Theological School, Cambridge, Mass., reviewed the retreat center movement in Europe as he observed it during a three-week tour last summer. He singled out particularly the Iona community in Scotland, the St. Savaran Cathedral in Paris, France, and the Agape Waldensian center in northern Italy.

Burkholder noted two roots for the European retreat movement: the historical crisis growing out of World War II and the renewed interest in Biblical theology. Although diverse forms are evident in the various centers, the Harvard theologian said, there is a common sense of identity and a common recognition of certain goals such as the significance of laymen in church life and a search for depth Christian fellowship not possible among large groups.

Many of the centers arose and are sustained by a gifted personality, he observed. Each center has a supporting atmosphere in addition to, but closely associated with, its piety or theology. Other characteristics of the European centers which Burkholder noted include a discipline, a literature, freedom, broad participation, gracious hospitality, and a strong mission thrust.

"Many people seeking spiritual renewal," he said, "are just plain tired; they need to relax in an atmosphere of freedom. The church renewal center must be a community of grace and understanding where a person is free to lay down his defenses and expose his true self."

In addition to Burkholder, persons intro-
duc ing discussion areas were Don Augsburger, family life concerns; Winston Weaver, personal renewal; Arnold Crexsen, lay leadership training; Willard Roth, youth ministry; and David Derstine, Jr., ministers' needs. Association President Samuel S. Wenger was in charge of the opening wor-ship.

Conference attendants, in summarizing the deliberations, agreed that it would be desirable for the Laurelville Association to move ahead in planning year-round facilities to provide hospitality and enrichment for general church or congregational meet-ings, seminars, and workshops, as well as Association-sponsored group activities, such as retreats and conferences.

Camp Luz
Bible Memory Camp—June 10-15, Director, John King.

Boys' Camp—June 29 to July 6. Director, David Eshleman; pastor, Wilmer J. Hartman.


Jr. High 1—July 13-20. Director, Willis Breckbill; pastor, Herman Myers; in-structor, Harvey Schrock.


Mission Workers' Retreat—Aug. 12-17. Personnel for all camps: Head Cook, Esther Lehman; Life Guard, Stanley Gerber; Craft Director, Malh Braid, R.N.

Camp Luz invites church groups and re-unions to use camp facilities when they are not in use. A fuel oil heating system has been installed in the Camp Luz dining hall. This will be especially appreciated during the spring and fall months. There are many open dates in March-May, Sep-tember-November.

For information and reservations contact the manager, Jack Miller, 529 Stibbs St., Wooster, Ohio.

**Field Notes CONTINUED**

Donal Yoder, Middlebury, Ind., was in charge of devotions on the Gospel in Song program over the local WSTR radio station, Feb. 18-22.

Change of address: Martin W. Lehman from 1409 E. Ida Street to 1909 E. Wilder Avenue, Tampa 10, Fla. Paul Swarr from 600 College Avenue to 1708 S. 12th Street, Goshen, Ind.

The Usabon, Puerto Rico, congregation has been worshiping in a new location since the first of the year. A nearly new house in Barrio Llanos Carretera was pur-chased in December and converted into a very nice and serviceable church building. The building was dedicated on Jan. 12, Lawrence Greaser, Lester Hershey, José Delgado, Don Heiser, and the Luz y Ver-dad mixed chorus participated in the serv-ice. José Delgado and Gerald Wilson are sharing pastoral responsibilities.

**Evangelistic Meetings**


**Calendar**

North Central Conference Ministers' meeting, Case Lake, Minn., March 11-13.

Eastern Mennonite Board of Missions and Charities annual meeting, March 12-14, Weaverland, East Earl, Pa.


Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 1963.

Ohio Mission Board meeting, Hartville, Ohio, April 19-21.

General Mission Board annual meeting, Pettisville, Ohio, June 20-23.


Iowa-Nebraska Conference, Soup Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 1-16.

MTP Convention, Belleville, Pa., Aug. 15-18.

Mennonite General Conference biennial meeting, Elkhorn, Neb., Aug. 20-22.

Mennonite Board of Education annual meeting, Go-shen, Ind., Oct. 24-26.

**Births**

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Aeschliman, Galen and Lois (Nofziger), Wauseon, Ohio, sixth child, second son, Philip Gale, Feb. 10, 1963.

Bauman, Maurice and Verna (Shoemaker), East Earl, Ohio, sixth child, fifth son, Jeffrey Michael, Feb. 12, 1963.

Bergey, Norman B. and Elaine (Ber-gey), Franconia, Pa., seventh child, third son, Dana B., Feb. 4, 1963.


Eby, Dr. Lawrence and Mary Jane (Bre-neman), Portland, Ore., third son, Thomas Kent, Jan. 27, 1963.

Eigsti, Jerrold and Bessee (Knox), Prophets-town, Ill., third child, first daughter, Pearl Amelia, Jan. 13, 1963.


Horst, Kenneth M. and Sally (Weber), San Jose, Calif., second daughter, Lisa Yvonne, Nov. 27, 1962.

Hostetler, Timmy and Betty (Hostetler), Prophets-town, Ill., second child, first daughter, La Donna Sue, Jan. 29, 1963.

Hostetler, Wilmer and Beulah (Kropf), Tam-pico, Ill., second son, Gaylord Evan, Jan. 7, 1963.


Landis, Fred and Joan (Troyer), Mankato, Minn., third child, first son, Jay Allen, Jan. 27, 1963.

Leichty, Orlin J. and Esther (Fisher), Wash-ington, Iowa, fourth child, third daughter, Helen Lynn, Jan. 30, 1963.


Martin, Gerald and Sophia (Brubaker), Har-risonburg, Va., first child, Jeffrey Dale, Feb. 5, 1963.

Mast, William and Doris (Misher), Howe, Ind., fourth child, third son, Philip Duane, Dec. 24, 1962.

Mast, Glenn and Erma (Gingerich), Bay Port, Mich., sixth child, first daughter, Margaret Rose, Feb. 5, 1963.


**Marriages**

May the blessings of God be upon the homes established by the marriages here listed. A 3-months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.


**Obituaries**

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bontreager, Flora A., daughter of David and Mary (Hostetler) Bontreager, was born at Shipshewana, Ind., Sept. 13, 1890; died of a heart attack at Sarasota, Fla., Feb. 2, 1963; aged 72 y. 4 m. 20 d. She was married to Ncri Bontreager, who survives. Also surviving are 3 sons (Glendon L., Galen L., and G. Dwayne), 3 daughters (Ruby, Doris, and Lorene—Mrs. Oscar Leimbach), 2 brothers (Earl and Amos), one stepbrother, one sister (Fannie Bontreager), and 8 grandchildren. She was a member of the Prairie Street Church, Elkhart, Ind., where funeral services were held Feb. 6, in charge of Howard J. Zehr.

Brackbill, Anna Ranck, daughter of Jacob L. and Hettie (Ranck) Herr, died at the Lancaster (Pa.) Osteopathic Hospital, Jan. 29, 1963. In 1916 she was married to Landis D. Brackbill, who preceded her in death. Surviving are 2 stepsons (Maurice D. and A. Landis) and one brother (Milton H. Ranck). She was a member of the Kinzer Church. Funeral services were held Jan. 27, in charge of Willis Kling and Emory Herr, interment in Hershey's Mennonite Cemetery.

Briski, Margaret Naomi, daughter of Roy and Helen (Cushman) McConnell, was born at Altoona, Pa., July 17, 1924; died of cancer at the Memorial Hospital, N.Y., Dec. 23, 1962; aged 38 y. 5 m. 6 d. On Jan. 30, 1948, she was married to William Briski, who survives. Also surviving are 3 children (William, Jr., Nancy, and Darline), her parents, and 9 brothers and sisters (Betty Jones, James, Alice Double, John, Elizabeth Eyer, Verna June John Mark, Clayton, and Shirley). She was a member of the First Mennonite Church, Altoona, where funeral services were held Dec. 27, in charge of Harold Horst; interment in Blair Memorial Cemetery.

Flinner, Richard, son of Dan and Ella (Gerber) Flinner, was born in Tuscarawas Co., Ohio, Dec. 20, 1918; died at the Pomerene Memorial Hospital, Millersburg, Ohio, of a hemorrhage, Feb. 5, 1963; aged 44 y. 1 m. 16 d. His father and one brother preceded him in death. His mother survives. Funeral services were held at the Elliott-Hartline Funeral Home, Feb. 7, in charge of Paul Hummel; interment in Walnut Creek Cemetery.

Garber, Alice S., daughter of John M. and Anna (Souders) Hershey, was born in Lancaster Co., Pa., Oct. 25, 1888; died at St. Joseph's Hospital, Lancaster, Pa., Jan. 9, 1965; aged 77 y. 5 m. 11 d. She was married to Raymond B. Garber, who survives. Also surviving is one brother (Clayton S.). She was a member of the East Chestnut Street Church. Funeral services were held at the Young Funeral Home, Jan. 13, in charge of Janto M. Shank; interment in East for Petersburg Mennonite Cemetery.

Hartlger, Simon Cleophas, son of Jonathan B. and Esther (Hooley) Hartlger, was born near Howe, Ind., March 21, 1879; died at the home of his daughter, Mrs. Elmer Hartlger, Goshen, Ind., Jan. 10, 1963; aged 85 y. 9 m. 20 d. On Dec. 9, 1965, he was married to Magdalene Beutler, who died July 13, 1958. Surviving are 6 children (Alice—Mrs. Elmer Hartlger, Roy, Mahlon, Esther—Mrs. Irvin Good, John, and Robert), 37 grandchildren, 15 great-grandchildren, 2 brothers (David J. and Harvey), and one sister (Mrs. Ira Eigisti). He was a member of the Salem Church. Funeral services were held at the Olive Church, with Harold D. Myers and Chester M. Helmick officiating.

Johnson, Martha Mae, daughter of Warren and Grace (Rutt) Shirk, was born at New Holland, Pa., May 6, 1899; died in an auto accident at Willow, Ala., Feb. 5, 1963; aged 23 y. 8 m. 28 d. On Aug. 26, 1961, she was married to Russell Johnson, who survives. Also surviving are her parents, 5 brothers (Leon, Samuel, Edward, Dale, and Sandy), 3 sisters (Erma—Mrs. Allen Brubaker, Edith, and Janet), and grandparents (Mr. and Mrs. Amos Rutt and Leroy Shirk). She was a member of the Calvary Mennonite Church near Brewton, Ala., where funeral services were held Feb. 6, in charge of John Metzler and Paul Dagen.

Lichty, Joseph R., son of John F. and Barbara (Roth) Lichty, was born in Elma Twp., Ont., June 18, 1890; died at the Listowel Memorial Hospital, Jan. 18, 1963; aged 72 y. 7 m. On Jan. 7, 1915, he was married to Catherine S. Wagner, who survives. They celebrated their 50th wedding anniversary just two weeks previous to his death. Also surviving are 2 daughters (Nancy—Mrs. Dan Leis and Emma—Mrs. Aaron Jantz), 2 sons (David (Enos) and Samuel), 18 grandchildren, 3 brothers (John, Jacob, and Aaron), and 4 sisters (Becca—Mrs. Dan Albrecht, Barbara—Mrs. Joel Ropp, Catherine—Mrs. Noah Albrecht, and Christiana—Mrs. Valentine Nafziger). One sister and 2 brothers preceded him in death. He was a member of the Riverdale Church, where funeral services were held in charge of David J. Jantzi and Menno Zehr.

Lind, Sarah, daughter of Isaac and Catharine (Yoder) Flohr, was born near Columbus, Ohio, Dec. 12, 1880; died at her home, Sweet Home, Oreg., Jan. 16, 1963; aged 82 y. 1 m. 4 d. On Nov. 22, 1904, she was married to Norman A. Lind, who survives. Nine sons were born to this union, two of which died in infancy. Surviving are 7 sons (Lloyd, Marcus, Ivan, Norman, Jr., Millard, Gilbert, and Wilbert), 39 grandchildren, and 8 great-grandchildren. She served with her husband in the ministry of the Gospel for 58 years. She was the last survivor of the Isaac Flohr family. She was a member of the Sweet Home Mennonite Church. Funeral services were held at the Fairview Church, Albany, Oreg., Jan. 19, in charge of Orie Roth, Archie Kaufman, and Merle Kropf.

Martin, Mary M., daughter of Elam B. and Magdalena (Martin) Landis, was born near Intercourse, Pa., Sept. 7, 1876; died at the home of her daughter, Mrs. D. W. Hilty, Sterling, Oreg., Jan. 29, 1963; aged 86 y. 4 m. 19 d. On Jan. 9, 1900, she was married to Benjamin E. Martin, who died Feb. 16, 1929. Surviving are 2 sons and one daughter (Elam B., Jennie E.—Mrs. D. W. Hilty, and H. Paul), 6 grandchildren, 2 foster grandchildren, one sister (Mrs. Emma Sensenig), one brother (Harry M.), 2 half sisters (Mrs. Alice Witmer and Ruth—Mrs. Mose Sommers), 2 stepbrothers, and one step-sister. She was a member of the Crown Hill Church, Rittman, Ohio, where funeral services were held, in charge of J. Hartman and Noah Hilty.

Miller, Emma, daughter of Simon D. and Mary (King) Troyer, was born May 19, 1887; died at Elkira, Idaho, Feb. 15, 1963; aged 75 y. 8 m. 17 d. On Feb. 23, 1908, she was married to Ananias P. Miller, who preceded her in death. Surviving are 3 sons (John W., Alphonzo, and Kenneth L.), 4 daughters (Mrs. Ralph Stahly, Mrs. Max Crawford, Mrs. Richard Whittle, and Mrs. Fred Bontrager), 23 grandchildren, 19 great-grandchildren, and one sister (Mrs. Lucy Oswald). She was a member of the Prairie Street Church, where funeral services were held Feb. 8, in charge of Howard J. Zehr.

Mumaw, Lydia Ann, daughter of Abram P. and Rebecca (Rhodes) Good, was born in Putnam Co., Ohio, Feb. 29, 1886; died at Goshen, Ind., Feb. 9, 1963; aged 86 y. 11 m. 12 d. On March 9, 1903, she was married to John Mumaw, who died Sept. 15, 1940. Surviving are 3 daughters (Enos, Henry, and Aaron), 3 sons (Enos, Henry, and Aaron), 2 daughters (Claara—Mrs. Ira Hoover and Mrs. Elmer Tyson), 17 grandchildren, and 41 great-grandchildren. She was a member of the Prairie Street Church, where funeral services were held Feb. 12, in charge of Howard J. Zehr.

**HOW GOD LEADS US**

**BY B. CHARLES HOSTETTER**

A book written for those who really want to know. Shows not only how to find God's will, but points out potential stumbling blocks to those who would follow Him.

**AT YOUR LOCAL BOOKSTORE**

HERALD PRESS, SCOTDALE, PA.
Seventh-day Adventists from seven eastern states launched a drive in Mount Pocono, Pa., against the distribution of pornographic literature in their effort to curb juvenile delinquency. The campaign, in which every Adventist is expected to participate, was announced at the biennial meeting of the denomination's Columbia Union Conference's Publishing Department by Bruce M. Wickwire of Washington, D.C., convention chairman. Mr. Wickwire, director of the department, said the conference was urging that "church young people, older people, and every person use their influence in talking with other friends and members about stopping the flow of indecent literature. We are also asking," he said, "that our own church youth and others urge their friends to refuse to pick up and read this bad literature whenever they see it, and that they courteously ask the owners who stock smut to stop handling such material."

A prominent Negro Baptist educator charged in Syracuse, N.Y., that "the church has been dragging its feet far too long" in improving the status of Negroes and other minority groups in this country. Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., declared that as long as membership in any church is denied because of race, as long as a Negro's life is threatened if he casts a ballot, and as long as business confines Negroes to menial tasks, "we are betraying democracy and Lincoln's work is not finished."

The speaker asserted that either God created all of mankind or He created none, and that if man is hurt, God is hurt. "The church has been dragging its feet far too long and we may not have another hundred years," he said. "Time is running out, but with God's help we can build a Christian citizenship that will function in these United States. . . . If democracy and Christianity cannot solve the racial problem in this country, it will never solve it in the world. . . . I'm not begging for 20 million Negroes, or pleading for the Jews or the Japanese or Chinese. I am pleading to save the soul of America," he said.

"If Africa is ever to be evangelized, it must be the national Christians who do it," Prince J. Blackson, pastor of Bethany Chapel, Kumasi, Ghana, declared in a broadcast over Radio Station ELWA in Monrovia, Liberia. Mr. Blackson was converted about seven years ago while listening to an ELWA broadcast by the Reverend Howard O. Jones, director of Operation Africa for the Billy Graham Evangelistic Association. Mr. Blackson started a church with a Bible study group in his own home. In about a year, more than 1,000 persons were meeting with him and his family for Bible study and devotions. "Today," he said in his broadcast, "there are more than 10,000 in the Ashanti region alone who have accepted Jesus into their hearts as their personal Saviour. We have now established our own Bible school to train our own pastors to evangelize Ghana."

In one of four articles on the general subject of "Confronting Communism" in the Dec. 21 issue of Christianity Today, Bishop Gerald Kennedy, resident bishop of the Southern California-Arizona Conference of the Methodist Church, wrote: "We shall not win with a continuation of our defensive tactics. It is time to hurl Christianity's challenge straight at communism and invade its strongholds. While it will sound naive to many, I believe our defense must be worship and our offense must be evangelism."

Overflow congregations attended midnight services in Moscow as the Russian Orthodox Church observed Christmas according to the old Julian calendar, or 13 days after the feast is commemorated in the Western Church. Worshipers also flocked to Moscow's only Baptist church where Christmas is observed on the same date, Jan. 7. The Russian press and radio had kept up a steady barrage of anti-religious attacks in an apparent attempt to dampen the enthusiasm of believers, but apparently with little or no effect.

The John Deere Tractor Company delivered four tractors to the Neuland Colony in Paraguay with three more to follow shortly under the Alliance for Progress Plan. Payments on these tractors can be spread over seven years.

The Fernheim Colony School (Paraguay) received a collection of 250 classical records, a gift from Bluffton College.

The Church of the Brethren will begin construction in Roanoke, Va., this year on a $500,000 home for the aged. Primarily for retired members of the denomination, the home also will be opened to others who can qualify, Carson M. Key, director of development, said. The home, Friendship Manor, is to be built from funds raised through Brethren churches in the First and Southern Districts of Virginia. There are a dozen churches of the denomination in the Roanoke area. Four kinds of accommodations will be offered—two-room apartments for couples, one-room efficiency apartments for single persons, single rooms with meals taken in a central dining hall, and infirmary facilities. The home will be a fire-resistant building with five floors and initially will accommodate 92 persons.

Among the Mennonites in Mexico there are those who feel that their religious freedoms, especially where it concerns colony government and schools, are in danger. There is talk about migrating to Australia, and one meeting was held to discuss this possibility.

Unbelief hides behind various masks in the world today, even in the church, an editor-theologian told a national convocation of American Lutheran pastors at Luther Theological Seminary in St. Paul, Minn. Dr. Martin Marty, Chicago, associate editor of the Christian Century and a Lutheran pastor, said that for the first time attempts are made to establish the entire political, social, and cultural orders apart from a specific religious viewpoint. There are few articulate unbelievers in America today, but agnosticism has become the dominant mode of thought in American decision-making, Dr. Marty said in three lectures. This is true, he said, in the laboratory, political and legislative arenas, and in the world of communication.

At The Upper Room Chapel in Nashville, Tenn., 48,615 visitors were registered in 1962. This is 2,410 more than were registered in 1961. Many visitors, such as those who come for a communion service or other special event, often do not register. It is estimated that well above 50,000 visit this point of interest in Nashville each year. In 1962, every state in the Union with the exception of Nevada was represented. Persons came from 65 other countries. There were 665 interdenominational groups which used the chapel during the year. This includes 102 communion services.
How to Handle Failure
Colossians 4:9, 10

By Harold E. Bauman

"With him Onesimus, the faithful and beloved brother, who is one of yourselves. They will tell you of everything that has taken place here. Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, receive him)" (RSV). Behind these references to persons we find some of the choicest jewels in the New Testament.

Imagine with me a man in the dusk of the evening shrinking around the corner of the house, his garments full of loot that he has taken from his master's desk. Written over his face are mutiny and hatred and fear. Quickly he goes through the woods and out across the hills. He has decided, "What I can get away with, I will get away with." Off he goes to the big city to get lost, to have "the life," to start over again, never to return again to this master whom he hates with his whole heart.

In the big city of Rome he must have hit bottom, for in some way he found his way to prison. In prison he found a prisoner different from all the rest: a man who had done no crime and yet who was not pitying himself nor full of hatred; a man who through the night could sing hymns to his God. Here Onesimus, in hitting rock bottom, found life. How could Onesimus, now being sent back by Paul to his master Philemon, face his failure?

Then there is Mark, the cousin of Barnabas. We discover that Mark was a partner with Paul and Barnabas in their first missionary journey to the island of Cyprus and to Asia Minor. And as they reached Asia Minor something happened. We are not told the specific cause. Was it that Mark, a young man, feared the robbers that would be behind the boulders and bushes along the roads? Was it that in facing peoples of other religions with Christianity he had doubts about its validity and he could no longer go on? We do not know, but we do know that he turned back.

When it came time to plan for the second missionary journey, Barnabas said, "Let's take Mark." Paul must have replied, "Nothing doing, he's a coward; he's no good." The Scriptures very frankly tell us that Paul and Barnabas disputed sharply. Unable to agree, they

(Continued on page 204)
The foreign student advisers of E.M.C., Hesston, and Goshen wish to call the attention of the brotherhood to the problem of securing summer employment for students from abroad. Most foreign students need summer employment to continue with their educational programs the following year. Furthermore, the experience in a Mennonite community can be of inestimable value to both the student and the community. It is our hope and prayer that Mennonite employers will rise to meet this challenge. Anyone wishing to offer such employment is urged to contact the Foreign Student Advisers at any or all of the three schools.

Paton Yoder at Hesston College
Ira Miller at E.M.C.

Viola M. Good at Goshen College

The story of the conversion of the former Dutch Communist editor and his joining of the Amsterdam Mennonite Church is told in the Jan. 29 issue of The Mennonite, by William Keeney, MCC Peace Section Representative in Europe.

A Gospel Team from the Ontario Mennonite Bible School gave a program at Bethany, Inlay City, Mich., March 10.

Junior Literature workshops will be held at Western Mennonite School, Salem, Ore., March 26-28.

The Iowa-Nebraska District Mennonite Mission Board meeting was held March 5, 6, at the Milford Church, Milford, Nebr. The theme was "Evangelism in Our District." Outside Conference speaker was George R. Brunk, Harrisonburg, Va.

Harold Zehr, Normal, Ill., served as Missionary Day speaker at Lower Deer Creek, Kalona, Iowa, March 10.

Sister Mary Hersberger, of the Trissler Church, Greenwood, Del., celebrated her 92nd birthday, March 3.

Paul Swarts, on furlough from Israel, will speak at Zion, Archbold, Ohio, March 17, and at Bethel, Ashley, Mich., April 7.

Guy F. Hersberger, Goshen, Ind., will give three talks on "The Way of the Cross," at Manson, Iowa, March 17.

Norman Kraus, Goshen, Ind., will serve as Passion Week speaker, April 10-14, at Clinton Frame, Goshen, Ind.


Roy Just, Professor of Sociology and Philosophy, at Fresno City College, Fresno, Calif., has been named president of Tabor College. The chairman of the Board of Education, E. J. Peters, Wasco, Calif., announced that Dr. Just will assume his duties for the 1963-64 academic year.

Correction: The prayer in the Feb. 19 issue of the Gospel Herald was wrongly credited to Kenneth Good. It is a prayer written by A. W. Tozer.


Aden K. Diller, of State Line, Pa., was ordained to the ministry Feb. 27, to serve the Cedar Street congregation, Chambersburg, Pa. Mahlon D. Eshleman was officiating bishop, assisted by Amos E. Martin. Bro. Diller's telephone number is 717--597-2006.

Charles Kalous was ordained to the ministry Feb. 24, to serve the Cincinnati, Ohio, congregation, where he had been serving the past several years as a licensed minister. Menno L. Troyer was officiating bishop; Ivan Weaver, Elida Ohio, brought the message.

New members: twenty by baptism at Howard-Miami, Kokomo, Ind.; six by baptism at Protection, Kans.; one by baptism at Huntington Ave., Newport News, Va.; ten by baptism at West Clinton, Pettisville, Ohio; one by baptism at Locust Grove, Elkhard, Ind.; one at Zion, Archbold, Ohio; one at Widman, Markham, Ont.

The second Twin-City Mennonite Youth Fellowship meeting was held at Kitchener, Ont., on Feb. 16. The evening program was a panel discussion on Mennonite tradition and its relation to the emergence and existence of the various divisions in the Mennonite Church. Open discussion on the topic, "Let's Understand Our Mennonite Traditions," followed the formal portion of the program.

Salome Bauman represented the Old Mennonites, Herbert Enns and Milton Good, the General Conference, and Henry Dueck the Mennonite Brethren. Dr. Norman High, dean of University of Waterloo, was the moderator; attendance about 100.

Wayne North, Vineland, Ont., will be speaker during Easter services at Cressman, Breslaw, Ont., April 12-14.

Lee Miller, Hannibal, Mo., was speaker at a Bible Conference held at Pea Ridge, Palmyra, Mo., Feb. 22-24.


Clarence A. Horst has resigned as pastor of Highland Chapel, Twin Falls, Idaho.

Richard C. Detweiler, Perkinsville, Pa., was scheduled to speak during Spiritual Life Week at E.M.C., Harrisonburg, Va., March 11-15.

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GOSPEL HERALD
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Gospel Herald, March 12, 1963
Press Conference by Mail

The editors of Mennonite periodicals were invited by Mennonite Central Committee to submit questions concerning the work of MCC to the Akron headquarters. These in turn were answered by MCC administrative personnel in a helpful, humble, and informative way. It was called a press conference by mail.

From these questions and answers I am interested in sharing several observations.

MCC was organized by several Mennonite conferences and relief organizations to do a job which was too big for any one of the founding groups alone. It is a uniting of Mennonites to meet urgent need. By its responsibility to the central committee consisting of official representatives from the various groups, by its dependence upon member groups for personnel and contributions, and by meeting with the various conference groups and consulting with specialized organizations within the church in launching new projects, the MCC is tied closely to the total program of the church and remains an integral part of it.

MCC is specifically commissioned to do work in the areas of relief and service, peace, and mental health. However, numerous mission projects of the church today were originally begun by MCC. Witness a few, such as Ethiopia, Puerto Rico, Mexico, Formosa, Gulfport (Miss.), Vietnam, and Japan.

Through material assistance, the testimony of individual MCC workers, and by undergirding evangelism efforts throughout the world by relief and service, MCC is an instrument for God in today's world in fulfilling the mission of the church.

In such strategic spots as Africa, Asia, South America, Europe, and the Middle East, MCC is ministering in a sacrificial way in the name of Christ.

There is every effort made to keep the standards of behavior and belief of all personnel high. A high standard of conduct consistent with Christian faith and confession is considered imperative and sought after.

MCC is known to be on the spot immediately when a natural disaster occurs. With its 230 workers in approximately thirty countries around the world, MCC is doing a great variety of jobs of relief and service.

There is real concern that our 1-W program is not making an adequate peace witness. Much of the time given by young men is not voluntary service but dictated by the demands of the law. The 1-W program has not channeled young men into areas of greatest need. Not discrediting the good work done by many 1-W's, or blaming young men for choosing certain jobs, many more could and should choose work where the testimony of compassion and peace is more prominent. This will likely come only when more church members at home become as concerned about peace as about prosperity, and more concerned to serve than to be served.

One is happy to learn of the moderate overhead cost of MCC. "Overhead" can be misleading because different items are included in this category by different organizations. However, as it concerns MCC, "overhead" means all expenses incurred by the Akron and three regional offices. It also includes executive committee expenses, administrative trips to foreign countries, and all departmental staff allowances and travel. Based on the value of material aid contribution, this overhead cost comes to 7 per cent.

MCC has fulfilled a calling far out of proportion to numbers or size. It has reached into nearly every part of the world in the name of Christ. We believe it will continue to go forward under God's blessing, uniting the church, serving human need, and relieving suffering of soul and body throughout the world, as we remain faithful in giving prayer, personnel, and financial support.--D.

"This" or "It"

Once in a while within a community of Christian believers or in a church we face the expressions "this" or "it" used by a believer or two or a small group of believers. We are left to believe by inference that if we don't have "this" or "it," we don't have it. Sometimes we are even told so.

These two pronouns thrive for a time among us without any real spiritual antecedent. What they refer to always seems vague and just within—but not quite—one's spiritual grasp. Although they don't usually live for any length of time, they do cause concern and sometimes confusion among most of the believers.

The spiritual achievement of "this" or "it" by a believer or a few believers makes one feel that he is on a lower spiritual level. They are up there somewhere and we are down here somewhere. This imaginative distance between the two points varies, depending upon persons and their reactions to this situation. The habit of spiritual status seeking is sin and needs confession. So long as "this" or "it" takes on no real meaning or content, one need not be alarmed.

Growth in Christ is a constant pressing forward, a continuous process of ever becoming more and more like Him. We grow into His likeness; we do not fossilize in it by claiming we have "it." This fixation of spiritual achievement destroys the freedom we have in Christ, a freedom that has been purchased by His blood and our own faithfulness and devotion to Him.

God is no respecter of persons. He does not select persons to achieve "this" or "it" and discard others. We may like to think that God thinks more highly of us than He does of some other people. It is a kind of comparing pharisaical thought to have. But these are the spiritual hazards we face in growing up in Christ.

So long as "this" or "it" is indefinable, we need not feel threatened. We need only to grow in the grace and knowledge of our Lord Jesus Christ. This experience is rewarding; it is specific; it rests not in any one experience or relationship, but grows and grows; it gives us constantly a sense of true freedom in Christ.

If there is a "this" or "it" in the Scriptures, we are told specifically what it is. We know that unless we are born again in Christ by His grace and faith through the Holy Spirit, we are none of His. We know too that we cannot take up His cross daily except in the spirit of humility and obedience.

Herein lies the great truth of the Holy Scriptures, that they speak to us in a way that we know what they mean if we are open to the Holy Spirit. The man who fears the Scriptures and their convicting strength speaks in abstractive, in terms that are vague and changeable. But with God this is not so.--Z.

Look Higher

The "man with the muckrake" in John Bunyan's homely parable was so occupied with the foul-smelling dung heap which he thought was a treasure that he did not see the crown hanging a hair's breadth over his head.

How prone we all are to be so busy with the lesser things of life that we do not see the gr. ater. We settle for dung heaps which we consider treasures. We rake the muck with such devotion God Himself cannot get our attention to give us something better. Yet how He longs to give us something better if we only lift our eyes to Him, and lifting our eyes to Him, we see the crown, we find the treasure, and we realize our heart's desire. He says, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart."--D.

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All experience failure to some extent at some time. But how handle it? What are the steps?

How to Handle Failure

(Continued from first page)

parted ways. "Paul, can you forgive Mark? Can you ever have faith in him again?" When Paul writes to the Colossians, he says, "If Mark comes, accept him."

Facing failure is a painful thing. Most of us have had to face it. How do we face failure, whether a moral failure or a failure to accomplish a task?

We are inclined to use one of several face-saving methods in handling failure. One of these is to seek to escape, to run off. Perhaps Onesimus felt if he could change the geography of his failure, then he would succeed. But to change the geography isn't to change oneself. To seek to escape by refusing to face the failure or by seeking to run to another place, another job, another situation, does not solve the failure.

We may seek to handle failure by projecting the cause on others. Onesimus may have said, "Philemon is a hard master. If he would treat me better, I wouldn't have to do this. He is to blame." How easy it is to say, "My roommate irritates me and I can't study." Or, "The college has such dumb rules; they make a fellow get into trouble." And so we project the cause on someone else.

In handling failure, we may rationalize. In the intellectual reasons we find for failure, we ultimately decide the responsibility is not ours. If our parents would have treated us better, then we wouldn't be this way. If we had more brains, then we wouldn't have to cheat. And so on and on the rationalization goes.

Or we may seek to handle the guilt from our failure by criticizing others. Somehow our guilt leads us to delight in talking about others: "Onesimus, the slave, what a dirty fellow he is. Did you ever see such a fellow like this? Why, he . . ."

Or we may handle our failures by over-compensating. Failure makes us feel terribly inferior and so we act very superior. Or we fail in one area and so we seek to do well in another area, ignoring the area in which we fail.

Why do we find it so hard to face failure? Whether it is a moral failure or a functional failure, it is hard because it demands a readjustment of our self-image. Moreover, it is always a readjustment downward, never upward to the ideal person that we think we are. Then the fear comes—if I have to admit failure before my friends, will they cut me out of the group? If someone knew about the inner guilt, the thing that keeps me awake at night, would he reject me?

Shakespeare, who plumbed the depths of human emotions, shows us the struggle of the person in facing failure. In his tragedy, Macbeth, we see Lady Macbeth after the murder of Duncan, King of Scotland, tortured by a guilty conscience. In her dreams, where the subconscious mind holds sway, she sees again the stain of the dead king's blood on her hands. She walks in her sleep, frantically trying to efface the evidence of her guilt. She cries out, "Out, damned spot! Out, I say! . . . Here's the smell of blood still; All the perfume of Arabia will not sweeten this little hand."

Macbeth, who has been watching his wife, says to the attending physician:

"Canst thou not minister to the mind diseased, Pluck from the memory a rooted sorrow, Raze out the written troubles of the brain And with some sweet oblivious antidote Cleanse the stuffed bosom of that pernicious stuff Which weighs upon the heart?"

To which the physician replies:

"Therein the patient must minister to himself."

Each of us holds the key to the failure we refuse to face.

What are the steps in handling failure? First of all, be honest with yourself and accept the responsibility that you know is yours. It is often a shared responsibility—we do not live unto ourselves—but we came to the time of choice. We may not understand why we ever did it, and even though we felt pushed by others, we are responsible. When we get tired of self-deception, of running away from the failure, then a way through can be found.

Acceptance of the responsibility for the failure may bring grief as a result of the changed self-image; grief as to why we ever did such a thing. Accept the grief, for it is genuine, whether you are a man or woman. Accepting responsibility for failure cannot be avoided. When Ralph Barton, one of the most popular of American cartoonists, took his own life, he left this message: "I have run from wife to wife, from house to house, from country to country in a ridiculous effort to escape from myself. In so doing I have caused a great deal of unhappiness to those who loved me . . . No one

(Continued on page 221)

Our Readers Say—

Are Christians related to each other as misters or brethren? Should we say of each other, or to each other, Mr. Graber, or Bro. Graber? (Feb. 5, p. 131.) In recent years in some of our educational publications, Mr. has replaced Bro. In reports of religious activities we are beginning to see also in the Gospel Herald the designation "Mr." instead of "Bro."
The followers of Christ were called "disciples" 211 times in the Gospels and Acts. Throughout the Acts and the epistles the discipiles were called "brethren" 192 times.

The usage of designating each other "Brother" or "Sister" in our past history followed a Biblical precedent. What precedent do we follow when we change from "Jude" to "Mr.?"

When Bro. Wenger meets Bro. Erb and greets him with "How are you, Mr. Erb?" does he feel the same warm love for Bro. Erb as if he sincerely said "Bro. Erb"? And does "Mr." elicit the same warm response from Bro. Erb? Bro. Erb's heart as "Bro." would have? And does it make any difference whether it is a brother to brother encounter, or on the printed page?

What is the difference between the language of society and that of Christian brethren? The only title that the Christians of the New Testament knew was "brethren." They were also called Christians. The only title that the sixteenth-century Anabaptists knew was "brethren." That has also been, and still is, our title. Do we intend to scuttle it, or shall we keep alive among us the New Testament love relationship, and its designation—Shem Peachey, Quarryville, Pa.

• • •

Having read Augsburger's article on "Neo-Conservatism" I was somewhat dismayed. . . . A previous article in the Herald titled "Label of 'libel' (if I remember correctly) brought us the issue of the casting of "neo-conservatism." Augsburger even goes so far as to describe a progressive conservative. According to the definition of a certain political pundit this term means simply "one who looks forward backward." No thank you, I don't want to be called a neo-conservative. I'd just as soon be called a liberal because in many respects Jesus and Paul, to say nothing of our Anabaptist fathers, were that. I suppose that labels will continue to be used by theologians, politicians, and others, but let's face it—this type of analysis isn't very fruitful and easily degenerates into "[darken] counsel by words," as this article demonstrates.

Why not have an article by Augsburger on some of his insights, convictions, and goals on co-operative evangelism of which God has led him to pioneer in as far as we are concerned? This could stimulate our thinking and be a very profitable discussion as we see it—Irvin Detwiler, Goshen, Ind.

• • •

I thank God for the effective way our Mennonite Central Committee shipped twelve thousand blankets by plane into Algeria. It was costly but the Christian Church must boldly overcome all adverse influences if she is to follow her Lord. In the face of growing pagan beliefs and of communist power, it is through this Christian witness we give ourselves "Too little, too late."

For MCC and for every area of our church witness, let's become bold. Let's grab with both hands the privilege of self-denial. The night comes when no man can work—Ivan Moon, Scottsdale, Pa.

Gospel Herald, March 12, 1963

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In this third word from the cross our Lord demonstrated His love, thought, and concern for others even while in such awful suffering.

Jesus’ Last Wish

By John I. Smucker

Jesus’ last wish before His death on the cross was spoken to His mother and His beloved cousin: “Woman, behold your son”; and to the disciple: “Behold your mother” (the so-called third word from the cross).

Jesus’ last wish was that they experience a new relationship. The old relationship was culminated by suffering. Suffering always tests relationships. The suffering of Jesus on the cross was no exception.

All the disciples had left Jesus, except John, because of fear of arrest. The tense, vicious crowd was too much for Jesus’ followers. They could relate to Jesus when He was the famous, powerful Healer and Teacher, but not now while hanging on this infamous Roman cross. Only the beloved disciple and a few women could take it.

Perhaps the strength of the close relationship before this terrible tragedy helped John to stay by Jesus. There was John’s mother, his aunt (Jesus’ mother), and two other women. Maybe he felt a protective responsibility to them. It is true that John had slept in the Garden of Gethsemane rather than pray with the burdened Jesus the night before. However, on that same night before, John had sweet communion with Jesus while lying close to Him at the Last Supper.

Was This the Expected End?

Jesus’ mother shared the joys and tensions of His earthly ministry. Now she saw before her a most painful sight. The devil seemed to have burst loose in full power from hell itself. Officers, soldiers, and bystanders were mocking Jesus: “He saved others; he cannot save himself.”

The middle-aged Mary could hardly have expected such an end. She did know from the time of the announcement of Jesus’ birth by the angel that Jesus was to be the Messiah. But the Messianic concept was one power, “Son of the Most High.” Certainly Mary was filled with some disappointment and disillusionment at this gloomy sight. Could Isaiah’s picture of Messianic rejection, grief, and wounds be this terrible? Is this what Simeon meant in the temple when he said to Mary, “a sword will pierce through your own soul also” (Luke 2:35, RSV)?

The cross, as an instrument of death, was detested by the Jews. Moses said, “Cursed be every one who hangs on a tree” (Gal. 3:13, RSV). To most Jews, this Jesus who died on a cross was cursed of God. How could one accused be the Messiah? A Roman citizen would not even need to die on a cross. The death of the cross was only for slaves who were guilty of such crimes as treason, desertion, robbery, piracy, assassination, sedition. All Jesus’ inner circle of disciples left Him but one. All His friends had forsaken Him except His mother and three other women. Was her son really to die such a humiliating death?

The suffering of death by crucifixion was intense in hot climates like Jerusalem. Henry Doser describes death on a Roman cross like this: “Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body, and insufferable thirst. The wounds swelled about the rough nails and torn and lacerated tendons and nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued. The mind was confused and filled with anxiety and dread foreboding.

“The victim of crucifixion literally died a thousand deaths. Tetanus not rarely suprervened and the rigors of the attending convulsions would tear at the wounds and add to the burden of pain, till at last the bodily forces were exhausted and the victim sank to unconsciousness and death. The sufferings were so frightful that even among the raging passions of war pity was sometimes excited.”

“Woman”

In the midst of all this suffering Jesus prayed for those who pounded the nails. He brought comfort and salvation to a fellow victim, the thief by His side on another cross. Now Jesus sees His mother nearby with several other women and John the beloved disciple. He did not cry out in self-pity and tears as any one of us would do at the presence of our loved ones. Jesus evidently was not concerned about Himself. He wanted to comfort His distressed mother who was suffering with Him.

Jesus did not even ask His mother to pray for Him. In fact, He did not even call her mother. He called her woman. Woman was a word of respect. At the beginning of His ministry, at a wedding in Cana of Galilee (John 2:4), Jesus addressed His mother, “Woman, what have you to do with me.” Here again Jesus was showing His official independence of her. His physical and family relationship was now to end. A new relationship of the Spirit was dawning.

“Behold Your Son”

Jesus now presented His wish, “Woman,

His Mother

By LORIE C. GOODING

She cradled Him within her arms, and rocked Him to and fro, and sang to Him; for Mary loved as other mothers do.

She smiled as proud as anyone the day He learned to stand; and when He took His first small steps, she held Him by the hand.

And through those lovely, hidden years, it was, no doubt, her joy to care for all His little needs, and love and teach her Boy.

And when He preached and taught and worked His miracles to prove His mission, still she followed Him with service and with love,

Until she stood beneath the cross. Did she remember then shepherds, and star, and angel-song, and wise and humble men?

Oh, strong the love which mothers give, and given past recall. Though every circumstance may change, this does not change at all.

The spikes which held Him to the cross had pierced her own heart through with agony; for Mary loved as other mothers do.

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behold your son.” Mary was commended to John. In him was to be her support. Mary was to adopt John as her son. Instead of Himself, Jesus was giving His mother an adopted son to comfort her in her loss of her Son in her widowhood.

The Romanist idea of Jesus commending all His disciples, through the beloved one (John), to the patronage of His mother, is absurd. Rather, the reverse is true. Jesus was commending His mother to John for his care and comfort. Jesus did not despise, nor ignore, human familial relationships; rather, He sustained them. Jesus’ mother was given a new son to help fill the emptiness of the loss of her real Son. The Lord always compensates for losses created.

At the heart of the cross message is obedience to Jesus, social concern, and action. Mary was expected to be a spiritual mother to John and not just lean on him. For Jesus, calling His mother, woman, meant that His earthly human existence was about over. A new relationship was dawning for Jesus, too.

“Behold Your Mother”

To be a follower of Jesus, the beloved disciple was expected to comfort the bereaved, the brokenhearted mother of Jesus. Why did Jesus not choose to put His mother in the care of His brothers and sisters? Why put His mother in the care of someone outside the family? Some think that Jesus’ brothers were not yet believers at this time. Furthermore, John was the beloved disciple, the closest one to Jesus spiritually, except perhaps His mother.

Jesus commended His mother to John and thus, in a sense, to all the disciples. At least we find Mary and Jesus’ brothers with the disciples after the ascension in the upper room praying together. Acts 1:14.

There was no title before Jesus’ statement to John. Jesus simply looked at him and said, “Behold thy mother!” John stood in the same relation to Jesus as before. He would still be close to Jesus in the Spirit. Jesus was simply asking a new duty of John. To be sure, John would become a sharer in Mary’s maternal blessings.

John’s Obedience

“And from that hour that disciple took her unto his own home” (John 19:27). Some think that John was wealthy and had a home in Jerusalem and one in Capernaum. John no doubt took her immediately away from the tragic scene of the cross to his Jerusalem home, thereby avoiding the last three words uttered on the cross and the final expiration scene. However, John probably returned soon, sometime within the next three hours of darkness which followed.

What greater act of love could Jesus perform on the cross than to take responsibility for His closest earthly relationship with His mother? The cross of Jesus always stands for healing broken and injured relationships. Jesus’ relationship to His mother was only broken because of His death and then only the physical ties of a family relationship. Mary could enjoy after Pentecost a new spiritual relationship with Jesus through the Holy Spirit.

It must have been a great relief for Jesus to commend His mother to such a faithful disciple as John. For John it was a great privilege to carry out His Master’s last wish.

Herein lies the great warmth of Christ and the cross. Christ has a heart. He cares for distressed and disturbed persons. He not only prayed for redemption and forgiveness of evil men, and welcomed new repentant men into the kingdom, but He urged faithful disciples like John to care for the emotional and spiritual needs of persons like the brokenhearted widowed Mary.

Our Responsibility

The warmth of Christian responsibility in loving and caring for one another has always throughout church history drawn men to Christ, who gives His life to His fellowshipping followers.

Our world is in great need of this healing command of the third word, “Behold your son”; “Behold your mother.” We see so much brokenness in relationships, distressed emotions, almost irreparable breaches in the human family that we almost forget that Christ uttered those soothing words in a most tragic hour and time in history.

And John immediately carried them out. If John could watch the most inhuman suffering of his beloved Master, and obey Jesus’ healing command to care for a broken heart while his own heart was shattered, so we too can proclaim the last wish of Jesus upon the cross and obey it with Jesus’ help in a broken up world. Jesus’ last wish on the cross was not just for His mother and John; it was also spoken to us who believe, to comfort and care for one another in a lonely world. Loving and caring for one another in our new relationship with Christ is our greatest strength in proclaiming Christ in the world.

The Twist

By Everek R. Storms

Latest dance craze to sweep the nation is a contortion known as the twist. Right now it is at the height of its popularity, and thousands of people everywhere seem to have gone crazy over it.

In Toronto recently a twist marathon saw a young couple finally drop to the floor completely exhausted after setting a world record of more than sixty hours of continuous twisting.

But there is another kind of twist that is engaged in by Christians. This is not something new, for it has been going on for hundreds of years. We refer to twisting the Scriptures.

How we love to prove from the Bible that we are right! Instead of letting God’s truths search us to see if we are on the right track or not, we make up our minds what is right, and then hunt through the Bible for some isolated reference to prove our point.

Our Mennonite Churches: Morrison

The Morrison Church, located near Morrison, Ill., was organized as a congregation in 1868. The church building was built in 1872. The present membership is 20, and the pastor is Aaron D. Nice.
Many of our differences as denominations would disappear if all of us were to stop "doing the twist."

Greatest twisters, of course, are the false sects, such as Jehovah's Witnesses, Christian Science, Mormons, etc., whose religion would soon die a natural death if they were to stop their malpractice of twisting the Scriptures.

Then there are those individuals—good Christians, many of them—found in every denomination, who seem to have picked up a few queer ideas of their own, which they attempt to support by some twisted Bible verse.

Especially is this true with respect to prophecy. No matter what great event takes place in history, there are those who are sure to discover some passage of Scripture which they claim has reference to that very event.

Every Christmas some good-meaning Christian points out Jer. 10:1-5 and twists it to mean that it is wrong to have Christmas trees, and all who do so are, to say the least, acting like the heathen: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."

Not one of the great Bible commentators, past or present, gives this interpretation to this passage. A study of the context shows that the prophet is referring to the unequal comparison of God and idols.

When the automobile appeared, there were some who declared that it had been prophesied more than 2,500 years ago. They pointed to Nah. 2:4: "The chariots [cars, of course] shall rage [go like fury] in the streets, they shall jostle [sidewise, probably] one against another in the broad ways [six-lane superhighways]: they shall seem like torches [glaring headlights], they shall run like the lightnings [do 70 to 80 miles per hour]."

And now comes the latest. Just recently we read an article where the author was attempting to prove from the Bible the use of fallout shelters. The verse he twisted was Isa. 26:20: "Come, my people, enter thou into thy chambers [fallout shelters], and shut thy doors about thee [to keep out radiation, neighbors, etc.]: hide thyself as it were for a little moment [one or two weeks], until the indignation [atomic blast by the enemy] be overpast."

Such an interpretation is nothing but a deliberate attempt to twist the Scriptures to say something God never intended them to say.

Then there is another twist that some folks seem to be addicted to. They like to twist not only the words of the Lord but their fellow man.

"Do you know what Mrs. So-and-So said about you?" they ask. "She said that any one your age should know better than to...."

And then they give the original words a bit of a twist that gives them an entirely different meaning from what Mrs. So-and-So ever intended.

The story is told of an early Methodist preacher in England, who was reported to have robbed a certain man in Southampton of 40 pounds. When questioned by another minister as to whether the report was true, he replied: "It wasn't 40 pounds; it was only 4. And it wasn't in Southampton; it was Northampton. And it wasn't I who robbed him; he robbed me!"

Someone had certainly twisted that story! Oh, what damage has been done, what heartaches caused, what feelings injured, and what reputations ruined, all because some thoughtless Christian passed on a story he or she had been told, and gave it a bit of a twist in so doing!

In dancing the twist many a person has thrown a bone out of joint, injured his spine, or otherwise harmed his body.

In twisting the words of others, God's or man's, it is impossible not to injure your soul, which is a still greater tragedy.

We may be wrong, but we somehow have the feeling that those who engage in the twist are themselves somewhat twisted in their make-up.—Gospel Banner.

On Safari with Paul Erb

II

Belgium, with a total population of ten million, has two language belts. The people of the northern half speak Flemish, which is similar to the Dutch. In the southern half the language is French, as it is more or less officially in the whole country. But small as the country is, many of the people in one part do not understand the language of the other part.

My first night in Belgium, I was in Brussels, hearing an excellent sermon on "The Despair and Hope of Modern Man." The speaker was a Welshman product of the Welsh revival, who has been preaching in Paris for thirty years. The meeting, one of a series, was sponsored co-operatively by most of the Protestant groups of the area.

Missionary David Shank gave me an excellent briefing on these groups as we drove to the city from Ohain. At the service I heard the Lambton, as well as the young couple who had their six-week-old baby with them at World Conference last summer. These people introduced me to many of their friends, including two Menonite missionaries from the Congo.

The next day we drove to Bruges, quaint old city near the North Sea coast, the Venice of Belgium. We ate dinner at a window facing the center square, looking up to the great square tower of the church, and listening every quarter hour to the strong melody of its chimes. The canals were frozen, but a walk through the narrow streets gave us many a lovely vista of the old Flemish architecture. Handmade lace is a specialty of the tourist trade which flourishes here in the summertime.

As we drove to Ghent, the rhythm of Browning's poem "Frost at Night" kept ringing in my ears. In the cold, cold church of this historic old town we saw the van Eyck triptych of the Lamb of God, portions of which are often used on Christmas cards.

Our guide for seeing the sights of Ghent was Armand van Hees, who through the teaching of the Spirit has come to his convictions which he now recognizes as Anabaptist. He has developed an avid interest in Anabaptist history. And what a place Ghent is for this! As we drove about the city, he pointed out that "two Anabaptists were burned in this square," "three Anabaptists were drowned in this canal," "a group of Anabaptists was beheaded here."

He showed us the bridge just back of the ducal's old castle which is called "The Bridge of Decapitation." This is more than history to this dear brother; it is the record of how the faith of his spiritual forefathers was preserved through martyrdom.

Armand van Hees is the pastor of a small Baptist congregation which meets in his home. We took supper with the family, and then in an evening service I preached. Each sentence had to be spoken three times: David translated my English into French, and then Armand translated David's French into Flemish. In the whole service one felt a real fellowship of spirit.

After the service we stayed late while Armand related his spiritual pilgrimage from a Catholic boyhood through army service to a nonresistant faith. He is standing very much alone, and since last fall our Board has been giving him partial support. He makes part of his living, as does Bro. David Shank, by teaching religion in the public schools.

It happened that the day before we were at Ghent Bro. van Hees's father had died. To the congregation that evening he told how his father had looked in faith to Christ up to his deathbed, and was, he believed, converted. His mother had long prayed for her husband, and Armand encouraged the women present whose husbands are not believers to persevere in prayer for their salvation.
The next evening, Mrs. Grikman, veteran Latvian missionary to the Russian people in Belgium, whose husband died recently, and Vasil Magal, now pastor of the several congregations of Russian refugees, came to Ohain for supper. Vasil I had met at the Karlruhe Mennonite World Conference, but Mrs. Grikman I had never met.

It was a pleasant evening listening to the life stories of these dear people of God. Mrs. Grikman continues the work of her husband in ministering to the social and spiritual needs of refugees, many of whom came out from Russia by way of China and Hong Kong. Vasil Magal, in addition to his pastoral duties, is now writing half of the sermons for the Russian broadcast of Mennonite Broadcasts, Inc. His brother Ivan, a doctor in Virginia, does the other half.

Cuban Resettlement Program

BY PETER B. WIEBE

The eyes of the world are focused today on a small island 90 miles from Miami, Fla. The explosive situation in this tiny country threatened to trigger a global war, but for the present such holocaust has been averted.

The United States, along with the U.S.S.R., must shoulder some of the responsibility for conditions in Cuba. Americans are constantly reminded of their economic exploitation of the Cubans which resulted in extreme poverty for many of our Latin neighbors. With thwarted aspirations, squalid living conditions, and lack of economic progress, they turned in desperation to communism.

As a result of communist domination of their homeland, over 150,000 of our Cuban neighbors have fled their island to seek asylum in the United States. President Kennedy extends a warm hand of friendship and welcome to the Cuban people. Under his direction, the Department of Health, Education, and Welfare has established a Cuban Refugee Center in Miami. This resort town, without the usual industrial development, cannot absorb this increase in population. Our government is providing federal aid, but aid is only a temporary answer.

Offering the Cuban refugees an opportunity for resettlement in our American cities is at least a partial answer. If every major city in the United States would accept responsibility for one plane load of Cuban families, the problem in Miami would be solved. Most of our cities would have no difficulty in absorbing them and providing housing and employment for the refugees. Many of the Cubans are professional people — architects, accountants, bankers, physicians, dentists, nurses, teachers, attorneys, and engineers — who were forced to leave their possessions behind. The Federal government will pay transportation costs and additional expenses. At first many of the refugees were understandably reluctant to leave Miami, fearing that a move might hinder their return to their country. The government has recently alleviated this fear by pledging to pay their fares to Miami when it is possible for them to return to Cuba.

A generation or two ago, many of our Mennonite forefathers were welcomed into this country as refugees. Now Christians have the opportunity to extend arms of welcome to displaced neighbors from the south and to demonstrate "love in action" to the world.

The churches and civic organizations of Harvey County, Kansas, are planning to sponsor half a plane load of Cubans — ten families. The other half of the plane load is to be sponsored by the Council of Churches of Wichita, Kans. A number of churches have completed plans for approved jobs and housing. The families are expected to arrive around the first of April.

A local committee, with Peter Wiebe as chairman and Jack Harris serving as secretary, has been chosen to spearhead the work in the Hesston-Newton area. Other members of the committee are John Siemens, Personnel Director of Hesston Manufacturing Co., and Dr. John Schmidt, Bethel Clinic.

Sloppy Speech

BY MARCUS LIND

Paul said, "I am made all things to all men, that I might by all means save some." Does this mean that when he went to Philippi, to Corinth, or Rome he adopted the slang and vulgarity of those people to win them to Christ? If he did, it seems strange that none of it appears in his inspired letters.

His counsel to youthful leaders was that they should be grave, sober, temperate, using "sounding speech, that cannot be condemned." In a present-day setting we can hardly imagine his condoning the "crazy, dumb jerk" language of the time, with the argument that we must be realistic and practical in order to help our generation of teen-agers, that we should talk like the delinquent in order to win him.

With this trend in our youth periodicals, will it not be a matter of time until we go along with current fiction in the use of swearing, profane and suggestive language in an attempt to picture life as it really is? Yet the older classics by Dickens, Hugo, Scott, and others are renowned for their realistic portrayal of life without relying on obscenity to bring out this quality.

Gospel Herald, March 12, 1963
TEACHING THE WORD

How to Teach the Bible
By F. W. Langham

When the disciples faced the need of knowing how to pray, they went to the Lord Jesus Christ and requested, "Lord, teach us to pray." In answer to that request, our Lord responded with what we have come to know as "The Lord's Prayer." Thus we have a model for praying.

Do you not wish that they had also asked Him, "Lord, show us how to teach the Bible?" Everyone who has been faced with the responsibility of communicating the revelation of God has longed for such authoritative instruction. Long shelves are filled with the books which have been written on this subject, and nearly everyone who wrote has made a worth-while contribution. This leads me to say that anyone who seeks guidance for more effective teaching of the Bible should devote the time and energy required in order to become acquainted with some of the worthwhile books on "How to teach the Bible."

Any plan for teaching the Scriptures will have as its purpose more than the imparting of information. Its basic purpose will be that boys and girls and men and women come to know Christ as Saviour and Lord, and that they will enter into a life of fellowship and service with God's people.

A good teaching plan will take into account a number of factors that contribute to Christian growth and witness. Since the Bible is central in the teaching plan, it must be presented in a way that will make its message clear and also help the individual come face to face with the living God in Christ. Teaching Biblical facts and providing for memorizing of significant passages of Scripture are important, but learning must include more than acquaintance of facts, since the teaching concerned is not only that minds be informed but that lives be transformed.

This means that the teacher's own life will be zealously dedicated to Christ and that through fellowship with Him by prayer, devotional reading of the Bible, and fellowship with God's people in Christian service, he will maintain a life that is in harmony with his Christian profession. No amount of expert acquaintance with the factual contents of Scripture, or with the best teaching methods, will prove as important in the teaching ministry as a Christlike life. Jesus taught His disciples more effectively by what He was and did than even by what He said.

The first prerequisite in preparing to teach is to ask the Holy Spirit, the divine Author of the Bible, to enlighten the mind and heart with a true understanding of the Scripture passage to be taught. God's Spirit gave the revelation in the first place, and He is best qualified to make clear its meaning. The Scripture to be taught should be read in several versions in order to best understand the various shades of meaning. The message of the Bible does not change, but human language is constantly changing in its meaning, and we need the benefit of recent translations and revisions to make clear to us the original intent of the divine Author.

Thought for the Week
We can never help others up by looking down at them. —D.

We have mentioned the teacher and the Book, but let us also keep in mind the ones who are being taught. You would not use the same words to present the lesson to a class of six-year-olds that you would use with a group of high-school seniors. You would not use the same presentation for young married people rearing small children that you would for grandparents. You would not use the same approach in teaching new converts the Christian faith that you would in teaching a class with a background of long Christian instruction and experience. Study your class as well as your Scripture passage. If the Bible is to be meaningful in life, it must be related to the lives of those to whom the message is being communicated.

A real teacher will always get response from his pupils. Do not use the teaching occasion as a stage on which you perform. Remember that you are endeavoring to lead a class into deeper and more vital communion with Christ. Never permit historical background, facts and figures, or any other of the incidentals of the Biblical story to obscure the person of Christ and the pupil's relationship to Him.

Every teacher who truly succeeds has left those he teaches with a sense of renewed and deepened commitment to Christ and His service. In order to accomplish this, a teacher must know his Lord, must know the meaning of the passage being studied as it relates to his own life and to the lives of his class, and he will by apt illustrations open windows of the present upon the scenes of God's dealings with His ancient people. —Supplied by National Sunday School Association.

This My Bond
By Waldo E. Miller

In the sixth chapter of Ephesians, Paul prays that he might have the courage to speak boldly the mystery of the Gospel of Christ to the world, because of the fact that he was bound by the will of Jesus Christ in his commitment to Him. Because of this fact, Paul was an ambassador for Christ. This was his bond.

This bond alone is the secret of the mystery of godliness in our world today. It is for this reason that Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." It is simple fact that there is no other way for man to get into the presence of God, and stand justified, but through Jesus Christ. He is our bondage.

This is simple fact for us in a sense of the word. However, it is quite another thing for us to be completely dedicated to the bondage of total commitment to Jesus Christ. There are too many things standing in the way. Shall we name some of them? These are a few: religion, church, denomination, relatives, friends, gadgets, trinkets, clothes, business, ambitions. These all (bar one) stand in the way of some people's dedication to Christ. They are bound by these things, rather than being safe in the bondage of Christ. Paul said, "I am an ambassador in bonds" (Eph. 6:20). He was committed as representative to Christ, completely unswayed by other titles, organizations, or things. Dare we do less today?

Perhaps you shuddered at the thought that some of the above-mentioned things, or organizations, could stand in the way of our commitment to Christ, yet this is so. We have largely fostered a "do this," or a "don't do that," religion, and these standards and regulations have caused us to place the end before the means.

We have said, "When I am good, then I will become Christian." This is impossible. "There is none righteous, no, not one" (Rom. 3:10). Christ is our righteousness; so then without Him, we are unrighteous. We can only be safe from the wrath to come in so far as we have committed to Christ the imprisonment of our soul. To know Him is to love Him. To love Him is to be sold out to Him. Then, and only then, will He bond our lives to His life, and work His will in us to God's glory. What are you bound by—things or Christ?
The Mennonite Family Census

BY MELVIN GINGERICH

The Mennonite Family Census questionnaires are being distributed in the 65 congregations selected for the study. A large number of returns are being received daily by the office of the Historical and Research Committee of General Conference. This cooperation is deeply appreciated. About 5 per cent of the returns, however, are not completely filled out.

This paragraph is to call attention to the fact that parents are to list their children living at home as well as their married children. This is necessary so that we can determine the size of Mennonite families. Attention is also called to the fact that we want the number of years of education that every child as well as adult has received even if they have not been in school for many years. This is necessary so that we can determine the educational level of the various age groups in our families.

Cribside Meditations

BY JOSEPH STOLL

I knelt by the cribside of my slumbering child, and gazed at his face. I held his warm little hand tightly in my own. The sight was only peace and contentment on his ten-month-old countenance; all the joys of romping and playing were mirrored there, but what held my thoughts was the sweet innocence of that dear face, so trusting and dependent on us, his parents, for care.

What did the future hold for this child? Only God knew, and I turned to Him in a prayer that was almost tearful, "O Lord, spare him from the troubles and hardships so many children in the world know today." I was thinking of Hong Kong where refugees live on houseboats and food is scarce, and of Russia and China where he would be taught only atheism.

And I thought of my neighbors who worship the god of materialism and bring up their children in that tradition, and of the children from broken homes and of divorced or unwed parents, of homes where love is not. And I prayed that my child would be spared these things.

But at once I felt a little guilty and a trifle selfish. What had my child done to deserve so much more than these others, these others with the crying hearts and soulful eyes?

My thoughts flowed on. Could not the same evil forces and influences that made theirs an unhappy world, also invade our present peaceful home, and leave sorrow in their wake? What assurance had I that war would not someday blanket our homes, or hate and sin pry its doors apart? How did I know but that the child in our crib would someday face a firing squad, or a martyr's death? Would he grow up to be that kind of Christian? Or would he be lured to live the folly of sin for a season? What could I do—what am I doing—to preserve his birthright, to insure his salvation, as far as it lies in my power?

The prayer of Amy Carmichael came to mind, and I repeated the words haltingly,

Father, hear us, we are praying,
Hear the words our hearts are saying,
We are praying for our children.
Keep them from the powers of evil,
From the secret, hidden peril,
Father, hear us for our children.
From the whirlpool that would suck them,
From the treacherous quicksand, pluck them,
Father, hear us for our children.
From the worldling's hollow gladness,
From the sting of faithless sadness,
Father, Father, keep our children.
Through life's troubled waters steer them,
Through life's bitter battle cheer them,
Father, Father, be Thou near them.
Hear the language of our longing,
Read the wordless pleadings thronging,
Holy Father, for our children.
And wherever they may bide,
Lead them Home at eventide.
—Amy Carmichael,
by permission of the Dohnavur Fellowship.

Aylmer, Ont.

Parental Influence

Parents can influence greatly the attitudes of their children. Family attitudes, whether good or bad, will probably be your children's attitudes, and the Christian family can be the most potent creator of right attitudes, high ideals, and proper standards.

Honesty is developed in the daily life of the family and the home is a training ground for honest relationships, in regard for others and their possessions. If parents aren't scrupulously honest, they cannot expect their children to be.

Children are not by nature prejudiced or intolerant. They acquire these attitudes from the groups in which they live. Respect for an individual, whatever his differences, comes only from a deeply ingrained self-respect for individuals and respect for differences. The home that practices true democracy shows respect for others. The Christian family looks for positive values in people and never ridicules those who may not do just as we do.

Members of a family can learn to live together happily only if the needs, desires, and welfare of each member are taken into account. Nowhere can the inherent qualities of the individual be nurtured and matured as well as in a Christian home.

—D. Carl Yoder.

The Home Leads

"The history of a nation is not a history of its wars, but the history of its households," said John Ruskin. What happens to America will be determined in large measure by what happens in our homes. Consequently, the real battleground for moral and spiritual survival is the home.

There are some things which threaten the stability of the modern home today. Hasty marriages, lack of personal discipline, social irresponsibility, carelessness in financial management furnish a failing foundation for marriage.

Only the revival of solid home life in America can restore us to our stability as a nation. The church must lead the way and its ministry must be influential from the nursery on. The church must aid parents in their problems in guiding and molding the lives of their children and in all of life's adjustments to insure happy homes.

—D. Carl Yoder.

Wit and Wisdom

In the supermarket a man was pushing a cart which contained a screaming, yelling, bellowing baby. The gentleman kept repeating softly such admonitions as, "Don't get excited, Albert." "Don't scream, Albert," "Don't yell, Albert," "Keep calm, Albert."

A woman standing next to him said, "You certainly are to be commended for trying to soothe your son Albert."

The man looked at her and then said, soberly, "Lady, I'm Albert!"

Talk is cheap, but you can't buy it back.—Pleasant View (North Lawrence, Ohio) Church Bulletin.
Menno Rest Home, Inc.

A group of persons of the First Mennonite Church of Altoona had the opportunity of obtaining a former motel, which had been converted into a home for the aged. The contract for the use of the building was secured in June, 1962. Even though it took some time to clear things with the state, it is now open to be used. It will accommodate 34 guests when filled. There are private and semiprivate rooms on the first floor and dormitory rooms for five on the second floor.

Although the Home was not purchased by the Mennonite Church, it is still known as a Mennonite Home. It is controlled by a board of six directors at the present time, with an additional three to be added later as the need arises. As such it is a nonprofit institution, and is eligible for gifts of all kinds, such as bequests, endowments, annuities, etc.

It has a very attractive location, being on Pennsylvania Route 36 between Altoona and Duncansville, with bus service at the door. It is a well-built building on four acres of ground.

Applications are being received and processed at the present time. Send all requests to Menno Rest Home, R.D. 1, Box 109A, Duncansville, Pa. Rates and application blanks will be sent immediately. The superintendent and matron are Harold and Martha Horst.

The Greater Albany Crusade for Christ

BY DAVID W. MANN

I am sitting on the platform in the Albany Union High School gymnasium penned a few notes and impressions of this final service of the Greater Albany Crusade for Christ here in Albany, Oreg., Jan. 18-27.

It is Sunday, Jan. 27, and there was a noticeable spirit of anticipation as people began filling the seats an hour before starting time to sit under the ministry of the Holy Spirit and the Word, through Bro. Myron Augsburger and the team composed of Eugene Wilmer, director; Ken Masterman, music director and soloist; and Harold DeCou, organist. Now there are over 3,000 in the gymnasium, filling nearly every seat.

I wish you could have shared in the prayer period before the meeting tonight as the ministers of the area praised God for the victories already won, for the evidence of the Spirit's work in their own churches this morning, and as they prayed for those gathering for this final service who still have not yielded to the Spirit.

The unity and enthusiasm of the ministers, as well as the Christians of the community, has been one of the thrilling evidences of God's Spirit at work in this Crusade. Of the thirty-two Protestant-Christian churches in the area, twenty-four pastors and churches participated and supported the Crusade enthusiastically, as well as laymen from at least three other churches. This united testimony for Christ has made a profound impact on our community.

The service began this evening as the massed choir of one hundred voices sang the chorus of "To God Be the Glory," as they have each evening. Then the entire congregation rose and sang that hymn of praise, "Great Is Thy Faithfulness." How this gymnasium rang! What a fitting testimony to these two weeks of evangelistic services! God has been very faithful in these days.

We have seen people with troubled hearts come forward night after night and go away with the joy of salvation radiating from their faces. Others have gone home to spend a restless night under the Spirit's conviction and sought out Christian friends the next morning to find peace in their hearts.

It is impossible to measure the effects or results of these meetings. Although forty-seven have filled out decision cards, many others have come forward for dedication, as for instance on the first Saturday evening when approximately sixty persons made their way to the front. Others have responded in their hearts or in the privacy of their homes.

As I look out over the audience, I see many faces that shine with the joy of the Lord. Many of these have just discovered this joy during these days. I see others who show the evidence of a heart that is struggling. Perhaps in the faithfulness of God, they will hear and open their hearts to Christ tonight.

Night after night God has used Bro. Augsburger in presenting the message of Christ with such clarity, simplicity, and yet with such depth as to speak to the needs of everyone present.

The theme which has resounded again and again in his messages has been that Christianity is a relationship with a person—Jesus Christ. "God is calling men to come and walk with Him. God is a person and when you come into the presence of a person you either accept him or ignore him. The greatest sin men commit is not doing a few wrong things, but slapping God in the face, turning our backs to Him and saying, 'I don't want you in my life. I want to go my own way and do as I please.'"

Tonight the message is on "The Victory Beyond Time." Again the challenge is brought, "If you want to walk with God throughout all eternity, you have to begin walking with God now."

My heart is full of deep emotion tonight. I have been blessed and challenged to a closer walk with Christ in His Spirit. I am sure I speak for all those who shared in the planning and arrangements, that God has exceeded our hopes and expectations. We have had the finest cooperation and assistance from the many committee members.

However, above and beyond this is the awareness that God was in this effort. It has been a marvel to see the unfolding of His work in this Crusade. I have the strong consciousness that this is not the end, but only the beginning of revival and evangelism, the fruit of which we will be seeing in individual lives and in the churches for the weeks and months to come.

To God be the glory!

"'Cuse Me, Lord"

BY BARBARA SHenk

I finished one side of the bed. I walked around to make the other side. Suddenly I stopped short to hear Elizabeth Ann.

"Sing 'cuse me, Lord," she said.

"What, Honey?"

"Sing 'cuse me, Lord, please."

What children's meeting had she heard? When had she been to church without me? Now she insisted: "You know, 'cuse me, Lord. That song you like so much. Go ahead, Mommy. Sing it. I want you to." I racked my brain—no use.

"I'm sorry, Lizabeth, but I can't remember it. How does it go? Why don't you sing it to me?"

"I don't know how it goes either."

"Well, what are the words?"

Very patiently, as only a four-year-old can be with a trying grownup:

"You know, 'Cuse me, dear Lord, 'cuse me, I pray. Make me a blessing, . . ." It came back in a flash. How long had it been since I sang it. I used to sing it often.

"Use me, dear Lord, use me I pray. Make me a blessing to someone each day; Use me, dear Lord, use me I pray. Make me a blessing to someone today."

Amusement welled up. "'Cuse me, Lord, instead of use me, Lord. Isn't that just like a lot of people? Always making excuses to God. Then amuse yourself: conviction rushed in. Is it like a lot of people or like me? I prayed, "Forgive me, Lord, and use me, Lord."

Retton, Pa.

GOSPEL HERALD, MARCH 12, 1963
At a sectional meeting of Mennonite World Conference, Kitchener, Ont., B. Charles Hostetter, speaker and director of the English Mennonite Hour broadcast, spoke on radio evangelism.

The Church Evangelizes by Radio

Radio can assist the church in fulfilling her mission of preaching the Gospel universally. It is a modern technical miracle through which the church can tell the world to be reconciled to God.

Christian Life magazine calls missionary broadcasting “today’s most dramatic mission technique.” And A. M. Chirgwin, who was general secretary of the London Missionary Society for many years, authored sixteen books, and traveled in more than fifty countries, said, “It is not exaggeration to say that by means of the radio the Christian Gospel is heard in millions of homes and in every part of the world. Radio has probably done more than any other single agency in modern times to extend the range of Christian evangelism.”

Radio Goes Everywhere

There is no point on the earth’s surface beyond the reach of radio. It reaches the masses where they are; yet it speaks to them as individuals. We can literally reach almost every corner of the earth today instantaneously by radio.

William J. Roberts, of Far East Broadcasting Company, says, “There are three barriers which radio can easily surmount: distance, time, and illiteracy. Today, one person out of every three on the face of the earth is shut away from the direct personal ministry of a missionary, and yet the Word of God is not bound.”

Radio is a very effective way of communicating the Christian message because it is so personal and intimate. It speaks to the man riding alone in his car, or it goes with him to the lunch counter or to the beach. Radio is a companion to the housewife, to the man in his workshop, to the sick one in bed, to the lonely person in his mountain cottage, to the prisoner in his cell, or to the sinner in his flight from conviction.

Radio—the “New Missionary”

Radio is called the “New Missionary.”

However, it cannot replace the preaching and teaching in person or any other traditional method.

Stephen Paine, president of Houghton College, said a few years ago, “Gospel broadcasting is not the beginning and the end of the dissemination, but it is one of the mighty important means by which the salvation of Christian can be declared. It is my sincere belief that, when properly co-ordinated with an otherwise effective church program, this twentieth-century instrument provides a spearhead for the Gospel which cannot be quite duplicated by any other method.”

We must remember that conversion to Christ does not depend upon method, but upon the working of the Holy Spirit in the heart. Radios are not magic; they add nothing—they only transplant what is said or sung. They simply spread the information, but they do not magnify its contents. We must plant the seed, but the Lord must give the increase.

Far-flung Influence

The church is, and has been, using this new tool for evangelism with effective results. Today there are 29 missionary radio stations on five continents, and four more are soon to begin broadcasting. At the Third World Conference on Missionary Radio two years ago, a ten-year plan was set up. In the next decade Christian broadcasters hope to build at least 58 more radio stations and ten television stations at strategic spots in the world.

We, too, have found radio evangelism effective. Through the radio programs, free Bible Study courses, counseling, and literature of Mennonite Broadcasts, many have reported that they were converted. Many others have written that they have grown spiritually, while others say they have become members of the church. Radio has also given us the opportunity to introduce the Mennonite Church and her historic faith all over the world and to share our interpretation of the Bible with those of other religions and denominations. This has been an unparalleled opportunity for our church to preach to the multitudes.

Gordon Shantz is director of Mennonite Broadcasts’ Russian evangelism. Here he reviews their first

Ten Years of Russian Evangelism

Ivan Magal, a dedicated young Christian, was returning to his native Carpathia. While living in Belgium, he had met Pastor Grikman, a great evangelist among the Russian-speaking immigrants, and had been converted. Now he felt the compulsion to go home to his old friends and relatives to tell them of the Saviour he had learned to know.

His welcome quickly turned cold when he began witnessing to his new faith. The priest led the people in turning against him. He soon found himself an outcast, his evangelical literature and Bibles refused.

There was one exception. His uncle, whom the people regarded as a bewitched heretic, had become an evangelical believer. This uncle’s conversion had come about entirely through literature without any face-to-face contact with another believer. By reading the Bible for himself, together with some correspondence with his brother, Ivan’s father, who had been saved in Belgium, he had had a deep Christian experience and remarkable spiritual growth. This living demonstration of the power of Christian literature deeply impressed Ivan. The seed planted there was to bear fruit in coming years.
The War

Just two weeks after Ivan had returned to his homeland, Hitler led in the dismem-
berment of Czechoslovakia. The Hunga-
rian army occupied the Carpathian area
where he was.

God led and protected Ivan through the
years of turmoil and bloodshed that fol-
lowed. There were studies in the Baptist
Theological Seminary in Budapest, vaca-
tions spent in itinerant evangelism in Car-
pathia, and following the war came his
miraculous escape from communist terri-
tory to Belgium and then to the United
States.

His deep concern for the spiritual wel-
fare of the Russian-speaking peoples con-
tinued. Hundreds of thousands had been
forced to flee from their homeland, many
of them coming to the United States and
Canada. In 1951 Bro. Magal had a unique
opportunity to minister to hundreds of
these DP’s. MCC arranged for him to
cross the United States and Canada
to meet with groups of these uprooted
people.

The evidence of their spiritual need and
their joy at hearing the Gospel preached
in their own language convinced him of
the necessity for some kind of follow-up.
That winter, as he continued his medical
training at the Medical College of Virginia,
circumstances and the memory of his uncle
led to a conviction to undertake a ministry
of Christian literature in the Russian lan-
guage.

Beginning of NOVIJ PUTJ
(The New Way)

Friends encouraged him to begin such
a work and promised to help when he dis-
cussed this conviction with them. He found
a Russian printer in the Christian Press,
owned by Russian Mennonites in Winni-
peg, Man. The first issue of Novij Putj,
his four-page Russian periodical, appeared
in December, 1952, ten years ago.

This little Russian paper was welcomed
even more enthusiastically than Bro. Magal
had expected, although he knew when he
undertook the work that such a periodical
would help to meet a great need. Many
wrote to express their gratitude and tell
how much it meant to them.

“How good it was to receive the Novij
Putj! How much blessing I received! The
No. 6 that you sent made such an impact
on me that I memorized the entire issue.
Later I visited an old lady in the house
of the aged and recited everything to her
by heart. She was so grateful!” wrote one
recipient.

Many wrote to ask for additional copies
to be given to friends and neighbors or to
be used in evangelistic work among
Russian-speaking people. Readers sent
names and addresses of friends and rela-
tives who would be interested in receiving
Novij Putj (The New Way). A woman in
Connecticut wrote asking to be put on the
mailing list—she had heard of the paper
from her brother in Argentina. And when
religious literature is as scarce as it is in
the Russian language, even a four-page pa-
paper becomes something to be treasured
and passed from one person to another.

A Russian who lived in China before es-
caping to Australia reports that he received
many copies through someone in Hong
Kong and that he sent them on to Russia.
It would make an interesting story if we
could know by what stages they reached
Hong Kong, how many read them and
passed them on, what these copies meant to
how many different people in how many
different lands and circumstances. God
can do much with one little Gospel peri-
odical.

Growth of Literature Work

So the work grew. The number of print-
ed copies of each issue had to be increased
from time to time from the original two
thousand to the present five thousand five
hundred, mailed to Russian-speaking peo-
ples in over forty countries around the
world.

Good as it is, none of us would (feel that
our need for Christian literature was sup-
plied if all we had was The Way. We want
and need other magazines, Bible study
helps, and books. Just so, the Russian peo-
ple need more literature. Pilgrim’s Prog-
ress, by John Bunyan, had been highly
valued by the Russian people in their trans-
lation, but it was out of print for years.
Bro. Magal was led to undertake the re-
printing of this Russian translation.

“For ever so long, I have been searching
for a copy of Pilgrim’s Progress in Russian,
but to no avail. However, while in Brus-
els at the Bible school, all the guests from
abroad received one of yours as a gift, I
am most grateful for this. How nice it
would be to have some extra copies for the
prison; for the murderer who came to the
Lord while there, and is now free!” wrote
one person from Austria after Bro. Magal’s
printing became available in 1957.

More recently several tracts have been
added to our Russian literature ministry.

Religious literature in Russian has
proved highly valuable. More is urgently
needed. More tracts, booklets, and books
are being evaluated for translation and
publication as the way opens. But litera-
ture also has its limitations. We can send
only a limited number of small papers
or tracts into Russia itself. Larger
quantities, or larger religious books, would
be turned back by the Russian postal
authorities.

Radio

But the air waves do not stop at national
boundaries to open their baggage for cus-
toms inspection. Radio promised a means
of reaching directly into Russia to bring
the Gospel to the people in that great
land. Planning and work toward this end
bore fruit with the production of a Russian
broadcast by Mennonite Broadcasts, Inc.,
with Bro. Magal as a speaker. Regular
weekly releases began over HCJB in Ecu-
dor in January, 1960. Later another station
in the Philippines also began the regular
release of the program.
In the vast stretches of the Soviet Union (it takes the sun eleven hours to travel from the Siberian coast to the Baltic Sea), radios are usually made to receive both standard-wave and short-wave broadcasts. We cannot expect people who must listen in secret to foreign broadcasts to reveal themselves by writing. Even so, a few do venture to write. More often we hear indirectly, through veiled hints in letters between relatives in and outside Russia, that people are listening, sometimes alone, often gathered in groups in homes. When Bro. Magal traveled in Eastern Europe in August, he received many comments and testimonies as to what the broadcast of the Gospel in the Russian language means to the people there. It is a link of hope for people struggling for spiritual survival.

God led Bro. Magal step by step in this work of Russian evangelism. But God also led others to help make it possible and to carry it on. From the beginning the Harvey Yoder family, Denbigh, Va., with Chris carrying the chief responsibility, have volunteered to carry on the work of addressing and mailing Noevi Putil. Other Christian friends in the same community join in the work. Some Russian Christians have helped in the work of translating. Ivan's brother, Vasil, a mission worker among the Slavic people in Belgium, was appointed associate speaker at the October board meeting of Mennonite Broadcasts and will prepare half of the radio talks for the next year. In 1961 the literature and radio work was brought together under the Russian Evangelism Committee of Mennonite Broadcasts to unify all Russian work and to give the advantages of closer church relation and wider counsel and support. And from the beginning many have given the work their prayer and financial support.

We enter the second decade of Russian evangelism with gratitude for what God has done and with the conviction that God has not forgotten the two hundred million Russian people. Pray that we may be faithful in taking advantage of the opportunities we have of giving the Gospel to Russian-speaking people.

This article is a condensation of an Enterprise Feature of the Associated Press. It was furnished to us by the Daily News-Record, Harrisonburg, Va. It tells about

Broadcasts Heard Around the World

Voices in song and prayer from Harrisonburg are heard around the world many times each week through the Mennonite Broadcasts, Inc., which has its international headquarters here in an attractive and highly functional former residence along busy U.S. 11.

The hymns, prayers, and spiritual messages are broadcast through more than 250 weekly releases. There are nine different programs in seven languages.

Response by mail, even from behind the Iron Curtain and the most remote regions, is phenomenal. During the past year, more than 100,000 pieces of mail were processed in the headquarters here and the worldwide branches. Almost half this correspondence came from radio listeners enrolled in Bible courses now available in five languages.

Four Originate Here


The Russian program, Golos Drooga—Voice of a Friend, began in 1960 with Dr. Ivan Magal as speaker. Russian born Dr. Magal was the first international student to attend Eastern Mennonite College here.

To complement the Word going out over the air, MBI sends out thousands of pieces of literature each month. Here local youth group helps with one such mailing.

He now practices medicine at Stuart, Va. On off hours he produces the broadcast. He begins his programs with medical or personal hygiene information which he then applies to spiritual values.

The powerful short-wave station HCJB in Quito, Ecuador, and the Far East Broadcasting Company in the Philippines beam this broadcast into Europe and Russia, as well as to the United States and Canada. Mennonite Broadcasts learns that the messages are being received behind the Iron Curtain.

(Continued on page 218)

Missions Today

In Mission

By John H. Mosemann

"We are a Christian Church. We have a mission to you, Mr. and Mrs. World. Come, join us and we will prove our intention toward you."

This is a classic description of one attitude we take toward the world and there is enough truth in this near-caricature to make us uneasy. There are some needs which the church must supply internally (for example, worship and nurture). The major task of the church, however, must be fulfilled beyond its own walls.

Our calling is never less than to be "in mission." Frequently our best effort at this is an evangelistic meeting. This may amount to little more than providing "a climate of decision" for the preadolescent children of our own families. Uncommitted persons might read the newspaper notice or hear the radio references to these meetings, but will rarely discover that they are addressed.

Whenever we seriously set about fulfilling our mission, we will have to leave home. We will need to escape the security of our own fellowship and the protections of the meetinghouse. We will have to confront the world with the startling word that God is Sovereign, not only of the universe, but of men's hearts as well. We will need to be the proof of His righteous rule and renewing grace.

This proof must be evidenced wherever we make contact with our unredeemed society: in the office, shop, schoolroom, professions, neighborhood, or family group. In every situation in which we find ourselves, we Christians must be the church's frontier.

Of course we have gone, literally hundreds and thousands of us, into new situations, including state colleges and universities, into industry as employers and employees, into business, into a growing variety of professions, into institutional agencies and services. Besides, we have deployed thousands of young men and women across the world in relief, Pax, VS., and I.W. services.

What has been the motivation? It has been mixed. There are instances where this has been high. In other cases the "going" was obviously not out of Christian motivation. When we have taken our doubts, our insecurities, our inferiorities and rebellions with us, we have thereby failed in mission.

"In Mission" must be the possessing awareness of all Christians in all situations.

Goshen, Ind.

Gospel Herald, March 12, 1968
Overseas Missions

Ohain, Belgium—David Shank, missionary here, was scheduled to speak March 10 on "The Biblical Peace Testimony in Public Life," as part of a conference of the International Mennonite Peace Committee meeting March 9, 10 in Luxembourg.

Dhamtari, India—Dr. J. G. Yoder from Nepal spoke at opening ceremonies for the new tuberculosis ward at Dhamtari Christian Hospital Feb. 16. The new ward, finished and ready for use, will relieve congestion in other parts of the hospital.

Elkhart, Ind.—James and Ann Martin, with their five children, were to leave her parents’ home in Troy, Ohio, Feb. 26, to begin their journey back to Uruguay. The continuing schedule called for them to leave Miami, Fla., March 4, and to arrive in Montevideo March 5. The Martins hope to become self-supporting.

Wilbur and Velma Hostetler have sailing from New York on March 25 for their return to India. The Hostetlers have been active in building up the Home Bible Studies and prisoner evangelism areas of the general mission board program during their extended furlough. The board is now finding someone to replace them. The Hostetlers have not yet (as of Feb. 27) the necessary visas to return to India, but are moving toward the March 25 date in faith. Bro. Hostetler will be replacing S. Paul Miller when the Millers leave for furlough later in the spring.

Mogadiscio, Somalia—Orie O. Miller and Harold Stauffer were granted an interview with the Prime Minister of Somalia on Feb. 11. The Prime Minister expressed sorrow over the death of Merlin Grove.

In reference to the proposed amendment of the constitution relating to the teaching of non-Islamic religions, he expressed hope that fanatical elements would not exploit the religious issue.

The Prime Minister’s only suggestion to the mission was to get its schools accredited by the government.

Shirati, Tanganyika—Sunday English vespers began about two years ago for anyone who could speak or understand English; this included local African teachers and nurses as well as missionaries. The first meetings were held in the nursing school classroom which seated about thirty people. Attendance at the vesper services has increased to an average of sixty, so that they are now held in the Shirati church.

Saigon, Vietnam—Arlene Stauffer is ill with hepatitis. Some time ago she was in bed three weeks with the same illness but had seemed to recover well enough to resume her work. However, the illness recurred, and the doctor has advised her that she will need to stay in bed for a longer period.

Tocoa, Honduras—The three certified national teachers needed for the Christian Day School at Tocoa have been secured. This year for the first time a student hostel is being built to house the village pupils. Dona Dominga, the mother of six fatherless children, will move with her family to Tocoa to take over the responsibility of housemother.

The fourth annual Bible Institute was held in Trujillo Jan. 21-30.

Mussoorie, India—Olive’s trip south during winter holidays of the Woodstock School, here, Ernest E. and Ruth Miller visited in the Dhamtari and Yeotmal areas (see Jan. 8 Mission News). They then continued on for a four-day visit with missionaries and leaders of the Mennonite Brethren church.

The Spanish language congregation in Brus- seo extended to Barbados, Andhara State. The Mennonite Brethren Church in Andhra State has a membership of over 25,000, and a Christian community of approximately 100,000.

The Millers also spent some days in Kera- la State, getting acquainted with the Marthoma church. Here a Mr. George Alexander, whom Bro. Miller had known at New York Biblical Seminary, hosted them. Bro. Miller preached at the Marthoma Church Jan. 15. Although the sermon was only twenty minutes long, the entire service lasted two and one half hours. This is standard procedure in Marthoma churches.

The Millers proceeded to South India, where they visited the Kodai Kanal School, Hislop College in Nagpur, and other educational institutions. They are now back in Mussoorie where classes were scheduled to begin March 1.

Yeoval, India—Seminary graduation ceremon- ies are to take place in March, according to Contact, official school paper. The editors request prayer for the new graduates. This is where missionary Weyburn Groff has been serving as dean of the school.

Hokkaido, Japan—Missionary women from our various stations attended the all- Hokkaido missionary women’s fellowship in Sapporo during the final days of January. Bible study revolved around the Book of Psalms.

Bro. and Sister Ishimoto plan to give pas- toral service to the church in Ashoro, following his graduation at Osaka Mennonite Brethren School in mid-March. Bro. Ishi- moto had been active as correspondence secretary in the Mennonite Hour office in Obihiro, prior to his training in Osaka.

Home Missions

Los Angeles, Calif.—Calvary Mennonite Church hosted an area Sunday-school confer- ence here over the weekend of Feb. 2-3. Mrs. James Lark spoke at a parent-teacher banquet on Saturday evening. Bro. Lark brought the Sunday morning message, and brethren from San Diego, Downey, Los Angeles, and Upland participated in a Sun- day evening panel discussion.

In Madras, India, Milo Kauffman visits a rural church, pastored by Augustine Peters, whom Bro. Kauffman had known while Pastor Peters was a seminary student in Kansas City. These folks teach Biblical nonresistance and feel themselves very close to us.

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Patricia Ann, Ruth, Delbert, and John David Erb were to have arrived in Buenos Aires, Argentina, tonight, March 12, if flight plans held. The Erbs want to move into a self-supporting status as rapidly as possible.

Four youth enrolled in a "pastor's class" at Calvary Mennonite in preparation for baptism and church membership.

Bronx, N.Y.—Bill Detweiler spoke at a Feb. 24 to March 2 Christian Life Conference at Mennonite House of Friendship. Special features of the conference were a Saturday morning meeting with area ministers and a Saturday evening meeting of the inter-city MYF.

Brethren here conducted a worship service at the Bowery Mission Sunday afternoon, Feb. 17.

Thirty-one persons enrolled for the "Biblical Introduction" course and twenty-four for "Spanish." These classes are conducted at Mennonite House of Friendship for credit each Tuesday evening by Eastern Mennonite College.

Chicago, Ill.—Fifteen persons are presently in an instruction class for church membership. This presents a real challenge for the newly installed pastor, Paul L. Wenger.

Elkhart, Ind.—Chaplain Warren Wryick of Missouri State Penitentiary recently wrote to the Home Bible Studies office, asking for "fifty each of all twelve books or lesson of the Living in the World course." He states further that it is "a policy of our office to start these men on the Mennonite course first."

A 54-year-old Catholic painter wrote recently: "I enjoy your courses very much. They showed me the true way to God and to better understand the Bible and know God."

Springfield, Ill.—Nelson Kaufman, secretary of home missions, conducted a witness workshop at the Governor Hotel, here, Feb. 6-10. Five ministers, five laymen, and two sisters participated. Both an older minister and a 16-year-old lay brother expressed appreciation for what this experience of actually witnessing to folks whom they had never met before did for their own spiritual growth.

District Mission Board

Los Angeles, Calif.—New officers of the South Pacific district mission board are Leroy Becher, president; Galen Buckwalter, vice-president and secretary; and Daniel Horst, treasurer.

Archbold, Ohio—Bill Flory (see "Obedient to a Heavenly Vision," Jan. 15 Gospel Herald) was declared "citizen of the year" by the Archbold Chamber of Commerce, Lions' Club, Rotary Club, and Business and Professional Women, according to a large plaque publicly displayed here. Bill pioneered, on a self-supporting basis, service to migrant workers in the area. As a result two growing Spanish-speaking congregations have now formed in the area, and a community problem of assimilation is being solved.

Norwood, Ill.—A full-page picture of the First Norwood Church building graces the cover of the February, 1963, issue of Missionary Guide, official organ of Illinois Mennonite Mission Board. The building was dedicated on Thanksgiving Day, 1962. Jan. 27 baptismal services brought church membership to 17. Average attendance is now in the low 60's.

Hopedale, Ill.—Hopedale Mennonite Church will host the annual meeting of Illinois Mennonite Mission Board April 19-20. Ralph Buckwalter, missionary to Japan, will be guest speaker.

Newport News, Va.—During the recent dock strike the Mikishima Maru, a Japanese freighter, was tied up at the docks here. Neither captain nor crew were sympathetic toward Lloyd and Sara Weaver's repeated attempts to serve them in whatever way they might. One man, however, did respond. Fifty-five-year-old Engineer T. Yaegashi, first officer, accepted Christ and, before his ship was able to leave port, sealed his faith by water baptism in the Truman Brunk home Sunday evening, Jan. 20. Another younger man was strongly drawn to make the same decision, but, after thoughtful hesitation, said, "I must wait."

Harrisonburg, Va.—The executive committee of the Virginia district mission board met Feb. 2 with the Italian evangelism committee at Mennonite Hour headquarters. The purpose of the meeting was to clarify lines of administration and plan for more direct communication by appointing an American couple to study the Italian language and have more personal contact with the Italian work.

London, Ont.—London Rescue Mission, sponsored by Ontario Amish Mennonite district mission board, has planned its twelfth anniversary banquet for Friday, April 5. Arnold Gingrich, president of the board of directors, is responsible for arrangements. The mission provided a total of 30,000 lodgings and served 75,000 meals during the past year. Thirty-six per cent

One Day's Mail

One of the 20 broadcast and Bible correspondence branch offices is located in Aibonito, Puerto Rico. This office handles much of the Spanish broadcast mail. Anna K. Massanari, who serves as Bible correspondence course co-ordinator, writes here of her impressions after handling one day's mail.

"1:00 p.m. finds Paul Wyse depositing the day's incoming mail on my desk to be sorted. Let's take a look at this typical day's correspondence from radio listeners and Bible correspondence students.

"Today's letters come from Spain, Brazil, Guatemala, Nicaragua, the Dominican Republic, Mexico, New York, and Puerto Rico. They will be recorded on our monthly letter count where record is kept of the number of letters received from each country.

"Letters during 1962, not including Bible lessons, totaled 3,575 or an average of almost 15 daily. They brought requests for lessons or literature, they expressed appreciation for the program or solicited help for spiritual problems.

"During the past year we were encouraged by the 200 letters from Spain listeners. We rejoice to know that the Lord has used the program to bless hearts in that country where many have suffered for the cause of Christ. Many also find encouragement through correspondence with our office, such as the past girl who wrote, 'You can't imagine how happy I am to receive your letters because they create for me a spiritual atmosphere that gives me joy in the Lord.' This makes one feel that the time and effort devoted to letter writing is really worthwhile.

"But, getting back to today's correspondence, from where are the Bible lessons? We find some from Guatemala and other Central American countries, a few from Spain, more from Spanish-speaking areas in the States and the largest number, of course, from Puerto Rico. During the past nine months for the faithful grader, Maria H. Rosado and Sherilyn Hershey, have processed an average of 1,575 lessons monthly in the five different Bible courses which we now offer. During this same period, 645 students finished courses and 902 were enrolled in new courses.

"Expressions such as this one, 'I am profoundly grateful for the magnificent lessons which you have made available to me, for in them I have found the Divine Fountain of Life, Jesus my Saviour,' show us the value of our Bible correspondence work.

"Outgoing lessons and letters pass over the desks of our correspondence office day after day and with them goes a prayer that Christ may be made real to the recipient of each. Won't you join us in prayer for the hundreds of correspondence students and the many souls that seek spiritual counsel by mail?"
of the men they serve have had ninth grade or more in education.

**Broadcasting**

Harrisonburg, Va.—David Augsburger, associate pastor of the Mennonite Hour, will be speaking on The Mennonite Hour and The Way to Life on March 5, 17, and 31. B. Charles Hostetter speaks on March 10 and 24.

Talk titles for March are—March 5—"Can a Thinking Man Ignore God?" March 10—"There Is a God!" March 17—"Found Out!" March 24—"You Can... If!" March 31—"Introducing... ."

Heart to Heart broadcasts by Ella May Miller include these titles in March—"The Individual Child," "A United Front," "Your Actions Speak," and "Character Development."

Albonito, Puerto Rico—Ruben Fuentes began as the new radio announcer of Luz y Verdad with the first program of 1963. Rubén and his family live in Pulguillas where Sister Fuentes teaches at Betania Mennonite School. Bro. Fuentes is employed by Ajax Diamond Die Company.

Harrisonburg, Va.—B. Charles Hostetter addressed a three-day gathering of broadcasters at the National Religious Broadcasters Meeting in Washington, D.C., Jan. 23. Bro. Hostetter's subject was "Communicating God's Message to the Space Age."

**Health and Welfare**

Lebanon, Oreg.—Millard Osborne, chaplain at Lebanon Community Hospital, is away from the hospital for a six-week training course in North Carolina during the months of February and March. He has arranged for various local pastors to serve as hospital chaplain for one week at a time during his absence.

Nurses, Notice

Lebanon Community Hospital, Lebanon, Oreg., is critically in need of nurses, according to an urgent message just received from Gene Kanagy, administrator. One of the present staff is sick, and Charity Kropl has transferred to Mathis, Texas, to help set up the new hospital administration there. Other hospitals administered by the health and welfare section of the general board also have serious shortages. Any nurses who could serve in this way may contact either the Personnel Office, Mennonite Board of Missions, and Charities, 1711 Prairie Street, Elkhart, Ind., or the Lebanon Community Hospital directly.

Voluntary Services

Pueblo, Colo.—Unit leaders Paul and Anna Mae Cory welcomed the new group

(Continued on page 218)

**Stauffers Give Leadership**

The Stauffers are originally from Nebraska, but have spent the past 53 years in Tofield, Alta. In 1935 Bro. Stauffer was ordained to serve Salem Mennonite Church, the largest congregation in the Alberta-Saskatchewan conference. He has served this congregation continuously until the present time, changing his service to that of a bishop in 1959.

Now the Stauffers have voluntarily resigned from their nearly 30 years of minister-bishop service to become members of a VS team. Bro. Stauffer is 73 years old, and his wife is 68.

Those who know the Stauffers will characterize him as diplomatic, always in a hurry, and a man of deep devotional and prayer life. Sister Stauffer is known for her loyalty to husband, home and church.

The La Junta unit is one of the largest of all VS groups: about 20 VS-ers are there at a time. Did they have any misgivings about having these older people come to serve them? Well, maybe. A recent communication from there says "I think the unit is pleasantly surprised with their (the Stauffers') vigor and the possibilities... for good unit leadership." (See Feb. 19 Gospel Herald Mission News, p. 153.)

**Crafts Help Needy Women**

The overseas needlework and crafts project provides a unique opportunity for women in America to help other women in Jordan, Korea, Greece, Hong Kong, Formosa, and Haiti. Through the special self-help project, American women can purchase for themselves or as gifts tablecloths, scarves, wooden dishes, or clothing and simultaneously contribute to the financial independence of women who are victims of poverty.

Mrs. J. N. Byler began the program in a small way 18 years ago. Having traveled with her husband in various countries where MCC was giving relief, she observed the desperate need of families who had no income, and often lived without even the bare necessities. It occurred to her that some of them might receive at least a little income if she could provide an outlet for articles they knew how to make.

As she visits various women's groups, Mrs. Byler describes the needs of others as she has observed them in various countries, and displays articles which are available. The orders which are received give employment and hope to a woman somewhere else in the world.

Of course, she cannot visit all the groups who would be willing to participate in this, so Mrs. Byler has prepared sample kits which give a representation of the articles she has for sale. These three kits travel through United States and Canada, and orders are taken from the kits. Assisting with the kits are Mrs. Betty Pauls, Newton, Kans., and Alice Snyder, Kitchener, Ont.

At MCC-sponsored sewing project in Jericho Ein Es Sultan refugee camp girls are taught to sew.

The orders are forwarded to relief workers in the countries which provide the items, and the orders are filled and sent to Mrs. Byler, who in turn forwards them to the customer.

Needlework projects have helped Arab refugee women in Jordan to become financially independent. This project has grown to the extent that a full-time worker is now in charge of it. Ruth Keim, who had spent a three-year term in Korea previously, is in charge of needlework in Jordan. MCC gives materials to the refugee women, and they sew many designs on tablecloths, napkins, aprons, and scarves. The seamstresses spend long hours counting the threads of the cloth, to create the colorful patterns of

(Continued on next page)


Mission News — CONTINUED

of VS-ers to this city, where they began service at Parkview Episcopal Hospital Jan. 24. The local church gave them an official welcome at a fellowship supper the first Friday evening after unit members arrived. The local Youth for Christ also took cognizance of their presence at the first meeting of the unit attended by calling on them for a musical number—without warning. The five who were present quickly got up a quartet.

Winslow, Ariz.—Terry Esch, Mio, Mich., is preparing an Easter choir at the local Wesleyan Methodist Church. January attendance at club activities at the Winslow Indian Center showed a 50 per cent increase over what it was three months earlier. 'Teen-age and mothers' clubs share in this increase.

Albuquerque, N. Mex.—Unit members set themselves new goals for life and work: (1) increased visitation work, (2) better stewardship of time and money, (3) more vitally interested in private devotional life, (4) more emphasis on participation in unit devotions, (5) more application to present service opportunities, (6) becoming more useful in God's kingdom.

Glenwood Springs, Colo.—"Becoming Maturity in Christ" was the theme of an evening of local MYF in which unit members Jay Yoder, Ruth Delp, and Lloyd Yutzy participated. Melba Good and Ruth Delp teach children's classes in the Wednesday evening Bible study series.

NEEDY WOMEN

(Continued from page 217)

"Bethlehem Star," "Rose of Sharon," or another of the 53 possible patterns.

From the countries of Korea, Hong Kong, and Formosa come slippers, dolls, and purses. Olive wood camels, mother-of-pearl pins, and handkerchiefs are other products sent from Jordan. Haiti provides wooden salad sets and some toys.

BROADCASTS

(Continued from page 214)

Germany Broadcast New

The German program is another new one for the broadcasts. It is released from the world's most powerful commercial radio voice, Radio Luxembourg, which literally blankets Europe with its 500,000-watt transmitter. This is ten times the power permitted an American station.

There are also broadcasts in Spanish, Japanese, Italian, and Navaho Indian. Radio branch offices are maintained in 16 countries. These are located in Argentina, Canada, England, Ghana, Honduras, India, Nigeria, Liberia, the Philippines, Puerto Rico, Switzerland, and Vietnam.

The branch offices were established primarily for the maintenance of the follow-up program in response to listeners' letters. Mennonite Broadcasts found early in its eleven years' service that the mail cost to the United States from remote areas was prohibitive to nationals.

The Mennonite Hour was originated in 1951 when an Eastern Mennonite College quartet broadcast over a Harrisonburg radio station. The response was instant, and the development into the world-wide network was a result of the understanding, by a group of tireless Mennonite laymen, of people and the technical phases of radio.

B. Charles Hostetter, speaker on the English language Mennonite Hour, has been one of the driving forces behind the organization since its beginning. He devotes his full time to the preparation of brief, pungent religious observations. His voice is now known almost every place in the world where English is understood.

Executive Committee

Giving over-all direction to MBI is the executive committee composed of four active Mennonite laymen and leading Harrisonburg businessmen—Lewis Strite, president; Winston Weaver, vice-president; Daniel Suter, secretary; and Harley Rhodes, treasurer.

Voices of the Mennonite A Cappella Chorus, directed by J. Mark Stauffer of the Eastern Mennonite College faculty, are as familiar to English listeners as the words of Hostetter. The Heart to Heart companion program for women is directed to homemakers and discusses their problems. Ella May Miller is the speaker.

MBA staff members keep a close check on the increase in radio sets over the world. In 1951, they found there were 214 million sets; now there are about 400 million. Radio sets in the United States have increased from 100 million to 167 million. Even in Africa, MBA notes, the sets have increased from 2 1/2 million to 6 1/2 million in a short span of years.

One of the programs which has been developing over a period of several years is a short one-minute program designed for release to reach the nonchurch-oriented audience. Plans are to begin this program on a trial basis.

No One Else

BY MARY ALICE HOLDEN

No one could suffer as Christ did. Not only the pangs of crucifixion, but divine wrath for the sins of the world was meted out to Him. One stroke of the wrath of God would kill a person instantly. Yet Jesus hung there between earth and heaven with the Father's judgment upon Him for hours. Only divinity could bear it.

When Adam sinned, God knew that punishment must be delayed. "The wages of sin is death." And God had willed that Adam and Eve should start the human race. Therefore God in His mercy killed an animal to pay the price temporarily till a Redeemer could come, Gen. 3. He must be the seed of Adam, for He must also bear the curse. He must be perfect as only God was perfect.

In due time Christ, the Anointed One, came, Son of God and Son of man.

After 930 years Adam died, for "the soul that sinneth, it shall die." And all his sons died when they had lived their life. Even human death could not be propitiation for human transgression. The sacrifice must be without blemish, Deut. 15:21; 1 Pet. 1:19.

All the sins of the forty-eight recorded generations before Christ counted up to a great total. But the blood of bulls and goats could not take it away. All creation waited for the divine Scapegoat to wipe out sin and pay the full price of redemption.

Then Jesus came, the seed of the man and the Son of God. On Him was laid the load of all the sins of all the human race. His human heart was literally broken in two, they tell us, but the divinity of Him was "quickened by the Spirit" (1 Pet. 3:18).

"He ever liveth to make intercession for . . . [the transgressors]."

Sinless Himself, He could bear away the iniquity and offer up Himself as the eternal Sacrifice from Adam to the last human person that should live on earth.

GOSPEL HERALD, MARCH 12, 1963

Anna Msango, concentrating on a science test question, is typical of the earnestness with which many students in underprivileged countries attack the problems of learning. Anna is in Chipembi Girls' School, Chisamba, Northern Rhodesia, where TAP teachers Jon and Pat Dellett serve.
Toward a Philosophy of Change in the Church

(A synopsis of the thinking in a class of the School for Ministers at Goshen Biblical Seminary, Jan. 22 to Feb. 8, 1963. The discussion was led by Paul Erb.)

The church is founded upon that which does not change. God does not change. Jesus Christ is the same—yesterday, today, and forever. The church has been entrusted with an unchanging deposit of truth, the Gospel. She has in Christ a life which is eternal, and a hope that endures, for it is based on the unchanging Word of God.

But the church lives in a world which is passing away, in a world order which is in a constant process of change. The church is necessarily affected by and involved in these changes. In many respects change is inevitable.

Because there is much in the world order that is against God and His will for men, tension between the church and the world will always exist. When there is no longer tension, the church has probably ceased to fulfill her prophetic function. Change in the church is always in danger of sacrificing permanent and essential spiritual values.

But not everything in the world order is evil. Culture in itself is neutral; it may be brought under the sovereignty of Christ, or it may be used by the powers of Antichrist. Therefore change in itself is also neutral. It may be either good or bad. Or it may be without any religious or moral significance.

The church need not concern herself about changes that have no implications concerning her faith and life. She should recognize that a true church can exist within many varieties of culture.

Where there is room for changes toward more perfect conformity to God's will, such changes should be sought. The church has a responsibility to bring about changes in the right direction. There are situations where it would be wrong not to change. Some changes are good.

But some change is also bad. Desire for change is often an accommodation to pressure from an ungodly society. It may arise from a basic worldliness of spirit which hears the siren call of a sinful world rather than the command of a holy God.

Change, therefore, should be a carefully considered process, not a blind yielding to forces. It should be dynamic and creative. Change for the sake of change is seldom justified.

The direction of change in the church should be determined by the essential nature and the proper tasks of the church. Since evangelism is our commanded task, we have no choice but to evangelize, even though the outreach of the church may bring us situations that call for change. In fact, many of the problems regarding change would be more easily solved if more of the members of the church were actively engaged in witnessing to the world.

Since change threatens unity, we must clearly teach that the basis for unity in the church should be oneness in Christ rather than uniformity in certain cultural practices. Variation in cultural manners should not disrupt the unity of a spiritual church.

As the church faces changes, open channels of communication can bring together various facets of conviction and lead to finding the mind of the Spirit. A motive for such communication is love. The shock of change can be cushioned by a sincere attitude of love and an understanding consideration of the rights, backgrounds, and feelings of others. We must be patient with our brethren who may wish to change more slowly or rapidly. The time and situation wherein a church decides to part from a past pattern should be decided by a consensus within the congregation rather than by the arbitrary ruling of one or a few. Change should be slow enough to provide for a continuity of church life. The older should not be discarded till one is sure that the new is satisfactory.

More important than making or preventing change is the maintenance of the loving fellowship of the church. Even when our preferences are disregarded, we must refuse to become embittered, and to have our fellowship broken.

Minister Returns "Good for Evil"


Martin observed his twenty-fifth anniversary as an ordained minister in the Mennonite Church on Dec. 15.

The storekeeper-minister has an unusual "solution" to a problem that has plagued storekeepers for years—the problem of shoplifting.

Several youths, both boys and girls, have been making a "game" of shoplifting at Martin's store and then bragging about their accomplishments at the nearby "hang-out."

Employees of the store have been "watching" five girls, whose age range is from 10 to 16, and a couple of boys for some weeks. On Saturday, one of the girls, 14, was caught in the act of stealing a sweater for her boy friend.

Only this one girl confessed and her father paid a fine and costs of prosecution on a shoplifting charge. Martin, however, has contacted others of the "gang" and enrolled them in the first of a series of three Bible study courses which he teaches.

The home course in Bible study operates on three levels; the youths will continue the courses as long as their interest lasts. They are also to report for spiritual guidance as well as for the lessons in the teachings of the Bible.

Diplomas will be presented to the students at the close of each of the three courses. Martin [who also does prison work] has given out 136 diplomas so far this year.—Record Herald (December, 1962).

On Clocks and Worship

BY CHARLES B. LONGENECKER

"But why does the clock occupy such a central position in your church?"

These words were tossed back at me as we walked out of the little Mennonite church. I had just begun to introduce some tourists to the faith and practice of the Mennonites. He continued, "Is there a reason that a clock should take the place of the cross in the furnishing of your church?"

In a rapid one-two punch fashion, his wife added, "And it isn't even very pretty—just a common IBM clock."

I explained that we do not emphasize the cross as a mere symbol but rather Jesus who gives the cross its significance. But my tourist friends caught me off balance when they very honestly asked about the centrality of the clock.

The question continues to gnaw at me as I think more about it. I try to justify myself by thinking that we are just being functional. But that fails to satisfy. Are we unthinkingly promoting time-consciousness rather than God-consciousness in our worship services? Have the mundane elements of time and matter so thoroughly saturated our being that the clock has acquired symbolic status?

In our attempt at simplicity and absence of forms and props in our worship, could it be that a vacuum has been created which subsequently has pulled into itself something of higher priority—an instrument to measure time rather than a medium to help focus our short attention span on the One who transcends time?

While living in the framework of time, we need to observe schedules. This is not our greatest need, however, when we enter into worship. The clock on the front wall will not likely tell the verbose speaker that his time is spent, but it will vie for the listener's attention. When it has done this, it will also have severed the I–Thou relationship in worship.

Do you mix worship with clock watching? New Holland, Pa.

Gospel Herald, March 12, 1963
Church Music Conference
General Conference Music Committee—Goshen College: cosponsors
Goshen College, April 19, 20

I. Music in Worship.
Address: Edward Stoltzfus, West Liberty, Ohio, secretary of the General Conference Music Committee.
Responses by Daniel Hertzler, editor. John Howard Yoder, Administrative Assistant for Overseas Missions.

II. Strengthening Our Heritage of Unaccompanied Congregational Singing. Presented by the Music Faculty of Goshen College.
Introductory paper: Evaluating Our Heritage.
Studies in choosing hymns, knowing the Hymnal, teaching new songs, improving song leading techniques, judging the value of songs.

III. Concert (Goshen College Lecture-Music Series) evening.
Singing City Choir of Philadelphia. Elaine Brown, conductor.

April 20

IV. The Use of Instruments in Mennonite Worship.
1. Statement of issues involved with the use of instruments.
Effect on Mennonite Worship Patterns. John H. Mosmann, pastor of the Goshen College Mennonite Church.
Effects on Congregational Singing. Orlando Schmidt, faculty of the Mennonite Biblical Seminary, Elkhart.
2. Questions on instruments and literature.
Presented by Myron D. Casner, organ instructor at Goshen College; Orlando Schmidt; and Music Faculty of Goshen College.
Quality and cost.
Examination of organ literature.
3. Informal reports from various congregations and district conferences on their experience in thinking through the issues.
There will be a registration fee of $2.00, which will include the cost of papers which will be distributed at the meeting. The concert will cost approximately $2.50 in addition.
Interested persons are invited to write to the Music Department of Goshen College, Goshen, Ind., for further details.

OUR SCHOOLS

Goshen College
A new series of discussion and informational meetings with the pastors and Goshen College counselors of the churches in Indiana, Illinois, Ohio, Michigan, and Pennsylvania was inaugurated recently with meetings at Goshen and Bloomington and Sterling, Ill.
President Paul Mininger attended all three meetings, interpreting the newly announced campus master plan and speaking on the subject, "The Role of Goshen College in the Church-World Encounter." The latter was based on the study which constituted his 1962 annual report, "Our World, Our Church, and Our College."
Ray Sala, Director of Church Relations, served as chairman of the meetings and was responsible for their planning.
The meeting held at Goshen on Feb. 18 included 92 pastors, Goshen College counselors, and lay church leaders from the churches in Indiana and southern Michigan. The meetings in Illinois included 45 at Bloomington on February 25, and 20 at Sterling on February 26.
The purpose of the meetings is to provide a two-way exchange of ideas and information between these church leaders and those responsible for the leadership of Goshen College. The program of Goshen College counselors was begun in 1959 to provide a more profitable church-college relationship.
Under the counselor program each congregation in the constituency served by Goshen College is asked to interpret the needs and concerns of that congregation to Goshen College and to interpret the program and needs of Goshen College to his congregation. This responsibility includes both financial and educational problems.
Further programs of this type are now scheduled for Ohio and Pennsylvania and others will be scheduled later for all of the areas served by Goshen College.

Thomas à Kempis once said, "Jesus hath many lovers of His kingdom, but few bearers of His cross. All are disposed to rejoice with Him, but few to suffer for His sake. Many follow Him to the breaking of the bread, but few to the drinking of His bitter cup."

Field Notes

The 1963 Intercollegiate Peace Fellowship Conference will be held at E.M.C., Harrisonburg, Va., March 21, 22. The 75-80 delegates come from seven Mennonite Colleges.
Daniel Kaufman, Scottsdale, Pa., in Stewardship Conference at Neffsville, Pa., the evening of March 16, and both morning and evening of March 17.
The Neffsville, Pa., Church Chorus will present a program at Faith Mennonite Church, Oxford, Pa., the evening of March 31.
Mennonite Writers' Conference, July 14-18, Canadian Mennonite Bible College, 600 University Blvd., Tuxedo, Winnipeg 29.
Lectures on fiction, articles, news, poetry, devotional, seminars, and missions literature; seminar groups for manuscript criticism. Registration, $5.00. Sponsors: General Conference Mennonite Church, Mennonite Brethren Church, and others. Further information write: Maynard Shelly, 722 Main, Newton, Kans., or H. T. Klassen, 11 Sterling Ave, Winnipeg, Canada.

Evangelistic Meetings
Russo Krabill, Goshen, Ind., at Locust Grove, Elkhart, Ind., April 28 to May 5.
C. F. Derstine, Kitchener, Ont., at the Ayr, Ont., Church, April 7-14.
Nelson E. Kaufman, Elkhart, Ind., at Argentine, Kansas City, Kans., April 7-14.
A. J. Metzler, Scottsdale, Pa., at Roanoke, Eureka, Ill., April 7-14.
Jacob Z. Rittenhouse, Lansdale, Pa., at Slate Hill, Shermansville, Pa., March 10-17.
Roy Koeh, West Liberty, Ohio, at Midway, Hopedale, Ill., March 11-17.
Amos H. Sauder, Jr.,

Calendar

Eastern Mennonite Board of Missions and Charities annual meeting, March 12-14, Weaverland, East Earl, Pa.
Eastern Ohio Ministers' Conference, Berlin, Ohio, March 24-25.
Illinois Mission board annual meeting at Hopedale, Ill., April 19, 20, 1963.
Ohio Mission Board meeting, Hartville, Ohio, April 19-21.
Church Extension and Evangelism Convention of South Central Conference, Yoder, Kans., April 19-21.
Commission for Christian Education meeting, Scottsdale, Pa., April 26, 27.
General Mission Board annual meeting, Petterville, Ohio, June 20-23.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
ABF Convention, Belleville, Ill., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 24-25.
HOW TO HANDLE FAILURE
(Continued from page 204)

ting thing is responsible for this and no one person, except myself.

After accepting responsibility for failure, the next step is to confess and change. In confession, the failure is objectified; it is faced. It can then be seen apart from oneself. It is then possible to make the decision to turn away from it.

One can learn from failure. Vital changes do not take place in our lives except when we see ourselves in a new light. While we do not seek failure, it can be a means of learning and a vital change can take place in one's life.

The third step in handling failure is to accept forgiveness. When we no longer have to make a case for ourselves and when we know that there is somebody who will accept us knowing what we are, then we can accept forgiveness. It is a painful experience to bare oneself in the presence of another, but in his acceptance our courage can be found to do it. In such a presence the failure can be laid out before God, and forgiveness experienced. In knowing that God remembers our sins no more, we can find grace as well to forgive ourselves.

After finding forgiveness, there may be the painful step in facing the consequences of what we have done. There may need to be a letter of apology, the returning of stolen goods; whatever the injury it must be righted in so far as one can. In the acceptance of forgiveness and in clearing the barriers of the past there comes the knowledge of a security that one does not know before found in the peace which God gives.

The final step in handling failure is to operate in forgiveness toward one another. The congregation which knew Onesimus, a slave, a robber, a libertine, was asked to forgive him. And no one in this congregation could say, "I will never sit beside Onesimus," for Paul writes, "He is a faithful and dear brother." The congregation is asked to receive Mark, of whom Paul wrote to Timothy, "Bring Mark along, for he is most valuable to me."

We need to create a climate of forgiveness in which the person who has failed can find courage to face the failure, assured he will receive forgiveness. It is not the end of life to confess; it is the beginning of a new kind of living.

Gospel Herald, March 12, 1963

‘Oh, the bliss of him whose guilt is pardoned, and his sin forgiven! Oh, the bliss of him whom the Eternal has absolved. Whose spirit has made full confes-
sion!”
—Chapel message at Goshen College.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.


Layman—Kiser.—Charles Layman and Josie Kiser, both of the Weaver cong., Harrisonburg, Va., by Roy D. Kiser at the home of the bride, Feb. 17, 1963.


Stauss—Miller.—Benjamin G. Stauffer, Lancaster, Pa., Millersburg cong., and Ruth K. Miller, Bainbridge, Pa., Good cong., by Clarence E. Lutz at the Good Church, Feb. 9, 1963.

Births

"Lo, children are on inheritance of the Lord"
(Psalm 127:3)

Aeschliman, Galen and Lois (Noziger), Wau-
son, Ohio, sixth child, second son, Phil Gail,

Beachy, Richard and Pat, Denver, Colo.,

Black, Samuel L. and Edna Marie (Moyer),
Spring City, Pa., thirteenth child, eighth son,

Bontrager, Dr. Warren and Edna (Miller),
Mio, Mich., fifth child, fourth son, Gordon

Bremen, Charles and Mabel (Bear), Elida,
Ohio, third child, first son, Samuel Charles,

Burkholder, Howard C. and Eileen (Stutz-
man), Huntington, Kans., second child, first

Dalke, Irwin and Norabelle (Koehn), Denver,
Colo., third child, first daughter, Diana Lynn,

Ebersole, John H. and Kathyrn (Wenger),
Greenacastle, Pa., sixth child, fourth son, Daryl

Eveloth, Oren K. and Betty (Hughes), Rose-
burg, Oreg., third daughter, Elvina Marlene,

Hartzler, Clarence and Ruby (Gingerich),
Scottsdale, Pa., third child, second son, Dale
Edwin, March 1, 1963.

Heatwole, Charles L. and Doris (Brubaker),
Linnville, Va., third child, first son, Jay Brent,

Hechtstetter, Verl and Shirley, Kokomo, Ind.,

King, David and Esther (Allebach), Oaks,
Pa., fourth child, second son, Nathan David,

Knechel, Ernest A. and Mildred Mae (Moyer),
Alburtis, Pa., fourth and fifth daughters, Cindy
Jean and Sandy Joan, Nov. 8, 1962.

Lehman, David P. and Elizabeth (Faust),
Lewisburg, Pa., first child, David Lamar, Oct.
30, 1962.

Lerch, Robert and Annabelle (Stucker), Wos-
ter, Ohio, fourth child, third daughter, Bar-

Martin, Arlin D. and Janet (Yoder), Har-
risonburg, Va., second daughter, Carol Jean,

Martin, James Robert and Elizabeth (Weav-
er), Mohnton, Pa., second child, first son, Rob-
ert James, Jan. 30, 1963.

Miller, Jacob M. and Dorcas (Swartzentrub-
er), Greenwood, Del., ninth child, fifth son, Leland James, Feb. 7, 1963.

Miller, Kenneth and Evelyn (Weaver), Hes-
ton, Kans., third daughter, Karen Renee, Feb.

Miller, Richard and Mary Ellen (Hersh-
berger), Marion, Md., first child, Raymond

Muselman, John C. and Elizabeth (Landis)
Souderton, Pa., second child, first daughter,

Noziger, James and Virginia (Jennings),
TREMONT, Pa., fourth child, first daughter,
Janet Sue, Feb. 6, 1963.

Otto, Amos and Mary (Wagler), N. Canton.
Ohio, third child, second son (daughter deceased), Jeffrey Lynn, Feb. 6, 1963.

Peachev, Irvin J. and Mary C. (Zook), McVeytown, Pa., fourth child, second son, John Steven, June 12, 1963.


Roushanian and Dana (Buchanan), Hesston, Kans., first child, Stephanie Sue, Feb. 22, 1963.

Seltzer, Robert and Judith (Stutzman), Protection, Kans., second son, Randell Craig, Jan. 9, 1963.

Shantz, Melvin and Marjorie (Miller), Thomas, Okla., second living child, second daughter, Anita Kay, Jan. 6, 1963.


Troyer, Willis and Phyllis (Gresser), Smithville, Ohio, fourth child, third daughter, Janet Marie, Jan. 9, 1963.

Zimmerman, Alvin and Ruth (Ebersole), Harrisburg, Pa., second child, first son, Duane Leon, Feb. 8, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amstutz, Harvey, son of Simon and Fanny (Bixler) Amstutz, was born near Kidron, Ohio (on the farm where he lived all his life) July 13, 1869; died at the Shady Lawn Nursing Home, Dalton, Ohio, Feb. 20, 1963, after having suffered a stroke while attending church services at the Kidron Church on Feb. 10; aged 93 y. 7 m. 5 d. Surviving are a large number of cousins and friends. He was a member of the Kidron Church, where funeral services were held Feb. 22, in charge of Reuben Hofstetter and Isaac Zuercher.

Baechler, Solomon, son of Menno and Magdalena (Kropf) Baechler, was born at Zurich, Ont., April 5, 1884; died at Zurich, Feb. 10, 1903; aged 78 y. 10 m. 5 d. On Sept. 12, 1912, he was married to Leah Schwarzenbaurer, who survives. Also surviving are one son and 5 daughters (William, Eva—Mrs. Clarence Gasho, Gertie—Mrs. Oliver Steckle, Verda, Gladys—Mrs. Noah Ginges—Ersa—Mrs. Floyd Buehler). In 1938 he was ordained as deacon for the Blake A.M. Church, and on June 2, 1941, as minister. Funeral services were held at the church, Feb. 13, in charge of Henry Yanzi and Orval Jamieson.

Baker, Annie, daughter of Thomas and Addaline (Grove) Ressor, was born in Scarborough Twp., Ont., Dec. 14, 1858; died at Maple, Ont., Feb. 6, 1963; aged 61 y. 1 m. 28 d. On Sept. 26, 1868, she was married to Isaac Baker, who survives. Also surviving are 4 children (Alvin, Mary—Mrs. N. Drudge, Ruth—Mrs. L. Reesor, and Eva—Mrs. H. Miller), 11 grandchildren, one brother (Amon), and 2 sisters (Evelyn Weber and Elizabeth—Mrs. Allan Wide man). One sister preceded her in death. She was a member of the Old Brethren (German Baptist) fellowship. Funeral services were held at the Heise Hill Brethren in Christ Church, Feb. 9, in charge of Wm. Vander bent, Fred Nihuswander, and Elmer Brovont.

Burkholder, Irene Catherine, daughter of Martin L. and Etta (Swartz) Burkholder, was born near Harrisonburg, Va., Oct. 28, 1911; died at her residence in Park View, Harrisonburg, Va., where she resided with her twin sister for the past 9 years, Jan. 2, 1963; aged 51 y. 2 m. 5 d. Surviving are 5 brothers and 4 sisters (Clifford, Marion, Paul, Esther, Eva, Ruth, Pauline, Herman, and Clayton). She was a member of the Pike Mennonite Church. Funeral services were held at Weavers Church, Jan. 4, in charge of Daniel A. Brubaker and J. E. Kurtz.

Christner, Mary Elizabeth, daughter of Abra ham and Catherine (Mast) Hershey, was born near New Bremen, Ohio, May 31, 1914, died at the Robinson Memorial Hospital, Ravenna, Ohio, Nov. 25, 1962; aged 48 y. 0 m. 25 d. On May 24, 1896, she was married to William J. Christner, who died in April, 1952. Also preceding her in death were 2 daughters and 1 infant son. Surviving are 4 daughters (Velma—Mrs. Dan Stuckey, Beulah—Mrs. Noah Schrock, Lorene—Mrs. Frank Johnson, and Elvesta—Mrs. Lloyd Grieser), 3 sons (Wade, Floyd, and Rollie), 29 grandchildren, and 62 great-grandchildren. She was a member of the Mennonite Church. Funeral services were conducted at the New Bremen Church, Nov. 27, in charge of Eugene Yoder and Elmer Stolzfus.

Gisel, Albert A., son of John and Margaret (Rhoad) Gisel, was born near Wauseon, Ohio, Aug. 30, 1881; died at his home, Archbold, Ohio, Feb. 9, 1963; aged 81 y. 4 m. 5 d. On March 17, 1904, he was married to Amanda Lehman, who died almost 14 years ago. Two sons also preceded him in death. Surviving are 2 daughters and 4 sons (Opal, Mabel, Walter, Vern, Ralph, and Chester), 17 grandchildren, 4 great-grandchildren, and 1 brother (S. P. Gisel). He was a member of the Central Church, where funeral services were held Feb. 12, in charge of Charles H. Gauthke and Dale Wyse; interment in Pettisville Cemetery.

Grassmyer, Anna Elizabeth, daughter of Ezra and Malinda (Kaufmann) Yoder, was born at Belleville, Pa., Feb. 16, 1897; died at her home, Belleville, Pa., in her sleep the night of Feb. 22, 1963; aged 66 y. 5 m. 6 d. In January, 1923, she was married to John Carl Grassmyer, who died Feb. 7, 1953. Surviving are 2 daughters and one son (Joyce—Mrs. Clarence Conrad, Kenneth, and Delene Grassmyer), one brother (John C.), and 3 sisters (Charity, Mrs. Elvis Byler, and Frances—Mrs. Edward Smith). She was a member of the Maple Grove Church. Funeral services were held at the Baggus Mortuary, Feb. 25, in charge of Waldo E. Miller, interment in Locust Grove Cemetery.

Hauder, Bernice Grace, daughter of James and Mabel (Eicher) Klopfenstein, was born at Milford, N.J., July 20, 1919; died of acute leukemia at the Lincoln (Neb.) General Hospital, Jan. 22, 1963; aged 2 y. 6 m. 30 d. On Nov. 19, 1939, she was married to Lawrence Hauder, who survives. Also surviving are 4 children (Carolyn June—Mrs. Norma Ruth, Betty Jane, James Lawence, and Sue Ann), her parents, 5 brothers (Wayne, Theodore, Keith, Harry, and Wilbur), and 4 sisters (Zola—Mrs. Sterling Rediger, Fern—Mrs. Dillon Gra ber, Dorothy—Mrs. Donald Kapp and Edith—Mrs. Wenhett Wogomon). One sister preceded her in death. She was a member of the East Fairview Church.

Hauder, Joseph B., son of Joseph and Phoebe (Burkey) Hauder, was born at Eureka, Ill., May 29, 1882; died at Downey, Calif., Feb. 1, 1963; aged 80 y. 8 m. 3 d. On April 24, 1904, he was married to Mary Miller, who survives. Also surviving are 11 children (Fred, Leroy, William L., Harry, Wilda, Mrs. Velma Engle, Clayton, Mrs. Elda Stanford, Mrs. Hazel Dickinson, Mrs. Myrtle Rediger, and Mrs. Lois Drawbord), 2 brothers (Emanuel and Wilmer), one sister (Lena—Mrs. John Miller), 31 grandchildren, and 10 great-grandchildren. One infant daughter preceded him in death. He was a member of the Mennonite Church.

Herscher, Stanley L., son of Levi D. and Sovilla (Beachy) Herscher, was stillborn Feb. 15, 1963, at Tuscola, Ill. Surviving are his parents, one brother, and one sister. Grave-side services were held Feb. 15, in charge of Richard Yardy.

Hershey, Rhoda Louise, daughter of John H. and Mary (Bower) Hershey, was born at Lancaster, Pa., April 19, 1956; died at her home, Kennett Square, Pa.; aged 12 y. 8 m. 9 d. Four months before her death she was stricken with leukemia. At the age of seven she accepted Christ as her Saviour and became a member of the West Chester Church. Surviving are her parents, 5 sisters (Ruth Elaine, Margaret Ann, Marnina Jane, Gloria Jean, and Esther Elizabeth), her grandparents (Mr. and Mrs. A. Frank Hershey, and Mr. and Mrs. Rufus Martin), and one great-grandmother (Mrs. Lizzi Hess). Funeral services were held at the Hess Church, Jan. 1, in charge of Mahlon Witmer and Joseph Kennel. Memorial services were held at the West Chester Church, Jan. 6, in charge of Joseph yardy.

Hill, William Allen, oldest living son, and Sharon Kay, oldest daughter, of James and Kathryn (Layer) Hill, were killed in a high-way accident while returning home from a prayer meeting the evening of Feb. 8, 1963. William Allen was born at Pekin, Ill., Feb. 20, 1948, and reached the age of 14 y. 11 m. 18 d. Sharon Kay was born at Pekin, May 3, 1949, and reached the age of 13 y. 3 m. 5 d. Surviving are their parents, 2 brothers (Danny and Charles), one sister (Sheila), and grandparents (Mr. and Mrs. William Laver), Sharon was a member of the South Pekin Church. Double funeral services were held at the Davis Mortuary, Tremont, Ill., Feb. 11, in charge of Joe W. Davis and Howard Wittig.
Landis, Stella D., daughter of John H. and Sally (Derstine) Delp, was born in Franklin Twp., Pa., Nov. 16, 1896; died at the home of her daughter, Mrs. Jacob Loux, Souderton, Pa., Feb. 13, 1963; aged 66 y. 2 m. 28 d. On Aug. 1, 1914, she was married to Henry M. Landis, who survives. Also surviving are children (Edna—Mrs. Jacob Loux, Sara—Mrs. Russell Zeigler, Norman D., John D., Ray D., and Paul D.), 17 grandchildren, and 5 great-grandchildren. She was a member of the Franconia Mennonite Church, where funeral services were held Feb. 16, in charge of Leroy Godshall and John Lapp.

Landis, Susan L., daughter of Levi and Sarah (Lang) Alderfer, was born in Fredick Twp., Pa., Oct. 10, 1874; died at Unionville, Pa., Dec. 26, 1962; aged 88 y. 2 m. 16 d. On Oct. 14, 1898, she was married to William L. Moyer, who died Dec. 29, 1956. Surviving are 4 sons (Levi A., Samuel A. Abram A., and Linford A.), one daughter (Susan—Mrs. Henry L. Ruth), one sister (Annie Landis), 3 brothers (Harvey, John, and Henry T.), 21 grandchildren, and 65 great-grandchildren. Two daughters, one grand-daughter, 2 great-grandchildren, and 2 sisters preceded her in death. She was a member of the Saltford Church, where funeral services were held Dec. 30, in charge of Marvin M. Anders and Henry L. Ruth.

Leis, Samuel E., son of Daniel and Magdalene (Lapine) Leis, was born in Franconia, Pa., Oct. 30, 1891; died at his home near Kingswood, Jan. 23, 1963; aged 71 y. 2 m. 24 d. On Feb. 1, 1917, he was married to Elizabeth Schrock, who survives. He is survived by his parents and by (Emma—Mrs. J. W. Glover and Mary). She was a member of the Springdale Church, where funeral services were held Feb. 23, in charge of Marion C. Weaver, assisted by Perry Burkholder and Franklin E. Weaver.

Long, Edna, daughter of John H. and Elizabeth (Grieser) Miller, was born near Wauseon, Ohio, Oct. 2, 1957; died at the Perry Memorial Hospital, Princeton, Ill., Feb. 12, 1963; aged 65 y. 4 m. 10 d. On June 22, 1927, she was married to C. Warren Long. In 1930 she and her husband moved to Peoria, Ill., from Goshen, Ind., to engage in the insurance business and here she gave 17 years of her service to the Lord and the church. In 1949 they moved to Tiskilwa, where her husband became pastor of the church. During the 14 years her service has been curtailed at various times due to ill health. One sister and one brother preceded her in death. Surviving are her parents; 2 sisters (Mary and Alice), and 2 brothers (Erwin and Victor). Funeral services were held at the Willow Springs Church, Feb. 15, in charge of John Detwiler, assisted by Ben Esch and Laurence Horst.

Miller, Edna Belle, daughter of Jacob and Polly (Misher) Miller, was born near Middlebury, Ind., Feb. 28, 1881; died at Nampa, Idaho, Feb. 2, 1963; aged 81 y. 11 m. 5 d. Surviving are 2 sisters (Elva and Mrs. Nellie Crenva), 3 brothers (Edson R., J. Frank, and William) and one nephew. She was a charter member of the Nampa Mennonite Church, since the church was organized in 1899. Funeral services were held Feb. 6, in charge of D. A. Good and Harold Hochstetler.

Moyer, Stephen B., son of David and Susan (Landis) Moyer, was born in Upper Gwynedd Twp., Pa., May 6, 1883; died at Harleysville, Pa., Dec. 27, 1962; aged 79 y. 7 m. 21 d. On Oct. 29, 1909, he married Laura Syce, who died Oct. 21, 1958. Surviving are 3 sons and one daughter (Nelson N., Willard N., David Edwin, and Berenice L.), 2 grandchildren, and 1 great-grandchild. Two brothers and one sister predeceased him in death. He was a member of the Salford Church, where funeral services were held Dec. 31, in charge of Henry L. Ruth and Willis A. Miller.

Peterman, Fred M., son of James and Mary Magdalene (Miller) Peterman, was born at Sharpsburg, Md., April 17, 1886; died at his home in the town of Springdale, Shenandoah Co., W. Va., Dec. 19, 1958; aged 76 y. 9 m. 2 d. He was married to Flora Eakle, who is the sole survivor. He was a member of the Reelf Church, where funeral services were held Dec. 23, 1958, in charge of S. Bowden, Moses K. Horst, Oliver H. Martin, and Reuben E. Martin; interment in Mountain View Cemetery.

Rupp, Edna D., daughter of Henry A. and Elma (Beck) Rupp, was born near Wauseon, Ohio, March 8, 1939; died in a car accident near Bowling Green, Ohio, Feb. 10, 1963; aged 23 y. 11 m. 22 d. She was a student at the Ohio State University, where he was majoring in accounting. While living at Columbus and attending the university, he became an associate member of the Menne Church. His interests included an active member in a number of church activities so that they might reach more of the I-W personnel in the city and also the students at the university. Surviving are his mother, one brother (Thomas L.), and his grandmother (Mrs. Anna Rupp). He was a member of the Central Church, where funeral services were held Feb. 14, in charge of Charles H. Gautier, from Dale Wyse; interment in Pettisville Cemetery.

Rutt, Ida M., daughter of John C. and Anna (Muselman) Rutt, was born in Lancaster Co., Pa., Oct. 10, 1957; died at a hospital in Lancaster, Pa., Jan. 5, 1963; aged 76 y. 8 m. 1 d. On Nov. 22, 1966, she was married to Harry Z. Rutt, who survives. Also surviving are 5 sons and 2 daughters. She was a member of the Saltford Church, where funeral services were held Feb. 14, in charge of Charles H. Gautier, from Dale Wyse; interment in Pettisville Cemetery.

Schrock, Eugene Edward, son of Elmer and Alta (Roth) Schrock, was born near Tiskilwa, Ill., May 4, 1944; died near Bowling Green, Ohio, on an auto accident, Feb. 10, 1963; aged 18 y. 9 m. 6 d. He was a student at Ohio State University. Funeral services were held at the Tredow Church (of which he was a member), Feb. 13, in charge of Roy Sauder and Glen Nofziger; interment in Pettisville Cemetery.

Shoemaker, Ida, was born at Buchanan, Mich., Nov. 25, 1878; died at Mishawaka, Ind., Jan. 24, 1968; aged 84 y. 2 m. 1 d. On July 4, 1902, she was married to Harry Shoemaker, who died in 1957. Surviving are one stepson (Harry), 4 nieces, and one nephew. She was a member of the Osceola Church. Funeral services were held at the Warner Funeral Home, Jan. 26, in charge of Carl Long and Earl Hartman; interment in Chapel Hill Memorial Gardens, Osceola.

Steinman, Jacob B., son of Samuel S. and Sophia (Rieder) Steinman, was born near Altavista, Va., Jan. 5, 1879; died in the home of his daughter, Mrs. Alva Troyer, Jan. 11, 1968; aged 82 y. 17 d. Three weeks before his death he had suffered a stroke. On July 30, 1910, he was married to Fannie Troyer, who survives. They lived in Minnesota for 31 years before moving to Denver in 1957. Surviving are 4 sons (Clayton, Allen, Gilbert, and Melvin) and 2 daughters (Mary and Dorothy); 8 grandchildren, 2 brothers (Clayton and John), and one sister (Mary Stehman). Two daugh-

ers, 2 brothers, and 3 sisters preceded him in death. He was a member of the newly organized Glennon Heights Mennonite Church, Denver. Funeral services were held at the Olinger Mortuary, Jan. 30, in charge of Marcus Bishop and C. Isaac Moyer.
sisters (Mrs. Nelson Weldy and Mrs. Eli Yoder). One grandson preceded her in death also. Funeral services were held at the Olive Church, Feb. 24, in charge of Simon G. Gingerich.

ITEMS AND COMMENTS

BY THE EDITOR

In a move which is reported to have left Federal officials babbling incoherently, the Philadelphia Presbytery, third largest Presbytery of the United Presbyterian Church in the U.S.A., turned down a Federal donation of $400,000 toward construction of an addition to its Broomall Presbyterian Home. The thing had supposedly been all cut and dried with church administrators already counting the Federal gift as in the bag. The vote to reject was 103 to 65. John Jackson Brown, Jr., who is pastor of the Hope Church in Philadelphia, one of the main spokesmen in opposition to accepting the money, asked, "Is it all right to collect money from . . . the general public and hand $400,000 of it over to a specific labor of love for Christ?"

During the first three months of 1963, 62 youth fellowships in Indiana will be pop-ping and selling popcorn for CROP. The "Pop for CROP" venture is possible because Paul Weaver, an Indiana farmer, set aside a "Friendship Acre" of popcorn in 1962, donating the produce to CROP. The corn is being popped and sold at social functions, or sold directly as popping corn. All of the proceeds from this project will be used to feed refugees or provide self-help in the most needy areas of the world.

Donations to Iowa CROP resulted in a shipment of 75,000 potato eyes, valued at $5,000, for small farmers in Korea. The shipment left the Earl May Seed Company of Shenandoah, Iowa, on Jan. 7. Over 58,000 lbs. of potatoes were used to supply the "eyes" and it is anticipated that this seed will provide a harvest of nearly a million pounds of potatoes. To insure delivery in time for spring planting, the Earl May Company donated over $200 to cover the extra freight charges required to ship from San Francisco instead of New Orleans where a dock strike could have forced a delay in shipment.

President Kennedy is followed wherever he goes by a soldier in civvies carrying a locked case. The latter contains the coded message which, if flashed to U.S. nuclear bases, will unleash thermonuclear weapons and perhaps obliterate humanity.

At Baghdad, in Iraq, the Tower of Babel—also known as "Tower of Pride"—is to be rebuilt as a tourist attraction. Although not intended to "reach unto heaven," as stated in Genesis, the tower is to be at least 500 feet high and will afford a fascinating view of the site of ancient Babylon.

In front of the famous Kaiser Wilhelm Kirche in Berlin stands an 11-foot high "Hunger Clock" set up by the Evangelical Church of Germany. The clock tells passers-by that "every second of the day one person dies of hunger somewhere in the world." A meter attached to the clock totals the hunger deaths as they occur minute by minute. Relief fund campaigns using this clock and similar ones in other cities netted $15 million in the past three years.

In Ecuador recently, nine Auca Indians were baptized, among them four who had participated in the murder of the five Aviation Fellowship missionaries in 1956.

The first Roman Catholic has been sentenced to jail by an Italian court as a conscientious objector. Giuseppe Gozzini, 26, graduate of a law school, a member of Catholic Action and a contributor to Catholic magazines, has been sentenced to six months in jail. His conviction caused a stir in Florence. He is regarded as the first Catholic to be sentenced under the nation's draft law. In the past only militant pacifists, largely Jehovah's Witnesses, have been jailed for refusal to enter army service. In a statement to the court, Mr. Gozzini declared: "I am a Catholic and I believe that in my faith there is a contrast between the Christian message and military service. In the Gospel nonviolence is taught. I wish to serve my country, even in dangerous assignments, but I feel that I would be betraying my religious convictions if I serve in the army."

The Bible Society of South Africa, an associate of the British and Foreign Bible Society, claims that South Africans buy more Bibles per head than any other nation on earth. Last year the society sold 250,000 Bibles in 60 languages in South Africa.

Three schools in Sharon, Mass., had no Christmas trees or decorations because their principals ruled that to permit such would violate the principle of separation of church and state.

The possibility that Red China will be the victim of internal collapse rather than defeat from the outside was suggested in New York by an American missionary in the Far East. These views were expressed in an article in the Jan. 9 issue of The Alliance Witness, the official organ of the Christian and Missionary Alliance, by Arthur C. Austin, a missionary engaged in radio work on the island of Okinawa.

Plans to distribute about 18,000 Bibles in Manila, in the Philippines, to public high school seniors who are willing to receive them, were reported by the Assemblies of God in Springfield, Mo. The denomination said the Bibles are being made available at the request of Manila's mayor, Antonio J. Villegas, who has announced he is seeking to make the city a "citiadel of democracy." The announcement said that some literature classes of Manila's schools have scheduled use of Bibles as textbooks for special study.

Evidence that Abraham Lincoln had planned to become a member of the New York Avenue Presbyterian Church in Washington on Easter Sunday, April 16, two days after he was assassinated, is presented by Donald D. Rietveld, a Baptist minister historian and student of Lincoln Lincolniana in the February issue of Decision, monthly magazine of the Billy Graham Evangelistic Association.

The United States has 10 per cent of the world's Roman Catholic bishops. Most of them experienced some difficulty at the Second Vatican Council, where all sessions were conducted in Latin, since American seminaries teach only in English. Only those bishops who had trained in Rome were able to cope with the problem.

Strength of the Communist party in Free Europe has declined 40 per cent from its postwar peak, according to a report from the New York Times. Following World War II, when Stalin was at his peak, Free Europe's Communist parties attracted more than 16,000,000 voters. About 25 per cent of these were card-carrying members. Today the voting strength is about 13,400,000 and party rosters have declined to 2,400,000—mostly Italian and French.

Fifty Philadelphia public schools have adopted a new code of "dress and decorum" which students will be asked to observe. For boys, no duck-tail haircuts, no loud sport shirts, no noisy hobnail boots. For girls, no slacks, no beehive hairstyles, no tight or short skirts, no curlers, no low-cut blouses or sweaters.

You should never drop in unexpectedly on people, but let them know in advance that you are coming. This includes the minister who wishes to make some pastoral calls. So says Ann Landers in one of her recent newspaper columns. "First phone to ask if it is convenient," she says.
Christian Love
By Bernard R. Brunsting

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8).
“Beloved, if God so loved us, we ought also to love one another” (I John 4:11).

Henry Drummond was certainly right when he called love “the greatest thing in the world.” Many today agree that love is the key to happiness. Dr. Karl Menninger has written, “If we can love enough, this is the touchstone. Love is the medicine for the sickness of the world.” It is love which can flush out the fear, hate, and misery which plague the inner man and rob life of its joy and sweetness. Dr. Lessie Weatherhead, retired minister of the City Temple, London, said, “With but few exceptions, all psychoneurotic symptoms can be traced to one common cause—deprivation of love.”

Love Essential

Love is absolutely essential for mental, emotional, and spiritual health. It is the hallmark of the Christian faith: “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). Paul describes it as the greatest of the Christian graces: “Now abideth faith, hope, . . . [love], these three; but the greatest of these is . . . [love]” (I Cor. 13:13).

Let us consider the subject of Christian love under three headings: first, the nature of love; second, God’s love for man; and third, the Christian’s love for others.

Nature of Love

First, the nature of love. We need to consider this because love is a much misunderstood and misused word in our day. Aldous Huxley has pointed out in his book, Tomorrow and Tomorrow and Tomorrow, “Of all the worn, smudged, dog’s-earred words in our vocabulary, ‘love’ is surely the grubbiest, smelliest, slimiest.” This is exactly true if the word is used as it often is in popular communication.

The word “love” is used frequently where the word “lust” should be used. According to the dictionary, lust means a sensuous desire; bodily appetite. In film or print one sees another whom he thinks is able to satisfy him and fulfill his desires and that is described as love.

The Biblical concept of love is very much different. There are (Continued on page 228)

Galen Johns, Goshen, Ind., was ordained bishop, March 17, to serve the Bonneyville Mennonite Chapel, near Bristol, Ind. J. C. Wenger presided. Vernon Bontrager preached the ordination sermon.

A conference on Christian Family Living, especially intended for ministers and their wives, was held March 16 at Johnstown Mennonite School, Johnstown, Pa. The resource persons and discussion leaders for the conference were Chester Raber, chaplain, and Roy W. Harinsh, social worker, of the Brook Lane Farm Hospital, Hagerstown, Md.

Maurice A. Yoder, teacher at Hesston College since 1927, returned to his teaching duties after undergoing major surgery in January.

Bro. Harry Diener marked the fortieth anniversary of his ordination to the office of bishop for the Yoder Church, Yoder, Kans., Feb. 27. Bro. Diener was honored for this long period of faithful service in a special anniversary meeting at the church, March 6.


Tilman Smith and Orval Shoemaker, of Hesston, Kans., both members of the Committee on Economic and Social Relations of the South Central Conference, served in a Youth-Parent Weekend Conference at Sycamore Grove, Garden City, Mo., March 17.

Lyle Yost, Hesston, Kans., presented an illustrated lecture on "Mennonite Economic Development Associates" at Crystal Springs, Kans., March 10. This has to do with the development of the Mennonite colonies in Paraguay, S.A.

Mark Lehman, St. Anne, Ill., pastor at Camp Rehoboth, served as speaker during the high-school Spiritual Life Week, March 10-16, at Eastern Mennonite High School, Harrisonburg, Va.

Bro. and Sister Daniel Fenstermacher, members at Beaver Run, Watstown, Pa., observed their sixtieth wedding anniversary on Feb. 1.

Kenneth I. Smoker, sales representative for the Mennonite Bookstore, Newton, Kans., gave an evening program on religious education at the Walton Church, Walton, Kans., March 3, consisting of a message and discussion on the use of books in religious education. Numerous programs and displays will be given by the bookstore to the congregations in Central Kansas, Oklahoma, and Colorado, April 1-13. If any churches wish a program of this nature, please write to Kenneth I. Smoker, Mennonite Bookstore, 720 Main St., Newton, Kans.

Christmas Carol Kauffman's latest book, Search to Belong, has been made a forth-coming book-of-the-month selection by the Pinbrook Book Club, Pennsville, N.J.

Change of address: Nelson L. Martin from Route 2, Greencastle, Pa., to Route 3, Box 195, Greencastle, Pa. Phone: 717 597-3772.

The staff of the Sunday School Meditations Association, Lancaster, Pa., will present the program at the Upper Skippack Mennonite Church, Skippack, Pa., April 28. Ralph Malin, Malvern, Pa., will speak.

The Sunday School Meditations Association is pleased to announce the addition of WDCX-FM, Buffalo, N.Y., to its expanding list of stations that carry this 30-minute program, which analyzes the Sunday-school lesson. Pray for the probable addition of the Voice of the Andes station, HCJB, Quito, Ecuador, in the very near future.

J. Otis Yoder, Harrisonburg, Va., at Allensville, Pa., April 5-9, in a Prophecy Conference.

Rohrer Eshleman, Ethiopia, will show pictures at Paradise Township Elementary School, March 20, 7:30 p.m.

Paul Clemens, Lansdale, Pa., at Allensville, Pa., April 12-14, in Easter services.

Mahlon Miller, Pinto, Md., at Zion, Morgantown, Pa., March 30, 31, in Christian Life Conference.

Daniel Kauffman, Scottdale, Pa., Secretary of Stewardship, at Trissel's, Broadway, Va., in a weekend Stewardship Conference, April 6, 7.

A foreign student team from Goshen College is scheduled to be at Elmira, Ont., April 6.

A Junior Literature Workshop is scheduled to be held at the Salem Mennonite Church, Tofield, Alta., March 30, 31.

George R. Brunk, Harrisonburg, Va., and Joseph Esh, Mt. Union, Pa., will serve in a spring weekend series of meetings at Pleasant Valley, Bath, N.Y., May 18, 19.

The Aquirle Stoltzfus family, Grayson, N.C., in an Easter weekend series, April 11-14, at Trissels, Broadway, Va.

Eugene Herr, Scottdale, Pa., and Keith Esch, Johnstown, Pa., will present a program designed for pastors, advisers, MYF officers, and committee members at the Christopher Dock Mennonite School, Lansdale, Pa., March 30, 31.

A Home Conference at the Bally, Pa., Church, March 23, 24, with Ray Kein, Maugansville, Md., and John L. Ruth, Comshohocken, Pa., instructors.

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Gospel Herald, March 19, 1963

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Lithographed in U.S.A.
EDITORIAL

How Busy Can You Get!

Guest Editorial

Top-ranking status symbols so far have been the kind of car you drive or the expensiveness of the house you live in. Recently another has been added. It’s how busy you are.

Take, for example, the company manager with only one chair in the waiting room. As you walk in, even that one chair isn’t occupied. You tell the office girl you’d like to see the manager. She says, “Walk right in.” Obviously this manager must have a low status rating, if any at all. But then there’s also the office with at least a dozen chairs in the waiting room and each one is taken. Here the manager has three or four secretaries, not only one. You’re told you’ll have to wait your turn. It might take an hour. This man, you conclude, is indisputably a big shot. Status rating: A-1.

Another way of judging a man’s status is by the number of boards and committees he serves on. Or by the multitude of activities in which he is involved. Mr. Rank President just couldn’t be where he is without also being a church trustee, chamber of commerce director, Supper or Breakfast Club member, Red Cross chairman, Scout leader, YMCA sponsor, ad infinitum.

It is of course true that “to whom much is given from him much will be asked.” Men with ability and talent are much in demand. That they give generously of their means, time, and energy is commendable. But once busyness is translated into another status symbol, it is wrong. It fosters false standards of community leadership, can create unwholesome self-esteem, and is often discouraging to others who are less qualified or less prominent.

Of main concern, however, is the eroding effect all the pressure and hurrying has on our deeper sense of social and spiritual values, and on the home. With women now outdriving men on an average of eight to ten years, it is time we men realized that our wives and children need us more than they need our money. Many a hard-driving husband and father all too soon becomes “the richest man in the cemetery.” Christ’s statement that life is “more than meat, and the body than raiment” is still profoundly true.

Another area for reassessment is our crowded church calendars. A well-rounded program is important, but too much activity is also likely to stifle spirituality. The right condition of our heart and closeness of communion with Him is the chief desire of our Lord.

Work, tension, and hurry we cannot escape. But we dare not allow them to overwhelm us, lest we lose sight of the true essence and goal of life. As one Quaker said to another who liked to talk about the much speaking he had to do, “When has then the Lord time to speak to thee?”—Menno Schrag, in The Mennonite Weekly Review.

Will We Share?

For every person who has all he needs, two in our world are lacking the basic necessities of life. Two out of three will go to bed hungry tonight.

It is clear that Christians cannot continue carefree, contented, and comfortable when the need of our world is called to attention. We must confess that we are too often specializing in the trivial, majoring in minors, feeding the fat, promoting our puny home side program while a world walks past our door in desperate need spiritually and physically.

“We can measure our likeness to the Saviour by the range of our sensitiveness to the world’s sorrow and pain.” John in his first epistle says, “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth” (I John 3:17, 18).

But we hear of our world’s need many times. We listen to news; we view pictures and hear reports. We are inclined to grow dull of hearing or immune to need. Or we may feel that we are so few in the face of such stupendous need.

It is hard for us to visualize the thousands of mothers and fathers the world over who, because they have absolutely nothing, must hold in their arms their own children whom they love, and in agony watch them first cry for food until they can no longer cry, then blight because of nothing to eat and finally die.

It is difficult for us to visualize families driven from their homes ten, fifteen, or more years ago and who have not known a home since. Can we really imagine what it must be like to have known nothing but a refugee life?

How do we relate ourselves to such need? What does the Lord want us to do?

In one sense this must be answered individually. It must also be answered cooperatively as a church. Thank God, avenues are open today for us to share of the abundance God has given us. Thank God, the church is at work among many of these. But only the surface is touched.

In the face of such great need Christians have not in any sense sacrificed so that the hungry might be fed. Some spend more on a vacation, a trip, a luxury of one kind or another than they give all year for such needs. The Apostle John asks, “How dwelleth the love of God in him?”

The cause is urgent enough to put in a plea for Christians to fast in order to give, to scrutinize every purchase so that more might be given, to open the heart in honest inquiry, “Lord, in the face of such great need, what wilt Thou have me to do?”

Will you share of that with which God has blessed you? Will you deny yourself so that others might be fed? Are you willing in this special emphasis on sharing with the world’s needy to dig deeper than ever before, even to the point of sacrifice?—D.

Plenteous Provision

A rather unusual request was registered by an old lady to the service department of a telephone company. “My telephone cord is much too long,” she said. “Could you please pull it back from your end?”

Many folks think they get the short end of things. Seldom do we say we receive too much. It takes a good and grateful heart to exclaim, God’s mercies are “more than can be numbered.”

The thankful soul sees the goodness of God in everything. He knows God never pulls back from His end. His cup overflows. Whatever He performs is plenteous.

Said one, “He might have placed a dozen stars in the sky. Instead, He spread the whole canopy of heaven full of them. He might have given one bird a song. He rather gave a morning concert.

But you can’t pull a telephone cord back from the other end. Of course you can’t. But God could withhold all the blessings He gives us. Yet He doesn’t. His blessings are every morning new. His mercies fail not. He is long-suffering to us. He will never pull back from His end. Let’s praise Him!—D.
two main elements in love as the Bible uses the word.

The first is that love is dependent on the nature of the one loving and not on the object which is loved.

Christian love is not reserved for that which is lovely and lovable. The object may be very unlavely. In fact, it is just when people are the most unlavely that they are the most in need of love and it is then that love has the greatest opportunity for expression.

This kind of love arises out of the nature of the one loving, not because of the attractiveness of the object. God loves us, not because we were lovely, but because “God is love” (1 John 4:16).

The second element in love is this: love is an attitude and action which seeks the good of the one loved. Love isn’t just a feeling of affection and liking for another; it is an intellectual decision to seek the good of another. And, even more significant, it is an action which contributes to the good of another person. Too often we think of love only in terms of feeling. A fatalistic attitude is taken about the whole thing. Either we feel kindly disposed to another or we do not and there isn’t very much we can do about it. And this kindly disposition is usually based on whether or not the person is lovable. Love, as we are thinking of it, is an intellectual decision which can be made. It is a decision to contribute to the welfare of another. It is a decision which is made and an action which is taken which may not be prompted at all by one’s feelings.

These are two important elements, then, in love. First, love is dependent on the nature of the one loving, and not on the object loved. Second, it is the making of an intellectual decision and the taking of an action which contributes to the welfare of another.

We now want to apply this truth to two areas: God’s love for man and the Christian’s love for others.

**God’s Love for Man**

So, we consider, in the second place, God’s love for man. Our text states, “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

We can be thankful that love is not dependent on the lovability qualities of its object for its existence. If it were, we could never be loved. We were repulsive sinners when God commended His love toward us, His love rested on His nature, on His character, not on our attractiveness.

One spring, before the mad rush of the tourist season began, my wife and I walked along through a part of Yosemite which Teddy Roosevelt once called the “loveliest spot on earth.” We stopped to listen to a bird sing. I thought that if it were possible to communicate with that little bird, I would like to ask, “Little bird, why are you singing? If we hadn’t come along, no one would have heard you and yet I’m sure you would keep right on singing. Tell me the reason, little bird.” And the little bird would answer, “That is true. The reason I sing, you see, is not because of an audience but because I am a bird. It is my nature to sing.” The nature of God is love. He loves, not because the object is lovable, but simply because He is God and God is love.

We also considered the fact that love is a decision leading to an action which contributes to the good and welfare of another. Let us consider this element of love as it applies to God’s love for man. Our text says, “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” God acted on our behalf. His love was not merely a feeling of sympathy for us: it was a bold and mighty act in which He accomplished our reconciliation with Himself. “Christ died for us.” This act made possible the return of man. In this act God gathered into Himself the whole unutterable issue of sin. God loved a world which was in rebellion against Him so much that He gave His only begotten Son to accomplish their redemption.

The whole Bible is meant to tell us that God is saying, “I have loved thee with an everlasting love” (Jer. 31:3). Truthful men reply to this assertion by God, “But, God, we have lifted our list in anger and rebellion to Thy face!” But God replies again, “I have loved thee with an everlasting love.” And the proof of His love is a blood-stained, brutal, rough cross where Christ died. Here God was taking that act of mercy which contributed supremely and eternally to our good by restoring us again to the family of God which we had forsaken in our egomania.

Wonderful things in the Bible I see, but this is the greatest, Jesus loves me. Christian has had great forerunners like Elijah, Jeremiah, and John the Baptist; great thinkers like Paul, Thomas Aquinas, (Continued from page 244)

Our Readers Say—

In reply to the article, “Why I Don’t Pay All My Income Tax,” by John H. Yoder (Jan. 22 issue), a number of features in this article must be condemned. The author gives due respect to his former teachers, and teachings. It is true that the life of nonresistance involves opposition from the world. Obstructionism is unchristian. Another prominent feature of the article is the evidence of sincerity on the author’s part. The structure of the article makes it readable by all, and remains scholarly. There is not much room for misunderstanding the author’s thought. A number more good features could be pointed out.

However, a few points in the discussion will hardly stand the test of Scripture. While it is restitutive, we do not wish to commend the Gospel to every creature, including men and women in government positions, yet we have no New Testament teachings providing us with a basis for deciding how to reform the world, but to preach the Gospel of the transforming power of Christ.

I believe the author will understand this, but in his devotion to the doctrine of nonresistance, he has perhaps overlooked some things.

Another concept expressed in the article which seems incorrect is that by paying taxes we are making a contribution to the war effort. On the surface it seems plausible to interpret it that way, but the Bible teaches us that the tax money is Caesar’s and not ours. So what is Caesar’s we give to him to use as he sees fit, for it is his and we are not responsible or guilty of contributing to the war. Refusing to pay tax is not a real alternative of nonresistance. If a Christian is given the command, “Render unto Caesar,” he should do so.

(Continued on page 245)

Gospel Herald, March 19, 1963
Question—and Answer

By Orland Gingerich

(This is the fourth in a series of seven articles on Christ's words from the cross, leading us to Passion Week and Easter.—Ed.)

My God, my God, why hast thou forsaken me?—Matt. 27:46.

This fourth word from the cross is the only one cast in the form of a question. Down through the years men have tried to find the answer to Jesus' question. They have also re-echoed the question again and again as they have faced inexplicable situations in life. Coming in the very middle of the seven words from the cross, Jesus' question points to the very heart of the crucifixion, illustrating the truth that the Word of God is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discriminator of the thoughts and intents of the heart.

The author does not claim to know all the answers to the queries which Jesus' question raises, but invites you to meditate once again on the experience which prompted Jesus to say with a loud voice, "My God, my God, why hast thou forsaken me?"

One of the interpretations placed on these words from the cross is that our Lord was experiencing the wrath of God upon sin; that in so far as Jesus "[bore] our sins in his own body on the tree," He experienced also God's judgment on our sins, vicariously bearing sin's penalty for us, and thus of necessity experiencing the separation from God which sin brings. Another theory holds that our heavenly Father simply could not bear to behold the spectacle of Calvary and so momentarily turned His face away, and that Jesus, who always lived with a keen sense of God's presence and favor, cried out in anguish of mind and spirit, "My God, my God, why hast thou forsaken me?"

Yet others have interpreted Jesus' outcry as merely the subjective feeling of being forsaken by God brought on by the physical suffering, the imminent approach of death as the penalty of man's sin, the apex and culmination of the battle our Lord experienced in Gethsemane when He prayed, "... let this cup pass from me ...," but that He actually was not forsaken by God at all. A fourth view maintains that Jesus' question, a quotation from Psalm 22, was simply a fitting lamentation after He had experienced so many of the other sentiments expressed in the same psalm, and having just been taunted by the words of the eighth verse, He was probably so overwhelmed with a feeling of oneness with His forebear that it was only natural for Him to exclaim, "My God, my God, why hast thou forsaken me?"

The foregoing is not an exhaustive list of interpretations, but does possibly include the most plausible ones. I do not believe it is so much a case of finding the right explanation as it is a matter of recognizing that all of them point up an aspect of truth as it relates to the fourth word from the cross and Jesus' experience on Calvary. Even so, we may be missing some vital aspect of the truth. For truth is like a diamond, having many facets which are often beyond our little finite minds to grasp. Who then would dare profess that he can answer Jesus' question? On the other hand, I believe we can make some encouraging applications.

It is indeed heartening to realize that our Lord is one with us when in life's extremities we too ask the question, Why, God? Why? The writer of the Book of Hebrews has recorded that He "was in all points tempted like as we are . . . that he might be a merciful and faithful high priest . . . able to succour them that are tempted." Who of us has not at times asked the same question, or felt forsaken of God? It has been the writer's experience that one of the temptations which frequently plague older people who are weak physically and facing death is the lack of assurance, the gnawing feeling that their lives have been so fruitless, that God has perhaps forsaken them. Not that He actually has, but that their physical condition, coupled with their battle with the last great enemy, death, creates within them the feeling, if not the cry, Jesus uttered in the fourth word from the cross.

Another of our human experiences which is to a small degree indicative of what Jesus experienced on the cross is that awful feeling of separation from God which accompanies the conviction of sin, that initial enlightenment to one's true condition before a holy God. However, at this point it is well to remember that at the very moment we realize the extent to which sin has separated us from God, that moment God is at our very side and far from forsaking us. Yes, verily, reaching out to lift us from the mire and to draw us to Himself. We believe this was also true of Jesus, as His later utterances from the cross indicate. He died with a shout of triumph and a calm commitment of His spirit into the Father's hands.

However, despite the fact that we mortals have similar experiences and even ask the same question, it is probably not with nearly the intensity of our Lord's cry. We can hardly appreciate how the sinless Son of God felt when on the cross He "[bore] our sins in his own body on the tree. . . ." Perhaps those of us who are parents can understand, at least in a small measure, that our heavenly Father would have to turn His eyes away as man, the rebel, accused, taunted, and tortured His only begotten Son. Nor can we begin to imagine with what repugnance the Lord and Giver of life tasted death for every man. Jesus had reason above that of the psalmist to cry, "My God, my God, why hast thou forsaken me?" Not only had the crowds turned

To a Foreign Missionary

We too have heard the cries,
The weird crescendo on the liquid air,
That dips sometimes to echoing silence there,
Then lifts again that wailing to the skies.

We too have seen distress
In multitudes who staring do not see,
Who listening cannot hear, who groping flee
From emptiness to wretched emptiness.

We too have felt the pain
At sight of hunger that is not for bread
(And joyed with angels when the few were fed,
To know the Shepherd had not died in vain).

We too have heard and seen and felt and known;
We serve Him here. You there—and not alone.

AUGUSTA B. SHANK
Harrisonburg, Va.

GOSPEL HERALD, MARCH 19, 1963
against Him with their shouts of, “Crucify him, crucify him,” but His nearest friends forsook Him and fled, denied and betrayed Him, and now, suffering the agonies of a slow death, bearing the sins of the whole world, it is no wonder the sun refused to shine. At this moment we believe our Lord was tasting the bitter dregs of the cup He had prayed might pass from Him. But the cup could not be avoided if He was to be our Saviour, if God was going to be just and the justifier of sinners like you and me. In the final analysis the answer to Jesus’ question is quite simple. Jesus uttered the cry of desertion because of our sin.

Whether or not we know all the implications of the precise theological meaning of His cry is quite unimportant, but that we confess our share in the guilt which caused Him to cry with a loud voice, “My God, my God, why hast thou forsaken me?” is a matter of life and death, salvation or damnation. Each of us can best answer Jesus’ question in the words of the psalmist, “Against thee, thee only, have I sinned, and done this evil in thy sight...” “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” He was forsaken that we might never have to be forsaken.

New Hamburg, Ont.

Matthew 6:25-33
A Modern Translation
By Robert J. Baker

Therefore I say unto you, Take out plenty of insurance upon your life, considering with care the cholesterol content of your food, remembering, please, that it does not hurt to count even the calories in what you drink. Take care also of what you wear, forgetting not that a well-tailored outfit gives one a certain air of distinction. After all, isn’t life rather important, and the good opinion of one’s friends concerning raiment worn, doth it not add to the wearer’s feeling of security?

Now consider the birds of the air. It is true that they sow not, nor gather into barns, but is it our fault that they do not have double-stalled garages? Nay, they are but birds, and you are much better than they.

Incidentally, I would remind you, that by wearing elevator shoes one can add several inches to his stature. Surely this is a mark of great accomplishment and a true measure of man’s maturity.

And to continue, why shouldn’t you be well dressed? The lilies of the field are pleasantly clothed and surely you deserve better than they, for you can both toil and spin, especially if you have one of the new portable sewing machines that does zigzag stitching. It is true that God looks out for the grass, but it wears only green, and you know how poorly you look in green. Don’t you think it wiser to follow the dictates of the fashion world, O you of little humility?

Whether or not we know all the implications or the precise theological meaning of His cry is quite unimportant, but that we confess our share in the guilt which caused Him to cry with a loud voice, “My God, my God, why hast thou forsaken me?” is a matter of life and death, salvation or damnation. Each of us can best answer Jesus’ question in the words of the psalmist, “Against thee, thee only, have I sinned, and done this evil in thy sight...” “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” He was forsaken that we might never have to be forsaken.

New Hamburg, Ont.

Matthew 6:25-33

A Hand Can Speak of Love
By Lora M. Conant

A friend of mine took me to visit her granduncle, who was over ninety years of age. He raised his head and turned his sightless eyes, his empty face, toward me. His whole bearing held a measure of grandeur—a tired old lion still confronted by the petty problems of his world.

I took his hand and said, “Marion tells me you were a teacher for many years. I, too, in my poor way have been a teacher.”

His face came alive. He shook my hand warmly and began to talk about his teaching.

I have found that a sincere, friendly handshake is the best way to gain rapport with the blind.

I have had a long acquaintance with the blind. My grandmother was completely blind. My mother was very nearly blind. I learned from them. I sat with Grandma while the other children were at play. Sometimes she would cry. She was old and blind and had been taken away from her home town in Ohio, and the country graveyard where Pappy slept. She always spoke of her husband as Pappy. When she began to cry, I would take her frail, old hands in my firm, childish ones, and she would grasp them tightly.

“You have good hands, child,” she would say; and soon she would start rocking again in her well-padded, old, wicker rocking chair. My hands had communicated with her. She could not see the love in my eyes, or the tenderness of my smile, but she got the message of love that my hands carried.

My mother could not see to read or sew and sometimes in restless moments she would pace through the three small rooms of our house like a caged panther. When she did this, I would place one arm around her—my hand on her shoulder—and with my other hand I would clasp her hand—the one nearest to me. Enfolding her thus with my love, I would walk with her; and soon we would be sitting on the old sofa talking about things that had happened when I was young.

Now in my bed, in the still and lonely dark of night, troubled by the confusing darkness of the world, I sometimes weaken and am overcome by the pain and loss of hope and gladness. Then it is that God draws close, and I feel the “touch of His hand on mine.”

I am comforted. I sleep.

Denver, Colo.

Our Mennonite Churches: Rockville

The Rockville Church, Honey Brook, Pa., was started as a mission outpost of the Conestoga Church, Morgantown, Pa., in a vacant schoolhouse in the summer of 1911. In 1916 this present building was erected. The present membership is 52. The pastor is Millard Shoup, Narvon, Pa.
The Mutual Aid committee of the Mennonite General Conference has had a greatly increased work load during recent years. Since 1945 they have been responsible for developing various mutual aid activities at a national level and encouraging the perpetuating of a Biblical concept and a historic practice among members of the Mennonite denomination. Besides organized plans for its members it is also interested in encouraging spontaneous mutual aid activity at the local level.

It has recently adopted a statement of philosophy on mutual aid. The work of this committee is on a self-supporting basis. The Mennonite General Conference budget has included a small amount to assist in development expenses and for the promotion of the mutual aid concept.

The largest number of participants is in the hospital-surgical plan. At present there are approximately 25,500 adults and 17,600 children enrolled. Another 1,600 students participate in a student hospital-surgical plan administered through our Mennonite educational institutions. Two thousand eight hundred and twelve adults and 2,365 children are enrolled in the burial aid plan. Over 500 are enrolled in the survivors' aid plan. Over one million dollars were shared among members to assist in meeting hospital and surgical expenses during 1962.

A sharing plan for collision comprehensive aid for vehicles includes nearly 4,000 vehicles. A witness in the area of subrogation is a basic concern in the operation of this program.

Finances for many of our church institutions are provided through solicitation of loan funds bearing attractive interest rates. Self-amortizing projects sponsored by the major boards of our church have been given a priority in order to make possible the expansions of facilities as required. In addition, a church bond program has been developed so that the local church or other church-related project of a local nature can solicit their own loan funds and have the benefit of an intermediary facility to provide various management services. At present over one million dollars in the form of loans from members are working in the church in this manner.

The Mennonite Foundation was set up as a depository service for those desiring to defer final disposition of their gift for various reasons but wanting immediate tax advantages. It has also assisted in the sale of property that has considerable capital gain so that the full value can be realized for the church and its institutions rather than the individual paying tax on such gains. An estate plan is available to counsel on the various legal and tax implications of planning one's estate for maximum benefits while living and to assure that one's concern for stewardship of all of his earthly goods will be exercised in time of death.

A recent consideration is the development of a Retirement Plan for church-employed workers. This plan will make it possible for the various church employers, including local congregations, to systematically provide for the eventual retirement of their workers. Details are expected to be announced in the near future.

Mennonite Mutual Aid maintains office facilities at 111 Marilyn Ave., Goshen, Ind. Sixteen office workers and three field workers carry on the detail work. Further details on the various programs may be obtained by writing to the office.

**Should One Be a Fanatic?**

**BY WAYNE HOSTETLER**

Salvation is true religion, but not just religion alone. Many people are extremely religious, but they have never been saved. Being a legalist and going to church every Sunday is not salvation. Salvation is believing and receiving the Lord Jesus Christ as your personal Saviour. When one does this, he is born again; then he too can bear fruit.

But how does one bear fruit? Does he just sit around wondering and worrying about how to bear fruit? No, it comes as a natural thing to the Christian.

After a person is saved, he starts growing and bearing fruit. The Bible describes the degrees of fruit bearing in a Christian—fruit, more fruit, and much fruit. Just as a plant grows, so does a Christian. A newly saved person is not as strong as one who has been growing for some years.

One definition of the word "fanatic" is "outrageous with joy." The Bible says our joy is to be full. Surely our hearts should be on fire for the Lord and our faces shining from all the wonderful things that happen to us when we became Christians. When we think of how our sins are forgiven and forgotten forever, and how we became a child of God and received eternal life, and that we will live forever with the Lord Jesus, we have something to be joyful about.

We can't be a witness to other people if we go around with a discouraged look. Discouragement is a temptation and we should not yield to it. We owe it to everyone we get in contact with to be cheerful and joyful.

Another definition for fanatic is "extremely enthusiastic," which means glow-
ing, warm, burning, hot, and on fire. We should be “on fire” to see lost sinners saved. Each one of us is commissioned to teach the Gospel, for the Bible says, “Go ye therefore, and teach all nations.”

It is a temptation to think that we lack the ability, or for us to say, “There are many who can do it so much better than I.” Surely one should be “on fire,” when we look about us and see the millions of people passing out into an endless eternity of torment.

Great men of Bible times were also tempted to this sin. In the Bible we read that Gideon was afraid to do the work that God asked him to do because of his poor family. Jeremiah feared he couldn’t do God’s work because he was a timid soul. We have to be aware of the temptations the devil sets before us.

Another temptation is for us to fear that people will sneer at us. This fear has kept many persons from witnessing. The Bible says, “Blessed are ye, when men shall revile you, and persecute you. . . . Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” There’s a Great Day coming; then we will wonder why we could ever have thought of being afraid of anything. Christ did so very much for us; won’t we do something for Him?

Los Angeles, Calif.

“T SAT WHERE THEY SAT”

By S. L. Longenecker

(Bro. Longenecker has for years served Christ and man in taking the Gospel of love to men behind prison doors. He is chaplain of Dauphin County (Pa.) Prison.)

“Then I came to them of the captivity of Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days” (Ezek. 3:15). At the end of seven days, the word of the Lord spoke to Ezekiel.

One of the hard lessons for us to learn, and to find the time to do, is to sit where the captives of Satan are sitting. We feel that they should sit where we sit, and there is nothing wrong with this desire; but God’s method is that we first sit where they sit so that we might catch a vision of their need and be better able to help them.

There is a vast difference between sitting with people and sitting where they sit. Job’s so-called friends sat with Job on the ground seven days and seven nights and none spoke a word to him. They saw that his grief was great. We have no word that they were astonished, but by their words later it is evident that they were very critical.

Now there is a vast difference between being astonished and being critical. Men we meet in penal institutions do not need criticism but love and understanding sympathy.

As I sit where these men sit, I am astonished. We find these men have problems such as we never knew. Then to intensify these problems there is the fact that they do not know our precious Lord, and much less do they know how to appropriate His grace to their peculiar experiences. They cannot know His grace until they first come to know Him experimentally as their own personal Saviour and Lord of their lives. Only then will they be able to appropriate His grace to their peculiar circumstances.

Let me lead you to one of these captives of Satan, whether in an institution or on the outside. We try to sit where he sits as he relates his circumstances to us. These circumstances involve him so terribly that in our minds we question, “Can God cleanse and deliver such a one from these besetting sins and transform him into a faithful Christian citizen?” I am sure this would be a real challenge to your faith, as it has often been to mine. Now if it is hard for us to believe that God will save and transform such a person as we faithfully pray, do you wonder that it is hard for this man in sin to believe that God can or will forgive and deliver him?

Here is where the need of intercession enters into our experiences. We need to pray earnestly that God will send His convicting grace upon these dear ones and make them conscious of their need of accepting Jesus Christ as their Saviour and Lord. Then when they experience the new birth, we need to continue to pray for them every time God brings them to our remembrance, and be able to expect with Paul in Phil. 1:6, 7 that God will keep them to the end because we have them in our hearts. There are many souls going to hell because we fail to pray and intercede as we are commanded in the Word.

The reason there is so little real intercession is because we have no vision of the great need in our communities. We are satisfied to gather together in our worship services and enjoy them, but how few are going out to those in sin and trying to “sit where they sit”?

We have forgotten the injunction of our Lord in the parable of the great supper where the master sent his servants into the streets and lanes of the city to bring in hither the poor and the maimed, the halt and the blind. If they do come in, are we willing to welcome them into our fellowship?

Sometimes they may not be of such a likable appearance—possibly shabby clothes, uncleanliness, unpleasant body odor; but have you ever thought of what an undesirable person Lazarus must have been as he lay at the gate of the rich man when the dogs came and licked his sores? Yet when he died he was carried by angels into Abraham’s bosom.

Many of the captives of Satan have been robbed of every physical, moral, and spiritual blessing. Many times we pride ourselves in our attainments, take a pharisaical attitude, and say, “If these people would have done as I did, they would not be where they are.” If ever such a thought enters your mind, I want you to turn to 1 Cor. 4:7: “For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?”

Many times as I pass through the prison corridors and pass my literature to the men behind the bars, I wonder why these men were not born and reared in a Christian home as I was. Then my heart overflows with thankfulness and praise for the blessing God so freely bestowed upon me, and my sympathy goes out to all who have not enjoyed the blessing that I have. This is “sitting where they sit.”

My heart is touched and the Lord can speak to me. This is what gives me cour-

World Day of Sharing, March 24

“Stretch forth thine hand.”
And the withered arm that stretched forth toward Him was made whole.

Today, the hands of Protestants reach farther...with help...to their brothers in countries over seas.
And doctors in many lands, supported by your Church, reach for the stretched arm of the sick child...and quickly the child receives a life saving serum or anti-biotic.

This Sunday, March 24th, stretch forth your hand...to help. Give and give generously during One Great Hour of Sharing.

(Continued on page 242)

Gospel Herald, March 19, 1963
The Path to Peace

On Sunday afternoon, Feb. 3, the Mennonite Student Fellowship of London, Ont., conducted a panel discussion to give them the opportunity to think of peace from a non-Mennonite perspective. The moderator of the panel was Arnold Gingrich. The three participants were Dr. David Carr of the Medical School of the University of Western Ontario; Archdeacon Kenneth Bolton, Professor of Pastoral Theology at Huron College; and Rev. Gordon Brett of the Oakridge Presbyterian Church. The first panelist spoke on "The Dilemma," the second on "The Theological Implications," and the third on "What the Bible Has to Say." Below is given a summary of the discussion as prepared by one of the non-Mennonite students in attendance.—M.G.

In a panel discussion with a group of Mennonite young people at London, Ont., Archdeacon K.C. Bolton, an Anglican theological professor, said that there can be no possible justification for nuclear war in our day.

In the past, wars have been justified by the church according to the following seven conditions: the cause must be just; the war must be made by a lawful authority; the intention of the government declaring war must be just; war must be the only possible means of securing justice; only right means may be employed in the conduct of war; there must be a reasonable hope for victory; the good probably to be achieved by victory must outweigh even the probable evil effects of the war.

Mr. Bolton dismissed these conditions as "a pack of nonsense." He doubted that any of the seven could be made to apply in the case of nuclear war. The church used to look upon war as "a method of singling out the villain and shooting him," he said, "but this no longer applies in our age of mass destruction."

Dr. David Carr of the Medical School of the University of Western Ontario said that "peace will only come about when the attitudes of the people toward war have changed. The dilemma facing us now is that we must change the people's attitudes; but the people refuse to even think about the consequences of nuclear war. It is impossible to change one's attitude if one refuses to think. "People either say that they don't want to think about the problem as it is too terrible, or they ask, 'What can I do about it? It's too big,'" he said.

When reference was made to the fact that peace talks seem to drag on and on without reaching any definite agreements, Dr. Carr answered, "We may be evolving slowly toward peace but not as slowly as if there were a nuclear war and we had to start all over again. . . . The only resistance is passive resistance. It is slow and it takes place over a long period of time, but I don't care if we have to talk for 100 years. If you're talking, you're not fighting. The longer you talk, the more chance you give this evolution to take place."

Rev. Gordon Brett, local Presbyterian minister, talked on what the Bible has to say about peace. He said that the peace referred to in the Bible is a reconciliation with God, and then, and only then with fellow men. It is not a peace in the terms we use to refer to international peace but rather a reconciliation. He foresaw only gloom in the days ahead, saying that Jesus prophesied that there would be wars and rumors of wars. He referred to the Book of Revelation which foretells of a great battle before the second coming of Christ. He did not, however, regard this as an excuse for the Christian to exempt himself from all efforts for peace. On the contrary, he said that it is the duty of the Christian not "to stand aloof from the peacemakers, but to become involved in the efforts for peace."

Dr. Carr disagreed with Rev. Brett and said that he believed that man would evolve to the place where he would comprehend the true meaning of nuclear war—total destruction. Dr. Carr said that he would steer clear of the theological arguments and stick only to moral and scientific problems in his recommendations for peace.

Rev. Arnold Gingrich, student chaplain and moderator of the panel, quoted a German student who asked, "Could it be that the fall of the atom is the second apple?" meaning, "Are we at the edge of an age almost as revolutionary as that point when man was given his first individual choice?"

"Crucial points in world history," Mr. Gingrich said, "often are the places where great redemptive processes are set to work. This was so in the crucifixion of Jesus. It was also so in the history of Israel. Moses said to them, 'I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.' It is selfish and downright wickedness to make choices that only benefit ourselves but may inflict untold suffering on others including unborn children."

—James Roman.

The Answer

BY MONT HURST

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.—Jas. 4:3.

Do you make an appraisal of your praying very often? And, after doing so, do you know beyond doubt that you are praying in the Spirit and according to God's rules? It is a constant and disastrous menace if we do not make sure we are not praying in the wrong manner and attitude. This is the reason for so many unanswered prayers. Faulty praying is an ever-present hazard and we must be careful to rigidly adhere to God's provisions for effective prayer.

It is easy for us to fall into selfish praying. A farmer was faced, like many others, with the disastrous effects of a prolonged drought. He was not much of a church member. His relation to the Christian faith was only nominal. But when the people of that community started a daily and nightly prayer program for rain, he was among the regulars and his praying was loudest.

When asked why he prayed so fervently, he replied, "I've just got to have rain soon or my big cotton and corn crops are goners." He was praying amiss. His only reason for prayer was that he wanted bumper crops. He would spend the profits on his personal whims and desires. He wasn't praying that God would be honored in the rainfall.

Before you pray for any need make sure beforehand that there is no selfish motive involved. Be sure that God, through Christ, will receive the glory and His love be magnified to the obliteration of self and your desires. God honors this kind of praying. He always knows the intents of the human heart.

Precious Lord, help me to always pray in the Spirit and to the end that Thou shalt be glorified in the answer.

Dallas, Texas.

A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years.

Victor Hugo In The Treasury of Religious Verse.
(Fleming H. Revell Co.)

Gospel Herald, March 19, 1963

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A Church Wide Stewardship Emphasis

BY A. J. MctzLER, Executive Secretary of General Conference

A two-year church-wide Christian stewardship emphasis will be launched through a special feature of the Mennonite General Conference at Kalona, Iowa, Aug. 20-23. This emphasis is intended to help our entire brotherhood, including the most remote congregation and family, to better understand the tremendous potential growing out of the Scriptural teaching on stewardship, involving as it does all of life.

There is a growing awareness of the urgency of the church's spiritual ministry to a desperately sick world. Likewise, it is equally clear that this is a task not for a lukewarm, anemic church but for one that is renewed, fired, and motivated by the Holy Spirit. Through the history of the church, we see how God used numerous means to waken individuals and groups. More recently we are witnessing the powerful spiritual awakening that accompanies a new understanding and courageous stepping out in faith in Christian stewardship on the part of individuals and congregations. Under God, this two-year stewardship emphasis can be a powerful means of spiritual revival and quickening in our brotherhood. This will release large resources of time, talent, service, and funds to strengthen and expand the church's ministry to a desperately needy world.

For many years the Mennonite Commission for Christian Education has selected and encouraged an emphasis on some particular theme throughout the church for one year. This has included such significant concerns as Bible reading and following Christ in our work. The stewardship theme will be a two-year emphasis. More than ever before, every area of the church's life and work will be involved. Every member, including the children in our homes, will be sharing in this. Families will be reading, discussing, and praying about Christian stewardship. In the congregation the regular services and activities will all be emphasizing it.

There will be suggestions that many pastors will be using as a basis for a series of sermons. The Sunday-school lessons will bring Scriptures regarding this into class discussion. Some Sunday evening programs will relate to this theme. The emphasis in summer Bible school will further bring this important Biblical teaching to the children.

Our regular and special literature will help us to understand more of the possibilities and blessings in Christian stewardship. There will be a series of articles in the Gospel Herald and relevant material in Christian Living. The church bulletins will also bring this to our attention. There will be a number of publications prepared especially for our own brotherhood. We will be guided in the selection of literature from other sources that will prove an inspiration and a blessing as we find what others have experienced in venturing courageously into Christian stewardship in all of life.

A large number of persons will be concerned with making this emphasis effective, not only for the two years but as a permanent and continuing concern for all of us. Primarily, of course, it will be the pastors, the teachers, the lay leaders, and the parents in the local congregation. Most of the conferences have a representative on the general Christian Stewardship Council of our brotherhood, working with our Stewardship Secretary, Daniel Kauffman. They will be sharing in a helpful way so that each conference, and in turn the various congregations, can profit by the experiences of others.

In the early months following the initiation of this two-year emphasis at General Conference in August, most of our conferences will have three-day workshops attended by pastors and, in most instances, one layman from each congregation. This period of fellowship and training as they engage in the study of the Word and sharing should be an enriching and stimulating experience. The benefits in turn can touch the entire brotherhood and all congregations, homes, and individual experiences.

The goals to guide the efforts during this two-year emphasis include:
1. To develop a thorough understanding of Christian stewardship.
2. To create an understanding and interpretation of the total mission of the church.
3. To encourage a greater sense of commitment on the part of each member which will manifest itself through giving of self, time, and money for the spread of the Gospel.

God is using a growing understanding and commitment in the area of stewardship to the spiritual awakening and new life of individuals and congregations. He alone knows what can happen throughout our brotherhood in enriched Christian living and in more dynamic service to a desperately needy world as we commit ourselves to Him in this study and move forward together as a brotherhood. May we join in prayer for God's direction in this. May we be ready to participate fully in every opportunity for enrichment for His glory.

Scottsdale, Pa.

The Struggle of the Soul

BY MARCUS G. SMUCKER

To Thee, O Lord, I have lifted my heart;
For my soul has longed
To know Thee, Thou Creator of my soul, as I have known the inner being of my own father;
To experience your love, O loving Jehovah, as a babe experiences love and warmth at its mother's breast;
To have fellowship with Thee, Eternal Spirit, as intimate friends of long acquaintance.

Earnestly have I sought to know Thee in a restless search of the Scriptures, like an anxious schoolboy poring over his math at exam time.
Anxiously have I sought to experience Thy love in the secret closet of a prayerful heart, like a monk at midnight prostrated before his crucifix.
Tremblingly have I sought to commune with Thee through the bitter-sweet company of fellow seekers, like a convicted one before his judges.

At last, O Lord, I have found Thee.
To know Thee, O Father, makes whole my being;
To experience Thy love, O Christ, strangely warms my soul;
To fellowship with Thee, O Holy Spirit, sweetens the communion of human hearts.
With hope and glory hast Thou manifested Thyself;
When I ceased my efforts and opened the floodgates of my life, Thy life overflowed into mine, bringing everlasting hope unto eternal life, and a living, loving sweetness of soul in this present moment of time.

Bronx, N.Y.

Gospel Herald, March 19, 1963
On Safari with Paul Erb

III

Sunday, Feb. 24, was a busy day. In the morning I preached to the small Mennonite congregation at Rixensart, near the home of the Shanks at Ohain. David translated my sermon into French. The pastor of the church, Ursmar Lefebvre, was ill and could not be present. He had asked a layman, a former police commissioner who had been at Mennonite World Conference last summer, to have charge of the service. This he did quite satisfactorily, including the serving of the communion, which in this congregation is observed every Sunday. This congregation worships in a make-shift building, but they have a good lot for a new church, and hope to get it under way next summer.

In the afternoon we drove to Brussels, some fifteen miles, and attended the services of the Spanish congregation. About seventy-five people were present, and listened with rapt attention as I told them about the church in Latin America. Dr. Stearns, a teacher and radio worker formerly associated with the radio station at Quito, Ecuador, translated for me. The pastor of this new congregation of Spanish people working in Belgium is Mauro Sbolgi, who came to Belgium from Italy. He has learned the Spanish language so that he could minister to these people. Several were baptized at the organization of the congregation last fall, and seven others are under instruction. I felt very much at home with these earnest people, and in participating in a Spanish service again.

After a brief interval we went into a Russian service in the same room. About forty Russian-speaking people were present. Many of these people came to Belgium by way of China, and most of them have been here for some time. Vasil Magal is their pastor, and he translated David Shank's brief message and my evangelistic sermon. The singing in this service was very good. How they did make the Russian Hymn of Borntiansky roll! Only Russians can sing like that. One appreciated the deeply spiritual tone of this meeting. I could see how good it is that through the years we have supported the Grikmans and the Magals in their wonderful work for these displaced people.

So here at Brussels, this crossroads of the world, I was privileged within one day to preach to French, Spanish, and Russian congregations.

On Monday Bro. Shank and his two sons took me to Antwerp in northern Belgium. Located on the Scheldt River, even today it receives much ocean shipping, being the chief seaport of modern Belgium. In the sixteenth century this was the metropolis of Europe. It was the home of the famous artist Rubens, and we saw several of his religious masterpieces in the cathedral. The Rubens House, a famous museum of book-binding, and the museum of torture instruments in the old stone prison were closed on Monday. But we did see the prison. Het Steen, where hundreds of Anabaptist martyrs were imprisoned and tortured. They were burned by the score in the Martyr Square in front of the town hall. But when this began to win too many sympathizers, the Anabaptists were tied in sacks and thrown out the windows of the prison into the river.

From Antwerp we drove through the flat Flemish farmlands on a fine limited-access highway to Liège in northeastern Belgium. This is a thriving mining and steel-making center. Here the Meuse River winds its way through the hills on which the city is built. It reminded me a good deal of Pittsburgh. In this city our mission has helped to sponsor a clinic. There is a great area open here for evangelistic witness, if only the workers were available. In one section we saw a new Roman Catholic church which, even on the inside, looks a good deal like a Protestant church. The prayer books in the racks were in French. There is a decided movement here, as elsewhere in Europe, to make concessions which will make the church more attractive to the working classes.

The next day we visited the scene of the Battle of Waterloo, which is only a few miles from the Shank home. Here on top of a huge cone of earth a British lion has its paw on the world. In a building at the foot of this cone there is painted an enormous panorama which helps one visualize how the forces of the north under the Duke of Wellington broke up Napoleon's last desperate attempt to become the ruler of Europe. But still as one looks out over the peaceful frozen landscape of the Belgian countryside, it is hard to see why 40,000 men had to be sacrificed in this famous battle.

We ate our noon meal in the home of the Vasil Magals in La Louvière, a mining section of south Belgium where he holds regular services for the Slavic people who live here. Our reception was most cordial and the spiritual fellowship was sweet. We visited also in the home in a nearby town of the Spanish brother who first called the attention of our workers to the needs of the Spanish people who have migrated to Belgium. Work in the mines is too severe for his broken health, and he would like to spend his time as a colporteur if support were available.

We returned to Ohain in time to call at the home of Pastor Ursmar Lefebvre. He is a theological graduate and besides serving as pastor at Rixensart, he teaches religion in the schools. Our work in Belgium needs more men like him.

In the evening David and I attended a meeting in Brussels of Protestant ministers. A theological professor from Paris gave a lecture on Christ in the Old Testament. My ignorance of French made me sit for a couple of hours wondering what was going on. But it was good to meet these Protestant leaders of the city.

My last message in Belgium was at the Brussels church. I spoke on the church in Latin America to a group made up of some Brussels people and also some Mennonite missionaries from the Congo who are studying French here. During the day Pastor Jules Lambotte had showed me around the city. He knows his Brussels history very well, and was a good guide. The city was deeply involved in the Reformation struggles, and was for a while a Protestant city. The Lambottes live at the mission center in Brussels, where in addition to serving as pastor of the church, he carries on his publishing business. They are moving this business soon to a country place which they have purchased. I visited briefly with the Lambottes at this big house some fifty miles southeast of Brussels. He will have ample room here to increase his publishing and bookselling and perhaps to develop a Mennonite center, as he hopes.

At Dinant, the site of bitter fighting during the first World War, we went through the fort which crowns the precipice above the Meuse Valley.

During all the driving of the week with David Shank, I had a good opportunity to see what the program of the church is in Belgium, and to sense the mission strategy of the workers. Certainly there is great opportunity, although conditions are difficult. The proportion of evangelical workers to the population is higher in the Congo than it is in Belgium.

A man peered out his study window, deeply perplexed by his problems. A sudden movement attracted his glance. A hungry hawk was pursuing a little songbird. Desperately, the bird fluttered through the open window and straight into the arms of the startled man, where it found safety. Pondering the incident, the man thought that in much the same manner the soul of man must flee to Christ in doubts and fears. From this strange experience Charles Wesley penned the hymn which begins: "Jesus, lover of my soul, let me to Thy bosom fly."

Michael Daves in Famous Hymns and Their Writers. (Fleming H. Revell Co.)

Gospel Herald, March 19, 1963

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Wilbur and Velma Hostetler are awaiting their visas, permitting them to return to India. In the meantime they have developed an interesting program of Home Bible Studies and prisoner evangelism. Velma tells us something about their work in

Checks for God

Check, check, check . . .
All day long. Check, check, check.
Red ink, a question to answer, a comment, a word of encouragement, a "God bless you," an explanation. Pen dry, another pen. Check, check, check . . . Mail just in. Sixty lessons. Another day's checking. At least six hundred checks.

This goes on daily in Home Bible Studies office in the mission board headquarters. These checks appear on pages filled with words—printed words and written words. These words have become people to Wilbur and me as we make at least seven hundred and twenty checks for each person, if they take all six courses. This may spread over a period of several years.

These people live in all parts of the United States, Canada, and the English-speaking areas of the Caribbean. They represent many occupations. They study individually, mostly, but also in groups: prayer groups, youth groups, women's groups.

Some of these are people who are enjoying a rich fellowship in studying the Bible, which they have already learned to love; some are having their first introduction; some have thrilling experiences, realizing God's marvelous acts of love; some are so hungry that they can't learn fast enough.

There are those who need encouragement, those who need guidance in their first steps in the Christian life, those who need and want to find salvation, those who need comfort and strength, those who need explanations to help them understand, and those who need someone to rejoice with them.

Lives Change

Lena was one of these. Life had been rough for Lena and she was burdened because her husband was not a Christian. He had opposed her Christian activity in many ways. Through her prayers and those of her friends he became a Christian, and now they enjoy a Christian home.

Jane, a young wife, with her little son, is waiting for her young husband to be released from prison. He found Christ, and they look forward to a happy Christian home.

Olive, whose parents separated, has had a hard time growing up, but she has found peace and happiness.

Herbert found Christ in prison. It transformed his life. His wife, seeing what a Christian life can be, wanted Christ too. Now they cherish a Christian home with four little boys to nurture.

Dorothy was a lonely, discouraged, sick, little mother with two tiny tots, living alone until her husband could come home again. One day two ministers visited him, and he decided that, if being a Christian did for people what he saw in them, he wanted to be a Christian too. He chose Christ and his rough nature changed. When he went home, his old cronies didn't know him any more. He found fellowship with other Christians sweet. This joy made his home one of contentment. He and his wife work together to keep it that way.

Don had a lovely Christian wife waiting for him when he came out of prison, and now they are both active members in their church. He works with church youth in their recreation program.

Testimonies Come

Testimonies bind us together in a warm fellowship of Christian love. Many write appreciative notes:

"These lessons have been enjoyed very much. They are good teaching for young people and a fine review for older ones."

"I enjoyed 'God's Great Salvation' very much. It was truly an inspiration and much spiritual help."

"Studying these Home Bible Study lessons is the most interesting thing that has happened to me in a long time."

"Accept my humble thanks and gratitude, for bringing Christ closer to me, through Home Bible Studies."

"I have profited a great deal from Home Bible Studies. I have now been born twice so that I need but die once (the fear of being born once, to die twice is no more)."

A prayer group writes:

"All of us have enjoyed taking these lessons. It has been a real help and blessing. Interest was good. Your prayer group has grown. Thanks to Home Bible Studies."

"I thank God that I was able to see that I needed His Son, Jesus, as my Redeemer, and that this choice is eternal. What a wonderful joy to be able to say, 'I shall not want.'"

"Thank you for Home Bible Studies. So many things I was blind to are so clear to me now."

At the end of January we had 947 active correspondents to check. There were 2,051 enrollments in 1962. We check an average of 60 lessons per day.

We feel rich to be able to share Home Bible Studies. These have become real people and friends as we check, check, check . . .

Wilbur Hostetler discusses another area in which your church serves through her general mission board as he tells us

We Serve Prisoners

Von's father was in the State Prison, his mother was living with another man, and his sister had a family without marriage. But Von accepted Christ and was living for Him. He was paroled, and making good on a job when he got hurt in an accident. He suffered considerable pain, and the indifference of his employer's insurance company raised obstacles which seemed insurmountable. In his past experience the way to deal with trouble was to run from it, which he did now. So he was returned to the reformatory for violating his parole. This made him bitter. But he was persuaded to resume Bible lessons. Now he seems radiant again.
Fellows like Von need help. They need special help. Having been in prison, life will be doubly hard for them.

**How Can I Help Prisoners?**

Well, what are their biggest needs? The thing nearly every prisoner wants more than anything else is *out*. Maybe that is the biggest need of some, but the penal authorities have that decision to make. I suspect that wants don’t coincide with needs in prison any more than outside.

Take Bobby, for instance. He was sure that “This is no place for me; I’ve learned my lesson.” (But he is there again, less than a year later.)

So what are their biggest needs? Security is a concern which is often expressed. If this is the case, prison is the best place to meet the need—meals are regular; shelter is permanent; there is no job-hunting. This may be exactly the reason some who are most eloquent about obtaining freedom are the first to violate that freedom. The problem, then, is security in freedom.

What can I do to promote security? Is it really the fear of unemployment, inability to cope with economic realities, self-inadequacy in the market which cause lack of confidence? These are most obvious to the prisoner, but there are underlying causes. Many persons just as incompetent in the market as the average prisoner are law-abiding. “Wayne had work,” his mother said. “We have a large family, and he is the only one who got into trouble. Why couldn’t he pay attention to his job instead of running around?”

What are the underlying causes of insecurity? One is the stigma which many ex-prisoners are conscious of. Bill had just moved into a new neighborhood. When we visited him and his family, there was a neighbor at their place. Bill took me aside and asked me not to mention his past in the presence of the other visitor “to protect Jerry from taunts by his schoolmates about being the son of a jailbird.” In other cases fear of exposure carries the threat of losing a job.

Sometimes it is social ostracism. Whatever the risk, stigma is serious to an ex-prisoner.

**I Can Accept**

What can I do about it? I can accept him. Acceptance means to receive him as he is, not on condition that he become like me. Ernest told his Christian host, “You don’t love me; you love only my soul.”

This does not mean condemning his sins. (If so, it would mean condemning my own sins!) It means one beggar accepts another beggar, and helps him find bread. Jesus accepted the sinful woman brought to Him (“Neither do I condemn thee”), and helped her find release (“go, and sin no more”).

But how can I accept an ex-prisoner if I don’t know one? There are so many who need help, and there are so many Christians who could help, but how to bring them together? Let us start while they are still in prison. You can send a greeting card for Easter or Christmas. The Home Bible Studies office can give you names of prisoners who are taking Bible lessons. You might ask for a birthday to remember with a greeting.

One thing leads to another, and you may get on a prisoner’s correspondence list. God does not always open this door. Gerald received a greeting card from Barbara Sevits, then tried to get permission to correspond with her, but was refused. There is reason to believe the refusal was on grounds of Gerald’s conduct. About the same time in the same reformatory Bob obtained permission to correspond with Loleta Hosteler.

When you undertake a service like this, you don’t know where it will lead. God doesn’t reveal the full course at once. You don’t involve yourself for your own benefit, but I am sure you will never be the same as you were before. Mrs. Sevits receives letters from John which consist mainly of Christian articles and Bible verses which he copies, and homilies by which he “instructs” her. The Jantzys had to discontinue correspondence with Arthur, because the tone of his letters suddenly changed from appreciation to bitter denunciation. Don had trouble getting Clarence Wickey’s letters, likely owing to mail-handling difficulties in the prison.

But correspondence is likely to lead to increased involvement and to open more doors for service. Loleta not only wrote to Bob, but also visited his wife. She was instrumental in getting her placed in a Christian home, near which she found employment. She arranged for her pastor to visit Bob. Loleta, husband Merritt, and their children experienced considerable disruption on account of this service. Christian service is self-giving.

**I Can Care**

A prisoner feels accepted if he knows that somebody cares. When William’s son was in the hospital and his wife was *barred* with the cares of a large family, Henry Wyse visited them. William was assured that he would receive a welcome when he returned home. He is at home now, and is continuing his Bible lessons.

Paul’s pastor visited him regularly during his whole term in prison. When Paul was paroled, he knew he had a welcome awaiting him by his church, and now he is actively participating in the church program. Of course his wife was a strong link in this relationship.

A Christian in prison needs a church as much as any other Christian does. Most prisons have worship services and Bible classes, but usually there is not the fellowship which most congregations enjoy. Prisoners who have some contact with a normal church receive encouragement in their spiritual life, and they can look forward to a welcome in a Christian fellowship. Bob already counts himself a part of the Emma fellowship, although he has personally met only Ivan Miller and Merritt Hostelers.

Am I able to carry the load of a prisoner’s problems? It is right to consider this. Bringing a person to birth in Christ, and nurturing him to maturity requires terrific strain. Without Christ’s help even the ablest worker cannot succeed. Even with Christ’s help we cannot count on success, for we are dealing with people, and God does not violate their free choice. We must be prepared for jolts, but we know that a lost battle is not a lost cause. What we plant in mourning may bear fruit in joy, perhaps long after we have left the stage.

Some individuals go through cycles as the children of Israel did in the period of the Judges: *sin—captivity—repentance—freedom—sin...*. It is important that Christians fellowship with them during the captivity—repentance stages, then continue the relationship in the freedom stage, which is the critical one. Rex repented in prison, and became a warm Christian. Thus encouraged, his wife Brenda went to church and took their little boys for dedication. The pastor visited him, and involved his congregation in their need. When Rex was paroled, the church was there with encouragement and acceptance. There were difficult times, but the same pastor who visited Rex in prison and heard his testimony was near at hand to steady him in the same warmth.

**I Can Provide (through my church)**

Clarence was granted parole nearly a year ago, but he cannot be released because he has no home and job to go to. Certain hang-ups make it difficult for him to fit into a family and to earn an adequate living. Is prison the only place for him? What does the church provide for persons like Clarence, whom the Parole Board deems adequate for living in free society?
but who requires help in meeting the competition? A half-way house would help them. Here they would find acceptance, Christian nurture, and assistance to move on to a normal place in society. A half-way house is a desperate need, but it is too big for one Christian to undertake; it must be a church project.

What can I do to help prisoners? I can send greetings. I may get into correspondence. Visits may follow. I can involve my church in their fellowship. I can keep in touch at the time of release, to help them bridge the transition from prison to freedom. I can promote the half-way-house plan. In this way I can show acceptance, which prisoners desperately need in order to fulfill the purpose God has for them.

Tobe Schmucker, superintendent and founder of Hope Rescue Mission, South Bend, Ind., shares how he and his staff endeavor to provide Hope for the Hopeless

Hope Rescue Mission experienced outstanding demonstrations of God's power during past months. We have had some notable high lights in the work of the past year at Hope Rescue Mission. These are easy to report. We face a problem of communications, however, when it comes to reporting the real work of the mission.

How do you describe in words the inner struggle of a man responding to God's call with all of the concomitant drama, pathos, and problems? Is it possible, for instance, to understand anxiety, frustration, and loneliness unless we have had the experience of sharing these very real feelings on a basis of personal intimacy between ourselves, God, and fellow man?

To merely give you a statistical report on the number of decisions for Christ does not have much meaning. If we can, however, share with you some of our involvement in a personal, intimate way in the lives of the men coming to us for help with all of their various problems, this will in great part help you to understand the Lord's work in the mission during the past year.

One of the primary ways in which we communicate with a man on the basis of his needs is in our medical clinic which is held every Friday evening. It is hard for a man to deny a demonstrated reality, and that is exactly what our Christian doctors and nurses are—the reality of God's love being expressed in service that is real, personal, and very practical. The medical problems encountered are as varied as the number of people using this service, but all have one common area of need—knowledge of the working of God in a man's life.

The same can be said of our dental clinic, although our cooperating dentists supply their services mostly on an emergency basis and in their own offices. However, in many cases where time was of the essence it was not unusual to see our superintendent pulling teeth without the paraphernalia of the modern dental office.

A Women's Auxiliary meets once a month at the mission. We have found the power of these dedicated women to be virtually unlimited in any area in which they have chosen to operate. They have never had an unsuccessful project.

One of the most moving and dynamic sights we have ever seen is the tears of very real concern flowing down the faces of these ladies as they are deep in prayer for the victory of a lost and lonely soul in his struggle toward God. There are no statistics to cover these experiences.

One of last year's auxiliary projects was to organize and serve the Thanksgiving dinner for both transient men and the staff. The women provided food in abundance, cooked it to perfection, and served it in love.

On Oct. 19, 1962, we held our eighth annual Anniversary Banquet at the Indiana Club in South Bend. This was attended by almost seven hundred people, expressing by their presence a vital concern in the mission.

(Continued on page 242)
Overseas Missions

Chaco, Argentina—A Toba church conference was postponed from April 19 to May 25 to permit Nelson Litwiller to attend. The brethren will discuss problems of leadership, divisions, and finances. They solicit the prayers of God’s people.

Balodgahan, India—P. J. Malagar’s name appeared in a listing of participants in an East Asia Christian Conference situational conference in Madras, Feb. 26 to March 5. Bro. Malagar is one of 28 India delegates chosen to take part.

Chandwa, India—Milo Kauffman, fraternal visitor to the churches in India, reports experiences of conversation and prayer with nominal Hindus. He continues: “After a meeting in Calcutta, another Hindu asked me to pray with him. He then told the pastor that he is ready to do whatever he tells him to do in order to be a Christian…. This man has two wives and two families. After the same meeting a Muslim said to the pastor, ‘Tell me what you want me to do to become a member. If you want me to give you all my money, I will do it.’

“One of the heartening things for many missionaries is that after a number of years of death of converts there seems to be a new interest in Christianity, and baptisms are becoming more frequent. From my little experience in the churches in India, and from conversations with many pastors and missionaries, it seems possible that we may be on the threshold of a new era for the churches of India. The people of India, many of them at least, are becoming disillusioned. Independence… did not solve all the problems. It did bring progress, and it brought prosperity to a few, but to the masses in the villages it brought a higher cost of living and higher taxes. More education and enlightenment is causing many to question their superstitions and religions.”

Salunga, Pa.—H. Howard Witmer, vice-president of Eastern Mennonite Board of Missions and Charities, James Hess, missionary in Honduras, and Paul G. Landis, director of V and I-W Services, were appointed by the board to attend the conference of Mennonite Spanish literature workers, held in Puerto Rico, March 4-7.

Previously, Secretary Paul N. Kravbill had been appointed to attend. In light of preparation for the annual meeting of the Eastern Board, Bro. Kravbill requested that Bro. Landis attend in his place.

Latehar, India—“These talks had a profound effect on my life,” said a brother at the close of Milo Kauffman’s stewardship lectures at the Bihar church conference recently. His words reflected what seemed to be a general response.

Bro. Kauffman met with each church group during his stay in the Bihar district. At Latehar he assisted in the baptism of Cheryl Beachy and Dorothy Tirk.

Two sisters from the M.P. Mennonite Church served as guest speakers at the Bihar Mennonite women’s retreat March 9-15.

Somanya, Ghana—Local and national dignitaries joined our missionary staff in “Initiation of Immunization Services” at the Mennonite Mission Clinic near here on the afternoon of Feb. 21. Dr. Ellen Moyer served as song leader, and brethren Carson Moyer and S. J. Hostetler also participated in the program which featured three major addresses.

Abiriba, Nigeria—Dr. Melvin Glick, who relieved the John Grasses from the hospital here for a month of bush clinic work this past summer, had several interesting by-products of this service. A series of four letters back to the home town paper proved so popular that the editor discovered his papers were sold within a day’s time. A tape fan is using two tapes made by Bro. Glick, one in Nigeria and one of a Nigeria report at a local church, to “tape-spond” with twenty other people in the States, Australia, New Zealand, the Philippines, England, and South Africa.

Nakashibetsu, Japan—The Lee Kanagys discover that church groups as well as local businessmen’s meetings and women’s gatherings are requesting to see the slide pictures that Bro. Kanagy took while on a personal tour of South East Asia, investigating mission-service opportunities.

Musoma, Tanganyika—Fifty hundred persons attended the dedication ceremonies of the Bible College, Musoma, Tanganyika, on Feb. 18, according to recent reports.

One hundred of these were former students of the Bible school. All the missionary personnel, except the Mara Hills School staff, were present for the service.

Obihiro, Japan—Sister Muraji, who had been flat on her back for some eleven years before accepting Christ through the Mennonite Hour broadcast some years ago, is now able to walk short distances. She praises God for what He is doing for her both spiritually and physically.

Salunga, Pa.—From a radio telephone conversation with Norman Hockman in Honduras, Secretary Kravbill reports that (Mrs.) Grace Hockman has been hospital-
ized in Tegucigalpa for ten days with recurring back trouble. The doctor is recommending a certain type of examination which will be done in the States.

The Hockman family plans to remain in Honduras until April and then return to the States for an early furlough, but they have authorization to come home immediately if the medical problem necessitates it.

Kamishiboro, Japan—The local Mennonite church gave Scripture portions, appropriately wrapped and inscribed with a congratulatory message, to the one hundred and fifty (local) young people who became adults this year. The head of the educational committee was happy to distribute them as a part of the celebration. (See "A Church Matures," by Ruth Ressler, on this page.)

Kushiro, Japan—Takio Tanase, newly ordained minister here, represented the Mennonite churches at Tokyo Union Theological Seminary's pastor training workshop. The workshop was held in Sapporo, Feb. 5-7.

Elkhart, Ind.—Wilbur and Velma Hostetler got word that their visa application to enter India was refused. They are reapplying immediately, and S. Paul Miller in India is investigating to see if the foreign office's decision can be reversed. They request prayer that God's will may be done.

The H. James Martin family cabled their safe arrival in Montevideo, Uruguay, on March 6.

Home Missions

Bronx, N.Y.—The brotherhood at Mennonite House of Friendship discovered a new spark in Wednesday evening prayer meetings since they began meeting in members' homes, beginning the first of this year. They are using Rosalind Rinker's book, "Prayer, Conversing with God," as basis for discussion. "Praying together is our greatest need for 1963," says Pastor John Smucker in a letter to "members and friends."

Couples and adults saw and evaluated the evangelistic film, "Conversation Plus," Jan. 27.

By the middle of December all pledged gifts were in and the congregation had exceeded their promised giving for 1962. By Feb. 17 they hoped to have the first phase of their building program finished and to move on to having the architect draw up the master plans.

Canton, Ohio—More than 20 persons belong to the Read-a-Book-a-Month Club at First Mennonite Church. Each of these read at least one book during the month of January. Several read six or more.

The congregation worshiped with, and conducted the service at, the Stoner Heights congregation, Louisville, Ohio, on Sunday evening, Feb. 26.

Tampa, Fla.—The apartment of the J. Paul Saulers, 107 W. Woodlawn Ave., Tampa, Fla., was rocked by an explosion last week. The roof was lifted and hurled from the second floor.

According to a clipping from a Tampa newspaper received here, "A furious explosion spewed wreckage for hundreds of yards and set fire to the building. The blast was heard throughout the Tampa Heights area."

"Miraculously, neither the owner nor a tenant was at home. The Rev. and Mrs. J. Paul Sauder were at a prayer meeting at the Mennonite Church."

The cause of the explosion was leaking gas fumes from a gas heater in an occupied apartment upstairs.

Chicago, Ill.—Six Mennonite pastors from the city participated in services in which Joseph Holloway was installed as pastor at Bethel Mennonite Community Church, Sunday afternoon, Feb. 24. Bro. Holloway was formerly a member of the Saginaw Mennonite Church, Saginaw, Mich., studied at Carver School of the Bible in Chicago, pastored a Baptist church for three years, studied three years at Ontario Mennonite Bible Institute, and has been active as a licensed minister at Fair Haven Mennonite Church, Fort Wayne, Ind.

Los Angeles, Calif.—One hundred and nine children (grades 4-6) attended released time Bible classes at Calvary Mennonite Church here Wednesday afternoon, Feb. 27. This is a growing service that the church is providing for its community. Seven persons serve as teachers and helpers.

O. O. Wolfe, assistant pastor, conducted evangelistic meetings at Buckley, Ariz., during mid-February.

Elkhart, Ind.—"Often I and friends get together to study God's Word, and it is a great help to me," writes an ex-prisoner to Wilbur Hostetler, secretary of Home Bible Studies. "But as you say, my greatest enlightenment comes from my prayer for understanding God's Holy Word. I have learned much from your lessons, which I'm sure would not have come to me otherwise."

District Mission Board

Davenport, Iowa—Representatives from the Iowa-Nebraska Mennonite Mission Board and the Illinois Mennonite Mission Board met here to provide for a continuation of an evangelistic ministry among the five thousand Spanish-speaking residents of western Illinois and eastern Iowa. This work was begun some years ago by the William Lauvers and continued by Gladys Widmer, now on furlough from Puerto Rico. The two boards appointed a local committee (LeRoy Miller and Eugene Garber, Iowa-Nebraska, and Melvin Hamilton and Don Brenneman, Illinois) to guide the developing witness, to find and recommend the appointment of a partially self-supporting pastor, to pursue the possibility of releasing Luz y Verdad broadcasts in the area, and to look into the possibility of relocating Cuban refugees here. Mission board representatives expressed appreciation for the continuing witness carried on by sister Widmer and expressed "an urgent need for her help during this particular period."

Harrisonburg, Va.—Truman Brunk visited the Jamaican churches in late February in behalf of the Virginia Mennonite Board of Missions and Charities. He also participated in the Jamaican church conference.

A Church Matures

BY RUTH RESSLER, JAPAN

Yesterday was "Seijin no Hi" (Youth Day). All the young folk who will become twenty years old within the next twelve months formally became adults. Hiroko (not yet a Christian) litited around in a new pink flannel suit with black buttons and a beauty shop hairdo. Her friend strutted in a brand-new kimono, rich with gold paintex, and fixed and refixed the little white feather in her hair.

As a church matures, leadership develops.

Brethren Uratomi, Mine, Hatano, Kokitsu, Lee, Kaneko, Oba, Tanase, and Kanney serve on the Kyogik linkai, conference general council.

"Twelve hundred of us in Obihiro went to the new city auditorium this year, all dressed up! For three hours those wise men talked to us. My neck still hurts! Sac-a-ah, I don't know if I'll ever be able to do all they ask of us." Then she showed us the plastic pin tray they gave her, engraved in gold "to remember this day."

It has been twelve years since the Mennonite Church in Hokkaido began. Since that time, like Hiroko, it has come a long way toward adulthood. Signs of emerging growth are many—the acceptance of new leadership, the conviction that Christian living stems from Christian home life, and a widening concern for unchurched areas. But, like Hiroko, it isn't a completely grown-up church yet; when the wise men talk too long, it too rubs its neck and wonders, "I wonder if I ever can..."

1963 can be a year of special grace for the growing church in Hokkaido, a year in which our prayer fellowships together become a very vital working core of our maturing church, a year in which we as missionaries learn to stand aside and hold up the hands of those to whom the young church looks for leadership.

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and attended to other administrative concerns of the district mission board.

Puebla, Mexico—David Yoder, new missionaries serving with the Franconia Mennonite Board of Missions and Charities, are now living in this city and are beginning to follow up radio contacts in the area. The Luz y Verdad program is being broadcast over the Puebla station since last December. Puebla is a city of 300,000 people, located about seventy miles from Mexico City. Mail response is coming in, a branch office is being set up in Mexico City to handle mail. Other broadcast opportunities opening up in the area are being investigated. “This combined radio, literature, and personal contact outreach needs to be backed up very definitely by prayer,” says Esther Detweiler in a recent letter.


Albany, Oreg.—Joel D. Roth, superintendent of Mennonite Home for the Aged, recently announced that a 62' by 60' facility is being constructed for shuffleboard. This home is sponsored by the Pacific Coast district mission board.

Broadcasting

Harrisonburg, Va.—A Listener Survey is being conducted on the Heart to Heart broadcast during March. This survey asks listeners to send the call letters of the station on which they hear the program. Hearers are urged to send this information to Heart to Heart, Harrisonburg, Va. Those who don't hear the program may suggest on what station Heart to Heart should be released in their community.

In appreciation for this information sent in by listeners, Heart to Heart will send a 48-page booklet containing 45 poems which Ella May Miller has used on the air or in the Heart to Heart Letter. Some of these are Ella May's original poetry, but the majority are selected poems in the area of home relationships. This booklet is available free to those writing during March.

Japan—Perhaps the words “hope” and “joy” do not mean as much to us Christians in America who have learned of Christ from childhood as they do to listeners with non-Christian background. This letter from a Japanese listener will reveal the great joy experienced when this person listened to the Gospel message.

“Every Sunday morning, I wait eagerly for the message of the broadcast. Especially when I am troubled and listen for help, it is always there. ‘Then I receive the message, not in my head, but in my heart. And I have joy.”

Another Japanese listener wrote, “Before I believed in Jesus Christ, I worried. Now even during suffering, I have peace.”

Gaitsburg, Md.—Heart to Heart is now on WHMC, Gaithersburg (1150 kc.), at 10:05 a.m., Tuesday, sponsored by three Mennonite churches in the Gaithersburg area.

Winnipeg, Man.—The Mennonite Hour has recently gone on CFWM-FM, Winnipeg, the most powerful FM station in Canada. This is an affiliate of radio station CFAM, Altona, both operated by Mennonite businessmen. The Mennonite Hour is heard at 8:30 a.m. Sunday, the same time the program is released on CFAM. Heart to Heart is also released at 2:20 p.m., Thursday, simultaneously with CFAM. CFMW is located at 98.3 on the FM dial.

Health and Welfare

Lebanon, Oreg.—Doris Stutzman, nurse aide, and Marian Shields, R.N., accompanied Charity Kropp to Mathis, Texas, to help set up a new administration of Mathis Community Hospital under health and welfare committee sponsorship of the general mission board. Having these three sisters gone from Feb. 8 to July 3 further aggravates the trained personnel shortage reported in this column last week.

Every afternoon Jake Shoup, center, delivers apples to other residents at Rittman Mennonite Home, Rittman, Ohio. The recipients are Edwin Ebosole and Bill Felix.

West Liberty, Ohio—Sixteen teen-age girls at Adriel School will soon move into the staff apartment. These facilities were formerly occupied by the Dale Stutzman and the Donovan Miller families. Bro. Miller is social worker at Adriel School, and Bro. Stutzman is the administrator.

The local MYF of the three West Liberty Mennonite churches replaced all the hay and straw destroyed in the October fire in the school's farm buildings. They also helped hasten the school's moving from farming operations to keeping only livestock for boys' chores. This year the school will rent out fields to local farmers.

Maumee, Ohio—Sunshine Children's Home will host the Ohio Association for Retarded Children on a May 3 visit. A 150-member local women's auxiliary will help with tours and refreshments.

I-W Services

Elkhart, Ind.—Twenty fellows in the Goshen-Elkhart area chose new unit officers at a March 5 meeting. Wayne Mumaw, Smithville, Ohio, is president; Paul Esh, Cable, Ohio, vice-president; Roger Litwiller, Eureka, Ill., secretary-treasurer.

Goshen, Ind.—The annual I-W basketball tournament will occur in the Goshen College gymnasium March 23, beginning at 9:00 a.m. Teams from Elkhart, Ind., Topeka, Ind., Goshen-Elkhart, Ind., Cleveland, Ohio, Indianapolis, Ind., Fort Wayne, Ind., and Denver, Colo., will participate. Ladies of the College Mennonite Church WMSA will serve a 7:30 p.m. banquet to players and spectators. Ray Bair, pastor of Belmont Mennonite Church, Elkhart, Ind., will speak in an after-dinner program.

Lancaster, Pa.—Robert Yoder, David Shank, Joe Van Pelt, Roy Schall, and Titus Ramer have had the privilege of serving in a Sunday-school project at the Rotary Home for delinquent boys near here. They serve as song leaders, Sunday-school teachers, and in giving personal testimonies.

On Feb. 10 the unit members gave a program at the Willow Street church. They spoke on service opportunities and how these relate to the individual I-W.

Walnut Creek, Ohio—Walnut Creek Mennonite Church is sending its assistant pastor, Roland King, to two I-W units where local youth are serving. The schedule calls for March 19 to April 2 visits

“In the Lord”

BY ESTHER VOGT, INDIA

Many non-Christian relatives were given a witness of Christ last week (dated Feb. 18) at the wedding of Phulmani and Jordan. Phulmani has been a Christian for one year. Her father, Barnabas, is the backslider for whom many of you have been praying. The groom comes from a non-Christian background. Two of his brothers accepted Christ before he did, and he has been baptized nearly a month. This new couple needs your prayers for growth as they serve the Lord at the new hospital at Sathbarwa.

We are sorry that Barnabas seems to have hardened his heart and did not attend all the wedding activities except to appear the last day to demand the drink that always goes with non-Christian weddings. We grossly God that he was refused drink at this wedding.

We also thanked God for the co-operation and love that was manifested at the wedding, among the Christians. This was contrasted by non-Christian guests stealing their cooked rice. The Christians replaced it by God's grace. Non-Christians are given uncooked rice because they would lose their taste by eating from the hand of a Christian.

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General Relief and Service News

Smoketown, Pa.—Children of Locust Grove Mennonite School observed a valentineless valentine party. They brought several hundred articles of children's clothing for relief and presented a sizable cash contribution to cover the cost of processing. Exhibits throughout the school demonstrated the needs of people around the world. The showing of the film, "Hong Kong Report," climaxed the event.

Gongerville, Ill.—The fifth annual inter-Mennonite relief public auction sale occurred at the Gongerville Sales Barn March 16. Farm equipment, livestock, feed, hardware items, antiques, handmade articles, delicacies, household goods, and novelties were donated and sold to the highest bidder. Proceeds went to MCC to finance the shipping of surplus foods to needy areas.

Voluntary Services

Portland, Oreg.—Brethren Henry Ruth and William Issel of Harleysville, Pa., visited VS-ers here Jan. 14 and participated in an evening devotional service. They are on a tour of VS and I-W units throughout the country.

Unit members gave two programs in area churches during January. The theme of both meetings, at the Portland Mennonite Church, Jan. 13, and the Zion Mennonite Church, Hubbard, Jan. 20, was "The Non-conformed Life."

Anzac, Alta.—One hundred and twenty-five persons attended an initial "monthly film night" held in the school. A Friday evening "game night" also gives dormitory and community youth healthy outlet for their energies.

Alice, Texas—Mrs. J. J. Kaufman invited mothers to a mid-February kindergarten party. This, she discovered, went a long way in building up mutual understanding. A few days later one of these mothers returned for help with a specific problem which they were able to work out together.

HOPE FOR THE HOPELESS
(Continued from page 238)

Aibonito, Puerto Rico—George Troyer spoke to volunteers here at their January monthly meeting. He discussed experiences in the beginning of the work fifteen years ago. One member observed vastly different conditions now than those Bro. Troyer described.

Kitchener, Ont.—Life Experiment Team members began a new series of contacts with local churches in Elmira, Kitchener, and Toronto, Ont., and at Eastern Mennonite College, Harrisonburg, Va. A period of evaluation at Neffsville, Pa., with pastors and VS leaders, was invaluable for all concerned for its insights into areas in which renewal and improvement were indicated.

I SAT WHERE THEY SAT
(Continued from page 232)

age and patience to continue on in this work even though they many times do go down in defeat. The love of God constrains me to again give them a helping hand and bear and forbear.

Possibly "sitting where they sit" might be best understood by my giving an actual experience. It is my custom to make a round through the prison once a week to give out gospel literature. I do it not only to distribute Christian literature, which is important, but I also want to make myself available to all the inmates in prison.

As I made my round through the entire prison one day, I came to an open cell where the man was lying on his cot. I handed him some of my literature, and without getting up he looked at it and saw it was Christian literature. He laid it on the cot by his side and said, "Mister, I am done with religion." I could not blame him for this because religion is such a cheap thing today; but I noticed that the man was in a mood to talk, and I have learned by past experiences that when they want to talk you will learn more by letting them talk than by asking them questions.

This man talked for about twenty minutes and "I sat where he sat."

He briefly gave me his life story. I found out he was left on his own at the age of thirteen years through the death of his parents, soon became involved in crime, and continued this pattern for some twenty years. He has two living sisters, non-Christians, who became so embittered by his criminal life that they completely ignored him and would not answer his letters any more.

When I met him he thought he was friendless. At the close of his life story he said he had thought of writing to his sisters but did not do so. I asked him why he did not write to his sisters as he had thought of doing. He hesitated, then finally told me he had no money for a stamp. Here again "I was sitting where he was sitting." This touched my heart. I too have passed through some hard and trying experiences in life, but I was never at the place where I could not have acquired a postage stamp when I needed one; so I told him I would leave some money at the front office when I left the prison. (It is against prison rules to give money to an inmate.)

Now all this time he was lying on his cot, but when I said I would leave some money he sat up. He had thought he was friendless, and why I would offer to give him money seemed to puzzle him. "Mister, did you ever meet me before?" he asked. I said, "Not to my knowledge." "Did I ask you for anything?" I said, "No." Then after a pause he said, "What made you offer to leave me some money?" "Love never fails, and sometimes we need to minister to the physical needs of these captives before they will listen to our spiritual testimony."

You recall when I handed him my Gospel literature he said, "I am done with religion," but this was different. Possibly no one had ever shown him any real Christian love. So I told him I was a Christian and had the love of God in my heart. I also told him my Bible said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I told him love compelled me to do this little favor.

He thought he was friendless, but now to his surprise, someone had a sympathetic understanding of his need. "I sat where he sat," and so the Spirit of God opened his heart to the Gospel story. I had the happy privilege of leading this man to the Lord, and before I left the prison that day he wanted a New Testament.

This happened several years ago. When I met him he had just received his last sentence of from four to eight years. He is now serving his sentence at the Lewisburg (Pa.) Federal Institution.

I have been visiting him about once a month and he is giving a very good testimony. Even the prison authorities marvel at his testimony and he good Christian
conduct. Pray for me that the Lord may continue to teach me to "sit where they sit."

Pray for this man and others whenever the Lord brings them to your remembrance. The world is waiting for Christian men and women who will take time to pray and sit where the needy of our world sit.

**OUR SCHOOLS**

Appreciating My Christian School

BY FAYE M. GABER

There are many things I like about school, but there is one thing I regret—my schedule is too full to take home economics. I like to bake and find it interesting to try new recipes. Would you like to know what all goes into a delectable school year? Let me share with you an excellent recipe I am using.

Mix together an overflowing schedule and hard lessons softened by study. Gradually add class discussions and continue to mix. Combine friendly flavored arguments with a debate rolled in love and put this in your mixture. Add a drop of disappointment and some dashes of laughter; also a pinch of surprises (like a snowstorm or a fire drill) to add flavor. Mix thoroughly and sprinkle well with chapel talks. Then stir in friends, students, and teachers. Finally fold in plenty of well-beaten music and let set on the school campus for about one hundred and eighty days.

During this period of time there should be a rising all through the mixture in spiritual, mental, and social areas. Bubbles of opportunity will appear—opportunities in learning from chapel talks, class discussions, and daily experiences as well as developing and using talents for the Lord.

Students will make friends which can be kept for a lifetime. These friends will not need to be ashamed of one another and will be proud to introduce each other to their friends. They will enjoy doing things together, learning things from one another, and sharing spiritual experiences. If this can be detected, you can be sure your recipe is on the way to success.

Another ingredient to add special flavor to your recipe is dorm life. In the dormitory students have an exceptional opportunity to learn to get along with people. When the day has been a hard one, when the room needs a cleaning and neither roommate is in the mood to clean it, and when the neighbors are thumping around making it difficult to concentrate—what is a person going to do but learn to get along with other people! There will be opportunities to learn to be a good hostess at a party and how to lead a group in prayer.

Circle. Then, too, in the morning and evening there will be a time set aside for the up-and-coming teen-ager to meet the Lord regularly.

While all this is in the process of maturing, the topping should also be prepared. This consists of Christmas caroling, some class socials, homeroom programs, and other campus activities. Finish the topping by decorating with a few dates.

But in order to get this kind of school year—to get best results when following this recipe—you must use only certain brands. Both the students and the teachers must be the “Christian Brand.” One fourth of class discussions are to be labeled "Bible Discussions." And the chapel talks must be those which are produced by the Christian Company. Only then will the result be an enjoyable and profitable school year—just the kind I like!

Elizabethtown, Pa.

**Inter-Mennonite Ministers’ Meeting**

Fifteen active pastors of the Mennonite Church are being invited to participate in an Inter-Mennonite Ministers’ Meeting, May 7-9, 1963, at the Wabash YMCA in Chicago. The first fellowship of its kind, this unique conference is being planned by a committee representing five Mennonite groups. Definite planning began at the Mennonite World Conference at Kitchener, Ont., last August. H. S. Bender called the first committee meeting, gave the background thinking and planning for the Inter-Mennonite Ministers’ Meeting, and encouraged the committee members to their work.

The committee which has continued to work since Kitchener includes Erland Walter, Elkhart, Ind. (chairman); Archie Penner, Iowa City, Iowa (secretary); Nelson E. Kauffman, Elkhart, Ind.; and Henry Dick, Shafter, Calif. In 1957, when the first planning was done, the General Council of the Mennonite General Conference made the decision to participate and asked a committee representing the three major church boards to arrange for a Mennonite church representation. This committee consists of Nelson E. Kauffman for the Mennonite Board of Education; J. C. Wenger for the Mennonite Publication Board; and John H. Mosemann for the Mennonite Board of Missions and Charities.

This committee invited each of our seventeen district conferences to approve representatives, to authorize one representative, and to underwrite his expense. Nominations were suggested to the conferences from which choices will be made in order to provide representation from older and younger, seminary and non-seminary trained, urban and rural, supported and unsupported pastors. Not all the returns from conferences are in. Some conferences have chosen not to participate. Participants are to be pastors in charge of congregations.

Other Mennonite groups are also currently choosing their representatives. The planning committee hopes that 75 to 100 ministers will participate—fifteen from each larger Mennonite body, ten each from the smaller ones. Five Mennonite groups are actively participating in addition to our own church: General Conference Mennonite Church, Mennonite Brethren Church, Evangelical Mennonite Brethren Church, Brethren in Christ, and Evangelical Mennonite Conference. The Evangelical Mennonite Mission Church and the Church of God in Christ (Mennonite) are also being invited to participate.

The purpose of the meeting will not be decision making, but the program is planned for fellowship. The theme will be, “Our Fellowship in the Ministry with Christ,” and Bible studies will be based on Paul’s letter to the Ephesians. Each day will provide a sub-theme. Tuesday will revolve around the minister as a person in his calling; Wednesday the subject will be “The Minister in His Congregation”; and Thursday, “The Minister and His Wider Responsibilities” will be considered.

The plans call for Bible study involving the whole group, periods of small group discussions, fellowship at meals and at between-session breaks, as well as plenary group discussion. The prayers of our brotherhood are requested for this meeting. At a later date the names of those who accept the invitation to attend will be announced.

—By the Committee.

**OUR READERS SAY**

(Continued from page 229)

reasonably be the best way. Sometimes an enemy waits to strike till they see a weak spot or an opportune time. We must credit our government with the sincere desire to prevent war as its motive for increasing armaments. We must believe that our government holds no aggressive intentions. When we recommend to

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the government to cease making or testing bombs, we may be encouraging the opposite from what we intended to do. I would rather pray God to direct our rulers as He sees best. In a case like this I believe we can do more good by praying than by protesting, for do we know what is best after all? I want to make it clear that all preparations for war, and all making of weapons is repulsive to me as a Christian; as much so as to the author of the article in the promotion of reform in this area is out of my province.

The author says, "Involvement in one form or another [in the war effort] is avoided by no one." This conclusion, it seems to me, is based on legalistic, rather than on love, as he naturally does, to feast the hungry and to make a living, then it is not his responsibility if somewhere the corn he raises contributes to any government war effort. I would suggest that the motive in one's act is what decides his innocence or guilt in this kind of situation. Of course, if a person holds all his scrap iron until there is a war on and the prices go up, and then sells it for greater profit, we conclude that here he is plainly guilty.

The New Testament injunction to pay our taxes is not conditioned on how the money will be used by the government. The teachings of the Bible were not given as applying only to that time. And the features of Scripture is that it is never out of date. I believe we ought to interpret all Scriptures in that light.

The author of the article states that the object is to keep the government from getting the money, and also in the same article he seems to imply that it is wrong for us to pay taxes that we know are used for military purposes. This appears to be a contradiction. It certainly raises, unless he would propose a passive attitude toward wrong by "making it easy" for the revenue man to get the money. I believe our brother would not favor taking such a passive attitude toward sin.

By a general analysis of the article, it would seem to favor interference by the church in state affairs. Again, one can see in it the promotion of simple worldly pacifism. Furthermore, the emphasis that is placed on objection to nuclear weapons seems to betray a lining up with popular sentiment in the world today rather than Bible-based conviction against taking life. The principle is the same whether one life is taken, or a thousand. It reminds one of the difference between a white lie and a big lie, or a petty theft and a bank robbery. The wrong is the same in both kinds of cases, but the antisocial aspect of the latter is worse than that of the former.—Lloyd A. Knis, Ellijay City, Md.

CHRISTIAN LOVE
(Continued from page 228)

and John Calvin; great dreamers like John, Thomas à Kempis, and Bunyan; great theologians like Augustine, Gregory, and Luther; great statesmen, orators, poets, painters, temples, liturgies, organizations, but all of these would be less than useless if it were not for God's love. To be of use at all they must be channels of God's love. God's love is supreme.

Love for Others

And now, in the third place, let us consider the Christian's love for others. We are told, "Beloved, if God so loved us, we ought also to love one another" (I John 4:11). In that same chapter John also writes, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20, 21).

Let us apply our two principles of love to the Christian's love for others. First, love one another be determined by the lovableness of the object. Second, it must be a decision which leads to action which contributes to the good of the one loved.

The nature and power of such love was brought home to me in a never to be forgotten incident when I was a student in seminary. I was attending a conference in a large city and being shown the sights and horrors of Skid Row. When I returned to my hotel room, I began to think and pray about this matter of loving others. I knew many people who were very easy to love; they were such lovely people. But that night I had seen something different. How could one love the lice-infected, venereal-diseased, regurgitating bums in the gutter of skid row? And yet it is clear from the Bible that we are to love others, regardless of their condition.

It was then that God asked me through His Word, "What was your spiritual condition when I first loved you?" I had to answer that I was a spiritual bum. "And what was the nature of my love for you?" The answer was that God did something wonderful for me: He made possible my salvation. And then I heard God say from His Word, "Beloved, if God so loved us, we ought also to love one another."

When Jesus explained what it meant to "love thy neighbour," He told the lawyer the story of the Good Samaritan. The object of the Good Samaritan's love was a Jew, and as the Bible explains, "the Jews have no dealings with the Samaritans." There were hundreds of years of intense racial prejudice between these two. This Good Samaritan not merely felt sympathetic and kindly, but acted on behalf of the welfare of the man beaten by robbers. This, Jesus said, was love.

A Christian businessman was ill-treated by another businessman. An associate asked him why he retained his composure and good grace under such rude treatment. The reply of the Christian businessman was, "I refuse to allow him to determine my behavior." The Christian's behavior is determined by God's love in his heart.

Do you know someone who has despitefully used you? Someone who hates you? Someone who has wrongly judged you? Someone who has betrayed a trust? Such a one is a great challenge and opportunity for you. Such a one is a perfect person for you to love. Jesus asked, "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. 5:46, 47) Then Jesus said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Seek out the one who is filled with hate and misery, the one who is mean and contemptible and unlovely. Love them until their heart melts and they receive the healing, cleansing love of God which is flowing through you.

The Means of Such Love

How can we have such love? The Bible gives us the answer: "We love him, because he first loved us" (I John 4:19). "Love," John writes, "is of God" (I John 4:7). The gift of His love is Jesus Christ; to receive Him is to receive the love of God.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9).

Jesus Christ is the embodiment of God's love. To have Him is to have God's love. It is an amazing thing that God should love us, but He did. It is incredible that He should take our sin and make atonement for it on the cross, but He did. It is simply marvelous that by faith in Him we can be restored into the family of God, but it is true.

"I stand amazed in the presence Of Jesus the Nazarene, And wonder how He could love me, A sinner, condemned, unclean. How marvelous! how wonderful! And my song shall ever be: How marvelous! how wonderful Is my Saviour's love for me!"

Amen.

Radio message on Temple Time. Used by permission.

Field Notes—continued

The fiftieth anniversary of the dedication of the present building at Stony Brook, Pa., is planned for Sunday morning and afternoon, March 24. This church was organized in 1758, but the present building was located about one-half mile away from the former location. All former members are also invited to attend.

Daniel Kaufman, Northvale, Pa., in a stewardship workshop at Howard-Miami, Kokomo, Ind., March 30 to April 1.

Linden Wenger, Harrisonburg, Va., at Chestnut Ridge, Orrville, Ohio, March 30, 31.

New members: three by baptism at Englewood, Chicago, Ill.; one by baptism at
Births

"Lo, children are on heritage of the Lord"
(PSalm 127:3)


Brenneman, Clarence and Luella (Neuenschwand-ner), Apple Creek, Ohio, second son, Ralph Eugene, Dec. 22, 1962.


Hors, Elmer Jay and Mary M. (Hors), Hagerstown, Md., sixth child, third son, Dale Lynn, Feb. 24, 1963.

Hors, Melvin and Eleanor (Burckhart), Se- ville, Ohio, sixth child, second daughter, Audrey Gayle, Feb. 21, 1963.

Kornhaus, Eldon and Wava (Gable), Orr- ville, Ohio, third child, second daughter, Danette Ranae, Jan. 29, 1963.


Lehman, Harley and Fern (Yoder), Tofield, Alta., fourth child, first son, Terry Wayne, Feb. 27, 1963.

Martin, Ellis L. and Blanche (Landis), Ship- pensburg, Pa., fifth child, second daughter, Susan Elaine, Feb. 11, 1963.


Mettler, Eugene and Jean (Hollinger), Man- heim, Pa., fourth child, second daughter, Carol LeAnn, Feb. 20, 1963.


Miller, Ray Lee and Ariene (Lehman), Ap- ple Creek, Ohio, third child, first son, Russell Dean, Feb. 19, 1963.

Monkmann, R. Charles and Mary (Bier), Brantford, Ont., first child, Deborah Ann, Feb. 27, 1963.

Nice, Clair H. and Mildred (Hackbar), Har- leysville, Pa., third son, Douglas Brent, March 1, 1963.


Roth, Lonnie and Jane (Kandler), Norris- town, Pa., first child, Brenda Ann, Feb. 15, 1963.


Szwarc, Jacob and Lorena (Brenneman), Ka-

Yoder, David A. and Frances (Amstutz), Salem, Ohio, fourth child, first daughter, Lucille Irene, Feb. 28, 1963.

Yoder, Ray and Martha (Schlabach), Sarasota, Fla., first child, Terrance Lynn, Feb. 25, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.


Miller—Fox.—Raymond S. Miller, Shipshe-wanda, Ind., and Odesia Sue Miller, Lagrange, Ind., both of the Plato cong., by Ivan Miller at the Emma Church, Feb. 25, 1963.

Anniversaries

Steeckley, Sol Steckley and Rozetta Gunden were married at the Pigeon River Church, Dec. 31, 1912, by Bishop Saul Swartzendruber. They celebrated their golden wedding anniversary on Sunday, Dec. 31, 1962, when their children were hosts at an open house at their present home, 1111 S. Allendale, Sarasota, Fla. On Christmas Day a family dinner was held at the home of their daughter. One son and daughter (twins) died in infancy, and one son died in 1952. They have 3 living children (Edwin, Bay Port, Mich.; Lydia—Mrs. Clayton Kline, Sarasota; and Loren, Van Nuys, Calif.) and 12 grandchildren. They lived in the community of Pigeon, Mich., before moving to Sarasota in October, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Beverly, daughter of Earl and Leanna (Miller) Stalter, was born near Dearborn, Mich., March 3, 1939; died of a heart condition at Goshen, Ind., Feb. 27, 1963. She was 11 yrs. 2 months 4 days of age. She was laid to rest in the Miller family cemetery in Chicago 15 years ago. On Dec. 22, 1962, she was married to Roger Birky, who survives. Also surviving are her parents, 2 sisters (Mrs. Virginia Kramer and Darlene), 2 brothers (Richard and Dennis), and her grandparents (Mr. and Mrs. S. J. Miller). She was a member of the Middlebury Church, where funeral services were held. She was a charter member of the Bethel Church. Funeral services were held at Hostetter's Memorial Home, Feb. 22, in charge of Edward Stoltzfus; interment in South Union Mennonite Cemetery.

Kelbaugh, Charles Grayson, son of Irvin and Alice (Blickenstaff) Kelbaugh, was born in Fremont, Ohio, Dec. 10, 1893; died Mar. 31, 1963, in a hospital in Roanoke, Va. He was 9 yrs. 4 months 11 days of age. He was a member of the Stouffer Church, where funeral services were held Feb. 19, in charge of Irvin Shank. Amos J. Martin, and Mervin J. Martin.

King, Ben B., son of Levi J. and Barbara (Yoder) King, was born near West Liberty, Iowa, Feb. 14, 1881; died at the home of his daughter, Gladys Bender, Caledonia, Pa., Feb. 28, 1963, after 24 days of complications from arteriosclerosis; aged 81 y. 3 m. 4 d. Since there were no Sunday schools at the time of his death, the church at West Liberty, where he experienced a definite infilling of the Holy Spirit, was called the ministry of a Quaker woman. He then studied at a Quaker school in Cincinnati. In 1902 he united with the Bethel Mennonite Church. In 1904 he was called as a missionary to the mission, where he was ordained in 1905. On May 26, 1908, he was married to Melinda Mann, another worker at the mission, who preceded him in death in April, 1960. One infant son also preceded him in death. Surviving are 4 daughters (Gladys—Mrs. Cleason Bender, Gen-eve—Mrs. Harold King, Vida—Mrs. Ezra Good, and Carolyn—Mrs. Fred Auggsburger), 17 grandchildren, 3 great-grandsons, 3 great-granddaughters, 1 brother (John Y.), and 2 sisters (Mrs. Siddle Over and Dillah King). After 26 years at the Fort Scott Mission, he moved with the family to Harrison, Ark., where he conducted a full-time evangelistic work throughout the States and Canada. In Nov. 1932, he was ordained as bishop for the Pike and Salem congregations. When he retired from full-time evangelistic work, he conducted the Sheldon, Wis., congregation from 1943 to 1952. In 1952 he retired in Scottsdale, Pa. He was a member of the Scottsdale Mennonite Church, where he died in March 1962. Surviving are 3 daughters (Mrs. Catherine VonAlmen, Mrs. George Dukey, and Clara Linder), one son (Homer), 7 grandchildren, and 9 great-grandchildren. One son also preceded her in death. She was a member of the Beech Church, where funeral services were held Feb. 21, in charge of O. N. Johns and Newton Weber.

Mininger, John H., son of Jonas J. and Annie F. (Reckmanc, was born in Hatfield Twp., Pa., April 21, 1881; died at Souderton, Pa., Feb. 25, 1963; aged 81 y. 10 m. 4 d. On Nov. 12, 1904, he was married to Mary A. Brenneman, who survives. They were the parents of 6 children (Mabel—Mrs. Edwin L. Ruth, Curtis, Edna—Mrs. Walter Detweiler, Ella, Amanda—Mrs. Wayne Kratz, and Jonas) and 2 half brothers (Isaiah F. Mininger and Ray- mond F. Mininger). He was a member of the Plains Church, where funeral services were held Feb. 28, in charge of John E. Lapp and J. V. Miller.

Moyer, Minerva M., daughter of Noah and Mary (Moyer) Moyer, was born in Salford Twp., Pa., July 26, 1876; died at her home, Souderton, Pa., Feb. 19, 1963; aged 86 y. 6 m. 24 d. On Nov. 19, 1898, she was married to John H. Moyer, who died in Dec. 1952. Surviving are one brother and 3 sisters (Jacob M., Barbara M., Mary—Mrs. El Gehman, and Ruth M. Miller) and 3 grandchildren. She was a member of the Franconia Church, where funeral services were held Feb. 23, in charge of Leroy Godshall and Curtis Bergrey.

Pletcher, Jesse and Mary (Fox) Pletcher, were born at Wakarusa, Ind., April 26, 1894; died at the Elkhart (Ind.) General Hospital, Feb. 24, 1963; aged 68 y. 9 m. 29 d. On June 22, 1922, he was married to

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Sadie Nunemaker, who survives. Also surviving are one daughter (Beulah—Mrs. Earl Ganger) and 2 grandchildren. One daughter preceded him in death. He was a member of the Yellow Creek Church, where funeral services were held Feb. 27, in charge of John D. Zebr.

Snyder, Dilmah S., son of Mr. and Mrs. John K. Snyder, was born in Wilmot Twp., Ont., April 22, 1879; died at Waterloo, Ont., Feb. 25, 1963; aged 83 y. 10 m. 3 d. In 1908 he was married to Ida Weber, who died in 1941. In 1946 he was married to Nora Hunsberger, who survives. Also surviving are 2 sons and 2 daughters (John, Ralph, Vera—Mrs. Clayton Shantz, and Alice—Mrs. LeRoy Good), one brother (Herman), and 3 sisters (Barbara—Mrs. Nelson Shantz, Veronica—Mrs. Noah Snyder, and Annie). He was a member of the Shantz Church, where funeral services were held Feb. 28, in charge of Elsie Wilmot Stoltzfus, Abner T., son of Henry U. and Malinda (Stoltzfus) Stoltzfus. Stoltzfus, was born at Churchtown, Pa., Jan. 1, 1874; died at Douglassville, Pa., Feb. 28, 1963; aged 89 y. 1 m. 27 d. On Nov. 7, 1910, he was married to Sara Yoder, who survives. Also surviving are 2 sons (Roy Y. and E. Frank), one sister (Kate A. Stoltzfus), and 2 brothers (Elmer U. and J. William). He was a member of the Rock Church, where funeral services were held March 2, in charge of Ira Kurtz and Christian Kurtz; interment in Pine Grove Cemetery, Elversen, Pa.

Stoltzfus, Sadie A., daughter of John and Anna Swartzentruber, was born near Gap, Pa., March 27, 1886; died at the Milford (Del.) Memorial Hospital, Feb. 18, 1963; aged 76 y. 10 m. 22 d. On Oct. 25, 1917, she was married to Wm. L. Stoltzfus, who survives. One infant daughter preceded her in death. Surviving are 4 children (Mabel, Hiram, Anna—Mrs. Mrs. Llewellyn Stoltzfus, and Ruth—Mrs. Timothy Kaufman), one sister (Mrs. John M. Hertzler), and 8 grandchildren. Funeral services were held at the Conservative Mennonite Church, Greenwood, Del., Feb. 21, conducted by Alvin Mast, Eli Bontrager, and Eli Swartzentruber. Yantzi, Wilbur John, son of Bishop Henry and Lilly Mae (Schwartzentruber) Yantzi, was born in Oxford Co., Ont., Nov. 6, 1944; died at St. Mary's Hospital, Kitchener, Ont., Feb. 23, 1963, from injuries received in a car accident during a blinding snowstorm on Feb. 20; aged 18 y. 3 m. 17 d. Surviving are his parents, 2 brothers (Paul and Mark), and 3 sisters (Eunice, presently in VS at Robstown, Texas, Elva, and Lois). One sister preceded him in death. He was a member of the Tavistock Church. Funeral services were held at East Zorra, Feb. 25, in charge of Dale Schumm, David Schwartzentruber, and Dan Wagler.

Yoder, Daniel E., son of Daniel and Elizabeth (Eash) Yoder, was born in Lagrange Co., Ind., March 21, 1893; died at the Lagrange County Hospital, Lagrange, Ind., Feb. 10, 1963; aged 69 y. 10 m. 20 d. On Feb. 19, 1914, he was married to Magdalene Bontrager, who died May 25, 1951. Surviving are 8 daughters (Cathrine—Mrs. Neil Miller, Ida Mae Yoder, Maggie—Mrs. Gerald Yoder, Ruby—Mrs. Ora Wyse, Mrs. Elma Eichorn, Alta, Mary—Mrs. Alvin Bontrager, and Lucille—Mrs. Ernest Blue, Jr.), one son (John E.), 24 grandchildren, 2 great-grandchildren, 3 brothers (Andrew, Jorli, and Melvin), and 5 sisters (Mrs. Anna Staub, Mrs. Mary Christner, and Elizabeth—Mrs. Menno Beachy). One son was drowned in 1944. He was a member of the Townline C.M. Church. Funeral services were held at the Maple Grove Church, Feb. 15, in charge of Calvin Bontrager and Eli D. Miller.

Yoder, Rolland Truman, son of John J. S. and Rebecca (Miller) Yoder, was born at Kalona, Iowa, Oct. 27, 1912; died of a heart ailment at the Goshen (Ind.) Hospital, Feb. 13, 1963; aged 50 y. 3 m. 17 d. Surviving are his father and 4 brothers (Fred, Paul, Emil, and Floyd). Funeral services were held at the Yoder-Culp Funeral Home, Feb. 15, in charge of Calvin Bontrager and Eli D. Miller; interment in Miller Cemetery.

Yoder, Saloma, daughter of Aaron J. and Catherine (Rohrer) Yoder, was born at Berlin, Ohio, Oct. 19, 1886; died at Millersburg, Ohio, Jan. 20, 1963; aged 96 y. 3 m. 1 d. For many years she kept house for her cousin, Hiram Yoder, who preceded her in death. Surviving is one brother (Fred A.). She was a member of the Berlin Church, where funeral services were held Jan. 23, in charge of Paul Hummel, assisted by E. Miller; interment in Bunker Hill Cemetery.

Young, Lewis Wesley, son of Lewis and Mary (Dietrich) Young, was born in Clark Co., Ohio, April 18, 1883; died at the Mercy Hospital, Urbana, Ohio, Feb. 19, 1963; aged 79 y. 10 m. 1 d. On Dec. 24, 1929, he was married to Minnie Victoria Boystel, who survives. Also surviving are 9 children (Marjorie—Mrs. Ernest Ratchiff, Nancy, Sue—Mrs. James Music, Betty, Elmer, Charles, Philip, Richard, and William), one stepson (John Voke), 2 sisters (Mrs. Bertha Abbott and Mrs. Alice Bates), one brother (Edward), and 28 grandchildren. He was a professes atheist until recently. On Jan. 6, 1963,
he confessed Christ and was baptized, and became a member of the South Union Mennonite Church. Funeral services were held at the Humphrey Funeral Home, Feb. 22, in charge of Roy S. Koch, assisted by Malcolm Hooker.

# ITEMS AND COMMENTS

**BY THE EDITOR**

Americans spent $19,600,000,000 on medical care in 1960, but at the same time paid $98,800,000,000 for amusements, alcoholic beverages, and tobacco, says the Health Insurance Institute of New York. Eleven cents out of every dollar went for recreation, alcohol, and tobacco, and 5.9 cents for health purposes.

A plea for less timidity and more plain speaking in today’s sermons was made by two speakers at the annual evangelism conference of the Baptist General Convention of Dallas, Texas. Dr. Brooks H. Wester of Park Place Baptist Church, Houston, chided ministers generally for being too timid in their preaching. Urging more preaching on repentance, he said: “Repentance is a way of life that demonstrates itself in changed living. . . There can be no living by the rule of the Ten Commandments or living up to the Beatitudes of Christ without repentance.” That word, he added, is mentioned 108 times in the New Testament.

Evangelist Billy Graham called in Dallas, Texas, for an end to “fighting over stories in the Bible.” “You can debate until 2000 A.D. and not solve the problems in Genesis,” he said. “We can only accept this Book by faith.” Observers saw his remark as a reference to the Southern Baptist Convention controversy which followed publication of “The Message of Genesis,” by Prof. Ralph Elliott, who was dismissed from his post at Midwestern Baptist Seminary, Kansas City, Mo., for refusing to withdraw the book voluntarily and to promise he would not have it published again. Alleged liberal interpretations of the Bible caused heated debate on the book. In his sermon, Dr. Graham said, the world’s people had only one option—“It’s back to the Bible or it’s back to the jungle.”

Plans were announced in New York for year-long nationwide observances to mark the tenth anniversary of the opening of Japan International Christian University near Tokyo in 1953. The observances, to include special events, meetings, benefits, and dinners, will be sponsored by the Japan International Christian University Foundation in New York, through which 14 major Protestant bodies in this country and Canada help support the Japan school.

More than 58,000 housing units accommodating some 180,000 persons have been completed by the Evangelical Settlement Service in West Germany since the end of World War II, the agency announced. Large numbers of refugees and expellee families from East Germany have been housed through the program, launched to relieve Germany’s acute housing shortage. The service operates under the auspices of the Home Mission and Hilfswerk, relief agency of the Evangelical Church in Germany.

Roman Catholic and Protestant authorities in West Germany have called on the federal government for increased efforts to halt the spread of obscene literature because of its “devastating effect” upon young people. The report said that most of the publications come from the United States, followed by Sweden, England, and France. The U.S. products were described as particularly objectionable because of an “ugly mixture of sex and sadism.”

Emperor Haile Selassie of Ethiopia will be a major speaker at the inauguration Feb. 28 of the Lutheran World Federation’s “Voice of the Gospel,” powerful Christian radio station at Addis Ababa. The LWF also announced in Geneva that other speakers will include Dr. Franklin Clark Fry of New York, president of the federation and of the Lutheran Church in America, and Emmanuel Abraham, Ethiopia’s minister of telecommunications.

The McGraw-Hill Book Company and Dr. William F. Albright, famed Orientalist and Biblical archaeologist, have signed a long-term contract, according to David H. Scott, McGraw-Hill’s religious book editor. The effect of this arrangement is that Dr. Albright will devote his time from now on chiefly to writing new books, editing selected lectures and papers from his vast file of unpublished material, and collecting his most significant published studies in revised form for hardbound publication. According to David Scott, Dr. Albright has published only six nontechnical books in his long career. “No other authority of such nature in any field of antiquity has ever written so much and published so little in book form,” Mr. Scott said. “His bibliography has already passed the thousand mark, and many of these studies are of crucial importance to Old Testament studies.”

“One of the distinctive features of life in Canada is the garbage pail,” says Russell Self, a Presbyterian missionary in India for 14 years currently home in Toronto on furlough. “In India we don’t have garbage pails,” he explained, “for there is nothing left over to throw away, Canadian families throw away more food in a day than some Indian families eat in a week.” The same would likely hold true of the United States.

Minnesota rabbis have asked Jews of the state to conduct their funeral and mourning practices with “humility and simplicity.” The association, which includes Orthodox, Conservative, and Reform rabbis, made these suggestions: (1) “Jewish funeral practice calls for a plain coffin. Expensive caskets are in conflict with the simplicity, humility, and equality demanded by Judaism.” (2) “The casket should remain closed to the public. Even the family is not required to visit the mortuary prior to the funeral.” Prenatal chapel visitation and review of the body by the public are contrary to Jewish tradition and must not be practiced.” (3) “In lieu of flowers, the family and friends ought to be encouraged to contribute to worthy causes in memory of the deceased.” (4) “It is a Mitzva (good deed) to attend the funeral service and to join the funeral procession to the cemetery.” (5) “It is the tradition of the mourners to partake of a ‘meal of condolence’ upon their return from the burial service. This meal should be provided for them by relatives and friends. This is not to be a social occasion. Elaborate food and drink should be avoided.” (6) “It is a Mitzva to visit the bereaved during the Shiva (mourning) period. Such visitation should be with understanding and compassion and should not become burdensome to the mourners. The purpose of this visit is not to socialize, but to comfort the mourners.”

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When Trouble Comes

By Rolla O. Swisher

After an earthquake in Tokyo, Japan, two little Japanese girls compared their experiences. One little girl had gone with her parents to the Buddhist temple where immense throngs, silent and hopeless, had passed before the idols. "Our parents just looked at the gods and scowled," said the child.

The other little girl had attended a service held by a Christian missionary. "Our people looked up to God and sang!" she said.

The missionary had read Heb. 12:26-28: "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Then the congregation joined the missionary in singing, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word! ..." Then, with good courage, the people turned to the task of rebuilding their homes, and they thereby put new hope into all with whom they came in contact.

Life is not all sunshine. It was never meant to be. But neither is it all rain, and we can be thankful for this. We say with Longfellow:

"Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary."

We cannot avoid all difficult places in life, no matter how carefully we plan or how intelligently we try, because in the economy of God hardship is a necessary part of the growth process.

The Bible teaches that "tribulation worketh patience" (Rom. 5:3).

The beautiful moth must break its own cocoon. The chick must chip away for itself the enclosing shell. The little bird must leave the nest and try its own wings. The problems and difficulties we meet in the course of our lifetime serve to build Christian character.

When God permits hardship to come upon us, He is but doing that which, in His knowledge, (Continued on page 252)
FIELD NOTES

A World Wide Gospel Fellowship is to be held at Hostetter’s Dining Hall, Mt. Joy, Pa., April 18, 6:30 p.m. Speaker is John D. DeBrine, Boston, Mass. Contact A. Nissley Rohrer for tickets.

Christian Life Conference, March 31, at Stegel, Pa., Instructor is Paul E. Bender. Grantsville, Md.

Edward Stoltzfus, West Liberty, Ohio, at East Chestnut Street, Lancaster, Pa., April 20-21.


Educational meeting sponsored by Philhaven Hospital, Lebanon, Pa. Speaker: John M. Drescher, Scottdale, Pa., on the subject, “Pastoral Counseling,” March 28, 7:30, Manheim Mennonite Church, Manheim, Pa.

Seminar on the Urban Church, June 24, 25, at the Lee Heights Community Church, Cleveland, Ohio.

Conference on Mennonite Cultural Problems, June 6-7, to be held at Eastern Mennonite College, Harrisonburg, Va. The conference is open to any interested person, but ministers and teachers are especially invited. The theme, “The Mennonite Church on International Frontiers.” Speakers include Atlee Beechy, Goshen, Ind.; Arthur Climenhaga, Grantham, Pa.; J. D. Graber, Elkhart, Ind.; Robert Kreider, Bluffton, Ohio; Paul Kraybill, Salunga, Pa.; Vern Preheim, Newton, Kans.; Enos Malandu, England; Erwin Hiebert, Madison, Wis.; and Melvin Gingerich, Goshen, Ind.

Alvin Swartz, Turner, Mich., will be guest speaker in the Herrick Mennonite Church, April 11-14, at Clair, Mich. Mennonite churches from Clarksville, Vesta-burg, White Cloud, and Brethren will hold their annual Good Friday services at Clair.

Daniel Krady will teach a series of five Sunday afternoon sessions of teacher training at Blooming Glen, Pa., beginning March 24. The course is entitled “How to Teach.”

Eastern Ohio Ministers’ Conference at Berlin, Ohio, March 26-29. The theme is evangelism. Guest speakers include George R. Brunk, Harrisonburg, Va.; Everett Cat-tell, Canton, Ohio; and Edward A. Rebmann, Millersburg, Ohio.

Omar Kurtz, Oley, Pa., in Easter and evangelistic meetings at Rock, Elverson, Pa., April 10-14.


New Every-Home-Plan churches for the Gospel Herald include Central, Archbold, Ohio; Chappell, Nebr.; People’s Chapel, Immokalee, Fla.

Paul Swarr, Israel, at Grace Chapel, Saginaw, Mich., April 7.

Bro. and Sister Levi Bucher, Oreville Mennonite Home, Lancaster, Pa., will celebrate their 32nd wedding anniversary March 31.

Representatives of the MCC appeared before the House and Senate Armed Services Committee, March 1 and 12, respectively, to testify against a four-year extension of the draft. Edgar Metzler, executive secretary of the Peace Section, and Alvin Beachy, pastor of the Zion Mennonite Church, Souderton, Pa., made the two presentations.

Teachers interested in going to Africa or Newfoundland, under the Teachers Abroad Program in 1963, have now until April 1 to apply. Persons interested in teaching abroad should write immediately to MCC Personnel Office, Akron, Pa.

Edward Miller, Gulfport, Miss., has been called to serve the newly organized Glennon Heights Church, Denver, Colo., as pastor.

Wilmer J. Hartman, Rittman, Ohio, served in a music conference at Pike, Elida, Ohio, March 13-17.

Two new slide sets, “A Bale of Christmas Bundles” and “The Mennonite Witness in British Honduras,” have been prepared by MCC Information Services and are now available for showing to church and school groups. The sets include pictures, a script, and a tape-recorded narration.

Hudson Memorial Nursing Home, El Dorado, Ark., was visited by Allen Erb, Hesston, Kans., and Orrie Kauffman, White Pigeon, Mich., March 6-11. Their visit was arranged by L. L. Swartzentruber, special agent of the Conservation Mennonite Board of Missions and Charities for the work at El Dorado. The purpose of the visit was to strengthen good community relationships as well as evaluate the program at Hudson Memorial and stimulate the staff.

American and Canadian young people, between the ages of 20 and 25, now have the opportunity of spending a year in Europe under the MCC Trainee Program. The group will sail from New York on Sept. 6. For further information and application blank, write to MCC Training Program, Akron, Pa.

Merle G. Stoltzfus, Route 2, Elverson, Pa., was ordained to the ministry at the Rock Church, Feb. 10, by Ira Kurtz, assisted by E. B. Frey and Aaron F. Stoltzfus. Bro. Stoltzfus will serve the Rock congregation. His telephone is 286-6286, Morgantown, Pa.

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“It Is Finished,” Wilmer J. Hartman
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“A Name Can Make a Difference,” Thelma Tidwell
“Crisis in Latin America,” David Hostetler
“The Urgency of Good News,” Ivan Kauffmann

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EDITORIAL

"Everybody's Doing It"

The "byword to hell" these days is "everybody's doing it." It's rather revealing and devastating when suddenly, and all too late many times, parents learn that every other parent hears the same words they assumed only they were hearing, "but everybody's doing it."

All along they thought they were the only ones in favor of not doing it. Now suddenly they realize that there were other parents who felt the same. What "everybody" was letting loose on because "everybody was doing it" turns out to be the thing "everybody" is against and "everybody" is afraid to stand against alone. The small slogan that suddenly pressures many parents into permissiveness is "but everybody's doing it."

This byword, "everybody's doing it," steps into and gains sanction even in the most sacred areas of life. "Everybody" lives an illicit sex life according to one report. "Everybody" practices marital unfaithfulness at some time or another, says a different report. "Everybody" dresses immoderately when summer weather comes. "Everybody" dances and drinks. "Everybody" is getting new furniture and finery. "Everybody" this and "everybody" that. The assumption back of it all is that if "everybody" does it, it puts a certain stamp of sacred sanction, an all right appearance and appraisal, on it. Ever since the building of the tower of Babel man tries to make group action a substitute for God.

The awful fact is that the church becomes susceptible to such a slogan. "Everybody's doing it" takes precedence over God's will or even the search for what God's will is. And suddenly, because other churches or other church members are doing it, then it must be right. Adolescent-like the church, the Christian, does not dare to be different.

But "everybody" isn't doing it! Neither is every church doing it. Look a little further and you find it isn't true at all. Many have not bowed the knee to Baal. The "everybody's doing it" philosophy is a device of the devil to deceive. It's the byword to hell.

In fact, the Christian knows that when one says, "everybody's doing it," it is likely not the thing for him to do at all. This may be the very warning light telling him to beware. No, he does not take the attitude that the Christian deliberately does everything contrary to what others do without real reason. It means, however, that he is firmly persuaded and called to realize that the current of society is not Christian and never was.

Paul saw the deadly danger of this philosophy to the church. He cries to the Christians at Rome: "You in Rome must stand against the philosophy which says, 'When in Rome, do as the Romans do.' Don't be squeezed into the world's mold. You must stand against it all. You must emerge in purity from all this impurity.

You must live righteously in the midst of unrighteousness. Dare to be different even in Rome. You do not live by herd instinct. You must live in defiance of all the worldly attitudes of this ungodly age. Don't be squeezed into its mold of thought and practice."

When regimentation seems to be the character of our age, we are required to take our stand under God. Next time you are tempted to say, "Everybody's doing it," stop long enough to think. Stop long enough to ask a few questions. Is it right? What is God's will? Be courageous enough to stand for Christian conviction.

"Somehow I'm made to feel that God and our needy world are waiting for those who live by a greater guide for actions than "Everybody's doing it."—D.

What's Ahead for the Church?

Guest Editorial

This, of course, is an unanswerable question. Educated guesses may be made, but we can't really know. We can broadly say that the church faces a critical future or that there are grim days ahead, but anything more definite seems to be going out on a limb. If we are going to look into the future, it may be wiser to consider some present tendencies which will have a bearing on possible courses the church may take in the next years.

The church is becoming more and more institutionalized. The institutions we now have are growing larger, requiring larger and larger budgets, and wielding greater influence over the life of the church. These institutions, though operating efficiently, are requiring more and more resources of money, personnel, and energy. Though the church has grown in all of these resources and may be able to supply the growing demands, is the development of large institutions the most desirable goal of the church? Is there a point after which the institutions are no longer servants of the church, but are rather its master?

The church is also breaking away from former traditional practices. A less rigid attitude is being taken toward such items as dress and wedding bands. Rules concerning externals once formed and molded the piety of the brotherhood. As these are removed, the question must be raised as to what will provide the framework for the life and practice of the church. The answer to this will have a great deal to do with the nature of the church ten years hence.

The church has grown but very little over the past decade. This was over a period when church membership was popular. We have continually been embarrassed about this. We have also said that statistics are unimportant, that true discipleship is always unpopular. A division within the brotherhood also makes a membership chart look bad. We begin to consider such passages as "that day shall not come, except there come a falling away first." It makes us feel a little less condemned. But we still must face the question. What does this ineffectiveness of ours in evangelism mean for the future?

It does little good to wring hands and cry great tears of pessimism. But neither dare we bury our heads in the sand and merely give logical explanations and claim that nothing can be done. Every weakness we possess is God's opportunity to demonstrate His power. The future is not bleak and without prospect. God may be about to do a great work of grace among us. May it be so.

It would be well for us to face the questions raised here honestly and seek with all diligence to know the mind of the Spirit of God. How can institutions best serve the church without becoming a load too big for Atlas? How shall the faith and life of the church be guided into vital and meaningful patterns of expression? How will the church become a growing body, both strengthening itself and experiencing steady growth? The answers to the questions spell the future of the church.—Wayne North, in Ontario Mennonite Evangel.

Someone has said that a gossip is one who talks too much about others; a bore is one who talks too much about himself; a wise man one who talks little but says much. The wise man knows how little he knows and how much God still has to reveal to him.—D. Carl Yoder.
When trouble comes, it can drive us either to fatalism or to faith, to worry or worship, to tempest of spirit or calmness of spirit.

When Trouble Comes
(Continued from first page)

will bring us strength and make us better persons. The Lord says to us as He did to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

And we are able to say with Paul, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (verse 10).

It takes faith to go through hard places and use them for the glory of God. Too often we are impatient in the crucible of trouble. Too often we are unwilling to hold steady long enough to permit God to work His purpose out.

We had better face this fact: Difficult times are coming to each of us, and we should strengthen our hearts in preparation for them. A sign of intelligence as well as grace is seen in one's ability to face whatever life brings and make the most of it. One should learn how to face trouble and use it for good and the strengthening of his spirit.

The Bible tells us we should grow in grace and in knowledge of truth. The Bible tells us not to despise the day of small things. Neither should we despise the trials, the hard times, the difficult places, for these are part of the pattern through which Christian character is developed and strength is born.

When things are going hard and an uncertain future lies before us, there are five things we can do with our troubles:

1. Plan only a few steps at a time, perhaps only one step at a time, leaving future steps to be determined after the first step has been made.

2. Recognize that the events of the uncertain future may turn out to the glory of God rather than to the detriment of the kingdom and you. In uncertain times we can put our trust in a certain God.

3. Live habitually in a state of nearness to God, a state of spiritual preparedness, ready to take advantage of unexpected opportunities.

4. Remember that you will be given the strength and ability to handle whatever comes. This is our Christian inheritance: "My grace is sufficient for thee." When you really believe this, your fears are calmed and your faith in God strengthened.

5. Remind yourself that about you and beneath you is the one great certainty of all—God. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

We need to see life steadily and see it whole. We should pray to be saved from the partial outlook in which one sees all the trouble but is blind to the approaching hand of deliverance. We need a view broad enough to encompass not only life's troubles but its grandeur as well.

Kites rise against the wind, not with it. Sailors say that even a head wind is better than no wind at all. God wants us to grow until we can accept whatever comes with quiet confidence in Him, knowing "that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28, RSV).

Whatever comes, we can be more than conquerors "through him that loved us." "In all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

This is not fatalism. It is trust in a God who knows all things, who is not subject to error, and who loves us with an everlasting love.

David was once grief-stricken, frightened, and at a loss as to what to do. Then, kneeling before God, he "encouraged himself in the Lord his God" (1 Sam. 30:6). At that moment God became gloriously real to him. Every Christian may find such spiritual help and strength.

Has trouble come your way? You can sing in spite of it. Is the storm raging? You can sing above it. Are you faced with circumstances over which you have no control? Does unemployment threaten? Is sickness upon you? "Have faith in God" (Mark 11:22). "With God all things are possible" (Matt. 19:26).

God is still on the throne. He is the Master of circumstances. We need not be victims, but can be victors in this present age. A man who does considerable sailing along the New England coast was talking to a group of landlubbers about the art of navigation and how a sailor keeps his course. He spoke of land navigation—how the course is kept by watching landmarks along the coast.

He next mentioned the art of navigating with a "six-sense," "shooting the sun," "or (Continued on page 261)
In the fifth word from the cross we learn anew the mystery of the identity of Jesus and the significance of His death.

Suffering God

By David W. Mann

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst" (John 19:28).

If there is one thing these words from the cross reveal to us, it is the marvel and mystery that the One who hung and suffered here, though He is the very Son of God, is none the less so completely one of us. And being one of us, He experienced to the fullest degree possible the agony of human suffering and the bitter dregs of death, even death by crucifixion.

Jesus did not exercise His divine powers and thereby escape the anguish of human suffering and death. He did not simply "taste" death as one who reaches from some far, remote place and having dipped in some bitter cup, carefully touches His tongue to His fnger tip. But He, in fact, bore all that any man has ever borne and more besides of the agony of sin and death.

His Suffering of Thirst

Crucifixion as a means of death was expressly designed to inflict a maximum of pain and a minimum of unconsciousness. Since no vical organs were involved, death came with excruciating slowness.

The last record we have of Jesus quenching His thirst was in the upper room with His disciples. Then having "sweat . . . as it were great drops of blood" in the garden and having endured the ordeal of the all-night trial, we see Him hanging exposed to the heat of the midday sun, His lips and throat parched dry.

With hands and feet and head throbbing in pain, He now felt the torture of a burning thirst. With thickening tongue and parched dryness, His whole body felt the full agony of approaching death. His body writhed in human pain as Jesus, the divine Son of God, very God of very God, was in the pangs of death on the cross for our redemption.

In the cry, "I thirst," is revealed the reality and extremity of His physical, human suffering. In these words we learn anew the mystery of the identity of Jesus and the significance of His death.

His Identification with Us

"Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:6-8, RSV).

Does it not seem almost blasphemous to speak of God on the cross—the omnipotent, eternal, holy, sovereign God? Yet in order to be able to redeem us from our sins, Jesus did not spare nor shield Himself from any depth of involvement in our human nature, weakness, suffering, or even our sin. He, the majestic, eternal God, became in every way one of us so that He could truly take our place in death and cleanse us from our sin.

That which He suffered on the cross, He suffered as a man. The pain and agony and torment were not in any way lessened because He was also the Son of God. He suffered the full fury of the wages of our human sin—the very real suffering of death. His human body was broken in death. The mystery we will never understand is why He voluntarily identified Himself thus with us.

The saints of the Old Testament were terrified at the thought of God. His majesty and omnipotence were frightening. And when they thought of His holiness, God appeared to be far removed from the miseries and hopelessness of their human predicament. Without the message of Christ on the cross, we too could only fear God and feel He does not understand nor concern Himself with our miserable condition.

But listen as Jesus calls from the cross, "I thirst." Now we begin to realize that, having suffered torture of the highest degree, certainly He feels our infirmities and sufferings and needs. God is no longer far away and disinterested or untouched by our miseries and sin. But this almighty and holy One shares our sufferings and enters into our wretched condition to help us and deliver us. God's terrifying greatness vanishes as we see Jesus suffering the death of the cross.

What greatness—that here God ceases to insist on His greatness and descends to become the lowliest among us.

What holiness—that God surrenders His unapproachable holiness and is made to be sin for us.

This is the marvel of the cross—that Christ really suffered. He identified Himself so completely with us as to become one of us in every way, even in suffering death. The evidence that His suffering was real is heard from the cross as He calls, "I thirst!"

His Death for Us

What Jesus suffered on the cross, He not only suffered as one of us, but suffered it for us. He "[tasted] death for every man" (Heb. 2:9). The only reason Jesus' suffering and death has any significance or relevance for us is precisely because of His complete identification with us. He died not only as the Son of God, but also as the Son of Man. If Christ had spared any part of His identification with us, His death would have been void of its power to save and cleanse us from our sin.

Here on the cross Jesus Christ took my place and your place. In our human flesh He, the Son of God, chose to take upon Himself the guilt and penalty of our sin, so that He might redeem us and give us the gift of eternal life.

This is the message we hear in this word from the cross: God, who fills the heavens and the earth, who inhabits eternity, here hangs in human flesh on the cruel cross of Calvary. God, who is the water of life of which men may drink and never thirst, here cries with parched lips, "I thirst." God, who is omnipotent, who has the power to relieve our every pain and sorrow and suffering, who invites us to "come . . . and I will give you rest," here Himself suffers the greatest agony possible. God, who is perfect in holiness, here is made to be sin for us. God, who is the Author and essence of life, here suffers the pangs of death.

This is a great paradox. But it reveals the extremity of His love and desire to save us. It indicates the extent of His actual involvement in our salvation.

Gospel Herald, March 26, 1963
These two words, “I thirst,” point to the very core of our salvation. “But [he] emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Phil. 2:7, 8, RSV).

“But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5).

Albany, Oreg.

Christianity vs. Religion

BY LORIE C. GOODING

Much of what is called “Christianity” is only “religion.” It takes many forms in as many denominations. Many of us claim Christianity when it is not truly ours. Our parents have brought us up in the church. We have learned respect for its customs and reverence for its traditions. So we claim this church is “our” church. But it is ours only by circumstance and habit, and not by any vital union with the Head of the church. We may be deeply religious, custom-bound, tradition-burdened, having no liberty of thought and no freedom of conscience. But this does not make one Christian.

Biblically, a Christian is one who is united with Christ the Lord through the agency of the Holy Spirit. This union is not mysticism or symbolism, but an actual experience possible of realization. This is the vine-branch relationship of which Jesus speaks (John 15), the mysterious “in-Christ, Christ-in-you” relationship which the Apostle Paul expounds with such irrefutable logic. That it is an experience, rather than a theory, anyone who has known it will gladly testify. Without it one cannot be a Christian. There is nothing which can take the place of it.

Without this experience, this living union with the Lord, rigid observance of custom, honoring traditions of the elders, severity and simplicity of life, are nothing but slavery. Here is no willing, loving, joyful devotion to a loving and compassionate Master; but an earth-bound bondage to an earth-bound creed. “Where the Spirit of the Lord is, there is liberty”; but forms of life and of worship may be bound by the yoke of custom.

Habit and circumstance lay a heavy hand upon all of us. If we have made sure of a dynamic relationship with the Saviour, and we find that our habits, customs, and traditions contribute to the upbuilding of this relationship, by all means continue them. But if they add nothing, they must detract, in that they absorb thought and energy which should be put to positive use. There is no neutral ground here. Whatever does not tend to unite, tends to divide; whatever does not build, destroys: what does not help, hinders.

Have no hesitancy about throwing off the yoke of external things. Because salvation is not in custom and tradition, but in heart and spirit. Seek, then, the liberty wherewith Christ has made us free, that we may remove from our hearts and lives the bondage of the world, of carnal customs and man-made traditions. For if we rest our hope in the observance of these things, we shall die. But if we, through the Spirit, shall trust in Christ and in Him only, we shall receive His promise which is life and liberty.

Killbuck, Ohio.

A Prayer

FOR THIS WEEK

Our eternal Father:

We thank Thee for the life of Christ and for the promise of His soon “second coming.” We thank Thee for the love which makes possible our acceptance “in the beloved.”

We implore Thy help in the conquering of conditions which dim our vision of Christ; or take away our desire for Bible study; or cramp our prayer life; or affect our church attendance; or make Christian work hard for us to do. Help us to attribute such conditions to the self life and from such turn away.

Forgive us wherein we have failed to be submissive and obedient to Christ and the Word. Come what may by way of persecution, opposition, and suffering, grant courage and strength to live and die for Christ, His church, and the defense of the Gospel in this our day. Amen.

—Glen M. Sell.

Prayer Requests

(Requests for this column must be signed)

Pray that God may direct and equip the person He has chosen for the task of memorization co-ordinator for the 1963 MYF Convention. To date (March 2) this co-ordinator has not been found.

Pray for two new members received into the Nakashibetsu Church, Japan, one a university student and the other a mother of two small boys. Pray that the husband may also become a Christian.

Pray for the teachers at the church kindergartens in Japan, that they may be wholly dedicated to their task and have real zeal for evangelism.

Pray for Clayton Beyler, who is co-ordinating the Talk-It-Over groups for MYF Convention.

Praise God for continuing break-throughs in local co-operation in planning for the MYF Convention at Belleville, Pa., for a growing sense of anticipation for what God would do, and a present awareness of deepened commitment and unity among the churches and leadership.

Our Mennonite Churches: Grand Marais

The church at Grand Marais, Mich., was organized in 1948, and at the present time has a membership of 14. Grand Marais is on Lake Superior. Willard Handrich is the pastor.
On Safari with Paul Erb

IV

The sleek Trans-European Express whisked me from Namur through southeastern Belgium and Luxembourg to Thionville in France. Here I met Orie O. Miller on the last lap of his 110-day trip around the world. In the Glen Good apartment in Thionville, I had a good opportunity to get from this veteran administrator some of his up-to-the-minute observations and some briefing on what I will meet in Africa. I sat in on his discussions with missionaries and Luxembourg Mennonites about possibilities for a church camp in the area and for a bookstore in the city of Luxembourg.

On the day after my arrival some of the American missionaries, Orie, and I enjoyed dinner and good fellowship at the Albert Oesch farm near the 10th-century Rosswinkel Mennonite Church. This is in the "Switzerland of Luxembourg" over fifteen miles north of the city. Dudelange and Esch, the cities of this small country where Eastern Board missionaries are working, lie southwest of the city near the French border. I did not get to attend a service at Rosswinkel, which has about fifty members. There are three ministers.

The night of March 1 Orie Miller and I were together in a Luxembourg hotel. Besides being a good long restful night, it was an opportunity we had long planned together to consult concerning mission strategy, and for me to reap the harvest of some of his practical wisdom, gained in thousands of observations and contacts all over the world.

Omar and Lois Stahl, old Scottsdale friends who will shortly be serving the Eastern Board's program in Sarbrücker, Germany, took me for a tour of this historic old city, which this year is observing the one thousandth anniversary of its founding. Parts of the old walls are standing on the precipitous hills. Narrow streets and broad new boulevards combine to illustrate age and modern progressive prosperity. Luxembourg is one of the smallest independent countries in the world, having a total of only 500,000 people. From the capital city we drove to the steel-making cities of Esch and Dudelange, which are the chief support of the country. On the city hall in Esch I saw written the motto of the country, in the Luxembourg dialect. "We want to remain what we are." This illustrates the conservative character of the Luxembourg citizens, and may explain why such a country has not been absorbed by the larger countries around it.

Our church maintains workers in both Esch and Dudelange. After dinner with the Ray Gingerichs at Esch we drove over to Dudelange, where the Daniel Trovers are, for an afternoon consultation with all the mission workers, except Catharine Miller, who was ill. I gave them my impression of the trends in the church at home, and Orie helped to point the meaning of this for all of us. In the evening we sat in a discussion period as Harvey Miller led the workers of the field in an analysis of some of their problems. It was a meeting fruitful of good attitudes and forward-looking solutions.

Sunday was another full day, with international overtones. I preached in the morning at Thionville, France. The service was held in the front room of the seventh-floor apartment of the Glen Goods. I had slept in this room on a roll-away bed. Now this bed, topped by a board and attractively draped, was my pulpit. It seems the Lord said to me that morning, "Take up your bed and preach." My competent translator was Mrs. Pelsey, a French Mennonite who had attended college in America. The Pseys have a farm down country which is something of a camping center. They are organizing a congregation of 13 scattered Mennonite families and six other French families. Glen Good gives some help to their work at L'Epina.

In the afternoon Ray Gingerich and Omar Stahl came to take me back to Luxembourg. Near the border we saw deserted pillboxes and barbed-wire entanglements, reminders of wars that everybody would like to forget. I preached in the home of an agent of the Swiss Bible Society to a small group of believers who are finding much in common with the Mennonites. Omar Stahl translated into German. One woman in an undertone translated Omar's version into Czech, the language of her 18-year-old daughter who only that week had been joined to her parents. She had not seen her father since he had fled communism when she was a baby. The mother had joined the father in Luxembourg a year ago. The happiness of this family in being together again I could hardly imagine.

My last service here was on Sunday evening at Esch, where I spoke on the worldwide program of the Mennonite Church to people from both Esch and Dudelange. The meeting place was the first floor of the house where Ray Gingerichs live, and the translator was again Omar Stahl. I was impressed with the way this fellowship exists in this group. They stood around for a long time visiting, and many were the good wishes to me on my continued journey. The men all kissed me on both cheeks à la France.

Now a train is taking me to Amsterdam via Brussels. We are passing through Dordrecht, a name that would catch any Mennonite eye.

Tendencies of Our Time

By Everek R. Storms

It is not so much how long we live that matters as it is how we live. Methuselah lived 960 years, but we aren't told one worthwhile thing which he did.

Each age has its own peculiarities and differences. The present generation is no exception. The following are some of the tendencies of our time:

1. The tendency to nonparticipation. We like to watch a basketball or hockey game, but do not want to take part ourselves. We enjoy seeing others participate in a contest, a quiz, a program, or some sports event, but refuse to have anything to do with it ourselves.

2. The tendency to conformity. All men dress alike. All women have to have the hem of their dress at the same place. We all have to wear the same style of shoes, the same hairdo, the same color of clothes, and so on.

We want a transistor radio, a portable TV, a boat, and a host of other things just because everybody else has them.

We lower our moral standards, compromise, burn the candle at both ends, and do many things that are wrong simply because others do them.

We hate to be different. We don't want anyone to think we are peculiar. So we do what the rest are doing, and follow the majority even though we know they are wrong. What poor Daniels we would make! Like the ancient Israelites who desired a king because the other nations had one, we want certain things just because other Christians and other churches have them. Somehow we have acquired the idea that if enough Christians do a thing, it must be acceptable even to God.

(Continued on page 261)
Opportunities unveiled at Cincinnati health meeting

Hospitals and Homes—A Towering Job

By Mervin D. Zook

"Rocky Ford, Colo., with real community pride in its hospital, raised $73,000 in sixty days. This money will be used in construction of its new 30-bed nursing home." Vic Esch, hospital administrator, said at Cincinnati, while attending the annual convention of the Association of Mennonite Hospitals and Homes.

Gene Kanagy, administrator of Lebanon Community Hospital, said at the same meeting, "Lebanon, Oreg., citizens are looking forward to the new 20-bed convalescent wing to their hospital." He went on to say that the physical construction of new facilities is only part of the problem. But it is part of the problem, nevertheless. His hospital's new wing ($173,000 estimated cost) will be financed from hospital resources and $67,000 Hill-Burton funds. The wing includes a patient dining room to accommodate the 30 ambulatory patients, or approximately one half of the expected number of residents. No Mennonite Church contributed funds will be used.

"Besides construction," the men said, "personnel are needed. How can we get professionally trained persons into key hospital positions? Where are the physical therapists, lab technicians, registered nurses, and accounts managers, for example, who will work on hospital staffs, at regular staff salaries?" In at least one case, properly qualified registered nurses, with experience, can earn almost $400 a month. Wage scales in hospitals operated through the general mission board, but related to boards of community citizens, are competitive in quality of service expected and remuneration. Community boards, such as those at Lebanon and Rocky Ford, point with pride to the competent services Mennonite hospitals render, as well as to their self-supporting financial management.

A key hospital position, such as head lab technician, however, carries other responsibilities besides just a 40-hour week on duty. The most important responsibility is spiritual. Does he understand why the young people in health service occupations, pray that their spiritual growth and understanding will prepare them for service, and then open the door to them for employment in church-related hospitals and senior citizens' homes for the job they are trained to do? (Those interested in exploring church-related health positions may write to Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind.)

February 12-14, 1963

Chaplains, hospital and home administrators, and other interested persons met at the Netherland Hilton Hotel in Cincinnati for the twelfth annual meeting of the Association of Mennonite Hospitals and Homes. But the men and women conversed on other topics besides personnel recruitment and financing construction. In coffee shops, hotel lobbies and elevators, and the Hilton arcade men and women from Oregon, Colorado, and at least eleven other states, Ontario, and Puerto Rico talked shop. Among the attendants (approximately 150) were not only (Old) Mennonites, but also General Conference Mennonites, Church of God in Christ Mennonites, Mennonite Brethren, Conservative Mennonites, and Amish Mennonites.

Some say conventions are people celebrating their troubles together, but this year's meeting hardly had this complexion. For example, in discussion of the chaplain's interprofessional relationships, conversation centered on patients' needs, rather than the chaplain's troubles. Edward Mininger, M.D., Elkhart, Ind., said, "Chaplains should not fall into the category of social service workers and be content with busy-work, peripheral to their main job. For example, suppose Mrs. X is a 65-year-old cardiac patient, but wants a visit from her 12-year-old granddaughter. Hospital rules prohibit visits from 12-year-old youngsters. It is not the chaplain's nor the social service worker's job to make exception to the rule and get that granddaughter into the hospital."

Nurses also relate to patients and the chaplain. If a nurse asks a patient, "Do you want to see your pastor or the hospital chaplain?" the patient may think, "Am I that bad, that a chaplain must visit me?" Such thoughts will make him anxious, may reduce him to state of frenzy over his condition.

But if the nurse says, "There are a number of resources this hospital has available. Let me check a few with you. Is the diet o.k.? Is the room warm enough? Would you like to see the chaplain? Do you want a limitation on visitors?" the patient has a positive feeling for the chaplain as well as the other services of the hospital.

To help meet patients' needs also, Chester Raber, chaplain at Brook Lane Farm Hospital, Hagerstown, Md., introduced a questionnaire, "Religious History and
Overseas Missionary Addresses

March 31, 1963

Twice each year—in the last Gospel Herald of March and September—foreign missionary addresses are printed. This fall they are again printed here for your convenience. Lift them off the staples and insert them in your Family Worship magazine or devotional materials, or put them in your correspondence folder. The postage rates are listed on page four of this folder. Discard the old (pink) copy from last fall which is now out of date.

Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the list handy as you read "Mission News" or the weekly prayer requests in Gospel Herald, you will be able to pray for those in the country and circumstances you are reading about. You can thus pray for them by name. Perhaps more than anything else, those whom we have sent out as a church appreciate our prayer support.

Additional copies are available free from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

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Cheryl, Lynnette, and Kenton Beachy
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Lois, James, and Robert Kniss
Kniss, Paul and Esther, Chandwa, Palamau District, Bihar, India
Shirk, Allen and Elsie, Daltonganj, Palamau District, Bihar, India
Sylvia Ann Shirk
Voigt, Milton C. and Esther, Balumath, Palamau, Bihar, India
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256c
To Write Your Missionaries

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Evaluation,” although not unique to a psychiatric hospital. Using the questionnaire, a pastor may ask, for example, “How does your faith or religion help you? Do you pray? What for? Do you receive answers? How?” The chaplain or pastor, like a physician, gets a religious history. From this question and answer experience can come a feeling that the patient and chaplain understand each other.

Administrators of Hospitals and Homes

Twenty-five attended the Mennonite Chaplains’ Association meeting. In another room, 41 assembled for the meeting of “Homes for Aging Administrators,” as the official program innocently listed. Administrators of homes asked more questions than they answered. But often asking the right questions implies a solution to the problem. Questions bordered on employee relationships, fringe benefits, budgeting and financial management, professional medical care, and hospitalization insurance, among others.

Hospital administrators, in their sectional meeting, also asked questions. “What is meant by a Christian hospital?” “How is the quality of patient care related to costs?” “Is the chaplain another specialist in the hospital?”

Chaplains and administrators alike met together for the main sessions and the fellowship dinner, high light of the annual convention. Robert Kreider, professor at Bluffton College, Bluffton, Ohio, was the dinner speaker. He discussed “The Church’s Responsibility in a Developing Welfare State.” He went beyond the immediate concern of the men at the dinner— their budgeting problems, how to get the chaplain accepted on the hospital team, how qualified personnel can be attracted to hospital jobs. He examined not the welfare state, but the basis of the welfare heart—the heart of compassion—the underlying tone of the New Testament—as a launching point.

Dr. Kreider warned the church against “compassion fatigue,” a notion originating with Norman Cousins, editor of Saturday Review. A man with a United States agriculture mission in India returned home disheartened. For after he had helped one needy Indian, five more appeared. After he had helped those needy five, 50 needier ones appeared. After helping those 50, 500 more. And after those 500, 5,000 appeared. The man felt, “It’s no use.”

Other Areas

Henry Reimer, Jr., administrator of Mennonite Deaconess Home and Hospital, Beatrice, Nebr., discussed homemaker service. With this the patient can stay at home with a minimum of disruptions. For example, it can take the form of housekeeper service—the homemaker does the marketing and prepares meals. Bro. Reimer’s hospital sold over 500 hours of homemaker service in its second quarter of availability. Presently service is available in his area from 7:00 a.m. to 7:00 p.m.

“How can we understand Joe or Mary, who is aging?” was H. Clair Amstutz’s concern. Bro. Amstutz, a Goshen, Ind., doctor, looked first to understanding senility medically. Understanding the people as persons is next. Then the church must be educated so that it can understand.

In other speeches, Luke Birky, administrator of Mennonite Hospital, La Junta, Colo.; Robert Kaufman, accountant at Mennonite Hospital, Bloomington, Ill.; and Edward Mininger, M.D., Elkhart, Ind., spoke on the general theme of “The Image of the Administrator.” Dora J. Mishler, personnel manager, of the general mission board, Elkhart, Ind., spoke on “Principles of Good Personnel Relations.”

The Association Itself

H. Ernest Bennett, Elkhart, Ind., executive secretary of the Association of Mennonite Hospitals and Homes, and one of its founders, more than reviewed the convention in its last session, but climax ed it with a review and evaluation of the association. The association is not administrative in nature. It sets no policies, standards, or norms. Any Mennonite or Mennonite-related institution is invited to join.

Eighty-two institutions are now members: 53 are homes for the aging; 2, homes for children; 27, hospitals.

Want to become a member of the association? Merely attend a meeting. This year at the dinner 125 attended. Eleven years ago, when the association met for the first time in Cleveland, six were present.

Subjects discussed at annual meetings center for the most part on church relationship and spiritual ministry of the institutions, personnel services, and administrative policies. But it is not unknown for other topics to be discussed: professional services, finances, nursing and training programs, psychiatric work, patient activities, community relations. The whole gamut of health-and-welfare-related subjects is open for discussion.

Members of the executive committee for 1962-63 were: president, Elmer Ediger, administrator of Prairie View Hospital, Newton, Kans.; president-elect, Gene Kanagy, administrator of Lebanon Community Hospital, Lebanon, Oreg.; third member, L. L. Swartzentruber, administrator of the Country Rest Home, Greenwood, Del.; fourth member, J. Horace Martin, R.N., administrator of Philhaven Hospital, Lebanon, Pa.; fifth member, Chester Raber, chaplain of Brook Lane Farm Hospital, Hagerstown, Md.; and executive secretary, H. Ernest Bennett, Mennonite Board of Missions and Charities, Elkhart, Ind. Elected for the coming year were: president-elect, William Dunn, administrator of Mennonite Hospital, Bloomington, Ill.; third member, Earl Greaser, administrator of Maple Lawn Homes, Eureka, Ill., and fifth member, Glenn Martin, chaplain at University of Illinois.

Gospel Herald, March 26, 1963
Next year the convention will meet in St. Louis, again in connection with the American Protestant Hospital Association convention, of which the Association of Mennonite Hospitals and Homes is a member. Identification with the larger Protestant service groups makes it possible for Mennonites to exchange views and take in sessions with other groups, such as the Methodists, Brethren, the Salvation Army, and others.

Balumath, India—A group of Christian teachers, a health officer, several town clerks, and an entire family of seekers from the nearby village of Chatra worshiped with the young church here Feb. 17. In appreciation, local Christians prepared a love feast to share with the visitors after the worship service. The family returned by afternoon bus, but the others stayed on. They prepared their own supper and invited Milton and Esther Vogt to join them in the meal. They enjoyed singing and just getting acquainted with the Christians. Church teachers have been instructing this family of seekers for some time.

Katmandu, Nepal—Prem Pradhan, the imprisoned pastor at Tansen, is being transferred to the jail in Katmandu, according to a Feb. 28 letter from Lena Graber, a nurse in the United Mission to Nepal hospital here. “When this group started out from Tansen,” continues Sister Graber, “they marched down the road right past the Tansen (Christian) hospital. The staff went out to say good-by and, with the permission of the head constable, sang and prayed with the pastor. He was allowed to open his bedding roll and receive some love gifts from his Christian brothers and sisters. He himself felt relieved at the prospect of a 15-20 day hike to Katmandu, even if it means prison again here, . . . walking in the open air after being confined for over two years. He looks on this trip as a missionary journey and . . . is in good spirits.” Pastor Pradhan is in jail because of his evangelistic witness.

Trujillo, Honduras—The General Council of the Evangelical Mennonite Church of Honduras met in Trujillo, Jan. 25-29. Newly elected Treasurer James Hess reports that in preparing their 1963 budget the Honduran congregations are attempting to raise $629 to add to the $2,000 offered by the mission. Three fifths of the construction cost for a chapel at Sava and support for national evangelists will be paid from this budget.

A Christian Life Conference will be held at the Tocoa Mennonite Church, April 10-14. José Antonio Santiago of Puerto Rico, one of the main speakers at the conference, will bring evangelistic messages each night of the conference. It is hoped that Bro. Santiago can remain for a month or six weeks to conduct evangelistic meetings elsewhere.

Other speakers at the conference include local missionaries and evangelists.

Nazareth, Ethiopia—The Ethiopian Executive Committee met with Orie O. Miller Feb. 7-9 at Nazareth, Ethiopia. This council is composed of four Ethiopians and three missionaries.

Discussions centered in the future planning of bookstores, strategy of leprosaria, possible outreach among the Danakil people at Awash, and the purpose of student hostels.

A Christian Workers’ Training Course, to be held July 15 to Aug. 28 at the Bible Academy, is designed to meet the needs of pastors, teachers, and anyone interested in concentrated Bible study.

Old Testament survey, book studies, church history, evangelism, and the life of Christ are being offered on an elementary level in the Amharic language. On the secondary level, offered in English, are such additional courses as Christian philosophy and ethics, teacher training, and leadership.

The teaching staff is made up of missionaries and Ethiopians.

Obihiro, Japan — An English worship service, just prior to the regular Sunday morning Japanese service, is a part of the church calendar here since the beginning of the year. Shigeru Yamaguchi, formerly
of the Kamishiboro church and now an English teacher in one of the large local high schools, conducts this service.

Two girls committed themselves to the service of Christ in Christian baptism services in the Japan Mennonite Church: Miss Tohara at Tokyo and Miss Yoshida at Taiki. Both girls had difficulty in coming to faith; both now give clear testimonies of what Christ means to them. These two are in addition to the mother and the young man reported previously from Nakashibetsu.

Paris, France—The church here is planning another Easter Bible school this year. Since many of the community children leave Paris for the summer, they discovered that an Easter vacation Bible school is more meaningful than a summer Bible school will use the Herald Press materials prepared and printed in French by the Agape Press in Basel, Switzerland.

Recently a 17-year-old girl of non-Christian background and a young couple of Catholic background requested baptism in the church here. Their decisions may have been affected by the seven baptized in November.

Work with retarded youth and children has been increasing. The church group is convinced that they should expand this service. "This of course poses a great many problems and tensions in a young church, but we believe that it is necessary to face them together," says Mrs. Robert Wittem in a Feb. 14 letter to their sponsoring churches.

Nakashibetsu, Japan — Adella Kanagy, R.N., had the privilege of practicing her nursing arts recently when Ken Lammers, son of United Church of Christ missionaries in Kitami, some six hours distant, had to be hospitalized because of a broken hip. Sister Kanagy's going permitted the mother to go home for a day and night of rest. In Japan it is still the family rather than nurses who provide bedside care for hospitalized patients.

Home Missions

Bronx, N.Y.—Paul G. Burkholder was ordained as pastor of the Glad Tidings Mennonite Church in Sunday afternoon services, March 3. The Glad Tidings church is affiliated with Lancaster district conference.

Elkhart, Ind.—"Thank you so very much for sending me the courses," wrote a Baptist lady clerk recently in a letter to Wilbur Hostetter, secretary for Home Bible Studies. She continues, "I enjoy doing them. It helps me to think things out which I used to take for granted. I can think about them and really pray, being sincere when I do."

One hundred and fifteen new students enrolled in Home Bible Studies last month. This was more than any month in the previous year. Seventeen of these were in response to Ralph Palmer's tract distribution.

Saginaw, Mich.—First Mennonite Church of Ft. Wayne, Ind., was appointed "Big Brother" church for Grace Chapel, here, for 1963. Middlebury, Ind., had been their helper church last year. "We certainly want to thank the saints at Middlebury for their prayers and assistance during the past year," says the Grace Chapel church in a recent bulletin.

Grace Chapel has a number of special services in the church schedule for this spring: March 17 they had "Big Brother" visitors; March 21 Melvin Stauffer gave an illustrated talk on Haiti; the Paul Swars from Israel worship with the church April 5; and Nelson Kaufman serves them in a May 24-26 weekend conference.

Chicago, Ill.—Anetta, Lolita, and Berneta Kinnison were baptized at Englewood Mennonite Church on Feb. 24. Mattie Tyler, mother of five, has also indicated her desire to become a member.

Thirty-two MYF-ers, their sponsors, and Roy Bucher, pastor, came to Chicago by bus March 3. MYF members led the devotional service and furnished special music; Bro. Bucher brought the morning message at Englewood church.

Bishwas Chandra Harris, twenty-one years a minister in the Indian Methodist Church, worshiped at Englewood the same Sunday and remained for the fellowship dinner.

Bethel Mennonite Church hosted the Chicago area Mennonite churches at a junior club and activities workshop March 23. Evan Oswald, Henston, Kan., and Mrs. Frank Kennel, Roanoke, Ill., were guest speakers.

Northridge, Ohio—Ernest Frey was elected lay leader for the Northridge Christian Fellowship for the year beginning April 1, 1963. The fellowship is made up of a number of Christian families who have migrated into the area to carry on an evangelistic witness. A full worship, Sunday-school, prayer fellowship, and witness program has evolved. Enthusiastic preparations are being made for a second community-wide Bible school this summer. Forty-three persons present gave an offering of $50.61 at a recent Sunday morning service. Recent guest speakers have been Dale Notziger, Friendship Mennonite Church, Cleveland, Ohio, Feb. 22, and Marvin Wiseman of radio station WEEC-FM, March 7. A men's quartet from North Clinton Mennonite Church, Wauseon, Ohio, gave the Sunday morning message in song March 3.

District Mission Board

Florence, Italy—A children's storybook, edited by Luciano Monti, is being prepared for distribution. This book will fill a vital need as there is no evangelical book of its kind in the Italian language. Brethren Monti and Milazzo also write that the 50,000-copy reprint of Franklin Lefever's

A Third Bookstore in Brazil

BY ALLEN G. MARTIN

"Why don't you Mennonites start a bookstore in our town?" asked a Brazilian Christian businessman in Ribeirao Preto. The answer was, "We will!" On Feb. 16, Kenneth Schwartzentruber inaugurated the third of a chain of Mennonite bookstores in central Brazil.

Ribeirao Preto, an interior metropolis of 160,000 people, is a coffee and sugar center in industrial Sao Paulo state. It is the trading center for such cities as Sertaozinho where Glenn and Lois Musseleman have established a Mennonite church. This moderate-sized evangelical community of more than a dozen churches boasts of a Christian high school and Brazil's first Christian radio station. One of Brazil's outstanding medical schools is also located in Ribeirao Preto.

The rented store is located one block from the city's central park. Clustered nearby are the public library, the city's newspaper office, and other shops. It is easily accessible to the customers as well as to the passers-by.

This is the first of the Mennonite-operated stores to have a nonresident manager. Kenneth and Grace Schwartzentruber, who are working in the Campinas Livraria Evangelica, started by David Hostetter in 1959, will be managing both stores.

The Brazilian church is entering the new frontier of Christian literature. It is reported that there are 33 Brazilian publishers committed to the distribution of leftist literature. The divided evangelical forces thus far have produced about 800 titles of which more than half are translations from the English language.

Many denominational stores are located in the larger capital centers but are not serving the needs of all churches with Christian nurture and evangelical literature. In this new age of missions, foreign fraternal workers are still needed to aid the national churches in this literature crisis. The challenge is as great as the problems involved.

By centralizing the buying in the Campinas store, the Livraria Crista Unida hopes to give better service to the Christian community. The entire operation of the United Christian Bookstores has the third dimension of teaching the national church the value of literature and demonstrating by living example Christian business principles.

GOSPEL HERALD, MARCH 26, 1963
Voluntary Services

Kansas City, Kan.—March "plus service" activities for volunteers here included: teaching at a meeting of the women's Bible class; babysitting; fellowshiping with a Mr. Ludwig, an older man who lives alone; participating in the program of a youth-adult fellowship at Rainbow Mennonite Church; helping a family move; entertaining student nurses and IV fellows at evening and Sunday noon meals; serving on local church committees; participating program-wise in local MYF meetings; singing and witnessing at local nursing homes; and providing a Sunday evening worship service at the local church.

Salunga, Pa.—The second Eastern Seaboard Strategy Conference is to be held at Salunga, April 18, 19, with conference and mission board representatives from Ohio, Virginia, Conservative, Lancaster, Pennsylvania, Washington-Franklin, and Allegheny conferences.

Sub-Sahara Africa

The revolutionary crisis that has followed Congo's gaining of independence presents a distinctive challenge to Christian workers. Elmer Neufeld, relief director in Congo, reported at the close of 1962, "The challenge of this revolutionary situation is that God has set before us an open door. Missionaries and other Christian workers are free to witness and serve."

Mennonite Central Committee's service in the Congo is carried out in co-operative projects through the Congo Protestant Relief Agency (CPRA), a branch of Congo Protestant Council. At present, 29 persons are serving under MCC in the Congo, by giving medical aid, material aid, and general relief.

During the recent critical period which experienced a tremendous shifting of personnel, Mennonite persons held key positions in CPRA. Archie Graber served as CPRA field representative. Ernest Lehman, treasurer in the Leopoldville office, had responsibility for the material aid shipments.

Refugees are in three major concentrations in the Congo. CPRA has been working especially with the several hundred thousand Balubas who have returned to their homeland of Bakwanga in South Kasai. Archie Graber directed the movement at the request of the UN. The emphasis with this group now is on long-range projects such as building and agricultural work.

A demonstration farm has been set up at Tshikapa in co-operation with Congo Inland Mission, to serve as a center for extension work, and also to supplement the diet of the Congolese, whose economic level is very low. A poultry project has been carried on through the farm. Chicks are gotten through Heiler Project, Inc.

In the newly independent countries of Rwanda and Burundi, thousands of refugees are unsettled and in desperate need of assistance. Norman and Eunice Wingert, who have served in a number of previous overseas assignments, have been sent to

(Continued on page 261)
God's grace is sufficient for our every need. “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Isa. 26:3).

When trouble comes, it can drive us either to faith or to fatalism, to worship or worry, to calmness of spirit or tempest of spirit. We need to remember that there is a cleft in the rock where the Christian can find peace. We can be held secure in the hollow of God's almighty hand.

David, writing several thousand years ago, said, “What time I am afraid, I will trust in thee. . . . In God I have put my trust; I will not fear what flesh can do unto me. . . . In God have I put my trust” (Psalm 56:3, 4, 11).

If David could put forth such a serene statement of faith long years ago, you and I as Christians, sustained by the limitless grace of our Saviour, should be able to face anything with unwavering, unshakable faith.

There is no need to surrender to circumstances. We can have a faith which is stronger than steel and more durable than diamonds. We can be overcomers! “I can do all things through Christ which strengtheneth me” (Phil. 4:13).—Vital Christianity.

TENDENCIES OF OUR TIME
(Continued from page 255)

3. The tendency not to associate ourselves with reality. There are so many unpleasant situations in life that we want to get away from it all and live in another world. We enjoy television because it helps us to forget the realities of our own life as we become absorbed in the problems of others.

We like to think that the world is getting better, that communism is on the verge of collapse, that there will never be another war or depression, and that no matter how dark the picture may be, everything somehow will turn out all right.

We like to believe that we can sin day after day without paying the consequences, that there is no such place as hell, that death ends all, and that there will be no Judgment Day when we will be called upon to give an account of our deeds done in the flesh.

What an awakening some of us will have one of these days!

4. The tendency to give God the leftovers. We keep the best for ourselves and give God what is left over—just the same way as we treat the dog.

We seem to think that anything is good enough for the church. Our own home is landscaped beautifully, but there isn't a shrub around God's house. It hasn't seen paint for years. We buy only the best equipment for ourselves, but the cheapest supplies we can get for the church.

We don't read our Bibles or pray until the end of the day, when we are too tired or worn out to get much out of what we are doing.

We rush into church at the last minute, ill prepared to worship God or to teach those precious children entrusted to our care.

We go to prayer meeting only when we can think of nothing else to do, or are ashamed to stay away any longer.

It is the same with our money, our time, and our talents. We look after our own "needs" first, and then, if we have anything left, we think about God.

No wonder the man on the street sees nothing to challenge him in the average church. We are all too willing to feast on the riches of God's love and give Him in return nothing but warmed over potatoes. May God help us to awake before it is too late!—Editor of Gospel Banner.
Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Compton, Laura, daughter of Jacob L. and Elizabeth (Rohrer) Weaver, was born in Man- hattan, Texas, on April 21, 1922, and died at Salem (Ohio) City Hospital, Feb. 19, 1963; aged 40 y. m. 9 d. On Nov. 21, 1989, she was married to Jonas S. Richl, who died in April 1949. She was survived by 5 daughter and 2 sons (Elizabeth, deceased, Fannie—Mrs. Jacob Tyson, Henry, with whom she lived the last 18 months after she broke her hip, Maria, and 1 unchristened, and fast fast fast (lahet)). She is also survived by 13 grandchild and 38 great-grandchildren. After the death of her first husband, she was married to Josiah Lehman, who died in 1927. In 1930 she was married to William Compton, who died in 1937. She was a member of the Wiser Mennonite Church. Funeral services were held at the Pleasant View Church, Feb. 22, in charge of Israel Snyder, Carl Good, and Elmer Good.

Erb, Elma, daughter of David and Anna (Saltzman) Lehman, was born at Milford, Nebr., April 10, 1966; died of cancer at her home, East Canton, Ohio, Feb. 22, 1963; aged 56 y. m. 10 d. She was married to Forrest Erb, who survives. Also surviving are 3 sons, 4 daughters, 11 grandchildren, 2 sisters, and 2 brothers. Her parents and one daughter preceded her in death. She was a member of the Lutheran Church, Paris, Ohio, where funeral services were held, with Howard Nolt officiating.

Gromoll, Annie, daughter of Samuel and Mary (Dissing) Ruhl, was born near Mt. Joy, Pa., Jan. 28, 1881; died at the home of her daughter, Mrs. Laura Heim, Millwood, PA., Feb. 5, 1963; aged 82 y. m. 1 d. She was married to Herman Gromoll, who died in 1953. Surviving are 2 daughters (Mrs. Edna Heisey and Nora—Mrs. Irvin K. Gerber), one son (Herman), 4 brothers and 2 sisters (Edwin, Samuel, Mrs. Mamie Raffensperger, Mrs. Harvey Raffensperger, Frank and Howard), and 5 grandchild. She was a member of the Elizabeth Mennonite Church. Funeral services were held at the Miller Funeral Home, March 4, in charge of Clarence E. Lutz and W. L. Keener, Jr.

Hersh, Mabel E., daughter of the late Martin K. and Mabel M. (Hallman) Hersh, was born at Lancaster, Pa., Feb. 24, 1925; died after major surgery at Lancaster, Pa., March 1, 1963; aged 38 y. 5 d. She was a practical nurse. Surviving are her mother and 6 brothers and sisters (Richard M., John W., J. Wels, James H., Mary L.—Mrs. Richard L. Sauder, and Yone M.—Mrs. Martin R. Man- ning). She was a member of the East Chestnut Street Church. Funeral services were held at the Gundel Funeral Home, March 5, in charge of James M. Shank.

Hershey, Samuel S., son of John M. and Annie (Sauder) Hershey, was born in East Hempfield Twp., Pa., April 28, 1884; died at the Orelville Mennonite Home, Lancaster, Pa., Feb. 19, 1963; aged 78 y. 9 m. 2 d. He was married to Ethelbert Huber, who preceded him in death. Surviving are 5 children (Anna—Mrs. Roy Keener, Clarence H., Esther—Mrs. Phares Ober, John H., and Laura). 4 grandchild and 3 great-grandchild. He was a member of the East Chestnut Street Church. Funeral services were held at the Young Fu- neral Home, Feb. 22, in charge of James M. Shank.

Hess, Henry B., son of the late Jacob D. and Fannie (Blecke) Hess, was born near Mt.

Joy, Pa., Jan. 10, 1878; died at the home of his wife, Mrs. Jacob R. Landvater, Elizabethtown, Pa., with whom he was residing, March 5, 1963; aged 85 y. 1 m. 23 d. He is survived by his wife, Mrs. Elizabeth, 2 sons (Amos and Robert), 6 daughters (Fannie—Mrs. Jacob R. Land- vater, Susie—Mrs. Daniel K. Ebersole, and Emily—Mrs. Jerry P. Hoefler), one son (Henry), 20 grandchildren, 7 great-grandchildren, 2 brothers, and 1 sister (Ada—Mrs. Elmer Sweigart). He was a member of the Elizabethtown Church, where funeral services were held March 9, with Clar- ence Lutz and Walter L. Keener, Jr., offici- ating.

Leatherman, Mary, daughter of John and Lydia (Miller) Derstine, was born in Bedminster Township, Pa., Feb. 30, 1884; died in Bedminster Township, Twp., Jan. 11, 1963; aged 88 y. 5 m. 12 d. On Feb. 7, 1914, she was married to John G. Leatherman, who survives. Also surviving are 6 sons and 5 daughters (Ada—Mrs. Albert Ott, Arthur, Howard, Margaret—Mrs. Clayton Myers, Wilson, Richard, Marie—Mrs. Earnest Hange, Reda—Mrs. Harold Litenberger, Earl, Della—Mrs. Clyde Gross, and Ralph), 42 grand- children and 19 great-grandchildren. (Mrs. Charles Detwiler, Mrs. Hannah Overholt, Maggie—Mrs. Harvey Gahman, and Naomi—Mrs. William Gahman), and 2 brothers (Isaac and Newton). The funeral service was held Feb. 10, 1963; in death. She was a member of the Deep Run Church, where funeral services were held Jan. 14, in charge of Abram Yooters and Erwin Nolt.

Longenecker, Elmer R., son of Levi G. and Anna (Risser) Longenecker, was born near Elizabethtown, Pa., Oct. 23, 1873; died at the Orelville Mennonite Home, Lancaster, Pa., Feb. 26, 1963; aged 89 y. 4 m. 3 d. Surviving are 7 children (Levi S., John S., Martin S., David S., Emma—Mrs. William C. Edwards, Mary—Mrs. Howard H. Zarfoss and Mabel—Mrs. Kenneth, 3 grandchildren, and 20 great-grandchildren. He was the last of his immediate family. He was a member of the Bosler Church, where funeral services were held March 1, in charge of Martin R. Kraybill, Harlan Hoover, and Clarence E. Lutz.

Miller, Elizabeth, daughter of John K. and Erma (Dietz) Miller, was born in Bed- minister Twp., Pa., July 1, 1883; died at the Eastern Mennoite Home, Souderton, Pa., Feb. 16, 1963; aged 79 y. 7 m. 15 d. Closest survivors are relatives. There are no immediate family members. The funeral services were held at the Deep Run Church. Funeral services were held at the Eastern Mennoite Home, Feb. 20, in charge of Marvin Anders and Wilson Overholt.

Patt, Timothy Gregg, son of Charles and Lorena (Ford) Patt, Eldred, Pa., was still- born at Olean, N.Y., Jan. 2, 1963. Surviving, besides the parents, are 3 brothers, 3 sisters, grandmother (Mrs. Gertrude Pratt), and great- grandmother (Mrs. Jessie Burton). One brother and one sister preceded him in death. Grave- side services were conducted by Alvin E. Miller, pastor of Birch Grove Church, Fort Allegheny, Pa., where the parents are members.

Pennington, Lottie Elizabeth, daughter of Isaac and Elizabeth Pennington, was born May 25, 1883; died at Nella’s Nursing Home, Ellkins, W. Va., March 3, 1963; aged 79 y. 9 m. 6 d. In March, 1902, she was married to Albert Pennington, who died Dec. 24, 1962. Surviving are 3 daughters (Eva, Leila, and Teena) and 4 grandchildren, one grand- child, one brother (Amos), and one sister (Ella). One son preceded her in death. She was a member of the Riverside Church, Har- mapolis, Pa., and funeral services were held March 8, in charge of Oliver Keener and Melvin Myers.

Rush, Bertha G., daughter of Jonas G. and

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to each of these addresses is supplied by the officiating minister.


Godshall—Yost.—Paul D. Godshall, Quaker- town, Pa., and Catherine Louise Yost, Quar- ryville, Pa., both of the Haycock cong., by Stanley Beider at the Lancaster Mennonite School, March 2, 1963.


Steckly—Gerber.—Norman Roy Steckly, New- ton, Ont., Riverdale cong., and Marlene Ger- ber, a member, Poole North cong., by Menno Zehr at his home, Jan. 26, 1963.
April 27, great-grandchildren, one great-great-grandchild, and 7 stepchildren. She was a member of the Worcester Church, where funeral services were held March 9, with Paul R. Clemens officiating.

Wyse, Mary, daughter of Stephen and Leah (Wenger) Miller, was born in Wayne Co., Ohio, July 26, 1877; died at the Pleasant View Home, Kétös, Iowa, Feb. 24, 1965; aged 85 y. 6 m. 29 d. On Sept. 25, 1900, she was married to Christian R. Wyse, who died Jan. 8, 1947. Surviving are 1 children (Ray, Effie—Mrs. Paul Witting, Mabel—Mrs. Vernon Gerig, and Dr. C. C.), one sister (Mrs. Nettie Gerig), one brother (Dr. S. T.), 14 grandchildren, and 6 great-grandchildren. One son, five brothers, 2 half sisters, and 2 grandchildren preceded her in death. She was a member of the Sugar Creek Church, where funeral services were held Feb. 26, in charge of Willard Leichty and Simon Gingrich.

Field Notes—Continued

The Student Forum of Lancaster Mennonite School, Lancaster, Pa., has begun a project in which each student can participate to provide canned meat for hungry persons in many parts of the world. Money which is ordinarily spent on snacks is now being donated for beef. The students are hoping to raise approximately $600, enough to purchase three beeves. The project was initiated by Raymond Charles, chairman of the Eastern Mennonite Mission Board, and also teacher at Lancaster Mennonite School.

Paul G. Burkholder, 344 Brook Ave., Bronx, N.Y., was ordained as a minister at the Glad Tidings Mennonite Church, March 3. He is serving as pastor of the Glad Tidings congregation.

New members: five by baptism at Portland, Ore.; three by baptism at Pleasant Valley, Iowa City, Iowa; thirteen by baptism at Sugar Creek, Wayland, Iowa; five by baptism at Bart, Pa.; ten by baptism at Hopedale, Ill.

The Nurses’ Chorus of Goshen College gave a program of sacred music at the Martins Church, Orrville, Ohio, March 24.

Bro. and Sister George Hartman, Waynesboro, Va., celebrated their 64th wedding anniversary, Dec. 15. They are members of the Springdale Mennonite Church.

The Community Mennonite Church, South Bend, Ind., gave opportunity for persons to come to the church and read during the hours 9:00 a.m. to 3:00 p.m. Saturday. A story hour for children, 10-15 years, was held at 10:30 a.m., and for those 6-9 years old at 2:00 p.m.

Evangelistic Meetings


Calendar


Church Extension and Evangelism Convention of South Central Conference, Tozer, Kans., April 19-21.

Commission for Christian Education meeting, Scottsdale, Pa., April 26, 27.


Ontario Mennonite Conference at Vineland Church, Vineland, Ont., June 5, 6.

General Mission Board annual meeting, Pettsville, Ohio, June 20-22.

Seminar on the Urban Church, Lee Heights Community Church, Cleveland, Ohio, June 24-25.

All-Mennonite Menno-Disciple Conference, Martinsburg, Pa., Aug. 3-5.

Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 15-16.

MYF Convention, Belleview, Pa., Aug. 15-18.

Mennonite General Conference biannual meeting, Kolona, Iowa, Aug. 20-23.

Mennonite Board of Education annual meeting, Gothen, Ind., Oct. 24-25.

THESE ARE MY PEOPLE

BY H. S. BENDER

It is easier to live together as Christians when one understands how God intended us to live. Dean Bender takes the New Testament and shows us who the people of God are, how they came to be, and how they respond to God and to each other. The five chapters are entitled: The People of God; The Body of Christ; The Holy Community; Believers, Disciples, and Saints; and The Lord’s Ministers.

$3.50

AT YOUR LOCAL BOOKSTORE, HERALD PRESS, SCOTDALE, PA.
President Benjamin Browne of the American Baptist Convention has called on all Christians to rally to the support of Leroy Collins, an Episcopal layman who is in danger of losing his job as president of the National Association of Broadcasters because he dared to urge restrictions in tobacco advertising.

An Italian firm, in which the Vatican is said to have a large investment, plans to build a large apartment and office building this year in Washington. The project has aroused unusual interest because the firm has been putting pressure on the government to permit them to build to a height of 130 feet instead of the present limit of 90 feet. No building anywhere in the city may be higher than the Capitol dome, 130 feet, which permits 12 or 13 floors.

An article in "Science and Religion," an atheistic monthly in Moscow, complained that the spread of atheism throughout Russia is having difficulties. Generally, atheism is making "some progress," the article said, but religious groups are gaining. "In fact, in whole republics, in contrast with the situation before the revolution, the number of various religious sects has actually increased."

The fact that Americans have become the kind of people who are ready to use nuclear weapons is more threatening than the weapons themselves, a Protestant clergyman said in Boston. "We have gotten accustomed to the irrational, made our peace with violence, and accepted the unacceptabe," Dr. Robert H. Hamill said. "But once people come to expect disaster, that is disaster." Referring to the moral apathy concerning all these problems, Dr. Hamill said: "When people cease to be indifferent at wrong, they are thereby committing the great wrong."

President Kennedy said at the annual Presidential Prayer Breakfast in Washington, D.C., that in a time of national crisis "the limit of mere human endeavour becomes more apparent than ever" and that if America is to survive it must rely on religious faith.

The Montana Council of Churches issued a statement in Helena, Mont., opposing on the grounds of "religious discrimination" a bill in the legislature which would restrict Hutterite colonies in the state. In addition, the interdenominational council said, the measure is "an affront to the free enterprise of American citizens" in that it would limit by new zoning regulations the amount of land which may be used for communal colonies. Under the bill no colony or group would be allowed to own over 6,400 acres and no two colonies could be less than 40 miles apart. A similar bill was defeated in the 1961 legislature.

Some 70 theological graduates of different Protestant denominations have enrolled at the Israel-American Institute of Biblical Studies since its inauguration in Jerusalem in 1959. This was reported in an interview by Dr. George Douglas Young, dean of Trinity Seminary of the Evangelical Free Church of America, Chicago, director of the institute. He arrived for the opening of its fifth four-month series of courses in Bible history, geography, and archaeology to be conducted by eminent American and Israeli scholars. Declaring that the institute looks forward to continued expansion, Dr. Young disclosed he had "very promising talks" with authorities of the Hebrew University in Jerusalem. They had accepted in principle, he said, proposals for a unified studies program submitted by the institute.

The Presbyterian Record in Toronto, Ont., urged Canada's Roman Catholics to join in an appeal against what it called "unfair legislation" exempting members of religious orders from income tax. National publication of the Presbyterian Church in Canada, the magazine said an increasing number of Roman Catholic members are employed as professors, teachers, and nurses. Those members of orders who have taken vows of poverty are exempt from income tax. "Their salaries, even where paid from the public purse, are exempt," said the editorial by DeCourcy H. Rayner. He added that it had been estimated that the loss in revenue to the federal government was $12,000,000 or more.

The most justified criticism that can be made of American churches today is that they are so absorbed in their own institutional affairs that they have little energy left to devote to what is happening in the world, Dr. Samuel McCrea Cavert told the Methodist Board of Christian Social Concerns in Washington, D.C. "All the self-preserving and self-expanding institutionalism of our churches has little relevance to the crucial struggles that are going on in the world in this revolutionary age," Dr. Cavert declared. "Our churches provide a weekend sanctuary for spirits that are bruised Monday through Friday in business, industry, politics, and other workaday affairs," he said.

Governor-elect Henry Bellmon of Oklahoma is reported to have said he will do lots of entertaining and none of his guests need go away thirsty—if they like milk.

"That's the strongest beverage that will be served...in the governor's mansion," said Bellmon, adding that he and his wife don't drink alcoholic beverages and never have served them in their home.

Geoffrey Murray of Church World Service writes, "On a cold, wind-swept plateau in Algeria—an immense barren expanse of countryside called the bed I found four dedicated young persons laboring to improve the harsh lot of destitute Algerian civil war victims. Two are nurses from Holland—Yta Stelma from Bloemendaal, Haarlem, and Maria van der Wal whose home is near Amsterdam. Two are farm lads from the United States—Mennonites Dick Bartel from Kauas and Erwin Klaasen from Oklahoma."

A record number of Catholic books—1,141—was published in the U.S. during 1962, a Catholic University official announced in Washington, D.C. The total was 69 more than the number published in 1961.

One out of every nine members of the Evangelical Free Church of America read the entire Bible at least once during 1962. The denomination reported that 4,077 of its 36,751 members read the Bible during its "Read It Through in '62" drive sponsored by the Sunday-school department.
Remembering Together
By Ted Morrow

Just before Christmas the family had seen a rendition of Dickens' Christmas Carol. On Christmas Day the family attacked me in my den while I was reading, to sing "We Wish You a Merry Christmas." When the song was finished, I pretended a show of disgust and grunted, "Bah, humbug!" Everyone laughed, and there followed a minute of intense enjoyment together as a family. No one was quite sure why it was such a pleasurable moment. A number of memories, cravings, and whatnot had conspired together to highlight the occasion.

Later on I became aware of what an exciting moment it had been for the children, because for days afterward I heard them re-enacting the scene. They would sing the little song, then in unison everyone would shout, "Bah, humbug!" and burst into laughter. The laughter was not quite as hearty, the enjoyment probably a little less with each repetition. But the repetition was a way of perpetuating that happy moment, of wringing extra emotions from it.

The same intense urge is seen in the ceremonies of the Bible. The exciting moment of the Old Testament, for example, is the Exodus, and especially that night of the Passover. The whole community of God's people had sensed a rolling back of earthly clouds, and a sudden vision of God's greatness and nearness. The normal myopia of these mortals could not keep them at that moment from seeing that God was real, and that He was among them, doing marvelous things. For hundreds of years afterward God's people repeated a simple ceremony of "going through the motions"—roasting a lamb, staying awake and clothed all night, eating only unleavened bread, as a means of recalling those precious moments when God had released them from the slavery of Egypt.

In the time of Josiah, king of Judah, there was a similar dramatic moment when the Torah was rediscovered while cleaning the temple. The profound effect that this discovery had upon Josiah's reign helped to attach an intense importance to this "rediscovery" of the written Word of God.

A friend once told me that the high moment in present-day Jewish
FIELD NOTES


Paul Hartz, Elveron, Pa., in Passion Week services at Vine St., Lancaster, Pa., April 10-14.

Russell Krabill, Goshen, Ind., at Zion, Broadway, Va., April 5-7.

Jesse Neuenychander, Lititz, Pa., and Don Augsburger, Harrisonburg, Va., in an Easter weekend Bible Conference, April 12-14, at Bossler's, Elizabethtown, Pa.

John Landis, Heston, Kans., in a Spiritual Life Conference the weekend of April 7, at Alpha, Minn.

Homer North, Nappanee, Ind., at Forks, Middlebury, Ind., April 11-14.

The Akron Mennonite Church, Akron, Pa., will present a program April 7 at the Ebenezer Mennonite Church, Elveron, Pa., and on April 8 at the E.U.B. Church, Akron, Pa.


Carl Kreider, dean of Goshen College, in special weekend services on missions, April 6, 7, at Iowa City, Iowa.

Paul Roth, Masontown, Pa., will speak in a dedication service May 26 at Kingsview, Scottdale, Pa. Recently the first-floor facilities were redecorated.

John M. Drescher, Scottdale, Pa., in an Easter Bible Conference, April 10-14, at Elmira, Ont.

Willis Kaufman, Ghana, at North Goshen, Goshen, Ind., April 7.

E. M. Yost, Denver, Colo., at North Goshen, Goshen, Ind., April 10-14.

J. D. Graber, Elkhart, Ind., at Britton Run, Spartansburg, Pa., April 19-21.

Edward Stoltzfus, West Liberty, Ohio, at Metamora, Ill., April 9, 10.

Virginia Conference and associated meetings will be held at Eastern Mennonite College, July 23-26.

Levi Hurst, Lancaster, Pa., at Lebanon, Ohio, April 12-14.

Richard Weber, Goshen, Ind., at Hawkesville, Ont., April 7.

B. Charles Hostetter, Harrisonburg, Va., will fill the following appointments in April: Zion, Pryor, Okla., April 6, 7, 7:30 p.m., 10:00 a.m.; Weatherford School Auditorium, Weatherford, Okla., April 7-14; 4th Annual Church Extension Convention, Yoder Mennonite Church, Yoder, Kans., April 20, 21; Pleasant Valley, Harper, Kans., April 21, 10:00 a.m.; Calvary, Greensburg, Kans., April 22, 23; Protection—Meade, Kans., area, April 24; Perryon, Texas, April 25.


David Thomas, Lancaster, Pa., is the new moderator of the Lancaster Conference, and Paul Landis, Salunga, Pa., is the new secretary.

Ralph and Martha Palmer expect to be distributing Gospel literature in Virginia, West Virginia, and Kentucky during the next several weeks. The Herald Press tract department is sending them, by railway express, about 125,000 cartons, or 250,000 Bible booklets, Peace and Pardon, at three different points in the above states.

Two Canadian Relief committees of Manitoba, Canada, have responded to the need for poultry in the Congo by sending 21,300 baby chicks. The committees participating are the Manitoba Mennonite Relief Committee and the Canadian Mennonite Relief Committee. The chicks were sent in seven different shipments from December to March. Ernest Lehman, administrative assistant for Congo Protestant Relief Agency, reported that most of the chicks have been arriving in excellent condition.

David Miller, Middletown, Pa., announced his plans to retire from the active ministry in the Stricker and Shope congregations, after having served for 58 years.


The Winter Bible School, held at the Chambersburg and Marion churches, in Franklin Co., Pa., had an average attendance of 568 at Chambersburg and 218 at Marion. Amos E. Martin and Harvey E. Shank served as principals.

War and the Gospel, a new Herald Press publication, will be the May selection for members of the Church of the Brethren Ministers' Book Club, Elgin, Ill.

Josef Smolik, theology professor from Prague, spoke on the Life of the Church in Czechoslovakia at Scotdale Mennonite, Scottdale, Pa., March 29.

Joseph Delp, M.D., Mennonite doctor holding residency in ophthalmology in Portland, Ore., showed pictures of his work for the MCC among the Hupa Indians in California, March 5, at Albany, Ore.


Correction: Roy Koch held meetings at Dillon, Delavan, Ill., instead of Midway, Hopedale, Ill., as previously announced.

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GOSPEL HERALD

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Gospel Herald, April 2, 1963
What's Right About the Church?

...Christ also loved the church, and gave himself for it.—Eph. 5:25.

The sermon title which I saw in a church bulletin some time ago was, "What's Right About the Church?" It struck me. I wished I could have heard the sermon. I do not know at all what was said. But it started me thinking and I've come to see afresh that we do not dwell on this truth enough.

There is too much hand wringing over the church. The church is blamed for many evils. People are saying, "What's wrong with the church? What is it doing to relieve injustice, inequality, and wrong? It isn't relevant."

We even hear folks talk of the post-Christian era. There never was a Christian era. The Bible says true Christians will be a misunderstood nucleus, a dedicated, despised, and dwindling minority. It has always been true.

But what's right about the church? The church is the only body in the world calling men to God through Christ. No other body is charged with this responsibility. It alone is the "foundation and pillar of truth." If the church does not lay the foundation of truth and uphold truth, none other will. The church alone proclaims to perspiring people peace and pardon. It alone has man's most needed message, "Come again into close companionship with God through Christ."

The church alone gives guidance and help, warning and comfort from the cradle to the grave. It places value on the smallest and weakest. It guides the strongest and greatest. It cares for those being born and for those dying. And all of life between does not escape its concern. The baby, the youth, the home, the old are its concern. Even for life beyond, the church gives a glorious hope. One wrote, "I have just returned from my mother's funeral, and one thought keeps ringing in my heart: 'Thank God for the church.' In times of grief and trial the church has meant so much to me!"

Who else holds the sick and suffering up before God in prayer? The church gives encouragement when the world scorns. It gives a message of hope when the world drives to despair.

The church leads in compassion for the world. Everywhere the church goes in purity and power it is a blessing. Lives are uplifted, made holy and loving. Who but the church really cares for the sinner?

Paul says in Col. 1:12-14: Wherever the message of the church goes it creates faith in Jesus Christ, love for all the saints, a hope of heaven, and bears the same kind of fruit—the fruit of love, joy, peace, kindness, gentleness, goodness, faith. No matter the clime or country, the need or nationality, the condition or color, this is true.

The church is the only forgiving community on the earth. It alone has the message of forgiveness and it alone knows the method and meaning of forgiveness.

Hospitals, schools, orphanages, homes for the aged are the result of the church's compassion. Follow the church from land to land, and these follow it as well. Let critics and hypocrites cry and harp against and about the church. No infidel, critic, or hypocrite ever began such work, and the church's critics have led the world backward and not forward.

The church sets the moral tone of the community and is by its life the conscience of God in society. P. T. Barnum, the prominent circus man, once said, "Show me a place where there are not any churches, and I will show you a place where old hats are stuffed in the windows, where gates have no hinges, where women are slipshod, and where maps of the devil's wild land are printed on men's shirt bosoms with tobacco juice."

Teddy Roosevelt told how that in the early settling of America, wherever a community started without the church, it started from that point on to heathendom, destruction, and disappearance. And never forget, the church begins and ends with God. It is not human. It is divine. It was declared dead many times, yet lives. It stands the test of time. "The gates of hell shall not prevail against it." The power and presence of Christ, Lord of the church, perpetuates the church. Let Pharaohs, Herods, Neros, Stalins come and go to do what they will, the church is the anvil that still breaks many a hammer. It continues to tower over the wrecks of time. And when communism and every other ism dies, the church will still be around for its funeral.

"Oh, where are kings and empires now Of old that went and came? But, Lord, Thy church is praying yet A thousand years the same." It is possible to destroy the church building, but not Christ's body—the church. One Saturday night during World War II, London was bombed. A neighborhood church building was completely destroyed. The next morning the people gathered in a semicircle amidst the ruins and sang "The church's one foundation is Jesus Christ her Lord."

When the church meets hardship, persecution, and peril instead of peace and prosperity, it does not mean failure. It may mean merely that the church, strong and godly, is drawing the power of evil and opposition.

Probably the finest name ever given to the church, outside the Bible, is Bunyan's "Palace Beautiful." Yet the churches of Bunyan's day were little better than huts. But seated there Bunyan could look above the crude and cramping benches, the dingy and rough rafters, and the leaking roofs to see the true church of Jesus Christ in its beauty, glory, grandeur, and grace. He saw the church for whom Christ died, the church deserving the dedication of our lives—even unto death.

What's right about the church? Enough that no one need drag his feet or despair. Enough that no believer should lose heart. Enough that every Christian should unhappily throw himself into the most alive and lasting work in the world—the work of the church.—D.

Both Needed

All sunshine makes a desert. Constant showers make a flood. Yet how often do we pray for all sunshine and only for showers of blessings. How seldom do we stop long enough to say, "Thank you for the clouds, Lord, and for the dry times."

Clouds are necessary in life. And Christ has a way of putting us in the dark to better see Him as our Light. He lets us experience the dryness in our own spirits so that we might see Him as the Water of Life.

He knows how desertlike our lives become when all goes well. We forget to pray and praise. He knows how showers of blessings may take over like a flood and so easily sweep us away, destroying body and soul.

Let us then thank Him for both sunshine and clouds, showers and dry times. He knows the proper amount we need. He knows how to mix the sorrow and sweet, the shadow and sunlight. For "all things work together for good to those who love God, to them who are the called according to his purpose."

How swiftly the shuttle of the heart Shifts from joy to sorrow. From shadow to sunshine, To make upon the loom of life A tapestry beautiful, strong, and lasting. God knows the exact amount Of joy and sorrow needed, And how to blend The Light and Dark To make at life's close A piece complete—for heaven. —D.
Remembering Together

(Continued from first page)

testimony clear from any complicity in its unchristian actions and deeds. Elected officials receive their power and authority from the electorate who put them into office with the ballot.

This is a "government by the people" through our own elected representatives, which means the voters are directly and primarily responsible for the government's actions in every area. The voter who puts men into official position gives them their mandate, power, and authority and it is more responsible for the execution of a criminal, or death of a foreign invader, than the judge, executioner, or defending soldier. So I do not vote. I cannot vote and be guided. The voter is the basic cipher in a representative democratic government.

But we can and do pay our taxes with a clear conscience and would not have a guilty conscience if I did not. When Jesus said, "Render ... unto Caesar the things which are Caesar's," He gave no qualifications or suggested any exceptions for our full support of the official sword even though he well knew that official sword often took innocent lives, destroyed wantonly at times, heaved John the Baptist, nailed Paul to the cross, and the spirit knew would someday remove Paul's head, destroy nearly all of the apostles and hundreds and thousands of faithful men of God in the centuries to come. Then he adds, by way of further emphasis, "Render therefore to all their dues."

Peter, too, in emphasizing the meek, quiet, unoffending, nonresistent way of life (I Pet. 2:11-25) for the believer, seems to advocate the same attitude toward governments voiced by Christ and Paul.

I heartily commend Bro. Yoder for his spirit and devotion to an important Christian principle as he saw it. But I cannot understand my duty in that fashion. I would feel such an act would not only undo me but that it would be wrong, contrary to New Testament teaching of Christ and the apostles, and therefore a violation of my conscience.—Amos W. Weaver, Ronks, Pa.

* * *

I . . . express my appreciation for the many fine articles in the Gospel Herald from week to week. They are informative and thought-provoking. I find the editorials very interesting and challenging. I especially appreciated the article, "Prayer Is Faith Alive" (Feb. 26). It gave me some new ideas to think about and put into practice in the area of prayer. May the Lord direct our writers as they write for His glory.—Elise M. Pennington, Lancaster, Pa.

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synagogue worship is the point at which the Torah is unveiled. He said he had often seen devout Jews burst into tears at this unveiling. Why? Memories of long ago joy were being kept alive by repeating some of the events that accompanied that experience.

Perhaps a new richness might come to our own Christian worship service too, if we could "remember together" the significance of what is happening, especially in the Lord's Supper. "Do this in remembrance of me," Jesus still says. But what are we remembering?

So often the memories called forth by this occasion are not exactly pleasant: a man hanging bleeding on a cross, the concept of eating Jesus' flesh and drinking His blood, and the unsavory association "communion time" has in part of our brotherhood because of its close connection with "church discipline."

Not that I want to belittle the importance of any of these ideas. It was actually Jesus' suffering on the cross that made our Gospel possible. By it we are redeemed, and we dare not forget for a minute this price that He paid. Jesus even told James and John that "drinking my cup" meant suffering as He was to suffer, and we are called to be suffering disciples of His. Thus "drinking His blood" can apply also to our daily lives.

Communion services are also more meaningful if, in the true spirit of our Mennonite tradition, we first search our hearts to discover if there might be something wrong in our relationships with the brethren. If in a practical way we heal even one "wound" in His body, the church, then we will be enhancing the meaning of those words, "This is my body," when we partake of the communion bread.

Unfortunately we have sometimes got the cart before the horse in this "making things right." Instead of searching our own hearts, we have tried to search our brother's. Then communion becomes a weapon of hatred. Haughtily we refuse to commute "until so and so gets straightened out." How can this breed anything but uncomfortable, angry memories of the Lord's table?

But so far we might be inclined to say, "Why is the Old Testament Passover a memorial of joy and deliverance, whereas our Christian ordinance recalls something grisly, a shameful, unfair execution of an innocent man?" Perhaps because we have not realized the other experience behind the Lord's Supper—the happy experience of Emmaus.

I find I cannot read Luke 24:13-35 without feeling the intensity of that resurrection experience. My heart "burns within me" just to read of it. And the account closes, "They told . . . how he was known to them in the breaking of the bread." That was the moment of supreme joy and of revelation. Jesus had been with these two disciples all along, acting as their companion, listening to their talk, even teaching them from the Scriptures, but in the act of breaking bread they suddenly realized what was happening. Their eyes at last came to focus on spiritual reality.

It is this experience of realizing that Jesus, in all the glory of His resurrection, is really present with us, that we aspire to in worship. It is one thing to be aware of this subconsciously, even to reason consciously that God "must be helping us in some way or other." It is quite another thing to have our eyes opened wide so that we may see Jesus standing before us, breaking the bread Himself.

Communion, then, is the repetition of an experience Christians have wanted always to remember, and it includes more than the atoning death of Christ. Our faith is founded, not only on a funeral, but on the resurrection. Thus we find the early Christians "breaking bread" in Acts 2:46, and no doubt thinking strongly of Emmaus and the other resurrection appearances in which eating a meal is so prominent.

The Aramaic exclamation, "Maranatha" (Lord, come!), is more than a longing for the Second Advent at the end of the age. It is the cry of the Christian worshipper as the bread is broken at the Lord's Supper. It is calling upon our Lord we long to see, that He may be revealed before us.

Perhaps a fresh approach to participating in your next communion service might be a meditation on Rev. 3:20. Could this be the experience we are longing for? Then let us seek it!

Scottsdale, Pa.

Our Readers Say—

The kind of loyalty and devotion to conviction and principle Bro. John H. Yoder has demonstrated by his firm refusal, but in a nonresistant, nonirritating way, to voluntarily pay that part of his assessed taxes which goes to support unchristian acts of government is refreshing and encouraging to all sincere Christians. I believe we need to be ready, at any cost, to openly testify for Christ and to all that He teaches us in His Gospel.

At the same time we should be as careful as possible not to give needless offense, nor to compromise the Gospel teaching on nonresistance by any belligerent attitude on our part. I am sure Bro. Yoder has been careful in this and the results seem to prove the wisdom of it.

In a democratic, representative form of government such as we have, considerable care needs to be given if we want to keep our
In this the sixth word from the cross we see Suffering concluded, Sacrifice completed, and Salvation consummated.

"It Is Finished"

By Wilmer J. Hartman

"It is finished," the Voice cries out in the semidarkness. The crowd has grown content and satisfied that they have accomplished their end, "Crucify him!" But suddenly, in the last hours, they are called to attention by His strange sayings. A murmur passes over the crowd of onlookers, "It is finished?" "What is finished?"

This sixth saying that Jesus cried out is a single word in the language of that day. But this single word illustrated perfectly the Greek ideal of perfect oratory, "to give a sea of matter in a drop of language." Subsequently this single word has been called the greatest word ever spoken, for it speaks volumes.

"It is finished!" What flashed through the minds of the Jews who had forced Him to this hour? They certainly were glad it was finished! This impostor had drawn away their followers and His message threatened to undo their neat system of religion. Finally, after many unsuccessful attempts, they had Him where they wanted Him—out of the way—finished!

"It is finished!" must have brought relief to the hardened Roman soldiers. Their participation in this unfair execution would soon be over. Even they, hardened as they were, must have sensed the injustice of the whole affair.

It is finished. The spectators' curiosity was satisfied. The excitement was almost over. No use to watch any longer.

It is finished. The faith of the secret believers shriveled to nothingness. They had been inspired by His life and His works. Maybe He was the Promised One for whom they were looking. Now that it is finished in this way, they were glad they hadn't exposed themselves by openly believing in Him.

It is finished. Yet could it be? Mary, His mother, reflected upon His whole life in that dark hour. This was her promised Child—the promised Child of God. The boy who was obedient and willing, but a boy who had strange business and a peculiar awareness of another world. This was her son, the preacher, whose ministry began with popularity, but grew into religious controversy and finally into total rejection by both the leaders and people alike. Is it finished? Mary pondered these things in her heart.

"It is finished" was not a sigh of a helpless martyr whose life had come to an untimely end. It was not the cry of a man who had tried and failed. In the natural way of thinking, Jesus was barely started when He was forced to quit. We may view His cross as a terrible end of a promising life.

But such a view is to misunderstand His cry, "It is finished." This was a cry of victory! This word means more than "it is ended." Its true meaning is "consummation," "full performance," "an end attained," or "a complete fulfillment." This cry intimated a divine consciousness that His earthly mission was brought to its consummation and purpose.

Throughout His entire ministry, and particularly toward its close, He knew that He must experience the cross in order to complete His mission. . . the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). Thus, this cry, "It is finished," reflects the culmination of all He came to do.

Although He must yet die, be buried, and be raised again before the redemptive plan would be complete, He was so near to them and they were so real that He viewed His work as finished. He reflected this same thought a few hours before when He prayed, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

Let us look specifically at what this cry of victory meant. There were at least three major aspects of Christ's life and work brought to fulfillment.

Suffering Was Concluded

It is finished. All His sufferings would soon be over. This "man of sorrows and acquainted with grief" saw the end of both physical and mental suffering. The wagging heads, the sneering faces, the poisoned tongues would soon be done away. The bleeding brow, the punctured hands and feet, the pain-racked body would soon cease throbbing. The consciousness of Gethsemane, Calaphas, Pilate, Herod, the mob, and Calvary would soon be lost in death.

The suffering which followed Him through His ministry was also at its end. Suffering has been called the reverse side of work. It is but the shadow of achievement. Jesus was religious, patriotic, and philanthropic, yet these forces themselves were what opposed Him most. Instead of finding encouragement and reward in His labor, He met scorn, rebuff, and suffering.

But Jesus bore all this with a consciousness of doing the Father's will. He was ever driven to a kind of unrest which was not relieved until He could achieve that final suffering, as He says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50)?

No doubt the suffering which followed His work was harder than the work. Look at the talented man today who has great possibilities in life as a statesman, leader, thinker, or missionary. Then suddenly all this potential seems wasted because disease wrecks the body. Often this is harder to accept than the hard work itself. To do nothing is more difficult than doing great things.

This illustrates in a limited way the suffering of Christ. He was an unusual person with much potential. He had the potential of doing many philanthropic works. Yet His was a career of shame, not glory. He was a great Leader, yet many would not follow Him when they saw the high price of discipleship. He only engaged in limited activity, was not widely used. He never as- serted His own will but subjected His ministry to the will of the Father. Through all His work He keenly felt the accompanying shadow of suffering.

Now, here on the cross He has drained the last draught from the cup of suffering which was the bitterest and blackest of all. This culminated His sufferings. He could very truly cry, "It is finished."

Sacrifice Is Completed

It is finished. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11, 12).

The practice of making sacrifices is as old as God's covenant with His people. These sacrifices were means whereby the people of God could keep in relation with Him. They were to cover sin. Yet these sacrifices had to be repeated over and over again. These were never the final solution for covering sin. Heb. 10:3, 4 tells us that

Transformed

BY BEULAH L. DIFFENBACH

A brilliant, flaming sunset,
A cataclysmic show
Gave sad, deserted houses
A rosy, radiant glow.

So, Thou, O Son of Righteousness,
Can cause a sin-scarred face
To glow with inward beauty
By Thy transforming grace.

GOSPEL HERALD, April 2, 1963
Salvation Is Consummated

It is finished. Jesus’ work was brought to completion. Jesus, "the Saving One," had fulfilled the meaning of His name. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). He came "to seek and to save that which was lost" (Luke 19:10). He came "to save sinners" (1 Tim. 1:15). He came "to redeem them that were under the law" (Gal. 4:4). He came to "take away our sins" (1 John 3:5). All this was accomplished as He ended His life on Calvary. To this hour His whole life had been set.

At the age of twelve He was conscious of having a unique work to fulfill. To His worried parents, He asked, "Wist ye not that I must be about my Father's business?" As a Jewish schoolboy He learned and recited from the Old Testament many prophecies concerning His real purpose in life. By the time He reached His public ministry, He had a ready-cut path before Him. To His disciples He said, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me, and to finish his work" (John 4:32, 34).

What was this work to be finished? To make God the Father known to man. To remove the obstacles between the Creator and the creature. To reconcile the world to the Father in spite of its trespasses.

"It is finished" marked the consummation of the plan of salvation. It was now complete! Jesus' death gave it the last and crowning touch!

Today the triumphant Voice calls again from darkened Calvary, "It is finished." There is nothing left for man to add. What is it saying? "My sufferings for you are concluded. My sacrifice for you is completed. My plan for your salvation is consummated." Instead of sorrow we have joy. We have hope and life, now and forever.

Rittman, Ohio.

A Prayer
FOR THIS WEEK

Dear Father, I thank you that the mystery of the ages was made known to me (an ordinary American Mennonite). I thank you that because Jesus died, I can live—truly live! Thank you for that abundant life that revolutionizes the commonplace and transforms the humble everyday walk into a poem of beauty and nobility. (Did the Oriental mind conceive of this possibility as it contemplated the white lotus lifting its unsullied purity above a dark pool of slimy filth?)

I thank you that Jesus is not far from me whether in America or Vietnam. I offer my heart to be His shrine. His joy becomes the strength of my life. His solace and peace reign over and guard the sanctuary of my spirit (Cuban or North Vietnamese communists notwithstanding).

I thank you, too, that your Spirit speaks to my spirit of oneness and wholeness. Light and radiance diffused by your gracious Spirit illumine my mind and rejuvenate my body.

I thank you that in Jesus I live, and move, and have my being. May His presence refresh all those who contact me (especially the weary, the desperate, and the fearful). Amen.

—Arlene Stauffer.

Prayer Requests

(Requests for this column must be signed)

Pray for the teachers at the church kindergartens in Japan, that they may be wholly dedicated to their task and have real zeal for evangelism.

Pray for Clayton Beyler, who is co-ordinating the Talk-It-Over groups for MYF Convention.

Praise God for continuing break-throughs in local co-operation in planning for the MYF Convention at Belleville, Pa., for a growing sense of anticipation for what God would do, and a present awareness of deepened commitment and unity among the churches and leadership.

Pray for the MYF-ers who are memorizing Rom. 5-8, that their lives may be open to the Holy Spirit's work as interpreter.

Gospel Herald, April 2, 1963
On Safari with Paul Erb

V

Mennonite Central Committee continues an active center at Amsterdam. William Keeney is now in charge. One of the important branches of Mennon Travel Service is located here. Here on a restless stop of a day and a half I got help on some remaining travel problems, and enjoyed a period of worship and fellowship with the MCC staff of seven or eight people.

Only once before in more than 200 years of records has Holland (and the rest of Europe) had as cold a winter as this one. But in spite of the snow on the ground the birds are singing, and spring will surely be coming soon. For me, summer comes suddenly as I fly the equatorial regions. So I leave my overcoat in Amsterdam.

I called on Frits Kuiper in his home. Kuiper will retire next December as pastor of the historic Singel Church in Amsterdam, but is planning for further significant activity. In the afternoon I visited with Henk Bremer, getting background for my visit to Chad a month from now. I also had an interview with a Dutch Mennonite doctor and his wife who are interested in medical service in Nigeria or Ghana. Then I met with the executive committee of the Dutch Mennonite Mission Board concerning their interest in cooperation in Africa. The executive secretary of this board is Jan Matthijsen, whom some of us knew when he was a student at Goshen.

I left Amsterdam late at night in a jet-propeller Electra. After a midnight stop at Zurich we headed down the coast of France and Spain toward Casablanca in Morocco. I happened to look out as we crossed the Pyrenees, plainly visible in the bright moonlight. At Casablanca there were blooming tulips in the flower beds before the dingy little airport, and the trees had green leaves.

The next stop, at Las Palmas in the Canary Islands, was just at daybreak. On the long hop to Conakry, in Guinea, we were flying over the western Sahara. For there were below us for hundreds of miles only yellow clouds of dust. Fortunately our camel could keep above this blinding dust storm.

Now at last I had reached Africa, long the continent of mystery. An atlas in 1856 showed the whole interior as "unexplored territory." It is a continent of great rivers (the Nile is the world's longest), of waterless deserts, of steaming rain forests, of enormous mineral resources. Here 52 new nations have been spawned in 12 years, as one area after another has shaken off the rule of colonial empires.

This is the youngest, the most needy, the most receptive continent. It is a continent on the move. Here 244 million people, speaking 800 languages, are intoxicated with the wine of freedom. They want the right of free men to rule or to misrule themselves. Eighty-five per cent of them are illiterate. But nowhere is there a greater passion to learn. Where schools are available, truancy is unknown. In sub-Saharan Africa 50 per cent of the children now start to school, but only 3 per cent reach high school. Eighty per cent of the people live on a subsistence level. A third of the infants die in their first year, and life expectancy is less than 30 years.

Here in Africa three great religious systems—Christianity, Islam, and Animism—struggle for ascendancy. Christian missions have played a strategic part in bringing Africa to its present revolutionary changes. The majority of the national leaders were educated in mission schools. The Christian Church is well established, and the church has a great service to perform in the new Africa. How missions fit in today is a question that seems to call for study. On that question I want to keep eyes and ears and mind and heart open during the next three months.

At Conakry I thought of the flock of guinea fowl that my grandparents had—pretty spotted things with white wattles. These fowl are named for this region, from which they came. But there were other things to think of at this spanking new airport. Here one saw Africa leaping from the tenth into the twentieth century. Some of the airport workers wore such clothes as workers in America would wear. But others wore the robes and turbans of their tribal life. Women in their voluminous robes of bright color and still gayer turbans lounged on chairs which were the last word. But the hostesses and stewardesses were as smartly attired as those from Amsterdam.

The modernistic control tower was within sight of round huts with conical roofs. Here was Africa in transition.

The flag flying at Monrovia on our stop there reminded me of the relations between Liberia and the United States since American slaves were resettled in Africa by our government. The flag had red and white stripes, but only one star in the corner field. In the mountains on Liberia's eastern border are the headwaters of the Niger, which flows northeast past fabled Timbuktu, and then turns south to become one of Africa's great rivers and to give Nigeria its name.

Jay and Ida Hostetler met me at the Accra Airport. The immigration and customs officials were kindly and efficient. Their neat blue uniforms had knee trowsers, which makes good sense in this hot country, and this is the hottest part of the year.

Next week I'll tell you how Ghana strikes a newcomer.

We cannot say no one knows what happens after death. Some things are painfully clear. They are going to ask for our prison record. No, not the time we did forcibly, but the time we freely spent for our brothers. His sake. How many hungry mouths have we fed how many times? Whose fault is it if we don't even know any? The trouble is not in our set. How many suffering, naked people have we clothed with dignity and happiness as well as shoes? Will heaven be mobbed with men eager to sing our praises tomorrow and testify to all the sacrifices we made for them today? How are we doing with strangers? Is our home a haven for them or is the stranger excluded? Feared? Have we taken more precautions, spent more in locks, fences, insurance, to protect ourselves against the stranger than we have taken measures to make him welcome?

David A. Redding from The Parables He Told. (Fleming H. Revell Co.)

Palm Sunday Meditation

By Thelma Allinder

They tossed their garments on the dusty street,
To be a carpet for their riding King.
They cried their hallelujahs clear and glad.
They hailed Him with loud ecstasy that day—
Their Chosen One, for Coronation's Crown!

But, oh, they were a passioned rabble soon,
And screamed their hatred in shrill: "Crucify!"
How could their joyful fervor change to hate?
I cannot say, but this I know is true:
The Cross was but a station to the Crown!
Oseola, Nebr.
Dormitory Matron and Mother in Israel

By J. C. Wenger

A long life of service as a leader among young people, as a wife and mother, and as a dormitory matron for almost three decades, came to an end with the death of Suddie B. (King) Oyer at Goshen, Ind., on Thursday, March 14, 1963. Suddie was born and reared at West Liberty, Ohio, and was a sister to the Mennonite ministers, B. B. King, L. O. King, and John Y. King.

As an older girl she decided to further her education by going to Hesston Academy and Bible School, Hesston, Kans. She served as matron of the girls’ floor of Green Gables, leader of an evening Bible study group, and active campus personality, 1918-19, during which time she was also a part-time instructor in German. She graduated from the Academy in 1915 as class president.

Noah Oyer, manager of the boys’ floor, found it necessary to confer with her a great deal because she was matron of the girls. (He served as president of the YPCA, 1914-18, and graduated from the Academy as class president in 1916.) During his senior year Suddie was a college student, but conferring with the boys’ hall manager was such a pleasant experience that on Aug. 9, 1916, she was united in marriage with Noah Oyer, a man who was destined to play a huge role in the educational and religious work of the Mennonite Church.

Following their marriage, the Oyers continued in Hesston, he as a college student (B.A., 1919), and she as matron of girls in Green Gables, and part-time instructor. She was gifted in music, and regularly served as the soprano soloist in the annual rendition of The Holy City. The Oyers then went to Princeton where Noah earned the Th.B. degree in 1922. They then returned to Hesston where he became head of the Bible department in 1922, Dean of the College, and pastor of the Hesston Church in 1923. In 1924 Noah became Dean of Goshen College, head of the Bible department, and pastor of the College Church. Dean Oyer died of typhoid fever in 1931, when their three children, Vern, Mary, and John, ranged in age from six to ten.

The sudden death of her husband before the age of forty left Suddie with her little children to face life with her assets of courage and faith. She commented as an aged widow that people had always been so kind to her. She said that she had been told that after a while people would cease being kind and helpful, and “forget” about her. But she rejoiced that this did not prove true.

In 1931, Suddie returned to her work as matron, this time in Coffman Hall of Goshen College. There she served as second mother and nurse to a generation of young men who now rise up and call her blessed. How well she used to swab sore throats! And how kind and composed she was! The words that rush to my mind as I think back to those days are: She was quiet, faithful, good.

She served in this capacity of matron for twenty-two years, retiring in 1952. She said that she still wanted to learn to play a recorder in retirement! A little over a decade later she went home to be with the Lord who had saved and kept her, and who stood by her as she reared her family for God, and as she lived over three decades as a widow. She left a fragrant Christian memory.

Memorial funds are being received for office furniture in the new men’s dormitory at Goshen College.

Goshen College

Dr. John W. Miller, Evanston, Ill., presented the annual Bible lectures at Goshen College, March 14-17. His lectures were based on selected passages from the Book of Jeremiah.

Dr. John W. Miller presented the first lecture of the Annual Bible Lectures of 1963 to the students and faculty of Goshen College during the regular chapel service of March 14. Other persons on the platform are Lon Sherer, assistant professor of music; Harold Bauman, pastor to students; and President Paul Mininger.

The purpose of the annual Bible lectures is to illustrate the use of the inductive method of Bible study, and to open up a particular book by good exposition.

The lectures were presented during the regular chapel services on March 14 and 15 and during evening meetings on those days. The final two lectures were presented as the messages of the regular Sunday worship services on March 17.

The lectures were titled “Introducing Jeremiah”; “Prophet to the Nations”; “Message to the Church”; “Jeremiah in Personal Crisis”; “Life in the Midst of Death”; and “The God of History.” Dr. Miller also spoke to the Seminary Fellowship on the subject, “The Church’s Use of the Old Testament,” and met with the faculty at an informal dinner on Saturday evening.

The primary aim of Dr. Miller’s exposition of Jeremiah was to explore the relation of the Christian faith to current history.

A graduate of Goshen College, Dr. Miller received his B.D. from Princeton Seminary, his M.A. from New York University, and his Th.D. from the University of Basel, Switzerland.

He served on the Goshen College Seminary faculty from 1953 to 1957, has taught at the Northpark Theological Seminary and the Ecumenical Institute, and is presently part-time instructor in Old Testament at Garrett Theological Seminary at Evanston.

Conflict

By Dorcas S. Miller

“God ... giveth us richly all things to enjoy,” but the Bible is also strong with the sentiment, “Weep with them that weep.”

What then is our guide in deciding how much, how often, and how fully we enjoy things, friends, life?

When we think of the lost, the bereaved, those suffering from injustice—who can be happy? Yet, God hardly wants us to be so miserable that the non-Christian sees the Christian life as a sorrowful ordeal in which we carry the load of the world on our shoulders.

Still the fact remains that when we remember the many hungry, mothers who do not have the bare necessities of life for their babes, or allow our minds to meditate on the cruelties inflicted by ignorance, the appetite fails, the bed mocks us, friends become taboo. Too much we have while others have nothing of pleasure, comfort, or good.

Perhaps this is an area where temperance becomes a delicate issue, a very individual matter too, as we find the path between useless despair and callousness.

Is it safe to ask, “How would I feel if starved in body or desolate in spirit? How urgent would it be that those who have—share, give, comfort, and tell?”

Greenwood, Del.

Gospel Herald, April 2, 1963
Jesus Christ Is Risen Today

The resurrection was a favorite subject with hymn writers of the past. Most of the good resurrection hymns were written early and are translated from the Latin.

Perhaps the best-known resurrection hymn is “Jesus Christ Is Risen Today.” The author and translator are unknown. It is considered most likely a composition of the fourteenth century.

Do You Think?

By Gerald Hughes

Good singing is a product of one’s intellectual and physical capacities. And both of these are tempered by a third force, our emotions. When one of these is not used in proper balance with the others, the result is usually not pleasant. It is possible to sing (or lead) with adequate technical preparation for performance, yet lack the physical equipment (vocal) to do it. Or one may be physically able but mentally unprepared. Being emotionally uninvolved usually results in poor singing.

We want to deal here with that part of our intellectual involvement that we call thinking—thinking which prepare us to sing and enables us to sing because we have a real involvement in the message of the song. This is a necessary ingredient of good singing, whether we are song leaders, chorus members, or one of the worshipers in the congregation. How many of us cannot recall the time or times when we have sung or led a song and then a short time later not been able to recall what the song was? How many of us have asked or been asked what the morning message was about? Our response is sometimes indicative of our involvement in that phase of the worship service. What would be the response if we were to be asked a similar question about the worship in song?

This lack of thinking is outwardly manifest as we see the chorus members or the members of the singing congregation looking at neither the text nor the leader. Sometimes we see those who are singing, but apparently more interested in observing something else. As we listen, we can hear indistinct pronunciation, little or no phrasing which indicates that our thought patterns are not in accord with the message of the composer or the author.

The hymns we use have a message. If we are aware of this message and want to give of ourselves as we sing, all of our faculties, including our minds, should be used. How often do our congregations miss the message by not “thinking,” by not giving thought to the message or its part in the total worship? How often do we see and hear the same reaction to each selection whether it is a song of praise, intercession, testimony, statement of doctrine, or faith? If there is no thought, what is often produced is a “message” which the hearer could say, “This is an exercise which doesn’t mean much, but we are struggling through.” Or perhaps we are producing a lovely balanced sound to carry a trite message.

It is essential then that we realize to whom we are directing our song. Our Lord desires our best. Anything less is not glorifying Him. Singing which does not involve our thinking is not our best.

Now what can the leader do to help others to think as they sing? Most obvious of course is the point that he must himself be thinking as he leads others. In preparing to lead the congregation he should read the words and know what the message is. What is the author saying and how is the music used to convey this message? Then make the message your message. We can more effectively lead others in singing, “Come, O my soul, in sacred lays, attempt thy great Creator’s praise” (Church Hymnal, #15) and “Come, Gracious Spirit, Heavenly Dove” (C.H., #155) if this is the first desire of our own hearts. If we really have experienced our Lord’s guidance, we can sing intelligently, “All the Way My Saviour Leads Me” (C.H., #388).

One can, in appropriate places, say a few words about the message of the song to make it relevant to the congregation.

The leader can convey with his hands or with his voice, as the congregation sings, such things as phrasing, dynamics, etc.

Thinking as we sing will mean that we will have one purpose—that is, to worship Him. It requires a certain amount of discipline to enable us to remove from our minds those things which might detract us from fulfilling this purpose.

Paraphrasing the oft-quoted words of the Apostle Paul in I Cor. 14:15, we could say, “I will sing with the spirit, and I will think as I sing.” Jesus said that we must “worship...in spirit and in truth.” Worship in “spirit and in truth” does not imply only an emotional awareness and involvement. It also implies the correct use of one’s intellectual capabilities as we worship in song.

Cleveland, Ohio.

Challenge to Christians

By Elam B. Longenecker

“Be ye holy; for I am holy,” is the admonition, and it is good, but with all our trying, we still come short of the goal. Deep in our own hearts we realize that we are not holy.

What then? Shall we condone sin? Shall we accept defeat? Paul would say, “God forbid.” Can we say less? Defeat is not in our failure to attain perfection, but in allowing sin to have dominion over us. When are we the servants of sin? How much sin shall we allow in our lives? Obviously, none.

How can a Christian be happy in such straitened circumstances? Only in Christ. He, our High Priest, knows our infirmities and intercedes for us in the weakness we are trying to overcome. His righteousness is imputed unto us and God forgives. Our sins are remembered against us no more.

Does this give license to sin? Not in the least. If we take pleasure in known wrong, we are under condemnation, trespassing on the mercy of God, and a reproach to the church. This is surely a sub-Christian attitude and needs to be dealt with. “Happy is he that condemneth not himself in that thing which he alloweth” (Rom. 14:22b).

Manheim, Pa.
A Name Can Make a Difference

By Thelma Turner Tidwell

Do you like your name? I’ve asked quite a few people that question lately. I especially liked the answer a six-year-old gave me. “I like my name because it’s mine.” But everybody won’t “buy” that. Some people actually despise their names.

Dr. W. W. Bauer, director of Health Education for the American Medical Association, says a wrong name can be a real handicap to a child. He points out that the name we give our child can affect his emotional health or even make him a misfit in society. A name can make a difference.

What should guide us in selecting a name? Sentiment, family tradition, fads, or our own preference? Or should our main thought be, “Will my child like the name I have chosen for him?”

Here are a few pointers that came out of interviews with others regarding their names.

1. Choose a name that is easy to say and spell. Boys like plain names. Girls like pretty ones. “I never have liked my name,” admitted a girl whose name is Psyche. “No one spells it right or knows how to pronounce it either. Through high school they called me ‘Psycho.’” Let’s look at a few of those hard to spell and unpronounceable names: Maximilian, Genevieve, Ulahume, Anastasia, Alfonzo. How would you like such a name?

2. Skip the sissy name. “But my father’s name is Percival, and if it was good enough for him it’s good enough for my son,” a mother argued. I talked to a ten-year-old boy whose name is Artie. “I hate it, and I’m going to knock the next guy’s block off that makes fun of my name.”

Parents may refuse to admit it, but Juniors have their battles, too. Teachers are familiar with the gibes, “Only sissies are named Junior.” A child who has his father’s name may find it difficult to feel his name is his own. Also, the name can prove confusing. For example, take Tom, Jr. Naturally he becomes Tommy. When Tommy reaches fourteen, he is likely to rebel. “Only babies are called ‘Tommy,’” he may say. One family solved it by dubbing dad “Big Tom” and their son “Little Tom.” Somehow, I don’t feel a boy would like that either.

Giving a girl a masculine name (even if it is her father’s) may prove just as unfortunate. I remember a girl in my chemistry class back in college. When the teacher called the roll, he would invariably say, “Johnnie Comer,” and she would bite back, “The name is John, please.” I had the feeling her parents had played a mean trick on her.

3. Watch that nickname. You can’t think of some names without thinking of the tag that goes with them. William means Bill, Elizabeth—Beth or Liz, Richard—Dick. Some are o.k., but others are ridiculous. “But we’ll never call our child by the nickname,” you may say. Someone will. So, even though you like the name Samuel very much, you should remember he may be called Samba.

I have a friend who named her son Nicholas. “Such a poetic name,” she said. However, she hated Nicky, the shortened version. But Nicky he became, then Nick, and today, he’s old Nick.

4. Give your child a double name. This way he can choose to be called by the other one. I think parents should encourage the switch if he is dissatisfied. At least three of our presidents dropped their first names in later life. President Grant was christened Hiram, not Ulysses. President Wilson chose Woodrow instead of Thomas, and Coolidge dropped John for Calvin.

It seems to me a child has been cheated when he has been given initials only. I doubt my cousin has ever experienced a sense of pride over the event that gave him his name. His parents couldn’t agree on what he should be called. Suddenly a train on the Texas and Central railroad line whistled. That whistle sparked the inspiration: they named him T. C.

5. Choose a name with meaning. A child will come to accept and respect his name if there is special significance attached to it. When his name gives him “something to live up to,” he will take pride in it. Biblical names, family names, great names in history or fiction are fruitful sources from which to make a choice.

In Biblical days a person’s name often expressed his personality or some physical feature. Today, a child’s disposition, physique, or character traits may inspire a nickname. This happened in the case of our son, Truett. We had no idea such a name would ever be shortened, but his classmates call him True. One day he said, “I’ll always have to be good, because I’m called True and I’m named for Dr. Truett.” (We named him for one of the great preachers of the South.)

A thrilling story, illustrating how a meaningful name marked the course of a boy’s life, comes from a primitive island. A missionary had given one of the natives a Bible and had taught her to read from it. Later, when her son was born, she named him for a good man in the Book whose name was Paul. The mother died while he was young, but it so happened when he became a man another missionary gave him a Bible. When he read Paul’s life, he took it for granted he was to follow in his footsteps. He dedicated his life to going up and down the island telling others about Jesus.

When we give our child his first birthday gift, his name, we have given him his most personal possession. We can’t be sure he will like the one we choose, but we can think before we name.

OMBA

By VERNON H. SCHMIDT

During the fourth quarter of 1962, there were 218 marriages reported, in 21 states, Ontario, and Germany. Pennsylvania led with 64; Ohio followed with 37; 32 in Indiana, and 22 in Ontario. Of these, 183 were performed in a church, and 26 in a home. Nine couples reported that the bride and groom held different church affiliations. Saturday was again the most popular, with 160 ceremonies, 27 on Sunday, 19 on Friday, 7 on Thursday, 2 each on Wednesday and Tuesday, and one on Monday. One ceremony listed a double wedding, of two sisters.

During the same quarter, 15 couples celebrated their golden wedding anniversary; one couple reported the fifty-eighth, two the sixtieth, and one couple their fifty-fifth anniversaries.

Listed also were the obituaries of 63 men and 66 women; five of these, including one set of twins, were under one month of age; two ministers and one deacon were listed. Again, quite a few had attained the age of 90 or more—one man was 90, one 91, one 92, one 94, and one 95; one lady was 91, one 95, and three ladies had reached the age of 95. Accidents took their toll—one child drowned; one man was killed in a hunting accident; one man was killed in a tractor accident; five men were killed in various car accidents, but the worst was a car accident which killed one man and two ladies, on their way to church on a Sunday morning. Again, let us be more careful, to cut down on this list of accidental deaths!

Births reported totaled 401, and again, the girls outnumbered the boys—210 to 191. Two sets of twin girls and one set of twin boys were reported; four boys and two girls were adopted into their new fami-
Mennonite Archives Receive Records

By Melvin Gingerich

In 1962 the Mennonite Board of Missions and Charities transferred to the Archives of the Mennonite Church most of its records up to 1915. This truckload of material occupied almost fifty full-size file drawers. The archivist and his assistant are now storing and classifying this material. It will require months of work to arrange these records properly and to prepare guides and descriptions that will enable the researcher to find quickly the items for which he is searching.

It is likely that a brother who is working on his Doctor of Philosophy degree will write a history of the mission in India and will make much use of these records. Other churchmen and students will also refer to these records during the coming decades. The church has a great responsibility to preserve these manuscripts so that the future generations may see how the Lord directed His work within the Mennonite brotherhood.

A few weeks ago the Archives also obtained the letters and records of the late Bro. Harold S. Bender. This material filled approximately twenty-five file drawers and more will be received later. Since Bro. Bender was involved in so many church activities, his papers usually accumulated more rapidly than his secretary could properly sort and file them and consequently months of labor will be required to organize and index them so that they will be usable for those who will work on his biography or on the history of the church agencies with which he was connected.

Recently five hundred additional storage boxes have been placed on the shelves of the Archives, thus bringing the total to over 2,200 boxes. In these boxes are several hundred thousand letters and other documents.

To arrange, classify, preserve, and make available for use these materials requires the time of a half-time archivist and secretary. As early as 1915 General Conference authorized its Historical Committee to appoint a custodian over its official records and historical manuscripts and through the years that time was given to this assignment by a number of brethren.

A new era in the history of the Archives began in 1940 when a special place was provided for its records in the Goshen College Library. The growth of the number of holdings made necessary the employment of part-time paid help by 1948.

Although private gifts made possible the equipping of the Archives office and the purchase of the space for its headquarters, the operation of the Archives has been an item of expense of the Historical and Research Committee and is thus included in the budget of General Conference. The annual payment of the congregations to the treasurer of Mennonite General Conference helps pay for the upkeep and the services of the Archives of the Mennonite Church.

Goshen, Ind.

This is one of the many services of the Mennonite General Conference to the Mennonite brotherhood.

God's Pursuit of Man

By J. Mark Stauffer

The historic, time-honored Apostles' Creed begins thus: "I believe in God the Father Almighty, Maker of heaven and earth. . . ." In these profound, reverent words, the apostles began the statement of their creed; multitudes of professing Christians recite it every Sunday.

The followers of Christ have always been happy to confess with the Apostle Paul these words spoken to the heathen intellectuals of Athens, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. . . ."

Yes, God created man in His own image; He breathed into his nostrils the breath of life and man became a living soul. But alas, God's creation disbelieved and disobeyed Him; they hid themselves; they fled His presence. How the fatherhood heart of God must have bled to see His new, crowning creation turn prodigal!

If the long, weary years since the creation of man can be our teacher, they have two profound theses to suggest: first, natural man instinctively walks apart and away from his Creator; second, the divine Creator, the Father Almighty, has maintained a long, loving pursuit of man. The hopeful end of this seeking after man is God's only satisfaction and man's only salvation.
David and Rosanna Hostetler returned recently for their second term of service in Brazil. David tells us something of symptoms of, and answers for, 

Crisis in Latin America

“What we need in this country,” a young Brazilian said recently, “is a dictatorship.” He echoes the need of many others of his compatriots, when he says, in his way, that he would like a more integrated and better form of government.

In a country where there are fourteen or more political parties and where the leadership arena is sometimes a confusing spectacle, this is no cause for wonder.

Uruguay has crisis-like problems. Marxist groups claim they have the answers. Others contend this.

Argentina is still fighting Peron’s shadow.

A hasty observer might be led to believe Latin America’s number one problem is political. Or, at the most, it must be imbedded in the cultural situation—including the political, economic, social, and religious elements. Reform, revolution, or just plain better government are the cry-words being heard daily throughout South America.

Proof of this lies in the answers given to the question: “Do you think that your present government will improve the situation, as opposed to past records of performance?” Among the more typical which the author has heard in various countries is the following, in essence:

“No. I don’t believe so. Names may have changed, but the system is the same.” So many citizens do not trust their government’s ability or desire to solve the huge problems which tend to grow ever more enormous.

These observations prelude a far deeper difficulty of which the problems mentioned are only facets.

The real crisis points beyond the cultural to the spiritual. Essentially, the spiritual death sowing these countries is the “sickness unto death.” Two notes should be made: the first being signs of this “sickness” and the second dealing briefly with the evangelical crisis.

Cultural Symptoms of a Spiritual Crisis

Exploitation of man by man indicates a deep malady.

Evidence for this exists in a small interior Brazilian town. Let’s call it Itiratí. According to a trustworthy source, most of the money from the population’s (approximately 1,500) pocketbooks ends up in the hands of six or seven of the wealthiest citizens. Instead of distributing this money through labor, they take it with them for their huge times in the larger cities. So the residents are reduced to apathetic poverty, prostitution, and other degrading conditions of human existence.

Dona Fulana, for instance, was abandoned by her husband before their first child was born. Because money was practically impossible to come by where employment for women is nil, she took the easiest course and sold her body. Since that time she has had three or four children each from a different man.

Stories of atrocities practiced by foreigners during rubber plantation days in the Amazon Basin are still being told by the old-timers. Depressing one’s fellow man for personal gain, both by foreigners and nationals, continues to be a symptom of terrible sickness, both here and in other parts of the world.

Another symptom of widespread illness manifests itself in the lack of moral tone in the social fabric. Expressions such as, “Out of every ten men you will find one honest one,” can be heard almost daily.

This lack of inner moral control pops up in the relationship the people maintain with their government and the other way around.

Not at all uncommon are the two sets of books Latin-American businessmen keep. One set is to let them know the real volume of their business and the other is for the government to see.

Part of this is due to what seems to be a governmental attitude of setting high rates, with the hope of getting a fair percentage in return. Many tax laws are outdated and almost impossible to define, let alone obey.

Not many years ago a South American government made it possible for high officials to import expensive new cars duty-free. Any other citizens would have had to pay three to five times as much for this same foreign car.

How can a government which abuses its rights exact high moral procedure from its citizens? (Does this not apply to any government in the world?)

In times and places where “pulling a fast one” is considered a sign of intelligence and skill, what conclusion is one to draw?

The Roman Catholic Church, which should be the source of tremendous moral power, has lost, and continues to lose, much moral influence over the years. The decline has been particularly observable during the decades of the twentieth century.

Active participation in the church’s affairs is down to roughly 15 to 20 per cent of the Latin-American population. But even among these, the church’s ability to exert a strong moral influence is decreasing. The result is that most of the Latin-American countries are full of de-Christianized Christians.

Anticlericalism, distrust of ritual power, dislike of the confessional are all signs of popular reaction against the church.

José Barbosa said this not long ago: “Ever since boyhood, I have felt it a foolish practice to kiss another man’s (the priest’s) ring. Though a Catholic all my life, I have never made a confession. Rarely have I attended mass.” What influence does the church wield on this man and other millions like him?

Political, economic, and moral confusion round out a picture symptomatic a general spiritual crisis. Fragmented political structures, poor economic management, and weakening moral influence on the part of the church combine to create an atmosphere of instability. Lack of confidence in the government, on the one hand, and in the people on the part of the government, have been factors helping to create this situation.

The Evangelical Churches in Spiritual Crisis

In the midst of this, what is the evangelical message? Unfortunately, in many respects, the evangelical witness is as fragmented as the political structure, if not more so. Most evangelicals will tell outsiders that their denomination is about the same as that of their brothers. But inwardly they have the feeling that, after all, theirs is the most authoritative.

Instead of holding before themselves steadily an image of the glorious and immaculate universal church of which they and their congregation form a part, they tend to think of the glories of their particular group—either what they think they already possess or what they think they ought to possess.

This diversification (which is not without its advantages), coupled with the influences of the general cultural environment, has left the Latin-American evangelical church weakened in two strategic areas: the crisis in ideological and administrative leadership.

Serious questions should be raised. Where
are the guiding works of Latin-American theologians? What cohesive ideology orients the broader evangelical thrust in evangelism?

In a broad sense the Bible is the chief manual of orientation for all groups. And with few exceptions, the South American churches are conservatively aligned. But this in many respects leaves something to be desired.

Where does one find evidence of penetrating and thoughtful analysis of Latin-American society and the Biblical relevance? Why have not foreign missions been able to inspire internal thought development? Where should such development come from?

Finally, the leadership crisis falls on the church like the thud of a sledge hammer. For those denominations that have managed to develop strong seminaries, problems such as climbing the hierarchical ladder, involvement in the national problems to the point of losing awareness of the church, deterioration of vocation, and the like, become major concerns.

Even among these, however, a great need is felt for broader and more diversified leadership in local congregations. It has become evident to all that seminary-trained men do not give the church a cure-all in the area of evangelism nor in Christian nurture.

Yet to those of us who have become conscious of this dilemma, destroying the hierarchical image and pastor-do-it-all concept becomes one of the major problems of our time.

Though one may desire with all sincerity to return to a more Biblical and therefore valid concept of the ministry, e.g., a group of elders governing the church, and a system which does not always require a seminary-trained man, there are so many difficulties in the way that it is still a question of whether it will ever be possible.

These are a few facets of the general problem which the church of Christ faces, this century, in Latin America.

The Answer

Latin America is only a part of a worldwide crisis. Men continue to ardently desire a unifying answer to this world's disintegrative forces. They want a faith that will absorb them, demand, and give the most. We believe that the Biblical faith, sincerely held and propagated, does have the answer.

Gary William Stull met a crisis experience in his own life. He writes the following letter to Wilbur Hosteler, who led him to a satisfactory solution to his

Crisis of Guilt

Dear Friend Wilbur:

I have told you many things about myself, but the one thing that I was most happy about was being able to honestly say, "Friend Wilbur, I am a child of God."

Yes, I am very happy, and it is hard to explain to someone else the wonderful feeling one gets when he asks for forgiveness and finally is accepted.

The way I feel now is clean. I was dirty and Christ gave me soap and water to wash my self clean of all the filth in me. I was hungry for love and He gave me food, His love. I wanted someone to confide in; He listened to what I had to say.

It's like being sticky and slimy when you are a sinner like I was. But you know how good and fresh you feel after you shower this dirt and filth away. Well, that is how I became a Christian, by letting God give me a shower. I just feel like a new person.

My old life is behind me, Wilbur. Although I am in prison, I have a new free life with God looking after me. . . .

In the book you gave me, *Beginning the Christian Life*, on page 24 it tells me to list the sins mentioned in the passage of Gal. 5:19-21 and to use the dictionary so that I might learn the meaning of these words.

Ivan Kauffmann is field worker of the Illinois district mission board. Out of years of experience as pastor and servant of missions he speaks to us of

The Urgency of Good News

"We do not well; this day is a day of good tidings, and we hold our peace" (II Kings 7:9). Thus said four starving lepers who were tasting of an abundant food supply and filling their pockets with the loot from a hastily abandoned army camp. They had suddenly remembered their starving brethren back within the walls of their city. The lepers felt it would be wrong for them to enjoy this abundance while others were starving. They agreed that the good news of this abundant food supply should be shared immediately. It would be wrong not to tell as soon as possible.

For the Christian, today is also a day of
good tidings. No sincere, devout Christian would think of the Gospel in any other way. The good tidings of forgiveness, redemption, and eternal life are the most precious words which the Christian has ever heard. All Christians will agree that everybody ought to hear these good tidings about Jesus Christ. But it seems that not all Christians feel the urgency of the good tidings. Too many Christians have substituted some good intentions for the urgency which they ought to have. They have calmly postponed the sharing of these good tidings until some later date.

But it is urgent that the good news be shared now. Following are several reasons which emphasize this urgency:

**No Man Need Live Longer in Gloom and Despair**

“Go your way, tell his disciples and Peter. . . . And she went and told them that had been with him, as they mourned and wept” (Mark 16:7, 10).

Mary Magdalene was instructed to tell the despairsing disciples the good news of the resurrection of Jesus. They were in despair and weeping about His crucifixion and death. To them this had been a great calamity and a total defeat. Life had lost all its meaning. But now this despair and gloom could be abolished as soon as the good news was known to them. It was urgent that Mary tell them as soon as possible so as to not keep them in despair any longer. There was now no need for their despair.

Today’s world finds many people who exist without a meaningful purpose. To them life is empty and cruel. Life’s conflicts, fears, and problems only add to the misery which comes from an empty existence. There is no reason for any life to have such an existence. God has meaning and purpose for every single life. They ought to hear the good news as soon as possible.

**Good News Brings Joy**

“Philip went down to . . . Samaria . . . preached Christ unto them, . . . Great joy in that city” (Acts 8:5, 8).

Severe persecution was scattering the early church. As these Christians ran for their lives, they continued to proclaim the good news of Jesus Christ. Philip is an illustration of this. Philip came to Samaria to escape the persecution. His first concern was not, however, to find a place to hide, but to share the good news with the people of Samaria. He preached Christ to them and they listened and believed what he had to say. The result in their lives was that they had great joy. What a blessing they would have missed if Philip hadn’t shared the good news with them immediately!

Christians sometimes think of non-Christians as persons who are satisfied with life as it is. It is true that non-Christians do sometimes react to the Christian’s witness by telling him to go mind his own business. But no person who is out of fellowship with Christ has the joy that his heart years after. It ought to be the Christian’s prayer to discover the Holy Spirit’s way to shine through the non-Christian’s barriers with a meaningful witness as soon as possible. He should experience this joy now.

**The Opportunity to Share May Come Only Once**


Philip was guided by the angel of the Lord away from the city of Samaria to the road that leads from Jerusalem to Gaza. In this desert area he was told by the Holy Spirit to join himself to a specific chariot in the Ethiopian caravan. In order to carry out his orders, Philip ran to make this appointment. If he had hesitated or even merely walked, he might have missed this opportunity to explain Isa. 53:7 and 8 to this Ethiopian eunuch. This opportunity would likely have been lost forever and the eunuch would probably have gone on his way puzzled instead of rejoicing. So it was urgent that Philip run to take advantage of this opportunity to share the good news.

In the Feb. 1, 1963, issue of Christianity Today, Lon Woodrum writes an article entitled “Give Him the Word!” in which he tells of a chaplain at San Quentin prison who talked 40 minutes with a condemned prisoner just before the man went into the gas chamber to die. They conversed about education, about art, and about sports, but the prisoner went to his death with no invitation to come to God. The opportunity to present the good news to this person is now gone forever.

Christians understand life well enough to know that an opportunity usually presents itself only once. They should be alert to see the opportunity and be ready to run to take advantage of it whenever the Holy Spirit directs.

**The Time to Share the Good News Is Today**

Jesus said, “I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (John 9:4).

Jesus felt the responsibility for completing the task for which God had sent Him into the world. He was fully aware of the fact that there was a limited amount of time in which to do it. So He postponed nothing until tomorrow which He could do yet today.

Just as the Father sent Jesus into the world, so Jesus has sent His disciples. John 20:21. The Christian needs to have the same urgency about the present opportunity to complete his mission as Jesus had.

(Continued on page 284)

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**Missions Today**

**Not by Might nor by Power**

**By J. D. Graber**

Do we need a mission program? Is it possible that a program may get in the way of the mission? Might it be that organization could deceive us into depending on human rather than on spiritual power? History teaches us that the church has at times used political, military, financial, and various other kinds of secular power to achieve her ends. But these have been dreadful mistakes. The church has only one legitimate power—the power of God’s Holy Spirit.

“The church in Madras,” writes Bishop Newbigin, “which for a number of years was astonishing everybody by becoming the place where a succession of distinguished high-caste Hindus, of the kind that are normally regarded as unreachable by the Gospel, were being baptized. People came to look at this church and to ask why this was happening. Strategists of mission came along to look at it, administrators of programs came along with their notebooks to ask the pastor what he did, what was the program. He kept on saying, ‘We don’t have a program; we pray and they come.’ And there was nothing to put down in the notebook!” Let the church just be the church. This is the most significant thing the church can do; much better than any program or any activism.

Program and organization are not wrong. They are merely of secondary importance. They may be no more than tools of the Spirit, or avenues of His working. If mission work is not truly motivated by the love of Christ in the heart, our programs can become mere propaganda.

“You ever find yourself terrified by that text in Matt. 23?” asks a recent writer. “You cross land and sea to make one proselyte and when you have done so you make him ten times more fit for hell than yourself.” If our attention begins to focus on success in the mission; if the tyranny of statistics seizes us, our programs can become mere exercises in egoism. We want desperately to win men because we want to be a successful soul-winner. We want our church to grow in numbers and in influence. Our anxieties and our fears can begin to dominate and determine our lives. We may become mere peddlers of our wares—successful salesmen.

Servants of Jesus, adoring, glorifying, worshiping Him: dedicated to the fulfillment of His purposes—this is our task. The true mission flows out from this living center.

**Gospel Herald, April 2, 1963**
Overseas Missions

Port Harcourt, Nigeria—Nelda Rhodes called her safe arrival here, March 15. She proceeded on to Abiriba where she joined the staff of Abiriba Joint Hospital where Cyril and Ruth Gingerich, John and Betty Grasse, and Martha Bender are now serving. She will serve in the new midwifery school which Martha Bender started in anticipation of her coming. Nelda just passed her midwifery exams in London before proceeding to Nigeria.

Milford, Nebr.—Mrs. David E. Bender, mother of Mrs. Barbara Reber, missionary to Japan, passed away suddenly on Wednesday morning, March 13. Funeral services were held Friday afternoon, March 15, at East Fairview Mennonite Church. Unfortunately the plane on which Sister Reber returned did not arrive in Omaha until after the funeral services were over. Sister Reber planned to return to Tokyo on March 28.

Albotino, Puerto Rico—Puerto Rican churches enjoyed guest speakers on the Sundays of March 3 and 10 as a side blessing of hosting the Mennonite Spanish Literature Conference on their island, March 4-7. Ben Cutrell spoke at Coamo and Abibono; Don Brenneman at La Plata, Pulguillas, Guavate, and Aibono; Delbert Erb at Rahalan, Usabon, Pulguillas, and Guavate; James Hess at Pulguillas and Coamo Arriba; James Roth at Palo Hincado and Coamo; Urie Bender and Gerald Stuecky at Summit Hills; Rone Assef at Cayey and Palo Hincado; Mr. and Mrs. Andrew Rupp at Coamo and Pulguillas.

At a workers' retreat in Guavate Park on the afternoon and evening of March 7, visiting workers shared concerns and victories of their respective fields. Daniel and Eunice Miller spoke about the progress of the kingdom in Uruguay; Gerald Stuecky about Colombia; Kenneth Seitz about Mexico City; James Roth about Northern Mexico; and the Don Brennemans about Chicago.

London, England—A baptismal service was held at London Mennonite Centre on March 10. The newly received members shared in a members' meeting in the afternoon. All joined in a communion service on the afternoon of March 24.

Brethren Leatherman, Coffman, Kulik, and Finch are scheduled to share the pulpit during the months of March and April.

Wednesday night student fellowships shared global interests during recent meetings. Miss Meade spoke of experiences in India; Abe Hildebrandt showed slides on Morocco, Robert Schmucker on Jordan, Eda Landis on Tranganyika, Ralph Smucker on India and West Africa, and Dale Ruby on New England and Pennsylvania.

In addition Mr. Backlund, resident in the new Centre house, spoke on Sweden, and Dr. Richard Ullman of Selby Oak College led a discussion on "The Christian's Witness to Peace in the World." A Feb 20 program consisted of folk songs of many nations.

Sapporo, Japan—Hokkaido Mennonite Fellowship (missionaries) met here for annual business meeting, Feb 26 to March 1. Theron Farris, Southern Baptist missionary in Sapporo, brought inspirational messages to the group each evening. Reports from local congregations indicate that each group is taking increasing responsibility for its own life and outreach. One new congregation organized during the year; two congregations plan to put up buildings this coming year; two congregations are calling pastors this spring.

Campinas, Brazil—Richard and Novelda Kissell find language study taxing but rewarding. They also note that "Campinas is quite different as compared to Araguacema," but are "very anxious to get back to the interior.

America, Argentina—Floyd Sieber and Ros Goldflas directed nearly three weeks of youth retreats ending in early March at Trense, Laquen. Empgroup has forty-five enrolled in the 10-13-year-old group and 60 in the 14-21 age group. "In both retreats we were conscious of the Lord's leading and "blessing," reports Bro. Sieber.

Rogelio Perugorria, pastor of the Santa Rosa church, invited Floyd and Alice Sieber to help them in baptism, communion, and ordination services there, March 5. Three persons were baptized and a brother ordained to the office of deacon. Bro. Perugorria was much encouraged by the results of four summer evangelistic campaigns he conducted in various parts of the city. A total of 30 persons made decisions for Christ.

Saigon, Vietnam—Two members of a Bible translation team were killed by Viet Cong guerrillas in a roadside massacre, March 4, 50 miles northeast of here. One was a Filipino, Gaspard Makil, and his co-worker was Elwood Jacobsen of Foreston, Ill. The families were stopped, left their jeeps as ordered, and the two men were shot with no apparent provocation.

The three mission workers kidnapped earlier, including Daniel Gerber, are still apparently safe and serving in Viet Cong territory.

Mangalbarai, India—As a token of appreciation for his services among them the India church conference presented Milo Kaufman with some intricate laces and a water color by one of the Raj family painters. John Friesen, noting Bro. Kaufman's sincere humility which the Indian brethren soon sensed, felt that the gift was more than formality and came from the heart of our leaders.

Bro. Kaufman served in a ministers' retreat here, which was followed immediately by a day and a half of conference in the first week of March. He preached at the Shantipur church March 10.

Balumath, India—Scripture memorization added a new dimension to the Bihar Mennonite church conference this year, according to a recent report from Milton and Esther Vogt. The theme verse was 1 Chron. 29:11: "Thine, O Lord, is the greatness, . . . thou art exalted as head above all."

One group started memorizing the pre-
Visitors Bless Bihar Conference

BY MILTON AND ESTHER VOGT

"He was full of God's will and conviction to leave the work of president of Hesston College and serve in the ministry of stewardship to the church. He had not one drop of grief that God took away his precious doctor son in death, but could only rejoice in what God's purposes were through that son." Thus commented the conference chairman on the contribution of visitor Milo Kaufman, Hesston, Kans., to the annual conference of the Bihar Mennonite Church, Feb. 12-15. Bro. Kaufman stirred our hearts and encouraged us to love the Lord more and to be thankful to Him.

Bishop P. J. Malagar from the M.P. Church brought reports of the World Conference and also of the meetings held in Calcutta with representatives from the six Mennonite groups in India. Everyone was blessed through his presence. Especially blessed were the Indian men with whom he sat around the fire as they cooked their food and chatted.

Marti Bjelajsa, a Mennonite missionary from Holland, gave a report of her work in New Guinea which she was forced to leave because of bitter feeling toward the Dutch people. She asked for prayer for the natives that they may be able to understand that they should not fear evil spirits nor continue to worship ancestors. Many Moslem teachers from Indonesia are coming to replace these missionary teachers.

Dr. Jonathan Yoder of Nepal spent one day with us and reported on the work in Nepal. There are three places of worship in Kathmandu. A new church building has just been dedicated, but they are not permitted to preach openly. Prayer was offered for a pastor who has to spend four more years in jail for Christ. Sister Yoder told of the Nurses' School of 21 nurses and that some of these are already saying they are Christians though they are not baptized. They come to morning worship.

We were happily surprised at the number of non-Christians who came to the sessions. After one of our sisters had given a WMSA report, a considerable number of Mohammedan women came to join us in the next meeting.

All the delegates but one were present to give a report of their congregation and then to participate in the business of the conference. The new members of the church council were chosen, the budget accepted, and a request given to each area for a contribution to meet the annual budget of the conference. It was decided to form an executive committee to take care of the routine business of the church and conference. This committee is to be responsible to the church council and the church council responsible to the conference.

After several years of handling conference business we can see growth and the moving of the Holy Spirit among us in our work. One of our guests was impressed that we count a little place of five or eight believers as a congregation worthy of a delegate. We do thank God for the working together of so many scattered believers and that our offerings for the year were over five thousand rupees. Besides this, two simple mud church buildings are being built with funds raised here.

"Thine is the kingdom, O Lord, and thou art exalted as head above all."

Bihar church conference in session in 1959. Coauthors Milton and Esther Vogt are seated toward the front of the tent on their respective sides.

worker, the executive committee of Illinois Mennonite Mission Board decided to divide this work between the field worker and the vice-president. This will permit both men to carry a regular pastoral ministry in addition to this. In addition, at a Feb. 15 meeting here, the committee looked with favor on the purchase of the Victor Ovando home in Chicago and on taking over more of the administrative responsibility for the Chicago work from the general mission board; reviewed a favorable financial situation; suggested the use of Illinois witness workshop participants in conducting similar workshops on the local level; heard the Chicago Area Planning Committee report on the possibility of purchasing a section of Blue Island Avenue, which will be closed, for the use of Second Mennonite; and made further plans for annual board meeting at Hopedale, April 19-20.

Hartville, Ohio — Hartville Mennonite Church will host the forty-fourth annual meeting of the Ohio Mennonite Mission Board, April 19-21. H. Raymond Charles, president of Eastern Mennonite Board of Missions and Charities, and Dora Mihler, secretary for personnel for the general board, will be guest speakers at the conference.

Broadcasting

Haiti—4VEH, missionary radio station in Haiti, has requested Heart to Heart talk

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scripts to translate for their French listeners. This missionary radio station will provide personnel to handle both the translation and the production of a woman's broadcast.

Albuquerque, N. M.—More than 14,000 copies of the two radio sermons, "The New Birth" and "The Parable of the Wheat and Tares," were sent out during February. These have been sent to listeners of the Spanish broadcast, Luz y Verdad, in some 20 Latin-American countries and a number of cities in the United States.

Montevideo, Uruguay — "We want to thank you for the pretty 1963 calendar and for the tracts which have been very useful to us. We have an Evangelical Reading Room open to students and others and your literature has been placed there and receives good usage," writes a Spanish broadcast listener.

Phoenix, Ariz.—Radio Station KIFN in Phoenix, Ariz., will air the Luz y Verdad program for the first time at 1:00 p. m., Saturday, March 2. The program, sponsored by the church of the Sunnyslope Mennonite Church, will cover an area where 20 per cent of the population speak Spanish, a group representing about 40,000 people.

Harrisonburg, Va.—John Horst, Sr., instructor for the Mennonite Hour Bible correspondence courses, notes that out of a total of 22,850 enrollees to date, 12,960 have received diplomas. This means that 57 per cent of all students enrolled completed the courses. This is considered a fairly good percentage of completions on this type of Bible study.

Chicago, Ill.—Moody Press in 1962 distributed a total of 5,600 booklets written by B. Charles Hostetter. These include: "Drinking—Distinction or Delusion," "How to Grow in the Christian Life," and "Keep Yourself Pure." To date 171,972 copies have been distributed of these three booklets.

Harrisonburg, Va.—Over 60,000 LP records have been sold by The Mennonite Hour since 1953. Sales of the latest album, "18 Most Loved Hymns," have been good, with demand slightly ahead of "30 Men Singing." During March and until April 15 a special sale is offering records at a considerable discount. For more information contact your local bookstore or write to The Mennonite Hour, Harrisonburg, Va.

Among the many reviews on the new album is this one from Eternity magazine: "Once again the Mennonites have produced an altogether admirable record. It would be hard to greet this, their latest release, with anything but the most enthusiastic praise and approbation... One reason for the success of this recording is that these tunes are hardly 'arranged' at all. They are simply sung, without accompaniment, in all of their simplicity and straightforwardness. Thus the effect is sometimes naive, sometimes magnificent, but always direct and sincere. Don't miss it!" John Hostetter, this listener continues to grow in faith: "I always joyously hear the broadcast. I sing along with the radio singers and enjoy that short worship service from my heart. Then I always see what a great gap there is between my life now and my former self. Only one year ago I was sick in bed. I was lonely and defeated. I was urgently requested to join the Sokagakkai (a Buddhist group) but could not make myself want to do so. Then I heard one Mennonite Hour broadcast and began to study the Bible. Even though I am far from your area in body, by these studies I feel near to believers everywhere. I was given the precious gift of faith in the Lord Jesus. Now I do not recognize my former self. My family still oppose my faith, but I am not discouraged. I have joy in my heart to the end of my life. I have finished the first course safely. I want to go deeper and deeper into God's will. I beg your prayers and leading."

Harrisonburg, Va.—The Russian Evangelism Committee of Mennonite Broadcasts, Inc., reviewed the past year's work at its March 9 meeting at Harrisonburg. Dr. Ivan Magal expressed great appreciation for the help his brother, Vasil, a mission worker in Belgium, is giving as associate speaker. Letters from Eastern Europe and Russia tell of people there listening to the broadcast.

The Russian literature ministry continues to bring a good mail response from readers. Seven issues of Novij Putj were sent out during the past year and two tracts were printed.

Present at the meeting were Dr. Ivan Magal, Gordon Schmitz, director, Urie Bender, Jim Hodgkins, Richard Weaver, Chris Yoder, and Eugene Souder.

Harrisonburg, Va.—About 25 per cent more new people (listeners who had never written before) wrote to Heart to Heart this current fiscal year when compared to the previous year's figures. Kenneth Weaver, director of Heart to Heart, noted that the daily 5-minute broadcasts (Mon. through Fri.) largely accounted for the increase in mail.

Other items reported at the March 14 and 15 meeting of the Heart to Heart Committee: Presently 68 stations are carrying Heart to Heart 15-minute broadcast and 26 the daily—an over-all net gain of eight stations over the previous year. Over 360,000 talks were printed during the year. Since 1959, 105,000 "Beautitudes for Home-makes" post cards were distributed; since 1961, 67,400 "Beautitudes for Married Couples" post cards were sent out; and since 1962, 35,900 "Bless This Home" post cards were distributed. Over 1,150 books, "This Way to Happiness," were sold as textbooks for "The Study Class of the Air."

Serving on the Heart to Heart Committee are Lester Shank (chairman), Marianna Stutzman, Daniel Suter, Alice Trissler, Phyllis Weaver, and Ruth Weaver.

Harrisonburg, Va.—Passion and Resurrection themes will be featured on the April 7 and 14 broadcasts of The Mennonite Hour and The Way to Life. Singing and narration will comprise the greater portion of these programs.

East Africa—In appreciation for the broadcasts one listener wrote, "Thank you for a calendar with the color picture of our Lord Jesus Christ received safely. I thank God that he has used your broadcast to save many for Christ."

Kokomo, Ind.—A service station attendant finds broadcast a help. He writes, "I work in a service station and the nights do get very lonely. Such broadcasts as yours are a great comfort. Pray for me."

Spain—Pray for a lad who had requested a Bible and literature after hearing the Spanish broadcast. However, when the materials arrived his father insisted that they be returned.

Guatemala—Your prayers are requested for this Spanish broadcast listener. A woman with several children lives with a man.

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Gerber Speaks to East European Need

"During January the number of letters from Eastern European countries rose appreciably," says Samuel Gerber, speaker and director of the German broadcast. He continues, "There was a definite reason for this. The 'Mission for Southeast Europe,' an organization that promotes the free distribution of Christian literature to Eastern European countries, asked us to advertise their literature on our program. We did this on two broadcasts in January. The response was good."

Listener gratitude is very evident. An East German person says, "There are many listeners in our locality. I am always glad that we can generally listen to your program with good reception. We are thankful to the Lord that we can hear His Word so well. It greatly strengthens our faith."

"Through your broadcasts I have become a believer," writes a listener from West Germany.

Poland and Czechoslovakia were also on the country roll call during January. A letter from Poland read: "God be thanked that you broadcast the Gospel of our Savior over the radio. If you knew how much joy we are receiving from it, you would praise God for His greatness."

Samuel Gerber recording for the German broadcast.
Spiritual Optometry

By Anna Marie Moyer

Recently I had my eyes examined to see if the lenses of my glasses needed changing. They did. Now I can see things more clearly and accurately than before.

I never shall forget the great difference my first pair of glasses made. I was told to look out the window at a distant woods—first without, then with, the glasses on, comparing what I saw. It was late fall; the trees were already bare. The first time I saw a hazy slate-green shaded mass with the “fuzzy” forms of trees in it; the second time I saw the trees very clearly. It seemed as though I could see distinctly the outline of every branch in view. Then, looking nearer to the doctor’s office, I saw the individual blades of grass in the lawn (something I rarely had seen from a distance, due to a nearsighted condition.) “Even the dead, brown grass is pretty,” I thought. I had never thought it so before. Nor had I noticed the poetic beauty of a bare tree.

It was almost like a new world. Everything seemed so different. But—no, the trees and the grass had not changed; they were the same as before. It was my vision that had changed. I saw with accuracy the things that I had only partially seen before. A contrast that would have been difficult to imagine, I saw.

Prior to my wearing glasses, I had never actually realized that my eyesight wasn’t what it should have been. I thought that I could see quite well enough. An unusually low grade in an algebra test, however, revealed my need: one can guess at some things and get away with it, but not at figures in math problems on a blackboard. Thus, I made my first eye-doctor’s appointment. Periodic examinations since that time have shown any necessary lens changes to be made.

The thought came to me. How often I need a spiritual checkup from time to time to see how my spiritual eyesight is: it’s rather nearsighted at times, I’m afraid. Do you find it that way with you too? Perhaps we all need periodic examinations and occasional adjustment of our spiritual “lenses” so that we might see as God would have us see. After such an examination, might we not see many things in the Bible that we’ve not seen before? If we do, the Bible will not have changed; it ever remains the same. Rather, it will be our spiritual vision that will have changed. Might we not look at lost humanity and see more clearly individual persons with individual needs instead of a large, impersonal mass of people? Might we not see the many opportunities to witness that come our way each day (which we usually do not see)? As our spiritual “lenses” are properly adjusted by the Great Optometrist, might we not see more distinctly His will for our lives, and how we, by His power and wisdom, can meet the needs of others around us? See your Optometrist today; no appointment needed!

Oley, Pa.

The Unpredictable Holy Spirit

By Wayne North

There is a great deal about the Christian experience that is unpredictable. When life is brought under the mastery of Christ, it often takes unexpected turns. Rather than following the logical courses of human tendencies and custom, Christ may guide the Christian into seldom traveled paths.

Unfortunately, very often Christians then solidify their experience into a rigid pattern for succeeding generations. “If this has happened to me,” we seem to say, “then everyone must experience the same thing in the same way accompanied by every external detail.” We would break with our Peucetocian brethren on this very point.

Jesus described the coming and the work of the Holy Spirit as being like the wind which “blows where it will.” The wind cannot be circumscribed or bounded. If someone tries to put the wind in a box, it is no longer the wind but merely a pocket of stale air. Nor can the Holy Spirit be confined or artificially directed by the will of man. Man can and does frustrate the work of the Spirit in his own life and yet the Spirit remains unlimited in His potential and ultimate accomplishment. In spite of man the Spirit of God moves as He will, unrestrained and uncharted.

The church may seem becalmed, portraying the words of Coleridge,

As idle as a painted ship
Upon a painted ocean.

But again the wind of the Spirit suddenly moves from one quarter or another and almost unaccountably there is life and progress once more. Program and planning are powerless to achieve this. Only the Spirit can revitalize and impel to action.

Evidence of the unpredictable Holy Spirit at work is among us. While leaders have demanded witness and urged stewardship with little discernible result, God now quietly breaks through the hard crust of sin and resistance and suddenly there is new life. In ways and means unpredetermined, the power of God proves stronger than the tomb of formal religiousness.

We must now resist the temptations to duplicate the program elsewhere. We may rush in to attempt an analysis and have to wait patiently forty days. But certainly we will need to open our individual hearts to the presence of Christ if He is to begin His unpredictable work among us.—in Ontario Mennonite Evangel.

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ister who is sincerely troubled with this problem. He develops in this book his argument that the Christian is called to an unconditional life of love which allows no retaliation or armed force. He bases his belief solidly on the New Testament. The reader is constantly impressed with the volume of Biblical references and the clear interpretation of them. An additional valuable feature is the author's constant answering of the objections to his position.

The Bibliicism of the author is free from many of the clichés we American Christians and Mennonites are accustomed to use. Of particular impact is his emphasis on weakness. "The weakness of the Christian means that he lays himself completely open to God's power; gives it free access to his heart for a witness which shall be truly to the glory of God alone" (p. 68). This weakness is the spectacle of Christ's love and self-sacrifice breaking down in us the "very roots of sin, and disgust with evil." The weakness of God is stronger than men. I Cor. 1:25. The nonresistant individual does not base his beliefs on an abstract doctrine but on "the concrete obedience to the living God." The most stimulating part of this book is the section on the Christian and the state. Here there is a clear exegesis of all the New Testament passages; involved particularly are such difficult ones as Mark 12:13-17 and Rom. 13.

There are two main thrusts to Lasserre's study of the state. First he denies the possibility of constructing a theology of the state. The New Testament passages are too few and obscure. The most that can be discovered from the New Testament is that "if the state's authority is taken from God, it is only a de facto authority granted by God's mysterious providence, not a de jure one legitimizing the state's activities" (p. 84). Caesar or the state is recognized as a valid existence, but it does not have absolute personal power. "It must receive from God Himself its dignity as a state ordained by God" (p. 105) and must be reminded that the Beast is embryonic in its very existence.

A second thrust is a definition of political morality. He rejects the traditional Protestant doctrine of a dual morality as un-Biblical. "Political and Gospel morality cannot be independent of one another to the point of being contradictory; they can only be concentric" (p. 157). The state is not morally autonomous. It operates according to certain criteria which can be found in the Bible. The criterion of good for the state is found in the Decalogue. "I would simply say that in the light of the Ten Commandments a political order will be good if people are contributing to 'good,' if it (1) does not make men put their trust in false gods (pagan ideologies); (2) does not demand of men the glorification of the state or of any creature (totalitarianism); (3) refrains from setting religion at the service of the state (compelling the church to obedience); (4) refrains from the state at the service of religion (clericalism); (5) respects man's work so that he does not become the slave or the victim of it (freedom of preaching); (6) respects and supports human authorities, in particular the family (as an essential cell); (7) respects and protects the life of man; (8) respects and protects the marriage bond; (9) respects and protects legally owned property (devaluations, confiscations, etc.); (10) respects and protects man's honor and reputation (courts and police); (11) does not use covetousness as a means of action (demagogy, nationalism, and imperialism)" (p. 158f).

Throughout the volume the author constantly makes practical applications. He points out that obedience to Christ is the true value for the Christian and is worth more than life itself. Participation in war is a pagan worship of Mars. The city (nation) cannot be worshiped by the Christian. If the sixth commandment is the minimal norm for the Christian's private obedience, it is the essential criterion for his political obedience and for the state to follow. This will mean the state becomes idolatrous in the taking of life, for in killing man takes the place of his Creator. The state is in the service of all humanity in the protection of life. The Scriptures recognize nothing like national states or national defense. Any state which violates this minimal standard of morality passes a point beyond which the Christian can obey or he too becomes a pagan and idolatrous.

What is the significance of this book for us? First, it is refreshing to be reminded of the uncompromising, absolutist Christian ethic regarding war. This ethic is a positive application of the love of Christ in all human relations. In an era when there is "neither war nor peace" and when civilian and military are so closely connected, this book should cause us to reflect on whether we have not garbled our nonresistant position.

Second, and equally timely, is a clear interpretation of what the Bible has to say about the state. It is the reviewer's feeling that many American—including Mennonites—have accepted a pernicious doctrine that what the state does is outside the scope of moral criteria. Lasserre would clearly see this as idolatrous. He would say that "The orders given by the state always remain under God's judgment and His Word; and a Christian has not only the right but the obligation to disobey" (p. 124). And I might add that the Christian would surely have an obligation to disapprove.

To be sure, this book, like all others, is not perfect. The reviewer was somewhat disappointed in the sharp break Lasserre draws between the old and new covenant. He suggests that the ideal of love is a complete renunciation of Christ. As a positive ethic it is, but I question whether God's program in the Old Testament had as little a respect for human life as he suggests. (See pp. 59-62.)

I think this book should be read by every pastor and all college students in our church. It deserves a wide circulation throughout Christendom.—John A. Lapp.

A Bibliography of Anabaptism, 1520-1650, compiled by Hans Hillerbrand.

The Institute of Mennonite Studies has announced the publication of A Bibliography of Anabaptism, 1520-1650, compiled by Hans Hillerbrand, professor of Church History at the Divinity School of Duke University, Durham, N.C. Dr. Hillerbrand, a Lutheran, is married to the former Bonnie Brunk of Goshen, Ind.

The bibliography was published in Germany as part of the Täuteraken series of the Verein für Reformationsgeschichte, in both a German and English edition. A substantial grant from the Foundation for Reformation Research (St. Louis, Mo.) made the publication possible. The book thus represents a remarkable achievement in ecumenical co-operation and understanding. It is dedicated to Harold S. Bender.

This is the first of two bibliographies designed to cover exhaustively the entire Anabaptist-Mennonite movement from the early sixteenth century to the present day. Both bibliographies will seek to cover all languages and countries, and all branches of the movement, listing every publication by and about Mennonites. While the present volume contains no less than 4,611 entries, the second volume, now in preparation, already contains 20,000 entries. A. J. Klassen of Abbotsford, B.C., is the major researcher for this. The entries also include the location of all items except serial publications.

The bibliography has already received wide recognition by scholars as an indispensable tool for research, particularly in the Reformation. Initial sales have also been very encouraging. It may be ordered from the Institute of Mennonite Studies, 5003 Benham Ave., Elkhart, Ind., at $8.00. Mennonite scholars receive a 25 per cent discount.

Any morning is a good morning for the Christian because it offers him an opportunity to declare by the tone of his voice, the choice of his words, and the radiance of his face that he has the power of a peace within that transcends all turmoil without. He has been with Jesus.

Virginia Ely in Stewardship: Witnessing for Christ. (Fleming H. Revell Co.)
Now is the day! The night may come tomorrow! No one wants to face his Lord with his mission unfulfilled. It is urgent that the Christian do his work of sharing the good news today.

Many Will Be Lost Unless Christians Act with Urgency

Jesus said, “Say not ye, There are yet four months, and then cometh harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).

Jesus saw what many Christians fail to see. He saw a large group of people who needed help now, and if they weren’t helped, they would be lost to God forever. “The harvest truly is plenteous, but the labourers are few” (Matt. 9:37). The task was so large and there were not enough working at it. The few who were working at it would not dare to do so in a neglectful or lazy way. It would require each worker to put forth his best energy and use his time efficiently in order to suffer the least amount of loss.

The Christian Church today doesn’t seem to feel the urgency that Jesus felt. Where Jesus was moved with compassion when He saw the multitudes, today’s Christians seem to be indifferent. This will be a costly indifference in terms of lost people. Unsaved people number millions more today than when Jesus was here in the flesh. Many are going to be lost unless Christians begin to act with urgency.

(Continued from page 278)

GOOD NEWS

Los Angeles, Calif.—KHOF-FM is again releasing The Mennonite Hour at 9:30 p.m., since reception from KBBI-FM was not satisfactory.

Bath, N.Y. — Radio Station WFSR on April 7 will begin carrying The Mennonite Hour at 8:00 a.m. Heart to Heart daily and weekly program will also be carried at 5:45 p.m. (5-minute daily) and 9:45 a.m., Saturday (15-minute weekly). These programs are being sponsored by the Pleasant Valley Mennonite Church. Formerly these broadcasts were released on WWHG, Hornell.

Health and Welfare

Secretary Carmen gets information from patient being admitted to Mennonite General Hospital, Alibonito, Puerto Rico. Esteban Rivera, also seated at desk, is busily arranging records for patients waiting to see the doctor.

Mission News CONTINUED

to whom she is not married. “This is what bothers me... I know what this means in the eyes of God.” Yet her would-be husband refuses to marry her.

Kentucky — A Bible course student in Kentucky, persecuted by her husband, writes, “My husband is still fighting me and trying to turn me and the kids (five boys, ages 5-13) away from the church. He drinks and is head over heels in debt, pawned furniture over Christmas, and laid drunk. We are married 20 years and I couldn’t find a better husband and father, if he didn’t drink... . Please send more courses so I can keep growing in grace.”

St. Thomas, Ont.—Radio Station CHLO will begin broadcasting The Mennonite Hour each Sunday at 5:30 p.m. beginning April 7. The local Mennonite churches are co-operating to make the release possible.

White River Junction, Vt. — WWTR, formerly WWRJ, is again carrying The Mennonite Hour at 8:00 a.m., Sunday. This station was off the air for three months.

General Relief and Service News

Akron, Pa.—Two new slide sets, “A Bale of Christmas Bundles” and “The Mennonite Witness in British Honduras,” are available for showing to church and school groups.

“A Bale of Christmas Bundles” follows a bale of bundles from a clothing depot in North America to the distribution point in Hong Kong. It concludes with a brief look at Christmas bundle distributions in other lands. The set has 40 slides, a script, and a tape-recorded narration. The set on Honduras tells about the country, the Mennonite colonies there, relief activities, and closes with a description of Mennonite Disaster Service efforts to clean up in Belize after Hurricane Hattie. This set has 50 pictures, a script, and a tape-recorded narration. Either set may be borrowed free of charge from MCC offices at Akron or Kitchener.

Morgantown, Pa.—A capacity audience of 300 people filled the Morgantown fire hall Saturday evening, Feb. 28, for the Tri-County Relief Committee’s kickoff banquet for the 1963 relief sale.

The dinner was held to draw attention to the committee’s annual relief auction and to raise funds to publicize it more widely. The committee, which represents Berks, Chester, and Lancaster counties, has been giving all the proceeds from its auctions to MCC, leaving no money for promotion.

The seventh annual tri-county relief sale is scheduled to be held Saturday, April 13, on the Ralph S. Hertzler farm, one mile south of Morgantown. Last year’s sale netted $10,010. The committee hopes to better this figure in 1963.

Voluntary Services

Pueblo, Colo.—Lyle Huff, assistant pastor of Central Assembly of God Church and director of Youth for Christ in Pueblo, was dinner guest of the US unit here Feb. 28. He shared in the evening unit devotions, speaking from Genesis.

Marlboro, Alta.—Three Indian children

Fraternal Workers to Sicily

BY LEWIS S. MARTIN

In a recent letter Sister Franca informed us that new people are coming to church and the Holy Spirit is operating in many souls. They are very happy that Paul Erb is planning to visit there over the weekend of May 24. Visitors from the American church are always appreciated, and we would like to encourage brethren or sisters going that way to put the Sicily church in their itinerary.

We are very happy to inform our Sicily church supporters of a decision of the mission board on Jan. 26, 1963, that a husband-wife team will be sent to Sicily in the near future. As an individual who has now passed the 72nd year of my life, I want to express my personal gratitude for this decision. I have made 22 trips to Sicily since 1949, the birthday of the Sicily church. This has been the greatest joy to my soul to see the work of the Lord grow from one individual to a thriving church. In this time we were saddened and disappointed that some did not remain faithful. But there are many in this group who have shown spiritual growth and steadfastness in the faith of Jesus Christ as their Lord and Saviour.

We personally appeal to you as members of the body of Christ in America to continue to pray for those who have heard the call to go and preach the Gospel to every creature. This includes Sicily, an open door and fertile field for sowing the Gospel seed—From Missionary Light, by permission.

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will be traveling 1,800 miles with Bill and Doris Lauterbach, from Marlboro to Peoria, Ill., for the Easter holidays. Adrian Gladue, Vicky Belcourt, and Bruce Belcourt, third graders all, were chosen to make the trip on the basis of perfect school attendance, good grades, maturity, and over-all good behavior. They represent three large families in town, and everyone seems to be quite proud that they will have such a thrilling experience, since they have traveled only a few miles from home previously.

VS Schoolteacher Alvin Hershberger is strict-on his own at Chipeway Lakes, Alta. The only other non-Indians for miles around are Fred and Elsie Gingerich, who manage the nearby Indian trading post. Here he joins three of his charges in making papier-mâché objects in his one-room log cabin.

Anzac, Alta.—Sherman Kauffman’s voluntary service is contagious. Two of the dorm boys volunteered with him to get some wood in for Mrs. Plesw, a local Indian lady. Besides putting their abounding energies to good use and keeping out of trouble, these boys helped promote community dormitory relations. And they discovered that voluntary service can be fun.

Volunteers presented their second monthly film night for the community, Feb. 26. About 100 people came to see educational films on the Canadian northwest and Eskimo life. A good number saw themselves in the pictures showing Indian fur trappers.

Aibonito, Puerto Rico — VS-ers David Bauman, Wayne Lambright, and Leroy Yoder helped Pastor José Ortiz paint the inside of the La Cuchiha church building, Feb. 16. Glen Lambright, who was visiting his brother Wayne, pitched in and helped too.

Field Notes CONTINUED

Change of address: Miller Staybrook from 2025 Whites Road, to 3728 Douglas Ave., Kalamazoo, Mich.

New members: six by baptism at Zion, Hubbard, Oreg.; one by baptism at Bon Air, Kokomo, Ind.; eight by baptism at Oak Grove, West Liberty, Ohio; four by baptism at San Juan, Mexico City; three by baptism at South Union, West Liberty, Ohio; five by baptism at Erb Street, Waterloo, Ont.

Evangelistic Meetings


Mennonites Gird

More than 180 visitors from Florida to Canada and Pennsylvania to the west coast registered for the Mennonite Disaster Service annual meeting Feb. 14 and 15 in the Mennonite Brethren church, Hillsboro, Kan. They included teachers, contractors, bookkeepers, farmers, and businessmen ready to talk about the layman’s witness for Christ in layman’s language.

As one layman described it, “Cleaning up debris is not an end in itself. It is a subsidiary. We want to help the people themselves. This is important. Our work must do something for Christ.” This was the spirit in which the meetings were conducted.

Ivan M. Martin, chairman of MDS, summed it up in his talk on “Forward with Christ in MDS” when he said, “It is important to remember as this MDS mission of service grows that it must continue to grow as a mission of Christian service and not a mission of social service. Without Christ in our service organization, our motivations are false.”

Wayne Clemens, executive co-ordinator for the MDS department, spoke on “The Relationship to Non-MDS Organizations.”

He stated that it was in this area where the greatest conflict arises with regard to the relationship of our peace position and our desire to help in a witnessing position through disaster service.

William Snyder, executive secretary of MCC, spoke on “The Organization and Relation to the Local Congregations, the Local MDS Units, the Regional and International MDS Organization.” He explained that the purpose of the new organizational plan providing for regional areas and an international organization is to provide better co-ordination when more than one unit is needed for larger disasters.

“The power of MDS lies within the individual volunteer who, motivated by the love of God within him, is willing to serve his neighbor, his fellow men, in the name of Christ,” Snyder said.

Other speakers included Tilman R. Smith who helped promote community, Hesseltine, Kans., and Vernon Wiebe, Hillsboro, Kans.

A demonstration of MDS field operations involving a mobile radio-equipped headquarters office, ambulance, and other equipment was given on one of the afternoons.

Calendar

Illinois Mission Board annual meeting at Hopedale, Ill., April 19-20, 1963.

Ohio Mission Board meeting, Hilliard, Ohio, April 19-21.

Church Extension and Evangelism Convention of South Central Conference, Yoder, Kans., April 19-21.

Commission for Christian Education meeting, Scotts-dale, Pa., April 26, 27.


Ontario Conference of Mennonite Church, Vineland, Ont., June 5-6.

General Mission Board annual meeting, Pittsburgh, Ohio, June 20-22.

Seminar on the Urban Church, Lee Heights Community Church, Cleveland, Ohio, June 24-25.


Iowa-Nebraska Conference, Sugar Creek, Weyauwega, Iowa, sponsored by the Bethel congregation, Aug. 13-16.

MFT Convention, Belleville, Pa., Aug. 15-18.

Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 23-25.

Mennonite Board of Education annual meeting, Go-then, Ind., Oct. 24-26.


Church Camps

Tel Hai Camp

For Boys and Girls

June 3-8—Chinese International Students
June 10-15—Boys’ and Girls’ Camp, ages 9-11
June 17-22—Boys’ and Girls’ Camp, ages 12-15
June 24-29—Congregational Mennonite Church, Marietta, Pa., ages 9-15
July 1-7—American Board of Missions to the Jews
July 29-Aug. 3—Mennonite Churches of Maryland, ages 9-12
Aug. 5-10—Mennonite Churches of Maryland, ages 13-16
Aug. 10-15—Christian Service Brigade

Bible Conference for Older Teen-agers and Adults

June 29—Bible Speaker: to be supplied
July 6—Bible Speaker: Irvin W. Sylvia
July 15—Youth Bible Quiz
July 20—Slide Lecture: J. Otis Yoder
July 27—Sunday School Meditations

Chicken Barbecue
Aug. 3—Bible Speaker: G. Irvin Lehman
Aug. 17—Film: God of the Atom
Aug. 24—Film: In Times Like These

Sept. 2—Bible Speaker: to be supplied

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**Births**

Lo, children are on heritage of the Lord'

(Psalms 127:3)


Gibson, Milton and Gladyis (Shank), Harrisonburg, Va., second child, first son, Kevin Scott, March 12, 1963.


Knechel, Jerry A. and Esther (Landis), Souderton, Pa., fifth child, third son, Brent, Dec. 10, 1962.


Mascarenas, Tom and Elsie (Gonzales), Denver, Colo., first child, Thomas Solomon, Feb. 28, 1963.

McFadden, Ronald and Carol Ann (Hostetler), Upland, Calif., second son, Mark James, Jan. 29, 1963.


Myers, George F. and Fanny Marie (Beachy), Doylestown, Pa., fifth child, fourth daughter, Angela Joy, Feb. 23, 1963. (Son deceased)

Peachey, Robert J. and Violet (Harshberger), Belleville, Pa., first child, Rodney Alan, Jan 15, 1963.


Rutt, Dr. Wilmer M. and Lois (Swartzentruber), Good Hope, Rio de Janeiro do Norte do, Haiti, third son, Joseph Wayne, March 2, 1963.

Salisbury, Gary and Judy (Nofziger), Archbold, Ohio, second child, first son, Craig Alan, Mar. 16, 1963.


Schrock, Devou and Alice (Ramer), Edwardsburg, Mich., second and first daughter, Peggy Louise, born Sept. 4, 1961; received for adoption, Feb. 15, 1963.

Shultz, Harold B. and Alma (Goehnlanzer), Lancaster, Pa., second daughter, Kathy Renee, March 11, 1963.

Spicher, John L. and Virginia (Peachey), Belleville, Pa., second child, first daughter, Julia Mae, Dec. 6, 1962.


Willems, John and Dora (Schrock), Lebanon, Oreg., second child, first son, Kevin John, July 7, 1963; received for adoption, March 8, 1963.

Yanti, Orlin and Eileen (Gerber), Brunner, Ont., third child, second daughter, Sherry Linda, Feb. 29, 1963.

Yoder, Delmar and Linda (Yoder), Kupang, Timor, Indonesia, first son, Michael Scott, Feb. 22, 1963.

Yoder, Marvin and Lillian (Burkey), Denver, Colo., first child, David Perry, March 12, 1963.

Correction: In the March 12 issue, the Black, Samuel L., announcement should read third child, third son.

**Marriages**

May the blessings of God be upon the homes established by the following couples. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the circulating minister.


Landis—Holtz.—Menno L. Landis and Pauline Hollar, both of Chambersburg (Pa.) cong., by Elam E. Martin at his home, March 9, 1963.


Yoder—Hafinger.—LaMar Yoder, Wauseon, Ohio, North Clinton cong., and Dianne Nafziger, Archbold, Ohio, Tredow cong., by Roy Sauder at Tredow, March 15, 1963.

**Obituaries**

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Allen A., son of Abram B. and Helena (Allebach) Alderfer, was born in Montgomery Co., Pa., Jan. 11, 1876; died at the Eastern Mennonite Home, Souderton, Pa., Feb. 26, 1963; aged 87 y. 1 m. 13 d. His first wife, Mary (Freed) Alderfer, died March 24, 1925. His second wife, Emma K. (Tysor) Alderfer, died Sept. 10, 1955. Surviving is one daughter (Mrs. Lyman K.) and six grandsons, sons of the Souderton Church, where funeral services were held March 3, in charge of Jacob M. Moyer and Russell B. Musselman.

Augustine, Barbara, daughter of Chris and Magdalena (Wittig) Roth, was born at 5 Noble, Iowa. July 3, 1880; died at Corry, Pa., Feb. 28, 1963; aged 82 y. 7 m. 25 d. On May 30, 1900, she was married to Simon Augustine, who survives. He and wife are members of the Souderton Church, where funeral services were held March 3, in charge of Jacob M. Moyer and Russell B. Musselman.

Garrett, Walter Henry, son of Benjamin and Martha Mary (Hoppe) Garrett, died at his home in Maugansville, Md., Feb. 19, 1963; aged 79 y. 1 m. 26 d. He was married to Carrie A. Dorst, who survives. Also surviving are 2 daughters and one son (Mildred D. — Mrs. Roland R. Hackman, Doris D. — Mrs. Richard S. Nice, and Grace M. — Mrs. Charles F. Souderton, 4 grandchildren (Mrs. John S. Musselman). He was a member of the Souderton Church, where funeral services were held March 2, in charge of Russell B. Musselman and Jacob M. Moyer.

Freed, Elmer H., son of Franklin and Catharine (Hauch) Freed, was born in Montgomery Co., Pa., Dec. 7, 1901; died of a heart attack at Souderton, Pa., Feb. 2, 1963; aged 61 y. 1 m. 26 d. He was married to Carrie A. Dorst, who survives. Also surviving are 2 daughters and one son (Mildred D. — Mrs. Roland R. Hackman, Doris D. — Mrs. Richard S. Nice, and Grace M. — Mrs. Charles F. Souderton, 4 grandchildren (Mrs. John S. Musselman). He was a member of the Souderton Church, where funeral services were held March 2, in charge of Russell B. Musselman and Jacob M. Moyer.

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roe Martin, Mrs. Sherman Taylor, John, and James, Jan 20 grandchildren. He was a mem-
ber of the Reill Church, where funeral services were held Feb. 21, in charge of Irvin Shank, Samuel Martin, James T. Shank, and Moses K. Horst.

Gilbert H. Cliffe, son of Frank and Iva (Mattix) Gibson, was born at Lafayete, Ind., Jan. 13, 1906; died of cancer at the Porter Memorial Hospital, Valparaiso, Ind., March 8, 1963; aged 57 y. 3 m. 4 d. On March 9, 1930, he was married to Delcie Reinhardt, who survives. Also surviving are 2 sons (May-
nard and Ronald), 5 grandchildren, one sister and 5 brothers (Mrs. Lee Murthaugh, Willand, Frank, Leonard, and Carl). His parents and one brother preceded him in death. At the age of 11, he made his home with Iva and Lee Sutter, Kouts, Ind. He was a member of the Hopewell Church, where funeral services were held March 11, in charge of Samuel S. Miller and Emanuel S. Birky.

Good, Barbara Jean, daughter of Raymond R. and Elsie (Goodle) Good, was born in Lancaster Co., Pa., Aug. 10, 1949; died at her home March 11, 1963, after a long illness; aged 13 y. 7 m. 1 d. Surviving are her par-
ants, 7 brothers (John, Jerry, Eli, Clarence, Neville, Samuel, and John), 3 sisters (Hettie Ann, and Lillie Mae), and grandparents (Mrs. Hettie Good, and Mr. and Mrs. John Good). Funeral services were held at the Bethel Church, March 14, in charge of Wilmer Eby and Benj. Zeiset.

Groff, Jacob A., son of Henry and Emma (Allefach) Groff, was born in Montgomery Co., Pa., of the Reill Sect; died at the Eastern Mennonite Home, Souderton, Pa., March 1, 1963; aged 81 y. 2 m. 2 d. He was married to Lilie Kulp, who survives. Also surviving are 2 daughters (Edna—Mrs. William Strieh and Viola—Mrs. T. Miller), 2 sons (Benjamin Horst, and Harold Horst), 11 grandchildren, and great-grandchildren. His parents and one brother preceded him in death. At the age of 78, he made his home with Mrs. Mary (Jim) Miller, who preceded him in death. At the age of 59, he made his home with Mrs. Anna Horst, who preceded him in death. At the age of 49, he made his home with Mrs. H. E. Miller, who preceded him in death. At the age of 43, he made his home with Mrs. H. M. Miller, who preceded him in death. At the age of 34, he made his home with Mrs. H. B. Miller, who preceded him in death. At the age of 28, he made his home with Mrs. H. E. Miller, who preceded him in death. At the age of 22, he made his home with Mrs. H. B. Miller, who preceded him in death. At the age of 18, he made his home with Mrs. H. B. Miller, who preceded him in death. At the age of 12, he made his home with Mrs. H. B. Miller, who preceded him in death. At the age of 6, he made his home with Mrs. H. B. Miller, who preceded him in death. At the age of 2, he made his home with Mrs. H. B. Miller, who preceded him in death. At the age of 1, he made his home with Mrs. H. B. Miller, who preceded him in death.

Hershey, Alice R., daughter of Abraham and Mary Ann (Rutt) Newcomer, was born in Manor Twp., Pa., Oct. 2, 1869; died at the home of her sister, Mrs. Lizzie R. Kreider, Manheim, Pa., March 2, 1963; aged 93 y. 7 m. 7 d. She was married to Franklin Hershey, who died 12 years ago. One daughter was born to this union, who also preceded her in death. Surviving are 2 sisters and one brother (Mrs. Lizzie R. Kreider, Annie R. Newcomer, and David R.). She was a member of the Haheck-

Church, where funeral services were held March 5, in charge of Christian B. Charles and Benj. Eshbach.

Martin, Irvin, son of Adam and Mary Ellen Martin, was born at Lawn, Pa., March 10, 1899; died at the Community Hospital, Ephra-
ta, Pa., March 10, 1963; aged 64 y. 12 m. 11 d. Surviving are his wife, Lucy (Hackman) Mar-
tin, 6 children (Anna Mary—Mrs. Elam Metz-
ler, Minnie—Mrs. Mahlon Miller, Fannie—Mrs. Paul Martin), 13 grandchildren, 4 half sisters (Mrs. Anna Scott, Mrs. Mabel Hill, Minerva Martin, and Mrs. Ella Sprout), 2 half brothers (Benj. Lehman and Har-
vey Daugherty), and one son (Frank Martin). He was a member of the Hammer Creek Church, where funeral services were held Jan. 26, in charge of Mahlon Zimmerman, Simon Buchler, Horst Doetsch, and Parke Heller; inter-
ment in Hess Cemetery.

Mellinger, John C., son of Abram and Re-
becca (Mohler) Mellinger, was born in Lan-
caster Co., Pa., and made his home of his daughter, Mrs. J. Harry Hershey, Janz.
ITEMS AND
COMMENTS

BY THE EDITOR

Someone has calculated that if the average church-going family in Washington, D.C., were to be placed on the public relief rolls and then gave one-tenth of the welfare payments it received to the church, it would be donating more than it does now.

As a result of its "Operation Doorbell" visitation campaign last fall, the Church of the Nazarene won 7,084 new members on profession of faith, according to a report by Dr. Edward Lawlor, evangelism secretary.

U.S. motorists set a new record for highway slaughter in 1962: 41,000 dead. It topped the previous death record on the roads, set in 1941, by more than 1,000, reported the National Safety Council. Estimated injured: 1.5 million. With 4,106 traffic deaths, a record of its own, California claimed 10 per cent of the total. Runners-up: New York and Texas, with about 2,400 deaths each. The year's death toll was greater than the number of Americans killed in action in the Revolution, the War of 1812, the Spanish-American War, and the Korean War put together.

Spending by government has become so big no one really can grasp it. Has anyone any idea of how much $100 billion really is? It means spending in one year an amount equivalent to the spending of $1.02 each second from the birth of Christ to date. Or it also means spending in one year the equivalent of $1,00 each second, for 3,171 years. Also, it is equivalent to the amount spent by government for 142 years from 1789 through 1930. If 100 million one-dollar bills were piled up, they would reach 6,774 miles.

Gideons International has provided a Bible for every room of 100 West Berlin hotels. Representatives of the Gideons presented a special English and German edition of the Bible to the West Berlin government. A nonprofit organization founded by Christian businessmen in Wisconsin 63 years ago, Gideons International has over 22,000 members in some 20 countries. Headquarters are in Chicago. The group has distributed over 52,000,000 Bibles and Scripture portions in more than 60 countries.

Dr. Oswald C. J. Hoffmann of New York, prominent Lutheran churchman, will resign as public relations director of the Lutheran Church-Missouri Synod effective June 30 to become full-time speaker on the world-wide Lutheran Hour. He has been part-time speaker since 1955. His forthcoming resignation was announced in St. Louis, Mo., by the Lutheran Laymen's League, which sponsors the radio program. Started in 1930, the Lutheran Hour is now broadcast by some 1,200 stations in this country and 120 nations abroad and is heard by an estimated 50,000,000 persons in 43 languages.

Churches of the National Lutheran Council organized 120 new congregations in this country last year. The growth, according to Dr. Robert W. Long of Chicago, was accompanied by this striking characteristic: a revived interest in "the mission of the congregation" to diverse racial and cultural groups.

A minister's personal influence in his relationship with potential theological students was cited in Boston as the most important factor in recruiting new clergymen. This was the consensus of eight prominent Protestant clergymen who participated in a Boston University's symposium on "How Does the Ministry Attract Recruits?" All ministers are alumni of the university's School of Theology.

The wave of crime which has struck the nation's capital has affected its churches; Washington church buildings are being locked for the first time in history. Typical was a bulletin to members from the First Baptist Church. Entitled, "A Knock on the Head or a Lock on the Door," the statement said that it was now necessary to place locks on the doors of its religious education building. One major church, the National City Christian Church, will not admit visitors to its offices until they have been identified, through a hidden microphone, and have passed through two sets of locked doors.

A 70-year-old retired Presbyterian minister has built a church in Dillon, S.C., largely with his own hands, for his Negro neighbors. Over the last six months, Dr. Fred J. Hay worked daily with hammer, saw, and nails to construct the church on property he donated to the Negro congregation. He has fitted crossbeams, cut interior panels, pounded spikes, and sawed siding. Before giving full-time attention to the project, Dr. Hay devoted "available time" over an 18-month period. Help came from Dillon residents and contractors, but the minister did a lot of the work himself. The church, which seats 150, will be dedicated as soon as the congregation and Dr. Hay agree on a date.

In a series of evangelistic meetings held by Evangelist Hyman Appelman of Kansas City, Mo., there were 7,143 professions of faith. Also, there were 5,028 others who dedicated themselves to family altars, church loyalty, and tithing. There were nine surrendering for full-time Christian service.

The spreading use of wigs for women "now taking place throughout the world" was denounced in Rome by a national Catholic magazine. At the same time, another Catholic publication attacked what it termed the "indiscriminate and shameless" use of trousers by women. Cosi, organ of the Catholic Order of Daughters of St. Paul, cited leading Italian bishops who had decried "the shameless habit of modern women covering their natural hair with wigs of every color and description. This is but another aspect of the moral and spiritual decline taking place among vast numbers of the world population. It symbolizes the desire to substitute artificiality for the natural attributes God has given all human creatures."

A "slacking-off" in membership gains may not be an entirely bad development for the Southern Baptist Convention. J. Marse Grant of Raleigh, N.C., editor of the Biblical Recorder, noted that there has been a decline in seminary enrollment, that increases in church membership have fallen below population gains, and that Sunday-school enrollment has dropped. But Mr. Grant said the declines may leave the churches with a "committed core of believers." People who drifted into church because it was the popular and accepted thing to do may be drifting out again.
Lift Your Glad Voices
By the late Leah K. Lind

It must have been a long, long day for the disciples that Sabbath when the Lord of life was entombed in the garden sepulcher. They rested their bodies on the Sabbath in obedience to the law, but their spirits, stricken and bruised, must have beaten against the irrevocable wall of circumstance that surrounded them.

The Master was dead. These words must have flayed the tired spirits until they were numb and hopeless. The Master was dead, and with Him had died all that radiance and the comradeship of the past years. The One who had freed them from the bondage of sin had Himself succumbed to that dread bondsman, Death.

So they must have thought as the weary hours dragged their lengths until the dawn of the first day of the week. They must have slept that night with the dull, heavy slumber of the sorrowful. And then they must have awakened with that dim sense of loss that becomes more acute as the tragic reality of death again asserts itself after a brief respite of forgetfulness.

Weary in body and bruised in spirit, the women made their way to the tomb which they had left so hastily because of the pending Sabbath. All the age-old grief of the world was theirs, all the sorrow of motherhood, and all the pain of a love that has lost all.

And then came the shock of the empty tomb, the blinding, white thrill of the angels’ appearance, and the challenging message, “Why seek ye the living among the dead? He is not here, but is risen.” It was unbelievable. In spite of the empty tomb, in spite of the angelic message, and in spite of Mary Magdalene’s experience in the garden, the words of the women seemed like idle tales to the rest of the disciples.

And so the day wore on, and it was evening when Cleopas and his companion were on their way home to Emmaus. So absorbed were they in their sorrow and loss, and so holden were their eyes that they did not recognize the Stranger who joined HImself to them, and reasoned with them. His words were soothing—so healing that they bade the gracious Stranger stay with them for the night, but it was not until they sat down to supper that they recognized Him.

It was then, when with a gesture familiar as it was dear, that they knew the One who often before had blessed and broken the bread for (Continued on page 292)
FIELD NOTES

New Every-Home-Plan churches for the GOSPEL HERALD include Santa Fe, Peru, Ind.; Pleasant View, Chambersburg, Pa.; and Independence, N.Y.

Rohrer Eshleman, missionary doctor in Ethiopia, will give an illustrated message at Steelton, Pa., May 5.

Bill and Bob Detweiler, copastors of The Calvary Hour, in an MYF rally at Poole, Ont., May 10-12.

The Alleluia Singers, Eastern Mennonite College, will present a program at Upper Skippack, Pa., April 10, and at Salford, Pa., April 11.

In cooperation with the Migrant Ministry of the Illinois Council of Churches, MCC plans to provide a VS Summer Service Unit this year to assist in the ministry to the migrants who work in Hoopeston, Ill. In this industrial town of 7,000 people, two major canning industries employ 1,000 migrants each year. The migrants, a combination of Indian, Mexican, and Spanish, come from the Rio Grande Valley of Texas. They are a Spanish-speaking group, although many of them can speak English as well.


The annual meeting of the Association of Mennonite Social Workers will be held at Elkhart and Goshen, Ind., May 3-4. The theme of the conference is "Social Work and the Church." The Friday evening informal session will be held at Oaklawn Psychiatric Center, Elkhart, and the Saturday session will be held at Goshen College. Requests for overnight accommodations should be addressed to Alden Bohn, Box 509, Route 4, Elkhart, Ind.

Indianapolis I-W reunion and homecoming, for I-W's, former students, nurses and nurse aides, and others who have associated with the Mennonite Fellowship in Indianapolis, Ind., to be held at the First Mennonite Church, Saturday afternoon and Sunday, Aug. 3-4.

Chester Wenger, Manheim, Pa., Robert Hershey, Oxford, Pa., and William Martin, Menges Mills, Pa., in an all-day Good Friday service at Kralltown, York Co., Pa., April 12.

Illinois Mennonite Mission Board and Illinois WMSA at the Hopedale, Ill., Mennonite Church, April 19, 20. Speakers include Ralph Buckwalter, Japan; and Mrs. Marion Albrecht, Morton, Ill.

A summer Bible school conference at Albany, Oreg., April 27, 28, sponsored by the Mennonite Publishing House, the Commission for Christian Education, and the Pacific Coast Christian Workers' Conference. The theme of the conference is "Witnessing for Jesus."

The Board of Directors for the proposed nursing and rest home, Menno Haven, to be built at Chambersburg, Pa., is planning for a special meeting at the Chambersburg Mennonite Church, Monday evening, April 8, 7:30 p.m. The program will include several talks and a panel discussion. A scale model of the building to be constructed will be exhibited. A new descriptive brochure will be distributed. For more information write Menno Haven, Inc., Box A, Chambersburg, Pennsylvania.

Ohio and Eastern Mennonite Conference will be held at Walnut Creek, Ohio, May 14-16.


Ralph Malin, Malvern, Pa., in Good Friday service at Allentown, Pa., April 12.

Lancaster Area Chapter of the Mennonite Teachers' Association will convene on Lancaster Mennonite School campus, April 11, at 7:30 p.m. A panel of various personalities will discuss "The School's Responsibilities for the Moral Development of the Child." The panel, headed by Henry Benner, will follow a filmstrip on the Easter theme. All area teachers should attend the spring reorganization meeting and participate in laying the groundwork for the student aid fund.

John L. Ruth, King of Prussia, Pa., in Passion Week services, Kidron, Ohio, April 9-11.

Edwin W. Martin, Lebanon, Pa., was ordained to the ministry on March 2, at Denver, Pa. Isaac K. Sensenig officiated, assisted by Mahlon M. Zimmerman. Bro. Martin will serve the Denver congregation.

Eastern Mennonite College, Harrisonburg, Va., was the place of meeting for the annual Intercolligate Peace Conference, March 22, 23, with nearly 100 delegates in attendance. "The Christian's Response to Communism" was the theme of the conference, to which eight Mennonite and affiliated colleges sent delegations. Colleges in attendance were Bethel (Kans.), Bluffton (Ohio), Eastern Mennonite (Va.), Goshen (Ind.), Hesston (Kans.), Mennonite Biblical Seminary (Ind.), Messiah (Pa.), and Tabor (Kans.).

William Flory, Archbold, Ohio, has been honored as Archbold's outstanding citizen for 1962. Bro. Flory, Mennonite minister to Spanish-speaking migrants, was cited by the awards committee for his spiritual guidance and efforts in solving social and economic problems of Spanish-speaking migrants. He conducts classes and services in both English and Spanish, having learned Spanish on his own in order to serve the migrant workers.

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GOSPEL HERALD

Established 1908 as successor to Gospel Witness (1905) and Herald of Truth (1866)

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Gospel Herald, April 9, 1963
If Christ Be Not Risen

And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

—1 Cor. 15:14, 15, 17-19.

An English novelist wrote a book entitled, "When It Was Dark." This book of fiction centers around the efforts of an unbeliever to discredit Christianity.

To discredit Christianity he decides to disprove the resurrection. He was right in his realization that without the resurrection Christianity is vain.

The unbeliever hires a group of archaeologists who fake the discovery of the body of Jesus. The body was stolen and hidden. Christ did not rise...

The novel then describes the damaging effects of such a discovery on Christianity, the world, and civilization. The church crumbles and collapses. Men return to lust, carnality, and animalism. The flame of hope dies in the human heart.

It is true, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . Ye are yet in your sins. . . They also which are fallen asleep in Christ are perished."

The resurrection makes Christianity unique. Said one, "Anyone can start a religion such as Christianity." "Ah, yes," replied another. "All you have to do is die and rise again from the dead to die no more." Other religions point to tombs holding prophets, teachers, heroes in the grip of death. Christianity calls to an empty tomb and living Lord.

But others were raised from the dead. The Shunammite's son, Lazarus, the son of the widow of Nain, the daughter of Jairus were raised. How is Christ's resurrection different and significant?

It is in this that Christ died and rose again, no more to die. He conquered death for all time. He did not enter the river to return to the same shore, to the same life He had left. Others returned only to face temptations, trials, disease, and death all over again. Jesus returned with a glorified body, to die no more, not bound by the limitations of life.

Jesus by His resurrection declared and demonstrated Himself Victor over death. And "now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). First fruits implies that other fruit shall follow. Christ's resurrection means that we too shall rise and we shall be like Him, for we shall see Him as He is.

A tiny girl, unused to traveling, was on a train. In the course of the day the train crossed rivers and streams. The water in advance always awakened doubts and fears in the child. As they drew near to each river, however, a bridge appeared and furnished the way across. Finally the child leaned back with relief and confidence. "Somebody put bridges for us all the way!" she said in a trusting tone.

Easter is the way, the bridge across.

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).—D.

Russian Church Leaders

Twenty Russian churchmen are touring the United States. They are returning a visit by thirteen Protestant leaders last summer to Russia.

The Russian group represent the Russian Baptists, the Russian Orthodox Church, the Armenian Apostolic Church, the Georgian Orthodox Church, the Evangelical Lutheran Church, and the Trans-Carpathian Reformed Church.

Different reactions are expected and already noticed. Some misguided patriots are using the visit to rally together their own followers. Public protests were planned even before their arrival. Many are caught up in the cry that these are communists and spies infiltrating and spying out our country.

The shame of it all is that some who profess Christianity have already revealed the "ugly American" at numerous places by demonstrations and fanatical statements. It is never right for the Christian to have feelings of ill will toward others and words of slander against them. This is a disgrace on Christ and His church.

Rather, is not this a particular period and opportunity to demonstrate the reality of true Christianity? Certainly no one with even a small understanding of Christianity and the Scriptures could say those who employ demonstrations of malice, hate, prejudice, and misrepresentation deserve our devotion or attention.

Let us pray that these twenty Russian leaders, as they travel in small groups of two or three throughout the United States, will see many Christians in our land who practice Christianity. May they see Christian love, kindness, and godly humility which does not brag of being especially respected by God because of nationality. No government is the special custodian or destroyer of the security of the church.

May these men see the reality of Christian concern in the lives of many Americans. May they be assured that Christians here believe Christ's work on Calvary and in the lives of His people crosses the bounds of country in true love for all.—D.

Sand and Sin

Some years ago a man who had started to walk across the United States on foot from California to New York was interviewed by radio. He had reached a point halfway across. The reporter asked him about his experiences. Finally, the question came, "Sir, what would you say has been your most difficult experience so far?"

The traveler thought a long time. He thought of the mountain passes, the hot, dry stretches of desert, the sun and wind. Then he said, quickly, "I guess my greatest problem was the sand that kept getting in my shoes."

So it was. The sand in his shoes. Not some great danger. Not some great crisis. Rather, it was the small irritation which he suffered because sand slipped into his shoes. And the only way he could find relief was to take off his shoes, remove the sand, and wash his feet clean.

So in life. It is not the big temptations, the heat of the great decisions, or the complete denial of God which drags many down in defeat. It is the small irritations, ill feelings, and unkind words which get into our hearts and hinder our journey. It is the yielding to the small sins and the lack of yieldedness in the small areas of our lives which cause our greatest problems. These keep getting into our spiritual lives. These are our greatest hindrances.

The only way to deal with such is to stop long enough to be emptied of these sins of self and of the spirit, by removing the veneer from our lives, confessing our sins, and by letting God wash us daily, thus finding cleansing in His forgiving grace through Christ.—D.
Still today the risen Lord appears to speak peace to those eager disciples who wait for Him.

Lift Your Glad Voices

(Continued from first page)

them. It was this sure knowledge that He was alive that sent the two hastening across the eight miles of darkening country to tell the glad news to the disciples.

And there it was later that Jesus appeared to them, and gave them His benediction of peace. He was alive, and all the sadness and misery of the past days faded away in the glorious wonder of His resurrection. Only Thomas missed the first glad assurance of the resurrection, and later his unbelief, too, crumbled before the challenging aliveness of His Lord.

The world was changed for the disciples. They remembered the words that He had spoken to them about His suffering and death. To their minds, like harbingers of hope, came the Old Testament prophecies of a Messiah who must die before He could come into His kingdom.

Bit by bit the meaning of it all became clearer to them until that memorable day on the Mount of Olives when Jesus was taken away from them. Then they learned that they must wait for the Spirit of Christ who would empower them for their task of establishing the Master’s kingdom. Theirs was to be the task of telling the story of redemption to a lost world. Theirs was the task of finishing the work their Master had begun. And they were to carry out this task in the same power that burst the bars of death and of the tomb.

So it was that after Pentecost the women were no longer sad; Peter was no longer fearful; Thomas was no longer doubtful, for Jesus had promised them, "And remember, I am with you always, day by day, until the close of the age."

It did not matter to them that the armed guards had been bribed to conceal the events of the resurrection morning. It did not matter if friends laughed and foes mocked. It did not matter if the wise thought them mad and fanatical. It did not matter if they were put in jail or slain for preaching the resurrection. It was real. It was the truth they were preaching, and they knew it.

Down through the years since then, Christians have exulted in the crucified Lord, and gloried in the empty tomb—the tomb that is empty because Christ lives in the life of the believer. Through the cross and the grave, the power that burst the bars of death has become accessible to the humblest believer in the Lord Jesus Christ.

Oh, we who will again pause in contemplation before the cross and the empty tomb this Easter season, do we really believe that He is alive? Do we know that He is dwelling in our hearts, and do we know with the sure gladness of those early believers that His power to change lives is the same as it was then?

Are we accepting the many infallible proofs of His presence—not necessarily the proofs so graciously preserved in His Word, but the proofs we see in our own lives, and in the lives of fellow Christians? Paul said, "If any man be in Christ, he is a new creature." This is perhaps the greatest proof of the resurrection—this transformation of lives that were stained and soiled by sin and self.

No philosopher, no psychologist can satisfactorily explain this metamorphosis. It cannot humanly be explained any more than can the love that took Christ to the cross, or the power that brought Him from the grave.

Today there are times when we, too, come to the empty tomb. Like the women, our hearts are filled with sorrow and dismay. We mourn because the day has been dark. We are sad because our triumphant Lord seems dim and unreal to us.

Then, just as surely as the angel answered the sorrowing women, comes to us the eternal question, "Why seek ye the living among the dead?"

And we find that we have been searching around amid doubt and confusion for a dead Christ, when all the while a living, shining One is waiting for us in the garden of promise and hope. Then we learn anew that the fact that He is risen indeed is the answer to all our problems and the end of all our fears.

Like the disciples of Emmaus, when the Master has broken bread for us and shed His glory on our waiting hearts, we too will hasten across the darkening landscape of our times to bring the message to anxious ones that He is risen indeed, and that He dwells in our hearts.

Still today the risen Lord appears to speak peace to those eager disciples who wait for Him. He is kind even though some who love Him are doubtful. Still today it is only those to whom He is living and real who can successfully bear His message of life.

And still today He meets on some Olivet those who love Him, and who will bear His (Continued on page 308).

Our Readers Say—

John Howard Yoder has provoked us to face up to a problem which we Christians have been too apt to avoid. He has done it in humility and with sincere brotherly conviction (Gospel Herald, Jan. 22, 1965).

I was distressed with the reaction of reader Abram Gehman (Feb. 19, Gospel Herald). Does he really believe that "our government is making every effort to bring about world peace?" Though our government does much which is commendable, one can hardly claim that it is putting forth every effort in this direction. The fact that our government has "declared man to be the most important thing" and that we simply have to impose our system on anyone is scarcely proof of such effort. All nations make such claims. Neither is the fact that "most Mennonites [American Mennonites, I presume] agree" with the government's declaration, necessarily any proof. Mennonites, like other groups, have absorbed a considerable degree of nationalism.

How does the late confrontation in Cuba, for example, contribute to the "making of [every] effort to bring about world peace?" This was a clear violation of international law. Among numerous other examples one could mention the indirect United States-Mexico-Mexican guerrilla Vietnamese war, in which we serve to bolster an arbitrary, unpopular regime, and our pressure on Japan to resume a policy of militarism in violation of our earlier insistence on her outlawing of war. The most obvious and most serious example concerns the haughty claims of our Pentagon concerning United States nuclear capability to ruin the enemy. Does this in any way contribute to this effort?

If history teaches us anything, it shows the folly of arms races, how they usually lead to the eventual use of the armaments. In the present nuclear age this project is even more horrid. Are we justified in waiting until Russia shall "declare that the Marxist doctrine of world domination no longer applies" to deplore this race to catastrophe?—Samuel J. Horst, Harrisonburg, Va.

For many years I have received the Gospel Herald gratis, and I wish to send you a token of gratitude and appreciation.

It was in 1921 that I visited the Mennonite communities in the U.S.A. and in Canada. I was in Scottdale, Pennsylvania, in Elkhart, Indiana, and in Hesston College, and in many of your congregations. I met Harold Bender and was the guest of Orle Miller.

Now it is my great privilege through reading the Gospel Herald to follow how your work in the service of the Lord is going on and is finding new ways.

I appreciate in your weekly especially the mission news and editorials. I followed Bro. Erb on his journey through South America. I like the poems of Lorie C. Gooding and so many more articles in your publication.

It is a good thing that we Dutch Mennonites keep a living contact with the American Mennonites. To my great delight this contact has since 1921 grown stronger and stronger—especially in cooperation on the mission field.

—J. M. Leendertz, Bennebroek, Netherlands.

Just a note to say Amen, Amen, and Amen, to your editorial (Feb. 19). I think they struck at the heart of the most urgent problem facing North American Protestantism. More and more contemporary Christians are feeling that Biblical references to sacrifice and taking up the cross can have relevance to (Continued on page 308).

Gospel Herald, April 9, 1963
Jesus’ dying words on the cross are a reflection of His entire life.

A Dying Prayer for Living Men

By Don Brenneman

As one studies the seven last words of Jesus, a common temptation is to try to find some hidden meaning in them, or to extract more from them than they actually contain. Certainly His last words are worthy of our most sincere and careful study, and they do help us to know the Master better.

One of the most striking and obvious truths that is manifested in those timeless words is that they reveal to us the same Jesus in death, as in life. In Jesus’ six hours on the cross we see the three years of His public ministry in miniature—pouring out His heart of love and compassion to fallen men, masterfully employing the words from Scripture, and communing with His heavenly Father.

Communion

It is in the seventh word from the cross, “Father, into thy hands I commend my spirit,” that we see the Saviour communing with His Father as He had done throughout His entire life. Jesus quoted these words from what was likely His favorite book of the Scriptures, the Psalms.

The fifth verse of Psalm 31, which Jesus quoted, is a very interesting passage. Mary’s heart must have been pierced through as she heard her son’s prayer. That verse, it is said, was the first prayer that every Jew—mother taught her child to say before going to sleep. That closing prayer, while being equally painful and comforting to Mary, also reveals to us three truths about our Saviour.

Vitality in Life

It reveals, first of all, the secret of His vitality in life. We commonly think of the seventh word as a phrase to be uttered by the dying, and it is a beautiful farewell to this life. But this prayer was one that Jesus most likely learned as a child at His mother’s knee. And the prayer of commitment throughout the life of Jesus was the secret of His spiritual vitality.

The commitment on the cross of Jesus’ spirit to His Father is difficult for us to understand theologically. But one thing is certain—this final action on the part of Jesus was the sealing of a continuous life lived in the hands of His Father. His dying words perfectly reflected His life.

The secret of spiritual vitality is the same for you and me. When we daily place our lives in the hands of God and sincerely search His will, we will receive the abundant life we are looking for. Deadness in the lives of many Christians can be directly attributed to this failure of daily commitment.

One is impressed with the lives of some Christians who see the leading of God in some seemingly ordinary happenings in their daily routine. But does not this ability to see God’s leading so clearly result from one’s daily searching of His will in which an atmosphere of expectancy is created?

How easy it is to miss the excitement of the divine manipulations of our activities, if you please. How easy it is to smother the work of the Holy Spirit by simply not consulting Him! He was sent to guide us daily—but how vague and general that leading is to many of us!

Our tendency is to emphasize our free will and determination to the extent that we do not see God’s daily plan for us. Jesus’ will was one with His Father’s because of the love which bound them together. Therefore Jesus anxiously desired to follow the plan which His Father presented to Him, even if it included the cross.

Our problem many times is fear—fear that God’s plan will not be convenient for us, and therefore we dare not place ourselves daily in His hands. And this is what deadens our spiritual life. The prayer of the seventh word must be our daily prayer and experience. It is the secret of spiritual vitality.

Strength of Victory

Secondly, the seventh word reveals the strength of His victory. Jesus’ continuous victory over the evil forces who would dissuade Him from going to Jerusalem was not automatic. He was constantly tempted to bypass death. And at the cross all the forces of Satan were arrayed against Him for one final and desperate effort to snatch His spirit, or, in other words, to dissuade Him from laying down His life.

The word in the King James Version which is translated “commend” in the seventh word carries within it the meaning of “making a deposit in a safe place.” And on the cross Jesus “commends” His spirit to the safekeeping of His Father’s hands, and thus defeats His enemy.

His spirit of course was under continual assault by the enemy previous to the cross. And His complete victory over these evil powers was made possible by the lifelong “commending” of His spirit into the hands of His Father.

It has been said that our spirit is to the rest of our nature what the flower is to the plant and what the pearl is to the shell. It is that part of us that sin seeks to corrupt and our spiritual enemies seek to destroy.

Without a doubt these evil forces are especially active at the time of death. But the enemy is quite active also in life. “The flesh lusteth against the Spirit.” Long before death arrives, the flower may be destroyed and the pearl stolen.

So Jesus’ dying prayer must be the daily prayer of the living if we are to have victory to the end as He did. The Apostle Paul said, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” Paul valued his spiritual life very highly and therefore deposited it in the hands of God. Paul experienced victory over the enemy, not because he was so strong, but because he recognized that he was too weak to cope with the enemies of the spirit.

You and I can also experience continual victory in the Christian life if we see our true weakness and daily utter the seventh word, depositing our spirit in the strong hands of God.

Sureness of Voluntary Death

Lastly, the seventh word reveals the sureness of His voluntary death. Throughout His life Jesus made it quite clear that His death would be voluntary. And in His last prayer on the cross we are assured of it.

Many have been the efforts by man to discredit and twist the meaning of the death of Christ. The author of a recent book about the historical Jesus concludes after his study of the record that Jesus died as an insurrection leader against the Roman government. This is only one of many theories that men have produced through the years.

Jesus was neither a victim nor a martyr. Of His own free will and desire He laid down His life in perfect obedience to His Father’s commission. Jesus’ own testimony concerning the giving of His life was, “No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again;
this charge I have received from my Father” (John 10:18, RSV).

This is one of the most profound statements ever made by Jesus. It is the voluntary death of Jesus that makes the cross a plus sign. And not only was His death a victory—it was also purposeful, “I lay down my life, that I may take it again,” He said. (See John 10:17b, RSV.) He gave His life in order to take it again. He would not have been able to take His life again had He not given His life. For in not giving His life He would have resisted death.

The Meaning of the Resurrection
By John A. Hertzler

That the early disciples believed absolutely and without reservation that Jesus had literally and bodily arisen from the grave is beyond question.

How can we account otherwise for this group of discouraged, disillusioned followers, who were ready to return to their previous occupations, suddenly to burst forth proclaiming with courage and conviction this world-shaking message?

Would they have severed themselves from the security of their fathers’ religion without overwhelming evidence of fuller truth? Would they have risked their lives for probabilities? Was their story a lie—an invention?

In the words of Peter Marshall, “Could you... and would you invent it, so that you might be crucified upside down, like Peter? Or have your head chopped off, like Paul, outside the city of Rome, or be stoned to death, like Stephen?”1 Would they have lied in the face of impending death when they could have been truthful and lived?

Certainly they believed. And this belief gave the impetus and the driving power to the church. “He is risen!” rang the salvation as they met one another.

The message that quickly spread to and around the Aegean Sea was not that of the Sermon on the Mount. It was not the ethical teachings of Christ, however important these may be, but rather, “Christ is risen!” And this proclamation was full of implication and meaning for them and for all who would believe.

These first Christians believed that they, too, could share in this cosmic victory over evil and death. Had not Christ Himself told them, “Because I live, ye shall live also?”

Well did the disciples know that sin held no dominion over Jesus during His life. If ever a man was like God, this was the man. In Him they had found goodness incarnate; love without bounds. In contemplation of such beauty of character men became increasingly ugly and uncomfortably with guilt.

The powers of evil incarnated in men—the religious hierarchy, the soldiers, the mob—were unable to discredit this Man in life. They then conceived and translated into fact their ultimate weapon—death. But again in what appeared to be victory, they met decisive defeat. Never had they met such an opponent! A Man before whom the very laws of nature bowed and relinquished their rights! A Man before whom the inexorable law of death met death!

What the disciples now perceived was indeed cause for great joy and boldness. This Jesus who was the personification of all goodness and love was also the possessor of infinite power. They had known power before. It had come with the mauled fist of empire-hungry, evil tyrants. Evil and power—power and evil—this combination rang true to life.

But if Jesus had joined goodness and power (and had they not witnessed it?); if this was the nature of ultimate reality and they were His followers, who could stop them? Their attitude must have consciously or unconsciously become—Let men kill this body (if they must), we shall rise again! Had He not had love enough to lay down His life—and power enough to take it again? So the resurrection meant love and power in sweet and grand juxtaposition.

Suppose this story would have ended

Easter
By Phyllis Corliss

'Tis dawn;
A breeze rustles the grass;
A bird calls from a thicket
To herald the sun
Of the new day that has just begun.

Two women come,
Walking slowly along the trail,
Carrying spices to the tomb
Of their dear Saviour and Lord,
Not remembering His promises and Word.

They weep;
Tears dim their eyes;
Their steps linger falteringly;
The Master is dead! What should be done?
He is dead and Satan has won.

They stop;
What is this that they see?
The grave is empty? The Saviour gone?
An angel descends and sits on the stone
Saying, “He is risen!”

“He is risen!
He has conquered death and the grave!
The ordeal is over! The Scripture's fulfilled!
He's in Galilee this very hour
Risen from the dead by the Spirit's power.”

We rejoice;
Our hearts beat with victory;
Our Lord is risen! Glory to His name!
Praise Him! Adore Him till the end;
Our Saviour, Redeemer, Counselor, and Friend.
Toledo, Oreg.
with love on a cross. What relevance would this have had for our human predicament? As Hustin Smith has said, "If Golgotha’s cross had been the end, the goodness Christ embodied would have been tragically beautiful, but how significant?" Many have stood so enthralled at the cross (and this is understandable) that they have failed to see the full import of the empty tomb.

W. Y. Fullerton visited a village in northern Italy in which there is a mimic Calvary, "In ascending order up the hillside a series of chapels had been built, each depicting, with life-size terra-cotta figures, one of the scenes of Jesus’ Passion—Jesus before Pilate, Jesus shouldering the cross, and so on. The climax was reached with the chapel that showed Jesus hanging on the cross, and up to this point the path running between the shrines was well worn by the feet of countless pilgrims, come to look upon their Lord’s sufferings and death.

"But now the path became grass-grown and was clearly little used. Dr. Fullerton, however, followed on, and, reaching the summit of the hill, found there another shrine, the chapel of the resurrection, which few, it was clear, took the trouble to visit. . . . Most of the pilgrims came to pay homage to a Christ who, so far as they were concerned, was dead."

But the Gospel without a living Christ is turned into "bad news." The resurrection is not an optional feature, a postscript, an afterthought to the story of redemption. The resurrection and the atonement are inseparable. The resurrection is proof that the atonement is valid. Golgotha has no meaning apart from it. This is what the Apostle Paul is saying in 1 Cor. 15:17, "And if Christ be not raised, your faith is vain; ye are yet in your sins." But the apostle has not finished: "But now is Christ risen from the dead, and become the first-fruits of them that slept."

God, incarnate in Christ, had met the formidable powers of evil and death head on and had obtained a decisive victory that shattered history! A new era for mankind had begun. And from this event men reckoned time. God had acted and man need never be the same.

To men submerged in fear and guilt, seeing nothing but the dark abyss of nothingness, feeling the futility of being without meaning, the resurrection proclaims the Master of the universe working with power and purpose, offering forgiveness, peace, and meaning to men.

These words of immortality ring out again as they did two millennia ago, "Because I live, ye shall live also." The message is irresistible! And we too may listen and live.

1. Mr. Jones, Meet the Master, by Peter Marshall; Fleming H. Revell Co.
2. The Religions of Man, by Hustin Smith.

Laurelville Music Conference

Church Music Conference at Laurelville Mennonite Camp is scheduled for Aug. 3–9. Mr. and Mrs. Thomas Pyle, with three of their five children, will be spending the week at Laurelville as guest staff members. The Pyles are extensively trained and experienced in sacred cappella music and have much to offer Mennonite Church musicians.

Mrs. Pyle (known professionally as Alice Parker) has done most of the arrangements for the Robert Shaw Chorale, and has over one hundred published arrangements and original compositions. She has been at Laurelville the past two summers for three days of Music Conference. This summer she will be there the whole week and will direct the chorus and conduct several workshops about understanding the music the chorus is singing. She will also be available for consultation with persons who have done arrangements and wish professional help.

Mr. Pyle will present two baritone recitals during the week and will do vocal coaching with advanced voice students. He has been manager and baritone soloist with the Robert Shaw Chorale from its beginning and has traveled throughout the United States and Europe with the Chorale. The dedication and enthusiasm of the Pyles for chorale music is contagious, and a week spent as their students cannot help making you a better church musician!

Mary Oyer from Goshen College is another greatly appreciated staff member and she will spend several mornings stimulating thinking about various areas of Mennonite Church music. She will also conduct a class in Music and Art Appreciation. Hiram Hershey and Wilmer Kolb, both from eastern Pennsylvania, complete the staff. They will be placing special emphasis on song leaders’ training.

One of the best things about Music Camp at Laurelville is the emphasis placed on family activities. A special schedule for all ages of children includes Bible study, crafts, nature study, and chorus in the morning, swimming and other sports in the afternoon, and varied activities in the evening.

Parents can participate in the Music Conference study groups and know that their children are being supervised in

Our Mennonite Churches: Millersville

The first log meetinghouse and schoolhouse at Millersville, Pa., were built in 1757. In 1851, a brick building, 35’ x 96’, was built. In 1897, the present edifice, 56’ x 84’, was erected and enlarged in 1927. It is located at 440 Manor Street on the edge of Lancaster Township as the borough is approached from Lancaster. The membership is 300. Benjamin C. Ebbach is bishop, Landis M. Shertzer and Abram Charles, Jr., ministers, and Jacob M. Shaub, deacon.
meaningful activities. This week might well be called a family camp with special emphasis on music! Of course, young adults as well as older adults will find the camp helpful and relaxing.

Each day at Church Music Conference begins with morning worship in the tabernacle and ends with evening worship under

Sixteen ... Left Alive
By Paul S. Rees

Part of my Christmas reading consisted of a vivid and sobering bit that I found in a holiday greeting letter. It was something borrowed from an article written by an official of the Rand Corporation—well known for many products, including those which strengthen the defense capabilities of the United States.

The writer asks us to imagine a situation in which there are just 16 men left alive in the world. They are huddled in a cellar 25 feet square. Imagine, oddly enough, that the cellar is partly under water, leaving only exposed ground to give each man a space six by two feet. This is his allotment for life, death, and burial.

One of the men in this queer place is an American. (U.S. population is approximately one sixteenth of the world's total.) Of all the “goodies” in the cellar this American somehow has about one half. Four or five out of the 16 have nothing. They have joined up to change all this. Especially are they determined to eliminate the American. The American, however, will not submit to this. He forms an alliance with a few of the men who also have some of the goodies. Together they are determined to maintain the status quo.

Things are a bit grim. For everyone in the cellar is armed in one way or another. Some have only knives, but two or three of them have hand grenades. Just one of these could blow the basement to smithereens. Most of the knife-wielders seem set on getting grenades.

How long till the blow-up comes?
Now let's go on—on a slightly different tack.

Take another look at that grenade in the hand of the American. How much destructive power does it represent?
Well, obviously, there is no official news release on this from the Pentagon. But it is a knowledgeable guess, say the atomic scientists, that our present stockpile has an explosive potential equal to 35 billion tons of TNT. That is 10 tons of TNT for everybody in the world! If it were in the form of TNT and packed into freight cars, it would fill a string of cars stretching from the earth to the moon and back 15 times!

All this unimaginably great power, and not one bit of it capable of saving a single human soul!

Facing it all, what shall the Christian do?
Can he do nothing but pray piously for the “rapture”? Can he do nothing but wring his hands—as helpless and panicky as the rest?

God forbid!

Does that Rand official who painted his imaginary picture of men in a cellar realize that it is into that cellar that God has sent His Son? They turned on Him and put Him to death—not just the primitive knife-wielders but the whole lot of them. But He spoiled their evil sport: He rose up from death. And He walks among them offering them a new way of life, and a new heart to go along with it, indeed to make it possible. Reconciliation! That is His huge offer.

And you and I—if Christ's Number One ambassador is right, as he surely is—are given a “ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto itself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God” (II Cor. 5:18-20).

Think of it! We who read these lines have it in our hands as Christians to release the “power of God unto salvation,” which is a far greater thing than the power that SAC can release from its ever-circling bombers. Theirs is power unto destruction.

Let God use you to pour this redeeming love into the lives of orphans—into the lonely hearts of widows—into the desolate spirits and mutilated bodies of lepers—into the eager minds of university students who are choosing between Karl Marx and Jesus Christ—into the hungering hearts and weary frames of thousands of pastors in lands where they have scarcely a book to read, never a ministerial retreat to attend, and hardly a day to call a vacation.

Tennyson was right:

"No life that breathes with human breath
Hath ever truly longed for death,

'Tis life, not death, for which we pant,
More life, and fuller, that we want."

This life is in Christ. You and I know it. We have proved it.

Now—in 1963—let's allow God to use us, and spend us, and exhaust us, if only more abundant life may come to others.

And then, whether 16 persons are left alive or 16 million, we shall have the reward of knowing that we toiled on the side of Life, not death, Salvation, not destruction.


A Prayer
FOR THIS WEEK

Dear God,
We thank you that it is our privilege to "Rejoice in the Lord alway." Teach us to rejoice
—not only in health but in sickness,
—not only in prosperity but in adversity,
—not only in joy but in sorrow.

Let our rejoicing be truly spiritual and not circumstantial.

During this Easter season, as we experience the benefits of your suffering and resurrection, we want to rejoice in a special way. May others then see our rejoicing and be won to you.

In Jesus' name, Amen.
—Betty King.

Prayer Requests
(Requests for this column must be signed)

Pray for the MYF-ers who are memorizing Rom. 5:8, that their lives may be open to the Holy Spirit's work as interpreter.

Pray for the young people of India as they meet for their annual retreat, May 1-5. Pray that they may dedicate their lives to Christ and desire to serve Him and the church, not thinking of financial gains and losses.

Pray for the Easter holiday meetings scheduled at Edson, Alta., April 14-21. Pray that the church might emerge from the community as adults pledge themselves to Christian faith.

Shoes divide men into three classes. Some men wear their father’s shoes. They make no decisions of their own. Some are unhappily shoed by the crowd. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.

S. D. Gordon, quoted in 1963 Tarbell's Teachers' Guide. (Fleming H. Revell Co.)

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On Safari with Paul Erb
VI

This is Ghana! The courteous officials at the airport and the policeman at the gate who said he would like to go to school in America. The voluminous, bright-colored dresses of the women, and the gay robes of the men when they are dressed up. Women balancing burdens of all kinds on their heads. Roadside stands everywhere selling all kinds of food and notions.

The three-walled residence of Nkrumah, with soldiers everywhere. The statue of the Great Man in front of the Parliament Building, which reads on one side, "Seek ye first the political kingdom, and all these things shall be added unto you." The friendly people waving and smiling.

The big department store operated by a Swiss mission. The young Ipeper who gave superbous help in the parking lot in hope of a tip. The pied crow, black like ours, but with a band of white around him like a Hampshire hog. The yellow and green lizards slithering around the corner of the house, or curiously noddling their heads. The crowded slums and the beautiful new apartment housing.

The big Black Star Square, with its modernistic reviewing stand, costing millions and seldom used. The big newspaper head about white youths in Mississippi shooting an "Afro-American." Cars driving on the left, British-style. Churches, from the old standardized Church of England to the shell used by the indigenous church of the Lord.

The weather is hot and sweaty. I buy a straw hat to take the place of the wool hat and overcoat I left in Amsterdam. Something to drink is appreciated 'most any time of the day.

The Hostetlers did well in orienting me, both to Accra and to the opportunities and problems of our mission work. As Mrs. Hostetler mailed a huge pile of letters at the post office, I saw the volume of the Bible correspondence work.

I had not been able, either in America or in Amsterdam, to get a Congo visa. I committed this problem to the Lord, and learned here in Accra that I could get it from the Tunisan embassy here. So that burden was lifted.

I called on the ambassador from Sierra Leone, who is an ordained minister in the Church of England. He gave me discerning insights into the hopes and problems of the new Africa. For instance: the African countries trade with each other hardly at all. Business is still tied to the colonial pattern. There is much iron, but no steelmaking. I visited also at the Seventh Day Adventist Press, one of the three in Africa. Kodwo Ankrah, a young Ghanaian social worker who spent four years at Goshen College, came to see me at the Hostetlers, with his wife, a South Carolina Negro, who is a teacher. Kodwo now works for Church World Service.

Carson Moyer came to town for a load of drugs, and I drove with him 50 miles northeast to Somanya, the chief center of our mission work. Here live Carson and Dr. Ellen Moyer and Lydia Burkhardt, a nurse. The next morning I observed the long line of patients treated at the clinic, which is greatly appreciated in the community. Carson took me to visit one of the village schools which he administers. The pupils were out clearing some ground for the planting of vegetables. They shouted their salute to me as I left.

The lorries which carry passengers on the main road past the clinic have names or mottoes painted on them. One is "My Lord and I." Another "Be sure your sin will find you out." Still another "Emmanuel." Others are less religious. One, stopping on the highway as we suddenly saw it ahead, in a heavy shower, was named, "Slow but Sure."

I visited the "paramount chiefs" of two segments of the Krobo people who live in the Somanya area. Both speak excellent English and they received me most cordially, one almost enthusiastically. Both are Presbyterians by profession. They assured me of the high regard with which our mission is held in the area, and they want us to continue. These tribal chiefs have lost much of their power to the central government, but they are still honored by their people and serve them in many ways. They sat on throne-like chairs as they spoke to us.

I went to see the Volta Dam project. It is well on its way, and should be a great aid toward the development of industry in this new country. A beautiful new town has been built near the site. American aid has made this dam possible.

All the missionaries came together at a Presbyterian Rest House in the hills for a two-day fellowship. I spoke to them, but also listened as they discussed the program and budget for the next year, and as together we considered long-term plans for the work in Ghana. Reports showed good accomplishment in the medical, educational, and evangelistic areas. There are about 200 members, and services are held in about fifteen places.

Sunday morning I preached at one of the churches near Corfudura, about 35 miles through the hills from the Rest House. About 70 people were present. The singing was very good, and the attention good, considering that word filtered out through the village that a stranger was present, and new arrivals kept coming in throughout my message. My translator was the schoolteacher and catechist at this place. The translation was in Krobo, the language of this tribe, but the singing was in Twi, the language of the neighboring tribe, and of the songbook. Our workers are all within 50 miles of each other, labor among people of eight different languages.

After church there was quite a palaver about the location of their school. Missionary Moyer wanted them to co-operate with another village in building a school halfway between. The village elders insisted on their own school. The argument was quite involved and the logic beyond me.

On the way back to Accra, Hostetlers took me through a beautiful botanical garden where I saw an enormous cotton tree reigning in dignity among its inferiors. We passed the Presbyterian school where Ruby Hostetler taught when she was here.

Further interviews in Accra included one with Dr. A. Chapman, Headmaster of Achimota, foremost secondary school of Ghana. Chapman was in the United States for ten years as ambassador and in the secretariat of the United Nations. He is a devout Christian and pledged for truly Christian teachers from America for Achimota.

I called also on R. R. Roseveare, bishop of the Church of England in Ghana, who was expelled from the country last August because he spoke out too plainly against the cult of Nkrumah worship. He was permitted to come back. The bishop was of the opinion that the incident was for the good of the Christian faith in the land.

Harold Dyck, Hanston, Kans., will be with me the next month as associate commissioner. Harold and his wife arrived in Accra on March 11. Their two days with me in Ghana I will describe in my next letter.

Eternal Revenue!

I work for the Department of Internal Revenue. Yes, I am the chap that everybody loathes. I go over your income tax return.

The other day I checked a queer return. Some guy with an income under $5,000 claimed he gave $624 to some church. Sure, he was within the 15 per cent limit—but it looked mighty suspicious to me. So I hopped a trolley and dropped in on the guy, and asked him about his "contributions."

I thought he'd get nervous, as most of them do, and say that he "might have made a mistake." But not this guy! He came back at me with that figure of $624 without batting an eyelash.

"Do you have a receipt from the church?"

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I asked, figuring that would make him
squirrel.
"Sure," he said. "I always drop them in
the drawer where I keep my envelopes."
And off he went to fetch his receipts.
Well, he had me! One look at the rec-
timents and I knew he was on the level. So
I apologized for bothering him, explaining
that I have to check up on deductions that
seem unusually high. And as we shook
hands at the door, he said, "I'd like to in-
vite you to attend our church sometime."
"Thanks," I replied, "but I belong to a
church myself."
"Excuse me," he said; "that possibility
hadn't occurred to me."
As I rode the trolley home, I kept won-
dering what he meant by that last remark.
It wasn't until Sunday morning, when I
dropped my usual quarter into the collec-
tion plate, that it came to me.
—Sunshine Magazine.

Why All These Figures
By Paul R. Clemens

"Baloney with all these questions," This
statement was written with heavy pencil
across a post card which requested detailed
information about the Mennonite summer
Bible school that was held in a certain
church district.

Who actually penned the statement is
not indicated, and it is not important.
Many of us know how the work piles up
in the busy summer Bible school time and
then when some unanticipated requests
come along we can become quite frus-
trated. However, this statement points up
what possibly many are asking, "Why all
the figures?"

When Jesus was faced with a huge hun-
gry crowd, He asked His disciples, "How
many loaves have ye? go and see." I im-
agine some of the disciples felt the question
was completely out of order because they
knew that all the disciples together could
not possibly produce enough to begin to
meet the need. The word "baloney" was
not in their vocabulary then. But actually
the five loaves and two small fishes which
were used to feed the crowd, seated "in
hundreds, and by fifties" so that
they could be counted, were the starbright
figures which showed the great miracle-
working power of our Lord.

Why did God inspire Luke to include so
many figures in the Book of Acts? It took
a bit of research to find out that there were
120 in the upper room prior to Pentecost,
that 5,000 were saved when Peter preached,
and that 5,000 more were saved a little later.
In fact, when we begin looking in the
Scriptures, we must quickly admit that
God often uses figures to impress upon us
some facets of the preaching of the Gospel.

The accumulated figures below show our
summer Bible school performance through-
out our 18 Mennonite conferences during
1962 and 1961:

<table>
<thead>
<tr>
<th></th>
<th>1962</th>
<th>1961</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of schools</td>
<td>799</td>
<td>753</td>
</tr>
<tr>
<td>Enrollment</td>
<td>98,232</td>
<td>91,438</td>
</tr>
<tr>
<td>No. of teachers</td>
<td>10,707</td>
<td>9,708</td>
</tr>
<tr>
<td>Average attendance</td>
<td>86,362</td>
<td>80,518</td>
</tr>
<tr>
<td>No. of 8th-grade graduates</td>
<td>2,788</td>
<td>2,416</td>
</tr>
<tr>
<td>No. of decisions for Christ</td>
<td>432</td>
<td>332</td>
</tr>
<tr>
<td>No. of schools using Herald Press materials</td>
<td>795</td>
<td>735</td>
</tr>
<tr>
<td>Missionary offering</td>
<td>$46,482.56</td>
<td>$40,250.97</td>
</tr>
<tr>
<td>Cost of school</td>
<td>$114,610.43</td>
<td>$98,599.16</td>
</tr>
<tr>
<td>Pupils from Menn. homes</td>
<td>31,755</td>
<td>30,574</td>
</tr>
<tr>
<td>Pupils from nonchurch homes</td>
<td>20,828</td>
<td>20,475</td>
</tr>
<tr>
<td>Pupils from other church homes</td>
<td>35,676</td>
<td>35,518</td>
</tr>
<tr>
<td>Pupils in Preschool</td>
<td>24,755</td>
<td>23,207</td>
</tr>
<tr>
<td>Pupils in G 1 &amp; 2</td>
<td>20,475</td>
<td>19,323</td>
</tr>
<tr>
<td>Pupils in G 3 &amp; 4</td>
<td>18,508</td>
<td>17,069</td>
</tr>
<tr>
<td>Pupils in G 5 &amp; 6</td>
<td>14,568</td>
<td>15,720</td>
</tr>
<tr>
<td>Pupils in G 7 &amp; 8</td>
<td>9,516</td>
<td>9,195</td>
</tr>
<tr>
<td>Pupils in G 9 &amp; 10</td>
<td>4,567</td>
<td>3,886</td>
</tr>
<tr>
<td>No. of adults</td>
<td>4,815</td>
<td>4,126</td>
</tr>
</tbody>
</table>

The first thing these figures show is that
there is healthy progress. That should be
encouraging to any who are just starting a
new summer Bible school. It should also
give fresh courage to any who have grown
"a little stale in the work," for it is evi-
dent that summer Bible school is the same
acceptable instrument for teaching the
Word of God that it has been during the last
several decades.

One great value of these accumulated
figures is the guide they give to our Pub-
ishing House in knowing how many pupil
books and teachers' books will be needed in
each grade next year. Of course a large
portion of our Herald Press SBS materials
are bought by other denominations; never-
theless it is a great help to have this de-
finite production figure.

Note that these figures show that only
four schools out of 799 used other than
Herald Press materials.

The figure of 432 decisions for Christ
opens our eyes in wonderment. We cannot
tell under what circumstances these were
made, but we do know that Grades 5, 6,
and 7 bring the pupils to a confrontation
of Christ, and then when the Holy Spirit
moves them and the teachers are watching
and ready to help, a very strong life for
Christ has its commencement.

School costs are difficult to determine.
Some schools do not report any. Yet each
pupil book has a certain price which is
definitely known. The costs are higher in
1962 partly because more schools are re-
porting more of their expenses. We trust
that the reporting will continue to im-
prove. Secretaries can help themselves by
planning ahead of time how they are going
to gather the cost figures.

The figure that should catch our eye in
the 1962 report is the one that tells us that
20,828 pupils from nonchurch homes at-
tended our schools last summer. We had
not asked this question in previous years.
We had estimated that 20 per cent of the
pupils who attended our summer Bible
schools from other than Mennonite homes
were from nonchurch homes. Now we find
that the figure is actually 36 per cent.

Each one of these 20,828 pupils comes
from a nonchurch home. There are fathers
and mothers there who need Christ! They
have entrusted their boys and girls to us
to teach the Word. We may call at their
homes. The parents are happy to talk to
someone about their children. The stage
is set for us to tell them about Christ, to
show Him to them. Are we doing it? Do we
follow up these twenty thousand in their
nonchurch homes?

To increase the number of detailed ques-
tions about your summer Bible school is
not our aim. We do not wish to invite more
"baloney" responses. But we should ask,
"How many of your pupils from nonchurch
homes have you followed up to lead their
parents to Christ?" Langdale, Pa.

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Harmonious Homes

By James E. Adams

The Bible is a Book of harmony. In the Garden of Eden life began with perfect harmony between husband and wife and between them and God. The Biblical record closes with the bride of Christ united with her heavenly Bridegroom forever. True, the Bible tells of discord entering earth’s family (and others), nations, and man’s relationship to God. But woven throughout the account are the tender dealings of the Spirit of God to restore harmony.

The Scriptures use the same words and phrases we use in harmonious family relationships to express the love and tender concern of God the Father for His children and of Christ for His church. And to show how deeply concerned He is about harmony in the home, God in Gen. 2:24 says, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” The Apostle Paul repeats this Scripture and also says, “Be filled with the Spirit . . . submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. . . . Let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband” (Eph. 5:18-33).

Unquestionably, the Holy Spirit inspired Paul to write these words. But the great apostle had also seen these teachings in practice. It was no accident when Paul visited Corinth that he met Aquila and Priscilla. In common with him this happily married couple were Christians and tent-makers. So they invited him to make his home with them while he preached in their city.

At close range, then, Paul learned that Aquila was the head of his home—he made the decisions. He noted, too, that Priscilla revered her husband—respected him and co-operated in his plans. But (as Paul taught) Aquila loved Priscilla as himself, and he made no decisions which were distasteful to her.

Now the foundation of their accord went beyond their love for one another. They both loved God supremely and had consecrated their all to Him. This fact is borne out by several things. They opened their hearts and received the same vision for the evangelization of the Gentiles which Paul had. So when he decided to move to Ephesus, they went with him. There they did even more than they had in Corinth—they opened their home for church services.

However, they were not entirely dependent upon Paul for guidance in their ministry. When he returned to Jerusalem, they remained in Ephesus to work for God. When the cultured Greek, Apollos, came there to preach, Priscilla and Aquila not only recognized his ability and zeal but also his limitations. Tactfully, they took him aside and “expounded unto him the way of God more perfectly.”

No doubt when Paul’s letter reached the Ephesians some eight to ten years later, they realized that his advice (while coming from a bachelor) was good and practical. Had they, too, not seen it practiced in the home of Priscilla and Aquila?

The Bible mentions this godly married couple six times, but never separately. Why? Because they were one. And if we put Christ first in our hearts and homes, He will impart unto us a like tender concern for one another which He feels for His bride. And we will have harmony now and forever.

Chambersburg, Pa.

“Easter, honey, is the time when we remember what happened to Jesus. One time bad men killed Jesus. Then some friends laid His body in a grave, the kind that was cut into the stone of a hill. In a few days three women came to the grave and found it empty.

“They said, ‘Oh! What has happened? Jesus’ body is gone.’

“Then an angel told them that Jesus was not dead any more. He was alive again.

“The women were so happy! They hurried to tell the wonderful news to others. Jesus was alive and they would soon see Him!

“That was the first Easter Day. It was the happiest day in all the world because Jesus was alive.

Now we are happy on Easter Day, and every day, because Jesus is alive and He is our Saviour.”

(O God, make the truth of this thrilling message grip my own heart. Help me to know Christ as Saviour—as the real living Person that He is. By the power that raised Him from the dead, help me to live a life of victory over sin and to have the hope of life after death. And give me the wisdom to unfold to our precious child more of the deep meanings of the Easter message as the years older and more able to understand. Amen.)

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Friendly Frontier
By Edna Beiler

On Aug. 24, 1955, a ’41 Buick ambulance bumped along the bush road between Calling Lake and Athabasca, Alta. In it were Isaac and Mildred Glick, Harrisonburg, Va., and their one-year-old son, John Edgar—the first volunteers to serve in Northern Alberta under the Mennonite Board of Missions and Charities. When Richard Gingerich, Canby, Oreg., joined them a few hours later, the unit was complete.

They came into the little bush community quietly, without fanfare. That first night, they slept in their vehicles because the temporary quarters (a 24’ by 24’ granary) were not yet completed.

Work on the unit house itself began soon after, but the thermometer dipped to 14 below before they managed to move into a more permanent building. On the last night in the little granary, they got up every hour to replenish the fire. Even then, they could not keep warm.

During those early days, VS-ers had much to learn about living in the Northland. They found that river water was pure enough for drinking. They had to discover the kind of wood that would make a quick, hot fire. They learned how to start a vehicle at 40 degrees below zero.

It was well that they could learn these things from their neighbors, because the community had heard strange rumors about the Mennonites who were moving in. To find them inexperienced and few in number disarmed opposition, during those crucial early days. This gave VS-ers a chance to prove their willingness to help and be helped; to learn as well as to teach.

Needs Cry Out

The needs of Cree Indians in the North Country had been pointed out by members of the Alberta-Saskatchewan Mennonite Conference. The Indian who had left the reserve and was living in the bush was caught in an age-old dilemma—between his own culture and that of the white man, without really belonging to either, yet bombarded by the evils of both.

Ray Horst, then director of Voluntary Service, investigated this need at the request of the Alberta-Saskatchewan Conference. Conference workers had been active in this area for some time. They welcomed the added help which VS could give. It became obvious that an educational, medical, community development, and spiritual ministry could make a contribution.

Calling Lake was chosen as the first location because the Mennonite Church had already been holding services in the lumber camp of Rollin Ellefson near Smith, Alta. When Mr. Ellefson moved his lumber camp to Calling Lake, he asked that a spiritual ministry be continued. When the question of VS-ers came up, this seemed like the logical place to begin.

As needs became apparent in the community, VS-ers tried to find ways to meet them. It was 45 miles to the nearest doctor and vehicles were few. Also, the weather made roads uncertain. Requests came for a nurse.

Such a person would, of necessity, be invited into homes. In this way, many contacts could be made in a casual way—contacts that might be fruitful for the kingdom. Elma Rich, Quarryville, Pa., was the first registered nurse to serve. She tramped for miles along bush roads to homes on the Indian reserve north of the village, with her black bag, to give injections or to treat burns or impetigo. The nurse here works in conjunction with public health, whose vast territory leaves many gaps to be filled. In 1957, VS-ers and community persons worked together in building a clinic building.

One volunteer taught in the public school, when the need for a teacher proved greater than the need for a kindergarten. Later, the kindergarten became reality too and helped Cree Indian children learn English before going to public school.

Church activities at Calling Lake began with a simple Bible study for VS-ers themselves. Several fellows from the logging camp joined this group. Gradually, the group increased until the need for a building of some kind became acute.

Then, Mr. Ellefson came to the rescue by building a camp chapel, which is the present church (although an addition has been built since then). The old log schoolhouse became a youth center to house the growing boys’ and girls’ clubs and give community youth a place for their activities.

In November, 1957, Norma Dettweiler, Breslau, Ont., transferred from the Calling Lake unit to fill a teaching vacancy in the public school at Eaglesham. For some years, VS-ers supplied this kind of service, at the same time helping mission workers with more direct church outreach.

Bush Villages Outreach

Almost from the first, volunteers were interested in reaching out to other locations. Sandy Lake was 60 air miles northwest of Calling Lake—a little bush village without a school, inaccessible except by air for most of the year.

One day in the summer of 1956, a Cree Indian from Sandy Lake stopped in at the service center in Calling Lake. He spoke slowly, with long lapses of silence between. What he said made VS-ers pause and think.

He wanted a school for his children, right in his own village, so that they would not need to live with relatives elsewhere in order to get an education.

In 1957, Fred and Elsie Gingerich, Kalona, Iowa, went to Sandy Lake as school-teachers. Fifteen pupils were expected that first year, but 25 enrolled. The Northland School Division became interested and supplied materials for a new school building.

Under the close co-operation of district mission board and VS God blessed the work at Calling Lake. By the summer of 1956 this summer Bible school was gathering community children.
they did learn to understand and accept order and routine.

Volunteers at Anzac received a personal letter of gratitude from Mr. L. R. Gue, superintendent of the Northland School Division, for their work with the dormitory children. He mentioned the fact that school officials can trust staff members and also commended them for diligence, devotion, and warmhearted treatment of the children.

Exciting new prospects of service include two communities which need schoolteachers or houseparents for dormitories, plus possibilities of a flying nurse service to isolated bush villages. A 170 Cessna (soon to be replaced by a larger plane) is based at Calling Lake, to make contacts between the various locations possible. A ham radio network has already made it possible to fly a nurse into a village for emergencies, but in the future it may be possible to have a regular schedule. This kind of service might become part of Public Health, also, since there is a definite need for it.

**Overtones of Service**

It is easy to enumerate the obvious values of Voluntary Service in Northern Alberta. But there are far more subtle overtones that cannot be communicated so easily.

At Calling Lake, for instance, VS-ers and local church workers have managed to bridge the gap that sometimes develops between the Mennonite Church and the surrounding community. When problems came up, community persons did not feel: “Here is someone so far removed from us that he can’t understand what we feel.” Instead, they automatically turn to members of the service unit for leadership in solving larger problems; for advice and support on minor ones.

Much of the witness has come in casual everyday contacts. VS-ers were warned that Cree Indians need to be shown, not told. At Sandy Lake, the Gingerichs added little conveniences to their log house. Curtains brightened the windows. Community women looked and listened. Eventually, they too began to try some of these innovations.

VS-ers have never confined their services solely to Cree Indians. In a frontier community, persons depend on each other. The group must be closely knit together in many ways, because they need each other. VS-ers could not get along without help from their neighbors.

They have, in turn, been able to make Christianity relevant to the entire community. They have been content to move in quietly, to accept help from others, to offer help as it was needed. In doing this, they also had opportunities to testify to the reason for their own faith—to demonstrate the fact that their concern was an overflowing of the love of God through their lives.

At each step of the way, older Mennonite churches in the area have related clearly and positively to the work. At the same time VS-ers and their leaders have insisted that their efforts be related to ongoing and established Mennonite church life in the area. The result has been a close co-operation in which the district and the general board carry on one work, in the love of one Lord.

Dr. F. B. Meyer once said that “there has never been a great religious revival without social and political reforms.” In this regard we might point out that the abolition of slavery followed a revival. The end of child labor resulted from a revival. Indeed, before the Wesleys and Whitefield preached their flaming messages of revival and reform, people in England were working ninety hours a week. But as a direct consequence of this movement of the Spirit, sixty working hours became the standard, and the first trade unions, in all their purity, were organized. Also flowing like many streams from this spiritual revival were the well-known movements like the YMCA, the Salvation Army, missionary societies, and most of our charitable organizations and educational institutions.

Stephen F. Olford in *Heart Cry for Revival.* (Fleming H. Revell Co.)
Life Together—A Symposium

In September, 1962, a team of five youth began a series of contacts with Mennonite churches. Their basic aim was to act as a catalyst in revitalizing MYF groups; their methods were still to be determined.

Some nine hundred persons banded together in an agreement to hold up this group before God in prayer. Team members prayed about each decision made.

It is evident that God has been answering prayers. Here are some testimonies from those whose lives were touched by this ministry.

David Derstine, pastor of the Blooming Glen (Pennsylvania) Mennonite Church, reports thus on the Life Team contact in his church:

"During those days and nights, time was spent in eating, playing, and worshipping together. We shared testimonies and prayed together.

"We also spent time in evaluating our MYF. We had had a feeling that our MYF was really on the ball. And we were well organized and busy with many activities. Even so, we had to admit that we had a high rating in the promotion of socials and service, but a real lack in such areas as Bible study, mission interest, prayer, and personal witnessing. We took a careful look at ourselves and determined to share responsibly in building a strong MYF that would sincerely honor God.

"During those days, our hearts developed other concerns. Some of us became increasingly concerned for our own spiritual needs. In fact, several youth came to my office to share problems or testify about new beginnings.

"Some of us became concerned about the needs of others and prayed for courage to witness. Others began to think and plan and pray for God’s leading in sharing their own testimonies with neighboring youth groups. The Spirit of God was really at work in the lives of our youth; of this there was no doubt in my mind."

The president of the MYF from one church says: "We had a definite division in our MYF, but the working of God through the Life Team brought the two units much closer together. They are together as they never were before. This came about through the sharing periods in the experiment.

"Also, the spiritual autobiographies MYF-ers wrote brought out strongly that most of them had become Christians at 12-14, but that was where it stopped. Christian experience in a lot of lives was revitalized.

"Four girls now have a burden for the younger age group (thirteen- and fourteen-year-olds). They had a special meeting for them with a real spiritual emphasis.

"This has also drawn our young people and the ministers closer together. In our church, there was always a wall between the minister and some of the young people, but now they will come and speak to him about problems after church on Sunday."

A member of an MYF explains that "The personal contact the team members have with each person was really important. This meant something different to each person. Each team member had a different personality, so that they could fit in with different ones in the group. This was something real and vital in the life of team members. It wasn’t just witnessing, but involved sharing. It was a wholeness of life. Our biggest test now is what is coming, not what is behind, to keep this interest and fan this spark."

Marian Kauffman, a member of the Life Team, gives her testimony about what it has meant to her to be a member of the team: "For the first time, I’ve realized how much we need to help each other be Christian. I see now that the reason I was often lonely and frustrated in my Christian life was because I thought that my relationship with God was all that I needed. As a result, it was easy for me to be critical of other Christians, thinking that God had given me a special corner on the truth."

"This year, in a very practical way, I’ve seen God’s creativity as He’s combined our five individual and unique personalities and used each of us, just as we are, to help build His kingdom. As I’ve seen faith at work throughout the churches on our tour, I can only once again acknowledge the fact that we are nothing, that God is everything, and that God can be almighty in and through us. Your prayers plus our prayers equals God’s increase."

Life Team members are James Helmuth, Marian Kauffman, Velorus Gingerich, Dany Hostetter, and John Shearer.

Gospel Herald, April 9, 1963

Missions Today

The Whole Family in Heaven and Earth

By J. D. Graber

The family of Jesus is large. Its members are found in just about every country on the face of the earth. How narrow are our views when we are tempted to believe that only we are His children; only our church is His church.

We set up false standards, and then we measure ourselves and others by these criteria. When we do this, we naturally conclude that only we measure up. This is what the Pharisees did, and they succeeded in convincing themselves that even Jesus was outside the pale.

Is Jesus in the midst? This is the starting point in judging a church. "Where two or three are gathered together in my name, there am I in the midst of them," said Jesus. (See Matt. 18:20.) We often start with our own plans and patterns and try to work toward Jesus. This is wrong. We must start with Jesus. Then everything we say and do will fall into place, but it may not be the place where it has fallen for us or where we think it ought to fall.

Visit some other members of the family of Jesus with me in South America: I recently worshiped with brothers and sisters in Brazil. They loved and served the Lord we do, but they were different from us in many ways.

The Toba Indian Church of northern Argentina is as truly the church of Christ as our own here in North America. But in language, outlook, custom, culture, economic status, and emotion they are different. If you would worship with them; if you could feel and see their devotion to Jesus that keeps them in a single church service for five and six hours you would thank God for having blessed you through them.

The Annual Conference of the Argentine Mennonite Church introduces us to still another member of the big family. Here there is maturity, stability, and a sense of keen responsibility. It is a church that has grown out of a Latin culture, composed of people different in emotional make-up from our own Swiss-German culture.

But Jesus is Lord. He stands in the midst of the "seven golden candlesticks." These are His churches, and therefore they are ours too.

Elkhart, Ind.
Edwin Weaver gives final instructions to candidates for baptism at Ibianga, East Nigeria. The Nigerian church is a growing church.

Alibonito, Puerto Rico—The 1963 annual conference of the Puerto Rico Mennonite churches occurred here, March 15-17. The local church building accommodated the business sessions, but the Saturday evening and Sunday sessions had to move to "La Fraternidad," a large hall on the outskirts of the city. Nearly 500 people attended these sessions.

Reports were presented in mimeographed form for the convenience of delegates. They were brilliant and heartening. The secretary reported a 17.9 per cent increase in church members, bringing the total up to 580. Total offerings amounted to $46,179 for 1962. Nearly $2500 worth of literature was sold.

Delegates heard tapes of special music and talks from the Kitchener Mennonite World Conference played during intermission periods.

The Spirit Works in Taikí

Into the high circular Obihoro hospital surrounding an open garden come each week, as they have for six years now, a small group of Christians to have a short worship-teaching service. Over a year ago a girl in her twenties hesitantly slipped into one of these meetings. Reiko Yoshida, troubled by boredom and thoughts of her illness and curious about God, came again and again.

Doubts come to the strongest Christians, even those whose knowledge of the Christian God stretches back into childhood. To this girl who first heard the Gospel as an adult stalked giants of doubts. Yet, conscious of growing faith, Miss Yoshida began to read and search for God.

Finally, she returned to her home in Taikí. Here also, she attended the small church meetings, and here she studied earnestly. At last a special day arrived—Christmas Day. Amidst the small circle of believers there she was baptized and received into the church.

Now, though doubts still come, she was determined to believe in God and follow Him with all of her heart, soul, and might. You can help this young Christian.

When elderly, white-bearded Matsuo Nishioka comes to church, he comes because worshiping with the believers is really important to him. Almost four miles of snow-to-be-waded-on-foot worth of importance! (It's this far from his home to the nearest train station.) Here in Taikí on Christmas Day, too, Bro. Nishioka, who had been baptized in Korea, was received into the church. A staunch Christian, he will be a help to the small group there even though he cannot always attend all of the meetings because of those miles of snow.—from Japan Newsletter.

Conference elected the following persons to the new executive committee: Elvin Snyder, president; Samuel Rolon, vice-president; Lester Hershey, general secretary (appointed); LeRoy Yoder, treasurer; Melquiades Santiago, Mercedes Melendez, and Jose Maria Ortiz.

Dhamtari, India—A conference-chosen youth team is visiting local congregations during March and April. They gave a program in message and song at Shantipur, March 17, at Mangaltarai, March 24, at Balodgahan, March 31, and are scheduled to be at Dhamtari, April 21.

The Dhamtari congregation broke ground for a parsonage here, March 17. Work on the building is scheduled to begin shortly.

Alhambra, Calif.—William Axling, veteran missionary to Japan under the Baptist mission board, passed away here, Feb. 21, at the age of 90. Dr. Axling was longtime secretary of the National Christian Council of Japan, close associate and biographer of Toyohiko Kagawa, and helpful in the beginnings of our own mission to Japan.

Florence Nafziger, R.N., joins the tailor and housekeeper in inspecting sheets and mattress donated to Dhamtari Christian Hospital, Dhamtari, India, by the WMSA in America.

Your Treasurer Reports

By H. Ernest Bennett

Perhaps you are looking for a way to invest some of your personal funds and at the same time assist in the mission program of the church. We are happy to report three ways in which this can be done.

1. Gift Annuity Agreement. A Gift Annuity Agreement guarantees a definite financial return during the lifetime of the donor in exchange for a gift of cash, securities, or other property. The rate of payment varies from 2.8 per cent to 7.47 per cent depending on the age of the donor(s). There are substantial income tax savings because the initial annuity gift and the annual income are largely tax free. Once the annuity rate is established, it remains the same for the rest of the person's lifetime. With a Gift Annuity Agreement the funds invested with the mission board cannot be returned to the donor, but only the semiannual payments can be received. At the time of the donor's death, the funds are then allocated for use in the world-wide mission program.

2. Mission Deposit Agreement. This type of investment is somewhat like making a loan to the mission board, upon which a maximum of 4 per cent interest annually can be paid. It is assumed that the funds would remain with the mission board until the donor's death. However, it is possible for part or all of the funds to be returned to the donor in case of an emergency. At the time of the donor's death, the funds would be free for use by the board in the mission program. There are no income tax savings except that since the funds become a contribution to the board at the donor's death, they would not become involved in the settlement of the estate and, therefore, would not be taxable at that time.

3. Mission Investment. With this type of loan a maximum of 4 per cent interest annually can be paid. A demand note is issued covering the loan funds. All or part
of the funds can be withdrawn at any time. There are no income tax savings on this type of loan.

With any of the above plans you will receive the spiritual satisfaction of knowing that you are helping to fulfill the urgent need for spreading the Gospel throughout the world. Write to David C. Leatherman, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind., for further information.

Home Missions

Chicago, Ill.—Englewood Mennonite Church sent an attractively mimeographed letter to all absentee members, inviting them to participate in a spring missionary offering. The letter explained how gifts would be prorated to the various boards and projects which the congregation supports, granting each donor the privilege to earmark his gift for some particular witness.

Mennonite Community Chapel met in business session recently at the chapel to organize a church council. Paul Wenger, pastor, presided, and Laurence Horst of nearby Englewood served as resource person.

Englewood church shared in services at the Gospel League Shelter Home, Tuesday evening, March 26. This is a home for unfortunate families in need of shelter and food.

Downey, Calif.—Faith Mennonite Church entered the Lenten season with several changes in worship schedule. Sunday morning worship was moved from the upstairs "Y" to the Downey Mortuary as of March 17. Pre-Easter Wednesday evening Bible study and prayer fellowship was divided into five small groups for more intimate participation by each member. These are held in members’ homes. These special studies will be climaxd by a communion service on Easter Sunday.

Elkhart, Ind.—"I want to say how grateful I am for these lessons," wrote a young non-Mennonite housewife to the Home Bible Studies office here recently. She continues, "I want to continue with this next course. All of the courses have been of inspiration and encouragement in my daily life. It has also given me a greater understanding of the Bible."

Health and Welfare

Kansas City, Kan.—The East Union congregation near Kalona, Iowa, will host children from Kansas City Mennonite Home during their three-week summer vacation to the country. This is the second time in nine years that this congregation has served the home as summer hosts.

Each summer, while some staff persons are on vacation and others clean, fix, and paint, the children enjoy being away from the city and group living to spend a while in private homes in the country. This is one of the bright spots of the year for them. This year tentative dates have been set for June 18 to July 9.

The children are enjoying a newly deco-

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The church at Noxapater, Miss., literally begins under the pines. This was their regular place of meeting from May 1 to Nov. 1, 1962. The new building stands just in front of these pines.

A Church at Nanh Waiya

Dec. 31, 1962, ground breaking. "We had prayer, took this picture, and a few minutes later the men were busy," writes migrant missionary Nevin Bender.

"We are conscious of the enemy's presence, but by faith we claim the Indians for Christ." Thus wrote Nevin Bender recently, after their first meeting on Feb. 10 in their new chapel at Nanh Waiya, near Noxapater, Miss.

The workers here are aware that a church is not a building but the kingdom of Jesus in the hearts of his followers. It is this church that the witnesses among the Choctaw Indians are helping Christ to build in Central Mississippi. To this end they have been instructing 16 young Indian brothers and sisters. A baptism service was scheduled for March 21.

The work at Nanh Waiya began in the summer of 1961. The John Garber family at Burton, Ohio, joined the Rudy Detwiler and David Weavers of nearby Mashulaville to hold a tent Bible school in the area. Response was immediate. There was good attendance. John Wesley, son of the chief at Mashulaville, his wife, and another young man accepted Christ as Lord and Saviour. Another of the chief's sons and his wife made similar commitments later. The Nevin Benders moved to the area more recently and are giving guidance to the work at Nanh Waiya.

The first Mennonite witness in this area began in 1952, when the Conservative Mennonite board began a VS program at Meridian. Titus Bender was unit leader and stayed on to give a continuing witness. The VS unit has been maintained and continues its service. Families from Arthur, Ill., and from east of Goshen, Ind., moved down to help, settling at Macon, directly north of Meridian. In 1958 the David Weaver family, workers under the Eastern Mennonite Board of Missions and Charities, held a Bible school among the Indians at Mashulaville, just west of Macon. Because of good response that and the following summers, they stayed on. Burton (Ohio) Mennonite Church, where John Garber is pastor-bishop, became interested in helping in 1960. The John and Rudy Detwiler families moved into the area to help. To date nine Choctaws have been baptized here.

Nanh Waiya is an extension of the Mashulaville witness.

An inside scene on the same "first Sunday." Ceiling is not yet finished. The chapel might have been used several weeks earlier, but roads to the area were not yet completed.
rated dining room. The Merriam Lane Sertoma Club donated new chairs to go with and enhance the fresh appearance.

Lois Ditkey, matron at the home, completed a night course in nutrition at the College of St. Theresa recently. Her studies resulted in better nutrition and more attractive meals for the 46 children and 11 staff members at the home.

I-W Services

To make classes and discussions more interesting, J.M.S. juniors and seniors were released from school to attend orientation classes. The service tour to Cleveland was canceled. Thirty-five youth and adults from area churches participated in two evening public sessions.

Other orientation classes are scheduled for April 22-26 at Newton, Kan., and Aug. 22-26 at Elkhart, Ind.

Voluntary Services
Surprise, Ariz.—Sunnyslope Mennonite Church donated 50 folding chairs and a new washing machine to the unit recently. The chairs are used for kindergarten and club work in the new building.

Teenagers from Central Methodist Church, Phoenix, Ariz., brought paint and brushes and painted the building on a recent Saturday.

Mexico City, Mexico—Carlos and Mabel Lugo found themselves with extra responsibility while the Kenneth Seitz family was gone on a ten-day vacation. Bible study, a youth meeting, Sunday school, preaching, and an evening service gave them a full week. A second bout with the flu on Carlos’ part canceled all activity on the second Sunday.

Anza, Alta.—Teenager Emma Laroque, resident in the dormitory here, enrolled in “God’s Great Salvation,” the Home Bible Studies course. VS'er Elaine Wideman is helping her. Emma is greatly enthused about her studies and what this is doing for herself spiritually. She completed five lessons the first week. Her questions show a depth of understanding and sincerity that inspire Sister Wideman.

Tobogganing is the rage among dormitory residents and staff personnel recently. The impetus was a gift of two shiny, new toboggans from the Edmonton Mennonite Church, Feb. 26. The youngsters discovered that the slopes of Hangingstone Creek respond much better to the new toboggans than they did to the crude sleds they had fashioned for themselves.

Marlboro, Alta.—Teachers Bill and Doris Lauterbach discover that “extracurricular” activities are quite popular in their corner of the bush. Twenty-four youngsters crowded into the little rooms at Marlboro school Sunday afternoon, Feb. 24, for the first “Story Hour.” Bible stories, other good stories with Christian emphasis, and lots of good singing of Gospel songs and choruses lent the children a homey atmosphere for the next Sunday afternoon to roll around.

Sister Lauterbach teaches first and second grades in the same school.

William Lauterbach and his third and fourth grades at the two-room school in the Indian-Metis community at Marlboro, Alta. Bill and his wife Doris are the only teachers in this community. Bro. and Sister Lauterbach have been very well received in the community and find many ater school ways of serving their chosen people.

In 1955 on a New York sidewalk 58-year-old Joe Laria was struck down by a fleeing criminal in a speeding truck. He suffered a skull fracture and brain damage which left him extremely nervous and subject to violent seizures.

Don Joe, a true gentleman at heart, was now irritable and easily angered, and his former happy home daily rocked with trouble and fear. He had no source of help except the doctors and psychiatrists because he refused to acknowledge the existence of God. In 1960 upon medical advice he moved with his wife Isabel and two daughters to a rural area near Aibonito, Puerto Rico.

In June of 1962 in a special evangelistic service in the Aibonito church Isabel’s niece made a decision for Christ. She asked that Bro. Rico, the special speaker, and Lawrence go to visit Don Joe. He did not receive them well. Shaking violently he shouted, “There is no God. Science and travel I will discuss with you; anything but God.” So saying he left the house while they read the Bible and prayed.

Leaving that home the brethren mentally wiped the dust from their shoes. But Don Joe had violated his own code of conduct and several days later he came to town and apologized to Lawrence for his rudeness. Lawrence’s wholehearted forgiveness made a deep impression on him.

In the next week Don Joe was admitted to our Mennonite Hospital. There hymns are played on the intercom system, chaplain and religious counselor make daily visits, VSers sing in the hall, the Word is preached, tracts come with the trays. As the Christian atmosphere of the place seeped into Don Joe’s spiritual bones, he was made willing to listen.

Imagine Lawrence’s surprise one day when Don Joe greeted him from his hospital bed with, “Tell me, sir, what I should do to be saved.”

The change is genuine. It is miraculous. It is complete. Don Joe is now walking in newness of life and it is written all over him.

At an earlier Marlboro Youth Fellowship, they had estimated that there were 28 persons in grades four to nine in the community who might attend. All 28 were there, plus three extras.

Hesston, Kans.—Orval Shoemaker, of Family Services, Wichita, Kans., will speak on “Understanding the Problems of Unit Members,” at one session of the Ninth Annual Unit Leaders’ Conference, to be held at Hesston College, April 16-19. Leaders from approximately 20 Mennonite Relief and Service Committee units will join staff members from the voluntary service office at Elkhart to discuss unit activities, publicity, planning, purchasing, etc. Currently there are approximately 200 VS-ers serving in 39 units.

General Relief and Service News
Akron, Pa.—The flow of material aid gradually changes as world conditions alter. Austria is a case in point. Three years ago Austria was receiving nearly six thousand Christmas bundles. Last year it was down to a little over three thousand. In fact, Austrian church leaders themselves feel that it is time they were on the giving, rather than the receiving, end of the stream. Already Austrian children are contributing to the MCC child-feeding program in Hong Kong.

Valley Forge, Pa.—Robert Miller and Jacob Klassen of the MCC relief section met and spoke briefly with Russian church leaders at the American Baptist headquarters here, March 12. Because the Russian delegation arrived late, there was little time to learn from the two Baptist members of

(Continued on page 308)
Disturbance

By Mont Hurst

For whatsoever is born of God overcomeeth the world.—1 John 5:4.

It is said that in some of the steaming jungles of South America the natives always welcome a hurricane. This is because it blows out the accumulated poison atmosphere, clears out lagoons, and drives away certain deadly insects and pestilences. The natives have learned how to protect themselves when a hurricane is beginning.

The Holy Spirit is like this when He comes into our lives. He drives out the poisonous sins, habits, and cesspools of the soul and makes the heart clean. And, in His mighty power, He also clears the avenue down which God’s blessings must come.

As the Spirit guides you in your prayers, you find that Christ is completely sensitive to your every need and His compassion for you and intercession with Almighty God become the bulwarks of your faith.

The Holy Spirit is a disturbing power and one that will keep your life from becoming filled with things that keep you from God’s best and the highest purposes in your help to others.

Let us thank Him for the disturbing influence of the Holy Spirit. Lethargy in spiritual things is a deadly hindrance to deliverance. As we are stirred by the Spirit, we hear His voice more clearly and become more yielded to His will. And this disturbing influence keeps us “on our toes” to help others in this needy world and, at the same time, to marvel at His love!

Dallas, Texas.

Is Christ the “Answer”?

By Lorie C. Gooding

We make a grave mistake when we teach Christianity as though it were a “religion.” In doing this we downgrade Christianity to the level of all other man- or demon-invented religions. We equate it, although quite unconsciously, with Mohammedanism, Buddhism, communism, or voodoo.

Christianity is not a creed to believe, a theology to study, a doctrine to obey, or a system of ideas to be implemented. It is a life to live!

We are told that “Christ is the Answer” to all the world’s ills. Unbiased observation will prove that this is not true. An open-minded study of the New Testament will prove that it was never meant to be so. Jesus did not come to make a Utopia of this world, but to call out of it a people for His name. The world will continue to conduct its affairs without regard to Christ or His teachings. War, crime, sickness, sorrow, pain, disaster, famine, hatred, envy, wickedness—all these will continue and increase until the end of time. And what is the “answer” or remedy for these things? The holy answer is God’s answer: the destruction of this present evil world.

We are told that “Christ is the Answer” to communism. We are challenged with the statement that if Christians were as dedicated to their cause as are communists to theirs, Christianity would overcome communism. We are assured that Christianity is a greater ideology than Marxism, and that it is therefore the “answer.”

But this is not so. We do not have any answer to communism. We are not meant to have an “answer.” Clearly the New Testament teaches that satanic, humanitarian, atheistic systems will be continued until the coming of Christ. The only “answer” to communism or any other ism is the destruction of this present world.

Christianity is not an answer to anything. Christ is not an antidote, a restorative, a stimulant, a corrective, a panacea. Jesus did not come to correct, repair, or develop any world system into a perfect world. Jesus declared that He had not come to put a patch upon Judaisms, nor to pour His new wine (of the Spirit) into the existing forms.

He explicitly stated that He is King of a kingdom not of this world, and He instructed His subjects to conduct themselves in a manner exactly opposite to that of the world. Christians are citizens of this new kingdom, a “little flock” subject only to the invisible government of their King and Master, to whom they are joined by invisible ties of the Spirit; living in the world, yet separate from the world; dispersed and scattered, yet unified; possessed, yet possessing all things.

The kingdom of Christ is not a nation in the accepted sense of the word, but is a “people,” a “peculiar people,” in that while they have originated in every nation on earth and “were not a people,” they are now the “people of God.” Herein is a miracle: a heterogeneous mass of individuals, having varied customs and speaking various languages, welded by one Spirit, one loyalty, one hope into “an holy nation” under Jesus Christ their King.

This kingdom is not meant to combat or compete with the existing political systems, no matter how degenerate they become. The function of the kingdom in the world is that of a “royal priesthood,” to mediate between the world and Christ as Christ mediates between the church and God. Sifted as salt among the nations, they preserve from complete corruption, while as light to the world they hold forth the Word of life for the benefit of those who will receive it.

There is no authority for setting the kingdom of God over against the isms andologies of this world and attempting to draw comparisons. Christianity so far transcends them as life transcends death; so they operate in different spheres, and no valid conclusions can be reached. For the kingdom in the world is the life of Christ lived out again by His Spirit who resides in and controls the yielded body and spirit of every truly separated believer.

But Christ is not the “answer” to the woes of this world. Let us re-evaluate the teachings of the New Testament. We will find that God is not now dealing with nations and peoples and governments. God is not dealing with the world as a unit, but with individuals as individuals to experience salvation in Christ, and to become new citizens in the kingdom of God.

God has but one answer to evil, and that is destruction. But He has given Jesus Christ, not an answer or a solution or a retaliation, but the Way, the Truth, and the Life; by whom men may escape the corruption that is in the world and the judgment which is already pronounced against it.

Jesus said, “For God sent not His Son into the world to condemn the world; but that the world through Him might be saved, that He believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

This is the answer of Jesus Christ to the ills of the world. It is the only answer He has ever given or will give.

Killbuck, Ohio.

Do Your Knees Knock?

By Raymond L. Cox

Do your knees knock?

As an elementary school student I was compelled to take a corrective class because mine did!

Many Christians today need correction because theirs don’t! Or their knees don’t knock enough!

Having knock-knees is a posture blemish, but I am not alluding to believers’ postures but to their prayers—or lack of praying.

Christians’ knees have been called “heaven’s knockers.” How often do you use yours for that purpose? How often do you bend your knees in petition before the throne of grace?

Prayer is a precious privilege to which believers are entitled to resort at any hour and in every circumstance. Queen Esther
came cautiously unto the throne of her husband, Persian King Ahasuerus, hoping for a favor. But Christians can come confidently to the throne of the King of kings. “Let us therefore come boldly,” sounds the Scriptural invitation, “unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16). Neither is there danger that anyone may wear out his welcome, for the Bible commands, “Pray without ceasing” (1 Thess. 5:17). “In every thing by prayer and supplication let your requests be made known unto God” (Phil. 4:6).

Jesus exhorted, “Men ought always to pray” (Luke 18:1). But many believers pray sparingly. The prayer habits of some bear striking resemblance to a game called “Ring the doorbell” which I played in my childhood. What fun it seemed at the time to sneak up to the door of a neighbor’s house, press the bell button, and then hide.

The exasperated expression which contorted the neighbor’s countenance upon answering the ring and finding no one there may mirror the Lord’s reaction to the kind of prayer which knocks, but does not wait for the door to be opened! That sort of praying is almost akin to a prank! The blessing is promised to them that ask, seek, and knock, and then “wait upon the Lord” (Isa. 40:31).

“Prayer changes things” is a common quotation among Christians nowadays. Another is, “More things are wrought by prayer than this world dreams of.” The public is accustomed to attribute the success of victorious revival crusades to the personality and ministry of the evangelist. But Billy Graham insists that the results attending his efforts are directly attributable to the united intercession of God’s people preceding his coming to a city! A revivalist of yesteryear reiterated, “God will use the prayers of His people.”

About 1904 Wales was swept with a spiritual awakening which attracted worldwide attention. The human instrument God used to stir that land was asked, “Where did the Welsh revival begin?”

Evans Roberts led the interrogator into an adjoining chamber. “Do you see that rug?” he inquired, pointing to a cheap threadbare carpet with a huge hole in the middle. “There began the Welsh revival. I wore that hole through with my knees as I prayed for fourteen years for the visitation of the Spirit in convicting power upon the people of Wales.”

Evans Roberts’ knees knocked, and God opened the door of revival. Do your knees knock in prayer? That is actually the only kind of “knocking” proper for a Christian.

Of course, prayer is possible and prayer is proper in any position. God does not regiment His children into strait jackets of posture. People have a right to pray anywhere they have a right to be. You cannot kneel without ceasing, but you can pray without ceasing. Yet some churchmen persist in insisting that petitions be offered in rigidly prescribed postures.

“The proper way for a man to pray.”

—Deacon Lemuel Keyes,

“And the only proper attitude
Is down upon his knees.”

—Reverend Doctor Wise,

“I am standing straight with outstretched arms
And rap and upturned eyes.”

—Oh, no, no, no,” said Elder Snow,

“Such posture is too proud;
A man should pray with eyes fast closed
And head contritely bowed.”

—Reverend Doctor Blunt.

“Last year I fell in Hodgkin’s well
Head first,” said Cyrus Brown.

“With my heel a-stickin’ up,
My head a-pointing down;
An’ I made a prayer right then and there—
Best prayer I ever said.
The prayingest prayer I ever prayed.
A-standing on my head.”

—Samuel Walter Foss.

The Lord will answer the petitions of His people regardless of the postures in which they are pleaded. Cyrus Brown’s prayer was evidently answered, for he escaped the well to tell his experience. But a person undoubtedly is enabled to pray best in emergencies if his knees are regularly exercised in private petition.

Two pastors’ wives were mending clothes together. “I wonder why,” mused Mrs. Hughes, “your husband is so much more successful in his ministry than mine. Both our men preach equally well, and my husband’s public prayers have kept him in greater demand for civic functions than your husband. Yet your church is growing while ours stagnates.”

“If it won’t offend you, Mrs. Hughes,” commented Mrs. Morgan, “I believe I can show you the real reason right here.”

“Go ahead,” invited Mrs. Hughes.

“The secret appears in our mending. We are both mending our husbands’ trousers,” declared Mrs. Morgan. “But while you are patching the seat, I am patching the knees!”

The same principle is true with laymen. Prayer succeeds where other methods fail. Jesus promised, “Keep on asking for something to be given, and it shall be given you. Keep on seeking, and you shall find. Keep on reverently knocking, and it shall be opened unto you” (Luke 11:9, West’s Expanded Translation). And James explained, “Ye have not, because ye ask not” (Jas. 4:2).

Knock-knees may be a posture liability, but they constitute a spiritual asset. Do your knees knock? How regularly do you exercise them in prayer? Can you, with Paul the apostle, declare as a systematic habit, “I bow my knees unto the Father of our Lord Jesus Christ” (Eph. 3:14)? The believer who prays without ceasing discovers that God hears without ceasing. The believers’ knees are “heaven’s knockers.” Let us therefore approach boldly unto the throne of grace.

Hillsboro, Oreg.

Field Notes

The Gospel Herald articles, editorials, news items, field notes, prayer requests, etc., will be the basis for discussion the first Wednesday night of each month at Pleasant Valley, Harper, Kans.

The Woodlawn Quartet, a young men’s quartet from the Woodlawn Beachy Amish Church near Goschen, Ind., presented a program at South Colon, Colon, Mich., March 24.

New members: two by baptism at Salem, Eldia, Ohio; seven by baptism at Zion, Broadway, Va.; fourteen by baptism at Metzler’s, Ephrata, Pa.; one by baptism at Beth-El, Milford, Neb.; twelve by baptism at Floradale, Ont.; five by baptism at Bart, Pa.; five by baptism at Bethel, Wadsworth, Ohio.

The opportunity is again open this year for North American families to entertain guests from other countries. On Aug. 15, a group of approximately 35 trainees will be coming to this country for a year’s visit in the United States and Canada.

Countries represented in this year’s trainee group are: Holland, Germany, France, Switzerland, Sweden, Greece, Algeria, Jordan, Tanganyika, Mexico, and one or two South American countries.

The trainee program is designed to be a two-way exchange. A sponsor’s family is privileged to learn about another country, and at the same time is giving the trainee an insight into American life and customs. Trainees are capable of performing a variety of tasks. It is also the challenge of a sponsor to give guidance and training in some areas of work.

If you are interested in showing hospitality and sharing in this way your experiences, contact Emma Schlichting, MCC, Akron, Pa. Early applications will receive preference.

I. W. Rovey, a long-time pastor at Orrville, Ohio, presently at 318 Merrimac Ave., Upland, Calif., celebrated the 59th anniversary of his ordination on March 27. He will be ninety years old, May 2. He is still able to attend church.

Ivan Leaman, Columbia, Pa., will begin a course on personal evangelism at the mid-
week prayer meeting at Erisman’s, Manheim, Pa., April 4.

Don Augsburger, Harrisonburg, Va., in an Easter weekend Bible conference at Boller’s, Elizabethtown, Pa.

Mark Fakkema, editor of Christian School Life, Chicago, Ill., will be the speaker on Church School Day, April 28 at Souderton, Pa.

Abram Charles, Lancaster, Pa., and Paul Hackmor, Norristown, Pa., at Bridgeport, Lancaster, Pa., April 6, 7. The topic, “Youth—Today, Tomorrow, Beyond.”

Evangelistic Meetings


Norman H. Bechet, Spring City, Pa., at Pike, Harrisonburg, Va., April 21 to May 1. Joe Esh, Mt. Union, Pa., at Burns Lake, British Columbia, Canada, April 7-21, at the Evangelical Mennonite Church. Herman Glick, Atglen, Pa., at Longenecker, Winesburg, Ohio, May 5-12.

Calendar

[Details of calendar events are not transcribed as they are not relevant to this question.]

Mission News

the delegation concerning the status of Mennonites in Russia. However, Klassen was able to speak briefly with A. J. Mitzkevitch, one of the Baptist delegates who speaks German, during the group’s tour of the headquarters. He was aware that there are Mennonites in Russia, but was under the impression that they had been assimilated into the Baptist church.

Akron, Pa.—Canadian Mennonites sent seven new shiploads of chicks to the Congo, in the past four months. Most of the chicks arrived in excellent condition. After arriving in Léopoldville, the chicks are sent out to refugee stations such as Bokwanga, where food is greatly needed. They will replenish the poultry supplies in areas of heavy refugee concentration. Ernest Lehman and Archie Graber, working with the Congo Protestant Relief Agency, as well as a number of Pax men, are helping with the distribution of material aid shipments like this.

CALLING ALL YOUTH

Your church needs you this summer. Urgent requests demand your best abilities. Personnel requirements are not being met.

Senior High work camps need fifty volunteers to serve in opening preparation for church camps in Michigan and Colorado. Marking and repairing trails, cleanup, painting, repair, water-front preparation are jobs that always need doing before a camping season can begin. One group will be erecting a new cabin. This can well be a learning experience for both girls and fellows and will at the same time make a permanent contribution to the entire program of this particular camp.

Regular summer service needs youth 19 to 69. You could serve among migrant workers, church camps, in homes for aging, in health centers, with campers, in children’s homes. Nurses, technicians, maintenance personnel, gardeners, life guards, recreation directors, counselors, cooks, laundry workers, Bible school teachers are needed.

Fifteen to twenty persons are needed for three summer Bible school caravans in Montana-Alberta, in North Dakota-Minnesota, and in Vermont. These areas desperately need dedicated people to serve in Bible schools among isolated churches and mission outposts. Here may be your opportunity to share the living Christ, to help with local maintenance, and to give yourself in other plus-service opportunities.

If you have time, hands, and the love of Christ, why not volunteer? Pastors, perhaps you know of abilities that should be claimed for the Lord. For further details please write to Voluntary Service, Mennonite Board of Missions and Charities, Elkhart, Ind.

LIFT YOUR GLAD VOICES

(Continued from page 292)

message wherever He sends. It is to them that He still gives the reassuring message, “Remember, I am with you always, day by day, until the close of the age.” And so He sends us forth with the message of the cross and the empty tomb.

We must realize His vital presence in our lives. We must know that we have risen in newness of life. Kindly He warns us, “Without me ye can do nothing.” Graciously He promises, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” He gives strength to overcome sin, self, and Satan. And daily He promises us victory as He says, “Be of good cheer; I have overcome the world,” and “Because I live, ye shall live also.” And having this assurance we, too, can say:

My risen Lord, I feel Thy strong protection; I see Thee stand among the graves today; “I am the Way, the Life, the Resurrection.” I hear Thee say.

And all the burdens I have carried safely, Grow light as blossoms on an April day; My cross becomes a staff, I journey gladly This Easter day.

OUR READERS SAY

(Continued from page 292)

prosperous Christians in 1963.

Everywhere I am finding people who are deeply concerned and are asking what the answer is. May your warnings be heeded!—Andrew Shelly, Newton, Kan.

I am happy to see the Gospel Herald’s new look—and through this a “Call to the City.” I am happy to read about young people like the Paul Wengers who are responding to “The Challenge of the City!” and faithful workers like Sadie Oswalt who continue their ministry of love and friendship through visitation. The picture on the cover of the March issue and the poem, “The City,” should help us feel our responsibility to the city. I am glad to be a witness of the “new day” in Mennonite missions, the day when our youth are ministering to the city.

Let us follow in the footsteps of Abraham, Moses, Isaiah, Jonah, Jesus, and Paul—and answer the call of the large urban centers of the world . . . for they need the great Shepherd of the sheep. I trust that the pages of the Gospel Herald will continue to present the challenge of the city—Mario O. Snyder, Buenos Aires, Argentina.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.


The simple verse, “God is love,” which most of us learned as a child, has also carried for many of us only a childhood understanding. We have spoken much of love...
and failed to understand its profound meaning and expression in all God did for us in Christ. The volume under consideration here is not one for the person who is unable to think deeply and persistently. For the student anxious to probe into the deeper treasures of the riches of God's grace, this volume is a gold mine.

The author approaches the subject from the point of view of God's involvement in the world, by sending Jesus, who committed Himself to do the Father's will, who identified Himself with man. He shows how love needs community for its fullest expression.

It is a disappointment to a believer in nonresistance as taught in the New Testament, that not more is said on this subject; however, the author is primarily concerned with the expression and meaning of God showing His own love to man through Christ. It would be helpful to have a work by the same author, who is a professor at New College, Edinburgh, on God's love expressing itself in man and his relationship to others as its primary focus. The scholarship evidenced here makes the reading of this book a deeply devotional experience. The author has a vivid and fresh style, although one would wish for less paragraphs of a page and more in length.

This book has a pleasing type. The author provides no bibliography, and very few footnotes or references to other sources.—Nelson Kaufman.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.


Short—Short.—Seth Short, West Unity, Ohio, Pine Grove cong., and Rosa Short, Archbold, Ohio, Central cong., by Richard E. Martin at his home, Feb. 26, 1963.

Eshleman, J. David and Helen (Steffy), Smithville, Ohio, first child, David Scott, March 18, 1963.


Hochstetler, Clyde and Shirley (Yoder), Shipshewana, Ind., third child, second daughter, Carla Jane, March 20, 1963.

Janetz, Morris and Alberta (Dewitt), Milford, Neb., fourth child, second son, Martin Dwane, March 15, 1963.

Kanagy, Leo and Carrie (Yoder), Belleville, Pa., third child, second daughter, Anita Marie, March 15, 1963.


Kreger, John and Lydia (Gingerich), Valparaiso, Ind., first child, Karen Ann, March 19, 1963.

Lehman, John E. and Joanna (Wenger), Evanston, Ill., third child, first daughter, Emily Joan, Jan. 12, 1963.

Lehman, Robert C. and Ruby (Swartzendruber), Harrisonburg, Va., fourth living child, third son, Douglas Chester, March 20, 1963.


Marter, James B. and Charleen (Gascho), Kalona, Iowa, third living child, second living daughter, Marta Jean, March 24, 1963.

Mishler, Merle and Esther (Naugle), Hollsupple, Pa., third child, first daughter, Diane Fay, March 19, 1963.

Rice, Howard and Anna (Miller), Perkasie, Pa., fifth child, fourth son, John Mark, March 24, 1963.


Ropp, Eldon and Doreen (Ramer), Alhany, Oreg., first daughter, Stacia Mae, March 9, 1963.

Roth, Orle and Elaine (Yoder), Beaver Crossing, Neb., second child, first daughter, Kimberly Jo, Nov. 24, 1962.

Rudnicki, Lawrence E. and Janice (Klostermeier), Toledo, Ohio, third child, second daughter, Patricia Diane, March 5, 1963.


Slagel, Carl Dean and Roberta (Myers), Hydro, Okla., third child, second son, Kevin Emerson, Feb. 24, 1963.


Steiner, Paul E. and Bertha (Vanpelt), Dalton, Ohio, sixth child, fourth son, James Lee, March 18, 1963.


Yeackley, Joe and Joyce (Burkey), Milford, Neb., fifth child, third son, John William, Dec. 8, 1962.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, Elizabeth Emma, daughter of Chris-"Christian and Catherine (Risser) Rediger, was born near Gridley, Ill., Sept. 29, 1883; died of a heart attack at her home in Milford, Neb., March 13, 1963; aged 79 y. 5 m. 12 d. On Dec. 8, 1908, she was married to David E. Bender, of Milford, Neb. Surviving are 4 children (Merton E., Dorothy L., Morie L., and Barbara—Mrs. Don Reber), 12 grandchildren, one great-grandchild, 2 brothers (E. W. and John F), and 2 sisters (Mrs. B. M. Kremer and Mrs. R. H. Sherry); five brothers and sisters preceded her in death. Mrs. Don Reber, missionary in Japan, returned a few days too late to see her mother. She was a member of the East Fairview Church, where funeral services were held on March 15.

Byler, Raymond, son of Rudy and Matilda (Bender) Byler, was born at Dover, Del., July 7, 1929; died at his home March 21, 1963; aged 33 y. 8 m. 14 d. On Sept. 21, 1950, he was married to Lydia Bontrager, who survives. Also surviving are 6 children (Ruth Lois, Regina, Gladys, Linda, and Gregory Raymond), his parents, 5 brothers and 6 sisters (Henry Jonas, Lester, Willie, John, Ida—Mrs. Earl Byler, Sarah—Mrs. Eli Schrock, Naomi—Mrs. William Coblentz, Elizabeth—Mrs. Harvey Byler, Anna—Mrs. Daniel Miller, and

Quench Not The Spirit

BY MYRON AUGSBURGER


$2.50

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Ruth, and his stepgrandmother. Funeral services were held at the Greenwood Mennonite Church, in charge of Alvin Mast, Mark Stoltzfus, and Eli Bontrager.

French, Yvonne Louise, daughter of Dr. J. James and Maude (Harttler) Brennan, was born in 1916, in Elkhart, Ind. She was married to James C. Goodale, who survives, on Aug. 25, 1931. Surviving are 2 sons and 3 daughters (Mrs. Gilbert D. Mast, Edna, Norman, Amanda, and Henry), 9 grandchildren, 4 sisters (Rebecca Kurtz, Amanda—Mrs. William G. Smoker, Malinda—Mrs. Fred S. Miller, and Dorothy—Mrs. David Stoltzfus), and one foster brother (Samuel K. Mast). She was a member of the Conestoga Church, where funeral services were held. Burial was at the charge of Ira A. Kurtz and Omar A. Kurtz.

Kutchi, Rudolph J., son of Blessy and Anna Susanna (Spiess) Kutchi, was born near Archbold, Ohio, July 8, 1878; died of leukemia at the Bluffton (Ohio) Hospital, March 18, 1963, aged 84 y. 8 m. 14 d. He was married to Sarah Burkholder, who died Dec. 1, 1960. Surviving is one sister (Mrs. Ida Petzer). He was a member of the Central Church, where funeral services were held March 20, in charge of Charles H. Gautsche and Dale Wyse; interment in Oak Grove Cemetery, Mornings, Mich.

Martin, Mary, daughter of Joseph and Barbara (Berkley) Shaum, was born in St. Joseph Co., Ind., Nov. 11, 1892; died March 2, 1963; aged 70 y. 3 m. 19 d. On June 1, 1913, she was married to Joseph Martin, who survives. Also surviving are 4 children (Barbara—Mrs. Sidney Brubacher, Susie—Mrs. Melvin Rainer, Ida—Mrs. Ira. Ramer, Emma—Mrs. Nathan Ramer, Daniel, Bertha—Mrs. Irvin Martin, Grace—Mrs. Ben Shirk, Ruth—Mrs. Harvey Brubaker, and Dorothy Brubaker). She was predeceased by her husband, who died Dec. 5, 1951. Surviving is one sister (Mrs. Mary Miller). She was a member of the Conestoga Church, where funeral services were held March 18, in charge of Leroy Godshall and Paul Hoover.

Moyer, Lizzie N., daughter of Henry and Annie (Nye) Houpt, was born in Montgomery Co., Pa., May 14, 1888; died at the Grand View Hospital, Sellersville, Pa., March 13, 1963; aged 74 y. 9 m. 27 d. On Nov. 16, 1907, she was married to Alvin D. Moyer, who died Sept. 3, 1944. Surviving are 5 children (Anna—Mrs. Jacob Jary, and Malinda—Mrs. Irvin Martin), 14 grandchildren, 2 great-grandchildren, and one sister. She was a member of the Conestoga Church, where funeral services were held March 18, in charge of Leroy Godshall and Curtis Bergey.

Schock, Lydia Maye, daughter of Gideon and Lena (Moyer) Bender, was born near Hartford, Kans., Feb. 7, 1893; died at her home near Kalam, Iowa, March 13, 1963; aged 70 y. 1 m. 6 d. On Jan. 5, 1919, she was married to Andrew Schock, who survives. Also surviving are 3 children (Olive, Orval, and John), 4 grandchildren, 3 great-grandchildren, and 3 sisters (Mrs. Will Snyder, Mattie—Mrs. Alva Swartzendruber, and Lizzie—Mrs. Willis Yoder). One son and 5 sisters preceded her in death.

Kulp, Mary H., daughter of Solomon and Elizabeth (Heckler) Kripp, was born in Montgomery Co., Pa., Sept. 30, 1888; died at the Grand View Hospital, Sellersville, Pa., March 12, 1963; aged 79 y. 5 m. 10 d. She was the wife of John H. Kulp. Surviving are 2 sons (Norman J. and Russel H.), 2 daughters (Susie—Mrs. Elmer F. Miller, and Anna H. Miller) and one sister (Mrs. Walter S. Moyer). She was a member of the Souderton Church, where funeral services were held March 16, in charge of Jacob M. Moyer and Mark B. Miller. Funeral services were held at the charge of Leroy Godshall and Curtis Bergey.

Kurtz, Anna M., daughter of Stephen H. and Sarah (Stoltzfus) Mast, was born near Morgantown, Pa., Nov. 22, 1889; died of a heart attack at her home in Morgantown, March 4, 1963; aged 73 y. 3 m. 10 d. On Dec. 10, 1914, she was married to Isaac H. Kurtz, who predeceased her on Aug. 25, 1931. Surviving are 2 sons and 3 daughters (Mrs. Jacob D. Mast, Edna, Norman, Amanda, and Henry), 9 grandchildren, 4 sisters (Rebecca Kurtz, Amanda—Mrs. William G. Smoker, Malinda—Mrs. Fred S. Miller, and Dorothy—Mrs. David Stoltzfus), and one foster brother (Samuel K. Mast). She was a member of the Conestoga Church, where funeral services were held. Burial was at the charge of Ira A. Kurtz and Omar A. Kurtz.

Stoltzfus, Katie M., daughter of Stephen K. and Catherine (Each) Mast, was born in Caernarvon Twp., Pa., July 18, 1880; died at Lancaster, Pa., March 16, 1963, of a heart attack while she was piecing a quilt to be sold at a relief sale; aged 82 y. 7 m. 26 d. She was married to Henry H. Stoltzfus, who died Aug. 9, 1957. One son also preceded her in death. Survivors are 2 sons (Calvin, Elvin, and John), and Delia—Mrs. William Manetti, 8 grandchildren, 5 great-grandchildren, 2 sisters and 2 brothers (Mrs. Priscilla Stoltzfus, Mrs. Lyra N. Mast, John, and Arlene—Mrs. Joseph Stoltzfus and Arlene—Mrs. Cleeo Stoltzfus). She was a member of the Wellman Church, where funeral services were held March 19, in charge of Ira Kurtz.

Stutzman, Naomi, daughter of Fredrick and Anna (Ratzlaff) Dickel, was born in Johnson Co., Iowa, March 12, 1900; died at her home, Wellman, Iowa, March 21, 1963; aged 63 y. 9 m. 1 d. She was married to Menno Stutzman, who predeceased her. Also surviving are 1 brother (Dan), 2 sisters (Elizabeth—Mrs. Arthur Wright and Mrs. Mary Marner) and 2 stepdaughters (Ages—Mrs. Arthur Stutzman and Arlene—Mrs. Cleeo Stutzman). She was a member of the Wellman Church, where funeral services were held, in charge of Geo. S. Miller, Noah Herr, and John Manetti.

Thomas, Clara, daughter of Mrs. Enos Gingrich and the late Henry Shantz, was born in 1906; died at Kitchener, Ont., March 23, 1963; aged 56 y. Surviving are her husband, Russell Thomas, of St. Jacobs, Ont., 2 sons (Allen and Elvin), 2 daughters (Anna and Mary), and 3 grandchildren. Two sons and one daughter died in infancy. One sister also preceded her in death two weeks previously. Funeral services were held at the charge of C. F. Derstine and Robert N. Johnson.

Zehr, Daniel S., son of John and Barbara (Schmidt) Zehr, was born in Elmo Twp., Ont., June 1, 1893; died at Waterloo, Ont., Feb. 1, 1963, of a heart attack while he was asleep; aged 54 y. 7 m. 11 d. On Dec. 23, 1950, he was married to Edna Schwartz, who survives. Also surviving are 5 children (Mrs. Kenneth Beurget, Shirley—Mrs. Oliver Kropf, Loreen—Mrs. Lloyd Ropp, and Anna Mae), 6 grandchildren, 3 brothers (Christian, Joseph, and Daniel), and 2 stepdaughters (Ages—Mrs. David Kuepfer, Katie—Mrs. Solomon Kuepfer, and Fannie—Mrs. Henry Herrford). He attended the Poole Mennonite Church, where funeral services were held. Four, in charge of Herbert Schultz and Moses Roth.
Church Camps

Women's Spring Retreat at Camp Hebron, May 16-18, with Mrs. Noah (Metta) Steffy and Mrs. Forrest (Esther Eby) Glass as Meditation leaders. Enjoy a time apart from secular duties in fellowship with others and communion with God amid the beauty of the woods in spring. For information write to E. Susan Sensenig, 241 Lancaster Ave., Lancaster, Pa. Limited registration.

When I Come to God's House

By LaVaughn Stove

When I come to God's house, in spite of all my care, my sorrow, all the things of the world that weigh me down, I experience a miracle. The burdens slip from me as though, suddenly, they are of no consequence in this place. If there was chaos outside, there is quiet in here; if there was weariness and pain, there is rest in here; and if there was restlessness and frustration out there, in here there is peace. A sigh escapes my lips as I sink gratefully into my pew and rest, for a few minutes, in God's presence.

It matters not how I come. If I come weighted down with care, the burden is lifted. If I come, as I sometimes do, reluctantly, still, in His grace, God fills my hands and heart with gifts. If I come with unconfessed, unforgiven sin, I see the cross, like the outstretched hands of Jesus, reminding me that "if we confess our sins, He is faithful and just to forgive us our sins."

I come, partly, as I have all my life, out of habit, but it is a good habit. The times I have failed to come, the weeks between have lost their meaning, like a sentence that has no punctuation.

Sometimes I come, sad to say, only after I have tried everything else. Still God does not turn me away—or turn away. I may change, I may have changed a great deal since the last time I came, but I find Him always the same. His love does not fluctuate, as mine does, and as the love of others does. His forgiveness is not doled out in meager doses according to my sin or my frame of mind. It matters not that I have sinned much or little, willingly or helplessly. His forgiveness spreads throughout the sanctuary like sweet air from heaven and I cannot help breathing it in and finding refreshment for my jaded soul.

There may be others in the sanctuary, but I am alone. Alone before my God. Others may hear His voice, but I hear Him speaking only to me. Others may have sinned, perhaps even sinned more deeply than I, but it is of my sin only that I am aware. It is as if He and I were alone together and my sin were the only sin in the world.

But it is not just my sin He is concerned with. He does not sadistically remind me every time I come into His presence of the evil of which I am guilty as though that were His only interest, His only function. He reminds me, too, of the good things my life has contained, and that I have managed to do. He lets me feel the pleasure of His approval and His delight in me. His beloved. Here, as in no place else, I am whole. I am perfectly content to be what I am. No need to pretend or to put on airs or make more effort to please. No need to wear a mask. God sees and knows what I am, both bad and good, and loves me. All there is left for me to do is rest.

When I come to God's house, whatever distractions have diverted my mind and devotion from Him while I was away, I find Him waiting for me.

Lead, S.D.

Laborers with God

The Carpenter's tools had a conference. Bro. Hammer was in the chair. The meeting had informed him that he must leave. The reason: he was too noisy.

"But," said he, "if I am to leave this Carpenter's shop, then Bro. Gimlet has to go too. He is so insignificant, he makes very little impression."

"All right," replied little Bro. Gimlet.

"But Bro. Screw must then also go. You have to turn him around and around again and again to get him anywhere."

To that Bro. Screw replied, "If you wish, I will go. But Bro. Plane must leave also. All his work is on the surface; there is no depth to it."

"Well, Bro. Rule will have to withdraw if I do," said Bro. Plane. "He is always measuring folk as though he were the only one who is right."

Complaining, Bro. Rule spoke against Bro. Sandpaper. "I don't care, he is rougher than he ought to be, and he is always rubbing the wrong way."

In the midst of the discussion, the Carpenter of Nazareth walked in. He had come to perform His day's work. He put on His apron, and went to the bench to make a pulpit. He employed the screw, the gimlet, the sandpaper, the saw, the hammer, the plane, and all the other tools. After the day's work was over and the pulpit finished, Bro. Saw arose and said. "Brethren, I perceived that we are all workers together with God."—Naubinway Church Bulletin.

Without Parallel

Before a distinguished audience at the Jewish Theological Seminary in New York, Dr. William F. Albright, a Gentile, and professor of Semitic languages at Johns Hopkins University, formerly head of the American School of Oriental Research in Jerusalem, said in substance concerning Israel:

"It is without parallel in the annals of human history that a nation carried into captivity for seventy years should return to resume its national life; that after nearly six hundred years this same nation should again be scattered world-wide for nearly two thousand years and retain its identity; and that this people should then return to rebuild its ancient homeland and achieve statehood among the family of nations."

Continued Dr. Albright: "Many non-prophetic souls, of whom I was one, declared that such a thing was impossible: and yet we have seen it. Since the words of the Old Testament prophets have been literally fulfilled, we should expect the remainder of their predictions concerning the nation Israel likewise to be fulfilled."

—Prophecy.

DON'T PARK HERE

BY PAUL ERB

Life is a pilgrimage. There are many spots in the road of life where "No Parking" signs are needed. Paul Erb has planted a few of them.

$3.00

AT YOUR LOCAL BOOKSTORE. HERALD PRESS, SCOTTDALE, PA.

Gospel Herald, April 9, 1963
Tobacco companies spent $104,000,000 in advertising on television in 1961 and $50,000,000 in radio advertising. Figures for 1962 are expected to be higher. In Great Britain cigarette commercials are banned until after 9:00 p.m. In the U.S. nearly 60 per cent of the tobacco advertising on radio and TV comes before that hour. 

Each year 1,000,000 Americans join the group of those not affiliated with any church. Approximately 80 per cent of the young people between 12 and 24 never attend Sunday school or church.

Colporteurs of the Japan Bible Society have visited 60 per cent of all Japanese households and sold 27,000,000 Bibles or portions. Despite opposition from Buddhist extremists, they expect to visit every home in the nation within the next ten years.

A rare book acquired recently by the Nazarene Theological Seminary, in Kansas City, Mo., supplies proof that Christian Protestants in France, before the birth of John Wesley, placed great value on the preaching of the Word and possessed spiritual knowledge that forbade dancing and all games of chance for a child of God. The book is an English translation published in London in 1691, comparing the discipline of the Reformed Churches of France with that of the "Primitive Christians." The volume is bound in leather and bears the seal of a nobleman to whom it was inscribed.

According to a German church periodical dated January, 1963, a very comprehensive statistical investigation indicates that barely 3 per cent of the population of Finland attends church each Sunday. In many places the figure can be as high as 15 per cent, but often, especially in industrialized and urbanized congregations, it is less than one per cent. Approximately 6 per cent of the population of Finland, or 314,104 persons, are registered as not members of the Lutheran National Church. Of these, perhaps 70,000 belong to the Eastern Orthodox Church and approximately 10,000 to various Free Churches.

Carl J. Bihl, vice-president in charge of national development for Youth for Christ International, was elected president of the nondenominational organization during the annual midwinter convention in Denver, Colo. He succeeded Dr. Ted C. Engstrom who retired April 1. Dr. Engstrom has been president since 1957.

Dr. Bihl said a survey has shown that 75 per cent of persons who leave the church do so during junior-high-school years, while 85 per cent who make a commitment to Christ do so by the time they are 18. "For this reason, especially," he said, "it is important to make every effort to reach the teen-age mind."

Dr. Bihl listed four reasons why youth don't attend church, as uncovered in Youth for Christ interviews: They hear the message but they don't understand it, and it has no application to their daily lives. The church takes things away from them, in the form of "don't," but does not make any replacements. The church doesn't give the youth anything to do. They feel they are only bystanders. The example of many adults as to the meaning of the Christian message in their daily lives leaves youth dubious as to the value of the church. "It is your job to make the Christian message live in their hearts and involve them in Christian effort," Dr. Bihl said.

Methodist Bishop Paul Hardin, Jr., of Columbia, S.C., warned in Memphis, Tenn., that the national "bright spotlight" on the racial question is leaving unnoticed "in the shadows" many other social causes crying for attention. Addressing the fifth quadrennial Methodist Southeastern Jurisdictional Convocation, he described as a "tragedy" the placing of emphasis on racial segregation to the neglect of other social issues.

Twenty-two chapels will be built by the Church of Jesus Christ of Latter-Day Saints (Mormon) in the New England area during the next three years at a cost of $2,000,000, denominational officials announced in Boston.

The great task facing the church today is to combat anxiety and despair caused by the threat of total annihilation that hangs over all mankind, leaders of the Christian Churches (Disciples of Christ) were told in Indianapolis, Ind. Dr. Orville W. Wake, president of Lynchburg College, a Disciples' school in Lynchburg, Va., said church people must decide "whether to be part of the divine task of serving God by sustaining, elevating, and dignifying life in the face of the forces drawing our world into the pit of nothingness."

The Kennedy administration's proposed tax revision affecting deductions for charitable contributions was opposed in Chicago by the executive committee of the Methodist Council on World Service and Finances. The council warned that reducing the amount of contributions that can be deducted from the income tax will be "highly detrimental" to institutions such as the churches, universities and colleges, hospitals and homes.

The average American loses $75 a year through misplacements of wallets or purses, or out of his pockets, delegates to the Stewardship and Mission Conference of the United Presbyterian Church in the U.S.A. were told recently in Atlantic City. The American Baptist News Service, reporting the statistic, noted that "the lost money is more than the per member contributions of 15 out of 23 communications in the United States and Canada with membership of 100,000 or more."

"In the name of sweet charity, churches, private clubs, fraternal, civic, and service groups break the law in many areas of Pennsylvania" by operating bingo games, the Harrisburg Evening News asserted in a recent editorial. The News noted that bingo is classed as gambling under Pennsylvania law "and gambling is against the law." The Pennsylvania Legislature has before it a bill to legalize bingo for churches, charities, and certain social events.

A Jesuit astronomer who reportedly knows more about conditions on the other planets than any man in history has a discouraging word—he doesn't think there is life on those planets. This was the observation of Father Francis J. Heyden, S.J., as the Washington Academy of Sciences announced it will bestow its 1963 annual award on him for scientific achievement in the teaching of science.

Pentecostal-style "speaking in tongues," a growing phenomenon in traditional denominations in the Midwest and California, has spread to the New England campus of Yale University in New Haven, Conn. About 20 young men, most of them affiliated with the conservative Bible-oriented Inter-Varsity Christian Fellowship at Yale, have told university chaplains that they have experienced "tongues" and received "baptism of the Holy Spirit," according to a special report in the March 3 issue of the Episcopal weekly, The Living Church, published in Milwaukee, Wis.
Making Our Witness Effective

By Nelson E. Kauffman

What the individual Christian says or does is often judged by the influence and reputation of the group. If Mennonites have a good name as a group, individual members, who identify themselves as such, are trusted. If an individual member claims nonresistance, he may be refused recognition because the congregation with which he is identified has had a first-class quarrel. We hear bad things about (name the nationality); so we won't trust any individual of that group. This is human nature.

There are people who read our Anabaptist literature and say, "That's real Christianity." They learn to know an individual and admire him; but when they get acquainted with a group, they may be disappointed. A woman in Florida read some such literature, was referred to the late H. S. Bender, and later gave the Goshen Seminary thousands of dollars, because she believed in the theology of the Mennonites. We hope she will not be disappointed when she meets a group of them.

It is often not only our inconsistent practices, but also our loose talk that becomes a great liability to our witness. It has always been true, to a greater or lesser degree, that our faith and doctrine is better than our practice. Would God we could do something about it! The Anabaptist vision, which we cherish and claim as the excuse for our existence, is a marvelous and Biblical concept. We confess it, and then, too often, confuse it.

The vision's conception of discipleship is the essence of Christianity, transforming all of life after the teaching and example of Christ. We talk about it, but we should do so much better in our attempt to practice it. The conception of church membership based upon true conversion, and a mature decision of commitment to holy living symbolized by adult baptism, should make for a meaningful church membership, yet we have a long way to go to realize this in our membership.

(Continued on page 316)
FIELD NOTES

Melvin Leidig, Saginaw, Mich., in a Spring Bible Conference, April 19-21, at Floradale, Ont.

Church Extension Convention of South Central Conference at Yoder, Kans., April 19-21.

Esther Eby Glass, Lancaster, Pa., will discuss the topic, "Communication Doors Ajar," at the semiannual spring meeting of the Homebuilders, Friday evening, April 26, at Lancaster Mennonite School. The program will start at 7:30. The work session begins at 7:00 p.m.

A 42-voice mixed chorus from the Christopher Dock School, Lansdale, Pa., will render a program at the Steetlon, Pa., Church, April 18, at 7:30 p.m. Charles Hershey is director.

Conservative Mennonite Conference will be held Aug. 13-15, at Clinton Christian Day School grounds, near Goshen, Ind. Illinois Mennonite Mission Board will meet at Hopedale, Ill., April 19, 20.


The 81st rendition of "The Holy City" will be given at Eastern Mennonite College, Harrisonburg, Va., April 27.


Dedication services were held April 7 for the new Lockport Church, Stryker, Ohio. D. A. Yoder, Elkhart, Ind., spoke in the morning service, and Howard Zehr, Elkhart, Ind., delivered the dedicatory address. Walter Stucky is bishop and pastor, and Simon Stucky is minister of the Lockport congregation.

David Allen Hershberger, son of John Hershbergers, 300 Buchanan—504, San Francisco 2, Calif., has been awarded a Woodrow Wilson Fellowship for graduate study in the academic year 1963-64.

Pastors and MYF leaders directing studies in Romans will want to take advantage of a special series of helps available at reduced rate for group leaders to the Mennonite Youth Convention. The resources selected are The Meaning of Paul for Today, The Epistle of Paul to the Romans, by Dodd, and The Letter to the Romans, by Barclay. These are available from the Golden Rule Bookstore, Kitchener, Ont., all three for only $2.00.

John Hostetler, Beaver, Ohio, was ordained to the ministry on March 31, at the Lower Owl Creek Church, Beaver, Ohio. M. L. Troyer, Ohio Mennonite Mission Board bishop and field worker, officiated; Otis Johns, Louisville, Ohio, brought the message.

Change of address: Alvin W. Weaver from 5506 Machado St., Tampa, Fla., to Box 7457 Pinelnack Branch, Sarasota, Fla.

New members: six by baptism at First Mennonite, Johnstown, Pa.; nine by baptism at Metamora, Ill.; five by baptism at Bonneville, Bristol, Ind.; four by baptism at Hopewell, Kouts, Ind.; three by baptism at Maple Grove, Belleville, Pa.; one by baptism at Bethany, East Earl, Pa.; five by baptism at Crown Hill, Rittman, Ohio; thirteen by baptism at Elizabethtown, Pa.; five by baptism at Tuttle Ave., Sarasota, Fla.; two by baptism at Pershing St., Hutchison, Kans.; six by baptism at Geiger, New Hamburg, Ont.

The first printing of Search to Belong, by Christmas Carol Kaufman, was sold out before the publication date, April 6. A second printing is being rushed through production. Current orders will be filled as soon as the second printing is available.

Robert W. Miller and Jacob M. Klassen of the MCC relief department were two of the North American churchmen who met with seven Russian church leaders at the American Baptist Convention headquarters at Valley Forge, Pa., on March 12.

Klassen was able to speak briefly with Mitzkevitch, who speaks German, during the group's tour of the headquarters. He was aware that there are Mennonites in Russia, but was under the impression that they had been assimilated into the Baptist Church.

During the brief interview, Mitzkevitch gave a short history of the Mennonites in Russia, saying that they had brought persecution on themselves by refusing to do military service, and that because of the persecution, they were now widely scattered throughout the country.


Tenth anniversary of the Sandy Hill Mennonite Church, Sadsburyville, Pa., May 5. Among those on the program are John Hess, Elam King, John Kauffman, Aaron F. Stoltzfus, and Ira Kurtz. Clair Umble, pastor, will serve as moderator.

Marvin Ruth, Newville, Pa., and Christian Frank, Salunga, Pa., will serve as speakers at an all-day Bible meeting at Bair's Codorus Church, Bair's Station, Pa., May 5.

Maynard Shetler, Scottdale, Pa., will be attending the 95th annual National Holiness Convention, at the Morrison Hotel, Chicago, April 16-18, with an exhibit of Herald Press books and the Herald Summer Bible School series.

On April 22-25, he will attend the 21st National Association of Evangelicals Convention to be held in the Statler Hilton, Buffalo, N.Y., with a similar exhibit.

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"Homes Make Missionaries—A Symposium"

cover photo by Three Lions

GOSPEL HERALD
Established 1908 as successor to Gospel Witness (1905) and Herald of Truth (1864)
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GOSPEL HERALD, April 16, 1963
New Nature

A Moslem proverb is pessimistic about the change of human nature. "If thou hearest that a mountain has moved, believe it; but if thou hearest that a man has changed his character, do not believe it."

"Can a leopard change his spots?" The answer is "no." So man himself cannot change his nature.

Yet the Christian is not pessimistic. At the heart of our belief is the hope and assurance that man can be changed. That like as Christ was raised from the dead, so we also walk in newness of life. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

This is not easy. Nor is it possible by man's ingenuity, plans, striving, or really within his own possibilities at all. It takes a miracle. It is a divine work. No wonder it is called a "new birth."

Pessimism about human nature is natural. Man does not need to belabor proof of his sinfulness and bent to wrong. Yet to know the reality of the new nature through Christ is to restore hope. We are, as Peter says, "partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4).—D.

Finding Forgiveness

God never saved a good person. He never will. He is able to save only those who will acknowledge themselves sinners. The Scripture says Jesus came to seek and to save those who are lost. He came to save sinners.

How contrary to human thinking this is! On leaving church one Sunday a parishioner paused to ask her pastor, "Don't you think you were too strong in your sermon this morning when you invited sinners into our church?"

The crime is not in coming to God with all our sins, iniquities, and transgressions. We must come this way. The worst sin is to come pretending that we are not sinners.

In light of this it is not strange that always the holiest persons are most conscious of their sin and the seriousness of sin. It is always true. Such are also always the most conscious of the cleansing forgiveness of God through Christ. It was Paul at the close of life who confessed himself to be the chief of sinners.

Christ continually called the attention of the self-righteous to their lost condition. He always was ready to receive the repentant sinner, saying, "Neither do I condemn thee; go, and sin no more." Forgiveness and cleansing come with confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).—D.

Publication Board Meeting

During delightful sunny days in the mile-high city of Denver, Colo., the Mennonite Publication Board held its annual meeting. Many members of the Board came carrying overcoats, prepared for colder weather. But within sight of the snow-capped Rockies, March 22, 23 proved warm, perfect weather for a meeting.

A. J. Metzler, Scottdale, Pa., led each session in devotional meditations, considering great prayers of men of the Bible. Two informative and inspirational messages were given during the two-day sessions. One entitled "Providing Christ-Centered Material," was delivered by Willard Claussen, Newton, Kans., executive secretary of the Board of Education and Publication of the General Conference Mennonites. Daniel Hertzler, editor of Christian Living and adult publications at the Mennonite Publishing House, Scottdale, Pa., spoke on "When Is an Editor?"

Ben Cutrell, publishing agent, in his comprehensive and well-written report, raised questions such as "Who are we?" and "How do we measure our effectiveness?" Bro. Cutrell suggested possible answers and by doing so called attention to the basic philosophy and purpose of Mennonite publishing work.

The first full year of the operation of the Curriculum Development and Service Department under the direction of Paul M. Lederach is completed. The function of this department is twofold: the development of curriculum plans and the interpretation of curriculum to our constituency.

In order to do this effectively, Arnold Cressman, Field Secretary of the Mennonite Commission for Christian Education, and J. J. Hostetler, Secretary of Sunday Schools, are visiting congregations and meeting with Christian education workers as well as pastors throughout the church. Their approach is that of listening in an effort to learn reactions, problems, and criticisms.

Because of little use, plans are to discontinue junior programs in the Builder with the September, 1965, series. A study of the adult-youth materials is being made by the Sunday Evening Service Counsel and Reference Committee.

In 1962 the tract department sold 5,045,000 tracts, which is an increase of 1,416,750 over 1961. There are 139 titles in stock. Sixteen are in Spanish; the balance in English.

This year for the first time in the history of the Publishing House, the seven retail stores accounted for more of the total income than all other aspects of the Publishing House program. They accounted for $1,242,272 in net income.

Periodical circulation is as follows: Builder, 15,145; Christian Living, 18,969; Family Worship, 18,018; GOSPEL HERALD, 22,915; Story Friends, 23,017; The Way, 208,525; Words of Cheer, 27,550; and Youth's Christian Companion, 32,487. Herald Press published nine new books during 1962.

Total employment in the Publishing House program went from 198 to 203, including both full- and part-time workers. At Scottdale there are 129 workers.

Five best sellers in 1962, in order, are Amish Life, Mennonite Life, Meditations for the New Mother, God Builds the Church Through Congregational Witness, and The Crying Heart.

Among the questions dealt with during the sessions was that of adopting a policy on the use of Bible versions in certain educational materials. A guiding policy which grew out of two years of careful study and evaluation was accepted.

In a well-attended dinner meeting Saturday evening, conference Christian Education workers and pastors with Publishing House personnel considered in full dialogue "Who Are We Speaking to with Our Literature?" and "What Areas of Our Church Are We Missing in Our Literature Ministry?"

Sunday found the Publishing House personnel and Board members scattered throughout the Rocky Mountain Mennonite Conference churches. In this youngest Mennonite conference a speaker was assigned to each congregation in conference to speak on "The Role of Literature in the Church."

When will the Publication Board meet again in Denver? That's hard to tell. The host churches were gracious in their welcome and provision. It was a good meeting.—D.
The Gospel did and can today get lost under the prejudices, biases, and traditions of men, as well as in the worldliness and antinomianism of our day.

Making Our Witness Effective

(Continued from first page)

The ethic of love and nonresistance, with positive suffering love applied to all human relations, we apply better in case of national war than in case of congregational and personal strife among brethren. We profess our nonresistance but must confess the unlove, suspicion, ill will, and divisions among us. Would God we could bear away in our own lives these failures through suffering love, confessing them to God, to reveal the reality of the vision that gave us birth as a people.

Could we not love and forgive one another rather than judge and condemn? Could we not absorb, and refuse to pass on those sordid things we hear when we talk to one another? Would the cause of Christ suffer seriously, if, instead of fighting for our own opinions and interpretations, we submitted to our brethren, on the matters of cars, clothes, colleges, colors, and customs?

Could we not resist passing on things we hear but have not and cannot prove, for example, that the RSV Bible leaves out the blood? We discover that some of our ministers preach and conduct revival meetings for, and so fellowship with, other Mennonites, or other denominations, and then report that such a brother is therefore compromising.

It is reported to some of our people that the Supreme Court acted to keep prayers out of schools, but actually its action was only to prevent any certain prayer from being forced on pupils.

Some people discover that some college students raise questions about our beliefs and practices; therefore, church college education is dangerous, and we should be against it, etc., etc.! Our witness for Christ suffers when we pick up sensational reports and repeat them merely because we heard them.

People often seem to think that the very fact that they are against things is evidence of godliness, when the fact is that the most positive evidence of godliness is not what people are against, but what they are for. The Bible says, "God is love." This stands out above the fact that He is against sin. We want to be known that we are God's people, that we are for His cause and kingdom. As a result this puts us against sin, in any and all its forms.

We seem to fear any movement to bring our churches closer together in love and understanding trust. We seem to fear and mistrust other conferences, even in our own brotherhood. We fear other Mennonite groups, and other denominations, and immediately judge anyone who does associate and fellowship with them.

Is it a fear that we will be defiled by their company, or that they will threaten what we have? Are we afraid we cannot contribute anything to them? Do we consider them outside the Christian faith, or are we afraid of any light that might threaten the position we hold?

Jesus said we will lose what we save, and save what we give away. Will our faith survive an attempt aggressively to share it with others? If not, it will not survive in any case.

We use the words "liberal" and "conservative," but what do we mean? How does it affect our witness? "Conservative" in politics means opposed to change. "Liberal" means ready for something new. The so-called, in their time, "liberals" in our church brought us the English language, Sunday school, missions, revival meetings, lights in the meetinghouse, sermons every Sunday, the publishing house, church papers, Christian schools, radio evangelism, youth programs, church camps, Sunday evening meetings, voluntary service, cars, songbooks with notes.

Those who gave us these had to endure the stigma of being called "liberal." Those who first began missions and revival meetings had to make confession for being "liberals." The "conservatives" have also helped us to test all these new things, and when the new things have been proved, then they themselves also adopted them, and now benefit greatly from these things, new since 1900. With changes there is always the very real danger that true values will be lost, and sin approved. Against this we must always be vigilant.

It gives one a more secure feeling to be against new things that someone else is for, and people often feel it is God's will to prevent any change, or the beginning of a new thing. This is true in church, government, education, or business. It is human nature. But Jesus cut across the old traditions, such as had accumulated regarding the Sabbath day, and provoked the wrath of the religious leaders; so they determined to...

(Continued on page 331)

Our Readers Say—

I was glad to see that Irvin Detwiler (March 12, p. 204) questioned Augsburger's label of "neo-conservatism." If Jesus really meant that He had more things to tell us yet, we had better have a better attitude, "Blessed are the creative-searchers, for they shall find and know." The Holy Spirit intends that we find in the Bible truth. Our intellectual task is to find it, to find it anew every generation, and not to rest content with a final grasp or expression of it. Since Augsburger indicates that he would not have us be static and merely return to the extent of insights heretofore gained, why the strange label which too easily implies a denial of new scientific truth and psychological discoveries, as well as new Scriptural understandings? A humorist remarked about one Christian, "He has a heart of gold but a head of feathers," which is hardly a desirable epitaph for a disciple (a learner) of Christ.—LeRoy Kennel, Lombard, Ill.

Myron Augsburger's "Neo-Conservatism" (Feb. 19, p. 142) stimulated me to a bit of reflecting. Perhaps the definition . . . "progressive conservative." . . . is not so paradoxical or ludicrous as it may first appear.

Some of us who have been fired with enthusiasm that the church move ahead in fulfilling its mission have tended to look down our noses at and lose patience with what was felt to be an attitude of merely looking backward and attempting to preserve the institutions and practices of the church of yesterday.

Not many of us need to be convinced of the spiritual impotence that comes to a church that settles down to the institutions of a passing generation. But being convinced of that, a few of us have also seen that it can be equally or even more deadly to so repudiate the convictions, the insights and values of the past that we refuse to take any backward look at all. There seems to be a growing desire to be only progressive and to disclaim the past so completely that it becomes very easy to discard the old values right and left with a mere shrug of the shoulder. "Oh, that's just old Mennonite tradition!" A few of us have had the experience of seeing this at work in it in art and work and in making heartack ad nauseam at witnessing the desire to wear the Mennonite label, and perhaps even "garnishing the sepulchers of the Ana-baptist forebears," and yet having little practical appreciation for the full faith and discipleship which was the essence of Anabaptist Biblicism.

As the church has suffered from looking only backward, so we ought to be aware of the current danger if we look only forward to see how progressive we can be and refuse to look backward once in a while to check whether our progress has actually improved on the past. If it has, it will mean that we are more in line with the Word of God than our brethren. If it has not, our concern is merely to be progressive without a conservative balance, we shall likely find ourselves alone along with those who are "sloshing around," to adjust and fit into the secular, sensate, and earth-bound culture around us.

Progressive we must be, if that means that we are constantly ready to apply the freshness of God's unchanging Word to each new situation. Conservative we must be, if that means reviewing the past in appreciation of the way the grace of God has worked in bringing us salvation, working through the church of the past; through our Anabaptist brethren, (Continued on page 331)
The Deeper Obligations of Our Task

By C. N. Hostetter, Jr.

(In this devotional address at the recent MCC meeting, Chairman Hostetter speaks on the deeper meaning and basic philosophy of our task.)

Our name, the Mennonite Central Committee, does not suggest the nature of our task. Our services through the years have given meaning to our name. Our services have been aimed at bringing relief—food to the hungry and starving, clothing to the destitute, providing help for the homeless refugee, giving nursing and medical services to the sick, both the mentally ill and those who suffer physically. We learned long ago that effective relief must consist of more than doles and gifts and must be accompanied by thoughtful and persistent efforts to help people to help themselves.

In the last 25 years MCC has also been used as an instrument by the churches to further interpret our peace and nonresistance convictions and provide for the implementation of this testimony through appropriate service. More recently, services to our people by travel agency, insurance co-operation, and reinsurance have been provided and the care of juvenile delinquent boys has become a part of our ministry. In addition we are now providing co-ordination of the local and area disaster service units to reach out a brotherly helping hand where disaster strikes in either Canada or the U.S.A. Lately, to better serve the hungry congregation for education and enlightenment, we have inaugurated the Teacher Abroad Program.

A Service Agency

These exterior phases of our task are relatively clear and easily understood. It is readily apparent that our churches consider the Mennonite Central Committee a service agency. In the light of MCC history and present world needs it is readily agreed, I believe, that the major role of MCC is a ministry of relief and service to the suffering and the needy “in the name of Christ.” It is precisely here that we ask you to take a fresh look at some of the deeper and beneath-the-surface concerns that are vital to our continuing relief and service ministry. I present the problem by asking three questions:

1. What is the deeper meaning of our duty as revealed in the Scriptures?
2. What is our basic task in the light of the nature of man’s need?
3. How can our relief and services program discharge this duty and meet this need?

Our Duty as Revealed in the Scriptures

Christian relief or Christian social welfare service is a fruit of Christian faith. Jas. 2:15, 16; 1 John 3:17, 18. It is a tool of Christian service—an instrument for combating evil. Both the Old and New Testaments teach, “If thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt... overcome evil with good” (Prov. 25:21; Rom. 12:20, 21). Christian relief is a practical response to the obligation of Christian love. The Master reaffirmed the old covenant’s second commandment, “Thou shalt love thy neighbor as thyself,” and then climaxed His discipleship requirement by the transcendent new commandment, “Ye [shall] love... as I have loved you” (John 13:34; 15:12).

Most important of all is the fact that Christ includes Christian social welfare work as a part of the Great Commission. Too often has the church “fragmentized” the Great Commission. History bears evidence that during medieval times the church “baptized” pagan men and women with too little concern about truly “making them disciples” of Christ. However, even in the missionary effort of the last century there has been much “fragmentizing” of the Great Commission.

To gather the full scope of the Great Commission the hermeneutical principle of defining truth in terms of the full mention of Scripture must be observed. Therefore, in addition to baptizing converts note that Christ includes no less than four distinct and basic ideas in the content of His missionary imperatives: (1) to “preach the gospel to every creature” (Mark 16:15); (2) to teach “whosoever I have commanded you” (Matt. 28:20); (3) to serve in love and minister to the suffering (John 17:18; 20:21); (4) to execute these tasks in full commitment to God as instruments used by the Holy Spirit (Luke 24:49; Acts 1:8).

No one person can do all, but the commission of Christ is “fragmentized” and only partly fulfilled unless Christ’s disciples aim to do specifically all that Christ commanded. The Marxist’s crude misconception of the Christian message as a “pie in the sky” promise may sound to the non-Christian quite valid if Christian relief responsibilities are neglected. The church has the responsibility to teach the application of the Gospel to life. The applications of Christ’s teachings in a sinful society are frequently difficult. Sometimes Christian social work is the forerunner of mission and the church, sometimes the follower, but always the handmaiden and helper. Must not this total concept of our duty be kept clearly in view?

Our Task in the Light of the Nature of Man’s Need

Our century with good reason has been called “the century of the homeless man.” Today in India one person in forty-two is a refugee, in Vietnam one in twelve, in Pakistan one in eleven, in Korea and in Jordan one in three, and in Hong Kong three in seven. The physical needs of these and others like them in many parts of the world are easily discerned. The task involved, though, may sometimes be very difficult. How do you supply food for the hungry, provide shelter for the homeless, distribute clothing to the destitute, give a ministry of mercy to the suffering, and not pauperize them or weaken their sense of personal responsibility? How do you devise opportunities for the helpless to help themselves? Questions such as these and related problems tax the strength, courage, faith, and the imaginative resources of the Pascal men and relief workers in many areas of our world.

But there are deeper needs than physical. Soon it is discovered that this refugee or needy person suffers not only from hunger, cold, and homelessness, but that he is twisted by hate and torn by fear. War, tyranny, oppression, and avarice cause more than physical and material suffering. Evil wounds the spirits of men. Smoldering resentments and deep hatreds twist and cripple men within. These moral cripples justify their own selfish scheming and sometimes watch for the chances to retaliate. Such men need more than physical healing; they need soul healing. They need more than bread for the body; they need a Saviour.

We cannot compartmentalize these people and say we minister only to the physical and material. We must recognize the nature of man. He is a unit, a living personality. We must be aware of his total need.

Ministering to man’s total need confronts us with many baffling problems. Evangelism and relief work are difficult to combine, lest we reap a harvest of “rice Christians.” To use relief or Christian social service as “bait” for evangelism was not Christ’s way and is unworthy of His followers. Jesus fed men because they were hungry. He ministered in healing to the sick because He “had compassion on them,” not because He wanted them to attend His preaching. Because of the difficulties man may conclude that evangelism and relief must be totally separated. But the nature of man and the teaching of Scripture show that these are not only related; they are interrelated.

Physicians frequently find that for a patient with a complication of diseases the usually prescribed remedies cannot be used because they conflict. The physician seeks a different medication. Could it be true that only certain kinds of relief and cer-
tain types of evangelism conflict? Throughout the whole MCC program there must be keen sensitivity to these deeper needs of man.

How Discharge Our Duty and Meet Man's Need

By this recognition of duty as defined by the Scriptures and this identification of the total need of man and his unity as a personality, it is not assumed that the Mennonite Central Committee shall purposefully plan, by and of itself, to meet the total need of man.

This vision of our duty and this concept of man and his need suggest three important considerations if the religious and spiritual challenge is to be adequately met.

1. MCC must continue to work in the closest possible liaison relations with the mission boards of our constituent groups. This has been in effect for several years and I believe will increase its effectiveness. As stated formerly, MCC considers one of its important responsibilities to serve as the handmaiden and helper to missions. MCC is not competing with the mission boards for personnel. When men are led by the Spirit or called by the church to missionary service, we expect them to go first to our mission boards. The call for service in Christian relief comes primarily to those not clearly led to missionary or church service.

The call through MCC comes to our young men of draft age, physicians, teachers, nurses, tradesmen, businessmen, secretaries, bookkeepers, agriculturalists, mechanics, laborers. The MCC encourages such to give two years, three years, five years of life as servants of Christ for the suffering and needy.

2. In those areas of acute relief need where constituency mission boards and Mennonite churches are not found, should not the MCC work closely with the churches that are found in those countries? Who would be so narrowly sectarian as to say MCC should only respond to relief needs where there are Mennonites? How can we be God's instruments in co-operation with these young churches?

3. The implications of these deeper spiritual needs of men bear upon the kind of people needed in MCC's program of Christian welfare. The MCC ministry calls for those who belong to the company of the committed to Christ. Theological training is a valuable resource for relief service, but there is much work to do for those without such education if they know Jesus Christ as Lord and Saviour. The call is for committed discipleship. This we profess to have and this we must give in liberal measure.

A generous, outgoing, spiritually dynamic program of Christian relief calls for a continued high order of co-operation. Co-operation sometimes grows with time and sometimes it breaks down and deteriorates. In his pamphlet on the price of church unity, Harold Bauman, among other things, suggests as essential principles:

1. Coming into unity with Christ
2. Listening to and loving our brethren
3. Sparing no efforts to safeguard unity
4. Selfless dedication

Our late Bro. Harold S. Bender in an article on Mennonite co-operation published in the Mennonite Quarterly Review cites the ministry of the Mennonite Central Committee as one of the first co-operative programs among the Mennonites. Many others have followed. In mission administration comity and co-operation are highly desirable, but in relief service it is absolutely indispensable.

Overlapping and duplication leads to waste. Waste is always sinful, but in the face of penury and want it is gross sin. A measure of identity must always be surrendered to achieve satisfactory co-operation. Churches and institutions like individuals can remember themselves into oblivion instead of forgetting themselves in loving service. The vivacious bride suggested the basic hindrance to co-operation when in a premarital counseling session with her pastor she inquired, "Pastor, you say after marriage Frederick and I are to be one. Which one?" Jesus said, "Except a . . . [grain] of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." It is easier to pay lip service to the principle of losing our identity than to make this principle an operating reality.

In many respects co-operation is the price of survival in our day. Our young churches in many parts of the world face this acute problem of how to relate themselves to other Christian believers. In America and Canada how can we ignore co-operation in our churches when our farmers can't even sell milk or farm wheat without co-operation with others? Patrick Henry's inelegant words are hardly acceptable to a people of nonresistant faith, but do they not have genuine relevance to the larger Mennonite brotherhood when he said, "We must hang together or we will hang separately?"

Is it possible to have co-operation without compromise of the distinctions and differences that for some of us seem to be important? I believe it is on one condition. The brotherly love that we profess as central in our faith must be a genuine reality in life. Self-interest is such a subtle deceitful foe that it is possible to profess love and at the same time camouflage inordinate self-love, selfishness, and selfishness with religious pretenses.

Let us look again and see why we are trying to segregate our young people, our I-W, and our Christian witness in a day when segregation is generally recognized as doomed. We, who, as A. J. Metzler says, have sometimes been guilty of mutilating the body of Christ, need to look again at the prayer and teaching of our Lord. He prayed that we might be one with Him and with the Father and one with one another. Brethren, if we are to serve our generation by the will of God, we must take a tighter hold of one another's hands and together do what God expects us to do and what none of us can do alone.

* C. N. Hostetter, Jr., is a member of the Brethren in Christ Church and chairman of the Mennonite Central Committee. This article is the message he presented at the opening of the MCC annual meeting, Jan. 18, 19, 1963.

Our Mennonite Churches: Laws

The Laws Church, Harrington, Del., had been built in 1852 by the Methodist Church. The church had been closed for 17 years before it was purchased by the Greenwood, Del., congregation and re-opened in 1955. Alvin Mast is the bishop and Eli Bontrager is minister. The Sunday-school enrollment is 100.
Our Sunday-school goal in the Mennonite Church is to have 150,000 enrollment in 1,000 Sunday schools with an average attendance of 125,000 by October 1, 1965. These goals were adopted beginning October 1, 1959, and have now been in operation for two years.

On October 1, 1962, we had 928 Sunday schools in operation. These schools are in 19 district conferences and several unaffiliated areas. They are located in cities and rural areas across the provinces of Canada, in nearly all the states of the Union, and in Puerto Rico. These schools have 11,103 teachers, with over 1,000 more officers. Their total enrollment is 128,364, with an average attendance of 100,158, or 78 per cent.

Seven hundred and seventy-three schools, or 82 per cent, have libraries with 150,000 volumes. The pupils come from 35,967 homes, of whom 10,345, or about 29 per cent, report having family worship. Of this amount 1,883 reported having read through the New Testament, and 848 as having read through the Bible. Two hundred and sixty-seven schools reported having teachers' meetings during the year, some regularly, some just occasionally. One hundred and fifty-nine schools reported conducting teacher training classes, and 184 schools conducted missionary education courses.

What do these reports say concerning progress? In comparing them to those of a year before, we find that our church gained 22 schools during this year (about one every two weeks). Also 58 more teachers, 2,657 more pupils, 17 libraries, 12,300 volumes. Our average attendance increased 3,890, homes increased 717, and those having family worship increased 1,045.

Perhaps these reports look sizable and commendable. However, our increase in enrollment was only 2.1 per cent, whereas our "Five-Year Enlargement Program" calls for 5 per cent increase each year. We only increased our enrollment slightly more than our population growth of 1.7 per cent. Increases by conferences indicated that several districts did a very good job in reaching out, while others did less, and four districts even showed losses. Is it to be accepted that on an average it takes 50 pupils one year to win one more pupil, including those born into our homes? The average school of 126 pupils and twelve teachers has only been able to win 2.8 pupils per year, including those born into our families. In fact, our total church gained only eleven pupils above our own population increase. This is a rather bleak picture for our Sunday schools.

The easiest answer, and perhaps the most common explanation, is that these reports are not correct. Even if they are 10

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Gospel Herald, April 16, 1963
Here you see where our pupils are located. Each conference has a quota equal to approximately 5 per cent per year to gain new pupils. What are we doing to achieve our goal? Each conference should provide a goal for each school, who in turn should provide a goal for each class. Without goals, very little is accomplished.

per cent in error, we still have nothing to boast about. Why don't we Mennonite Sunday schools reach out? Of course, there are some schools in some areas who do, but there are others who report losses so that the net gain is negligible. Isn't it time we take a good hard look at our work and program? Someone recently stated that our Sunday-school mission program consists largely of Mennonite Sunday-school workers going around and having church with themselves in various communities.

Some of these reports and statistics become more pertinent when we place them alongside other groups who are growing as much as 20 per cent each year. It has been proved, both in our group and in others, that promotion, training of work-
PEACE AND WAR

Not by Fear

By William Keeney

Many signs are seen today which should encourage the Christian pacifists. The Dutch Reformed Church has declared against nuclear weapons and given encouragement to conscientious objection. The growth of C.N.D. and the mass demonstrations in England show growing uneasiness about war. The quick mobilization of many demonstrations when the U.S. walked to the edge of the brink in the Cuba crisis is another of the signs. The "Black Paper" of Peace News has stirred up much discussion.

The real possibility of massive destruction of peoples and the terrible nature of any nuclear war has aroused new questions about right and wrong on the war issue. In the World Council of Churches as well as at many other levels there is new readiness to at least look at the old arguments by which the church has justified war.

In the midst of this upswing of interest and concern, Christian pacifists may quickly rush to the fore. They may hastily organize better and more massive demonstrations. They may write stronger and more critical statements on political events. They may establish new organizations to gather in those troubled and fearful by the prospect of a nuclear holocaust.

In the midst of this surging activity and this new public acceptance, there is also danger. We may forget that it is not by fear that true peace is established, but by love and reconciliation based on Jesus Christ.

Indeed, if we lose sight of that which really builds for peace, there is danger that when reaction sets in, the last state may be worse than the first. Between World Wars I and II there was also a wide popular peace movement, particularly in the U.S. and Britain. Young people flocked to sign up against war. Often the basis was a rejection of the terror of wars following World War I combined with a misplaced hope that social advances in education and the democratic methods would make the world safe for democracy, that lasting peace and the abolition of war was a real social possibility.

World War II disillusioned those whose pacifism was based on fear, a pragmatic hope in education and political manipulation, an inadequate understanding of sin’s power, and an optimism about man’s goodness. They had no deeply grounded faith which could sustain them when the tides of war brought greater fear and dashed their hopes. Those whose pacifism was poorly grounded often are the most difficult to bring to any new grappling with the issue. They are more closed to considering Christian pacifism than if they had never been exposed to it.

What is called for now is not pessimism or skepticism. The present unrest and openness to take a new look is probably the working of the Holy Spirit. It may be that peace is not made by fear. Nevertheless, the fear which leads men to ask new questions about right or wrong may be God’s way of confronting men with the truth, moving men to respond to His call to obedience in a more perfect way.

In the Christian Church this new situation has stirred men to ask new questions about old assumptions which have elements that come from non-Christian sources: the theory of the just wars; the doctrine of the two kingdoms; the concept of the state church; the ethics of the lesser of two evils; the meaning of the responsible society.

Much of the reaction against nuclear warfare, for example, is based on the argument that modern war cannot be a just one because of its very nature. But raising the question about when it is no longer just has raised the more fundamental question of whether it can ever be just, whether that idea is at all Biblical, or whether it has roots in Greek ethical assumptions which are alien to the nature of Christianity.

The stress of the tension between East and West Germany has posed some deep problems for those Christians subscribing to the “two kingdoms” doctrine. They face the real possibility that they may be shooting at each other to be obedient to one of the kingdoms, but sense more acutely than before that this is contrary to their unity in Christ. The dilemma has led many to real searching of the Scripture and history to discover if there might be a real fault in the doctrine.

The antagonism of an avowedly atheistic state disrupts the pattern of the Corpus Christianum very thoroughly. But a new secularized social order may be just as effective in bringing old assumptions into new perspective.

The Christian pacifist should not be so absorbed in the burst of new activity, so overwhelmed with organizing, demonstrating, and issuing declarations, that he forgets to ask what the real opportunity of the moment may be. It may be more important than ever to bring Christian pacifist, nuclear pacifist, and nonpacifists into new encounter and new dialogue (or triadology) with one another. He should try to bring Christians to examine the Biblical and theological assumptions out of which their position on the issues is taken.

We need also to ask how we can reach the non-Christian pacifists and confront them with the great truth of love and reconciliation as revealed in Jesus Christ. Not by fear but by love, the love of God in Christ Jesus, is the real hope to be found for the crisis of the nuclear age, as of any age.

Christians may need to engage in political activity when it can minimize the effects of evil in the world, when it can restrain sin in man. He does it, however, out of love and not fear, consistent with his faith in the power of love. He acknowledges thereby that God’s love and reconciling work reaches out even unto those who live in disobedience and rebellion. But the Christian also recognizes that this type of activity is only palliative and can never bring real and lasting peace. It is not the major or primary task of the Christian and the church.

Real and lasting peace comes through men who are transformed by the love and grace of God. As long as men live in the world and are motivated primarily by pride and self-interest, society cannot assure peace, and especially that society fashioned by men with such motivation. It can only hope to chain or restrain the beast, but the beast remains a beast. It is only through the redeeming action of God that the beast can become a son of God, can be incorporated into the new society, and can live by the faith and hope in the consummation of this society.

The new situation today affords the Christian pacifist greater opportunities for confronting men with the real message of peace. He must overcome the temptations of sensationalism, of power over the state, of quick and obvious results. He must continue to labor and labor more intensely for the break-through of the truth of God. He must attempt to bring his fellow Christians to a fuller understanding of the implication of the cross and the resurrection, of Christ’s love and reconciliation on the issue of war and peace. He has also an opportunity to call the non-Christian to confront the truth and the peace that is found not by fear, but by love.

-Reconciliation Quarterly.

Surgeons at the Hospital for Sick Children, Toronto, are expressing concern over the increasing number of young girls (9-12 years old) who are developing bunions from wearing shoes with pointed toes.

Gospel Herald, April 16, 1963
Borrowed Glory
By J. W. Mellick

It hardly seems possible that the hearing or reading of the victorious living or laboring of another Christian can be dangerous. Paul's writings, for instance, cite the accomplishments of Christians in other locations. So, can this possibly be a danger?

James says that it is possible to deceive ourselves by hearing, and thus be satisfied, instead of "doing."

Christian publications and conferences carry many thrilling accounts of the Christian accomplishments of others, and these are presented for our edification. We need encouragement, challenge, example, and enlightenment! It seems impossible that Satan could gain advantage and use such precious experiences to our detriment!

Many of us are painfully aware of inadequacies, shortcomings, and failures in our Christian lives. Down deep there lies a longing that we were better Christians, bold to witness, more effectual in prayer. These challenging articles and messages can help us to learn the path to victory that others have followed that we too might travel to personal accomplishments. However, there is a danger that we become mere spectators idly identified with the runners.

The danger to be dreaded is that we may "borrow the glory" and bask in the sunlight of another's experiences while we ourselves are unchanged—except that we are deceived. It is much the same as when an interesting book captivates us as we identify ourselves with the hero and live in a land of "imagination and make-believe." Millions escape reality in this way. People of the world may spend their entire lives escaping reality—but this is not for the Christian!

Let us beware of the devil's deception in the ever-present temptation to think that "to know" is identical with "to do." Let us not frustrate the purposes of God by taking challenging examples and, rather than doing likewise, idly identifying ourselves with them and deceiving ourselves into feeling that we have somehow done the same—just because we have read or heard!

Let us rejoice in the accomplishments of others and take their examples, but also remember that it is written, "Every man shall bear his own burden" (Gal. 6:5). Verse 4 says, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

It might be added as a word of warning to those of us who teach, speak, or write that we are not immune from the danger of thinking that because we have taught, spoken, or written, we have somehow ful-

filed our obligations toward our subjects. Paul was able to add weight to his writings by appealing to his example.

"Be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22).

Wellington, Ohio.

The Best Translation of the Word of God
By Martin R. Kraysill

Today there are quite a number of modern translations available. Many of them are of great value to help to understand the Word more clearly. I would wish to call attention, however, to the best one. I am fully aware that this may seem like a strong statement, but wait until I explain.

The one I would call attention to is the translating or living out of the Gospel into everyday life. Putting the Gospel into shoe leather is what we mean to say. This translation causes the teachings of Jesus to be better understood than any other one regardless of how scholastic or how well versed in Greek the writer may be.

In Phil. 2:12 where Paul says, "work out your own salvation with fear and trembling," he does not say work for it, but work it out, or in other words, put it into practice and really live it. This translation is the most needed one in the world today. It is more easily understood than any other one, for even the illiterate can read and understand it. Many unsaved, because of seeing the lack of this translation in the lives of professed Christians, justify themselves for not accepting Christ. This makes it so very serious that we as God's children should be careful in every avenue of life.

How true it is where Paul in the Corinthian letter says that we are living epistles known and read of all men. The one whose life translates the Word of God does not need to advertise it. In the community where that person lives, both saints and sinners will know it. Jesus said, "A city that is set on an hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

In Jas. 1:22 we are told, "Be ye doers of the word, and not hearers only, deceiving your own selves." Here James is pleading for practical Christianity or, in other words, the translation we are trying to call attention to in this article. Jas. 4:17 very plainly says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Sin in the sight of God is sin whether it is commission or omission.

It is impossible to have this needful translation unless one has a genuine born-again experience and then by the grace of God one must live a prayerful, nonconforming, nonresistant, evangelical, and evangelistic life. A forgiving spirit is also a necessity.

In the Judgment Day, what will be our answer, if in the community where we are living there are those who could truthfully say, as in Psalm 142:4, "No man cared for my soul?"

May God help us to earnestly pray the prayer in Psalm 139:23, 24, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Man's Pursuit of God
By J. Mark Stauffer

When a baby is born, the "cute little thing" begins, in total innocence, a quest for life. Passing rapidly from childhood to adolescence, the wholesome individual begins a determined attempt to discover meaning in life. There is a search for something that is higher and beyond—a serious struggle to attain self-respect and purpose in living.

Fortunately indeed is the youth who hears clearly the great, divine pronouncement: "Remember now thy Creator in the days of thy youth . . ." (Eccl. 12:1). To admit or to be conscious of "thy Creator" is the first step in man's pursuit of God.

But alas, for a number of generations a multitude of high-school, college, and university students have been brainwashed into believing that they were not created by the God of heaven and earth—they simply and gradually evolved. But try as he may, man has never been able to completely divorce himself from his Creator; God's divine image and His vital breath cannot be completely dissipated from the human personality.

The person who easily and openly declares that he is an "atheist" or an "agnostic" is likely screening his real theology. Man, apart from God, has an ever-present aching void—a deep longing for lasting satisfaction which God alone can provide. Man is restless and at war with himself until he finds his rest and peace in God.

Man is in pursuit of God; I have seen him pursuing God on the college campus, in our crowded cities, and on the highways and byways of our great nation.

To us who bear the name of Christian is committed the blessed task of superintending the successful encounter that crowns man's pursuit of God; to share in this greatest of all joys is to company with the angels of heaven when a lost one enters the fold of God.

Harrisonburg, Va.

Gospel Herald, April 16, 1963
On Safari with Paul Erb

VII

Harold Dyck got a quick plunge into Ghanian life when Bro. Hostetler took us out to Mayera and Abhimase, two of the villages where we have churches. At Mayera there is a three-teacher school in a separate building, and we saw some effective teaching being done. Emmanuel Sackey, a leading layman of this congregation who can speak English, showed us the church and his own home. His wife was cooking cassava, and the weekly washing hung on the line in the central open court.

In Abhimase there is no school and the mud walls of the church are thatched with palm branches. Some of the women who are members here gathered and sang for us.

We also stopped at Amasaman, the village where Anna Marie Kurtz conducts a clinic and assists Erma Grove in evangelistic work in neighboring villages. Erma also supervises our schools in this area. They live in a house that stands by the clinic.

In the afternoon Secretary Osei of the Ghana Christian Council called at Hostetlers with a churchman from Northern Rhodesia who is studying the urban church in Africa. Conversation with them gave us further insights into the problems of the Christian Church in this basically pagan land.

We drove to Tema, the new ocean port which has been constructed in a country which has no natural harbors. In the evening we attended a singing where we met a number of missionaries in the home of a Salvation Army colonel. The fellowship in singing the songs of the Gospel was inspiring. There is a natural ecumenicity of faith which draws evangelical missionaries together in a land like this.

We visited the impressive campus of the new Ghana University, built on a hill which dominates the surrounding plain. We drank coffee with C. G. Beata, head of the Department of Religion in the University, member of the executive committee of the World Council of Churches, formerly president of the International Missionary Council.

For our last meal with the Hostetlers we went to an Indian restaurant, enjoying hot food in a cool, air-conditioned room.

A late evening plane of Nigerian Airways carried us to Lagos. It was a Fairechild 27, with a Rolls-Royce engine that sounds like a jet. Harold Dyck knew what kind of plane it was; I did not. We flew above the haze of the harramattan, the dust-laden wind blowing down the Sahara. Our course followed the shore of Ghana, Togo, Dahomey, and Nigeria.

Samuel Toyie, a Nigerian student at Ge-

shen College, had written to his friend, T. A. Adejunmoti, secretary of the Nigerian Christian Council, that we were coming to Lagos, and to our surprise he was at the airport to meet us. Not only did this saintly and soft-spoken Southern Baptist drive us into town, but he took me to his own home and the Dycks to Paul Evanses, who are in charge of Church World Service in Nigeria.

This honored churchman, who is the first Nigerian to hold his office, virtually made himself my servant as he and his wife served me an excellent meal of rice, fish curry, and several vegetables, prepared a hot bath for me, provided a comfortable bed, and got up early in the morning to give me a good breakfast and get me back to the airport for the plane to Port Harcourt. I told this dear brother how impressed I was with such hospitality in a city where I knew no one. "It’s because you know the Lord," he replied. How true! Christ’s church is the only true international brotherhood.

We had a real welcome at Port Harcourt.

The Edwin Weavers and the Cecil Millers from Uyo were there. Also the Cyril Ginge-
ericks and Martha Bender from Abiriba, who were in town to meet Nilda Rhodes, just arriving from London the next day. We appreciated the warm greetings, and sensed how much visitors from home can mean to people isolated in these faraway places.

Cecil and Judy, who are our first US workers in Nigeria, took us in a Volk-
wagen into town to cash some travelers’ checks and confirm our next flights. Then we drove 80 miles through the creek-wrinkled palm forest to the comfortable hospitality of the Mission House at Ikot Inyang, where Weavers live. This will be our base for three weeks in East Nigeria.

Friendly servants and neighbors assured us we were welcome. Inquisitive lizards inside the house and out seemed to be doing a bit of investigating first before they offered their friendship.

Mrs. Dyck brought from the women of the Hesston congregation packets of letters for Mrs. Weaver and Mrs. Clifford Amstutz, former members at Hesston. These letters are to be read one a day, and will serve to bring delightful fellowship for many days. In these days of air travel and restricted baggage weight, it is difficult to send along with returning missionaries or other travelers suitable remembrances. It struck me that here was an excellent substitute.

Our first two days in Nigeria gave us an excellent introduction to the little group of believers here for which our church has some opportunity of help. For they held at Ikot Ada Iden, one of the churches near Uyo, their fifth annual conference. In the first session the American visitors were introduced, and I brought a series of messages on discipleship. Bro. Weaver was the moderator; the secretary was I. U. Nnasak, who also served to translate our English into Efik.

Delegates from most of the seventeen churches, representing about 500 members, participated actively in the conference. These people evidently feel that this is their church. Many entered into the discussions, and the hymn singing was tuneful and vigorous. When volunteer prayers were called for, there was immediate response, one after another. They often said Amen in concert.

I will describe in my next letter the confer-

ence. Our eyes and ears are trying to take in this exuberant giant of a nation, the world’s thirteenth largest country. There are thirty-five million people, the most densely populated country in Africa, except Burundi. The density is greatest in the east, the area where we are working.

When I was a young boy, I went swimming one day with another boy about my age. The old "wash" hole in the creek was swift and swirling after a heavy July rain. Hardly had we entered the water before I heard my friend calling for help. He had drifted into a whirlpool that spun him around like a top. Down he went. My efforts to help him were clumsy and he almost drowned both of us. An uncle, seeing our plight, jumped in the swirling water and wrestled with the boy as both went under time and again. Then it happened: with a heavy blow of his fist in the boy's face, his uncle knocked him out. The unconscious lad was pulled up to safety and revived on the bank. Not until the boy's frantic, awkward desperation was over-ridden was he saved. The same is true for some men and women in their relation to God. Not until some dire extremity comes their way will they permit God to save them.

Roy O. McClain in If with All Your Heart. (Fleming H. Revell Co.)

Men have had to mass huge armies, move mountains of groceries, immobilize nations to monopolize thrones and make an em-
pire. God sets His up with a pocketful of seeds—a speck of love, a pinch of faith. He fed His multitude with a few loaves and two fishes, built His cross from an acorn. "The Kingdom," He said, "is like a mustard seed." — David A. Redding from The Parables He Told. (Fleming H. Revell Co.)

Gospel Herald, April 16, 1963
The Sunday evening topic for May 12 in the Builder tells us that "Homes Make Missionaries." Persons in various phases of our missions program add their testimony on

The Influence of My Home

Mother Took Time

By Annabelle Greiser

In our house was a prayer room. Just a small closet affair with a small, high window. My mother used this room often for prayer and fasting and taught me by example the power of prayer. How well I remember spending time in the prayer room reading the Bible and praying that God would forgive the lies I had told!

Mother took time to talk to me of important things: my body, my soul, and what it would mean to be a Christian. She helped me to understand that trying to live the Christian life without denying myself would only bring dishonor to Jesus Christ. She early taught me to respect and obey the church which nurtured my spiritual life.

The spiritual atmosphere in my home was a continuing influence of two godly grandmothers. Both Grandmother Troyer and Grandmother Sommers raised large families in the nurture and admiration of the Lord. This in turn influenced the lives of their grandchildren just as God has promised in His Word.

My parents were born in the 1890's and when they were reaching the age of accountability the first foreign missionaries were being sent out by our denomination. This made a deep impression on my mother and at a very early age she felt her first call to missions.

When in 1923 our family sailed for India, my parents had learned to trust God for all the answers, and this spirit of trust and dependence on Him was part of the spiritual air that I daily breathed.

I have no doubt that being raised on a foreign mission field gave me a third dimensional outlook. My childhood was happy and carefree, and, though going to boarding school was difficult to take in stride, it taught me self-discipline.

My parents never assumed that I would automatically become a missionary. When I spoke of the necessity to prepare for it, they encouraged me in that decision, but I never felt pushed. The same trust they had learned to exercise in the days before they arrived on the mission field led them to believe the Bible promise that if a child is trained in the way he should go, when he is old he will not depart from it.

(Annabelle, Nortelle, and Dana, children of George and Kathryn Troyer, have all given years in the overseas program of our church. Annabelle's husband, Lawrence Greaser, is a board-sponsored missionary to Puerto Rico, chaplain at Mennonite General Hospital, Alibonito, and pastor of the Alibonito Mennonite Church.)

Around the Family Altar

By Chauncey Grieser

Someone once said, "Home is a place to go when you can't go anywhere else." Home was more than that to me. There was an attraction there. Home influences were molding my life. It was around the family altar that the desire to be in the will of God was planted deep. Father's prayers influenced the decisions I have made.

Father and Mother were both interested in missions and in the spread of the Gospel. Because of this, many missionaries were entertained in our home. From a child their lives increased my desire to someday be a missionary.

We all liked to read; so there were lots of good books available. These also influenced my decisions.

Sometimes we think it is a disadvantage not to be able to supply all our children's wants. We were a large family and many times only our primary needs could be supplied. This enabled us to put the right value on the more important things and our faith in God was increased. We learned to live without some things. Perhaps very few people who can have everything they want will ever go into mission work. The sacrifice would seem too great.

(Six years after his release from CPS Chauncey Grieser left the security of a good job in his home community to move his family down to southern Ohio in a pioneer mission work where employment was uncertain and life hard. God blessed the work. A church has come into being. Bro. Grieser is pastor and last summer a handsome little chapel was dedicated to God's service.)

Precept and Example

By Beatrice Hershey Hallman

My mother, Mrs. T. K. Hershey, when asked to what she attributes the fact that both of her children are active in the foreign mission program of the church, answered: "We as parents never thought anything else but that our children would be missionaries!"

Reflecting back upon my childhood, which was nearly divided into three parts before I was 12 years of age, I can see how true her statement was. It was just taken for granted all along that Lester and I would be active in the missions program, at home or abroad.

When I was five years old, my parents went into home mission work in Youngstown, Ohio. After asking many questions as to where, what, and why, I figured out that there must be a place for me there too. So, when friends of my parents at Goshen College would ask me what I expected to do there at Youngstown, I quickly and sincerely replied that I would wash the little boys' and girls' faces so that they could come to Sunday school!

But earlier than this first period of home missions in Ohio, I recall one incident as early as three years of age when my dad taught me the little song, "If I were only big enough, and Mamma would go too, I'd go to India and tell the poor Hindoos that it is very, very wrong to treat the babies so, and throw them to the crocodiles, and then they'd stop, I know, . . ." Well, poetic sense (or license) aside, there the seed was planted in my mind that there are boys and girls who need help, and that we who know Jesus can give that help.

After the city mission period in Ohio, there was the private-home-life period out in La Junta, Colo., for two years, and in Bluffton, Ohio, for one year. My parents were active in the church program, Dad especially so in the ministry, but we were living as private citizens, as a normal happy family and not in the public eye.

Gospel Herald, April 16, 1963
The third period began when I was eleven. This took us into the foreign mission program of the church. Here I enjoyed seeing the blessing and joy of our first Argentine converts. I knew then beyond a doubt that my feelings about being a missionary, which I had experienced at three, at five, and again at eleven when I was born again, really meant that God wanted me to be a full-time missionary. As I grew in years, I also grew in certainty as to His call to service.

I would like to refer to something else in our home which I consider very important. We children never heard gossip, nor unkind criticism of others. Through our parents' example and by precept we were taught to love all people—the poor, dirty, rich, critical, finicky, black, white.

To me it is a beautiful tribute to my parents and to the value of family worship that I was converted during one of our family worship periods.

Money could never pay what it has been worth to me to see the joy on my parents' faces when one soul was born again. I am sure that this alone had a subtle and loving influence on us as children.

(Beatrice and Lester, children of T. K. and Mae Hershey, pioneer missionaries to Argentina, have both spent all of their adult lives in some form of relief or mission activity.)

A Recognition of the Important

BY STANLEY SMUCKER

"Hurry a little with your chores! We want to go to prayer meeting tonight." In these and many other oft-heard words of my boyhood home was a consistent recognition of what was most important. Even though the farm wasn't paying too well, when it was time for meeting with the Lord's people, the farm was left, and we gathered with them, on weekdays as well as Sundays. It was sometimes hard to understand. It seemed as though the people who really put their farming first were making the most money.

As a matter of fact, the farm never did become a howling success, and occasionally we had to make some sacrifices which seemed difficult at the time. But I clearly recall, it was at one of these midweek services where I learned the meaning of assurance. I began to see that these occasions for spiritual sharpening and not the number of successes that we achieved on the farm were the sources of real security which my person craved. I'm quite sure that my parents didn't depend on that farm for their happiness either, but rather in the realization of God's presence in the midst of life as it was for us.

Then there were some special crises during my growing up years such as losing two godly grandfathers and a loss by fire. These made us as a family search even more for what was valuable and important. We knew that God had not deserted us. He was still alive and was showing Himself. There seemed to be something still more satisfying yet to come. I believe it was during these years that I began to believe for sure that it was in relationship with God and people that life found meaning and not in things. I am deeply grateful for this sense of values which came to me from my home upbringing.

So I am not able to put my finger exactly on the formula for properly influencing children. In our home, it was the spirit that permeated things. It was the approach to life. We were to be obedient to our parents, not just to feed their ego, but because obedience was a discipline which builds character. We were punished, but for purposes. We were allowed to ask questions and they were always recognized as legitimate.

In our home, the importance of the minister was always in our awareness as he visited us and as our parents stood behind him. I was impressed when my father explained to me that Bro. Detweiler's seriousness was not anger but a concern for the Gospel. I was sure that my parents believed in its importance as well.

So I am extremely thankful for the heritage which I have received through my home. I can only continue to ask God that my own children will somehow find the basis for a durable faith during their formative years.

(Stanley Smucker is pastor of Spencer Mennonite Church near Toledo, Ohio, which started a few years ago as a mission outpost of the Tredrow Mennonite Church, which in turn is a young daughter church of the Central Mennonite Church, near Archbold, Ohio. His brother John serves First Mennonite Church, Ft. Wayne, Ind., as pastor.)

God Is the Center

BY ALBERT BUCKWALTER

A next door neighbor was once quoted as saying, "If Heston ever has gangsters, it will be the Buckwalters boys!"

So you see, whatever I could say that would be printable would necessarily be biased propaganda: you know, a sifting of facts with the purpose of presenting only that which accords with a given thesis.

I can't say that my home had more influence on me than have had other homes on the youngsters they produced. My parents did just as other parents have done from time immemorial: tried to get their children to imitate them, or do better than they themselves actually were. But they failed in this. None of the six of us have exactly followed the steps our parents laid out for us. All of us are an intricately balanced blend of rebellion and obedience. There is nothing outstanding, however, about that fact; it is an eternal process in ongoing human history.

So what can be said? There is only one relevant fact: goodness comes first. That I grew up acting like my parents' son is completely irrelevant. What people aren't a product of that particular niche in cultural and biological human history in which their brief moments of existence occur? What else can they be?

Thus, when I am asked about the influences of my home, all I can say is this: my parents impressed me with the fact that God is the center of the universe, and all valid activity focuses on that unchangeable fact.

(The Buckwalter family influences many areas of the church's image and outreach. Sons Albert and Ralph are missionaries to Argentina and Japan.)

They Led Us

BY FRED AUGSBURGER

"Lord, this is your house," prayed my parents when I was very young.

We caught that dedication early. The days were begun with Bible reading and prayer. Our parents lived unselfishly and made their home available for whoever needed help.

One such was my great-grandfather, Bishop J. M. Shenk, who lived much of his later life in our home. His life and words meant much in molding my life. Although I was very young, I recall his discussions, with my mother, about the deep things of the Lord. One day, when I was four, as he and I were strolling along the road, he was quiet in deep meditation. Suddenly he uttered what seemed like a personal call to me, "What is that to thee? follow thou me!" Just before he went to glory, he called me to his bedside and said, as he clasped my hand, "Fred, I want you to obey the call of the Lord and set an example for your brothers." How we all respected that dear old man!

In quiet ways our parents led us to desire to serve God (although they weren't leaders in the local congregation). They emphasized the inner experience of the heart rather than outward adorning. They led us in Biblical principles and convictions by precept and example. What our
parents were in public, they were at home.

Father arranged work on the little farm for all of us, so that he could work right with us—mainly hoeing melons. Praying for rain when it was dry and getting it, exemplifying Christian principles in business transactions, and always sharing our meager farm products, even in times of depression, with the ministers and the Lima mission, were great steppingstones to missionary convictions.

They taught us strict obedience and endeavored to break our stubborn wills while we were still very young. They never disregarded reports of their boys from other people. Our father was keen and seemed to always know what we were doing. Respect for authority, even when we did not understand the "why," was a great help in our obeying God's call anywhere.

Our lives centered in church activities. Our parents respected the minister. Fried preacher was not our Sunday menu. One pastor, especially, put much emphasis on the Spirit-filled life, holy living, and Christian service for every believer. We became involved in the church program "for others" while young.

(Fred, Don, Myron, and Dave Augustger serve their Lord in varied and fruitful ways. Fred is a "city missionary" in Youngstown, Ohio.)

A Light Burns

By John A. Friesen

For nearly twenty-five years it has been my good privilege to serve the Lord and His church in India. These years have not been easy years, for they have been stripped of much of the glamour that seemingly attended the word "missionary" at the turn of the century. They have rather been severe years, taking one through a world war and the upheavals that engulf a community destined to arrive at a rebirth as a new nation. They have been years of living shoulder to shoulder with a young church trying to discover meaning for itself and a personal faith. And yet through them all, when faith has been tempted to doubt the call, the light has kept burning with quiet assurance that the call is true.

A call to India came to me as a natural voice growing out of our home. I cannot recall a time in life before my parents were involving me in missions. My memory seemingly starts with jaunts by tonga with my mother and the Bible women out to some village. Though she passed away when I was a mere lad of five, the most vivid recollections I have of her are of her kindly eyes under a broad-brimmed white topi with a black band, and of her singing to village crowds, accompanying herself with an old accordion. It all seemed to me the most wonderful and important thing in the world to be doing.

But I am perhaps indebted most to a sharing father and stepmother for keeping these fires burning. They did this in many ways. The love they felt for Indian people was a genuine one, taking them into their homes and continually bringing our Indian neighbors into our home. Our table conversations frequently involved those for whom my parents were giving themselves, and the power of the Gospel was always anticipated.

They believed in answered prayer and the practical application of the Word to life's needs. Thus Father's midnight prayer struggle with Birban behind a strawstack, his shaking off the dust from his shoes in a village where argumentative Kabirpanthis blocked their ministry, the Lord's answering prayer for a clinic truck, the good times they had with the workers—we were either eyewitnesses of these or they were shared without any superficiality with the rest of the family around the table.

During much of the winter months the Friesen home was a tent pitched out in a mango grove on the outskirts of some village. No child could wish for a more exciting vacation!

Many children of missionary parentage have felt cheated of half of life's privileges. But for me it is this crucible that the Holy Spirit has been able to use in binding me to a people who have such tremendous potential in Christ. Memory takes me back repeatedly to a sight which still quickens me. It is the sight of a father behind his desk at five in the morning bent low in his study around the kerosene lamp and his Bible, or pouring out his heart for those he came to serve. We had to tiptoe to see that light through the office door that led out onto the veranda, but in my own heart it has lit a light that still keeps burning.

* * * * *

Men talk about sin with a silly grin as if it only had to do with sex or swearing. Sin is rebellion against God. It is run by pride, and it ruins men. Beside pride all the frightening diseases of our day are dandruff. It is pride that jams hell. It is pride that drives men mad for more, crazes them with the idea they deserve more; that says their way is the only way and damns them in the stagnant status quo. It is pride that sours friendship, strands love, devours faith, blinds men to their need of God, and segregates them from their neighbor, fixing them in front of the mirror, and placing them in solitary confinement.

David A. Redding from The Parables He Told. (Fleming H. Revell Co.)

Missions Today

Church Growth in Indonesia

By J. D. Graber

Ten years ago the Javanese Mennonite Church had a membership of 3,500 and the Chinese Church in the same locality about 1,200 members. Today the Javanese have 8,450 members and the Chinese some 2,500. In a country predominantly Moslem this is, to say the least, most unusual. Indonesia is the only country on earth in which Moslems have become Christians in large numbers.

Why does the church grow so rapidly in Indonesia? It is true that the church has an influence in the country far greater than its size would lead us to expect. So this respectability may have lessened the stigma of becoming a Christian. But this is not the explanation. It is still costly to become a Christian in Moslem cultures. A man suffers ostracism and usually takes financial loss when he joins the church.

Christ meets their need. No other explanation is adequate. The people of Indonesia are weary from long years of war and unrest. They are fearful of what the future may hold. They seek security. So Christ is the answer. But they know only the Christ they see in the disciples of Christ; they read only these living epistles. Obviously what they read and see must answer their questions and meet their soul needs.

This church has no aggressive evangelistic program. It is not considered an "activist" church. Yet it is a growing church. What is the secret? The church is simply the church. This is the source of her winning power. The Spirit of God finds it possible to work through this church to draw many to faith in Christ.

Active lay participation is another secret of strength. There is one congregation, for example, that conducts weekly services at nine different places. The pastor cannot preach and serve all these. Many lay members are naturally and actively engaged in serving these new and emerging groups. Most of the contacts leading to the establishment of these new "preaching points" have been made at the initiative of individual laymen.

Why is my church not growing? Cannot the Mennonite Church of Indonesia point the way?
Overseas Missions

Nakashibetsu, Japan — Milo Kauffman met with the missionary fellowship at Ka-wayu, near here, for a three-day retreat, April 1-3. He shared with them concerning his India trip and led a series of Bible studies from II Timothy. Lee and Adella Kanagy were in charge of arrangements, facilities, and services. The meeting was climaxed with a communion service on the final morning.

The remainder of that day and the following day were spent in a meeting with church leaders gathered in Kushiro. Here he addressed himself largely to questions of the church and her ministry. Plans were for him to visit as many congregations as possible in his limited stay in Japan.

Abovitz, Puerto Rico—Twenty young persons responded to a call to consecration at the final session of annual conference here, March 17. For some of these it was a first-time decision for Christ; for others it was a special dedication for service. This was "a note of victory and evidence of the blessing of the Lord that will long be remembered," writes Don Heiser.

El-Biar, Algeria—A March 30 telegram from Robert Stetter informs that baby daughter, Caroline Mildred, was born early that morning and that both mother and daughter were doing fine. With older sisters Polly Ann, Susan Louise, and Marie Lynn, the Stetters now have their girls' quartet. The Stetters, together with Annie Haldemann and Marian Hostetler, are pioneering missionary efforts in this war-ravaged land for our board.

Salunga, Pa.—Malcolm and Mabel Hess and three of their five children left Idlewild Airport in New York on Friday, March 15, for a five-year term of service in Tan-ganyika. Alice and Henry, the two oldest children, are remaining in the States for schooling.

The Hess family will live in Dar es Salaam to work at setting up a relief and material aid program, be government contact man in the capital, and shepherd Mennonite students and jobholders living there.

Salunga, Pa.—Everett and Margaret Metzler and their three children left Philadelphia International Airport on Tuesday, March 26, for a three-and-one-half-year term of service in Saigon, Vietnam. "While there are occasional isolated acts of terrorism in the capital city of Saigon, it would be possible for one to live there and not know that a war is being fought in the interior," said Bro. Metzler.

"Having lived in Saigon for five years, and having seen the needs that exist, we would feel unhappy if we were unable to go back," he added.

Salunga, Pa.—Overseas posts for five new

Your Treasurer Reports

By H. Ernest Bennett

The year-end financial report of the Relief and Service Committee shows an increase of contributions for this area of the Mission Board program. We are grateful for this fine support of Relief and Service activities. Contributions for the year ending March 31, 1963, were $231,047.99 as compared to $219,856.00 for last year. In addition our church has contributed designated funds for MCC special projects and has also strongly supported the material aid program.

Our brotherhood is to be commended for its continued effort to express Christian love and compassion to the many in need in a world of many areas of human suffering. Your continued support of Relief and Service activities through congregational budget requests of 50¢ per member per month will make possible the continuing witness through Relief and Service.

Called to Serve

It happened just a year ago in April. Cordoba Mennonite Church was in the midst of a victorious life conference. When a call to consecration was extended, three youth stepped forward to offer themselves for service.

Now a year later, on the evening of March 14 to be exact, Ines Guevara, Juan Carlos Vannini, and Juanita Lozano started on the twenty-hour-by-bus-and-four-hour-by-ferry trip to Evangelical Mennonite Seminary in Montevideo, Uruguay. They heard the call; it stayed with them; they are preparing for service.

Sister Guevara has been a Christian only a little over a year. She was won to Christ by Sister Lozano, when the two temporarily worked in the same office. Her younger sister accepted Christ at the same time. Now her mother is a Christian too.

Bro. Vannini, a pastry baker, is a young Christian, too. Two years ago he was working in the large bakery whose chief baker has been a member of the Cordoba church for only three years. This older brother witnessed to Juan Carlos and won him to Christ. Juan Carlos immediately won his younger brother. Bro. Vannini has only a grade school education, but excels in Bible studies. He has given powerful messages to the church at Cordoba.

Sister Lozano has been a Christian for six years. She is an accountant, having been head bookkeeper for the largest home appliance store in the area for four years. She came to know Christ through the witnessing of an older sister and a Christian mother. She too has been active in personal work. Sister Guevara being but one of her spiritual children.

All three have completed a Normal Teacher's Course for Sunday-school teachers, taught last winter by Mrs. William Hallman. Their absence will be felt at Cordoba. But surely God will use the talents and dedication of these three to His great glory.

(Picture and data by courtesy of William E. Hallman, pastor of Cordoba Mennonite Church.)

Ines Guevara, Juan Vannini, and Juanita Lozano, shortly before leaving for the seminary in Montevideo.

Opening ceremonies for the new science hall at Dhamtari Christian Academy. Ralph R. Smucker supervised the construction of this addition.

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missionaries were announced at the 49th annual meeting held March 12: David and Grace Shenk, Lancaster, Pa., for first regular term missionary teacher service in Somalia; Lydia E. Glick, Minot, N. Dak., for first regular term women’s service in Mogadiscio, Somalia; Rachel M. Mohler, Imomkalee, Fla., for first regular term service at Missionary Children’s School, Tecugnalpa, Honduras; and Dwight Beachy, Mylo, N. Dak., for first short-term I-W teacher assignment at Nazareth Bible Academy, Ethiopia.

All five of the missionaries are expecting to leave sometime during the summer.

Nazareth, Ethiopia—The six Grade XII students at Nazareth Bible Academy will take the government high school graduation examination in May. The academic reputation of the school depends to a large degree on how well these students do on the examinations. Since this is the first class to take the examination, the teachers are quite eager for the best results.

The examinations are quite rigid; last year less than 20 per cent of the candidates throughout Ethiopia were successful.

Edris Ababa, Ethiopia—The plot of land on which the new Edris Ababa chapel is to be built has now been completely cleared for. Within a month the Allen Byler family is expected to move to Edris Ababa and proceed with the building of the chapel.

Edris Ababa, Ethiopia—The owner of the property in which the Mennonite Bookstore, Edris Ababa, is located died on Feb. 27. He was a well-known evangelical Christian and had also served as former President of Parliament, Missionary Daniel Ness attended the funeral. He writes: “Several thousand people attended the mourning and the service at the church. After a short address at the church by His Imperial Majesty, Hauk Scasie I, and a 15-cannon salute, the body was interred in a vault where many other high-ranking Ethiopians have been buried.”

Nazareth, Ethiopia—Missionary nurse Mary Ellen Groff reports on the new clinic building nearing completion at Nazareth. “With the cheerful green and cream colors on the walls, the light, the attractive red and white tile on the floors, it appears to be almost ready to move into. The building which had been a dormitory and classroom is now being made into an outpatient clinic department.”

“This, in turn, will mean some remodeling in our present outpatient department to make room for more beds and better facilities for inpatients. More room for maternity and children is badly needed,” she added.

Home Missions

Noxapater, Miss.—Nine Indian brothers and sisters consecrated themselves to the service of Christ and His church in Sunday evening baptism services at Nanhi Waiya, near here, March 31. Seven others who had been in the instruction class felt they should wait a bit longer. This was the first baptism at Nanhi Waiya. The young church is now making plans for their first communion in the near future.

St. Louis, Mo.—Brethren Earl Buckwalter and Daniel Kaufman worshiped with Bethesda Mennonite Church on Sunday evening, March 17. Bro. Buevner, preaching. On March 31 Bro. Kaufman was visiting in a village where the brethren are secure. It is a village in the southwest of the Missouri Conference and is quite large. The brethren are making plans for the future.

Englewood Mennonite Church is currently studying the book, “Tests of a Living Church,” by Robert W. Spike, in the evening services, followed by a related message by the pastor.

Elkhart, Ind.—A prisoner writes to Home Bible Studies offices: “I need sound methods of Bible study because I want to live the right way, as Jesus taught us. My old ways and the things I have done, I want to walk in the light of righteousness. God will teach me through His Word.” There is good indication that this young man is sincere in his commitment.

District Mission Board

Puebla, Mexico—Nicolas Reyes, member of the Mennonite church in Mexico City, and David Yoder, missionary to Mexico under the Franconia district mission board, were recently detained by two men in a small village, while distributing circulars advertising the “Luz y Verdad” radio program and Bible correspondence courses.

After severely criticizing them for interrupting the religion of the village and accusing them of being communists, the men took them into a house where they attempted to force the two mission workers to drink pulque (an alcoholic drink made from the local maquez plants).

When the brethren refused, the men became rude and demanding. As the situation became more serious, the woman of the house asked the brethren to leave, upon which one of the men placed himself outside the door, threatening to hit the first one who would go out.

In the meantime, another man of the village entered. After being told what the brethren were doing, he could see nothing wrong with their work and took their defense. Finally with his help and the help of a few other villagers, the brethren were able to excuse themselves and with thanking in their hearts for the Lord’s delivery decided to leave the village and return at a later date.

Since the brethren plan to do additional village work, they desire your prayers in their behalf. Pray that their manner of approach will be acceptable and also that hearts will be opened to receive them and the Word.


Broadcasting

Harrisonburg, Va.—During February Listener Survey The Mennonite Hour and The Way to Life received a total of 2,907 votes. Comparing these figures with the 1962 Listener Survey there was an increase of 16 per cent. Informer responses dropped from the 1962 survey figures.


Many not only sent a vote but also a word of encouragement. Here are a few notes of thanksgiving for the broadcast. “I am grateful to be able to listen to your Sunday morning program, for it preaches God’s truth in a way that is easy to understand and relate to our own life. I also really want to thank you in addition, not only for your fine program, but also for all these many additional things you offer which help in the Christian life.”—M. J. N., Washington, D.C.

“We very much appreciate your wonderful program as we hear it week after week and invariably find that each program something spiritually stimulating and challenging to cause us to draw closer to God. . . . We feel that your radio broadcast is one
of the finest on the air."—D. N. H., Brockville.

"I want to thank you for the broadcast. Many times my heart has been blessed and many times convicted through the wonderful messages. Your singing is beautiful. May it ever be used for His glory."—Mrs. R. T., S., Luray, Va.

"Just a note to let you know that I very much enjoy your weekly broadcast which I listen to each Sunday evening. I sincerely hope this service will be continued for some time to come since I'm sure many people share my appreciation for it. It would be interesting to have more information on the denomination sponsoring this program."—H. R., Calgary, Alta.

"Since returning from abroad for our year furlough, we appreciate The Mennonite Hour in a new way. We rejoice to share in a program so positive in Christian teaching and so well produced."—P. S., Goshen, Ind.

"I teach an eighth-grade class in the Methodist Sunday school in Cedar Rapids, and realize that it might seem strange to be calling on your denomination for literature, but your program was very appealing to me."—Mrs. O. T., Cedar Rapids, Iowa.

Ghana, W. Africa—S. Jay Hostetler reports unusual spiritual interest today in Ghana. Says Hostetler, "There is a great spiritual hunger among Ghanians today. We just had a series of five meetings here in Accra by Howard O. Jones of ELWA, connected with Billy Graham, and there were 1,500 responses, and 2,500 in Kumasi in three nights. And we find the same thing in our Bible courses. We have much higher caliber students than several years ago, and there is much more maturity and spiritual hunger evident in them. I might also add that we have a simple course for middle school pupils that is very popular. We have a waiting list of a hundred or more that we cannot take on for lack of facilities."

Puerto Rico—Delbert Erb of Argentina recently made three solo recordings for the Luz y Verdad music library to be used in radio broadcasting. He also sang several numbers with a small chorus group recording for the broadcast. Bro. Erb was in Puerto Rico for a special literature meeting.

Also in news from the Spanish broadcast office, Luz y Verdad choruses sang at two sessions of the annual conference of the Mennonite churches of Puerto Rico, March 15-17.

Los Angeles, Calif.—KBBF-FM releases The Mennonite Hour at 5:30 p.m. every Sunday.

Macon, Miss.—WMBC carries The Way to Life at 8:45 p.m., each Sunday. This station is located at 1400 on the dial and is giving free time.

Washington, Ind.—Heart to Heart's 15-minute broadcast is released over WAMW, 1580 on the dial, every Saturday at 9:00 a.m.

Wellsville, N.Y.—Radio Station WLSV at 790 on the dial broadcasts the 15-minute Heart to Heart program at 10:30 a.m., each Tuesday. This broadcast is sponsored by the West Union and York's Corners churches.

California—A five-station network, known as "The Family Stations Program Service Network," releases the 5-minute daily Heart to Heart broadcast each morning sometime between 10:30 and 11:00 a.m. These stations include: KQXR, Bakersfield, 101.5 mc.; KEBR, Sacramento, 100.5 mc.; KECK, San Diego, 115 mc.; KEKR, San Francisco, 97.5 mc.; and KHCN, Houston, Texas, 105.7 mc.

I-W Services

Aldine Brenneman, Harrisonburg, Va., John R. Smucker, Fort Wayne, Ind., Victor Fast, Indianapolis, Ind., Larry Voith, Markham, Ill., and Cleo Mann, Indianapolis, Ind., listen attentively to one of the speakers at the I-W conference at Camp Friedenswald.

Service was the central concern of two significant late winter meetings relating to the total I-W program. This was especially prominent in the opening meditations presented at both meetings.

Marlboro to Peoria

Ostensibly these three are going because they had perfect school attendance, earned good grades, showed exceptional maturity, and exemplified over-all good behavior. Peoria is a logical destination because that is the original home of VS-ers William and Doris Lauterbach, their teachers. But there is deeper significance here than meets the eye.

This story tells us something of the heart and purpose of VS. Bill and Doris are serving their Lord through these Indian and Metis neighbors. And so it is only natural that the outgoing love of God should so identify them with these folks that to invite these three to share a happy vacation period with them becomes the most natural thing in the world. And that in one year the community has so thoroughly accepted them that parents and neighbors, who have never been out of the bush themselves, should feel no hesitancy to entrust their children to the Lauterbachs, in fact, are overwhelmingly proud of the fact that children from their community should have this opportunity, also speaks volumes.

It is this kind of identification, and love, and service which witnesses to the love of God in a way that mere words can never do.

Bon voyage, children! May this be another step on your and your families' journey into the kingdom.

(Continued on page 351)
A Woman’s Morning Prayer

Dear Father, it is so easy to be confused; many voices distract, many calls seem like The Call.

Am I called to be a wife, a mother, a homemaker, a teacher, a committee member, a speaker?

How can one answer so many calls?

Tell me again that you have only asked me to do your will, nothing else, but everything that you will.

I accept your will for my life today with thanksgiving and joy. In Jesus’ name, Amen.

—Helen Alderfer.

Prayer Requests

(Requests for this column must be signed)

Pray for the Easter holiday meetings scheduled at Edson, Alta., April 14-21. Pray that the church might emerge from the community as adults pledge themselves to Christian faith.

Pray for the young people of India as they meet for their annual retreat, May 1-5. Pray that they may dedicate their lives to Christ and desire to serve Him and the church, not thinking of financial gains and losses.

Jesus Preached

On the other hand, think of Jesus! What He said and what He did. He tells us: “Follow me!” How clear and challenging these words ring out! The Master has come and is calling for us. We can hear Him say: “I was a preacher. My Father sent me into this world to preach. Men and women in the world wanted me to do other things. They did their best to try to get me not to preach. They wanted me to be a great humanitarian and philanthropist; they wanted me to feed the poor and the hungry. Poverty in Palestine was terrible and in the homes of thousands the crying need was for bread. They begged me to make bread. I would not do it. My business I felt was to preach. They wanted me to become a conjurer and magician. They tried to persuade me to do stunts. They coaxed me to jump from a pinnacle of the temple. That would have thrilled the crowd. It would have produced a sensation. But I would not do it. My business I felt certain was to preach. Many of them wanted me to become a political leader and reformer. They wanted me to lead an insurrection. Feeling against the Roman government was deep and bitter. The crowd was waiting for a leader and was eager to use the sword. It wanted to crown me king. But I refused to lead an army. I declined a kingly crown. I preferred to be a preacher. My business was to preach. It was the devil who tempted me not to preach.”

We are not amusers and entertainers. We are not in show business. Try to compete with the entertainment world and you are sunk. If you try to compare your congregation with the theater audience, you are comparing things which cannot be compared. The actor has his place and the preacher has his place; the two places are very far apart. The preacher who performs stunts will soon wear himself out; the clown will outlast him. The preacher who tries to tickle an audience and draw crowds by strange things and novelties, by bizarre texts and fantastic

By LORIE C. GOODING

The trees grow up and down from the surface of the water.
Twenty and thirty and fifty feet they grow into the sky, and also into the water.
And yet the water is not that deep—no deeper, it may be, than that a child could wade it.
Still, the trees
grow downward fifty feet.
Reflection’s not
a property of water, but it is
a quality of light.

This, then, we see:
that the heart may reflect
the mercy, love, and purity of heaven,
the height and depth of joy, the breadth of peace,
is not through any merit of the heart;
it is a gift—the quality of Light.

Killbuck, Ohio
subjects, by unconventional and sensational antics is on the broad road that leads to destruction. He is making a fool of himself and is doing the church of Christ a disservice.

Woe unto me if I do not preach!—Ima-prea Cherto, in the American Lutheran.

OUR READERS SAY
(Continued from page 816)
and on back, through the Apostolic Church to our blessed Lord Jesus who declared, "I will build my church." It may well be that the witness of the Mennonite Church will be saved and find a new fruitfulness through a truly Scriptural "progressive conservatism."

MAKING OUR WITNESS EFFECTIVE
(Continued from page 816)
destroy Him. They felt their security was gone, when their traditions were taken away.

Paul was told by good brethren at Jerusalem, "There are thousands of 'conservative' Jews here, all believers, and zealous of the law. Look, take a vow so they will think the things they heard about you are not true. The people suppose that you took Tropimus into the temple." Paul listened and took a vow, but the people, no doubt believers among them, caught Paul and almost killed him. The Roman law had to rescue him. Where were the Jerusalem church leaders? What a blot on the name of the church, when all these zealous believers, moved by what they "supposed," acted like mad men rather than Christians.

The Gospel did and can today get lost under the prejudices, biases, and traditions of men, as well as in the worldliness and antinomianism of our day. People have felt passionately that the Gospel and the German language, or the Gospel and the King James translation, or the Gospel and the American nation, are in the same package, and if one is lost the other is also lost. Therefore, they think that any change threatens the Gospel.

Thank God, He speaks more than German or the King James English! He is not white or black, Dutch or English, American or Asian, praise His name! The Gospel survived the fall of the Roman Empire, the supremacy and fall of Spain, the world domination of the English, and their decline, and is not tied to the fortunes of America.

Neither the Gospel nor Christians are dependent upon anything that will burn. If we depend upon flammable material to identify us as Christians, we and others will be sadly disappointed. Christ came to teach us and to empower us with those spiritual qualities that undeniably identify us as Christian: obedient faith, living hope, and suffering love. These will endure the test of time, change, fire, and eternity! May we be known as lovers of God and man, until Jesus comes! Then our corporate and personal testimonies will support one another.

Mission News — CONTINUED
I-W administrators and drawing from Christ's question to Peter, "Lovest thou me?" emphasized the importance of loving and serving the I-W men and so serving those whom they serve, rather than just administering a program. Such love and such service will flow only out of a personal love for Christ.

At the Unit Leaders' and Sponsors' Con-

ference, ten I-W fellows, half of them unit leaders, and about the same number of sponsors and resource persons, wrestled frankly with this problem of service as it relates to I-W. They faced realistically the things that have too often marred this service. They recounted many instances of not only on-the-job service well done, but of plus-service during free hours. They sought ways to enhance the service motive and hence the service potential of young men choosing I-W, as well as ways and means of stimulating spiritual growth, once men are in service.

At the I-W Council Meeting similar concerns were expressed and discussed from an administrative viewpoint. The men authorized a second Unit Leaders' and (Continued on next page)

Voluntary Service

Blanket Distribution Completed in Algeria

Akon, Pa.—The thousands of blankets which MCC and other relief agencies have contributed for Algerian sufferers have somewhat alleviated the desperate situation of need in Algeria this winter.

Although the blankets, as well as Christmas bundles and children's clothing, were not all given out by the beginning of the cold season, they were given out in time to help many of the people through the winter, according to John Hostetler, material aid director of MCC. Hostetler spent three weeks in Algeria after accompanying the plane load of 12,000 blankets.

Most of the blankets were distributed through the regular channels of Christian Committee for Service in Algeria (CCSA), the organization with which we co-operate in various projects of aid and education.

MCC workers, however, did help to distribute some of the blankets directly. Hostetler reported that he gave blankets to people in the mountainous areas, where the war had caused the most intense suffering. He described the experience thus: "On Feb. 11 we went up a mountain as far as the road of mud would permit. The Mairie (mayor) walked a few steps farther and somehow gave a signal for the people to come, and within minutes people began coming from all directions. An adult and a baby blanket were given to each family, and within an hour 100 families were made happier. It was a real experience for us to watch the people disperse carrying two colorful blankets."

Many problems arise in a distribution where everyone is in need, and only a limited number of people can receive help. It was not easy for relief workers to pass by those who were not on the list to receive help, but who were in need. For instance, war widows and orphans were given priority, but since the men who survived the war are unemployed, their economic situation is about the same as in homes where the fathers are no longer living.

Several projects which Hostetler had opportunity to observe while in Algeria were the milk canteens for children, Christmas bundle distribution, clinics and clinicmobile giving medical assistance, and the classes in education and hygiene, which are being given to young girls.
Sponsors' Conference, emphasized serving young men through meaningful and involving orientation periods, urged that plans be made and implemented for a I-W Life Team to serve I-W units much as the VS Life Team serves MYF groups.

I-W is service. It is heartening to see both administrators and men in service emphasizing this in a new way.

Health and Welfare

Field Notes—continued

Evangelistic Meetings


When King Edward abdicated the British throne, the British Empire crowned a new king just as though Edward were dead. Officially, he and his former kingdom are dead to each other; each publicly acts as though the other did not exist. This is the way God wants us to act toward sin!

Donald T. Kauffman in The Gift of the Lesson.

(Fleming H. Revell Co.)

Church Camps

Rocky Mountain Mennonite Camp

FAMILY TRAVEL CAMP

Divide, Colo.—The dates for two Travel Family Camps to originate at Rocky Mountain Mennonite Camp have been confirmed. They are: Aug. 4-11 and Aug. 18-25 inclusive. A second Travel Family Camp is planned due to the large response following the earlier announcement. Virgil and Helen (Good) Brenneman, Goshen, Ind., will be leaders of both caravans.

Families participating in the program will provide their own camping gear and food and other equipment. After a Sunday experience at the RMMC, families will travel in caravan style to points of interest and scenic spots in Colorado. It will be an opportunity for families to experience relaxation and worship along with other Christian families in the great out-of-doors and be drawn closer to each other and closer to God.

Besides enjoying the beauty of God's creation, families will be learning camping skills and the use of other resources to build family solidarity. A fee of $10 will cover costs of acquiring the leader, insurance coverage for the family during the camping experience, equipment ideas, and so forth. The number of families participating in each caravan will be limited to a maximum number with priority going to those making application first. All inquiries should be addressed to the Rocky Mountain Mennonite Camp at Divide, Colo.

Mr. Detweiler, shop instructor at Adriel School, West Liberty, Ohio, helps students Jim Veigel and Harold Harris with a small construction job in the school shop.

Summer Bible School Workshops

WORKSHOP NUMBER ONE

Where? ........................................ Rexton Mennonite Church, Rexton, Mich.
When? ................................. Friday evening and Saturday, April 19, 20
Who is the workshop for? ....... All teachers and superintendents using the Herald Summer Bible School material.
Who will benefit? ....................... This workshop is for every Herald Summer Bible School teacher regardless of location or denominational affiliation. There will be a workshop leader for each department.

For information on this workshop, call Kenneth Gusler, 2707 E. Ashman, Midland, Mich.

WORKSHOP NUMBER TWO

Where? ........................................ Albany Mennonite Church, Albany, Oreg.
When? ................................. Saturday afternoon and Sunday, April 27, 28
Who is the workshop for? ....... All teachers using the Herald Summer Bible School material.
What is it about? ....................... Workshop leaders will give instructions on lesson preparation.
Who will benefit? ....................... All those who want to improve their teaching through better lesson preparation.
What shall I bring? ....................... The teacher's manual and the pupil's book for the grade

This workshop is for every Herald Summer Bible School teacher regardless of location or denominational affiliation. There will be a workshop leader for every grade. This workshop will provide help in preparing the Herald Summer Bible School lessons. For more information, call or write, John Willems, 795 Holley Lane, Lebanon, Oreg.

WORKSHOPS NUMBER THREE AND FOUR

May 11, 12, Souderton Mennonite Church, Souderton, Pa.
May 25, Scottsdale, Pa.
Information on these two workshops will be in future issues of the Gospel Herald.

Calendar

Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.
Ohio Mission Board meeting, Hartville, Ohio, April 19-21.
Church Extension and Evangelism Convention of South Central Conference, Yoder, Kans., April 19-21.
Commission for Christian Education meeting, Scottsdale, Pa., April 26, 27.
Ohio and Eastern Conference, Walnut Creek, Ohio, May 14-16.
Ontario Mennonite Conference at Vineland Church, Vineland, Ont., June 5.
General Mission Board annual meeting, Pottsville, Ohio, June 20-23.
Seminar on the Urban Church, Lee Heights Community Church, Cleveland, Ohio, June 24, 25.
Virginia Conference and associated meetings.
Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 2.
Iowa-Nebraska Conference, Sugar Creek, Waverly, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 24-26.

Shortly after the conversion of Billy Sunday, an aged minister said to him, "My boy, if you'll do three things daily, you'll be a victorious Christian—spend fifteen minutes daily reading God's Word, letting Him talk to you; fifteen minutes in prayer, talking to God; and fifteen minutes talking to someone else about God."—Berea Bulletin.

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Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is offered to those whose addresses are supplied by the officiating minister.


Schlegel—Cero—Joseph Schlegel, Sunbury, Pa., and Irene Cero, Danville, Pa., by Ronald Julian at Christian and Missionary Alliance Church, Dec. 8, 1962.


Roth, Wilfred and Elda (Baechler), Tavistock, Ont., seventh child, third son, Ross Christian, March 22, 1963.

Hertel, Suman, Grace May and Lydia (Wagler), Tavistock, Ont., third child, second son, Brian Glen, March 18, 1963.

Seitz, Gene B. and Dorothy (Staub), Lewisberry, Pa., first child, Karen Ann, March 11, 1963.

Ward, Tom and Marlene (Good), Angela, Ind., first child, Michael Thomas, March 18, 1963.

Weaver, Glen and Anne (Harnish), Blue Ball, Pa., third son, Philip Glenn, March 15, 1963.


Yoder, Harry Wayne and Barbara Ann (Gingerich), Burton, Ohio, first child, Patty Lavon, March 5, 1963.

Anniversaries

Slagell. Joe Slagell and Emma Schanz were married at the Pleasant View Church, Hydro, Okla., by the groom's father on March 10, 1913. They observed their golden wedding anniversary with open house at their home near Hydro. In the evening a program was given by the family and church in appreciation of the many years of service they have given to the Pleasant View Church. They have 6 children (Elmer, Ellen—Mrs. Alva Yoder, and Lorene—Mrs. Allen Miller, of near Hydro; Lena—Mrs. Donald Cooprider, of Hesston, Kans; Goldie and Mary—Mrs. Paul M. Lederach, of Scottsdale, Pa.) and 19 grandchildren. All the family were present for the occasion with the exception of those from Scottsdale.

Wagler. Noah Wagler and Magdalena Bender were married on March 11, 1913. They observed their golden wedding anniversary on March 11, 1963, at the Pleasant View Church, R.R. 1, Shakespeare, Ont. They have five living sons: Henry, Newton; Ivan and Elmer, New Hamburg; and Omar and Lorne, Shakespeare. One son, Eldon, passed away in 1944. Bros. Henry and Sister Wagler are in fair health and are regular attendants at the East Zorra Church, where he served as Sunday-school superintendent for many years.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boettger, William Henry, son of Fred and Leah (Scheel) Boettger, was born near Minden, Ont., May 9, 1900; died at Kingman, Alta., March 18, 1963; aged 72 y. 10 m. 9 d.


Martin, Benjamin L. and Janet (Horst), Mercersburg, Pa., first child, Larry Eugene, Feb. 11, 1963.


Pettit, Paul and Norma (Heatwole), Dayton, Va., second child, first daughter, Dora, who was born at the home of her grandparents, March 8, 1963; died Mar. 21, in charge of M. D. Stutzman and Paul Bieglmaier.

Coakley, Icie Dora, daughter of Austin and Sarah Knicsly, was born near Dayton, Va., March 2, 1893; died Jan. 10, 1963; aged 69 y. 10 m. 8 d. Surviving are one sister (Mrs. Berrie). Seven sisters and 3 brothers preceded her in death. She was a member of the Bank Church, where funeral services were held, in charge of Lloyd Horst, Aldine Brennan, Simons Snider and Dave Wolfe.

Cressman, Leah, daughter of Amos and Hannah (Martin) Weber, was born in Waterlooville, Ont., July 25, 1874; died at St. Jacobs, Ont., Nov. 12, 1963; aged 89 y. 3 m. 17 d. On April 7, 1896, she was married to Daniel M. Cressman, who died in 1957. Surviving are 2 sons and one daughter (Daniel, Amos, and Mrs. Mrs. M. Cressman—2 brothers and 1 sister). Also their 3 nieces and 2 nephews.

Dodd, Mrs. Albert, daughter of William and Emma (Hiestand), was born in Scottdale, Pa., Aug. 13, 1877; died June 25, 1963; aged 87 y. 3 m. 9 d. Also in her death. She was a member of the Maple Grove Mennonite Church, where funeral services were held.

Fleagle, Eva May, daughter of Wm. P. and Annie (Shriver) Wadell, was born near Scottdale, Pa., June 28, 1910; died during service at the Pleasant View Mennonite Church, March 3, 1963; aged 52 y. 8 m. 3 d. On June 3, 1944, she was married to Archie Fleagle, who survives. Also surviving are a daughter (Sharon), her parents, and 10 brothers and sisters (J. Albert, Helen, Martha, M. Mary, Mrs. Fred Lehman, Leslie, Mrs. Paul Stewart, and Wayne). She was a member of the Roe Mennonite Church, where funeral services were held, in charge of Amos Martin, Paul Martin, and Walter Lehman.

Fulton, Carl J., son of Samuel B. and Amanda (Stover) Fulton, was born at Selville, Ohio, Nov. 18, 1887; died Aug. 22, 1963; aged 76 y. 5 m. 9 d. On Feb. 21, 1943, he was married to Ida Hartzler, who survives. Also surviving are one son (Martin), 5 stepdaughters (Mrs. Mabel Nolin and Mrs. M. T. Cauthen), and one brother (James). He was a member of the Orrville Church, where funeral services were held March 9, in charge of J. Lester Graybill; interment in Acme Lutheran Church Cemetery.

Hartzler, John N., son of Joseph D. and Sarah (Bontrager) Hartzler, was born in Indiana, Aug. 11, 1870; died at the home of his daughter, Mrs. Elam B. Martin, Stowville, Ohio, March 8, 1963; aged 92 y. 6 m. 25 d. On Jan. 27, 1904, he was married to Mary Eberly, who died Dec. 25, 1950. One brother, one sister, one son, 2 daughters, and one granddaughter also preceded him in death. Surviving are one daughter (Sarah—Mrs. Elam B. Martin), one foster daughter (Evelyn Hilty—Mrs. D. D. Kropp), 1 brother (John B. and Joseph M.), and 5 grandchildren. He was a member of the Mennonite Church since his youth. Funeral services were held at Martin's Church, March 12, in charge of Lester D. Amstutz and Daniel W. Hilty.

Hersberger, William J., son of Daniel W. and Barbara (Miller) Hersberger, was born near Walnut Creek, Ohio, Sept. 8, 1893; died of a cerebral embolism at his home, Walnut Creek, March 19, 1963; aged 69 y. 6 m. 11 d. He had completed 50 years of teaching in the public schools a few weeks before his death. On Sept. 6, 1919, he was married to Minerva Hersberger, who survives. Also surviving are 4 sons (Eugene, Doran, Truman, and George), one daughter (Ora), and 2 grandchildren (Dorothy Snucker, 20 grandchildren; 2 brothers (John

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and Roman), and 5 sisters (Mary—Mrs. Otis Sundem, Ada—Mrs. Lester Mast, Kate—Mrs. Harry Gerber, Dona—Mrs. Palmer Zook, and Nora—Mrs. Walter Oswald). He was an active member of the Walnut Creek Church, where funeral services were held, and married Lena Tinner, 2 children.

She was born in March 1896, and married J. on June 20, 1916, at the Gospel Church in Akron, where she entered the Gospel Church in Akron, where she entered the Gospel Church in Akron, where she entered the Gospel Church in Akron, where she entered.

She was also survived by her stepson, J. of theapk, 3 brothers, and 2 sisters.

She was predeceased by her husband, J., on April 21, 1921, and her daughter, John B. Zook, on March 2, 1959.

She was buried at the Maple Grove Cemetery, where funeral services were held.

The central clue to world history is (then) the Christian-world mission. “The

Book Shelf

Books reviewed may be ordered from the Menno

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A Faith for This One World by J. E. Leslie Newbigin; Harper; 1961; 128 pp.; $2.75.

What Bishop Newbigin, who is now the General Secretary of the International Missionary Council, writes is worth reading. This book is no exception. The cover of this thin volume calls this book "a bold reappraisal of Christianity as a faith to unite mankind." More precisely, this book is an analysis of our non-Christian world with thought-provoking suggestions about the real point of contact between the Gospel and the world.

Bishop Newbigin begins his analysis with the end of Christendom (and the end of Christendom's faith as a possibility in a world system) which is a significant event in the Christian world. With Christianity as the basis of Western civilization, the secularization of modern science has reduced our interactions with the non-Christian world in a way that is significant for the Christian faith.

Newbigin argues that the central clue to world history is (then) the Christian-world mission. “The
real point of contact between Christians and non-Christians is not in the religion of the non-Christian but in his humanity. Christ is the light that lightens every man." In a final chapter Bishop Newbigin speaks directly to some contemporary missionary problems with insight, especially concerning older and younger church relationships.

The breakdown of Christendom is being recognized generally, especially by mission scholars, but Newbigin, like others, accepts this as an accident in history, and so fails to see the full implications for the church and its mission. The book flashes with keen missionary analysis and insight that perhaps can be carried out better in an Anabaptist rather than ecumenical framework, but first Mennonites have much to learn from such men as Newbigin. This is a stimulating book for every serious Christian interested in the mission of the church to the world today.—Robert Lee.

Vacation Bible School in the Local Church, by Gene A. Wrigley; Moody Press, Chicago, Ill.: 158 pp.; cloth, $2.95.

The design of this book is the thorough planning for a Vacation Bible school; the efficient conducting of the same; and an effective follow-up program. The six parts of the book suggest the scope of the book: I. Looking for the Values. II. Total Church Planning. III. Preliminary Planning. IV. Organizing for Action. V. Conducting the School. VI. Conserving the Results. Appendix I contains excellent summary charts of the "Age Group Characteristics and Suggestions," which alone is worth the price of the book.

The book wisely followed will make a big impact on cities and country communities in an effective manner. It makes real what someone has said about the outstanding value of the vacation Bible school: "Pains, brains, and prayers are an irresistible trio. When finger tips, gray matter, and knees get into action, great results will always follow."

The book should be in the Sunday-school library, in the hands of pastors and directors, as well as the interested layman.

—C. F. Dentine.

Missions in Crisis, by Eric S. Fife and Arthur F. Glasser; Inter-Varsity Press; 1962; cloth, $3.75; paper, $2.25.

The lay reader as well as the pastor or Sunday-school teacher will find this book a handy reference and guide to understanding the present-day problems that the church faces in her "mission" around the world. In particular the authors refer to "China" and seek to enumerate some lessons that ought to be learned from this experience. At this point one might ask the question why the equally serious crisis of capitalism in the West is not also given its proper place alongside communism. Although the authors at a number of places point out the myth that many Americans are prone to believe, one could wish for a bit more courage at this point.

The book brings together for the reader, in the first section, the common causes for the crisis that the church faces today. Not the least of these is the fact that Christianity has been knocked off its pedestal of power which it once enjoyed in the early days of the present missionary outreach. The name of the church has been confused with and contaminated by political movements and ideologies, so that today many are turned away simply because of these associations. Although men's basic desires and needs are not changed, they will no longer seek their solution in the church. A radical approach to mission must be sought and found that will again get a listening ear among the masses of the world's people.

The historical setting for the present ecumenical movement as found in the earlier world-wide missionary conferences is found in the second section of the book. Although the authors are bold in leaving the door at least partly open for some good in this movement, they have stopped short of a positive approach.

Finally the authors seek to enumerate areas in which the church must take the initiative. They deal at some length with the need for working among the students and in the cities. They also deal with the present trend in missions to utilize the service of Christian laitym in foreign lands. Although presented with a rather negative balance on this subject, one needs to point out that in their objections to this approach they leave one with a definite feeling that it is not workable. If one were to be critical of the book, it is in the area of more positive thinking as to how the church can contribute.

The emphasis on use of literature and radio is not to be underrated but along with this there needs to be some very dramatic reappraisal of the present methods in relation to their effectiveness. In other words, why isn't the same message that moved the crowds in Jesus' day meeting the needs of the masses today? Some of the answers are found in this study and are put in terms that we can all understand. One will need to go on from here and find the answers to the questions raised in these studies present in other books dealing with methods of approach today.

Every person interested in bringing the Gospel to bear upon the world's needs will find this book alive and relevant, challenging us to put our faith in an Almighty God to the test of meeting this need.—Don D. Reber.

Another Look at Seventh-Day Adventism, by Norman F. Doucy; Baker; 1962: 224 pp.; $5.00.

The author of this work was moved by the attitude on the part of some evangelicals who, in their recent writings, have indicated that Seventh-Day Adventism is changing and should be considered as evangelical, to re-examine his views on this subject. He concludes that the real doctrines and beliefs of Adventism from the leaders, founders, and authorities of the movement. The writer has sympathy for those who are involved in the movement and because of its growth is convinced that the evangelical world needs to look at the real issues.

One is impressed, as he reads this volume, by the amount of research and documentation that the author presents. The bibliog- raphy at the end of the book is the best and most complete that I have ever seen on the subject. Quotations are presented from all the authorities of the movement itself so that no one can accuse the author of being biased. In fact, he feels that too often per- sons discussing a movement like Adventism are not fair and honest in trying to really understand the teachings of the originators of the sect. This author encourages the reader to avoid prejudice, to see the truth that writers present, and to make judg- ments on the basis of sound logic and facts.

The author shows brilliantly that the very foundational doctrines, such as the na- ture of man, the nature of the incarnation, the atonement, the way of salvation, are at stake in Adventism. It is not only the keep- ing of a different day of rest and some harmless prohibitions that are involved. The nature of man's death is also involved in the death of Christ, for if death is cessation of being, then Jesus passed into sleep when He died, and the horrors of death and judgment for the sinner and for Jesus are illusions. The reading of this volume will help one to see that Adventism is a nega- tion of the basic doctrines of the Christian faith.

In addition to the excellent presentation of the doctrinal issues involved in Advent- ism, the author presents the history of the rise of the movement and the character of its founders, as well as its relation to the Millerite movement which took place in New England, fostered by a man known as Irvingism arose in England. It seems clear that Adventism arose out of a study of prophecy, the setting of dates for the Lord to return, and the disappoint- ment resulting from His failure to return. The leaders of the movement taught that the door of mercy was closed following the "Midnight Cry" that the "bridegroom cometh." The calculation of times and the setting of dates was based upon a certain reckoning of days as years. Assuming that the 2500 day years began at a certain time, events had to take place at a certain time. The dilemma was that the move of Jesus move from one place to another in heaven, with attendant activities and mean- ing. This face-saving effort is all described by the author and explained by quotations. The author has held pastorate in Illi- nois and Pennsylvania, has served on sem- inary faculties, and has written several other books.—Nelson E. Kaufman.

While serving as a juror the writer was impressed both with the solemn oaths which were customarily sworn to in court and with the obvious fact that since wit- nesses swore to oaths often to fully contradict each other, the oaths invoking the name of God meant nothing to many of those who swore them. Our Lord said that the best proof of truth is not in oaths but in honest speech.

Donald T. Kaufman in The Gist of the Lesson. (Fleming H. Revell Co.)
Dr. Franklin Clark Fry of New York, president of the Lutheran World Federation, dedicated its new and powerful Christian radio station near Addis Ababa, Ethiopia, to the “benefit” of all human beings—bringing “hope and faith” to all people. Speaking at the inauguration of the LWF’s “Voice of the Gospel,” he stressed the station will be devoted to the people’s “standard of life, their health, their advancement, their education . . . as well as to open their ears to the best news of all, of peace with God.” Attending the ceremony were Ethiopian government officials, headed by Emperor Haile Selassie who brought a message of greetings in Amharic, as well as church leaders from various countries.

J. Edgar Hoover, director of the Federal Bureau of Investigation, announced in Washington that preliminary figures indicate there was a 7 per cent increase in crime during 1962, setting a new record. He said that crime rates rose in all areas of the nation, ranging from one per cent in rural counties to 9 per cent in cities from 10,000 to 25,000 population.

An official of the National Association of Evangelicals warned in Washington, D.C., that “missionary swindlers” are melting conservative Protestant churches of thousands of dollars a year for support of missionary work that does not exist. Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association and NAE secretary for public affairs, said a recent round-the-world trip has disclosed that some mission stations which American churches thought they were supporting “simply do not exist.” The work of other groups has been “grossly misrepresented and exaggerated,” he added.

Dr. Albert Schweitzer, famed Protestant medical missionary in Lambaréné, Gabon, has declined an invitation to visit the U.S. this spring because of his advanced age. Dr. Schweitzer said, “These are my golden years. I am like a ripe fruit in the wind. I want to make certain that I spend my last days at my hospital.” The missionary marked his 88th birthday on Jan. 14.

Peoples Church, Toronto, Can., gave $318,000 to missions during 1962, which is six times more than the amount invested locally, which was $53,000.

Some 60 ministers and lay leaders of the Church of the Brethren will explore the nature of the church and the meaning of church membership at a theological study conference at Lombard, Ill., July 20-24, 1964. The conference will be sponsored by the Brethren General Brotherhood Board. Its theme will be “The Meaning of Membership in the Body of Christ.” Discussions will center particularly on New Testament teachings, Reformation and post-Reformation thought, and the emerging church life patterns.

A number of Protestant ministers in Honolulu, Hawaii, have spoken out against bills in Hawaii’s Senate which would cut the residence requirement for divorce from two years to six months and establish two years of separation as grounds for divorce. The proposed “quarrel” divorce law was introduced by Sen. Julian R. Yates, Sr., a Republican, to stimulate tourist trade on the islands. Protesting attempts to increase tourism by making divorce easier, Thomas L. Crosby, of Central Union (Congregational) Church, said, “We don’t need another Reno. One’s too many.”

Washington is rapidly gaining a reputation as the worst city in the U.S. The crime rate is up 47 per cent in the last five years. It has the highest rate of violent assaults of any city in the nation. It has the highest illegitimacy rate in the nation; 20 per cent of the babies born in Washington are born out of wedlock. It has one of the highest rates of venereal diseases anywhere.

An Anglican newspaper in Wellington, N.Z., predicts that within 45 years New Zealand will be a predominantly Roman Catholic country. A recent world-wide Catholic survey indicated that in 1962, membership in New Zealand was $46,531, or 10 per cent of the population.

Delegates to a Seventh-day Adventist regional meeting were told in Atlantic City that the church should “stay out of politics.” Theodore R. Carcich, president of the Adventists’ North American division, declared that the Christian Church “has not been sent to Christianize the social order, and certainly the church has not been put into the world to interfere in the politics of the world. The church of Christ exists for one thing and one thing alone. It is to preach the Gospel to every creature, nothing more, nothing less, nothing else.”

Eugene Siler (R-Ky.) has reintroduced his bill to eliminate all advertising of alcoholic beverages from interstate commerce. The bill would ban liquor advertising from U.S. mails and would also forbid the interstate transportation of any newspaper, periodical, newsreel, photographic film, or sound recording “advertising alcoholic beverages or containing a solicitation for an order for alcoholic beverages.” It would also outlaw advertising of beer, wine, and liquor by radio or television.

Membership in 3,783 Southern Baptist churches and 6,850 chapels in 52 foreign countries and territories totaled 487,943 at the end of 1962, the denomination’s Foreign Mission Board announced in Richmond, Va. Reporting on the growth of Southern Baptist work in mission lands, the board said the grand totals included 156 new churches and 35,509 persons baptized last year.

A bill specifically outlawing pornography and defining “obscenity” was passed by both the Senate and House in Atlanta, Ga., after a series of amendments and much committee debate. The compromise version by Rep. William Kilian of Glynn Company was accepted unanimously in both chambers—43-0 in the Senate and 141-0 in the House. It was sent to Gov. Carl Sanders for his signature. Provisions of the act apply to almost all forms of expression, including newspapers, broadcasting stations, motion pictures, photographs, and any written language. “If considered as a whole, applying contemporary standards, its predominant theme is to puritan interest, that is, a shameful or morbid interest in nudity, sex, or excretion,” is the way the bill defines obscenity.

A four-part documentary series tracing 2,000 years of Catholicism will be presented on the four Sundays of May on The Catholic Hour over the NBC-TV network. Produced by the National Council of Catholic Men and the NBC-TV Religious Programs Unit, the series will present for the first time on television the history and development of the Catholic Church as seen through its ecumenical councils. Filmed over a ten-week period last summer in 16 cities in eight countries of the Middle East and Europe, the programs will show many paintings, mosaics, sculptures, and art objects that have never been televised previously.
The Christian Parent and Education

By Laurie Mitton

It is the right of all children to receive a quality education. As Christian parents we should be doubly concerned with the quality of education that our children receive. How do we as Christian parents evaluate the numerous changes which are occurring at present in our American educational program? Are these changes good for our children or are they detrimental both educationally and spiritually? Will these changes make it possible for our children to become better servants of God or will they be turned away from God altogether?

As Christian parents we have a vital interest in everything that is happening or is not happening in our children's school. The welfare of our children is at stake as well as the future outreach of the kingdom of God. We cannot sit idly by, taking no interest in and showing no concern for many of the trends which are becoming daily more apparent. For what our children are learning today will to a large extent determine their spiritual future as well as the future vitality of the church.

Many of the changes in public education are good and long overdue. Where such innovations are taking place we owe it to our public schools to give them our full support. But all changes that we see or which are being proposed are not of necessity good or beneficial.

Every day we can see more and more the transformation of what was once a program of public education into a system of state education. This is not necessarily bad, but it does mean that as Christian parents we will have less to say in the future about the operation of our local public schools. Once control passes from the community to the state, the schools will respond with increasing reluctance to the wishes of the parents.

It is true that in many states the schools are still largely in the hands of local communities, but how long they will remain in local hands is a question of conjecture. With increasing frequency, local communities are turning to the state and federal governments for financial aid and with increased financial aid comes control over how that aid is used.

(Continued on page 340)
New Every-Home-Plan churches for the Gospel Herald include Manbeck, Beaver Springs, Pa.; Bertolet, Frederick, Pa.; Crestview, Fla.; Marion, Pa.; William Flexy, Archbold, Ohio, long-time minister to Spanish migrant workers at Defiance, Ohio, served communion April 7, became ill on his way home, drove to his son’s home at Stryker, Ohio, and died at 1:30 p.m. As a young man he was converted from Roman Catholicism. Funeral services were held at the Central Church, Archbold, Ohio, April 10.

Persons having used but unwanted copies of the book by Harold S. Bender entitled, Conrad Grebel, Founder of the Swiss Brethren, are asked to send them to Donald Reist, Customer Service, Mennonite Publishing House, Scottdale, Pa. $5.00 will be paid for each copy received.

Concern No. 11 has just been published. Topic is “Poverty,” and the price is $1.00. Persons desiring copies should write to Donald Reist, 721 Walnut Ave., Scottdale, Pa.

John and Effie Weaver, Bethel, Gettysburg, Pa., celebrated their 55th wedding anniversary on April 2.

Willis Kaufman, lay missionary in Ghana for three years, preached at North Goshen, Goshen, Ind., April 7. He is presently attending Goshen College Seminary and plans to return to Eastern Nigeria in June to teach science.

Newton and Nellie Weber celebrated their forty-fifth wedding anniversary on April 14. Bro. Weber is pastor at Beech, Louisville, Ohio. The Beech congregation presented appropriate gifts in a special program for their honor. The Webers have three daughters, one son, and 11 grandchildren.

The Bible Translation and Literacy Association, Lancaster, Pa., presented a program in the Belleville Mennonite School auditorium, Belleville, Pa., April 20.

New members: four by baptism at Galvar, Los Angeles, Calif.; five by baptism and three by confession at Marion, Pa.; four by baptism at Yoder, Kans.; eight by baptism at Bay Shore, Sarasota, Fla.; one by baptism at Holdeman, Wakarusa, Ind.; three by baptism at Kouts, Ind.; twenty-five by baptism and one by confession at Wooster, Ohio; fourteen by baptism at Orrville, Ohio; one by baptism at Cedar Grove, Ont.; thirteen by baptism at Elizabethtown, Pa.; four by baptism at South Union, West Liberty, Ohio; three by baptism at Maple Grove, Belleville, Pa.; sixteen by baptism at Beech, Louisville, Ohio.

Eighty youth leaders from 21 groups of the Manitoba Mennonite Youth Organization gathered March 30 at the Elim Bible School, Altona, for a workshop. The workshop concerned itself with “Sharing with Others Your Experience in the Christian Life.”

(Continued on page 357)
**EDITORIAL**

**Fighting Communism**

**Guest Editorial**

Many things have been said about the threat of communism and the part the church is to play in fighting this fearsome movement. What is the actual threat, and what is the task of the church and of individual Christians?

The real threat of communism is that we Christians will remain indifferent to the commands and plans of God for us in Christ Jesus! To resist communism is not enough, but as the church we must have a constructive and aggressive program by which we seek to eliminate those conditions which breed any movements like communism. Let us not attribute all our national and world ills to communism, but to the old Adam in all men—we have him, too.

We question the use of the church as the organization to be the counter-movement against communism. By its nature the church as an organization is not a political movement to take political action. The message of churches should help produce keen consciences and change men to send them into society as true Christians with sensitive consciences. The sword of the Word is to be used in more significant causes than lopping off the ear of Malchus or the head of Khrushchev. Let Christians participate in their community in studying communism and plan sensible strategy against it, but it does not appear that God intended the churches to have "Anticommunist Study Groups" where anticommunist conversation usurps Bible study and where anticommunism movements undercut Christian missions. If the Christians of the world become Christians in their love and practice, there is no doubt about the defeat of communism.

"A good offense is always the best defense." Why let the communists snatch the ball from us? Why don't we launch a real Gospel offensive, not to save our skins, but to save other men's souls? To be against something is not enough. We must be for something positively and actively. Not all Christians understand this simple fact.

We don't really need to join an anticommunist group to be fighting communism. We are already members of an anticommunist movement by its very nature, the church of the Lord Jesus Christ. It is not an organization that fights the outward forms of sin as a political group. It is the body of Christ which brings a message that saves from sin and that can save the souls of all communists.

The Christian today should have a profound sense of mission, which will cause him to bear witness to his faith and his moral convictions, dauntlessly proclaiming Christ. He will keep his focus on spiritual things, constantly re-examining God's plan for his life and his role in the church. He will urge increasing participation in the worship and study life of the church, faithfulness to Christian commitment by all in what they say and do publicly, removal of social evils that communism exploits, positive programs in the world struggle. He will try to understand the many dangers facing the church in indifference, materialism, and formalism, and try to strengthen loyalties to our nation through Christian influence in civic affairs as a salt of the earth. Living Christianity is the one bulwark communists admit is their biggest obstacle—deepen your own spiritual roots, remove what is missing in your church and community, put love where there is no love, accept the positive, avoid extremes, watch out for double talk, have your eyes wide open, do more than talk, bring into every phase of life the reverence for each person's worth which communists relentlessly strive to banish.

In a real sense those who are not in church and those who are not actively participating in the witnessing life of the church of Christ are as much a problem as communists—they certainly are not part of the solution to the world's problems. The question is not: What are you against? The question is: What are you for?—Waldo J. Werning, in American Lutheran.

**Our Greatest Impediment**

James Hervey, as a young minister, gathered spiritual help and light from an old plowman of Dallington, England. He was called Master Clayton.

One day in their conversation, they discussed the question: What is the greatest impediment to a man's salvation? The young minister said, "I think it is to renounce our sinful self."

The ripe old saint answered, "No, the greatest difficulty is to denounce our righteous self."

Salvation lies in the renunciation of personal merit as a ground of trust and the acceptance of the Lord's atoning death as the only ground of acceptance and confidence.

Here is the stumbling block and offense of the cross. It is hard to "lay... life's glory dead." Dying to our righteous self is harder and more painful than skinning oneself alive. Yet the cross continues to lay bare our real self and sin and says there is only one way of salvation, sanctification and service.—D.

**Needed Now**

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints" (Col. 1:3, 4).

To live above With saints we love, That surely will be glory.

To live below With saints we know, That's quite a different story.

If I understand properly the meaning of "eternal life," it is as much a quality of life as it is a quantity of life. In other words, it has as much to do with a way of life as it has with length of life. It's easy to promote one at the expense of the other. It's easy to think of eternal life beginning after this life. But it must begin here. Or it's easy to forget the future because of being so concerned about the here and now. A proper understanding is needed.

Then there are those who sing, "That will be glory for me," thinking only of "glory" in the future. However, it's certain that if we ever intend to experience glory in eternity, we must experience some of it right here and now.

So it is also in our relationships as believers. Where the Gospel goes, it produces "love... to all the saints" (Col 1:4). And if we expect to love the saints above, we need to have the love of God shed abroad in our hearts right now. The Christian life is a "quality life." "By this shall all men know that ye are my disciples, if ye have love one to another," Jesus said. Love, then, is one of the most essential and central differences between the sinner and the saint.

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. "Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. "Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen." (I Cor. 13:4-8). *—D.

Can we entrust the education of our children to a system that is becoming increasingly secular in approach?

The Christian Parent and Education

(Continued from first page)

We are all aware of the recent moves to remove Bible reading and the recitation of prayers from the public schools. These moves have met with varying degrees of success, but what is of utmost significance is that such moves are becoming more frequent.

Coupled with the slow but steady transformation of the public schools into state schools is this growing secularization of the entire educational program. Herein lies the great challenge confronting us as Christian parents. Can we entrust the education of our children to a system that is becoming increasingly secular in approach? I raise this question as a teacher in the public schools. My concern is shared by many of my colleagues.

There are several answers we can offer to this question. First, we can ignore the problem entirely and let the state assume full and complete responsibility for the education of our children. Such a response to the problem is unconscionable to say the least.

Secondly, we can assert our influence as Christians in our local public schools. We can attend PTA meetings, school board meetings, and even run for the board of education in our community if we are qualified. We can back every attempt by school administrators to bring high moral standards to bear in the life and program of the school. We can let our voices be heard in opposition to all attempts to secularize our public schools.

There are conscientious school administrators who would welcome the support of the Christian community. Many principals hear only from the chronic grippers, and never a word of support from Christian parents. This nation has yet to see what good can be accomplished in our public schools by praying, working, and supporting Christian parents.

Or we can operate our own Christian schools where this is both desirable and practical. There is much to commend this approach, as many have found. A Christian school is free to give a Christian interpretation to all knowledge. Students in Christian schools have the benefits of both academic and Biblical studies in a well-integrated curriculum under the guidance of competent teachers. One has only to look at the total outreach of the church to see the part being played by graduates of our church high schools.

But church-operated schools also have their dangers. It is quite possible for such schools, as the result of incompetent leadership in the community, to become overly concerned with the preservation of a culture and forget, or perhaps never to have discovered, the real purposes of Christian education.

There is yet another possible approach to the subject. I refer to the more recent introduction of the shared time/shared responsibility program in which both the state and the church participate.

Under this plan, the church realizes that it has a responsibility to provide for the education of its youth but also realizes that to carry out this responsibility will require more money than is readily available. Consequently, the church assumes responsibility only for certain subjects deemed of most importance to the Christian education of our children. The church provides a faculty and all necessary facilities for the teaching of these subjects.

The public school assumes responsibility for the remaining subjects and services. The students in such a joint program attend the church school for part of the day and the public school for the balance of the day. This idea is being tried experimentally this year in Pittsburgh, Pa., with the Catholic schools participating. It is too early at this time to predict the outcome, but it does offer us a possible course of action in the future.

The shared time/shared responsibility plan has one outstanding strength, i.e., it becomes possible for the church to be in a position to adequately finance an educational program. In the event of federal aid to the public schools it will become increasingly difficult for us to operate our own schools adequately. Quality education does cost money. A shared time school could be the answer.

The chief drawback to such a plan would be the difficulty in deciding which subjects should receive Christian emphasis in the Christian school and which do not need a Christian emphasis. A difficult decision indeed!

Now, what shall we do? Before we as parents attempt to answer this question, let us be perfectly frank with ourselves. If anyone of us suspected that he were very ill, whom would he consult? A physician or a mechanic? By the same token, one doesn’t go to a doctor if his car won’t start. We seek the advice of those who are qualified to give it.

Our Readers Say—

The editorial, "Everybody's Doing It," is surely a God-directed message. I had to think of Luke 16:5 when people have men and things in mind rather than God. If Cor. 10:12 tells us we are not wise to follow others, the church's convictions are breaking down fast because of the attitude, "Everybody's doing it." "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). May God give us courage to think seriously about the future? Let us look at things in the light of eternity. A church member combined wheat on a Sunday afternoon. The next week he met his Christian neighbor and asked, "Do you think they will church me now?" The answer, after a moment of silence, was, "The 20 acres may look pretty big at the Day of Judgment."

The guest editorial also gives a very timely message. To be institutional in our churches is certainly breaking down our personal work and conviction. How true it is that we are getting away from a framework; rather, "Everybody does that which is right in his own eyes." Thank you for these down-to-earth messages.

—E. J. Hochstetler, Kokomo, Ind.

It would be difficult for me to express just how important the Gospel Herald is to us as a family. The thoughts in the articles frequently become interesting, enlightening, and how we miss it those two weeks of the year that no paper is published.

We, too, feel the same as Bro. Charles Longenecker in his observations in the article, "On Clocks and Worship." Perhaps the clock does hold too prominent a place on the walls of our worship sanctuaries. Why would any be needed? If the worshipers must know the time, most of them own a watch anyway. I have noticed with regret, too, the tendency to call the brethren "mister" and the sisters such titles as Miss or Mrs. occasionally in our churches. It just hurts me every time I hear it, and I truly feel that it is very important to keep a "holy" connotation in our discussions. (Continued on page 356)

Gospel Herald, April 23, 1963
Until the church can emerge more than it has today from the spectrum of society at large, it is in danger of being a part of a profane culture that worships itself rather than God.

**Profanity—What Really Is Profane?**

By Richard P. Newby

What is profanity? Sometimes mothers wash out the mouths of little boys with soap for using words they do not even remotely comprehend. I remember such an experience, and the brand that foamed in my mouth was Lifebuoy. It is true that the use of some four-letter words can be profane, but frequently such language is not so much the sign of a bad character, but rather an exhibition of an especially weak vocabulary.

In this article, however, let us take a larger look at just what profanity is.

Cotton Mather, a powerful preacher in New England, once wrote the following letter:

> In the Year of Our Lord 1682
> To Ye Aged and Beloved,
> Mr. John Higgins:
> There be now at sea a ship called "Welcome," which has on board 100 or more of the heretics and malignants called Quakers, with William Penn, who is the chief scamp, at the head of them. The General Court has accordingly given sacred orders to Master Malachi Huscott of the brig, "Porpoise," to way lay the said "Welcome" slyly as near the Cape of God as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made of selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but we shall make great good for His Minister and people.
> Yours in the bowels of Christ, Cotton Mather

Fortunately, this powerful minister who was not averse to making a few dollars by selling Quakers into slavery missed his prey. What I want to suggest, however, is that such a letter is profanity—a profanity even worse than any conversation dotted with four-letter words.

The feelings of Cotton Mather cheapen the picture of God given to us by Jesus Christ. To take the God of Jesus, the God who is compared to a tender shepherd looking for a lost lamb, the God who is likened to a compassionate and loving father throwing open his arms to welcome home the prodigal—is it not profane to compare this God to some wild-eyed demon who sells Quakers into slavery for rum and sugar?

Profanity is more than just a vocal expression; it is also any attitude which cheapens the concept of God given to us by Jesus Christ. As one minister has said, "Profanity is anything which cheapens the sacred."

**Profane Silence of the Church**

With this definition in mind, let me now relate it to some specific concerns. The first might be called, "the profane silence of the church." In the 1930's and early 1940's when Hitler was persecuting and killing the Jews by the thousands, the church for the most part was silent. One exception was the American Friends Service Committee which sent a delegation of Friends to Germany in 1941 to ascertain what might be done to aid the Jews. As a result we were able to perform a ministry to these persecuted people.

For the most part, however, we were silent. And we are often silent yet today when Jews in our land are still derided and cursed, when racial injustice flares, and the threat of nuclear war hangs over us all. If we are true to our faith, we will face these social problems with bold imagination, hard thinking, and a willingness to face uncomfortable facts. To pass by on the other side of the road (Luke 10:31) and remain silent is profane.

To meet the unexplored issues of the future will require more than a mere reiteration of our "historic peace testimony" at a yearly conference. We must listen to the findings of social scientists, learn from every available source, and consider imaginative proposals. This can be done in fidelity to our Lord and in the perspective of Biblical faith.

**Verbal Profanity**

A second kind of profanity is verbal. There are expressions that blaspheme all that is holy and good. But there is confusion at this point. Many people will be
shocked if you say “damn,” but if you say “darn it,” they will think very little of it. To say “hell” is forbidden, but I have heard many good Christians cry aloud, “good heavens.” This seems to be permissible.

To my mind the most offensive verbal profanity is the callous use of the name of Jesus. To take the name of Jesus cheaply is to degrade all that we are or can hope to be.

There is also “pious profanity.” It uses religion to cover over that which is profane. This is what the Crusaders did. They crossed themselves, and then slaughtered Moslems by the millions. Another illustration of this kind of profanity is found on a famous epitaph. It says:

“To Lem S. Frame, who during his life set out 89 Indians, whom the Lord delivered into his hands, and who was looking forward to making up his hundred before the end of the year, when he fell asleep in Jesus at his house at Hawk’s Ferry, March 27, 1843.”

We can see pious profanity in some who are more concerned about our particular heritage than with the Spirit of Christ. Is it not profane to identify Jesus Christ with only one particular heritage or theological framework? God’s truth is not limited to a particular Declaration. We are always in danger of making our God “too small.”

A few years ago a little girl was very sick in Idaho. The doctors prescribed an immediate blood transfusion. But the parents refused because they belonged to a little sect which interpreted a verse in the Book of Exodus literally: “Thou shalt eat no meat.”

On the basis that a transfusion would bring meat into the blood stream, the parents refused and a child died. It was a pious profanity, a false holiness, a misguided sense of God’s will that killed this child as certainly as if she had been strangled.

**Jesus Denounced Pious Profanity**

Jesus had no use for pious profanity. He associated with sinners. Some of us are afraid to associate with those who might come from a different background than our own. Jesus said: “Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others.”

Verbal profanity is crude and foolish, but there are many other ways in which we blaspheme the name of God. What about alcohols who are often turned away from our churches? What about politicians who say we should use our atomic arsenal in a “preventive war”? What about Americans who want to dismantle the United Nations because it does not always do what we think is right? What about forces in our American society who want to capture the church for their own particular ideology?

It is disturbing to discover from interviewers of the American Institute of Public Opinion that 90 per cent of American adults identify themselves with one of the major religious groups, but that the majority of these people believe religion does not affect their ideas of politics and business.

Until the church can emerge more than it has today from the spectrum of society at large, it is in danger of being a part of a profane culture that worships itself rather than the God and Father of our Lord Jesus Christ.

A minister tells of an experience he once had as pastor of a small church. This church was operating on a small budget. It had never given a penny of its money to any kind of benevolence. Then it was left a small bequest. The official board tried to decide what should be done. Many suggestions were made. Fix the kitchen. Repair the stairs. Paint the church. But there was one man who suggested that the money be used to help others through a benevolence gift. He was a big, blustering salesman. His language was not always appropriate. And, finally as the discussion wore on, he raised a hamlike fist and brought it down on the table. "—,” he cried, "there is no better way to spend money than for the Gospel of Jesus Christ." There was a profane outburst, but one cannot help contrasting this outburst with many of us who so easily avoid the need for dramatic decisions and actions. We move from one conference to another lamenting our losses, but for some reason we fail to accept the challenge of the present and future. It is this "profane silence" that will eventually mean our final dismissal as a vital Christian force in our world.

"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." Adapted from Quaker Life.

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**On Safari with Paul Erb**

**VIII**

It is difficult to say how many Christians there are in Nigeria. One authority says seven million. The World Christian Handbook for 1962 gives a total of half a million communicant members in reporting churches and missions. But there are hundreds of indigenous "spiritual" churches (Holy Worship, Cherubim and Seraphim, Center of Peace, Christ Spiritual Church, Christ’s Army, The Lord’s Healing Home, etc.) which claim to be Christian. In some of these there is such a mixture of sorcery and emotionalism with the Christian elements as to make it difficult to draw a line between the Christian and the pagan.

There are now 17 congregations with about 500 members who are affiliated with what could be called the Nigerian Mennonite Church. This is what is left of the several thousand who once said they wanted to be Mennonites, but who dropped out when their hopes of material advantage were disappointed.

It was the fifth annual conference of these 17 congregations that we attended the first two days we were in Nigeria. The delegates were made up of lay leaders, since there have as yet been no ordinances in the group. Missionary E. J. Weaver, the only minister, is the moderator, and I. U. Nsakar, an exceptionally gifted young man now attending seminary nearby, is the secretary. Mrs. Weaver is the treasurer, and five other elected brethren complete the executive committee. Many of the delegates understand English. The secretary read his minutes in English, but translated these and our speeches into Efik, the language of the area. The singing was in Efik, but since it is written in the International Phonetic Alphabet, we had no trouble in joining in the heartily, unaccompanied singing. Most of the hymns were translations of those we know, and the tunes are also European. African hymnody has not yet gone native. But there is a movement in that direction, and in the Sunday morning service a chorus of young people, directed by a music teacher with a beautiful tenor voice, sang some African songs.

The congregations were divided last year into three administrative areas. Three new congregations were added during the year, and four new churches were dedicated. The conference has prepared some guides on marriage, and the first church wedding was held. There were a number of baptisms. A youth fellowship was organized which has 80 members. The young people gave a program in several areas which brought revival.

Mutual aid is being studied. Four young men are being helped in Bible school, and one girl has been accepted for nurses’ training at Abihira. One older woman, the mother of Bro. Nsakar, and whose two daughters are educated and have responsible positions, made a plea for the training of girls, so that the educated young men can have educated Christian wives.

It was evident that these people have needs which they still think the American mission board should supply. Agriculture was mentioned most often, and with deep feeling. Many also thought there should be a Mennonite secondary school. They want visual aids to help in evangelism.
And they want a library and a bookstore. There is dissatisfaction because Bro. Weaver does not have time enough to serve all the congregations as they wish. Sometimes a very unparliamentary rumble of voices arose from all over the room, and the secretary would call for order.

As various brethren conducted the devotions, it was evident that there is great talent among these people. They are natural orators, and they showed real spiritual understanding. Here is a church which still needs help, but which is learning to stand on its own feet. Although some evidently did not like some of the things we had to say to them, they were friendly and cordial and made us feel at home.

Our missionaries here came into a very difficult situation, and the Lord has guided them to a significant service in this well-missioned land. They have developed good relations with other churches, with the government, and with the church group which called them to East Nigeria. And they are still greatly needed here. In fact, there are very good arguments for increasing the missionary forces.

The conference concluded with an impressive communion service. About 180 participated. The tensions of the previous days seemed to be forgotten. The people were dressed in their best, some in robes and some in European suits. There was an atmosphere of deep reverence, even though many people had to stay outside the church. Here again we could see that in Christ all barriers are swept away.

Sunday evening we attended a service at a nearby Methodist and Presbyterian girls' secondary school. Very lovely was the two-part singing in English, accompanied by two drums.

We drove over to the Cross River to visit the leper colony next to Mary Slessor Hospital. We stopped at the monument which marks the spot where this great pioneer missionary died. We ate lunch with Mr. and Mrs. Macdonald on the bluff overlooking the Cross River. Mr. Macdonald administers the leper colony, and they are the people who gave the Weavers so much help in their first difficult weeks here. The colony has a thousand-acre plantation, mostly in oil palm. Mr. Macdonald drove us over the plantation in a Landrover; we drove through the twilight shade of long lines of majestic palms, most of which had already surrendered their huge clusters of fruit. We visited the mill, where the oil was being pressed and stored in large drums. A nice herd of cattle was the first we had seen in Nigeria. The leper hospital does not have as many patients as formerly, thanks to the newer and more successful methods of treatment. We saw the church, beautifully adapted to the native materials and the situation.

I spent several nights with the Cecil Mil-lers, our first VS workers in Nigeria. They live in a new house built for them by the village people before they came. It is native style: a frame of poles plastered with mud and roofed with a palm-leaf thatch. There is a concrete floor. Big windows make it airy and light; it is really a very nice home. But already the wind has taken the roof off once.

An unforgettable experience was that of visiting for three days a number of our village churches and some of the nearby homes. The churches are framed with bamboo poles and plastered with mud. They have windows and nice, smooth floors. There are homemade benches, and for some meetings additional benches and stools had to be carried in from the homes.

The leaders are unordained men: farmers, teachers, merchants, craftsmen. Most of these, having had some education, can speak English. Meeting these simple believers was a joy. Sometimes we simply brought them the greetings of their brothers in America; sometimes I preached a short sermon.

It was planting time for the farmers. But in spite of this the pounding of a piece of iron in several places brought an overflow crowd. Always there was rapt attention, and sometimes a response from some leader, Christian or pagan, asking us for more missionaries and the kind of help that they think missions should bring.

At one place after a noontime meeting we were invited to the leader's home (a "parsonage" built by the people) just back of the church. There the people brought their offering of food for their guests: eggs, papaya, pineapples, coconut, bananas, and lengths of sugar cane. Our host with his all-purpose machete cut the tops from the coconuts and we drank the sweet juice. I shared mine with F. A. Udoh, dynamic young leader of the churches in the Ibianga area. Drinking coconut juice from the same shell is a symbol of firm friendship. We also ate the meat of the coconuts, and chewed pieces of sugar cane, splitting the pulp on the floor.

This three-day itinerary of the churches came to a fitting conclusion in a supper given us by Bro. Udoh. He brought a live young sheep to us, which our cook killed and dressed. The meat and gravy was poured over a heap of rice on our plates. There was a piece of yam, which tasted much like a cold boiled potato, and a slice of pineapple. Mrs. Udoh ate with us, but seemed shy and ill at ease. It has not been the custom in this land for Africans and missionaries to eat together. We ate outdoors, but a sudden rainstorm drove us inside before we had finished.

One visit we made was to the compound of a pagan chief of considerable importance. While we chatted with him near his ju-ju house, the women visited with his several wives inside one wing of the house. Then we all sat together to sing hymns, and Ed witnessed boldly to the chief concerning the evils of sorcery. It is a joy to find Christian churches and true believers in the network of path and almost impossible roads of this East Nigerian country. Here Christianity has its triumphs over the powers of darkness that have prevailed for so long.

Our Mennonite Churches: Wooster, Ohio

Gospel Herald, April 23, 1963

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What Is the Measure of a Good College?

BY PATON YODER

Some colleges emphasize the extent and architectural beauty of their physical plants, others the size of their library holdings and the equipment of their laboratories, still others the size and training of their teaching staff, and some the record of their football teams. Many schools like to point to the subsequent records of their graduates as evidence of the quality of education.

Most of these criteria are valid in part. Adequate facilities and a well-trained faculty are essentials for a good college, although they do not in themselves insure this. In times past accrediting associations stressed such measuring devices. The number on the faculty with earned doctorates, the number of volumes in the library, and the size of the endowment fund were among the statistics which were important for the achievement of accreditation. It would be essentially correct to say that such criteria are even yet very important.

Recently, however, these associations have come to emphasize one evaluative standard above all others. They want to know whether Hesston College, or any other college seeking accreditation, is achieving her own self-determined objectives. This is a reasonable position and provides for considerable latitude in institutional goals.

Since the objectives of Hesston College, like those of other colleges, are couched largely in terms of outcomes in the lives of its students, it might appear, then, that a college should be judged by the quality of its graduates. One might even be tempted to compare a college to a manufacturer of cars or, much better, to the creator of beautiful pictures or statutory. If the product is good, the producer deserves a high rating.

But the comparison is not entirely valid. The college is only one of a number of partners in the development of mature individuals. There is the home where the individual learns to walk, to communicate, to love and be loved, and to relate in many other ways to his primary group. By the time he gets to college he is not merely so much raw material to be molded into a finished product; he is already very much a person. The finishing touches of a college education are extremely important, but they are no more important than the formative influences of the home and the public school.

All this adds up to two conclusions, one negative and one positive. The negative conclusion is that the illustrous records of the graduates of any given college may be a result primarily of its selective admissions policy rather than of the impact of its educational program. The positive conclusion is that the true measure of a good college is its effectiveness in producing desirable changes in its students, in producing changed lives. This is a difficult task. We are not always successful. But at Hesston College we will not settle for a cheaper objective.–This Month.

Church School Day
April 28

Bethany Christian High School

Music Groups Receive Superior Rating

Since Bethany Christian High School opened in 1954, Bethany choirs have received a first rating in the state contests with the exception of one year.

Two solo and five music groups, under the direction of Freeman Lehman, have received superior (No. 1) ratings in the Indiana State Music Contests.

At the recent music contests two students, Fanny Mullet, alto, and Ruth Ann Bender, piano, received a superior rating. The senior girls' sextet, composed of Sherrill Moore, Ardis Summer, Jennie Morningstar, Marcia Miller, Karen Esch, and Sharon Miller, received a superior rating.

The Madrigal Singers, composed of the following students, received a superior rating: Janet Hochstetler, Wealtha Yoder, Sharon Miller, Karen Esch, Jennie Morningstar, Sharon Stutzman, Sherrill Moore, Ardis Summer, Paul Miller, Lee Weldy, Daniel Miller, Dwight Landis, Keith Hoffman, Leland Miller, and Wayne Hochstetler.

The Bethany Boys' Chorus, Girls' Chorus, and A Cappella Chorus all received a superior rating in the district and the state music contests.

Contest judges were enthusiastic, making such comments as "very mature," "a very excellent group," "terrific," "very well done," "a real pleasure to listen to your fine group," "bravo! what can one say?" "the sincerity in which your music is sung indicates the dedication of your students," "a very excellent presentation."


Bethany has a total enrollment of 248, with students in attendance from six states. Fifty-five congregations are represented among the student body. Approximately 200 students are active in the vocal music program at Bethany.

Goshen College

Ground-breaking ceremonies for a new men's residence hall at Goshen College took place on Wednesday, April 17. The new dormitory will be named in honor of Clayton Kratz, a former Goshen student who lost his life as a member of the first Mennonite Central Committee relief unit which went to Russia in 1920.

The 132-man unit will be located immediately south of the presently existing C. Z. Yoder Residence Hall, which was constructed in 1960.

Represented on the program for the ground-breaking ceremony were representatives of the Clayton Kratz Fellowship, an organization of Mennonite business and professional men from eastern Pennsylvania who have voted to undertake a major portion of the financing of the project as a memorial to the sacrifice of Kratz.

Also on the program was Orie O. Miller, former executive secretary of the Mennonite Central Committee, who was Kratz's companion on his journey to Russia. He interpreted the nature of Clayton Kratz's life and contribution to the student body and faculty, and described the situation which led to his death.

Construction will begin immediately, and the building is expected to be ready for occupancy Sept. 1, 1964.

If I Had It to Do Over

BY R. HERBERT MINNICH

It has been my privilege to attend eight different schools. All of the primary grades were in public schools. All of my high school and college was taken in church-related schools. Then I enrolled in two different state universities for graduate studies. As I look back over the school years, especially from a college freshman on, the question comes to my mind, "If I had it to do over, would I again choose a church college? Or would I go to a state university for college?"

There seem to be some advantages on the side of the state university. Tuition is very low, facilities are often excellent, the library is much larger and broader in its holdings, and one studies under many more men and women with Ph.D. degrees, as a rule.
But after spending two and one-half years in state universities, the picture looks different. My own experience and observations indicate that the average student spends as much in a year's time at a state university as at our church schools. While tuition seems cheap, room and board can be very expensive even in state dormitories. And there are so many other activities and expenses that claim one's money that I believe I spent considerably less at a church college than I would have spent at a state college.

But even more important is the fact that in many state universities college students have little access to the laboratory facilities. These are reserved for the graduate students. Indeed, at the university I am presently attending, only science majors in college ever get into the labs. Other students take "comprehensive" courses in classes of 500 or more, the small college, while weak on research, is usually much stronger on good teaching. I have never had the quality of teacher in a university that I enjoyed at a church college.

The type of girls one learns to know on a university campus are generally not the type a Christian would choose for his wife, or even for a date. For the sincere Christian, the university is generally a very lonely place. His teachers often seek to undermine his faith; rapport with both teachers and fellow students is hard to come by. The immorality of the campus, and the anti-religious spirit make it difficult for the Christian student to gain a balanced viewpoint of either the arts or the sciences. It is not impossible, of course, but there are better ways to use one's time.

As I remember the personal contacts with my teachers, the close relationships with fellow students, the positive contribution to my spiritual growth made by all the activities of the educational program, it doesn't take me long to answer my question. Yes, I would again take my college work at a church-related school. The barren spiritual wastes of the secular universities, whose very nature must search for meaning outside of the spiritual realm, can best be entered after the satisfying experience of studying with men and women who love the same Christ I do, and after making friends with men and women whose lives can be a blessing throughout our own.

Today my college friends are scattered around the world, but we still sense that we are part of one large family.

Before you go to a state university, count the cost. Generally it's not worth it. One loses too much to gain so little.

Gainesville, Fla.

Experiences in International Living

By Mary E. Harshbarger

Have you ever wondered how you could create interest in international thought and living in your congregation and community?

"Yes," we hear you say. "We do think internationally. We give our monies and material aid through MCC and other church agencies." But, friends, those are not experiences in international living, for you have not given of yourselves. First of all, you must give your love to foreign guests and then your home. Your guests will be happy if you include on your menus one of their native foods. If they are Northern Europeans, Obatzte, unsalted butter, or Deutsches Schwarzbrod (German style dark rye bread) will be a welcome change from all American food.

Now you are ready to enjoy and build a lasting friendship. Wait, don't start your conversation with these questions: How do you like America? or What do you think of America by this time? For with them you have put your guests on the spot. Let them tell of their country, home, and work, and in due time you'll learn what they think of you and America.

The people of the West Liberty, Ohio, community enjoyed such an experience in international living the weekend of Jan. 25-27, 1963, when the Oak Grove Mennonite Church served as host to the annual midyear MCC Exchange Visitors' Conference.

What is this conference? It is a time of fellowship and discussion for the foreign trainees. This year's program consisted of discussions led by Ray Bair, of Elkhart, Ind., who spoke on the subjects, "Questions on Nonresistance and Race Relations" and "Puzzling Questions Related to Religion." Edward Stoltzfus, of West Liberty, led discussions about the "Christian and His Christ," "The Christian and His Creed," and "The Christian and His Character and Career." Roy Umble, of Goshen, Ind., spoke on the subject, "Why Are We Americans the Way We Are?" and also gave a summary of previous discussions.

Saturday afternoon the trainees were taken on a tour of the Ohio Caverns, Valley High Ski Slope, and Adriel School. Saturday evening they were entertained by the MYF. Sunday evening the forty trainees were divided into three groups and gave programs in the three Mennonite churches. Following the programs they all returned to the Oak Grove Church for a final time of fellowship before leaving for their new assignments in thirteen different states.

Is anyone else welcome to attend this conference? Yes, sponsors and friends who bring trainees to the conference are always welcome, as well as the local people.

How does a church become a host of the conference? Send your invitation to the MCC Director of the Exchange Program, Akron, Pa. If the conference is held in your community, after you listen to the discussions and fellowship with these young people, you'll always be glad you sent your invitation.

What are the responsibilities of the host church? The host church must provide for the material comforts of the guests. At Oak Grove this was ably done by two standing committees. The Hospitality Committee took care of the lodging and transportation, while the women of the Food Committee provided meals at the church.

But why wait for the Foreign Exchange Visitors' Conference to be held in your community to enjoy fellowship with people from other countries? The greatest need of the Exchange Visitors' Program is to find enough individual sponsors. Most sponsors have been people who need an extra helper in the home or in an institution. However, if you are interested only in an experience of international living, it is worth the money you invest in the program. A professional man in one of our large cities, after listening to a sponsor tell about the Exchange Visitors' Program, said, "This is the best investment you have ever made for your country."

These young people who come to our country have been trained in many different vocations and professions. Therefore, in every group, there are those who never have the opportunity to work in their chosen vocation.

In every group there are either kindergarten or elementary school teachers who would very much like to have some type of school experience. An elementary teacher from Switzerland spent six months on a farm and the other six months working in a hospital, when he would have been much happier in a schoolroom.
Today the church as well as our country needs young people who can speak more than one language. So undoubtedly, our Mennonite elementary and secondary schools are letting an opportunity go by when they do not use these teachers from other countries. These teachers, besides teaching their native language, could aid the classroom teachers in preparing work for teaching, grade papers, and take care of playground activities, which is to name only a few of the many duties they could do for your school.

You may be wondering if any of the trainees in the past have been used in schools. Yes, for a year and a half the city schools of Bellefontaine, Ohio, had trainees teaching German in part of the third, fourth, and fifth grades. Why was it discontinued? Because it was financed by the P.T.A. groups, and they came to the conclusion that not enough children were benefiting from the money invested.

The first German teacher, in summarizing her work, wrote: "In the last month of our school year most of my students started speaking in small sentences in German. You should have heard us. Those little children talked like German boys and girls."

Also, this year one of the trainees is teaching German in a public school in Pennsylvania. Since 1950 there have been many sponsors who have taken one or more of the 405 foreign young people into their hearts and homes.

Why don’t you write at once to the MCC to become a sponsor and help build the bridge of good will to span the ocean? Bellefontaine, Ohio.

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GENERAL CONFERENCE

How Important Is the Peace Problems Committee?

BY GUY F. HERSHBERGER

Twenty cents of every dollar which we contribute to General Conference goes to support the work of the Peace Problems Committee. This sounds as if the Peace Problems Committee were important—and General Conference too.

How important is the PPC? What does it do? What would happen if we didn’t have it? Do we remember what we and the PPC did when we were really in earnest about its work? May I “stir you up by putting you in remembrance”?

In World War I a committee of brethren talked with government officials and worked with persecuted CO’s in army camps. Those were the days that tried men’s souls, and this committee was the forerunner of the Peace Problems Committee.

In the next 20 years the PPC labored: (1) to give the brotherhood better peace teaching, even beginning the production of peace literature (up to then we had none); (2) to keep our peace teaching before the government (we convinced government that CO’s should not be sent to the army); (3) to begin in a small way a peace witness to other Christians.

Then came World War II. The PPC had done such a good job that Selective Service agreed to let CO’s serve in CPS camps—provided the church would pay the bill. To this the church said: "We will pay the bill." Following a representative meeting of nearly 100 brethren called by General Conference in October, 1941, the moderator reported:

"Everyone present seemed to realize that the church was facing a momentous decision. A spirit of prayer and reverence prevailed. . . . The great problem before the church was: Shall she continue to finance the CPS camps? . . . Resolutions were presented and adopted without a dissenting vote. . . . A strong conviction was voiced . . . that the Mennonite Church can and will raise the necessary funds to carry on the work, also that . . . our relief work, charities, missions, and colleges should not suffer because of this program. . . . CPS provides a definite opportunity to express our peace testimony and . . . should . . . have the united support of the entire church in prayer, concern, and money."

How did we respond to this decision? Over a six-year period the MCC received $3,000,000 in contributions for CPS operations. Of this the share of the PPC constituency was just under $1,500,000. For our church this meant $20,000 per month, or about $4.50 per member per year during CPS days. And at the same time the other work of the church received not less, but greater, support than ever before. And no one was hurt by the giving!

Put another way, this was a series of three two-year PPC budgets of $480,000 each. Today the total two-year General Conference budget is about one third of this amount. At the same time our church membership is now 27 per cent greater than in 1941, and today each member on the average has considerably more money than was the case in 1941. Today the PPC share of the 1961-63 General Conference budget is $38,000. This means that the current PPC budget of the (more prosperous and 27 per cent larger) Mennonite Church represents only 7½ per cent of what the (smaller and poorer) church was giving to the PPC 20 years ago. But we are behind in our giving of even this 7½ per cent! The latest review of our 1961-63 budget shows that we are about $40,000 short of meeting current General Conference needs.

Do I hear someone say that since we do not have CPS the Peace Problems Committee needs less support than 20 years ago? Perhaps so, but less than 7½ per cent of the amount given at that time? Let us see.

In the 1930’s PPC was teaching the brotherhood, keeping in touch with government, witnessing to other Christians—and getting ready for the emergency of World War II. What is PPC doing today?

(1) The teaching job within our own brotherhood is greater than ever (the present generation of teen-agers is subjected to a more subtle and effective militaristic propaganda than was the previous one).

(2) With the present draft, I-W, Pax, and related problems and tasks the problem of effectively keeping in touch with government continues to be a serious one. For this reason $22,500 of the $36,000 (1961-63) PPC budget is allotted to the MCC Peace Section which in turn helps to support the National Service Board for Religious Objectors in Washington.

(3) Our peace witness to other Christians through the Church Peace Mission (Paul Peachey, director) and our conversations with Christians in Europe (through the International Mennonite Peace Committee and the Puidoux conferences) is just beginning to do in a small way what we ought to be doing in a much larger way.

(4) Our younger Mennonite churches in Japan, India, Indonesia, Africa, and Latin America are crying for help on the non-resistance question. They are living in the midst of rising nationalistic and militaristic cultures. They need help in the form of literature, personnel, and direction, so that their own leadership can begin to do for them what ours did for us after 1920. In this work they are as far behind now as we were then, and they are financially much poorer than we were then. Our men and dollars could help them.

This PPC program abroad (both directly and through the mission boards and MCC) needs to be greatly enlarged. But unless we step up our giving to General Conference very quickly the Peace Problems Committee will have to withhold from the MCC Peace Section a large share of even the measer $22,500 budgeted for 1961-63.

On the peace question, seen in world perspective, and with the threat of nuclear war ever before us, our emergency is actually much greater than it was in 1941. If
the brotherhood could see this situation as it really is, voluntary contributions would flow into the PPC treasury with pleas from the contributors that the work be enlarged.

It being only one phase of the work of General Conference, the Peace Problems Committee several years ago agreed not to make separate appeals for funds, but to join with the other General Conference agencies in a unified General Conference budget. It was believed that the brotherhood would think of the total General Conference program as a united work of the Lord and of the church, and that it would respond with financial support accordingly. This is as it should be.

But has it worked that way? Is General Conference in the mind of some of us just a vague generality without concrete meaning? Surely General Conference is not that. What is it?

General Conference is the Peace Problems Committee. It is the I-W program. It is Pax, the MCC Peace Section, the NSBRO. General Conference is our younger churches in other lands crying for help in peace teaching and peace witnessing. In our financial support of General Conference all of these, and more, are at stake.

General Conference is also the Mennonite Commission for Christian Education, and with this the entire Christian education work of the church is at stake. Other phases of General Conference work are also important. General Conference is all of these.

The total General Conference budget is only one third of what the PPC budget alone was 20 years ago when the church was smaller and poorer. And yet the treasurer's report shows that we are something like $40,000 short of meeting this small budget.

What can we do? If for just two months (May and June, 1963) we would repeat the old PPC giving of 20 years ago ($20,000 per month--25 cents per member per month), the General Conference 1961-63 budget would be balanced, PPC and all.

I dare us to do it!

Goshen, Ind.

Why Does Johnny Want to Go to Belleville?

BY ARNOLD CRESSMAN

Like Peoria last year, Belleville this year is being endowed with the aura of teenage imagination. Belleville, Big Valley, and MYF Convention '63 will soon become synonymous terms. But why does Johnny want to go? Is it his teenage desire to get away from home? Is it his hope of adventure, of getting the family car, and of taking a load of MYF-ers for a jolly trip? Or is Johnny really longing to see what an MYF Convention can do for his spiritual growth? He has heard about the thoroughly spiritual atmosphere. He has seen something happen to his friends. Now he just wants to go and see for himself. Maybe all three of these.

Parents may not be too familiar with the values of convention or what kind of advice they should give their children about going. Of course each Johnny is a different case. He may be too young. Ordinarily eighth graders should not be encouraged. This is particularly true when convention is a long way from home. But without question past MYF Conventions have been a real spiritual help to young people in a great many ways.

There is no reason to believe that Big Valley '63 will be an exception. It is good for parents and MYF sponsors to think about the values and then encourage young people to gain the benefits. Sometimes Johnny can be led to improve his reasons for going. Instead of the shallow desire to just go, he can be given purpose. He can go with goals and return with needs met.

What are some of the values of a convention?

1. It is a spiritual experience unmatched for young people. Something seems to happen to the very air when hundreds of young people get together at a meeting under a motto such as "All of Life for Christ." Spiritual speakers are carefully selected for their ability to communicate Christ to youth. Dozens of strong youth leaders are chosen to make the small group meetings meaningful and relevant. Dedicated discipleship is personified by Johnny in someone his own age. No wonder an MYF Convention experience has become a base for future spiritual progress in the lives of many young people.

2. It is a broadening experience. Many MYF groups are small and often all too anemic. With only this limited experience from which to generalize about the larger Mennonite Church, it is no wonder the young people go home from convention with a whole new conception of what the church is like. They have experienced conversations in the presence of the living Christ with Christian brothers whom they would not have called Christians before because they did not understand their cultural background or point of view. This association with many young people from many parts of the church creates a unity and a church loyalty among Mennonite young people that supersedes uniformity.

3. It is a training experience for young people. One young person said that the study and memorization of selected Scripture passages prepare youth for a real experience of spiritual growth when they get to the convention. The preparation by prayer, the discipline of study, and the anticipation of getting good spiritual food for their whetted appetites all contribute. Then when MYF-ers see capable discussion leaders in action, they learn something about how Bible study can be made meaningful in their own MYF groups.

4. It is a relevant experience. MYF Convention planners have learned that young people want frank, clear answers to their haunting questions. They have learned too that in many communities these answers are not available. Some local youth counselors are adept at skirting the real issues or are actually incapable of really helping young people where they need it most. For this reason MYF small group sessions are being made just as relevant as possible. Here "talk-it-over" sessions are carried on freely and frankly.

MYF sponsors should plan to go to Belleville too. And for those who don't know, they can find out why Johnny wants to go. The exhilarating experience of being among youth who have memorized a whole book of the Bible, who have digested its message, and who can share freely its meaning is unusual indeed. For those who have had a tendency to feel less than optimistic about the rising generation and their leadership in the church tomorrow, an experience at an MYF Convention is most heartening.

Scottsdale, Pa.

I VOTED TO CLOSE MY CHURCH

Last Sunday I voted to close my church. I didn't do it intentionally, certainly not maliciously, but I did it. Through thoughtlessness, carelessness, or laziness, I voted.

I voted to close the doors that have been open for over three generations. I voted for the pastor to stop his preaching here and take his message elsewhere, to cease from calling on the sick and troubled of this congregation.

I voted that the children should no longer receive Christian nurture, but should grow up only with the earthly ideas of the street and school.

I voted away every organization in my church and unthinkingly began to draw to a close all programs in the church. I voted for the darkness of superstition and degrading poison of godlessness, for the blight of unrestrained selfishness to settle its load upon the world's already burdened shoulders. For, you see, I could have gone but did not. I stayed away from church last Sunday.—Doorest Evangel. Albany (Oreg.) Church Bulletin.
A missionary vision seldom comes late in life; it is nurtured from the early years by praying parents.

Missionaries Are Made at Home

By Don Sylvester

Consider the example of a former Alliance missionary, now teaching at Canadian Bible College in Regina, Sask. This teacher’s family has in the past two generations given a total of over one thousand years of missionary service. The reason for this phenomenal record, he says, was a praying grandmother. Twelve of her own fourteen children went out to serve the Lord on the foreign fields. One of the twelve was this teacher’s mother. Now he and his wife are praying fervently concerning the Lord’s place of service for their own children.

How we need more such families! The right training by the parents in the home is a very vital link in God’s missionary program. I am one of the fortunate “sons” who came out of such a home and I now am preparing for missionary service in the land of India. I know that without my parents’ prayers and training I would not be in Canadian Bible College today. Many of my fellow students also have this testimony.

Young people in public high schools today need a true Christian influence from their homes if they are to stand in a hostile, ungodly atmosphere. The philosophy in our high schools is “learn to earn,” with the “almighty dollar” as the criterion for judging the value of education. This obviously puts Bible college at the bottom of the scale.

Further, the education received in high school is generally anti-Christian. There are few teachers who accept the Bible as fact, and there are many who call it outrightly a collection of myths. Christian pupils who defend the Biblical account of Creation may be scoffed at, because evolution is taught in their textbooks.

Again, the conduct and morality of high-school teen-agers are a major concern in every city and town of our land. This is the atmosphere in which our Christian young people must live. It must be counteracted in our Christian homes if these young people are to graduate from high school with their hearts open to God’s call.

Christian parents thus have a big job, one that they can never do in their own wisdom and strength. It can be done only with God’s help, yet it has been done. I am witness to that and so are many others who are missionary candidates. All these witnesses emphasize this one fact: “It was our parents’ prayers which brought us through.”

1. Prayer is the most important factor in any Christian endeavor, and this most certainly includes rearing a family with a missionary purpose. Parents must pray with their children—beside the crib, at the family altar, and later about difficulties with ungodly influences at school.

Children whose earliest memories contain prayers for missionaries at the family altar will have a missionary vision nurtured in them that will make them more sensitive to God’s call for foreign service.

Husband and wife praying together for their family will engender a feeling of Christian unity in the home that will make it the warm, happy place every Christian home should be. Such homes as this produce young men and women who are socially and mentally prepared for such a life as a missionary’s must be.

These prayers also have a very positive immediate effect on situations young people meet. Teen-agers are constantly making decisions. Any one of these, no matter how trivial, could be the one that tips the scale. If these young people are continually being supported by praying parents, the scale is much more apt to tip the right way. Only praying parents can make missionaries out of the children God has given.

2. Along with this ministry of prayer, Christian parents have another responsibility: to give their children the right philosophy of life. This must be a philosophy based on God’s Word, with Jesus Christ given first place in everything. Only this philosophy will produce young people who sincerely love their Redeemer and Lord, and who will have a longing to see others come to know Him.

If a teen-ager is convinced that the Bible is the Word of God, the parents’ problems are, in one area, over. However, many young people have questions about the validity and authority of the Bible and these questions must be answered. Parents should provide these answers satisfactorily. If our young people are sure of God’s Word, they will be on solid ground, ready to grow in grace and knowledge and to become useful servants of the Lord.

Reading the Bible at the family altar has an important part in establishing every Christian young person. Reading God’s Word should be a time of blessing and enrichment for the family as they study it together. No teen-ager will be bored as Paul’s adventurous missionary life is studied or as the familiar Old Testament stories are made to come to life again and new truths are seen. Missionary biographies are excellent sources of fascinating illustrations of God’s mighty works and provide wholesome Christian education that will prepare these missionaries of tomorrow for a life of service to others.

3. A third great responsibility of Christian parents is to live an exemplary life before their family. If a teen-ager knows that his parents do not practice what they preach, neither pleading nor praying will have much effect on him. Parents must really know God and be under the guidance of His Holy Spirit if they are to point out the right way for their children. The wisdom that comes from God is the only wisdom high enough to mold correctly the life of a child.

(from The Alliance Witness. Used by permission.)

Commission

By Edna E. King

Who longs for a revival,
To stir our nation’s soul,
Must first, himself, kneel humbly
And ask to be made whole,

Then rise and gladly, boldly,
Bear witness, lift Truth’s flame—
Not counting cost, but seeking
To glorify Christ’s name.

Denver, Colo.
Five missionaries add their witness to the proposition that

Homes Make Missionaries—
A Symposium

We Lived to Love
BY DALE NOFZIGER

There were two very different people responsible for the influence that radiated from our home. These two people lived so close together that they seemed more like one. As children at home, we called them “Mamma” and “Papa,” but after we had grown and married they were “Mother” and “Dad,” then finally, “Grandma” and “Grandpa.” That there was an influence for God and the Mennonite Church in our home is plainly seen by the fact that of the five children and 34 grandchildren, all that have come to the age of accountability have united with the church and one son and three grandsons are in the ministry or in preparation for it.

There was not a great deal of religious display in our home. Family worship consisted of the reading of a Psalm or other Scripture and Father praying for each of his children on Monday morning. Grace was usually said silently. Saturday evening was reserved for studying the Sunday-school lesson and for baths. We did not go to town; we prepared for Sunday. Sunday morning found us on the way to church while the neighbors were still getting ready to go. This silent witness was not without effect.

Never in all our years as children did we need to wonder as to what we were expected to do. Our parents were proud of us and we knew what they expected of us. If we got in trouble in school, chances were very high that we were in trouble at home too. If we fought with the neighbor children, we could be very sure that Dad would not “go our bail.” We started it, we finished it; or gave up, took the wrong, and kept a friend. If the line fence was in need of repair and the neighbor did not do his share, we did it for him. Always and in every way, we children were aware that we belonged to God and as such we lived to love and be loved.

Perhaps a greater source of influence in our lives than we ever could be aware of was the fact that our parents trusted us and we trusted them. We knew that if we made fools of ourselves, we made fools of our parents also, but we never had to worry that we would be disowned for our conduct. If a reprimand was necessary, it was given forthrightly and directly and then the incident was forgotten.

One phrase that Father often used with his preacher son was, “Son, be faithful.” Knowing Dad, you knew what this meant. No matter what the consequence, you found the will of God and obeyed it.

There can be no doubt that this influence still continues. Those who have benefited from our ministry never realize how much of that benefit is but an extension of this simple farm home. Many are the times in the midst of this confused city that I find myself asking, “What would Father do?” Having lived in such surroundings of love, there is a particular softness in my heart for those who have not seen God so plainly on earth. How can poor souls, who have never experienced such parental love, know that God loves them just as well? How can they believe they also are loved? It cannot be unless someone builds a bridge of love into their mixed-up lives, and in doing this I know I can never do it as well as those whom I knew as “Mother” and “Dad.”

(Dale Nofziger is a repairer of watches turned repairer of soul. When Dale and Mildred, following their CPS years, moved into an unchurched area in the Bedford suburb of Cleveland, his watch repairing kept the wolf from the door and their “front room” was the first church home for many. Now they are ready to turn over a handsome church plant and an established and growing congregation to a younger minister and move on to a new work.)

Quiet Dependence on God
BY RUTH RESSLER

Into many of the letters she sent, my mother inserted a leaflet on which were the words, “Lord, help me live from day to day in such a self-forgetful way, that when even I kneel to pray, my prayer may be for others.” She often said, “When I am tired, I like to go visit the poor. I feel so much better when I get home.”

I was out in the world working on my own when I received one of the biggest joys of my life. It was the realization that there are lots and lots of good Mennonites who work hard to accumulate money for their children so that they may work hard to accumulate money for their children.

Our parents did not dedicate Rhoda and me to foreign mission service in any great tear-jerking ceremony. Our feeling of mission came about rather as a result of a way of living. Mother never felt that her life centered primarily around herself and

her kitchen, or even us as her children, even though much of the time she cooked for a tableful of hungry folks and managed to keep two active youngsters pretty well occupied at any of a number of creative activities.

As for our dad, he felt strongly that a too-emotional approach to big decisions was unwholesome, but that quiet dependence upon God to show the next step was God’s plan for life. He often said, “No trip across salt water ever made a missionary.” He maintained an active interest in people of other nationalities as friends, and the little Italian shoemaker for years recalled him fondly because he dealt with Daddy entirely in his native tongue.

Along with that, our father carried with him a basic humility. “Sometimes, no matter how good your intentions may have been, you’ll make a fool of yourself. And when you do, laugh!” Isn’t that wonderful? Rhoda and I took down mistakes, we find, but what a heritage is it that God has given us the insight to know it and to laugh! From our hearts we thank Him.

(Ruth and Rhoda Ressler knew as “Dad” and “Mother” two whom many of the rest of us knew as “Uncle J. A.” and “Aunt Lina,” retired missionaries from India. The two daughters are now doing an effective piece of rural evangelism and church building in northern Japan.)

Selflessness and Loving Concern
BY NEVIN BENDER

We were a large family of growing children, and they were an elderly, sickly couple, with no family or means, who needed someone to care for them. Our parents were busy earning a living and caring for their family. But when the need became evident, my parents opened their doors and welcomed this needy couple into our home.

Even though I sensed weaknesses in my parents, the selflessness and loving concern that prompted them to take this step seems to me a keynote of their whole attitude toward God and toward others, and of the atmosphere which permeated our home. It had a profound influence upon us children.

My parents had a deep interest in missions. While their opportunity to engage in mission work was very limited, their loving concern reached out to the unsaved and to anyone in need. This was one of the reasons they moved to Delaware with two other Mennonite families in a pioneer venture. They would seek to bring into our fellowship those who did not attend other church services. When an individual
erred, Father would seek to restore. Many times I sensed their going out of the way for the sake of peace.

This loving concern showed itself in a deep loyalty to Christ and the church. When Sunday morning came, there was one thing about which there was no question. Everyone desired to, and would, attend worship services. Although there were many needs confronting us, the church came first. This loyalty made a lasting impression upon me.

This atmosphere of loving concern in our home made me turn naturally to Christ and the church as I reached young manhood. I carried a deep longing to volunteer as a missionary to India, but when I was ordained to the ministry I felt that the church in the homeland was my field.

After the death of my father, my mother often gave counsel and encouragement until the time of her passing at 85 years. And even now, as we seek to bring our Choctaw Indian friends to Christ, their influence still lingers.

(For many years Nevin Bender served his home church and conference at Greenwood, Del., as pastor, bishop, and counselor. Now that they are "retired" they find a whole, exciting new world of service among the Choctaw Indians of central Mississippi. See "A Church at Nanih Waiya" in last week's mission news.)

Exemplary Virtue

BY CLIFFORD AMSUTZ

As I look back over my childhood and teen-age years, the most outstanding influence was that of parents being an example. Instruction by verbal methods had its rightful place on occasions, but more significant was the example of parents, grandparents, uncles and aunts in everyday activities, business procedures, church and community life. The majority of this large family circle attended the midweek church services regularly even in the midst of heavy home, business, and community activities.

As a young lad I remember the frequent times when missionaries on furlough and Gospel teams were invited to our home. These contacts with missionaries, future missionaries, pastors, and church leaders left indelible challenges. Many of these contacts were followed by books of missionary stories.

The life of the church was very central in the activities of our home. Dad always taught a Sunday-school class, long before I was born, and is still at it today. Nearly all of his leisure was spent reading and studying for that lesson or a YPBM topic. I sometimes wonder how he did it with three noisy boys, but his patience and devotion to this work I now admire. He was ever searching for higher Christian ideals as well as ways and means of expressing them.

As energetic boys we didn't always appreciate or understand why so many Sunday afternoons had to be spent attending Sunday-school workers' conferences, spiritual life conferences, special missionary reports, or visiting some elderly shut-ins. I now see that there was no discrepancy between what was professed and what was practiced. For this exemplary virtue I am ever grateful.

(Clifford and Lois Amstutz are teaching at Macon Gregor College, Afikpo, East Nigeria. Bro. Amstutz is also introducing improved farming methods in this largely rural culture.)

Children are a Mission

BY ERMA METZLER

A dedicated couple with their four children were off to Africa to bring the Gospel to the Moslems. The Lord opened doors and prospered their labors. They were a happy family.

Then sickness came to the mother. After five years of service they returned to the States. The doctors examined her and her prognosis was not good. A heart condition had developed and they were unable to return to Africa. Her soul rebelled at this closed door; but only for a time. After much prayer she had victory over this defeated attitude. She saw as never before that her mission field was their four children.

Day by day with this vision and burden, with constant prayer and Holy Spirit guidance those children were nurtured in the Lord. Today the mother has gone on; the four children are all in the Lord's service, soul winners in other parts of the world.

No doubt if one wants a thing badly enough, he will strive to get it. If that want is in the will of God, that desired thing is sought after diligently and reached through work and prayer. This mother worked and prayed for her want to be accomplished in their children: "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest," and be willing to work out the request of the heart.

Another family of my acquaintance was in Christian service for the Lord. Many times the family had desperate needs, no food, shoes worn thin, no money to pay the rent, sickness and no doctor available. The parents' persistent prayer and daily living drew them closer to God, and God showed Himself strong to this family in every critical time. God's nearness was always felt.

The children grew up to expect things from God. Because of this attitude and environment the two boys grew into manhood as strong Christians. Today both men are missionaries, ministering by radio and personal evangelism. They learned this trust from their parents' faith in God. And their needs are met in the same way.

It is our deepest longing and aim to lead our children to a full commitment of their entire personality to the Lord Jesus Christ. In so doing the Lord will find a mission for them, according to His divine plan, where each one is best fitted.

(Warren and Erma Metzler have returned with their four children to their assignment in Jamaica. They are sponsored by the Virginia Mission Board. Perhaps her own children impress on Sister Metzler the importance of parental attitudes and aspirations.)

Missions Today

Lay Travel Abroad

BY J. D. GRABER

The general mission board has given sanction during the past year to several trips abroad by laymen to visit mission fields. These persons have usually served in the capacity of "associate commissioners," accompanying a commissioner regularly delegated by the mission board to visit overseas missions, and arrangements for such travel are initiated by the mission board.

Only above budget contributions have been used for this purpose. The board considers the value of such laymen's visit to overseas missions great enough to consider cost of such travel a legitimate expenditure. Friends of the persons making the trip or the persons themselves are usually the ones most interested and able to contribute toward these travel costs, but these visits abroad are considered to be highly desirable even if contributed funds from the general budget would need to be applied.

A number of people from our constituency have made such trips or are contemplating them in the near future. Some are ordained ministers while others are laymen and women. Bro. and Sister Ralph Smucker, Goshen, Ind., made such a trip, and served for a year in the India mission on the way. Samuel Janzen, Glenwood Springs, Colo., visited missions in South America over the last year end, in company with J. D. Graber during the last three weeks of his trip. Bro. and Sister Harold Dyck, Hesston, Kans., joined Paul Erb in visiting missions in West Africa and the Congo in February and March of this year. Bro. Joseph Bezzard of Scottsdale, Pa., joined Bro. Erb in East Africa, Israel, and Europe during April and May.

In medical service doctors have served (Continued on page 356)
Overseas Missions


Sister Assef was apparently walking on a sidewalk in the city, when a taxi, trying to escape from a police tow-truck, backed onto the sidewalk and injured her fatally. She had welcomed her son at the airport only a few days before the tragedy, as he returned from his trip to the States and Puerto Rico.

Besides being business manager of El Discipulo Cristiano, Bro. Assef is an active layman in the Ramos Mejia congregation in this city.

Abiriba, Nigeria—Hospital staff and community people shared in a service of thanksgiving, Sunday, March 17, for Nelda Buschert's safe arrival in Abiriba. On Friday, March 22, a joint "welcome" was planned for her and Paul Erb and Harold Dyck, who were just arriving on their fraternal visit to the African churches. Bro. Erb was to give a series of three chapel talks on "Discipleship" on Saturday and Sunday of that week.

Martha Bender replaces Ruth Gingerich as matron at the hospital. The Gingerichs will be leaving on furlough later this summer.

Shantipur, India—The official sweeper at the leprosarium here and his wife began instruction, preparatory to baptism. Plans were for them to be received into church fellowship April 17. The Christian community seemed happy to accept these low-caste persons and to try to get along without a sweeper. Several of the wife's relatives are also contemplating accepting Christ as Lord and Saviour.

Elkhart, Ind.—A number of missionaries will be returning to the States for furlough or to terminate short-term service during the next three months. Paul Conrads fly from Delhi, India, via Europe, to arrive in Pittsburgh about June 24. They will be living in Scottdale, and Bro. Conrad will be taking a 12-month residency in psychiatry at the University of Pittsburgh.

S. Paul Miller leaves Dhamtari, India, in time to be home for annual board meeting in June. Allen Shirks leave the Bihar, India, field in early June and plan to be home via Japan in early August.

Cecil Bush leaves Bihark in June to return to Europe. The Jim Lehman leaves Woodstock School, Landour, India, also in June to return via Europe.


Afikpo, East Nigeria—A bush church is revived near Afikpo. Last year as a result of a week-long evangelistic campaign at Macgregor College, where Clifford Amstutz teaches, students and tutors were assigned to nearby villages or weak bush churches. Bro. Amstutz writes: "A few of the students from our group were burdened that the work of the church be revived, so that we have been going back nearly every Sunday since. Plans are now under way to build a new church building of mud blocks. We will add classes for children to the present worship service for a few old church elders and sisters."

Bro. Amstutz has also accepted the post

Literature Interests Meet

"We recommend that the Mennonite mission boards with work in Spanish-speaking countries take steps to provide, in a cooperative way, Spanish literature which reflects the Mennonite message for the building of Christ's church through outreach and nurture, and which, at the same time, helps to fill the gaps in existing evangelical literature.

"This is to be done by inviting Spanish national churches and field committees to establish a Spanish literature entity composed of a representative from each constituent group which would plan and implement a publishing program within the limits of the stated objective."

Thus concluded a statement drawn up at a historic meeting of representatives from the various Mennonite areas of outreach among Spanish-speaking people. They had gathered for a Mennonite Spanish literature conference at La Campana Motel, near Cayey, Puerto Rico, March 4-7.

Nineteen persons representing Spanish-speaking churches in Argentina, Puerto Rico, Honduras, Uruguay, Mexico, Dominican Republic, Colombia, and U.S.A. came together to share mutual concerns and activity. Special resource persons for the conference were Dr. Justo Gonzalez, in the area of Latin-American culture, teacher at Evangelical Seminary, Rio Piedras, Puerto Rico; in the area of publishing, Ben Currell, Mennonite Publishing House, Scottdale, Pa.; in the area of radio, Lester Hershey, Aibonito, Puerto Rico; and Urie Bender, Elkhart, Ind.

Three busy days were spent in studying the different literature needs of these countries, the resources of the various churches and mission boards (six boards were represented) and the ways in which all could co-operate to do a job which no group could do alone.


Roné Assef, business manager of El Discipulo Cristiano, monthly magazine of our Spanish-speaking churches, is interviewed by Lester Hershey for the Luz y Verdad broadcast.
of Sunday-school superintendent of the college congregation. He added a teacher-training course, a lay-preaching course, and several classes to equip students with teaching materials when they return to scattered schools as teachers. Scripture memorization and learning of choruses has also become a part of the Sunday-school program.

Mangalatari, India—A ministers' retreat group, meeting here March 5-7, recorded the following recommendations: (1) that two additional bishops be ordained in the near future; (2) that congregations be strengthened through adequate leadership supported by a fixed giving program, that new congregations be organized as rapidly as possible, and that the evangelism committee send a survey team into the tribal area to the south with a view to opening mission work; (3) that a Bible training program be started; and (4) that a system of appointing qualified elders to two-year terms be inaugurated.

Saigon, Vietnam—Milo Kaufman spent the weekend of March 17 with our missionaries and church here. He writes: "I think they are getting the foundations laid for a church in Saigon. I spoke to a group of around 55 young people last night. One young man responded and said he is ready to take Christ as Saviour." From here Bro. Kaufman left for Hong Kong, Japan, and then back to the United States the second week in April. (He arrived at Hesston, April 7).

Montevideo, Uruguay—Mennonite Evangelical Seminary opened its doors for the eighth time to a record number of students, 46 in all. Twenty-one came from Paraguay, seven from Argentina, ten from Uruguay, four from Mexico, two from Brazil, one from Bolivia, and one from Colombia. Thirty-five per cent are Latins and the others German-speaking.

The unusually large enrollment demand-ed last-minute building additions and remodeling as well as the purchase of furniture and sundry equipment.

The Dan Miller family returned to the States for a year's furlough. The Ernest Harder family have just returned from their furlough and Bro. Harder has assumed a full-time teaching load.

Because of the extensive church area around the seminary and to provide avenues of service for students, it was decided to found a church near the school. This is to be an evangelistic outreach and will provide a church home for the students during their training period. The new congregation is not connected with the seminary in any official capacity.

Villa Adelina, Argentina—Lawrence Brunk, Clyde Mosemann, Agustin Darino, and Jake Funk returned from a two-week trip through the Patagonia, visiting Bariloche, Esquel, Sarmento, Comodoro Rivadavia, and the valley of the Black River (Rio Negro). Bro. Brunk expressed the opinion that there is an open door to engage in a rural work in the valley of the Rio Negro, where hundreds of small farms have sprung up in a newly started government irrigation project.

We Learn to Witness

BY HAROLD ZEHR

Anticipation mixed with apprehension would probably describe the emotions of the dozen Illinois Mennonites as one by one they checked in at Hotel Governor, Springfield, Ill., during the afternoon of Feb. 6, 1963.

Most of us had read the three books which had been mailed us; some had good intentions only. "The Living Christ in a Changing World" had caused us to examine the relevance of the witness of the church in our modern world. "You Can Witness with Confidence" and "The Lost Audience" provided additional background for the experience ahead which we were now approaching with anticipation.

From the first session at 5:00 p.m. Wednesday, when we—five Illinois ministers, five laymen, and two lay sisters, in addition to Bro. Nelson Kauffman, our leader—first met each other in a conference room assigned us for the five days, there was a sense of fellowship and a sense of commitment, and much of our apprehension disappeared. The air was filled with anticipation and expectancy.

There were repeated cycles of private study and devotion, a couple of hours of witness experience in normal business contacts, follow-up of group Bible study, sharing, and evaluation—three such cycles each day. We were asked to listen to others, to encourage them to share their impressions of the church and Christians, and to tell what God and His Son Jesus Christ meant in their experiences. Then we were to share our own personal experiences with Christ in similar needs. Most of us are better at telling what we think than at really listening with empathy.

Contacts were made with business executives, religious leaders of the city, and state government officials, but also we shared with the average men and women in the street and at restaurants, including teenage gang groups. We were addressed by a seminary professor, several church leaders of the city, an outstanding Negro churchman, and politician, and members of the local Christian Businessmen's Committee. On Sunday we worshiped in a great number of churches, liturgical to pentecostal, in an effort to better understand others. We shared experiences of God's leading and our successes and failures. It was a full program with many rich experiences.

 Ministers as well as lay workers came away from Springfield with a keener realization of the vast number of opportunities to witness as a Christian which all of us miss, simply because we are selfishly busy about our own interests. We came to realize that in many instances we are not really communicating the Gospel even though we think we have been doing so.
Home Missions

Chicago, Ill.—J. J. Hostetler spoke to Chicago area Sunday-school workers concerning curriculum materials, April 1, at Community Chapel.

Paul Wenger, pastor at Community Chapel, met with the newly formed church council for the first time April 5. It is a council of six men, all heads of families and members of the church. They dealt with matters of church program and finance.

Thirteen ladies met at Community Chapel for their ladies’ fellowship March 28. They plan to meet regularly.

Laurence Horst spoke at Pacific Garden Mission at noontime services April 18. Usually 300 to 550 men are present for these meetings. Bro. Horst is pastor of Englewood Mennonite Church.

May 5 will be “International Students’ Day” at Englewood. They will host a number of foreign students at the church and in homes.

Chicago area churches will co-operate with Goshen College Biblical Seminary in an evangelism workshop, April 25-28. Students will visit a number of the evangelistic efforts in the Chicago area and participate at several points.

Mathis, Texas.—Paul Conrad, pastor of Calvary Mennonite Church, has been ill with hepatitis since Jan. 22. He is still convalescing and is restricted in his activity.

Springfield, Ohio.—Eight young men from West Liberty, Ohio, presented a worship in song program at youth night Sunday evening, March 31. The meeting was held in the home of Ernest Frey, the new lay leader of the pioneer witness here.

Communion services were scheduled for April 21.

Los Angeles, Calif.—The young couple who made a decision for Christ at the watch-night service sealed that commitment with water baptism at Calvary Mennonite Church, March 31. The wife of another member was received by transfer of membership.

Broadcasting

Puerto Rico.—Kathleen Martin arrived in Puerto Rico on March 9 to begin a VS term. After six weeks of language study, she will begin work in various offices doing bookkeeping and secretarial work. She will help Luz y Verdad, the Puerto Rican conference, the hospital, and the co-operative.

Kathleen is from Goshen, Ind., a member of Benton Mennonite Church.

Columbus, Ohio.—A high tribute was paid to the Bible courses by a prisoner who had finished two of them. He writes: “The one thing that has made an outstanding impression on my mind is that at no time through these courses do we read any passages condemning or willfully knocking and tearing apart another religious faith to build up yourselves in the reader’s eye. I have taken many Bible correspondence courses and can truthfully say these courses given by The Mennonite Hour have a distinction of being among the pitifully few that have a true Christian attitude and show a true concern about the fate of man. Since I am

Dr. Justo Gonzalez, speaking in one of the sessions of the literature conference.

District Mission Board

Smith, Alta.—Pastors and workers of northern Alberta met here April 2, 3 for prayer and fellowship. Present were Paul Burkholder, Lloyd King, Paul Showalter, Paul White, Willis Yoder, Jake Friesen, Lyle Roth, Isaac Glick, and Linford Hackman. The men shared, discussed the present program, and looked at opportunities and possibilities for enhancing the witness in the entire area.

London, Ont.—Roger Smith was a derrick and a tramp,” in his own words, that bitter cold night in January, 1952. Even though he “detested having to sit through the religious service,” he entered the modest comfort of London Rescue Mission and found his soul’s need. Now, 11 years later, at the April 5 anniversary banquet he testified to the keeping power of the One who found him that night.

Voluntary Service

Glenwood Springs, Colo.—Unit members participated in a March 26 to April 1 city-wide evangelistic crusade in which the local Mennonite church was a co-operating member. Richard Baum was captain of the local church visitation team in which Lloyd Yutzy, Alden Brunk, and Jay Yoder also shared. Bro. Baum and Sister Yoder also spoke to youth groups of other churches to get them enthused about the crusade. Most unit members were able to sing in the choir each evening, and Ruth Delp sang in a sextet which served one evening.

Anzac, Alta.—With dorm population down a bit during March, staff members at Anzac dormitory had time for more community contacts. A number of families were visited and some interest in having a community church was expressed.

Kansas City, Mo.—Unit members hosted the local MYF at a spaghetti supper in the unit house. An aunt of one of the MYF-ers helped with meal preparation. Unit lead-

(Continued on page 56)

Apparantly this engineer derives distinct satisfaction from keeping the hospital at Abiriba, Nigeria, in steady supply of electricity.

Alert eyes and minds drink in everything that our Ghana missionaries do and say.

Gospel Herald, April 23, 1963
Four Little Worms in the Heart of the Church
By Marvin L. Fieldhouse

Marvin Fieldhouse is a missionary to Japan, having recently returned to the field after furlough.

From one generation to another the mystical body of Christ has faced attack from a changing cycle of vicious enemies. While it is to her glory whenever she merits attack from without, it is far from any kind of glory that she is presently being demolished from within.

The Japanese say, "Shishi, shinju no mushi"—"the little worm in the heart of the great lion is far more of a menace to him than all the beasts of the forest"—and this applies exactly to the church today.

Some brethren would have us believe that communism, liberalism, and Catholicism are the big enemies of Christianity, Nay, verily. Let us look into the church's heart for worms more deadly than all these outward foes. It is the inward infection that causes sterility.

The first worm we see at work inside the church is formalism. Formalism is what Cain offered with his sacrifice: ceremony without devotion. The formalist does not love God with all his heart and soul and strength and mind; rather, all of his affection is lavished on himself. Outwardly he appears religious; he can talk piously enough, but God has no place in his affections. Our churches teem with such folk.

On the eve of my return to Japan for a second missionary term I visited one of those modern, sky-to-ground structures which are called churches. To the left of the pulpit was a thermometer twelve feet high. The red-ribboned mercury in it was standing at $18,000 and in large letters across the top was written "Mortgage Reduction Fund."

These church folk had borrowed a staggering amount of money to erect a church that would best depict their conception of true worship. It was a place where they could pad down carpeted aisles to foam-cushioned pews. Here every Lord's day they could sing songs, chant prayers, and listen to their pastor preach against communism and liberalism.

In this building they could tithe and observe the Lord's Supper and go home fully satisfied that all was as well in their lovely church as it was in the heavens. But when bringing home to such a congrega
tion the necessity for individual accountability to the Holy Spirit and for a personal, living relationship to Jesus Christ on the part of all, one would like to ask at the close of the message what God asked Cain: "Why art thou wroth? and why is thy countenance fallen?"

Formalism is the service of God with the hand and not with the spirit. It is lip service without heart sacrifice. It is the skin without the apple, the doctrine without the person, the spacious church without the worshipers. God seeks men who will worship Him in spirit and in truth, but I think He does not find very many such folk today. They are lost in formalism.

The second deadly worm is materialism. This may be a mere philosophy, but I am thinking of materialism in practice. A practicing materialist is one who loves things and luts for more. He feels secure only as he increases his store of this world's goods.

Even our religious leaders are fast learning a language that opens many a pocketbook of hearer and reader but that leaves hungry hearts untouched and unchanged. Where once they boldly looked to heaven for a firsthand interpretation of the world, they now go to the world with their public relations committees for fresh interpretations of the church! How carefully they have come to guard their words lest the public become offended and the financial support fall off.

The whole organization of the church often seems to be founded on the principles of big business. Leadership goes no deeper than that worldly slogan, "The customer is always right." Slanted articles and special columns in our Christian periodicals are devoted to feeding the whims and fancies of the mediocre Christian man, but very little is produced that is calculated to change the lives of those who are lukewarm and spiritually emaciated. Courting public favor for material benefit is an art studied by increasing numbers of men who were once bold preachers of righteousness.

A third error which eats like a worm at the inside of the church is denomination-ism. Every denomination owes its existence to some weakness in its founders. A strongly spiritual man knows how to create Christ in a man and to leave him responsible to a person; a weakly spiritual man leaves men loyal only to a doctrine, or to an emphasis or a creed or a denomination.

God's people have far too many ways of identifying each other, and yet have lost the only one the Bible sanctions: that we love one another. People like to associate a fellow believer with a set of doctrines. Christians today resemble doctrines and not the person they ostensibly worship, Christ. If people take knowledge of us, it is only that we are true to a creed, not that we are Christ-cones. A lady once said to my wife and me, "Oh, you folks look like Baptists!" For the life of me I could not tell which of our features were Baptistic; so I asked, "And what do Baptists look like?" She could not say.

Denominationalism robs the Holy Spirit of His divine right to dictate and to judge the individual. When we begin to judge others on pet doctrines, we become icebox-

Summer Bible School Workshop

When? ................. Saturday afternoon and Sunday, May 11 and 12
Who is the workshop for? All teachers using the Herald Summer Bible School materials.
What is it about? .. Workshop leaders will give instruction on lesson preparation.
Who will benefit? .. All those who want to improve their teaching through better lesson preparation.
What shall I bring? .. The teacher's manual and pupil's book for the grade you will be teaching.

This workshop is for every Herald Summer Bible School teacher regardless of location or denominational affiliation. There will be a workshop leader for every grade. This workshop will provide help in preparing the Herald Summer Bible School lessons.

For more information, call or write:
Paul Clemens, Route 1, Lansdale, Pa.
es on edification and fellowship in the Spirit. Denominationalism is the by-product of cold hearts. It is quenching the Holy Spirit in the lives of thousands today.

A fourth worm at work in the church today is intellectualism. Of every foe within and without the true church this one is probably the most deadly of all. In recent years, the lust to educate the mind has been a devouring passion, and it has been sated only at the awful cost of forgoing the cultivation of the heart. In a few short years, the Lord tarrying, our evangelical world will be almost entirely outfitted with men who have been trained by other men to meet the spiritual needs of the multitude.

But where sharp minds and tongues that speak Greek and Hebrew are on the increase, burdened hearts and humble minds seem almost to be extinct. A great lust for the world's approval seems to have broken out like the bubonic plague in many of our Bible schools and colleges. Jesus said, "I receive not honour from men. Yet our young men today not only would be glad for human honor but they are sardonically studying the best ways and means to secure it! Very few of our thousands of Bible school and college graduates, young or old, know how to cast down imaginations and every high thing that exalts itself against the knowledge of Christ. Have they not been molded to popular thought patterns forced upon them by men older and colder than they? Can we expect them to be, like Stephen of old, full of faith and power when they have been trained meticulously to seek the honor that comes only from men?

Ah, this generation of acceptable and polished methods and behavior is far too highly esteemed among Christian men to merit anything but God's displeasure. Paul said he would not come in excellency of speech to preach Christ's message. No, his passion was not to make a hit but to make a saint, that men's faith might be utterly divorced from the wisdom of men and wedded to Christ Himself.

Perhaps a few will take warning and be on guard against formalism, materialism, denominationalism, and intellectualism. But I suppose that the majority, like those on the sinking Titanic, will wake up only to perish with that in which they were trusting. I sincerely hope I am wrong—The Alliance Witness.
Mission News — CONTINUED

ers Mark and Jean Kolb are local MYF sponsors.

Mathis, Texas—Opening of the Mathis Community Hospital has somewhat altered the VS program here. All maternity patients have transferred from the old maternity hospital to the maternity wing of the new operation. Reta Schwartendruber serves as cook at the hospital and Barbara Miller as nurse. Other VS services in the area continue much as before, although all pitched in for extra work, to prepare the hospital for opening.

Hannibal, Mo.—Unit leader Lee Miller conducted a series of Bible conferences on the Book of Revelation, Feb. 15-24, for the three northeast Missouri Mennonite churches, i.e., Cherry Box, Pea Ridge, and Hannibal. Unit members helped with trios, quartets, and song leading.

Elkhart, Ind.—A continental-Puerto Rico summer service project is shaping up for this summer. Needed are a married couple to act as unit leader and two single fellows with some carpentry or building skills. An equal number of Puerto Rican volunteers are expected to complete the unit.

The major project will be helping the Guavate church build a parsonage for their pastor. Several weeks of camping program in which crafts, cooking, counseling, or recreation skills could be utilized will also be a part of the eight-to-ten-week summer service.

Volunteers will pay their own transportation costs to and from Puerto Rico. Living and project expenses while they are in Puerto Rico will be provided, plus the regular VS allowance.

Elkhart, Ind.—Representatives from Howard-Miami, Bon Air, Holdeman, Yellow Creek, and Fairview congregations met with the Life Team and Gene Herr here at the general board's conference center. They discussed plans, methods, and goals of the 30-day experiment services of the team in their five congregations during a May 3 to July 15 period.

I-W Services

Greystone Park, N.J.—A I-W banquet, sponsored by the Peace and Industrial Relations Committee of Franconia conference and held at the YMCA in Norristown on Tuesday evening, March 26, climaxd the month's unit activities. Thirty-five were present. Richard Detwiler was guest speaker. Earlier in the month (March 7) a men's quartet from Salford, Pa., with Henry Ruth, their pastor, gave an inspiring program to unit members. On March 21 a group of 21 from the New York VS unit spent an evening of worship and fellowship with the fellows.

Allentown, Pa.—John R. Martin came away from an administrative visit to the unit here very optimistic about the work being done. He found Alvin Detwiler, unit sponsor, sharing this view. Hospital and home administrators are highly pleased with the work the men are doing, and the majority are demonstrating through exemplary lives the reality of a meaningful relationship with Christ. Both Bro. Martin and Bro. Detwiler feel that closer screening and better orientation are bearing fruit. Most of the fellows are from the Lancaster area.

Weaver Serves at Kings View

Herman R. Weaver began employment at Kings View Hospital in February. He is the chaplain on the staff of this psychiatric service. Bro. Weaver, his wife Grace, and their two children have come to Reedley from Dallas, Texas, where he completed work for his master's degree in Sacred Theology in the Perkins School of Theology at Southern Methodist University. He is a graduate of Goshen College and Goshen College Biblical Seminary, of Goshen, Ind. He has served pastorates at Goshen, Ind.; Reedley, Calif.; and Ashley, Mich.

In 1957, Mr. Weaver entered training in the Institute of Religion in Houston, Texas, where he studied in the clinical pastoral education field. Part of his training was in the neurology and psychiatry services of the Veterans' Administration Hospital.

Mr. Weaver's work is in the area of directing the religious services at the hospital. He will be available to the churches of the San Joaquin Valley to interpret the hospital services and will be available to assist pastors who would wish counsel with problems they encounter in their work.

MISSIONS TODAY

(Continued from page 350)

in a very helpful short-term capacity in this context. Dr. and Mrs. Melvin Glick, Eureka, Ill., did yeoman service for six weeks at the Abiriba Hospital in Nigeria. Dr. Carl Hostetler, Goshen, Ind., plans to spend the summer months at the same hospital in Nigeria so that Dr. Grasse will be able to open the public health aspects of the program.

Orphal Mosemann, director of the Goshen College School of Nursing, will be spending her sabbatical year, 1963-64, in visiting and assisting mission nursing schools in Asia and Africa, with special attention to India.

Medical specialists making short visits to mission hospitals abroad is a service frequently requested by our missionary doctors. Difficult cases can be cared for during their visit, but the chief purpose would be educational. Progress in medical science is very rapid and mission hospitals are usually out of the main stream. A specialist in medicine, surgery, or other skill could give much-needed information, instruction, encouragement, and actual help.

These specialized services, as well as approved visits by persons other than regular board commissioners, are financed as special projects. It is our experience that contributions for these travel projects do not reduce but actually stimulate giving for the regularly budgeted program of the mission board.

Elkhart, Ind.

CHRISTIAN PARENT

(Continued from page 340)

advice and counsel, therefore, must have two qualifications. They must be Christians, and they must be educators. Our problem is spiritual and it is academic.

Being a spiritual individual alone does not qualify one to speak on educational matters any more than it qualifies one to offer a medical diagnosis of a sick patient. On the other hand, we have in our brotherhood countless devoted Christian teachers who have shown by their lives their devotion to Christ as Lord and Saviour and who are adequately trained and certified as educators. They stand ready to give us help and they are the ones to whom we should turn. We should turn to them before we make our plans, not after.

If in some of our local communities we lack such leadership, we should be willing and eager to seek it from the church at large. Let us not be afraid to seek help from outside our own communities, or conferences, where we lack the necessary leadership at home. This would be no reflection on us. Rather, it would be to our

GOSPEL HERALD, APRIL 25, 1963
credit to maturely approach the matter in such a way. Is not the future of our children of much greater importance than any petty loyalties?

The spiritual problems of the twentieth century are too great to allow us the luxuries of a decadent provincialism. The spiritual education of our children is much too important for that. Only four possible solutions to the educational question have been offered in this article. Naturally, more solutions could be suggested and should be. In summary, these four possible solutions are:

1. To ignore the problem entirely.
2. To participate more actively in our public schools as responsible Christian parents.
3. To operate our own Christian schools where both desirable and practical.
4. To participate in the shared time/shared responsibility program.

Our children deserve a quality education. The responsibility is ours.

Belleville, Pa.

Field Notes CONTINUED

The annual meeting of the Franconia Board of Missions and Charities will be held at Doylestown, Pa., April 29, 30.

Three out of seven Mennonite young people from the three major conferences in North America attending colleges and universities in the 1961-62 school year were in non-Mennonite schools. While Mennonite colleges enrolled 3,627 of the young people of the Mennonites, General Conference, and Mennonite Brethren, 2,690 were in the non-conference schools.

Evangelistic Meetings

Herman Glick, Atglen, Pa., at Longenecker, Winesburg, Ohio, April 28 to May 5. Herman Myers, Meadville, Pa., at Flat Ridge, Newcomerstown, Ohio, April 28 to May 5. Gerald Studer, Scottsdale, Pa., at Cumberland, Md., April 22-28.

Calendar

Commission for Christian Education meeting, Scottsdale, Pa., April 26, 27.
Ohio and Eastern Conference, Walnut Creek, Ohio, May 14-16.
Ontario Mennonite Conference at Vineland Church, Vineland, Ont., June 5, 6.
General Mission Board annual meeting, Petoskey, Michigan, Ohio, June 20-22.
Seminars on the Urban Church, Lee Heights Community Church, Cleveland, Ohio, June 24, 25.
Virginia Conference and associated meetings, Eastern Mennonite College, Harrisonburg, Va., July 9-17.
Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 2-5.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.

Church Camps

Little Eden Camp

Little Eden Camp Association is completing its staff assignments, planning activities for any or all of the schools, and purchasing additional equipment for the coming camping season.

Little Eden is a camp privately owned and operated as a nonprofit corporation. The camp is a member of the Mennonite Camping Association. Little Eden’s directors explain that the purpose of the camp is to provide and maintain the basic facilities for campers and groups of campers in a wholesome atmosphere. It also aims to foster fellowship and recreation for Christian campers and vacationers of all ages.

Little Eden features a full range of facilities and attractions for people who like to be outdoors. Located in western Michigan on Portage Lake and close to Lake Michigan, it is ideally situated for fishing and boating. The camp has its own water front, which offers good swimming close to camp. Sailors will be happy to learn that the camp has recently acquired a second sailboat, offering the opportunities and thrills of sailing. A variety of minor sports and lawn games are offered by the camp in addition to necessities for cookouts, hikes, and other outdoor activities.

From June 24 to July 20 children’s junior high, and youth camps are scheduled. During the remainder of the summer, until Aug. 29, the camp will sponsor a variety of family camps of special interest groups, such as Home Builders’ Week, Business and Professional Week, Fellowship and Family Week, Farmers’ Week, and finally a period of camping for those who could not come for any of the other weeks or who are interested in an unstructured camping experience.

Besides these designated camps there are facilities available for families who wish to spend their vacation at Little Eden and plan their own activities as a family group. Accommodations for small conferences, retreats, and similar group retreats are available at certain times during the summer.

Mr. and Mrs. Kermit Lind, Goshen, Ind., will be camp directors and hostess for the summer. Other staff assignments include Ella Beck, Archbold, Ohio; gilt; Stan Heatwole, Wayneboro, Va., water-front director; and Jim Minter, Goshen, Ind., recreation director.

Reservations for cabins any time during the summer are being accepted. Families are advised to make reservations as early as possible in order to be sure of getting the accommodations desired.

GOSPEL HERALD, APRIL 23, 1963

A Prayer FOR THIS WEEK

O Lord God, forgive us if we look “winter- ial” in our souls; if we are not bearing much fruit. As nature is pushing forth new life all around us, so, Holy Spirit, surge afresh from Jesus the Vine through us the branches. For, without love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, we struggle in vain to attract the world to Jesus, the Life.

Purge us; clean us by the blood; help us to crucify the flesh with its affections and lusts so that we can walk in the Spirit and of the Spirit reap life everlasting. Amen.

—Carolyn Augburger.

Prayer Requests (Requests for this column must be signed)

Pray for the young people of India as they meet for their annual retreat, May 1-5. Pray that they may dedicate their lives to Christ and desire to serve Him and the church, not thinking of financial gains and losses.

Pray for the official sweeper and his wife, at the Shantipur leprosarium, who recently became Christians. Pray also for several of the wife’s relatives, who are contemplating doing the same.

Pray for the missionaries in M.P., India, who are overworked because of shortage of missionaries. Only two couples and two single workers are left. Pray earnestly that a reapplication for visas for Wilbur and Velma Hostetler may be accepted by the Indian officials.

Pray for God’s protection and guidance for all the missionaries in Argentina, particularly in the greater Buenos Aires area, where political and military conflicts arise.

Pray for Takio Tanase, overworked pastor at Kushiro, Japan.

Information about rates, types of camping programs, registration forms, and any other information is available upon request to Little Eden Campground Association, Archbold, Ohio.

Laurelville Camp

Laurelville is planning five retreats during May. Write to Laurelville Camp and Church Center, Route 2, Mt. Pleasant, Pa., for a brochure giving details for the following retreat opportunities: May 12-14, married couples; May 14-16, ministers and wives; May 17-19, women; May 20-22, ministers; May 24-26, men. Lionel and Irma Whiston, Wrentham, Mass., will be leading the retreats.
Kochsmeier, Henry L. and Mary Eleanor
(Miller), Garden City, Mo., first child, David
Karl, March 27, 1963.

Marriages
May the blessings of God be upon the homes
established by the marriages here listed. A six
months free subscription to the Gospel Herald is
given to those whose address is supplied by the

Lehman, Aldus M. and Ruth
bersburg, Pa., fifth son,
1963.

Meyer, Vernon and Geneva (Ulrich), WoosOhio, fifth child, second son, Harold

minister.

officiating

ChamKevin Roy, March 31,
(Frey),

ter,

Alderfer— Metz.— Ephraim L. Alderfer, TelLine Lexington cong., and Anna H.

Keith, April 3, 1963.
Miller, Fred W. and

ford, Pa.,

sonburg,

Metz, Souderton, Pa., Towaraencin cong., by

March

Esbenshade — Brubaker. — H Glenn EsbenLancaster, Pa., Landis Valley cong.,

Lancaster,

.

shade,

25,

Musser,

Va.,

Rhoda

(Groff),

Marjorie

child,

first

HarriLouise,

1963.

Robert and Dorothy (Mellinger),
Pa., third child, first son, Fred

J.


and Rachael G. Brubaker, Mt. Joy (Pa.) cong.,
by Christian W. Frank at Mt. Joy, Feb. 9,

Nisly, Willis and Becky (Yoder), Westphalia,

1963.

5,

Gonzalez— Van
Horn— Venancio Gonzalez
and Patsy Van Horn, both of the Leetonia,
Ohio, cong., by Allen Ebersole at the church,

March 27, 1963.
Horst— Martin.— Leonard

E. Horst and Elsie
Martin, both of Hagerstown, Md., Reiff
cong., by Moses K. Horst at the home of the
bride, April 6, 1963.
Longenecker— Mast.— Edward M. Longeneck-

Mae

Middletown,
N. Mast,

er,

Pa.,

Rhoda

cong.,

Strickler

Elverson,

and

Conestoga

Pa.,

cong., by Ira A. Kurtz at Conestoga, April
1963.

6,

Moyer— Walter.— Richard

A. Moyer, Telford,
Pa., Perkiomenville cong., and Fern K. Walter,
Quakertown, Pa., Haycock cong., by Stanley
Beidler at Haycock, April 6, 1963.
Risser
Smith.
Robert
Hershey
Risser,
Hershey, Pa., Stauffer cong., and Minerva
Katherine Smith, Columbia, Pa., Chestnut
Hill cong., by Christian W. Frank at his home,

—

—

Rohrer— Esbenshade.— George

Rohrer,
M.
and Evelyn

Strasburg cong.,
Esbenshade, Mt. Joy (Pa.) cong., by Christian
Thomas— Martin.— Isaac H. Thomas, Lancaster, Pa., New Danville cong., and Thelma
L. Martin, Leola, Pa., Stumptown cong., by
Paul G. Landis at Stumptown, April 6, 1963.
Lancaster,

Pa.,

1962; received for adoption, April 1, 1963.
Schantz, Christian and Stella (Birky), Albany, Oreg., first child, Curtis Irwin, March

13, 1963.
Schott, Glen and Alice (Meyer), Kitchener,
Ont., third son, Bruce Robert, Feb. 21, 1963,
Singer, James and Virginia (Stutzman), Colorado Springs, Colo., first child, James William.

Slabaugh, Marvin and Carolyn (Campbell),
Harrisonburg, Va., second son, Gregory Lee,

March 14, 1963.
Snyder, Dwane and Annie Irene (Schlabach), North English, Iowa, third child, second daughter, Beverly Irene, Nov. 15, 1962.
Wagler, Daniel Z. and Audrey (Bender),
Shakespeare, Ont., fifth child, first son, Duane
Robert, March 27, 1963.
Weaver, Irvin C. and Alma (Eberly), East
Earl, Pa., third child, second son, Ronald Lee,

Wideman, Delmar and Ortha (Jutzi), Kitchener, Ont., third child, second son, Barry Jay,
Yoder, Eli J. and
Mae (Yoder), Sterling
Kans.,
third
child,
second daughter,
Emily Sue, March 12, 1963.

Emma

Yoder, Henry
con, Miss., fifth
1963.

J.

and Irene (Thomas),
James Dale, March

son,

tya20,

Yoder, Mervin and Joanne (Hostetler), ToInd., fifth child, third daughter, Jen-

peka,
nifer

Lynn, March

20,

1963.

Obituaries
May the sustaining grace and comfort
Lord bless these who are bereaved.

Byer, Arthur E. and Evelyn (Reesor), Kitchener, Ont., first child, Carolyn Ruth, March
1963.

Carpenter, James J. and Faith (Swartzendruber), White Pigeon, Mich., second child,
first son, Mitchell James, March 25, 1963.
Diaz, Rafael and Doris (Litwiller), Millersburg, Ind., second child, first son, Rafael Ma-

March

24,

1963.

Eash, Theodore and Darlene (Chupp), Lagrange, Ind., third child, second son, Mark

Duane, March

19,

1963.

Fetterman, Herbert
Johnstown, Pa., first
30,

and

Elsie

child,

(Thomas),
Dean,

Clifford

1963.

Gascho, Roy and
Ont., fourth child,

March

Mary
first

(Koch),
son,

Kitchener,

Robert James,


Haarer, William and Shirley (Miller), Sarasota, Fla., fourth child, third daughter, Sherri
Eileen,

March 16, 1963.
Jim and Joan (Martin), Wood River,

Jantzi,

Nebr.,

second

March

13,

358

Ruth,

and

Merrill

on Oct. 18, 1960, and
to his home since then.
On
1931, he was married to Florence
survives. Also surviving are one

suffered a heart attack

was confined

March

1,

Steiner,

who

daughter (Mrs. Ivan Chupp), an adopted son
(Kenneth), a foster daughter (Annabelle Shindeldecker), several other children who spent
years in their home, 3 grandchildren, and
2 brothers (Pius and Isaiah). An infant son,
one infant daughter, one sister, his twin
brother and 2 other brothers preceded him
death. He was a member of the Crown
Hill Church, Rittman, Ohio, where funeral

were

of

our

Landis,
Catherine

held April 7, with John M.
Wilmer Hartman, and Noah Hilty

Emma

S.,
daughter of John and
(Shoemaker) Nice, was bom in

Franconia Twp., Pa., Aug. 9, 1876; died
Sellersville, Pa., Feb. 28, 1963; aged 86 y. 6
19 d.
Feb. 22, 1896, she was married

On

Brubaker, Glenn E. and Josephine (Tyson).
Elizabethtown, Pa., second son, Kenneth Eu-

March

Arthur

Ivan D., son of John G. and Sylvia
was bom Aug. 3, 1892, near Madisonburg, Ohio; died at the Wooster (Ohio) Community Hospital, March 10, 1963; aged 70 y.
7 m. 7 d. His wife and only daughter preceded him in death. Surviving are 5 grandchildren and 2 brothers (Newell
J. and H.
Bayne). He was a member of the Crown Hill
Church, Rittman, Ohio.
Funeral services
were held at the Murray Funeral Home,
Creston, Ohio, March 13, with Noah Hilty
and Wilmer J. Hartman officiating; interment
in Canaan Cemetery.
Gingrich, Mary M., daughter of Nathan
and Clara (Holdeman) Weaver, was bom
near Goshen, Ind., April 16, 1902; died of
heart disease at Goshen, Ind., March 29, 1963;
aged 60 y. 11 m. 13 d. On Sept. 14, 1927, she
was married to John E. Gingrich, who survives.
Also surviving are one daughter (C.
Kay), one brother (Floyd W.), and 3 sisters
(Laura— Mrs. Oscar Troyer, Pauline— Mrs. Herman Schrock, and Christine). One daughter
preceded her in death. She was a member of
the Goshen College Church, where funeral
services were held April 1, in charge of John
Mosemann and J. Robert Detweiler, interment in Prairie Street Cemetery, Elkhart.
Kanagy, Eli E., son of Eli H. and Nancy
(Hartzler) Kanagy, was born in Mifflin Co.,
Pa., Dec. 12, 1900; died at his home in Orrville,
Ohio, April 4, 1963; aged 62 y. 3 m. 23 d. He

officiating.


Jr.,

Landis,

Elliot,

L. Elliot,

Drescher,

the Lord"

of

Allen, Edwin B. and Ada (Clemens), Philadelphia, Pa., first son, James Clemens, March

rio,

Clinton
Landis.

services

an heritage

(Psalm 127:3)

23,

one

in

Births
"Lo, children are

(Jacob A., Howard A., and Norman A.),
sister (Mrs. Norman G. Yoder), and 2
stepchildren.
Funeral services were held at
the Rockhill Church, April 3, in charge of

ers

child,

1963.

first

son,

Jerod

Brent,

Brubacher, Louisa, daughter of Frederick
and Angeline (Hallman) Reier, was born at
Mannheim, Ont., Nov. 21, 1890; died at the

K-W

Hospital,

Kitchener,

1963; aged 72 y. 3

m.

17 d.

Ont., March 10,
On Sept. 3, 1938,

she was married to Harvey Brubacher, who
preceded her in death on Sept. 2, 1962. Surviving are one stepson (Ivan), 4 stepdaughters
(Nora— Mrs. Leonard Bechtel, Ella— Mrs. Maurice Woolner, Verna— Mrs. Fred Staniek, and
Elaine), one brother (Abie), and one sister
(Mrs. Gertrude Smith). She was a member of
the First Mennonite Church, Kitchener, where
funeral services were held March 13, in charge
of C. F. Derstine and Robert Johnson.
Detweiler, Alfred A., son of Mahlon D.,
and Malinda (Alderfer) Detweiler, was born
in West Rockhill Twp., Pa.; died at his home
in Souderton, Pa., March 29, 1963, after a long
illness; aged 65 y. He was married to Marietta
Freed, who died in 1960. On Aug. 7, 1923,
he was ordained to the ministry, and served
the Rockhill Church for almost 40 years.
Surviving are his second wife (Edna Kulp),
2 daughters (Margaret— Mrs. Marvin Stinley
and Mae— Mrs. Norman S. Godshall), 12
grandchildren, one great-grandchild, 3 broth-

Abram

L. Landis,

who

died March

13,

at

m.

to
1946.

Surviving are one daughter (Lizzie Etta), one
son (Willis), 17 grandchildren, 24 great-grandchildren, and a nephew who lived in her
home for 12 years (Garret M. Nice). Two
sons, one daughter, 6 brothers, and one sister
also preceded her in death. She was a member of the Salford Church, where funeral
services were held March 4, in charge of

Henry

L.

Ruth and

Willis Miller.

Roggie, Eliza, daughter of Andrew and
Catherine (Nafziger) Oesch, was bom in Glass
Co., Kans., Oct. 16, 1886; died at the Lewis
County General Hospital, Lowville, N.Y., Feb.
On Dec. 30,
18, 1963; aged 76 y. 4 m. 2 d.
1913, she was married to Joseph N. Roggie,
who died March 28, 1930. Surviving are 3
sons (Ernest, Elvin, and Lansing), 2 daughters
(Alfredia— Mrs. Alvin Schneider and Therena

—Mrs. Vernon Slye), and 20 grandchildren.
One son and 2 brothers preceded her in death.
the Croghan C.M.

She was a member of
Church, where funeral

services were held
Feb. 20, in charge of Elias 7.ehr and Richard
Zehr.
Shantz, Celina, daughter of Osias and Annie
Cressman, was born near New Hamburg, Ont.,

Gospel Herald, April

23, 1963


Church School Day April 28, 1963

"Building Christian Faith in Our Schools" is the suggested theme for the annual Church School Day observance on Sunday, April 28. It is planned that our Mennonite colleges and our Mennonite high schools may both receive consideration in this spring Church School Day.

Mennonite youth have a real opportunity for growth. The more we expand our Mennonite schools The Church School Day observance should help the youth and those directly concerned with their welfare, to see these opportunities and to plan to take advantage of them.

Mennonite colleges and high schools are an important arm of the church. They both help to build faith in the youth who attend, and also train these youth to be the future workers for building the church and making known the Gospel of Christ in the world. Church School Day observance should strengthen our support for our schools.

Each congregation is receiving Church School Day materials for distribution to all families.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

David Brainerd, Beloved Yankee, by David Wynbeck; Eerdmans; 1961; 256 pp.; $3.75.

This book is a comprehensive biographical study of the brief life and ministry of David Brainerd. David Brainerd was an early American missionary to the American Indians. This book represents a new and greatly expanded treatment of Brainerd's life. Author Wynbeck reports in great detail Brainerd's week-by-week and even at times, his day-by-day experiences during the period after which he had entered into his missionary labors. The author reports faithfully even those details that give a somewhat unfavorable picture of Brainerd. For instance, the period of chronic illness during which that often almost incapacitated the great missionary are faithfully portrayed (pp. 33, 38, 49, 65, 73, etc. al).

This book offers valuable insights into early American church history, particularly as it relates to the Great Awakening in New England and by the activities (pp. 27-33).

There is an interesting study of the life and emphases at Yale University in the early days (pp. 19-22). There is also an interesting account upon the claims that led to the founding of Princeton University (p. 94). This book gives a very fine account of one of the few really successful missionary efforts among the American Indians during the colonial period (pp. 145-157).

The scholarly reporting of the author makes this account rather tedious at times. The detailed report of day-by-day activity reflects careful research on the part of the writer but it makes the book somewhat less interesting for the ordinary lay reader. A fine bibliography and an extensive index further reflect the scholarly thoroughness of the author. I believe that this book should be a very valuable addition to the church history section of my library. I wholeheartedly recommend it to every serious student of church history—John D. Zehr.

Toward Better Church Committees, by Wilfred Bockelman; Augsburg; 1962; 80 pp.; $1.50.

A delightful little paperback designed for easy, practical reading. If the reader has ever served on a church committee, he will find himself on almost every page of the book. The chapter dealing with Qualifications, Organizational Structures, and Basic Attitudes of Committees—are discussed in seven chapters: Committed, Confronted, Commissioned, Congregation, Church, Concern, Communion. It is designed for group training, with questions following each chapter. The book should be in the hands of every person serving on a church board or committee.—Glenn B. Martin.


Three separate, complete Bibles, based on the King James Version, form a master plan to provide a Bible that is modified enough to speak effectively to today's adults, youth, and children. These Bibles were intended for those who prefer the King James Version. The editor has made a minimum of necessary word changes by replacing obsolete words and old English verb-endings with more current word usage. The format of the page is in conventional book style, with lines running the width of the page, except Job, Psalms, Song of Solomon, Proverbs, where poetic form is used in two columns.

These Bibles have had a rather checkered and uncertain publishing history, being offered by at least three different publishers in the last several years. The editor makes great claims about them, at the same time indulging in critical remarks about the other modern versions, particularly the RSV and New English Bible. He feels the KJV should be used by the faithful but little serious attempt to find the "original" text. The use of the poetic style is not always consistent.

The paper is not opaque enough to prevent the print on the opposite side of the page from showing through. The print also is uneven in density. All this makes read-
ing difficult, which is somewhat absurd in a book intended to make reading easier. All in all, these versions are a shoddy publishing job, based on principles which are hard to defend. They are neither "fish, nor foul, nor fine red herring" but simply an unevenly edited King James Version.—Gerald C. Studer.

ITEMS AND COMMENTS

BY THE EDITOR

Methodist Bishop Charles W. Brashares of Chicago said in Rockford, Ill., that "we Protestants must reach a new depth of dedication to this business of saving the world." He called on Northern Illinois Methodists to "break the sin barrier" just as scientists have broken the sound barrier.

A world-wide tendency is developing to reduce the number and kinds of offenses for which capital punishment is imposed, according to a UN advisory committee of criminologists. In a report submitted to the UN Economic and Social Council, the experts called for more research on the deterrent effect of the death penalty. The council debated the committee's report in April. The committee declared that most penal experts now favor abolition of capital punishment. Emphasis was placed in the report on the need for rehabilitation of convicts for their eventual return to society.

A sixth evangelical bookstore has been opened in Athens, a predominantly Greek Orthodox country, by the O Logos (The World) Publishing House, a subsidiary of the American Mission to Greeks of Ridgefield, N.J. The bookstore is located in Bera, northern Greece, and is on a public square opposite the local Orthodox church.

Dr. Carl J. Bihl was elected president of Youth For Christ International during its midwinter convention in Denver. A 12-year veteran of the YFCI staff, he has previously served as its vice-president for development and as a director in Toledo, Ohio. Dr. Bihl has done extensive radio evangelism and formerly directed the Oddly publishing's Bible Hour, a radio program in Grand Rapids, Mich. He succeeds Dr. Ted W. Engstrom as YFCI's fourth president in its 19-year history.

Among the speakers at the annual meeting of the Associated Church Press in Nashville, Tenn., April 3-5, were Sen. Estes Kefauver and assistant White House press secretary Andrew T. Hatcher. The meeting, which drew more than 125 editors of Protestant religious periodicals featured discussions and speeches on race relations, religion in Russia, the Peace Corps, ecumenical trends, and improving editorial and business procedures in religious publications. Sen. Kefauver (D-Tenn.) spoke on "The Role of the Religious Publication in Politics," and Mr. Hatcher's topic was "The Right of the People to Know."

North Dakota Attorney General Helgi Johannesson has ruled that a public school pupil need not salute the American flag if it violates his religious beliefs. A. S. Benson, state's attorney for Bottineau County, had requested the opinion after an eighth-grade girl, a member of the Jehovah's Witnesses, was allegedly locked in a storeroom for refusing to take part in a Dunseith, N. Dak., school patriotic exercise.

The Church Herald, 136-year-old official weekly organ of the Reformed Church in America, had an attractive "new look" as its March 15 issue came off the press. A new format, a new printing process, and the use of color are among the changes incorporated in the magazine.

A new nationwide program of co-operation between clergymen and physicians has been launched in New York by the American Medical Association's Department of Medicine and Religion. Dr. Paul B. McCleave, the department's director, told newsmen that the program aims at showing doctors and clergymen how each can help the other in "total" care of the patient. However, more and more, Dr. McCleave said, the nation's physicians are turning to the clergy for help in solving moral problems created by new advances in medicine.

Two prominent West German Lutheran leaders, in independent declarations, have spoken out against the ordination of women to the ministry. Laws permitting ordination of women are in force, or under discussion, in various regional evangelical churches. Bishop Hermann Dietzfelbinger of Munich, head of the Lutheran Church of Bavaria, said the principle of equality of men and women could not be applied automatically to the spiritual office. The argument that the trend toward the "pastoress" is inevitable "does not convince me, nor must the problem be viewed exclusively under the aspect of an emergency caused by the shortage of pastors," he added.

Lutheran Bishop Karl Witte of Hamburg, who holds a similar view, pointed out that the church in its 1,900-year history has not known a "pastoress" and that a deviation from this principle would constitute not only an irrevocable decision but a liquidation by the church of one of its basic traditions. The question of the ordination of women touches the essence of the divine order because "God is Father, but woman as a pastoress can never be paternal," he said.

Women's skirts and teen-age morals were among topics discussed when General Wilfrid Kitching of London, England, world commander of the Salvation Army, was interviewed by reporters on his arrival at Sydney, Australia, for a visit. "Nowadays, skirts are much too immodest," he said. "How long would you like to see our skirts?" a woman reporter asked. "Better ask my wife," the general answered, smiling, "but I would say a skirt which came halfway between the knee and the ankle would seem modest enough."

"What we need in the church," said Dr. David Hubbard, president-elect of Fuller Theological Seminary, Pasadena, in a recent address, "is not necessarily more institutionalism, bigger or flashier programs, but more of a concern on every level of life for touching people—one at a time—and ministering to their spiritual, emotional, intellectual, and physical needs." The 33-year-old Dr. Hubbard, who is chairman of the Division of Biblical Studies and Philosophy at Westmont College, Santa Barbara, Calif., spoke at Bethel College and Seminary during Founders' Week. He will become president of Fuller Seminary in September.

I have found there are three basic exercises which strengthen me spiritually. The first is the exercise of prayer. The second is that of reading the Bible. The third is that of asking in prayer each day that you might be allowed to talk to someone about the Christian way of life.

Bill Wade in The Goal and the Glory—America's Athletes Speak Their Faith. (Fleming H. Revell Co.)
Discipline Begins at Home

By Paul R. Finlay

One of the generally accepted principles of good business administration is the delegation of authority and power. The chief executive is not expected to make decisions all down the line nor be responsible for giving directions to the office boys. God's creation operates somewhat in the same manner. In the church, for instance, we find that God has set some to be apostles, some prophets, some teachers, etc., who have been given certain responsibilities for the edification of the total body of Christ. This principle is at work also in relation to God's plan for the home. God has charged Christian parents with certain responsibilities and duties which they must recognize and faithfully perform.

Definition of Discipline

One of these obligations is the disciplining of their children. Lest there be misunderstanding as to the meaning of discipline it should be said that this term has a much broader scope than usually given it in our minds. A very narrow definition confines discipline to acts of punishment or chastisement. In real discipline, punishment may be included and necessary, but the wider scope encompasses more of the positive outlook. Waterink says, "Every means by which a child is guided in the right direction is a means of discipline."

Discipline in its fullest meaning is not so much a matter of negatives but a constant encouragement to do the right, a process which culminates in self-discipline. This concept extends discipline so that it touches every phase of living. It involves making the right choices and wise decisions in all realms of our living. Discipline has implications which are social, psychological, pedagogical, and religious. Discipline is an essential in every Christian home.

It is not the purpose of this study to deal with all of the implications of discipline but rather to discuss a factor which is basic to good discipline in the home.

Do you question the need for such a discussion? It would seem that too little attention has been given to these matters in the program of our churches and some unfortunate situations which now exist might have been alleviated if good discipline

(Continued on page 364)
New Every-Home-Plan churches for the Gospel Herald: Lambertville, N.J.; Martin's Creek, Millersburg, Ohio; Vine Street, Lancaster, Pa.

A weekend conference on "The Christian Home" will be held at New Holland, Pa., May 11, 12. Speakers include Ephraim Nafziger, Daniel E. Miller, and Harlan M. Hoover. Michael M. Wenger will bring the Mother's Day message, May 12, a.m.

The Mennonite Medical Association will hold its annual convention at the Winona Lake, Ind., Conference Campground, June 14-16. Guest speaker is J. Raymond Knighton, executive director of the Christian Medical Society. Membership in the association is open to all Mennonite doctors and medical students. Dr. Willard Krabill, Goshen, Ind., is president.

Wilbert Lind, Somalia, at Evangelical Mennonite, Lancaster, Pa., May 19.

Sunday-school meeting at Stony Brook, York, Pa., May 11, 12. Speakers include Henry Ruth, Harleysville, Pa., and Norman G. Shenk, Mt. Joy, Pa.

George R. Brunk, Jr., is to be ordained May 5, at 2:00 p.m., at the Lindale Church, Linville, Va., to serve the Italian Mission field. At present Bro. Brunk is serving as associate licensed pastor at Lindale.

Bro. Lewis S. Martin has served as field administrator since the beginning of the work in Sicily, 1949.

Jennie test, daughter of Bro. and Sister Daniel B. Suter, Harrisonburg, Va., has been chosen by the student association of the Rochester Memorial Hospital as Student Nurse for 1963. She presented a winning essay for student nurse week on the theme, "We the Spokes of Education in the Wheel of Prevention."

A special feature at the May 5 monthly community hymn sing held at the Hartville, Ohio, Mennonite Church, will be a chalk drawing by an artist from Akron, Ohio. From 800 to 1,000 attend these monthly sings.

All present and past members of the Torchbearers' group, of Lancaster, Pa., are invited to a reunion to be held in the basement of the East Chestnut Street Church, on May 20, 7:30 p.m.

Fifteenth annual meeting of the Lancaster Mennonite Hospitals, Inc., at Bossler's, Elizabethtown, Pa., May 9. Speaker is John M. Drescher, Scottsdale, Pa.

Listowed, a new congregation sponsored jointly by the Ontario Mennonite Mission Board and the A.M. Mission Board of Ontario, held its opening service on April 21. Amsey Martin of Glen Allan is to serve as pastor.

A conference of Mennonite ministers of North America is to be held at the Wabash YMCA Hotel, Chicago, Ill., May 7-9. The theme is "Our Fellowship in the Ministry with Jesus Christ."

The Caswell Valley Ministerial Body, Grantville, Md., is sponsoring the third annual Christian Service Training classes. The teachers are Walter Otto, Missions; Norman Teague, Euphesian; Milton Beachy, Old Testament Survey II; Budd Wengend, Stewardship; and Paul Bender, Methods. The enrollment is near 100.

Leonard Garber, Garden City, Mo., spoke four times at the Lower Deer Creek Church, Wellman, Iowa, and once at the East Union Church, Kalona, Iowa, the weekend of March 31, in a missionary conference.

Daniel S. Byler, McAlisterville, Pa., was ordained deacon April 4, to serve the Delaware congregation near Thompsontown, Pa. Donald Lauver officiated; Clayton Keener preached the ordination sermon.

Ben Masilo of Basutoland reports a most generous response to the call for Reader's Digest in October. He has now supplied addresses of schools to which these may be sent directly. Two hundred and fifty copies will be needed. Any person or organization willing to mail Reader's Digest regularly (groups, monthly; individuals, every two or three months) please send self-addressed, stamped envelope to Elizabeth Sh outlaw, Goshen College, Goshen, Ind., for directives. Postage rates are about 18 cents per pound.

Change of address: Amsa H. Kauffman from Portland, Oreg., to 1708 S. 12th St., Goshen, Ind., after June 1.

Evangeline Meetings

Correction: J. Otis Yoder, Harrisonburg, Va., at Lincoln University, Pa., May 4-12, instead of Strasburg, Pa.


Calendar


Ontario Mennonite Conference at Vineland Church, Vineland, Ont., June 5, 6.

General Mission Board annual meeting, Pottsville, Ohio, June 20-23.

Seminar on the Urban Church, Lee Heights Community Church, Cleveland, Ohio, June 24, 25. Virginia Conference and associated meetings, Eastern Mennonite College, Harrisonburg, Va., July 3-23.


Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.


Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

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Thought for the Week

We too easily think of the problems of youth rather than the possibilities of youth.—D.

Coming Next Week

"To Mother on Your Day," Lois Anne Williams
"God Working with Them," Marion Meloon
"On Safari with Paul Erb, X,"
"Questions on the Christian Witness to the State," John H. Yoder
"The Superintendent Leads," Urbane Peachey
"What It Means to Be a Mother," Alma Rudy
"The Uyo Story, VIII," Edwin and Irene Weaver

Cover photo by Eva Luoma

GOSPEL HERALD

Established 1905 as successor to Gospel Witness (1905) and Herald of Truth (1864)

JOHN M. DRESCHER, Editor
ELRISIE ZOOK, J. C. WENGER, Consulting Editors
ROYO NELSON, Mission Editor
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GOSPEL HERALD, APRIL 20, 1963
EDITORIAL

The Christian Witness to the State

Guest Editorial

In 1961, at Johnstown, Mennonite General Conference adopted an official statement on "The Christian Witness to the State." This statement, presented to Conference by the Peace Problems Committee, was the fruit of two years of study and labor by members of the committee and others who worked with them. The study itself was inspired by the conviction that the Mennonite Church has not been discharging as fully as it ought its obligation of witness to the state.

This point is illustrated by the experience of a member of the committee who had an interview with a government official in Washington concerning the rights of a young CO under the draft law. When the conference was over, this brother casually mentioned an issue before the United States government at that moment, an issue in which the government would decide whether or not to perform an act of mercy (providing food for the hungry) in behalf of another nation of people. Our brother was shocked when he got this reply from the official: "But are you interested in such questions?"

It is right that we should ask the government for exemption from military service, even when in doing so we are asking something for ourselves. Government expects us to ask for this privilege, and has been very generous in granting it.

Ought not the government, however, also expect from us a testimony concerning the feeding of hungry people? Or a witness concerning other moral issues? Or a Christian witness concerning the duty and function of the state itself in this world?

If the state is ordained of God for a divine purpose, whose responsibility is it, if not that of the people of God, to give a witness concerning that purpose? These are the convictions which gave rise to the study and preparation of the Johnstown statement.

Having adopted the statement, however, it is needful now that we continue to study its meaning and its implications, and to seek the will of God for its implementation. To help us in this task the Gospel Herald is beginning with this issue a weekly column, "Questions on the Christian Witness to the State," by John H. Yoder. This column is being written at the request of the Peace Problems Committee, which has come to appreciate the impressive peace witness which Bro. Yoder himself has rendered in Europe for a decade or more, as well as the helpful service which he has been giving to the committee directly.

Readers Say Column

Surveys show that letters to the editors are the most frequently read items in a magazine, next to the headlines. No doubt this is true for various reasons. One is that these are usually short. They are informal. The style is different, and more conversational than the regular articles. Perhaps more important is the fact that we are interested in reaction of others and in various viewpoints on issues.

For some of these reasons and others a "Readers Say" column or "Letters to the Editors" column is a good thing. Here is a place for the correction of errors. Editors make mistakes and fail to recognize mistakes made by contributors to the paper. This can be a column where new ideas are injected. It is a place for amplification and enlargement on an issue. It ought to be a place of healthy sharing.

Letters to the editor are welcome. Almost every editor will tell you that he never gets as much material as he would like. Everybody likes to get mail. Editors do also. It is a great satisfaction to know that someone is reading and thinking. Letters of disagreement and further discussion are desired as well as letters of appreciation. Such broaden our interest and show loyalty of readers.

Now for a few guides to those who write for "Readers Say" column. First, in writing, maintain a tone of good will. Some have been sorry a month later when their contribution appeared in print. Do not write in hasty wrath. It will show up in black and white. Name calling is out, of course. You don't win one to your side by an angry, hostile, or irritated attitude. Do not question the integrity, the motive, or the right of the other in expressing his views. If you see error, attack it, not the person. If not sure, let your letter rest for a few days and ask yourself if you are really saying what you want to say.

Here are a few pointers on the positive side. Please write. Multitudes of people say, "I was going to write you." I simply ask, "Why didn't you?" Your viewpoint is needed. When writing, do not write too long a letter. If you can't say it in a few words, it needs more thought. You like to read the short and pointed letters. So do others. Write a short letter and get immediately to the point. Be positive. People are persuaded with good clear facts and logical reasoning.

Let's hear from you. The readers of Gospel Herald are looking for your letter.

D.

Those Inferences

"It is very difficult to believe that a person who disagrees with me may be neither stupid nor foolish nor malicious." It is difficult to give the other person credit for the same liberty, honesty, and sincerity we want him to give us. Many times we are tempted to infer that others are insensitive. It is possible to infer that others are desirous of change in the church so that the church may become merely like others. It is possible to infer that if others desire to study again what the Scripture says on issues, they want to find out how they can do away with a doctrine, a belief, or practice.

There can also be silent inferences. By expression of the face, without words, we may infer that another cannot be trusted.

Now inferences are tenacious and dishonest because they do not welcome or need facts. When one merely infers, he needs no proof and no one can say he has really said something.

But inferences are serious because they are often just as real as a direct charge. They are cowardly because one cannot easily be held responsible for what is only inferred.

In this also we are called to be children of love and light. —D.
What is the secret of good discipline?
Has it changed over the years?

Discipline Begins at Home
(Continued from first page)

in our Christian homes had received its due recognition.

By way of broad illustration the writer would like to draw from a recent conversation with a Christian worker who comes into contact with many pastors and churches and the problems related to church work. The discussion covered the inter-relationship of various issues in the religious field.

At one point in the conversation this Christian worker made the following significant statement: "Recently I was being informed concerning the problems of a certain church. Then I was a guest for a few days in the parsonage of that church and discovered that the basic problem of the church also existed in the home of the pastor. It was lack of proper discipline."

While visiting churches to conduct teacher-training institutes, the author has often been approached by a teacher who asks, "What does one do when the trouble-maker in his class is the son of the head deacon, or Sunday-school superintendent?"

The total pattern of conduct outside the home is generally a reflection of the discipline received within the home. If the leaders of our churches have not established right patterns of discipline in their home, how can the other families of the church be expected to strive for perfection in this area? It seems of no little significance that five different times in his epistles Paul speaks of the leaders of the churches as being examples to them that believe. The Apostle Peter mentions this same idea in his first epistle.

If, in his home discipline, a child is not taught to respect God, authority, his parents, others, and himself, why should we be surprised when he shows little respect for the house of God and others who come to worship in it?

Discipline Not Delegated

At the beginning of this article the statement was made that God has charged parents with certain responsibilities. The truth of this statement must be understood for the development of the right philosophy of Christian education, be it Christian education in the church or in the home.

A child may commit himself to Christ at some service in the church and this may make a difference in his conduct in the home, but essentially the flow is in the other direction. The parent cannot delegate to the church the matter of discipline. God has vested this responsibility in the parents. Discipline begins at home.

Each pastor must recognize this principle in the interest of setting a good example for the flock. Furthermore, he must confront the parents in his congregation with this principle in order that responsibility may be assumed properly.

Basic Factor of Good Discipline

To insure a good disciplinary situation in the home at least one basic factor must be recognized. Stated simply, parental authority comes from God. Apart from the divine order and loving grace it would be impossible for parents to bear children. The decision of husband and wife to have a child is far different from the decision of two businessmen to begin manufacturing a product. Husband and wife are dependent upon the grace of God; they must consider a child as the gift of God. "That children are a gift besowered by the grace of God is a characteristic teaching of the Bible." "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward."

Christian Family Week
May 5-12

Because of this relationship of parents to God, final authority for the child does not reside in the parents, but in God. In commenting on this verse, "My son, hear the instruction of thy father, and forsake not the law of thy mother." Perowne says, "The instruction of the father and 'the law of the mother' lend grace and dignity to the life and character, in so far as they are the instruction and the law of God Himself, the Universal Father, and because parents are His vice-regents in the education of their children."

This is of consequence in two directions. First, the parents themselves are subject to the authority of God. There is not one code of life for the parents and a different one for the child. The rearing of children becomes a matter of stewardship for the Lord, just as the handling of one's money, the use of one's time, and the exercise of one's talents.

Our Readers Say—

I deeply appreciated the article, "Send or Go?" (March 5). The general thrust of the article, that we must go rather than send, is certainly valid to a degree. One question that deserves further discussion is the grammatical form of the Great Commission. The writer is correct in his observation that, strictly speaking, there is only one verb in the imperative: "make disciples." It is probably not correct, however, to say "that the words of Jesus are not in the imperative form, 'go ye,' as we find them in the King James translation." Greek grammarians have called our attention to the fact that the participle is very often used as an imperative (especially in Rom. 12), which would mean that the word "go" here also could have the force of a command. In view of the tendency of discipies to settle down in comfortable places, does not such a command seem both logical and necessary? At any rate, the point of the article would thus only be strengthened. The command to get going, to make disciples, to baptize, and to teach, applies to everyone who claims to follow Christ.

—William Klassen, Elkhart, Ind.

* * *

A boyhood memory is a bushel basket of copies of the Gospel Herald in the upstairs storeroom. I recall in another minister's home seeing a trunk in the basement also filled with old issues. The practical problem of saving and filing materials from the Gospel Herald has been made difficult with the field notes on the second page and distributing the lead article sometimes over four pages. I am delighted, however, to save the entire Feb. 5 issue which was an excellent treatment and focus on a relevant problem in the naughty here and now. I would not mind the distribution of articles if we have more such significant issues meriting the saving of the entire copy.

I am glad that we ministers are now treated as equal brothers in also being required to pay for the Gospel Herald. But I question paying for two pages of obituaries. Should we justify more than a sentence or two per person's death when the concerns of the living so press upon us? Do not "Items and Comments" merit more attention and space than obituaries or field notes?—LeRoy Kennel, Lombard, Ill.

The child is not something to be handled or mishandled according to the whims and fancies of the parents; the child is an individual in his own right who is to be nurtured according to the will of God for that particular life.

This rules out the tendency of some parents to relive their own lives in the lives of their children or the attempt to compensate for some lack in their lives by forcing the child into specific patterns. The irony of this tendency is illustrated by the story of the doting mother who was ushering her ten-year-old boy into the lobby of a dancing school when he muttered, "I wish you hadn't been deprived of so many things when you were a little girl." Since the parent is subject to the authority of God and stands in His stead

(Continued on page 373)

GOSPEL HERALD, APRIL 30, 1963
Is Summer Service as exciting and interesting as it is claimed to be?

Summer Service
1962 Volunteers Give Their Impressions

By Claude Boyer

"Is Summer Service really as exciting and interesting as it is claimed to be?" This and other similar questions are often asked by those who are considering Summer Service.

The answer will depend upon the experience of the person giving it. Why not listen to the answers and expressions of those who participated in MCC Summer Service last year, as they relate their experiences? These people were in it!

Horizons Are Broadened

Kathy Peters of California responded: "What I remember after all other memories have faded away are the many people I met during my summer's work at Friendship House, Washington, D.C. I had the rare privilege of working with people whose background, culture, and beliefs were entirely foreign to me.

"I met people from many different countries, each with their own philosophies and religion, yet it was possible to find a common ground for discussion and sharing.

"I worshiped in churches of many varied faiths and teachings and yet found that in each one God was as close to me as in my own church.

"This was a revelation that made the summer worth while: God is everywhere and I can find Him with just a prayer."

The Challenge of Each Other

Sandra Raber of Ohio answered: "Members of our VS unit had a hard time adjusting to each other and to the pattern of unit life. After several weeks, a few of us began to wonder what could be done to draw us together so that we might give the strength and support of Christian fellowship to each other. We also were concerned that we give a positive group witness. After a unit discussion in which we attempted to realize anew the function of a unit and where we were failing, we came up with a 'theoretic' solution. This 'theoretic' solution became a reality and our 'broken' unit became a Christian fellowship in His service. Through prayer in which we daily sought God's guidance, through Christian fellowship, and through each one's personal dedication and effort we were able to give support to each other and then share with others in true Christian love."

Love in Hostile Circumstances

Bill Cooper of Saskatchewan had this experience: "In the South a white person who shares life with his Negro brother is often hateful to the white community. As a member of the MCC unit in Atlanta I was justified in fearing violence from those who would become hostile to interracial efforts.

"Should I grow hostile in my efforts, ready to fight back if necessary? Christ said, 'No,' Surely I couldn't lay myself open, defenseless to attack and hurt feelings, possibly even to physical beating. Christ said, 'Yes, meet hatred with love; tolerance isn't enough.'

"The Lord has been freeing me from anxiety ever since, as I grasp the meaning of 'perfect love casts out fear.'"

A Friend at All Times

Tina Redekopp of Manitoba relates the following: "At Goodwill Industries where I served as a part of the Summer Service program in Atlanta, I had the pleasure of making the acquaintance of a young Negro woman. Polio had left its indelible mark on her. This alone aroused sympathy. She felt superior to most of the workers due to her college education; therefore she experienced the antagonism and hatred of others, particularly of the white race, much more keenly.

"I'd make it a point to talk to her whenever possible and have lunch with her. By God's grace it was possible to gain her confidence and become a friend to her."

Other voices could be added to these. Clearly they indicate that the encounters with suffering and needy persons and cultures are not simple or easy. Often such encounters bring out the participant's own problems or weaknesses.

However, these expressions do indicate the satisfaction in responding to the call of Christ to serve and of being involved in the needs of others. You too can experience this satisfaction and, in so doing, fulfill the divine law of love as taught by Jesus Christ.

Positions in the migrant ministry, camping programs, mental health work, children's work, community service projects, medical research, and in institutions for the mentally retarded remain open. There is a special need for men in some of these projects. Teachers are called for in other projects. Some projects can use married couples. If you want a really worthwhile summer experience, write now to Summer Service, Mennonite Central Committee, Akron, Pa.

Weeds need not be wicked to be weeds. They are more often good plants in the wrong place. That is what America suffers from. Our heads are buzzing with so many good ideas we don't have time for the best. Christianity is fighting a losing battle in so many of our lives, not because we are bad, but because we are too busy with our brief caseful of second-rate stuff.

David A. Redding from The Parables He Told. (Fleming H. Revell Co.)

Gospel Herald, April 30, 1963

Better Than Ballads

Ahi! What would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That, to the world are children.
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches their trunks below.

They are better than all the ballads
That were ever sung or said;
For they are the living Poems,
And all the rest are dead.

—Mollie Snyder.
Roaring Springs, Pa., 1900.
(This was found in a cedar chest by her son.
J. Paul Sauder, following a fire in 1903.)
The Influence of My Home

BY MARGARET BUCHER

How do we define influence? Possibly because I'm a housewife and cooking is one of my tasks I think of influence as an odor or fragrance. We all know the odor of sauerkraut cooking or that delightful spicy fragrance of ketchup boiling in a big kettle. Can we think of the influence of our home in connection with this?

As others enter my home, what greets them? The odor of angry words still clinging in the air? Or the sweet fragrance of joy or forgiveness asked in true humility? Then I think of acceptance as part of the influence of my home. It doesn't take us long to figure out if we are really welcome or if our host is already planning how much time he can "spare" us.

Some other sobering things about influence—just like an odor or fragrance it cannot be stopped. It permeates! It draws through all that it comes in contact with. We all recall hanging clothing out for an airing that had taken on an offensive odor or opening doors and windows to allow God's pure air to sweep through a room. That's it! We need the sweep of God's Pure Air—the Holy Spirit in our home to make it the influence it ought to be.

Of what is the influence of my home composed? All are represented. Old and young, strong and weak, kind and selfish, and whether we like it or not the greater responsibility rests on us as parents.

God grant that the influence of my home—your home—may have the unmistakable scent of Christ, the fresh fragrance of life itself.

(II Cor. 2:14-16, Phillips translation)
Harman, W. Va.

A Happy Home

Oftentimes parents make life too easy for their children and thus deprive them of the means by which they can develop physically, emotionally, and spiritually. The following story illustrates the truth of this statement.

A great scientist watched one day as the worm within the chrysalis struggled to be free. This writhing and apparently agonizing creature was destined to be a beautiful butterfly. The scientist wondered what would happen if he cut the chrysalis and allowed the creature to emerge without a struggle. He cut the chrysalis. The creature crawled about for an hour or so, and died. Never was there flight and beauty of wing and movement.

Life is a struggle as well as a pilgrimage. If our path is made too smooth beneath our feet, if the circumstances under which we live are too easy, we never achieve. Trials and efforts are needed to strengthen us and help us achieve our destiny.

—D. Carl Yoder.

Once a father and his son went mountain climbing. There were some steep and dangerous places on the path they chose. As they were climbing one of these treacherous places, someone called out to the little boy, "Do you have a good hold on your father, lad?"

The little lad replied, "No, but he has a good hold on me." This exemplifies a significant truth. If I depend upon my grip on the Father for security, I will be likely to stumble and fall. The thing that keeps me going is the knowledge that my Father has a good grip on me.

Robert V. Ozment in But God Can. (Fleming H. Revell Co.)
On Safari with Paul Erb

IX

Nigeria is a part of what was formerly called "The Slave Coast." For this is the chief area from which men and women were carried by the traders to the slave markets of America. My Negro host in Lagos told me that when he was in America, he felt like speaking to all the Negroes he saw, for they looked just like his people at home.

To see still more of these people and our missionaries at work among them, Cecil and Judy Miller took us north in the VS Micro Bus to Abiriba. Our road through village and town climbed slowly from the palm forests of the coastal flats to the more open hills. One wonders where on these eroded red hills enough food can grow to feed the people. But here the teeming population is, carrying their heavy burdens along the road and crowding in their villages.

We took a slow tour through the city of Abiriba, where something like 25,000 people live in a collection of old villages. We met the chief, and saw the palace where municipal business is done. We saw the ancient execution places, and were told how things were when a man had to prove his manhood by collecting several fresh skulls. We saw the shaded sheds where the men gather for their palavers while their wives are working out in the fields.

But I must tell you of our first welcome to Abiriba. As we drove into the compound of the Abiriba Joint Hospital which we administer here, we saw a crowd collected in front of the new rural health building. They were waiting to give us a real red carpet welcome. The whole hospital staff was there, including some of the chief men of the city. As we came up, we were shown to seats of honor. We were all served the traditional nsu, a white chalk applied to the left hand as a mark to protect one from being beheaded later on in the night.

The occasion served also as the official welcome of Nelda Rhodes, just arrived to become sister tutor in midwifery. It was also an official farewell for Ruth Gingerich, who is being replaced on April 1 by Martha Bender as matron of the hospital. There were introductions and gifts and responses and speeches of appreciation. There were native songs and play in our honor. There were refreshments and hymns and a prayer by the head of the local college.

All this did make us feel welcome. But more than that it served to demonstrate to us how completely acceptable to the community is our Mennonite administration of this hospital. A member of the board later invited me to his home because he wanted to tell me how hesitant they were at first to accept this unknown sect to this responsibility, but how enthusiastic they are now about what Dr. Grasse and his staff have done for them.

I spoke once to the hospital staff, and twice on Sunday to the staff and to others who gathered. These meetings were called by hymns played to the whole compound on a public-address system which is a memorial to the mother of Chaplain Cyril Gingerich.

On Saturday evening all of our workers in Nigeria, except Glen Miller, gathered on the compound for an evening of fellowship. Glen had started to drive down from Enugu, but his car broke down. In America he would have phoned his predicament, but not in upcountry Nigeria. And so we were left to wonder what had happened until he showed up in a taxi Sunday morning.

The Dycks went with the Clifford-Amstutzes on Sunday night to their home in Afikpo. After giving a chapel talk at Enuda College on Monday morning, we followed them on a red snake of a road through the bush. Clifford is the only white man teaching at Macgregor College. We toured the campus, including the experimental gardens. They have a new oil palm here which is so short that the fruit can be harvested from the ground.

We heard Clifford discuss with his class the formation of soil, an important topic in this land of thin soil. We saw the new chapel of modernistic design which Canadian Presbyterians are building for the college. I spoke to the students in their evening prayer hour, and we drank coffee with the faculty and the Board of Governors gathered for their semiannual meeting.

We drove through the scattered town of Afikpo, really only a series of villages, and on to the new house of the Governor of East Nigeria, Sir Francis Ibiarn, one of the presidents of the World Council of Churches. His home is built on a high bluff overlooking the Cross River, and can soon be reached by a wide, new road.

Traveling the detours (diversions, they call them here) on the road between Afikpo and Enugu made it clearly apparent that Nigeria is a land where promise outruns fulfillment. A rougher detour I never traveled. And yet the road which leads west from Enugu to the Niger is excellent, and Enugu, the capital city of East Nigeria, has electricity and many beautiful new buildings. Enugu is the center of coal mining in Nigeria, and promises to develop the first steel manufacturing in Africa.

Glen Miller, who has been in western Africa for the past year developing opportunities for Overseas Mission Associates, has an apartment in Enugu and was our genial and efficient host for two days of interesting contacts. We had morning tea with the Hugh Eliots in one of the interesting old houses built in colonial days. Mr. Eliot explained to us the Farm Settlement projects which the government is developing. There are seven of these in East Nigeria, and we drove 60 miles west to visit the settlement at Igbooram. Though still in its early stages, this Farm Settlement movement seemed to us to be one of the brightest things on the economic horizon in Nigeria. At present anyone with a little education thinks it is below him to farm. The farm settlers are chosen competitively, and it is an honor to be chosen. They must be able to speak English.

The market in Enugu is a marvelous place. There are about 5,000 stalls, and the things sold include skulls and feathers which have jujube prices. To buy anything in this market one must be adept in the mysteries of bargaining. I saw nothing I needed.

We attended a session of the Assembly of Eastern Nigeria. The formalities, including white wigs for the Speaker and his clerk and the carrying in of the mace by the sergeant, are imitative of the British Parliament. The debate was on the budget, and members of the opposition were arguing for the interests of their constituents. The chorus of objections and questions and laughter resembled nothing parliamentary that I had ever heard before.

Minister of Finance Emole, whose budget was being discussed, lives in Abiriba, and is very friendly to the Mennonites. He and Mrs. Emole, through Glen Miller, had invited us to tea in their home, one of the line of luxuriant houses which the government has built for their ministers. We did not get to meet Chief Emole, as he was detained by a Council meeting. But Mrs. Emole, a charming and well-educated lady, was an excellent hostess. The Emoles are Presbyterians, as is the Governor, Sir Francis Ibiarn.

From Enugu we drove to Calabar, famed in the story of the British slave trade and of the pioneer mission work of Mary Slessor and the Scotch Presbyterians. We passed through the more open hills to the historic Cross River, which we crossed by ferry. Then we were in the dense tropical forests of the delta country. There were beautiful palm oil plantations, and the rubber plantations of the Dunlop Tire Company. It was a seven-hour trip with no place to stop for lunch. Finally we were in the hospitable Daniel Diener home in Calabar. He has been teaching here as an Overseas Mission Associate. A good dinner awaited us, and entertaining conversation.

(Continued on page 375)
The Uyo Story

Part VII. Our Task

By Edwin and Irene Weaver

(In the preceding two series of three articles each the Weavers told how God brought them to the "Mennonite" churches in Nigeria. They told of the wide spectrum of belief and practice they found among these churches and how eventually they had to disassociate themselves from some of these practices. They told of how doors were closed until it seemed they must leave East Nigeria and how God made a place for them. Now in this final series of three articles, of which this is the first, they wrestle with a philosophy for their work in Nigeria and turn their eyes toward a hopeful future.)

We were discouraged. It was February of 1960—just a few months after we had arrived in Nigeria. We were returning from a meeting with the Eastern Nigeria Christian Council leaders. We were still trying to find the "open door" in the overcrowded Uyo mission field.

Kindly, but very firmly, these heads of the "historic churches," whose missions had been working here for more than a hundred years, told us there was no room in Uyo for more missions. There were already far too many missions. There was hardly breathing space, they said. "Go rather to the 'middle belt' in Nigeria. Help stem the tide of Muslim missions pushing in from the North. Go anywhere, but not UYO!"

Involved in Conflict

Sometimes we were tempted to think that the "historic church" leaders did not understand. They were full of prejudice and resentment. But who could blame them for judging us? There were groups who came in anywhere and everywhere, asking no questions, acting as if there had never been any mission work done by Mary Slessor and a host of other missionary heroes and martyrs. We were in historic mission country. Here people have had the Gospel for over a hundred years. Over 95 per cent consider themselves Christian.

For still other reasons the "old mission churches" were sensitive about the coming in of still more missions. Uyo is full of "splintered churches." This is one of the names given to the thousands of independent "bush churches" of Eastern Nigeria. They are also called "prophet movements," or "indigenous churches." Perhaps the best name now beginning to be used is "separatist churches."

Most of these are loosely banded together in groups of ten, twenty-five, or even hundreds of congregations, each with their own leader and name. Somewhere back in the religious pilgrimage of these "separatist churches" they were splintered from one or another of the "mission churches." They go on splintering and changing their religious affiliation until only a few religious practices and forms of worship of the original church remain. They are independent. They are indigenous—at least more so than the "mission churches" from which they originally splintered.

Reasons for this splintering are many and varied, such as polygamy, economics, politics, discipline, and the desire for leadership and control over other men's souls. In some countries of Africa racism and nationalism have definitely been involved in the formation of separatist churches. But in Eastern Nigeria this does not on the surface appear to be an important issue.

We are deeply involved in the conflict of Uyo. The church we came to help was one of the separatist churches. Their faith and practice was somewhere between the more pagan and the more orthodox of the separatist churches. But they were separatist. They were splintered. They were not accepted by the mission churches as a true church. They practiced semimagical healing rites, using the old pagan sorcery with Christian terminology. Their worship was composed mostly of singing of spiritual songs with drumming and dancing.

The religious pilgrimage of our churches was little different from thousands of others in the bush. Previous to our coming they had had many other sponsoring "separatist missions." These previous sponsors, in turn, had given them up. They were loosely organized around a dozen leaders, half of whom were illiterate polygamists. They came together on one principle. They wanted a missionary who would come and do for them what other foreign missions had done for their churches. It was clear they wanted to be accepted; they wanted the respectability that makes this possible. They wanted schools; they wanted hospitals; they wanted a Bible school. All these things and more they could easily have had by uniting with one of the many good mission churches working in the area.

Let this be stated clearly: The problem of the African separatist churches is not doctrinal. Any such understanding would indeed be naive.

Barriers to Resolve

The Uyo church situation is full of division, resentment, and bitterness. Unfortunately the resentment is two-sided. The statement is often heard from leaders of the historic churches: "If they want help, let them come back; let them repent and we will gladly help them." But there is little attempt to help the separatist churches except on their own terms. It is clear the splintered churches will never come back to their parent bodies. They too are full of resentment and bitterness.

We should not make the mistake of thinking that the separatist churches do not want help, or that they do not want the fellowship of a wider circle of Christians, or that they are closed to efforts of reconciliation. But the one thing they seem most determined to have is spiritual freedom.

Our position as a new mission coming in was a very difficult one. We certainly were not interested in adding to the religious confusion. Neither were we interested in taking this opportunity to proselyte thousands of members for the Mennonite Church. We were between two hot fires, each one sufficiently hot to make us uncomfortable, until we did something about it.

Gospel Herald, April 30, 1963
churches and disregard or run competition with the long-established mission churches? Also, were the real interests and needs of the separatist churches inimical to those of the mission churches? We thought not. In spite of what was being said by both groups, we felt that the highest interest of both could best be served by bringing about reconciliation. This means forgiveness. Here there was need of much forgiveness. There was so much prejudice.

New Approaches to Pioneer

From the very beginning one thing was clear: Uyo was not a mission field to be entered and worked in any of the old, well-known patterns of missions. Pioneering was needed! But the pioneering had to be in a new approach commensurate with the complicated, confused Uyo church situation. We would need to pioneer in better Christian understanding and fellowship, not on the high level of the World Council of Churches, but on the level where village Christians live and work and worship! This is where Christian doctrine is formed and lived.

Early in our coming there seemed to be three best possible ways to work. To the first we were already committed. We had come to sponsor and nurture the Mennonite Church, Nigeria. A second possibility meant working in a role of reconciliation between various competing churches. The third, though just as desirable, has not yet been possible. But should we not think of seeking out some tribe—even if it be a small one—among whom there has little work been done, who are without the Gospel and the help that now is so readily available to the people around Uyo, if they will accept it? This has been our burden from the start.

It was impossible to work with our newly adopted Mennonite Church, except in the frame of reference in which we found them. This included the religious pilgrimages, which had been their past, as well as their present religious environment. So if we were going to really help "our" churches, it had to be, not only in the context of these "other churches," but actually in relationship and in fellowship with them. They wanted to be like others. They wanted to be accepted by them. This was hardly possible by continuing a spirit of resentment and bitterness toward them. That we, as their new missionaries, had to get our residential permits through the good graces of the Presbyterian Church was a bitter experience for "our" Mennonite Church.

Our dual role in working in the Presbyterian Church and sponsoring a separatist church has its problems. We are sure that leaders both of the large historical Presbyterian Church and of our newly formed Mennonite Church did not understand. The Reverend R. M. Macdonald, a senior missionary of the Presbyterian Church, had a vision to the future. He felt as strongly as we did that everything possible must be done for the separatist churches. They should be helped by some one who could somehow be accepted by both the mission and the separatist churches. For this reason he went all out to get acceptance for us and our program in his own and the rest of the mission churches. In spite of the difficulties of a seemingly dual role, this may well be one of the best ways open to us in trying to build bridges of understanding and reconciliation.

The problems we faced from the beginning were far too great for us. What happened in no way was our doing. We simply waited and let God work them out one by one. Reconciliation is the work of the Spirit of God. If God is working, then we can expect new things to happen. "Is the Lord's hand shortened? Now you will see if my word will come true for you or not."

Reconciled strangers

Reconciliation to Achieve

One of the thrilling things that is happening in our day is the breaking down of old, old walls separating people from people. Walls cause suspicion and fear, even resentment and hatred.

But walls separating people are crumbling, while bridges of reconciliation are uniting people everywhere. We rejoice at every effort being made toward reconciliation. We believe that this coming together of Christian people to seek new ways of relating and understanding each other is a movement of the Spirit of God in our day. It is not brought about by committees, organizations, or conferences.

In telling the Uyo story it is not our purpose to promote interdenominational and ecumenical relationships. Rather, we wish to express a deep conviction that in such a so-called Christian place as Uyo, bridges of fellowship and better understanding between churches need urgently to be built on the level of the village church, where Christians work and live together. The mission churches and so-called evangelical churches have not yet solved all their problems of interrelationship. Some old bridges need mending; new ones need building.

When we came to Uyo, difficult decisions faced us. Should we accept at face value the things our so-called Mennonite leaders were telling us? Or should we accept the interpretations given us by the mission churches? We were caught in a cross fire. Mission churches were saying, "Get out." Separatist churches (many besides the ones we had come to help) were saying, "Come in; help us; we need a missionary."

Could we really help these independent

Gospel Herald, April 30, 1963

MISSION NEWS

Overseas Missions

Salem, Oreg.—Gladys (Mrs. Henry) Becker continues seriously ill with cancer, at her home here. She thanks friends for the prayers that continue to lift her spirits, to give her victory over pain, and to help her to claim the promises that have become exceedingly precious to her. The Beckers served two terms as missionaries to India. Sister Becker taught at Western Mennonite School until the end of the first semester this year. Bro. Becker continues to teach,

Hiroshi Mine, lay leader at Hombetsu, Japan, outlines evangelism strategy for east Hokkaido at recent church-wide meeting. Bro. Mine plans to be at Eastern Mennonite College this fall.
and several of the older children are in school here.

Guavate, Puerto Rico—Twenty persons responded in week-long special services sponsored during February by the church here. Members confessed sins and general colds and asked pardon of each other with much shedding of tears. Two young men dedicated their lives to the Christian ministry. This brought special rejoicing to the new pastor family, the Moses Beachys, as for a number of years this pastor-les church had been known as a "cold" church. General church attendance and evangelistic concern and activity have gradually increased since then.

Nakashibetsu, Japan—Like the Indian churches, Hakkaido churches and missionaries have been highly appreciative of Milo Kauffman's short ministry among them. Writes Lee Kanagy on the evening of Bro. Kauffman's leaving for the States: "Missionaries, like anyone else, need spiritual fathers. . . . Bro. Kauffman has been such a father to us as he visited several days in each missionary's home and station. His wide experience of working in the Mennonite Church, with this added experience in oriental cultures, and his deep faith in God have won the hearts of all of us missionaries and our Japanese brethren. We thank God and the church for sending Bro. Kauffman to us in our hour of need. . . . Japanese Christians have responded well to his messages. One college girl wants to be baptized this Christmas and give two to three years of service in some country of southeast Asia. Others have sensed their new relationship with Christ, to whom we owe everything," adds the Japan Newsletter: "His was a service well rendered to the church in southeast Asia. May God use it to bring about greater spiritual maturity in the church and more zeal for evangelistic outreach."

Kamishihoro, Japan—Eleven youngsters graduated from the kindergarten in this village March 21, a day when all the fathers would have vacation. Ceremonies started with a worship service at ten o'clock in the forenoon. Parents and children took the whole thing very seriously. "Receiving a doctorate couldn't be more impressive," reported Ruth and Rhoda Ressler, local missionaries.

El-Biar, Algeria—An April 1 letter from Annie Haldemann indicates that the population of this city is currently suffering serious epidemics of influenza, whooping cough, measles, and chicken pox. When a child suffers two or more of these diseases simultaneously or in rapid succession, it can be fatal, especially when it is complicated with widespread malnutrition. As a result Sister Haldemann finds even greater demand for her nursing services than ordinarily. She also reports better attendance and attention at her Bible classes for teenagers and youth now than formerly.

Ashoro, Japan—Bro. and Sister Ishimoto, recently graduated from the Mennonite Brethren Bible school in Osaka, were scheduled to arrive here April 1. This church has never had a resident missionary or pastor. Preparing the details of their housing was a joyful service for this dedicated group of believers.

Villa Adelina, Argentina—Four persons planned to receive baptism here on Easter Sunday, bringing the total membership to 14 in this young church. The effects of the Billy Graham campaigns in Greater Buenos Aires are still being felt in this suburb, according to a recent letter from Mario and Barbara Snyder.

Latehar, India—Sattbarwa hospital chapel and two other church buildings in Bihar are nearing completion. Since these are being built entirely with Bihar church funds, the church community finds this a cause for great rejoicing. Offerings at the recent women's retreat were given for these church buildings.

Tokyo, Japan—Mrs. Hayakawa, an 80-year-old grandmother, was baptized on Easter Sunday. She spryly walks the three-quarter mile from her home to the church each Sunday morning. The church is happy to have her as a part of their fellowship.

Ohiro, Japan—Ohiro church will host the annual church conference May 4 this year. This is always a high point in the life of the church.

Uyo, East Nigeria—Cecil and Judy Miller's address is now Box 123, Uyo, East Nigeria.

Salunga, Pa.—Mahlon M. Hess with his family moved to Dar es Salaam, capital city of Tanganyika, April 6, to begin his assignment.

Representing the Tanganyika Mennonite Church, Mahlon is expected to begin a witness there, develop a congregation-fel-

Your Treasurer Reports

Supporting a missionary or a missionary child can help your congregation or your family to have a personal contact with a mission field. A missionary can be helped by personal letters, prayer support, and close identification with the church at home.

Missionary support amounts began on April 1 this year. A number of overseas and home missionaries are not yet related to a specific congregation or Mennonite family through the support program. This program is a part of the overall budget request from the general mission board, and your participation will help in the contributions from your congregation.

Additional information on how you can help a missionary will be sent by your request to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

—H. Ernest Bennett

Bible study. Reports brilliant. Because Albinio church building could not accommodate the crowd of 500, Saturday evening and Sunday sessions were held in this large hall.

Lowship of Mennonite students and jobholders, and function as a government contact man.

In addition, Mahlon will act as an agent for importation and distribution of relief and material aid goods for the Tanganyika Mennonite Church and for other Christian churches in Tanganyika.

Books intriguing. Colporteur Wilfredo Roig (right) with his display of Christian literature at the conference.

Servants dedicated. 1963-64 Executive Committee: Elvin Snyder, Leroy Yoled, Mercedes Melendez, Lester Hershey, Samuel Rolon, Jose Ortiz, Melquiades Santiago.

Conference in Puerto Rico

Food tantalizing
Home Missions

Chicago, Ill.—Don Brenneman, pastor of Second Mennonite Church, gave an illustrated report Sunday evening, March 24, of his recent trip to Puerto Rico to participate in the Spanish Literature Conference. On the evening of April 1 a representative of the Mennonite Publishing House met with Sunday-school teachers to help them with the use of Sunday-school materials.

The church council at Mennonite Community Chapel sponsored a work party at the church on Saturday, April 13. MYF and church council worked together to redecorate the auditorium. The following morning the MYF, under the guidance of their sponsor, Marilyn Hartzler, presented an early morning Easter worship service.

Englewood Mennonite Church reached well over half of their annual goal of $1,000 for missions in the first of two special missions drives. They have good hopes of passing their goal in the fall Missions Week.

Canton, Ohio—Twenty women enjoyed an evening of good fellowship at a Mary and Martha meeting on the evening of March 28 and elected officers for the next year. Sisters Donella Coblenz, Glenna Covell, Virginia Milhoan, Awilda Rohrer, and Ina Ruth Breckbill will give leadership to the group for the coming year.

Elkhart, Ind.—Home Bible Studies reports well over 1,000 persons actively working on correspondence courses as of the first of this month.

Bronx, N.Y.—Ella May Miller, speaker for the “Heart to Heart” broadcast and former missionary to Argentina, spoke to the local WMSA on April 17. Weyburn Groff, missionary to India, now at New York Biblical Seminary for special studies, will speak to the Mennonite House of Friendship group Sunday morning, May 12.

Broadcasting

Mt. Pleasant, Iowa—The Mennonite Hour began April 14 on KXGI at 12:30 p.m., through the interest of the Pleasant View and Sugar Creek Mennonite churches.

Puerto Rico—Three Catholic priests of Colombia, Spain, and Puerto Rico recently toured the Spanish broadcast offices and studio. The priest from Colombia asked for samples of our Bible courses and was given a set of lessons on each course.

Japan—A nurse in a sanatorium felt convicted after hearing the Japanese broadcasts. Quoting from her letter, “I listen sometimes to the radio broadcasts. I heard one time of a person who asked, ‘What must I do to be saved?’ Before I can help others to be well in mind I must myself first be saved. Then I can help others and can have strength to share with them. Please lead me.”

Chicago, Ill.—A man enrolled in his fourth Bible course learned that the Bible is not a “has been,” as he had earlier thought. He says, “From the results of the courses I have been privileged to take, I am sure I will more emphatically that the Bible has much greater importance for our twentieth-century living than I have as yet fully realized. The thought has recently come to me that courses like these are a much better way of serving individuals than just handing out advice or even material and tangible items.”

Jamaica—Considerable mail comes from listeners in Jamaica reflecting deep spiritual needs. One such listener comments, ‘I am a regular listener to your program. I am a sinner, but I want to be saved. I would like to enroll in the Bible course so that I may learn to know Christ. I am asking you to pray for me.’

Another says, ‘I have now written you about my spiritual problems. Please help me find Jesus Christ as my personal Master and Lord.’

A young girl has this to say, “When I hear you over the radio, it is a real blessing to my soul. I am not saved yet, but when I listen to your program, my mind is made up to follow Jesus. I am asking you to pray for me. I am just a young girl, not yet in my teens, but I am sure that I am not too small to serve the Lord because He died for me.”

Voluntary Service

Stanfield, Ariz.—J. Silas Graybill and Claude Shielar of the Franconia conference visited unit members recently. The brethren encouraged the workers by their sincere interest in the work, as Paul Landes, unit leader, showed them the various phases of unit activity. Volunteers appreciate this kind of interest from pastors and home churches.

Hannibal, Mo.—Unit members hosted Eugene Herr and Orie Cutrell, Scottsdale, Pa., and Keith Esch, Johnstown, Pa., at a Thursday evening, March 14, dinner. The three were visiting Hannibal in the interest of MYF. The fellowship of both the dinner hour and the MYF meeting proved a real boost to VS-ers here.

Surprise, Ariz.—State director of the Arizona Migrant Ministry reported to John Lehman, VS administrator, recently that he is greatly pleased with the work VS-ers here are doing among migrants. Over 200 persons are contacted weekly through kindergarten, clubs, and family night programs. Unit members have also made a distinct contribution to the life of Sunny slope and Trinity churches, so that these folks have taken a helpful interest in the life and work of the unit.

Teachers and Nurses Needed

A number of urgent needs for teachers in the voluntary service witness of the church remain unfilled. Kindergarten teachers are needed at Stanfield and Surprise, Ariz.; Robstown, Prescott (2 teachers), Molina (married couple), Alice, and Mathis, Texas; Calling Lake, Alta.; and Camp Rehoboeth, Ill. In addition to these, a couple, one of whom is a teacher, is needed for Sandy Lake, Alta. A teacher-nurse combination would be excellent for here. English and music teachers are needed in Puerto Rico. Anzac, Alta., needs an additional elementary teacher.

College training for these assignments is practically mandatory, but a mature person, experienced in children’s work, with a high-school background might be acceptable as a kindergarten teacher.

Teachers could also make a decided contribution as club workers in our community service programs. Their training and experience would fit them to render excellent service in this capacity.

Registered nurses and licensed practical nurses are also urgently needed at Springdale, Ark., Mennonite Youth Village, White Pine, Mich., and in the Michigan migrant ministry.

Should the Spirit urge you to volunteer
Colorado Hospital Opens

La Jara, Colo.—Wayne Miller, administrator appointee, was hopeful that Conejos County Hospital would open April 15. Dedication services were tentatively scheduled for April 21.

The Conejos County Hospital has been under construction since 1951. La Jara citizens, up until October, 1960, however, had no management team to run their hospital. Then Ezra Bender, secretary for health and welfare, on behalf of the Mennonite Board of Missions and Charities, accepted the community's invitation to provide administrative services. No church-contributed funds are involved at this time.

The target date of July, 1961, was set. Personnel were recruited. But July 1, 1961, came and went, and the hospital did not open. Repeatedly opening dates had to be postponed.

Finally last August the community hired Wayne Miller to give leadership to the completion of the hospital. He left his job at La Junta ( Colo.) Mennonite Hospital. Since his arrival he has worked closely with state officials to obtain the necessary approvals. In recent weeks, he and his staff, who terminated their interim jobs, have set up the equipment, ready for the first patients.

Personnel in La Jara include Miller, who doubles as administrator and X-ray technician; Eugene Richer, maintenance engineer; Mr. and Mrs. Kenny Yoder, medical technican and staff nurse respectively; Grace Augsburger, R.N., director of nursing services; Isla Zink, receptionist-bookkeeper; plus four staff nurses ready to move in as soon as needed. Local people will fill other staff positions such as nurses' aides, and kitchen and laundry workers.

The new Mennonite group, besides providing adequate hospital service, faces the community's spiritual needs. A Buddhist temple, a Mormon activity house, a Catholic church, and a small struggling evangelical church of another denomination have tried to meet the people's needs for worship and service. Pray that the new workers will be effective in their witness.

New Proposal at Los Alamos

Los Alamos, N. Mex.—The United States Atomic Energy Commission last month invited church welfare agencies to submit a proposal for ownership and operation of the Los Alamos Medical Center. Ezra Bender, secretary for health and welfare; Luke Birky, La Junta (Colo.) hospital administrator; and Vic Esch, Rocky Ford (Colo.) hospital administrator, investigated the invitation for Mennonite Board of Missions and Charities.

The hospital, owned and operated by the AEC since 1943, is scheduled to be turned over to a state or private nonprofit organization June 30, 1963. However, the present contract may be extended for six months until a new owner and management is found.

The AEC intends to give the hospital to the group which agrees to operate it. It is even ready to underwrite subsidy for any operating deficit for up to 14 years.

But ownership of community hospitals is contrary to the general mission board's philosophy. The health and welfare committee believes ownership is a community responsibility.

Ezra Bender said, however, "We are ready to make resources available to a community organization to help them in their administrative arrangements, if this community organization should receive ownership of the hospital."

The general mission board was not the only religious group considered eligible to own and operate the hospital. At least two others indicated interest. In addition, a group of local citizens now incorporated and who now have the contract to operate the hospital have taken formal action to submit a proposal.

Voters themselves, however, will decide in a referendum who will own the hospital. If the community group qualifies by law to own the hospital, and receives the majority vote in the referendum, it may decide to consider the general mission board's offer for administrative assistance.

The hospital has a capacity of approximately 100 beds. Presently the complement is 77 beds. Census figures, however, show less than 50 per cent occupancy.

Service is tops. Fifteen physicians, all certified specialists, are on the hospital staff. Presently there are 45 professional and 73 nonprofessional hospital employees.

Pray that the Lord's will might be done as to whether our church should enter Los Alamos to add the dimension of a peace church to this community.
Questions on the Christian Witness to the State

BY JOHN H. YODER

A. Why Should Christians Witness to the State?

1. Because of concern for the state and the welfare of its people. The Johnstown statement on "The Christian Witness to the State," adopted by General Conference in 1961, includes the following paragraph:

"Although the church is not responsible for policies of state and ought not assume to dictate the same, Christians do have a concern for the good of the state and for the welfare of all who are affected by its policies. Therefore, they pray that the state may be wisely administered and used of God for His purposes in history. They pray for the salvation of all leaders of states and for the blessing of God upon them. Their witness to the state is motivated by the same love that motivates their prayer. Finding their frame of reference in the holiness, the righteousness, the peace, and the justice of God, they speak in their message to men of the state, concerning both the need for faith in Christ, and the obligation to follow righteousness in policies and acts."

This statement gives two basic reasons for the Christian witness to political authorities: (a) That the state may be used of God for the achievement of His purpose in history. According to Scripture (I Tim. 2:1, 2; Rom. 13:1-7; 1 Pet. 2:13-17) rulers of state have a special function in the divine plan of history. This function is to maintain the peace. And the reason for maintaining the peace is that the Christian fellowship (the church) may be able to do its work—to perform its ministry of witness and service in the world.

With this understanding of the meaning of the state, the first obligation of the Christian is simply to be subject to its authority. This is clear from all three of the texts cited above. The second obligation, especially emphasized in 1 Tim. 2, is to pray for rulers and officials of state. And why should we pray for them? That they may be divinely influenced to fulfill their assignment according to God's own plan.

In the first century, when Christians were a small minority from the lower classes, perhaps these two obligations, obedience and prayer, practically exhausted the possibilities for interaction between the Christian and the state.

The obligation to pray for the state, however, implies some understanding of its proper function. 1 Tim. 2, moreover, implies that it is Christians who know what the state is for in God's plan, and that they—and only they—are in a position to testify to statesmen what it would really mean if they were truly to keep the peace, to punish evildoers, and to reward those who do good.

The second basic reason for the Christian witness to the state in the General Conference statement above is: (b) That the policies of governments may affect the welfare of their people—of our fellow men—for good. Christians have a loving concern for people. It is their responsibility to see that the hungry are fed, that all men are treated with equal respect regardless of race or class. In short, the church is responsible for men's welfare.

In our society, however, many decisions of government have an effect upon the way people are fed and clothed, upon the kind of hospital facilities available for them, how minority groups are treated, etc. One thing which the churches can do is to "pick up the pieces" to help with private means the victims of official injustice. Such action is already a witness against the injustice itself. It is only a normal extension of the same concern, however, when Christians speak directly to those who perpetuate the wrong, and call them to a more humane concern for human needs.

Elkhart, Ind.

DISCIPLINE
(Continued from page 364)

over his child, it is neither appropriate nor necessary for him, in admonishing the child, to say, "You do this because I say so."

* Not a Dictator, but a Guide

The wise parent, then, does not assume the role of a dictator or autocrat, but becomes the guide and teacher for the child.

Our Mennonite Churches: Casselton

The Casselton, N. Dak., congregation worships in this historic landmark since it was purchased from the St. Stephen's Episcopalians in 1951. This building is the oldest stone church in North Dakota, having been built in the Dakota Territory days of 1886. The Mennonites at Casselton had worshiped in schools, hotels, and churches in this area since their organization in 1928 under Bishop I. S. Mast, formerly from Pennsylvania. Since 1944 A. J. Stoll, formerly from Wolford, N. Dak., has served as pastor.

The following caption was omitted from April 23 issue

The Wooster, Ohio, Church was started in 1942 by the Salem Mennonite Church of Wayne County, and organized in November, 1944, under the Ohio Mennonite Mission Board, with eight charter members. The congregation worshiped in a house until 1951, became an independent congregation, and built a brick church in 1954. It now has 157 members. Paul Brunner is pastor.
It must always be assumed that the parent has had more experience and knows more than the child, but he does not stand over the child to make every decision for him and restrict him in narrow patterns of behavior. Men cannot attain unto the infinite wisdom of God, but does He not leave many decisions to the human mind?

God has given us certain principles by which to make decisions and regulate our lives. So, too, the parent must furnish the child with a framework of Christian principles within which he may assume responsibility as rapidly as he is able. The parent should not make all the decisions and severely restrict behavior by constant reminders of "Don’t do this" and "No, you can’t do that."

As teacher and guide, the parent must always stand ready to furnish lovingly and unselishly any information and counsel which the child may need or desire. Herein is the broad concept of true Christian discipline.

Self-discipline

This logically implies the necessity for the parents to be well disciplined in their own lives. They may expect no more from their children than they are willing to live up to themselves. The attitudes which they show toward God, the church, other people, each other, government and law, involuntarily set the pattern for the attitudes of their children. To gain the love and respect of their children parents need not compromise on Christian principles or lower their standards of ethics or conduct.

J. Edgar Hoover says, "Show me a home in which the parents practice self-discipline and I’ll show you a home where mother and father hold the love and respect of their children. . . . Discipline, fairly and consistently invoked, breeds pride and respect. Children want—desperately—to be disciplined." If parents realize their role as representatives or vice-regents of God, not only will they understand the seriousness of the disciplining process but will approach the task with the recognition of the fact that this is carried out for the sake of the children and the glory of God.

The Bible has much to say about parental discipline. One of the most familiar passages is, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." While some have interpreted this to mean that corporal punishment is necessary in all cases of punishment, Keil and Delitzsch maintain that the "rod" merely represents the means of punishment. At any rate, the kernel of truth here is summed up nicely by Cohen when he says, "A man displays no love for a child by failing to correct him." This correction is more than a negative attitude; it is a constructive effort to guide the child in the direction of right.

Consider another passage from the Old Testament which has great implications with relation to parental discipline: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."12 Here one sees God as the initiator passing down to parents the authority to instruct the children in the way of the Lord; yea, more than that, actually commanding them to do so.

Love of God Is Central

To what do “these words” refer? Among other things they refer to the Decalogue which furnished the general framework for conduct in relation to God and fellow men. These words were for the disciplining of the children—the instruction and education of the children so that they might know how they should act toward God and toward man. Someone may raise the objection that this passage was for the Hebrews and cannot be used in a Christian family. Even if this were a justified criticism, the underlying principle involved is still valid today. "The love of God is to be the central and absorbing interest in life."13 If it was important for the Hebrew fathers to relate to their children the stories of God’s commandments and statutes and how He delivered them out of the bondage of Egypt, how much more important it is that Christian fathers tell their children of God’s love and commandments and how He has provided deliverance from the bondage of sin through His Son, Jesus Christ. If a Christian parent fails to talk of these things daily in the home, he is violating the trust which God has given him and in reality is teaching his child that the things of the Lord are not relevant for everyday living. This is an unbalanced discipline.

A New Testament passage contains perhaps a more direct command for the Christian parent wherein the Apostle Paul says, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."14 The Greek word παιδεία, here translated "bringing them up," in classical Greek means "education, the whole instruction and training of youth, including the training of the body."15

This passage "conveys the idea of development by care and pains."16 Paul explicitly commands Christian fathers to use all available means for the development of their children in the ways of the Lord. This is true Christian discipline in the home. The authority for this discipline comes from God and the parents themselves are subject to it.

Clear Consequences

Now let us examine briefly the consequences of the other direction of the concept that the final authority for the child is not the parents but God. What meaning does this have for the child?

In the first place, this gives the child a more wholesome attitude toward discipline. He comes to look at the disciplining process more as the outworking of God’s will for his life than as a series of spasmodic attempts on the part of the parents to make the child conform to their momentary desires.

Secondly, it should give the child a more wholesome attitude toward his parents. When he comes to see them as God’s representatives, the ones whom God has placed over him to guide and nurture him in the things of the Lord, he should hold them in higher honor. The first commandment of the second division of the Decalogue demands that a child honor his father and mother, and perhaps the lack of this honor in the present day may partially be due to a lack of understanding on the part of the child as to the actual role of the parent in the economy of God.

In the Old Testament harsh judgment was pronounced upon the person who failed to honor his parents. "He that smiteth his father, or his mother, shall be surely put to death. . . . And he that curseth his father, or his mother, shall surely be put to death."17 Commentators seem to agree that the concept displayed here is that the dishonoring of parents was equated with dishonoring God.

A third consequence of the idea that final authority rests with God is that the child must see that indifference toward or rebellion against the discipline of parents is a rejection not only of the authority of the parents but also of the authority of God. Obedience demanded by the parents should be more than mere obedience to earthly parents; it should be obedience to principle, the source of which is God. The parents, who in their disciplinary procedures insist that their children submit to their authority as received from God, actually are helping the child to the place where he will quite easily and normally submit his life to the authority of God.

A fourth meaning which this concept may have for the child is in the area of emotional stability and security. Often it is a serious blow to a child when he discovers for the first time that his father does not know all the answers or that his mother is not perfect. If, however, the parents have been training the child in the conceptual framework that ultimate authority and perfection are found only in God, then the child takes this discovery in stride, and, perhaps, tends to identify himself more closely with his parents who, like himself, stand in need of complete redemption in Christ.
Restating the principles set forth in this study it may be said that God has given to parents the responsibility of disciplining their children and it is impossible for the parents to shift that responsibility to the church or Sunday school. Recognition of the fact that parental authority is derived from God will have a wholesome effect upon parent and child, allowing both a greater possibility of developing life and personality according to the will of God.

Discipline begins at home!

ON SAFARI
(Continued from page 367)

The Dieners will return to Indiana this summer.

The Hope Waddell School where Daniel teaches has a beautiful location on a high bluff above the Calabar River. In the slave trade days, thousands of slaves were loaded into ships at the wharves just below. We visited a cemetery filled with the graves of missionaries who succumbed to malaria and other tropical diseases. The largest tombstone is that of Mary Slessor: next to the cemetery is Mission Hill, which looks far across the river to Creektown, where the first mission of the area was established.

Births

(1 Corinthians 12:22)

Bachman, Lloyd and Corrine (Buenting), Fort Dodge, Iowa, first child, Anthony Wade, April 2, 1963.


Benneman, Harold and Anne (Schock), Milford, Del., fourth son, Richard Dean, March 29, 1963.

Conrad, Richard and Mary (Martin), Louis-
ville, Ohio, tenth child, sixth son, Charles Ray.

Eash, Alvin and Betty (Borntrager), S. Hutchison, Kansas, second child, first daughter, Doreen Fay, Jan. 21, 1963.

Harrizler, Robert and Lois (Krause), Lansdale, Pa., second child, first son, Jeffrey Scott, March 14, 1963.

Hess, Galen A. and Mary (Rudolph), Me-

Hochstetler, Lonnie and Shirley (Bontrager), Shipshewana, Ind., first daughter, Beth Ann, April 7, 1963.


Kochsmeier, Henry and Mary Eleanor (Miller), Garden City, Mo., first child, David Karl, March 27, 1963.


Meyer, Vernon and Geneva (Uhrich), Woos-
er, Ohio, fifth child, second son, Harold Keith, April 3, 1963.

North, Wayne and Doris (Amstutz), Vine-
land, Ont., third child, second daughter, Emily Beth, April 2, 1963.

Nusbaum, Delvin and Ruth (Nusbaun), Louis-
ville, Ohio, fourth child, second daughter, Londa Lu, March 26, 1963.

Nusbaun, Nathan and Ruby (Glick), New Wilmington, Pa., fifth child, fourth son, David Nathaniel, April 10, 1963.

Oswald, Arthur and Mary (Roth), Mil-

Peggar, Vuriel and Martha (Martin), Con-
rath, Wis., fifth child, second son, Nathan George, March 16, 1963.

Rohrer, M. David and Velda (Mast), Orr-

Stoltzfus, John and Beverly (King), Apple Creek, Ohio, third son, Larry John, April 3, 1963.

Vernier, Eugene and Gladys (Yoder), Louis-
ville, Ohio, second daughter, Diane Louise, April 14, 1963.

Yoder, Jay and Martha (Hershey), Morgan-
town, Pa., second child, first daughter, Kristine Beth, April 6, 1963.

Yoder, Robert L. and Avon (Roth), Pettis-
ville, Ohio, third child, second daughter, Janene March 31, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed, six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Birkly-Stedler,—James L. Birky, Strang,
Neb., and Janet Sue Steider, Geneva, Neb.,
both of the wedding congregation, by R. F. Kinnell at the church, March 21, 1963.

Bradford—Brandenberger,—Theodore W. Bradford, Vernfield, Pa., and Betty Branden-
berger, Lancaster, Pa., both of the Calvary congregation, by Arthur Malles at the church, March 1, 1963.

Brenneman—Byler,—Alvin Brenneman, Acci-
cident, Md., Glade congregation, and Janet Byler, Allensville, Pa., Locust Grove congregation, by Elam Glick at his home, April 12, 1963.

Brown—Gogel,—Sherman Brown, Benton, Ind., daughter of James and Ruth Mae Gogel, Phoenixville, Pa., King of Prussia Fellowship, by Charles S. Gogel at the home of the bride, April 7, 1963.


Jordon—Warfel,—Garry D. Jordan and Jo-

Kephart—Swope.—Harold Clinton Kephart and Gladys Marie Swope, both of Zion Hill, Va., in a double wedding with Randolph Richard Vann, Jr., Bethel, Va., and Esther Mae Swope, Zion Hill, Va., by Daniel W. Lehman at Park View, Harri-
sonburg, Va., April 12, 1963.

Keller—Driewer,—Robert D. Keller, Pitts-
burgh, Pa., and Joanne Keller, Eureka, III., by Robert W. Keller at the Roanoke Church, Feb. 23, 1963.


Sensburg—Martin,—Aaron Snader Sensenig,
Richland, Pa., and Verna Good Martin, Sherman, Pa., both of the Texter Mountain congregation, by Isaac K. Sensenig at the Myerstown Church, April 15, 1963.

Slager—Whitford.—Eugene Slager, Ichha,

Yoder.—Rogers.—Clarita Yoder, both of Blountstown, Fla., Bethel congregation, by Raymond Byler at the church, April 11, 1963.

Troyer—Gascho.—Nelson Troyer and Sandra Gascho, both of the Fairview (Mich.) congregation, by Harvey Handrich at the church, April 13, 1963.

Wise—Shenk.—John Mark Wise and Gladys
Shenk, both of Park View, Harrisonburg, Va., by Moses Slabaugh at the church, April 13, 1963.

Obituary

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Anders, Jeremiah C., son of John and Susan (Clemens) Anders, was born in Gwynedd Twp., Pa., in May, 1868; died at the Rockhill Mission Home, Homeland, Pa., March 22, 1963; he would have been 97 years old in May. He was married to Fannie Fretz, who preceded him in death. He was the oldest member of the congregation. Surviving are 9 children (Arthur, Leroy, Edna —Mrs. Herbert Knecht, Clinton, Norman, Alvin, Wilson, Susie —Mrs. Vincent Moyer, and Margaret—Mrs. Raymond Stoneback, 42 grandchildren, 129 great-grandchildren, and 12 great-great-grandchildren. One son preceded him in death. Funeral services were held at the Towamencin Church, in charge of Ellos Mack and Harold Fly.

Shenk, Barbara, daughter of C. C. and Christina (Good) Culp, was born near Elida, Ohio, Jan. 29, 1894; died Feb. 4, 1963; aged 69 years. On December 12, 1911, she was married to Jacob B. Shenk, who died Sept. 15, 1960. Surviving are 7 sons and 4 daughters (Merlin, Nellie—Mrs. Hermon Heinrich, Alice—Mrs. Vincent Moyer, and Margaret—Mrs. Raymond Stoneback, 22 grandchildren, 42 great-grandchildren. One son and an infant daughter preceded her in death. For 20 years she was practically helpless after suffering from a stroke. She was a member of the Pike Church, where funeral services were held, in charge of Paul Smith and Harold Good; burial in Walnut Grove Cemetery.
A World-wide Fast for Peace having its origin in Washington under the shadow of the Cuban crisis in October, 1962, now has participants in Canada, Japan, India, and Puerto Rico as well as in 31 states. Fasting groups are found throughout the world, arising out of a growing realization that world unity transcending national boundaries is a necessity in the atomic age and a recognition that community must be demonstrated in practical deeds if mankind is to survive.

The celebration of the World-wide Fast for Peace states: "I am joining with others from many nations in one day of fasting each week. We fast to afford our loyalty to all men and our unwillingness to destroy one another. We fast for world community, that all men may live in peace." While fasting groups in Australia, Germany, England, and other places developed entirely separately from World-wide Fast for Peace, they have much the same concept of fasting for world community and peace.

Some of the groups and some individuals within WFP are making the fast a concrete expression of their concern for those in need by giving money saved to aid the underprivileged.

Two speakers for Inter-Varsity's Seventh International Student Missionary Convention to be held Dec. 27-31, 1964, have just been announced. John R. W. Stott, rector of All Souls' Church in London, England, student missionary and author, will conduct the convention's Bible exposition hours each morning. Billy Graham, international evangelist, will bring the evening message on Dec. 31, prior to the closing communion service.

The Paulist Press, largest distributor of Roman Catholic literature in the United States, reported that in 1962 it released more than 18,000,000 books, pamphlets, and magazines.

In an editorial on the New World Translation, Everett R. Storms of the Gospel Banner, official organ of the United Missionary Church, charges that Jehovah's Witnesses deliberately produced their own translation of the Bible because the King James Version clearly counteracted their tenets.

More than 2,000,000 copies already have been printed at the sect's Brooklyn headquarters and dispatched to many countries of the world. Translators are now at work translating the new version into six other languages: German, French, Italian, Spanish, Portuguese, and Dutch. The English edition, a clothbound volume of 1,470 pages, retails for only one dollar.

An attempt by Mr. Storms to find out the names of the members of the committee which was supposed to have translated the New World Translation from the original languages, and what qualifications they had to equip them for this task, was to no avail. Says Storms: "The Society flatly refused to reveal the identity of the individual members."

A St. Louis business executive who recently visited Dr. Albert Schweitzer reported that the 88-year-old medical missionary still works an 18-hour day in the tropical heat, walks five or six miles a day, and personally raises the $250,000 budget for the hospital in Lambaréné, Gabon. Lisle M. Ramsey, who spent about a week with Dr. Schweitzer, said the aging doctor plays the piano, sings songs, and gives Bible lectures every day. He is also busy making plans for the hospital's future.

The secretary of the National Conference of Catholic Charities sounded a warning in St. Paul, Minn., against "creeping federalism" in welfare matters. Raymond Gallagher of Washington said President Kennedy's proposal to limit income tax deductions on donations to nonprofit organizations to 5 per cent of adjusted gross income would deal a "heavy blow" to private charitable organizations, if enacted. The proposed changes, he observed, would be "throwing the baby out with the bath water."

A bill providing for a minute of silent meditation at the start of classes in Maryland's public schools was killed by a Senate committee. It had previously been passed by the House of Delegates, 95 to 25. The measure was designed to replace prayer and Bible reading in the schools if the U.S. Supreme Court declares the practice illegal. The Court is presently considering the constitutionality of prayer and Bible reading in public schools of both Maryland and Pennsylvania.

Methodist Bishop John Wesley Lord, of Washington, D.C., issued a statement condemn ing the recent beating and later death of a professional boxer as a violation of the "morale conscience of the American people." Referring to the "senseless battering to death" of world featherweight champion Davey Moore in Los Angeles, Calif., Bishop Lord stressed that "the time has come to put an end to this immoral and sadistic form of entertainment. Surely this is a high price to pay for 'recreation,'" he said, "and it is time an enlightened citizenry demanded the end of this brutal 'sport' with its close relation to the under-world." The bishop asserted that for "the few fighters who do survive the years of battering, the future holds only disillusionment and physical impairment."

Native New Guineans have snapped up the first 15,000 volumes of the four gospels printed by the British and Foreign Bible Society in pidgin English. An immediate reprint has been ordered by the Society. A first edition of the books was sold out before the books left the Sydney office of the publishers. The volumes are being sold at a quarter of their cost, with the Society making up the difference.

A storefront "Welcome Center" has been opened for American Indians in the Los Angeles area as a pilot project by the United Presbyterian Church in the U.S.A. to reach Indians moving into the country's major cities. It includes a lounge, coffee bar and canteen, hobbies, movies, and newspapers and magazines from reservations which provide most of the city's growing Indian population. Volunteer workers at the center, most of them Indians, will inform newcomers about Los Angeles churches, employment opportunities, welfare and housing agencies, and other services. The center is not designed to serve as a church, but it is hoped that through its aid Indians will find a church of their own.

A "Baptist Declaration on Church and State" declared that while both the church and state "are properly involved in human relationships and human welfare," government aid to churches in these and other social activities would be a threat to religious liberty. The statement drawn up in Ruschlikon, Switzerland, says, "Church and state should have separate sources of income, the state levying taxes on its citizens and the church receiving gifts from its members. Careful consideration should be given to the question whether state support of churches tends to weaken the sense of responsibility and participation of church members." The declaration was issued at the first European Baptist Conference on Church and State attended by about 60 Baptist leaders, theologians, and students from 18 countries.

Dr. Jack S. Wilkes, a Methodist minister and president of the University of Oklahoma City, was elected mayor of Oklahoma City by a 2 to 1 margin over his opponent.
Dear Mother,

It is nearing Mother's Day—a time when we pause to honor that precious one who brought us into the world, nourished and cared for us, steadied our first steps, and guided us throughout the journey to adulthood.

How difficult it is to put into words my special feelings about this day and what it means to me! You see, Mother, I am doubly grateful that you are mine because I know you didn't bring me into this earthly world as do most mothers; but you did bring me into your world of love and care when you chose me from a group of motherless infants and carried me home from that orphanage to make me your child. Through adoption you gave me something I could never have acquired through any efforts of my own—a home and family with which to share each joy and sorrow of the life which lay ahead.

From the time I could understand the meaning of the word, I knew that I was adopted. I knew—and yet it hardly seemed possible because I was as much a part of your life and Dad's as was my older brother to whom you had given birth. It was when he was four years old and you knew that you could bear no more children that you took me into your family and made it complete. I only hope that I've been able to fulfill most of the hopes and dreams you had for the tiny bundle of helplessness which you chose to make your own.

The fact that I was adopted played a very small role in my life. In fact, I can remember only two times when anything special came up about it. Dad's profession caused us to move periodically and the time I had reached the age of three we lived in a town where folks didn't know about the adoption. You told a few adults in each community where we lived, but it was not discussed among my young friends.

Once at the age of nine I proudly announced to a girl friend that I was adopted. She didn't believe me; so we went to her mother for confirmation. Unaware of the fact, her mother told us she didn't know. With relief I agreed that I was only kidding.

(Continued on page 380)
The Twin-City Mennonite Youth Fellowship sponsored an Easter Sunrise Service for the seven Mennonite congregations in Kitchener and Waterloo, Ont. It was held at the Erb Street Church and was conducted entirely by the young people. The speaker was J. J. Toews, Winnipeg, Man. The service was followed by breakfast in the church basement. About 225 attended.

Abner G. Miller has requested and been granted release from his pastoral responsibilities in the Bethany congregation, East Earl, Pa. This makes him available and gives him more time to devote to weekend Bible conferences and evangelistic meetings.

The Stoner Heights congregation, Louisville, Ohio, granted Pastor Delvin Nussbaum's resignation, effective June 1, 1963. Bro. Nussbaum needed to resign due to his health.

New members: three by baptism at Chestnut Ridge, Orrville, Ohio; ten by baptism at College Mennonite, Goshen, Ind.; three by baptism at Kansas City, Mo.; fifteen by baptism at Garden City, Mo.; four by baptism at Mennonite Christian Fellowship, Still Pond, Md.; two by baptism at Iowa City, Iowa; thirteen by baptism and three by confession at South Pekin, Ill.; nine by baptism and one by confession at Salem, Wooster, Ohio; fourteen by baptism at Martins, Orrville, Ohio. Two by baptism at Huber, New Carlisle, Ohio; fourteen by baptism at Weavers, Harrisonburg, Va.


Family Life Conference, June 8, 9, at Upper Skippack, Skippack, Pa. Grant and Ruth Stoltzfus, Harrisonburg, Va., speakers.


Dr. Rohrer Eshleman, Ethiopia, will show the film about Ethiopia, June 2, at Pleasant Valley, Bath, N.Y.

Mary Royer, Goshen College, will serve as speaker in a Mother-Daughter Luncheon, May 17, at First Mennonite, Indianapolis, Ind.

James Horsch, Goshen, Ind., will serve as replacement pastor at Logden, Oreg., Sept. 1, 1963, to July 1, 1964, while the pastor, Roy D. Roth, is studying in Germany.

Vernon Leis, New Dundee, Ont., at Markstau Union Church, May 5-10, speaking on the theme, "What It Means to Be a Christian."

Ohio and Eastern Mennonite Conference at Walnut Creek, Ohio, May 14-16. Guest speaker is George R. Brunk, Harrisonburg, Va.

John M. Drescher, Scottdale, Pa., at Shirksville Bible meeting, May 11, 12, at the Union meetinghouse, Fredericksburg, Pa.

Roy D. Roth, Logden, Oreg., spoke on evening devotions over radio station KTOO, April 22-27.

Home Conference, Pinto, Md., May 11, 12, with Nelson and Christmas Kauffman, Elkhart, Ind., as guest speakers.

Isaac Frederick, Harrisonburg, Va., is serving as supply pastor for several months at Woodlawn, Jerome, Va.

Milo Stutzman, Tofield, Alta., preached a fiftieth anniversary sermon, April 21. He was ordained as deacon April 27, 1913. He was ordained as minister on Nov. 9, 1914, serving all these years in the Salem congregation. Bro. Stutzman has served in the Alberta-Saskatchewan Conference as winter Bible school teacher, secretary of conference, and president of the mission board. He served throughout the church as an evangelist. The evening of April 21 the congregation rendered a program in appreciation of Bro. Stutzman's services.

J. H. Kauffman, Haven, Kans., has records of the Old and New Testament, 333 speed, which he is offering to give to a blind person who would appreciate them. These were purchased for his brother who was blind for 28 years, and who recently passed away at the age of 95.

Dedication services were held May 5 for the new South Colon Church, Colon, Mich. Dean Brubaker of Shipshe, Ind., served as speaker, and the Crusaders of Shipshe provided special music. William Wickey and Harold Mast are ministers of the South Colon congregation.

On April 21 the church at Stutsmanville, near Harbor Springs, Mich., was organized into a dependent congregation under the Indiana-Michigan Mission Board. Bishop Clarence Troyer was in charge. There were five who transferred church letters, eight who were received on their confession of faith, and seven baptized by the pastor, Menno Kuhns, making a total of 20 charter members. The official church name is Stutsmanville Chapel, as chosen by the congregation. This work was started in 1957 under the Petoskey congregation.

For seven years the three neighboring counties of Berks, Chester, and Lancaster, in Pennsylvania, have combined to promote a relief sale, which provides money for overseas relief. This money will be used in MCC's program of relief to needy overseas countries. This year's sale, held on April 13, amounted to over $11,000.

Grant and Ruth Stoltzfus in Home Conference, Oak Grove, West Liberty, Ohio, May 17-19.

(Continued on page 398)
Prophetic and Priestly

The United States Internal Revenue Service revoked the tax-exempt status of the Fellowship Of Reconciliation, a nonsectarian religious pacifist organization, with headquarters in Nyack, N.Y., effective Jan. 10.

In a letter to the Fellowship the Internal Revenue Service stated that "the pursuit of peace, disarmament, and reconciliation of nations is not a religious activity, but political. The Fellowship’s objective—world peace—can be secured only by passage of legislation; hence it is in the category of ‘action organizations’ which are excluded by IRS regulations from the right of tax-deductibility."

What strikes us, regardless of what opinions we have about the work of the FOR, is that peace is not considered a religious issue but a political one. The work of reconciliation, peace, and good will is brought about by legislation rather than religion. The cessation of conflict and enmity can only be achieved by government, not by religious people.

This attitude may condemn us more than we care to admit. Has the attitude and approach of religion to world peace been so insignificant, feeble, and unnoticed over the years that when religious groups seek to speak, it is considered outside their sphere?

Oh, yes, to be sure, nearly every denomination has at some annual meeting passed resolutions regarding the arms race and international peace. We all say in one way or another that the Christian must follow Him who said, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). But most of us do little in really communicating this message of peace and love by clear testimony, by example in church and community, and by challenging the general trend of opinion in any way.

Religion in America is inclined to follow rather than to challenge the general trends of opinion, as if the task of religion is to be servant to civilization.

Can we ever reconcile the prophetic and priestly; that on the one hand, our faith must stand outside the culture to challenge it and judge it and that, on the other hand, it must permeate the culture, so as to purify and transform it at every opportunity?

The majority seem to look upon religion merely as a performer of a priestly function. Consequently the prophetic element which desires to speak to the issues of today is ignored. Therefore society or government does not expect the church to speak or become involved in the moral and social situation. It seems out of its province. Little impact is made beyond the confines of its own walls.

What can be done? The church must make up its mind. As long as the church cannot make up its mind on crucial issues such as peace, it will remain incompetent—doesn’t deserve to be heard. It must be willing to stand up and be counted, not hesitant to speak on issues of today.

But it must do more than speak. The church must put to practice its preaching and make ethical decisions, based upon the will of God. The church, by the very moral tone of its members and by decisive actions at the danger of death, must reject the world’s answer for the answer of God. It must pursue peace and reject in personal, private, and public life the pressure of people who say peace is not a religious concern by really making it our concern.—D.

Practical Prayer

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit—Jas. 2:15, 16.

A family was in great financial need. Piously some persons gathered at the church for prayer. While one of the group was offering a fervent prayer for God to "bless this needy family," a loud knock on the door startled them. The door opened and there stood the sturdy son of one of the local farmers.

"What do you want?" one of the elders asked. "Pa couldn’t come; so I brought his prayers over in the wagon," replied the boy. "What do you mean?" asked the astonished churchmen. "I brought Pa’s prayers. Just come out and help me, please, and I’ll bring them in." When they arrived at the wagon, they found that Pa’s prayers consisted of potatoes, flour, beef, oatmeal, turnips, apples, jellies, and clothing. The prayer meeting was adjourned.

Works without prayer is not Scriptural. But prayer without works is hypocritical and a pretense.

These two approaches form many of our problems. We try to do our work without prayer. We preach much more than we pray. We struggle in our own strength when God’s resources are within reach. But we do not ask.

On the other hand, we like to think that simply saying pious words to God with unmoved hands and feet will satisfy God. This doesn’t do either. There comes a time when God closes His ears because we have closed hearts.

A plea was being made for financial help in a great and good cause. The speaker presented the urgent need, then called on the congregation to pray to the Lord, asking Him to supply the need. At this a Christian leader rose, walked to the speaker, and said, "No, let’s not bother God with this; let’s give it ourselves."—D.

Out of Touch with God’s Signal

By Robert Earl Bailey, Sr.

The other day, while driving over a mountainous section of southern Pennsylvania, I had my radio tuned to a Christian meditation program. The speaker was explaining his views on a particular portion of Scripture, in which I was interested. As my car ascended and descended the numerous ridges and valleys for which that section is noted, the radio signal faded and increased in relation to my position or elevation.

Ahead of me loomed a high mountain, I could see the road winding from the valley to the top. I thought to myself, "If I hurry to the summit of that mountain, I am sure the radio program will come in loud and clear." Pressing the accelerator I hastened to the top so that I might hear at least part of the program.

Suddenly a thought hit me: Isn’t this much like the way we tend to lead our Christian lives? We travel the hills and valleys of life, sometimes living very near the cross of Jesus and the next hour or day so deep in the "valley of despair" that we are barely able to hear His voice. No wonder our prayers go unanswered—we have lost contact with God by relying on the world and ourselves too much. It is not until we think we are going to need His help that we "press the accelerator" and hasten to higher ground.

Perhaps it’s time we take stock of our Christian living and our daily actions and aspire to travel on higher ground, always in constant communication and in tune with God’s divine will.

Belleville, Pa.
To Mother on Your Day

(Continued from first page)

Do you remember when I came home and told you about the episode? You discussed the details with me and we decided I should mention it any time I wanted to and to whomver I chose. However, I never again told anyone. My only reason was that I felt so proud of you and Dad and my brother. I wanted others to know me as a real part of your life because you had made me just that.

Then, Mother, remember the night I came in from a date with a wonderful young man. You and Dad in all your wisdom and understanding knew he was the one I wanted to marry. You suggested I tell him that I was adopted before we made any serious plans.

The news surprised that young man, but his only question was, “How can I be sure our children will be like? What of heredity?” The folks he admired and knew as my parents would have no physical bearing upon our children. I explained that if he loved me as I was, he would love the children who would be part of me. I felt that I was the person he loved only through the loving care, the teachings, and the examples you adopted parents had given me all my life. With a little thoughtful consideration he came to feel as I did.

Mother, it is seven years since my discussion with that young man. You know we’re happily married and have two children of our own—but you don’t know how often we thank God for you and Dad. Not only for raising me in the fine Christian atmosphere of your home and sending me into a home of my own fully prepared to live a life of dedication to God, but also for giving me all the high ideals and standards on which to base my marriage and raise our children.

Each day your example shines as a light upon our way. As we walk along the path of each new experience, a beam from your shining example sheds a little light on the decisions my husband and I work out together.

This Mother’s Day let me give you a very special vote of thanks for being my own precious mother.

Deepest love,

Lois

Our Readers Say—

Bro. Nelson Kauffman should be commended for his article, “Making Our Witness Effective” (April 16). He certainly has expressed very clearly the thoughts of all who are really concerned about the witness of our church. May we continue to have open minds to do that which will exalt our risen Lord in a sin-sick world.

—Dale Helmuth, Louisville, Ohio.

“Is Christ the ‘Answer’?” (April 9) was read with interest. This brief treatise does not lack in either dogmatism or scope. It brings to mind the saying: “It is one thing to make a statement, but quite another to prove it.”

The writer runs counter to accepted opinion and definition in saying that Christianity is not a religion. It is generally agreed that Christianity is a religion, but definitely not a “comparative religion.” It has been stated that “Christianity is Christ.” Christianity is unique. Christ has no equal, He is the Author and Finisher of our Christian religion. He alone can furnish the ultimate in satisfaction.

Regarding the person and work of Christ, let it suffice to call to mind that “the Lamb,” Christ, was slain “before” and “from” the foundation of the world. 1 Pet. 1:20; Rev. 13:8. God in His omniscience foresaw problems and made provisions to meet them. The slain Lamb was the answer to the ills of the world, and not necessarily in the form of destruction. (See Rom. 8:21.)

Indeed, God has power to destroy, according to Gen. 6:5-7. However, verse 6 clearly shows that it is His desire to spare, rather than destroy. The favor shown to Noah is still valid, in spite of great wickedness. After Gen. 3:15, it was possible for humanity to look forward to Christ for the answer to the ills, whereas since the crucifixion we look back to the Lamb, now slain literally, and always find Him to be the answer.

The expression in paragraph 3 of the article, “until the end of time,” introduces eschatology. In this field particularly, an “unbiased observation,” or approach to Scripture, reveals the most gratifying results following the second coming of Christ. (See Jer. 31:31-34; Isa. 11:9; Hab. 2:14.)

Indeed, Christ is the answer. Today we know Him as Saviour and Lord, therefore the answer to our needs. Tomorrow He will be known and recognized as King, “Great David’s Greater Son.” Again He will be the answer.

It is He who will inaugurate a kingdom fit to hand over to the Father, having all necessary qualifications to go on into a blissful and glorious eternity. Unequivocally, Christ is the answer to every unanswered problem.

—S. C. Brubacher, Ayr, Ont.

A Paraphrase
Proverbs 31:10-31

BY KATHRYN E. HOSTETTER

Mother is truly a virtuous woman; and her price is far above rubies.

The heart of her husband safely trusts in her and he has no need of worry.

She does him good and provides for him all the necessities of life.

She works willingly with her hands and always has plenty of food available for her family.

She rises early and gets breakfast for her husband so that he can be at his work on time.

She considers anything before she buys it; with her hands she plants a garden and prepares fruits and vegetables for the winter months.

She seeks daily strength for her tasks by spending time alone with her Lord.

She is a busy woman and often spends evening hours doing things for others.

She uses her sewing machine and her skill to help make clothing for those less fortunate.

She spreads out her hand to the poor; yea, she reaches forth her hands to the needy.

She is not afraid of the cold and snow; for all her family are properly clothed and fed.

She uses her knowledge in teaching others in her Sunday-school class, in church and committee work.

Her husband is known wherever he goes for his fine Christian character.

She is an example to others of her unselfish efforts in accomplishing her purpose in life.

Strength and honor are her clothing and she will rejoice in time to come.

She opens her mouth with wisdom and in her tongue is the law of kindness.

She looks well to the ways of her family and does not gossip; she is never found idle.

Her daughters rise up and call her blessed; her husband also praises her; her neighbors appreciate her many kind favors to them.

Many women have been virtuous, but you excel them all, Mother.

Favor is deceitful and beauty is vain, but because you fear the Lord, you shall be praised.

With love we honor you while you are still with us.

Harman, W. Va.

Men seem determined to give genuine religion a bad name—to make fun of it, make it look ridiculous, impossible, blasphemous, in order to have a good excuse. If it is stern, they say, “fire and brimstone”; if it is kind, they say, “effeminate”; if it is alive, they shout derisively, “Salvation Army.” The church is supposed to be full of hypocrites, and if they take back a sinner it is said that they stand for nothing.

Ministers are too young, too old, too conservative, too liberal, just plain gullible or crafty Elmer Gantrys. If the church is quiet, it is nothing but a monastery; but if it speaks out, it is meddling with politics. Faith is old-maidish or too modern, superstition or heresy. The service is too high, too low, too long, too short—all of which criticism, according to Jesus, is a subservient campaign to smear and escape God; not even John nor Jesus could make God presentable to such a society.

David A. Redding from The Parables He Told. (Fleming H. Revell Co.)

Gospel Herald, May 7, 1963
God Working with Them

By Marion Meloon

The most soul-satisfying answer to prayer which I have received came as a result of personal witnessing. God had proved His care for me in every way, but now I was to embark upon a ministry of personal witnessing and I needed courage, the right words, and the right spirit with which to say them.

My life had been spent almost entirely within Bible Institute walls. I had taught Personal Work and had done it "professionally" during street meetings, after services, and in house-to-house visitation. But now I was thrust out into the "average man's" daily life, working among those who knew me only as a witnessing girl, and with whom I would be working day after day, perhaps for years.

My manner of life would now be as important to my witness as anything I might say, but I came to know that God expected me, nevertheless, to "say" as well as "live." It happened like this. After a solid month of trying, but failing, to hand my employer a tract, which I knew God wanted me to do, I found myself in such misery and condemnation that I could scarcely keep the tears back as I worked mechanically at my desk. Suddenly a voice, that seemed audible it was so penetrating, cut through my thoughts with familiar words, "Thou wicked and slothful servant.

Then I did cry, and promised the Lord to do better the next day, trusting Him to give me the courage I needed. I ceased worrying about how it would be accepted. I was glad to leave that with the Lord.

That was the beginning of a sweet succession of personal witnessing that brought me closer to the Lord, as well as giving precious souls an opportunity to hear the true Gospel.

But the most soul-satisfying answers to prayer came after I had become convicted of not having witnessed to a salesman who came often into the office, but whose rough exterior seemed to discourage conversation.

I knew he had not long to live. He was dying of lung cancer and already he worked only part time, the rest of the time being spent in the hospital or at home resting. I knew God could heal from lung cancer, but I also knew that the cancer of sin in his heart was more deadly, and it was this knowledge that prompted my determination to speak to him about his soul.

I had to broach the subject rather bluntly when, after the usual despairing remarks about his health, he slumped into a chair across from my desk, head in hands, a heart-wringing picture. I asked simply, but with a great burden of prayer in my heart, "Mr. M, have you ever tried God?" I shall never forget the instant raising of his head his eyes so full of earnest longing, as he said, "Please, can you tell me how to find Him?"

My heart was smitten for a moment that I had not spoken sooner, but then with great gladness I proceeded to tell him simply how I had found God and how he might, too. Thus began weeks of almost daily encouraging and counseling, as best I could between duties as a secretary in a busy office.

Thought for the Week

Unless revival reveals itself in soul winning, it has failed.—D.

His Bible reading brought inspiration and enlightenment. He told of confessing his sins and giving his life to God and His will.

But he needed more counseling and fellowship than I could give him, and one morning after conversation with him that made me know more definitely his need for spiritual fellowship and guidance, I felt impressed that the one to meet this need was a Bro. W, a young man recently saved from alcoholism who had a glowing testimony and a working knowledge of the Bible.

As the morning wore on, this became such a desire that my heart became one great prayer that somehow God would get the two together. I did not know how to go about it or even how to get in touch with Bro. W. Then that afternoon Mr. M came striding into the office and after a cheery greeting asked if I knew anything about Mr. W! My heart leaped as I answered, "I surely do. Why?"

He said that Bro. W had just "happened" into the post office when he was there, and had started talking to him about the Lord. Mr. M's tone and words indicated to me that the words of witness had fallen as seed on good ground, and my heart burden of the morning was lifted.

It wasn't until the next night at a church service that Bro. W told me how it happened. As he sat in Bible study in his home, he felt that a voice was telling him to go to the post office. It was not time for the mail, and so he brushed it aside as imagination. Still the voice persisted; so he laid his Bible aside and went.

When he saw Mr. M, he knew why he had come, for all that morning he had been praying for Mr. M, whom he had never met, but had heard of his condition. He wished as he prayed that he might somehow get introduced, that he might witness to him. Meanwhile, I was praying at the office—and God did the introducing!

A few weeks later Mr. M was unable to come to work. When I heard of his critical condition, I longed that Bro. W might know of it and minister to his spiritual needs. As the day wore on, a great sense of urgency possessed me. Somehow Bro. W must see Mr. M and immediately. But how to get in touch with Bro. W. He was out of town so much.

My mind was filled with my problem as I stepped out of the office that noon. I stood blinking a moment in the bright sunlight when suddenly I realized that I was looking directly at Bro. W, who "happened" to be there at that moment! I lost no time in acquainting him with the facts. The result was a long, fruitful visit that was evidenced later by real spiritual results in Mr. M's life. God did not see fit to heal Mr. M. But Mr. M is now in the eternal glory as a result of God's mercy in answering the prayers of personal workers.

Lancaster, N.H.

Questions on the Christian Witness to the State

By John H. Yoder

A. Why Should Christians Witness to the State?

2. To be helpful to misguided Christians in government. Last week we observed the function of the state to be the keeping of the peace for the welfare of the people, and especially that the church may be free to do its own proper work in the world (see installment No. 1, April 30). From this it follows that Christians have an obligation to witness against policies of state which violate this function and purpose, and which are out of harmony with the divine plan of history.

Today we recognize the fact that the great majority of men in official positions of government in North America are professing Christians. Many Christians, perhaps the great majority, have come to believe that it is proper and desirable for the Christian to bear major responsibility for government. Secretaries of Defense, of the Army, of the Navy, and of the Air Force claim to be Christians. Christians in Con-
gress vote $55 billion defense budgets and exercise the power of declaring war, while a Christian president is commander in chief of the armed forces, all of them believing, apparently, that these are proper actions for Christian statesmen.

It need not be argued in the pages of the Gospel Herald that we believe such convictions and actions to be misguided. Such questionable understandings may be due to a conviction that the Old Testament still provides the standard for the Christian's relation to the state. In most cases, more likely, it is the continuing fruit of the union of church and state which developed in the Middle Ages, a development of which Mennonites and other Free Churches do not approve.

Whatever the origin of these convictions it seems clear to us that for Christians to wield the sword is contrary both to specific New Testament teaching and to the deepest understanding of what it means for the church to be a fellowship of regenerate believers.

Our disapproving of this fact, however, does not change it. It continues to be the case that most Christians believe all kinds of government service to be not only possible but responsible avenues of discipleship. If these persons are in error they must be dealt with, not as if they had no right to exist, but as erring brethren. "You who are spiritual, restore such a person in the spirit of meekness."

What do we say to such a person? Can we begin by arguing that he should not exist or cannot be where he is? This we can hardly do before we have demonstrated to him why we feel his responsibilities, as they involve wielding the sword, are contrary to Christian discipleship. But to do that, we shall be speaking to him about the way he acts as a statesman. Once again, we are testifying to the statesman about the moral significance of what he does in his office.

Elkhart, Ind.

**Love Is**

BY LORA M. CONANT

*Love in the heart can bubble forth,*
*Softly healing arid pain,*
*Wash the scum of sinning out,*
*Fill life to the brim with joy.*
*Love is such a useful thing—*
*Such a lovely, precious thing.*

*Love in a life can make it bloom.*
*Open blossoms fair and bright.*
*And cover well the scars of living.*
*However murky the path you trod,*
*Love can cleanse it—*
*Love is God.*

Denver, Colo.

**A Prayer FOR THIS WEEK**

We thank Thee, O God, for Thy Word which is more up-to-date than tomorrow morning's newspaper; which describes accurately our world's condition; which predicts with certainty its termination; and which explains to the Christian how to ready for these great climactic events.

Help us not to misinterpret Thy long-suffering attitude by thinking that "sin isn't serious" or "Thou hast changed"; but help us to understand that Thou art patiently withholding Thy judgment in hope that all will be saved.

Guard us against the sin of the scoffers and cause us to live in godly fear. Turn us away from living our lives after the flesh and enable us to live lives of holiness.

Illuminate our understanding of things to come so that we may not live in willful ignorance of Thy Word and will.

In the name of our triumphant Saviour, the Lord Jesus Christ, we pray, Amen.

*(A prayer based on II Pet. 3)*

—Ivan Kauffmann.

In the kingdom of love and faith, the way to the top is through the bottom. We kneel to rise, bend low in service to stand tall as sons of God.

Donald T. Kauffman in *The Gist of the Lesson*—1963. (Fleming H. Revell Co.)

**Prayer Requests**

(Requests for this column must be signed)

Pray for God's protection and guidance for all the missionaries in Argentina, particularly in the greater Buenos Aires area, where political and military conflicts arise.

Pray for Takio Tanase, overworked pastor at Kushiro, Japan.

Pray for the Bihar, India, Youth Convention to be held at Chandwa, Bihar, May 25-31.

Pray for Gladys (Mrs. Henry) Becker, former missionary to India, who is seriously ill at their home in Salem, Oreg.

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I am glad our preacher is always talking about money, for I am always thinking about it and I need the spirit of Christ in my thinking about money. If I did not have it, the slender little income I have would rise up like some terrible master and embitter and soil my soul. If I let the financial page of the newspaper do all my thinking, or inspire all my opinions about money, I would soon come to my spiritual death. If I allowed my whims, my convenience, or my impulses to dictate my giving, I would never be comfortable. I am very sure that if Jesus were pastor of our church, and if He stood in our pulpit every Sunday, He would do a lot of talking about money.—Roy L. Smith.

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**Our Mennonite Churches: West Liberty**

The West Liberty Church, located near Inman, Kans., was organized in 1883. In 1892 a new building was erected and the present name was adopted. In 1949 the above building was erected. The present pastor is Edward Birkey. The membership is 87.
On Safari with Paul Erb

X

Last memories from Nigeria: the hour-and-a-half ferry ride down the Calabar and up the Cross, with the water at low tide and five feet of mangrove roots showing along shore; the flashing blue of the blue-breasted kingfisher on the shore of Parrot Island; the communion service at Ikot Anse with 150 people crowded inside and looking in the doors of the mud church; the murderous hum of the mosquitoes outside my bed-net and the efficient work of the one I managed to let inside (more dangerous, in terms of deaths caused through malaria and yellow fever, than lions or pythons or buffaloes or rhinos or any other wild thing is the mosquito); the giggling delight of three married women who were given a ride home from church in the Micro Bus; the fine fellowship with Gordon and Mary Hershberger at Ikot Ekpene, where they are giving good Christian witness as Peace Corps teachers; the Shakespeare reading and the essays of Mary's English class, and the library room at her school without a single book; the warm hospitality of Lutheran missionaries at their high school near Uyo; the drums and singing and native dancing at a compound near the VS house; the final fellowship in the Port Harcourt Airport with the Weavers, and with the Dycks, who return home from here.

I had to go back to Lagos to get a plane for Douala in Cameroun, and thence to Fort Lamy. A night in an air-conditioned hotel room at Lagos was a welcome relief from the heat of the past weeks. I can easily see why missionaries in these areas need frequent vacations and furloughs.

My flight made four stops between Douala and Fort Lamy. Each stop was plainly that much farther from the rain-drenched coast and toward the rainless Sahara. The palm-forest gave way to treeless hills separated by lines of trees along the streams, then to the flat mesa plateaus and the river beds which in this dry season are nothing but sand. Northern Cameroun becomes a narrow strip between Nigeria and Chad. It is grazing country. Each family, most of them polygamous, lives in a group of round mud huts thatched with a conical grass roof, the whole surrounded by a mud fence. At one stop a tribe in eye-catching robes of green and yellow and red had gathered to give their chief farewell with drumming and singing. Here I began to see women with rings in their noses.

Chad is the northernmost portion of what used to be French Equatorial Africa. It is bigger than California, Texas, and New York combined. But it has only three million people, most of them in the south, and 100,000 of them in the capital, Fort Lamy. Two million of these people are Moslems, and the mosque is one of the important buildings in Fort Lamy. There are 400,000 nominal Christians, Catholic and Protestant; the rest are pagans. Christians dominate the government; there are only two Moslem ministers.

I included Chad in my itinerary because I wanted to get as complete a picture as possible of Mennonite missions in Africa, and Mennonites of Europe have been working in this area for a few years. My host in Fort Lamy was the Raymond Eyer family, Mennonites of Colmar, France, who began work in Chad under the Sudan United Mission, supported by the French Mennonites, but in 1962 transferred to EMEK, a co-operative mission board of Dutch, German, Swiss, and French Mennonites. The Eyers, and two other Mennonites at Abéké in eastern Chad, still work closely with SUM and the Evangelical Church of Chad which this mission has established, and there is no intention to set up a competing Mennonite Church. SUM would like for the Mennonites to build and operate a secondary school (college, they call it) in a Christian settlement along the river at the edge of Fort Lamy. The site, strategically located along a main road leading to the south, has been purchased by the Chad Church. But the building of the school and a badly needed church awaits funds from abroad. Eyer told me of unoccupied towns to the north of Fort Lamy which would be open to EMEK, and he would like to see a half-dozen additional missionary couples in Chad.

This is a difficult field, in a difficult climate. It was 106° the day I was there, and will get hotter in May. The Eyers live in an African mud house so that they can make better contact with their African neighbors. I stayed on the SUM compound. But Africans do not come to this section where chiefly Europeans and government officials live. SUM is building a center in the African section just a block from the Eyer home. It will have a bookstore, a reading room, a church, classrooms and offices.

The market in Fort Lamy is largely under cover and is cleaner and more orderly than those I saw in Nigeria. Here I saw a woman with large ornaments in both lower and upper lips. Central Africa is an anthropologist's paradise, with its hundreds of tribes, tribal languages, and tribal customs. In one tribe the men go veiled. We visited one village a few miles from Fort Lamy. I wanted to photograph the hairdo of one of the women—scores of short braids. But she asked more money than I wanted to pay. Incidentally, tips in Africa are called "dash."

Bro. Eyer is an accomplished linguist. Besides his native German, he speaks French (as every missionary here must), Arabic (both literary and the Chad dialect), Nkambye (the language of southern Chad), and a pretty fair English. He is helping to translate the Bible into Chad Arabic.

Again the rich green of the tropical Africa is below me. Since coming to the Ubangi River at Bangui, the capital of Central African Republic, we have been flying down its valley, and are now over the French Congo. Someone has called the map of Africa a geographer's joke. The various boundaries were set largely by the colonial powers as they divided the resources of the continent among themselves. The needs and welfare of the people were hardly considered.

Now in the day of independence movements these artificial administrative units have become independent countries. But few of them are at present economically self-sustaining, and the next stage of African history will be the struggle to survive until industry and trade among themselves can be developed. The chief trade of Africa is still with Europe and America; economic colonialism continues. Those countries which are economic monstrosities will have to combine with others which can supplement their resources. But standing in the way of this are tribal loyalties and the newborn nationalistic pride. Too much of Africa's money today is going into the building of $100,000 homes for ministers of state.

Between Brazzaville, the capital of the former French Congo, and Leopoldville, the capital of the former Belgian Congo, flows the mighty Congo River, which is exceeded only by the Amazon in the volume of water which it carries to the sea. Above these cities is the Stanley Pool, where the river is twenty miles wide. Just below them begins the series of rapids which close the river to ocean vessels.

On a high bluff on the Leopoldville side stands an enormous statue of Henry M. Stanley, the explorer who first told the world of the great Congo basin above this point.

The Union Mission Home was my stopping place here. It was a delight to meet J. R. Buzzard, who had just arrived to take Harold Dyck's place as assistant commissioner and my traveling companion for the rest of the trip. The Union Mission Home is only a block from the Congo. Looking at this enormous brown python which has

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The Committee on Economic and Social Relations

Is Important Too

By Guy F. Hersherger

Eph. 4:11, 12 says it is the business of apostles, pastors, evangelists, and teachers to equip the saints for the work of ministry (see Weymouth, the Amplified New Testament, and the New English Bible). The saints are you and I, the rank and file of the brotherhood. Our ministry is a Christian witness performed primarily not on Sunday, but on the "other six days" as we go about our daily work on the farm, in the shop, in the office, in the schoolroom.

Modern life is complex. Our witness, our ministry in economic and social relations, requires difficult decisions never confronted by our grandparents. To assist in the study of these issues and problems General Conference in 1959 appointed the Committee on Industrial Relations (renamed Committee on Economic and Social Relations in 1951). In the beginning General Conference had in mind chiefly the ethical questions involved in labor union relationships. During these 24 years the CESR has done much work in this area, and continues to do so.

In its first report (1941), however, the committee called attention to the fact of rapid social change in our society, bringing the church face to face with a vast complex of social and economic problems which need to be considered as a whole, and for the solution of which members of the brotherhood must work together co-operatively. As a means to this end the CESR proposed a comprehensive organized program of mutual aid within the brotherhood. General Conference then authorized CESR to make the study of these larger questions its major assignment.

In 1943 a study conference of representative brethren called by the CESR and the moderator of General Conference agreed to the following conclusions: (1) Our old and century-long Mennonite ways of living are breaking up, and new patterns are being set; (2) the present war is hastening the process and adding new elements, through CPS and perhaps in other ways; (3) in this changing situation the church means to go along with its members and to help them wherever in conscience they need to go and can go.

The outcome of this resolution was the organization of Mennonite Mutual Aid, approved by General Conference in 1944 and incorporated in 1945. In its earlier history MMA gave assistance to 320 CPS men with loans amounting to $600,000, and obtained for the MCC from the MMA constituency nearly a quarter of a million dollars in loans for Mennonite refugees. In 1949 the MMA hospitalization and surgical aid program was begun in which 44,000 persons are now enrolled. Since 1949 MMA has added the following services: Survivors' Aid; Automobile Aid; the Mennonite Foundation; Mennonite Church Buildings; and Mennonite Retirement. These developments are largely the fruit of the groundwork laid by the CESR in its early years and the vision which it gave to the brotherhood.

In addition to the 1943 meeting which launched the movement for the organization of MMA, the Committee on Economic and Social Relations has sponsored five other significant study conferences:

1. The Conference on Mennonite Community Life (Goshen, 1945), emphasizing the Mennonite conception of the church and current social changes affecting the life of the church, with suggestive programs for directing these changes for the welfare of the church.

2. The study conference on Christian Community Relations (Laurelville, 1951), which adopted a Statement of Concerns, dealing with questions of labor and management, agricultural policy, foreign trade, economic organizations, and other economic and social questions, a statement which has been widely used in the brotherhood and favorably commented on by periodicals of other Christian groups.

3. The study conference on Christian Race Relations (Goshen, 1955), which produced the statement, The Way of Christian Love in Race Relations, adopted later that same year as the official position of General Conference. Another outcome of the Goshen meeting was the publication of C. Norman Kraus, Integration! Who's Prejudiced? (Focal Pamphlet No. 1). This pamphlet and the conference statement have been widely used both within the Mennonite Church and beyond.

4. The Conference on Christian Economic Relations (Kidron, 1956), emphasizing Christian ethics in investments, agricultural policy, in business administration, and in insurance and mutual aid.

5. The Conference on Education on Alcohol and Tobacco (Goshen, 1962), featuring scientific papers on the physical and social effects of alcohol and tobacco, in which the CESR had the co-operation of the American Cancer Society. Besides the published Proceedings of the conference, and for which there is continued demand, an important outcome has been the preparation of a pamphlet, Alcohol and Your Life, written for teen-agers by Loren Lind and W. S. Krabill, M.D., to be published in 1963.

Besides these basic study conferences the CESR regularly sponsors local and regional educational conferences of a popular nature, designed to be helpful to the brotherhood in maintaining the Christian ethic in a society of rapid economic and social change. Such conferences have been held in Oregon, Iowa, Kansas, Illinois, Ohio, Pennsylvania, New York, Virginia, and Ontario.

In 1958 and 1959 the CESR co-operated with the Mennonite Commission for Christian Education in sponsoring a special emphasis on "Following Christ in Our Work." For this work a leaflet, "101 Ethical Questions," by J. Howard Kauffman, was prepared. Also two pamphlets by J. Lawrence Burkholder, The Christian and the Community and Following Christ in Our Work, the latter a study guide in ten lessons based on Hersherger's The Way of the Cross in Human Relations.

During 1958-59 numerous local and regional meetings were held in most of our conference districts for the promotion of literature and the continued study of "Following Christ in our work" by local congregations. These congregational studies are continuing right into 1963, usually with the use of the Burkholder study guide and the book on which it is based.

Over a period of years the CESR has sponsored meetings of employers and employees in various communities for the study of labor-management relationships. Participants have expressed appreciation for these conversations which have resulted in a better understanding of the issues at stake and, in at least a few cases, have led to the inauguration of new policies for the furtherance of Christian principles in labor-management relationships.

On three different occasions the CESR has sponsored 12-week Students-in-Industry projects in which 15 to 20 students lived together as a group while each found employment in industry and then exchanged experiences with his fellows in evening group discussions for the study of Christian ethics as applied to industrial life.

Currently the CESR is preparing for presentation and possible adoption by General Conference two statements: (1) "A Christian Standard of Living"; and (2) "The Christian and the Use of Alcohol and Tobacco."

In a previous article it was said that Gen-

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Hesston College

The annual fund drive of the YPCA has been completed. The students met the goal of $1,600 and again went over the top in projecting their budget for the coming year. A total of $1,747.35 in cash and pledges was raised. Sponsor of this very active organization is Clayton Beyler. Outstanding officers are Pres., Roger Glick, Eureka, Ill.; V-Pres., Carol Naftziger, Salem, Ore.; Sec., Kathy Swift, Mansfield, Ohio; Treas., Farrel Zehr, Hesston.

New officers elected for the next year are: Pres., Denton Wyse, Archbold, Ohio; V-Pres., Norris Glick, Eureka, Ill.; Sec., Hazel Kreider, Palmyra, Mo.; Treas., Gerald Sieber, Freeport, Ill.

The work of the Y is carried out by committees under three divisions: Faith Division with Paul Nisly, Abbyville, Kans., as chairman; Service Division under the leadership of Myrna Yoder, Wellman, Iowa; and Fellowship Division with chairman Judy Kauffman, Portland, Ore.

From left to right: Hazel Kreider, Palmyra, Mo.; Gerald Sieber, Freeport, Ill.; Norris Glick, Eureka, Ill.; Denton Wyse, Archbold, Ohio.

Committees in the Faith Division are: peace, college chapel, high-school chapel, devotional, missions fellowship, and high-school devotional. Under the Service Division the committees are: jail, church extension, VS and Gospel team, literature evangelism, and hospital and homes. The Fellowship Division is subdivided into college social, high-school social, poster, public relations, and Sunday evening programs.

For the coming year the academy and college groups have voted to have separate organizations. This year they have had separate chapel services once each week.

Throughout the school year, a group of five or six persons, a quartet or trio, a speaker, and several others, go to the jail each Sunday. Letters received from prisoners indicate that this service has made an impact on the lives of some of the men. Don Yoder, Ft. Wayne, Ind., heads this committee.

An important facet of Y outreach is the work of Gospel teams. In the present school year, teams have gone to Arkansas, to the South Pacific Conference at Albuquerque over the Thanksgiving holidays, to Texas and Mexico during the Christmas vacation. During spring vacation, a group of students went to Iowa, Minnesota, and Nebraska, while another group accompanied Admissions Counselor J. Frederick Erb to Oregon and Idaho. Once a month the VS and Gospel team committee sends a group to Prairie View Home on Saturday afternoon to play games with the patients. Phil Osborne, Hesston, is chairman of the committee.

The church extension group is headed by Charles Kauffman, sophomore from Goshen, Ind. Every Sunday approximately forty students travel to various churches in the area in the Y-wagon, the microbus, and other conveyances. These students assist in music, teach Sunday school, help in the nursery, work with juniors and youth, and visit in homes.

The college chapel and high-school chapel leaders have an important assignment. College leader is Ron Leupp, Archbold, Ohio, and Ellen Hernley, New Holland, Pa., for the academy. Not only do they plan the programs, but they have an advance prayer session with the group that is to present the program. The missions fellowship, with Janice Jo Hershey, Aibonito, Puerto Rico, as chairman, has planned several very unusual thought-provoking bulletin board displays.

The peace division, Janet Yoder, chairman, has been very active. This group sponsored a peace conference with Bethel College, sent delegates to a number of peace conferences, and sponsored the first Peace Oratorical Contest at Hesston.

The Sunday evening program committee plans one program a month especially for the college and academy students. They presented the Christmas pageant at the annual Christmas banquet.

For students it takes much planning and co-operation to carry out an effective program of Christian service, in addition to carrying an academic load, plus extracurricular activities. Many times it means personal sacrifice.

Gospel Herald, May 7, 1963

Eastern Mennonite College

New faculty members recently appointed by the Board of Trustees of Eastern Mennonite College include Lois Burkholder Bowman, formerly from Harrisonburg; Charles Longenecker, currently teaching at Lancaster Mennonite School; and Floyd Mast, a senior at E.M.C.

Mrs. Bowman will teach Latin and German; Mr. Longenecker will teach biology; and Mr. Mast will teach science in the high school.

In the last two weeks construction on the new high-school building moved ahead quickly. Students and faculty look forward to occupying the new building in September.

Miss A. Grace Wenger, former teacher and dean of women at E.M.C., returned to the campus April 20 to speak to the student body at the annual spring dinner. Miss Wenger, a teacher at Lancaster Mennonite School, is also known for the books she has written for mission study.

Bob and Bill Detweiler, former graduates and copastors of The Calvary Hour, were scheduled to speak at the alumni banquet. April 26, the opening feature of E.M.C.'s home-coming weekend.

Carl S. Keener, Wilmer Lehman, John Horst, Jr., and James L. Mullenex have received scholarships for graduate study from the National Science Foundation. Keener, Lehman, and Horst are on leave of absence next year to study at North Carolina State College, Cornell University, and the University of Virginia, respectively. Mr. Mullenex will study at the University of Georgia this summer.

In addition Paul Kurtz, David Mumaw, J. Lester Brubaker, and G. Irvin Lehman received grants for study.

Mr. Kurtz will study at West Virginia University the next three years on a National Defense Graduate Fellowship. Mr. Mumaw will do research next year at Virginia Polytechnic Institute in an assistantship. Mr. Brubaker will do advanced work at the University of Virginia this summer and the coming year. G. Irvin Lehman, who is currently studying at New York University, will continue another year's study on a scholarship given by the U.S. Department of Health, Education, and Welfare.

Goshen College

Ground-breaking ceremonies for the Clayton Kratz Residence Hall were held Wednesday morning, April 17, at Goshen College, Goshen, Ind.

Pres. Paul Mininger breaks ground for the new Clayton Kratz Residence Hall for Men. In the background is the C.Z. Yoder Residence Hall for Men, built in 1966. The new dorm will be connected to Yoder Hall by means of a covered walkway. The two units will house a total of 332 men.
Dr. Paul G. Brenneman, M.D., of Doylestown, Pa., participated in the groundbreaking as a representative of the Clayton Kratz fellowship, a service organization composed of approximately 35 Mennonite business and professional men from Bucks and Montgomery (Pa.) counties, which is cooperating with the college in raising funds for the dormitory.

Clayton Kratz was a former student at Goshen College. He was born in Bucks County, Pa., Nov. 5, 1896, and later with his parents moved to Blooming Glen where he finished his grade- and high-school education.

He attended Goshen College for three years, from 1917 to 1919. In 1920 he and Orie O. Miller of Akron, Pa., were sent to Russia by the newly formed Mennonite Central Committee to give relief aid to victims of the Russian revolution.

Shortly after his arrival in Russia, Kratz was captured by the Red army and was never seen again. It is thought that he died in a Russian prison camp.

In 1946 the Clayton Kratz Fellowship was formed to honor his memory. Since that time the organization has assisted many needy students to acquire a college education. They are now committing themselves to assist in raising funds for the new dormitory at Kratz's alma mater.

In his address, Dr. Brenneman, who is president of the Fellowship, said, "So in behalf of the Clayton Kratz Fellowship, I can say that we are delighted and honored to share in giving recognition to a young man who gave his life to help those in need, by helping in the creation of this lasting memorial to his name. I trust that this example of sacrificial service will be a constant reminder and a challenge to all the young men who will reside in this building as they reflect on the life of this man."

Also participating in the groundbreaking service was Orie O. Miller, Akron, Pa., former executive secretary of the Mennonite Central Committee, under which he and Kratz served in Russia.

The new dormitory will be a four-story brick structure, housing 132 men. It is the first unit being constructed in a master plan which allows for as many as eight similar units to be built as part of a large dormitory complex. These will be built if a continuing rise in enrollment makes them necessary.

A connected one-story wing will be constructed which will house lounge and recreational facilities, as well as a large public lounge and lobby and an office and apartment for the head resident. The total cost of this project will be about $500,000. It is expected to be completed by the fall of 1964.

**CHURCH MUSIC**

The Superintendent Leads

By Urbane Peachey

What is the responsibility of the Sunday-school superintendent in the area of music? It would not be uncommon to hear the reply, "I can't carry a tune in a bushel basket." Or, "I like to hear good singing, but don't expect me to lead."

Every superintendent gives some study to his role. He tries to determine what the teachers, pupils, and minister expect from him. His work is not completed when the school is begun and closed on a Sunday morning. The superintendent must tap many different resources to work effectively. He administers his work in a manner that will engage the various forces or activities of the program, each with the proper intensity and quantity. Each activity should complement or supplement the other, making possible a total effort, rather than many isolated and unrelated activities.

How does the superintendent release the values of music in the Sunday-school program? The workers in the church have a team relationship. They help each other, like baseball players at shortstop and first base. In addition to the pastor, secretary, teachers, ushers, janitor, there is the music leader. What part does he play on the team? It is sadly true that he must pinch-hit for the ushers sometimes by waving the late-comers to their pews during the opening song. The song leader is called upon occasionally to assist the janitor by occupying the audience while the janitor opens and closes windows.

Some song leaders assist in program planning by leading singing on an impromptu basis, when the person in charge discovers ten unanticipated minutes on his hands. It is known that some song leaders serve as props in ill-planned programs.

There are very few superintendents reading this who delegate music in the Sunday school to this level. The average person in the pew feels this way about music all too often. The reason is obvious. Our Sunday-school and church system makes it possible to use singing in the service without proper goals or preparation. The individual worshiper does and must be sufficiently disciplined to enter into his singing experience in the spirit of worship. You as a superintendent in cooperation with your song leader can help the worshipers in your Sunday school to do this.

The Bible, of course, is the basic source for divine worship. The use of hymns should follow with second, if not equal importance. Idris W. Jones writes in the book, *The Superintendent Plans His Work*, "The hymnal next to the Bible will prove to be the superintendent's most versatile program resource. Hymns may be used in singing, in prayer, in commenting on Bible verses, and in the interpretation of Christian life and character. They may be sung; they may be read; they may be hummed."

The interpretation of the worship theme may take any one of many forms. It may be a story, a poem, or a reading which is related to the Scripture passage; it may be a hymn, a solo, a duet, or an anthem; it may center in the worship symbol or picture; or it may be a brief message."

The use of sacred music in worship helps to establish a unified attitude among the worshipers, Singing together unites expressions of aspiration, inspiration, and conviction. Your Sunday school, total or departmental, especially your teachers, should lead their groups into a serious and joyful participation. Christians singing together should realize a common pulse beat in their singing. If attention and reverence are poor, the situation should be worked on kindly, but persistently. Singing must have no less significance than prayer.

The superintendent may not be a singer. He may have minimum understanding of the rudiments of music. But he should make every effort in his reading and understanding to utilize music in the Sunday school in a manner that will achieve the goals suggested above. The call to worship, devotional period, and order of service should not be thrown together in one sanctified mixture. The principle of continuity should be followed regularly in worship. The worship experience should be progressive, making definite advance toward specific results. The worship leader needs to anticipate, and try to visualize by the guiding Spirit the needs of those in the pew. He expresses the unsaid but felt feelings and convictions of the audience. The individual worshiper feels himself saying with the leader, "Yes, that is the way to do this."

In all this the superintendent should work closely with the song leader. On occasion the song leader will be a resource person to help in planning and carrying out the program. The song leader may be responsible to secure a special group to sing before the service begins, or in connection with the devotional reading, or as a prayer.

Whatever plan is followed, the superintendent should see his goals for the opening worship and incorporate all parts into one unified whole. Christiana, Pa.
What It Means to Be a Mother

By Alma Rudy

Being a mother means much to me. Motherhood is not a woman’s only calling by any means; for some God has other blueprints for their lives which could be any of the numerous noble callings. But since His plan for my life is motherhood, I want to give my personal testimony of gratefulness to Him for its duties, privileges, and responsibilities.

Yes, not a day goes by that I do not thank Him for every one of my children, including in-laws. I do not like to think of them as in-laws, but children gained through marriage, and also my grandchildren. My constant prayer is that I may live an exemplary life for Him, which may in turn make it easier for them to live for Him.

May 12 is Mother’s Day—a day set apart to honor mothers. This should make us feel very humble when we realize how often we have failed. I fear too often mothers (myself included) sit back and bask in the limelight of the honor paid to them on this day and feel, “I’m a pretty good mother, after all; let the rest of the family realize all I’ve done for them.” Well, if that is what it does to us, we’d better not have Mother’s Day.

So let us evaluate the meaning of motherhood and each one of us ask ourselves: “What does it mean to me to be a mother?” To some of you the climax of motherhood would be those first moments when you are given your first-born to hold and realize that here is your own flesh and blood. As you look at this wee bundle, your aims and goals are high. Yes, you are going to be the ideal mother. You will not make the same mistake that your friend made, or your sister, or perhaps your mother made with her children.

We read all the books on child care and training even before our child is born. We follow all the doctor's orders and instructions minutely. But did we before the child was born dedicate him or her to our Lord and Master? Do we look at that new babe as a bundle from heaven to be revered for Him?

Maybe we do, but do we remember it at each step along the way of that child's life? In a few years probably a second child arrives, and later the third, and still later the fourth, and maybe more.

At each birth Mother realizes the miraculousness of birth and is grateful all over again, but how about those in-between times when the children are spilling their milk, falling in the mud, getting chewing gum in their hair, axle grease or tar on their Sunday clothes?

If we were asked then, “What does it mean to be a mother?” I fear most of us would say as one mother did: “Oh, all I am is an old machine to wash, iron, clean, cook, and then start all over, and do the same things again with no end.” Yes, self-pity comes up and we feel like slaves.

I often say: “Pray for the young mothers who are tied to their homes and feel they are not accomplishing anything.”

I can well remember just such years (frankly, it’s hard for me to believe that my baby is almost twenty years old). When the children are small and you are so busy—haven’t time to think or feel, too tired in the evening even to read—it’s hard to realize that you are also molding lives. Someone has said that molding boys is better than mending men.

Also it is hard to realize that you are constantly busy on a needy mission field—and needy they are if we want to admit it or not.

Maybe we’d like to think our children are not as prone to do wrong as some other children. Let’s not fool ourselves. They need teaching daily and many times repeated, but don’t we too? Mothers at this stage feel they cannot do any church work.

What kind of church work could be more effective than raising these little ones for Christ? There is a Spanish proverb that says: “An ounce of mother is worth a pound of clergy.”

There are many things that mothers at this stage can do for others—such as write a letter to someone sick, lonesome, or on the mission field, call someone on the phone and give her a cheering word, or bake or cook some dish for a needy family.

Children learn a lot from Mother’s reactions to adversity, sadness, and ridicule. Does Mother trust the Lord with all her heart and lean not to her own understanding? Does she acknowledge Him in all her ways? Mother is that child’s model. Does that child see Mother acknowledge Daddy as the head of the home, according to the Lord’s plan for the home?

Let us think also of the family grown up, as mine are, and leaving the parental roof and starting homes of their own. What does it mean to me to be a mother? Some would say, Well, now your work is about finished. Let them hoe their own row. This is very good advice in one sense of the word.

We certainly dare not try to rule and regulate our children’s households. A real mother will not even have a desire to do so, for she remembers the days when ridicule from a mother or a mother-in-law would not have helped her build a happy Christian home. But we do get into homes where there are problems. What shall be our attitude? I think it is our duty and privilege as mothers to remind them, “Have you both prayed earnestly about it? Are you sure the decision you have made is the Lord’s will?”

Every mother concerned about her children’s welfare will also take the problem along home and pray earnestly for His guidance for their lives. She will not take their problem as gospel material for other members of the family, but will leave it with the Lord. Mother cannot make their decisions, for she does not know what the Lord has planned for them; so the best Mother can do is let her children know that the Lord’s will for them is her will.

We know not what the future holds, but we know who holds the future; so why should we fear?

Being a mother of children of this age to me means praying to be given sensitiveness to their needs in sickness, discouragement, and family crises, and the ability to help them over the rough places, not necessarily in a financial way, but in any way that will help them to better serve their Lord and Master.

It is a real privilege to get into the different homes and get better acquainted with their work and problems. It makes one more understanding and better able to pray for specific needs.

I must not forget to mention a few of the joys of being a mother at this stage. When a mother has her family all at home, the children are at an age when they are not inclined to show much appreciation or gratefulness. This comes as they leave home to go to college, to get married, or for other reasons.

It gives me joy to hear one and then another say that when they were younger they thought Daddy too strict and how they now appreciate his concern, his discipline, and his training and are very thankful for it. It also gives a mother real joy to notice and appreciate the concern of her children and to know that they are constantly praying for her.

The greatest joy any mother can have is to see her children interested and busy in the Lord’s work. Oh, yes, busy in the Lord’s work often keeps children from going home as often as they would like, or as Mother

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The Uyo Story

Part VIII. Bush House in Ikot Ohio

By Edwin and Irene Weaver

Sixty eager, happy young people formed a circle in front of the newly built mud house to play games and to enjoy a last fellowship meal together. They came from scattered bush churches as far as sixty miles away. This was their third vacation time retreat.

Symbol of a New Day

What a contrast to only two years ago, when our young people seemed so few! One of the beautiful sights so commonly seen any Sunday morning, when we drive through the bush is the large number of young people going to their respective churches. But coming to our own churches we found mostly older people and some children. The mission churches had the schools; therefore they also had the young people.

This brings into focus one of the things a church in Nigeria faces. Young people are eager for cultural and religious change. Most of the young people, if given a chance, will never go back to sorcery and the healing homes. They want the new, not the old ways. So eager are they for educational opportunities that there is almost nothing they will not do for a chance to go to a secondary school. Without the blink of an eye they will switch from the Catholic to a Protestant church, or vice versa, if it will mean the difference of an education or a chance in life.

The future is with those who work with young people. Older people do not readily change their pattern of thought and way of life. Religious and cultural change is coming about too fast for them. This may well be the reason why one finds so many Christians in Eastern Nigeria, but so little understanding of the Christian life.

Young people need to be taught; young people are taking part in the life of our churches. They are organizing themselves into a Youth Christian Fellowship that some day, by the grace of God, will become a tremendous force in the growth of our church.

We do not have schools to which we can send our young people. But there are many, both primary and secondary schools, readily available for most of our children and young people. Availability of finance is a greater problem than availability of schools. Again we are made aware of the new day in missions.

We likely will be better able to meet the real need of our young people by helping as many as we can to get an education to prepare for life and the service of the church, than to go on a school building program. Even the mission churches in a few years will likely have to begin to turn over their schools to the government. It is late for us to think of building schools, except perhaps in cooperation with other established churches. Giving scholarship help may be our best way to help prepare young people for the responsibilities of leadership in the future church. In addition to this, teacher personnel contribution can well be made to existing church institutions.

One of the first things asked of us in each of our three annual conferences has been a Bible school. They were entirely right in making this request. For the key to the progress of any church is the level of its spiritual leadership. Almost all of the men conducting services in the local congregations were untrained men—in some cases illiterate. This is generally true of all the “Separatist churches.” Untrained, illiterate, unscrupulous leaders may well be one of the big reasons for the many splintered churches. It has been encouraging that our churches understood their greatest need.

From the very beginning we have held Bible classes and monthly leaders’ training classes. These we believe have filled a place. But it is not nearly enough. We have been able to send a few of the young leaders to Bible training colleges. These men have come back and are filling a significant place in the life of the church. From among our young people we need many more such trained, dedicated young people.

But what about the bush house? I
havens’ forgotten my story. The young people in retreat, at Bible study, in fellowship, and in play together by the bush house are a symbol. They are a symbol of our hope for the future. The new mud house, standing on a ridge, facing valleys on three sides, also is a symbol of new mission-church relationships. The setting is picturesque. Looking out from the veranda of the mud house one can see hills and valleys one after another visible for a distance of ten miles. It is beautiful.

Symbol of Trust

Walking along this ridge some months ago with I. U. Nsasak, the secretary of our church conference, who also was my traveling companion to the all-Mennonite conference in Kenya last March, I turned to him and said, “If we wanted to build a house here on this beautiful ridge, would the people of your village give us land? Would they give labor and materials from their bush to build a house for missionaries?”

I could hardly have said anything to please him more. This is what the churches have been wanting from the very beginning—a missionary to come and live with them. He enthusiastically assured me that Ikot Obio Ama, his village, would give not only land and anything from their bush we needed—trees, palms, bamboo—but also free labor to help build the house.

So the vision of the mud house for missionaries began. I made a proposal to the mission board. Mr. Nsasak called together the chiefs and the people of the village to talk it over. Land in Africa is a very touchy question. This was communal land and we needed the consent of the whole village. A number of different churches were involved, including the Catholic. The village was happy and entirely willing to give land for missionaries to come and live with them. The Nsasak family carries much weight in the village. The father, now deceased, was the founder of the government teacher training college in Uyo.

In the agreement, all cash expenses would be the mission’s; materials and rough labor would be the responsibility of the village. But Ikot Obio Ama is small. Much work was involved. Why not invite all the six congregations of the area to join in with Ikot Obio Ama? When proposed, they too enthusiastically joined in the project. The house when completed was not to belong to the mission; it would be the property of the whole church. This would be their first property. This would be an indigenous plan from the very beginning.

Men, women, and children came for miles from the six congregations for many days to clear the land and to bring materials from the bush and sand from the stream in the valley. They cut down trees and leveled the land for a quarter mile of virgin road leading down to the house. Our British Morris Station Wagon was the first car that ever traveled on that road in history of the world!

For the “mudding” of the house, over 150 people came together to dig the earth, bring water, mix mud, plaster the walls, mat the roof, and do the innumerable other things that go into the making of a mud house in Africa. The sight was unforgettable. The house is not modern; the roof sways; the walls are curved. But it is their house. They have built it. Cement floors and walls with some bright paint will complete the job.

So the mud house is a symbol of what has been happening. It reveals better than I can tell the new sense of unity and the growing organization of the church. It stands as a symbol of mutual trust and confidence!

A hospital, now under construction, opens in Colorado this October.

Walsenburg Invites Mennonites

By Mervin D. Zook

In 1961 Walsenburg citizens were in a dilemma. The elder Dr. Lamme, of retiring age, was closing his 20-bed private hospital. The younger Dr. Lamme announced that the hospital would close on Jan. 15. Operating it raised too many problems for two doctors to handle. Furthermore, rent on the property was being increased.

About this time Allen and Ella Wagner, living at La Veta, Colo. (16 miles south-west of Walsenburg), wrote a letter to Allen Erb, assistant secretary for health and welfare of the Mennonite Board of Missions and Charities. The Wagners are a ranching family. They had moved from Perryton, Texas, four years earlier. They are members of the Mennonite Church and are committed to its values for their family. In their letter, they announced to Bro. Erb that the hospital was being closed and the community was searching for someone to provide hospital service.

The Wagners’ letter set off a chain reaction which eventually got Mennonites involved in Walsenburg. But community action, organizations, and personalities also came into play. In the end, the general mission board accepted the community’s invitation to provide administrative services at the new hospital, now under construction, to be completed Oct. 14, 1963.

Walsenburg and Huerfano County

The 7,700 people in Huerfano County in south central Colorado have no hospital. The 5,050 people in Walsenburg, its county seat, need to travel 50 miles north to Pueblo for the closest hospital. Other available hospitals are at La Junta and Rocky Ford, 70 miles east; Trinidad, 70 miles south; and Alamosa, 75 miles west. Community leaders anticipate, however, that the hospital will actually serve 12,000 since people from the Westcliffe area in Custer County to the north and in the Aguilar area in Las Animas County to the south might also come to Walsenburg for hospital service. Nowhere else in the country is there a comparable area containing so many people completely without hospital service.

At one time, coal mining was the major industry and Huerfano County ranked second in Colorado in output of coal. Present deposits are still estimated at more than one billion tons of high-grade coal. But coal mining is no longer important. Chief industries are more agricultural in nature—livestock raising, lumbering, feed and crop farming predominate. And many Walsenburg residents go to the steel mills of the Colorado Fuel and Iron Corporation and other plants in Pueblo for employment.

Walsenburg is a tourist attraction. Ringed by mountains, it is the gateway to San Isabel National Forest. Nearby Martin and Horseshoe lakes provide trout fishing. Hunting grounds for deer, elk, bear, antelope, and wild turkey are plentiful.

The only Colorado state park is being
established just three miles west of the city. The future of the area as a recreation and tourist center is increasingly promising.

New houses are being built in the city. The federal government is appropriating over $800,000 for a federal housing project.

Walsenburg has a temperate climate. Seldom does it get above 90 degrees in summer or below zero in winter. Average precipitation is 15 inches. Annual mean temperature is 52 degrees.

The economy of the area can be seriously affected by the absence of an adequate hospital. Potential citizens or industries will hesitate to locate in an area without modern hospital facilities. Allen Erb has said, "There are no immediate signs of industrial expansion in Walsenburg, but the only state park constructed in the area and the rapid growth of all the Colorado eastern Rocky Mountain slope would assure a consistent stability and steady though slow growth."

The Community Didn't Waste Time

Bro. Erb, after receiving Wagners' first letter, replied, "The board must have a report or request from official members of the Walsenburg community before it can give any consideration." A few days later they wrote again to Erb, saying the community was intensely interested.

In March, 1961, Mrs. Jeannette F. Thach, secretary-treasurer of the Huerfano County Hospital Board, wrote to Bro. Erb and asked him if the general mission board would express any interest in operating the hospital at Walsenburg. Two months later, on May 2 and 3, Allen Erb, along with Luke Birky, La Junta (Colo.) hospital administrator, met with the hospital board.

The community did not always have a hospital board. The Junior Women's Club of Huerfano County agitated the organization of the board. As a result a board organized. Because of these civic actions, the club was later awarded a $5,000 national prize in July, 1962.

Once organized, the hospital board promoted a petition to organize Huerfano County into a hospital district under Colorado state law. The petition was presented to voters. Sixty-five per cent of them signed in its favor.

On May 19, 1961, the district court declared Huerfano County a legal hospital district. Later, on July 14, 1961, Roy L. Cleere, director of public health for the state of Colorado, informed Mrs. Thach that Huerfano County Hospital District had high priority for Hill-Burton financial assistance.

When the hospital district was created, Judge Mabry of the district court appointed five directors. Carl Tesitor, president of the Huerfano County Hospital Board, operates a large car agency and is president of the Walsenburg Chamber of Commerce. Mrs. Thach, secretary-treasurer, operates a large land office with her husband. George Habib is an oil distributor. Proctor Hayes is a grocer at La Veta, 16 miles southwest. Edward Wilkins, Jr., is also on the board.

The Big Conference

On Wednesday morning, May 3, 1961, on the second day of brethren Erb's and Birky's first visit to Walsenburg, they with Messrs. Tesitor, Habib, and Mr. and Mrs. Thach went to Denver. In the Metropolitan Hotel they met with Dr. Roy L. Cleere, Mr. Kimball, acting director of the hospital facilities division of the State Board of Health, and Mr. Virtue, an architect.

It was a round-table discussion. The whole spectrum of issues pertaining to the Walsenburg hospital was discussed—standards, survey, finances, relation of state agencies, size of hospital, scaling the hospital down to price, state aid, architectural counsel and guidance.

Immediately following the conference, the group went to Brighton. The Huerfano board had been impressed that this hospital had been built within the limits of the funds which they had in sight. The only difference was that the Brighton hospital included a nursing home.

The hospital board told brethren Erb and Birky, "We aren't interested in going ahead and constructing a hospital until we are assured of someone who will operate it. The invitation is wide open to you, as representatives of the Menomonee Board of Missions and Charities. Will you consider this responsibility?"

The brethren replied, "We will give it consideration and present your proposal to the health and welfare committee of the board."

The Board Accepts

The annual meeting of the general mission board was held at Morton, Ill., in June, 1961. Among other items on the agenda was the Walsenburg invitation. Some days after the meeting Ezra Bender, secretary for health and welfare, on behalf of the general board, wrote Mrs. Thach, "This letter is your official notice that the Health and Welfare Committee of the Menomonee Board of Missions and Charities has taken action authorizing this office to continue negotiations with your board toward an agreement to administer your hospital according to our usual pattern.

"Mr. Erb and/or I will be ready to work with you as you may call upon us. Some time within the next months I shall be passing through Walsenburg and can arrange to stop with you if you so desire."

The community lost no time. A thorough study of needs was made. A plan for a

(Continued on page 397)
Overseas Missions

Villa Adelina, Argentina—The first three persons to covenant themselves to Christ and church in the new work here did so in Easter Sunday baptism services. Forty-eight persons were present to witness Bro. and Sister O’Campo and Sister Fernández commit themselves in this way. Following the baptism service, members participated in what was also the first communion service in this place.

Arnoldo Casas, assistant at Villa Adelina, helped Bro. Oyanguren with special evangelistic services at Tres Lomas over the Easter weekend.

Merle Sommers, of Evangelical Mennonite Seminary, Montevideo, assisted Mario Snyder during Easter week meetings. He provided special music, as a soloist, in meetings at the church and at the local town square.

Taiki, Japan—The church building in this town on the land donated by the mission is moving rapidly toward its completion, which was scheduled for May. This is the smallest of our eleven Hokkaido churches.

Ramos Mejía, Argentina—Agustin Darío’s twin boys were among the twelve baptized on Easter Sunday in the fellowship of the church here. Clyde Mosemann is pastor here.

On the same Sunday, five persons were baptized at Floresta, where Lawrence Brunk is pastor.

Kamishihoro, Japan—Kamishihoro Mennonite church women hosted the women from the other ten churches at a spring women’s retreat April 27-29. Discussions and inspiration centered around the Book of James.

La Plata, Argentina—Brethren Agustín Darío and Albano Luayza assisted in dedication services for the new chapel here, March 7. This building will also house university students from our Mennonite churches, who are studying in La Plata. Ross Goldius is pastor.

Shibecha, Japan—Besides the eleven reported last week, as graduating from the

Rone Assef, business manager of "Discípulo Cristiano," the Spanish magazine published in Buenos Aires, Argentina, for our Spanish-speaking churches, busy at his desk during the recent Spanish Literature Conference in Puerto Rico.

Kamishihoro church kindergarten, March 21, were also 18 graduates from the Nishibetsu kindergarten on the same day. On the previous day Shibecha kindergarten graduated 41 students. Nakashibetsu, the oldest of the schools, had 43 graduates on March 25. In all four places parents and community demonstrated a great deal of interest in the work and accomplishments of these kindergartens.

Paris, France—Foyer Fraternel, the French Mennonite fellowship in the city, concluded a successful Easter vacation Bible school again this year. Several new families were brought into contact with the fellowship. For the closing program a number of parents entered the chapel for the first time. One of the older students, a Jewish girl, is now getting children together in her part of the city to teach the choruses she learned at Bible school.

Foyer Fraternel is co-operating with the Billy Graham evangelistic campaign scheduled for Paris, May 12-19, this year. Members of the Foyer are singing in the mass chorus and preparing to serve as counselors. "In praying for the entire campaign," says missionary Robert Witmer, "remember also our church witness in Chatenay-Malabry."

Aibonito, Puerto Rico—Leroy Yoder recently from the Social Programs Administration of the Department of Agriculture that our mission has been allocated a plot of land in the Botijas I area. Botijas lies about 20 miles northwest of Aibonito.

The story goes back to 1959, when service projects in La Plata were gradually going indigenous. John Lehman and John Driver felt it would be good to find another place like La Plata, where the church could perform a similar service. Accordingly, they contacted several government agencies and visited several of the areas indicated by them. Botijas I was one of these. Here the government had purchased land, divided it into small plots for low-income families, helped them to build modest homes by furnishing materials on loan, and permitted them to pay for these plots and homes with small monthly payments. The brethren applied for a plot set aside for religious and cultural use. Now, years and prayers later, the answer has come.

The church visualizes going into one of these areas with a children's and youth club and public health program. The public school nearby might lend itself to the employment of an English teacher. They would of course hope that an active, witnessing church would emerge from this service.

"This should make an excellent project in which church, mission, and VS can cooperate in service and church building."
Usabon Church Dedicated

Usabon, Puerto Rico—Six years ago a handful of brethren and sisters of Pul- guillas Mennonite Church developed a concern for the rural community of Usabon. A witness was begun; regular meetings came into being.

The group that gathers is still not large by some people's standards, but on Sun- day, Jan. 18, a larger than usual group gathered as José Delgado (extreme right in picture) led the congregation in dedicating their newly purchased and remodeled prop- erty to the glory of God. Don Heiser also participated in the service; Lester Hershey gave a historical review of the witness; and Lawrence Greaser presented the dedicatory address.

Pastor Delgado is a former student of Hesston College.

Home Missions

New York, N.Y.—Area MYF-ers met at Brooklyn Mennonite Church, Saturday, April 27. They helped repair the church during the day and gave a program in the evening.

Chicago, Ill.—Stanlee Kauffman, pastor of Hudson Lake Mennonite Church, preached at Englewood Mennonite Church in an April 21 morning service. Christmas Carol Kauffman spoke briefly concerning her inspi- ration to write the book, "Search to Belong."

Mennonite Community Chapel planned an April 21 church luncheon to help build the station wagon fund. The luncheon for members and friends of the church pre- ceded baptism and communion services also scheduled for that day.

Elkhart, Ind.—A 47-year-old prisoner in Michigan City, Ind., has been doing Home Bible Studies correspondence courses. Re- cently he testified: "I really believe people don't understand just what God offered through His Son Jesus. Since taking these lessons I have found a new light. Before I had always believed because I was taught that way and never asked questions. Now I see what Christ's birth, death, and resur- rection mean to me, a sinner. I see and feel physical, mental, and spiritual rest such as I have never witnessed before."

District Mission Board

Bloomington, Ill.—Illinois churches re- sponded liberally in the 1962-63 meat can- ning program. Ivan Kauffmann reported at a March 23 meeting of the executive committee of Illinois Mennonite Mission Board that 9,000 cans of meat products were canned during the five days in which the MCC canner was in the area.

In other actions at this same meeting the committee commended the WMSA organ- ization for their continued contribution of gifts-in-kind to the Milwaukee and Nor- wood workers' families, recommended the closing out of the Emergency Relief Fund and the transfer of its balance to the Build- ing Loan Fund, sought ways to share the work load of the present mission board field worker, proposed a time schedule to help the Rehoboth congregation move to complete self-support, heard a good report of the progress of the building program at Highway Village, discussed further the pos- sibility of an expanding responsibility on the part of the district board for work in the Chicago area, and listened favorably to a report that the Mac Bustom family is giving serious consideration to moving into the western Illinois-eastern Iowa area to work among Spanish-speaking residents.

The Illinois Mennonite Mission Board met in annual session at Hopedale, April 19, 20.

Springs, Pa.—The Allegheny WMSA met for their 37th annual meeting at the Springs Mennonite Church, May 11. "The Woman Beautiful" was the theme of the meeting. Several sisters from other confer- ences shared in the program.

Elkhart, Ind.—Financial reports from Illi- nois and Ohio district mission boards for the April 1, 1962, to March 31, 1963, fiscal year show some interesting similarities. Both boards had larger disbursements than receipts for the year, but both ended the year in the black because of small balances carried over at the begin- ning of the year. Both sent to the general mission board and other out-of-district projects approximately six times as many funds as they expended on their own dis- trict mission activities. Both contributed to a surprisingly wide range of non-district projects, the bulk of these funds, however, going to the general mission board in both cases.

General Relief and Service News

Akon, Pa.—Mexican Mennonites also contribute to Algerian relief. When G. J. Rempel of Chihuahua, Mexico, heard of the need of war sufferers in Algeria, he de- cided that he and his family were respon- sible for helping to relieve the distress in some way. So he and his son sent a chuse- ments than receipts for the year, but both ended the year in the black because of small balances carried over at the begin- ning of the year. Both sent to the general mission board and other out-of-district projects approximately six times as many funds as they expended on their own dis- trict mission activities. Both contributed to a surprisingly wide range of non-district projects, the bulk of these funds, however, going to the general mission board in both cases.

Bakwanga, Congo—Relief work continues here, in spite of renewed uprisings, accord- ing to a recent report from Archie Graber, MCC relief worker serving with the Congo Protestant Relief Agency. Disrupted fami- lies are one serious problem which relief workers encounter repeatedly. Kapsabele, who told the following story to Bro. Gra- ber, is one such instance:

"When the rebels came on Jan. 2 and 3, burning houses and killing people, five of my seven children ran into hiding with some schoolteachers. My wife and two chil- dren also escaped through the tall grass."

"I was hiding in the church with seven other men. The rebels came into the church and found us. We were severely beaten and taken out, they told us, to be burned. Someone said, "This man is a teacher-evangelist and is not in politics; so we'd better let him go." We did escape, but they broke into my house and everything was stolen, including money I had saved for buying a car. I have only the clothes that are on my back. If only I knew where my children were."

Stories like Kapsabele's come in every day.

Gospel Herald, May 7, 1963
Goshen Plans Retirement Community

Goshen, Ind.—A retirement community is to come into being here, according to an early April decision of the Elkhart County Retirement Program board of directors. This board was established by the Mennonite churches of Elkhart County. The site chosen is at the southeastern edge of Goshen, east of Goshen College.

The decision came following months of surveys and study by representatives of local churches.

A board of directors (see picture), appointed through the health and welfare committee of the general mission board, will plan, build, and operate the facilities as a co-operative effort of the various Mennonite church groups in the area. The board is now working on plans for design and construction.

Board members envision a church-sponsored retirement program with a vigorous Christian atmosphere. Citizens will be encouraged to make a continuing contribution to church and community life and to develop new interests and skills. The community will provide residence and personal services consistent with simple, comfortable, helpful living and limited services for citizens who become ill.

Health and Welfare

Mathis, Texas—Mr. and Mrs. Ray Burkholder of Orrville, Ohio, accepted an assignment in the new hospital program here. Bro. Burkholder will serve as maintenance man and general assistant in the hospital. He was to have started working on about May 1.

Bro. Burkholder served formerly as literature secretary of the Ohio district mission board. The Burkholders are the parents of Mrs. Paul Conrad of Mathis.

Lebanon, Oreg.—Eight local ministers served as chaplain-of-the-week at Lebanon Community Hospital during the two months (February and March) that chaplain Millard Osborne was in special training in North Carolina. Other employees also filled in for the afternoon devotional periods. The hospital continues to run a high percentage of occupancy—98 per cent for the convalescent wing.

La Junta, Colo.—The new Mennonite Nursing Home was dedicated in special services at the home at 2:00 p.m. April 20. The home held open house on the afternoons of both Saturday and Sunday. April 20, 21.

Board of directors for Elkhart County Retirement Program. Seated, left to right: Frank D. King, vice-chairman; Arthur Weaver, secretary; John Jennings, chairman; Clifford P. Martin, treasurer. Standing: Amos E. Kreider, Glenn Yoder, H. Ernest Bennett (representing MB leaders); E. M. Mosher; Pete R. Clasen, Marner Miller. Not on picture: Simon Gingerich.

Story Hour at Anzac

Dozens of fingers fly hurriedly through new Bibles. One by one hands pop up and expectant faces glint in anticipation of being called on for the answer.

It is story hour at Anzac, Alta., and VS-ers, working at the dormitory for out-of-town students and teaching in the public school, are conducting a "Story Hour." Story Hour is in reality a little Sunday school for the twenty-odd boys and girls who come in from the surrounding bush for school and stay eleven and a half days out of each two-week period at the dormitory. It is held on the every-other Sunday when dormitory students do not go home to parents. Most of these children come from Roman Catholic homes and are not used to Sunday school as we know it.

"We are confident," says Ted Walter, VS teacher in the public school, "that our main avenue of presenting the love of Christ to them is in our day-to-day experience of living with them... We can answer their questions as to what the Christian life means to us."

However, now that the children know the workers and have confidence in them, VS-ers wanted to give a supplementary witness. The Story Hour was born.

"At first we remained in one large group for the entire service," continues Bro. Walter. "We sang songs together, memorized Scriptures, and hadannelgraph stories.

The staff members prepared cardboard lambs to be covered with cotton, pictures to be painted, crosses to be cut out and assembled, and booklets to be made. This was time-consuming but paid off with interest by the children.

"Since Christmas we have boldly ventured forth with regular Sundayschool booklets for the older children. They show a keen interest in finding the answers for these in the Bibles we have provided. The younger children have activity sheets to help them remember or act out the Bible stories they are taught."

Of course these story hours are only an outgrowth of a consistent attempt to make the teachings and person of Jesus relevant to the experiences of these children of the bush. It takes faith, "family" devotionals, and a whole atmosphere of life and attitude have worked toward and demanded this moment when Story Hour is a reality.

The VS-ers at Anzac Dorm have had their bad moments. They have had discipline problems to cope with. They have had the natural elements and machinery failures to endure. They have had hard work and discouragements. But these are all easily forgotten when they see their charges eagerly search the Scriptures in Story Hour to find truths hidden to them before.

Gospel Herald, May 7, 1963

Broadcasting

Weatherford, Okla.—Crowds of 400 to 800 attended a series of pre-Easter meetings held at the Weatherford High School, April 7-12, sponsored by seven Mennonite churches, with B. Charles Hostetter as guest speaker. A number of decisions were recorded during the series. Nooinday services were held in Clinton, Okla., at the First Mennonite Church. Bro. Hostetter also spoke daily on a local radio station in addition to speaking at the Corn High School and the Corn Bible Academy.

Harrisonburg, Va.—Heart to Heart broke all previous records in a Listener Survey conducted during March. Responses totaled 4,895—a 28 per cent increase over last year, a former high.

Stations which carry Heart to Heart's 15-minute program and receiving highest votes were: WDAC, Lancaster, Pa.; KJRG, Newton, Kans.; WWST, Wooster, Ohio; CFAM, Altona, Man.; WBYO, Boyertown, Pa.; WFUR, Grand Rapids, Mich.; WCHA, Chambersburg, Pa.; WSVJ, Harrisonburg, Va.; WCOJ, Coatesville, Pa.; and KJSK, Columbus, Nebr.

The stations broadcasting Heart to (Continued on page 397)
of Pastoral Care, Brook Lane Farm Hospital, Route 5, Hagerstown, Md. Interested persons should apply as soon as possible.

Ronald J. Phillips, Director of Church and Community Relations.

ON SAFARI
(Continued from page 388)

come slithering down out of the equatorial wilds, I had to think of Vachel Lindsay's lines which I have read so often:

"Then I saw the Congo creeping through the black,
Cutting through the forest with a golden track."

On Palm Sunday we attended early services at a Baptist church entirely in Congolese hands. Services were in the Kikongo language. There was excellent unaccompanied singing, including numbers by a men's chorus. The director kept the congregation in time by hitting his baton against a railing. The preacher was eloquent. I don't know what he said, but I do know he believed it. He had a dedication service for a baby, and immersed twenty-five new members. The people were exceedingly friendly. Scores came to shake hands with us. Later in the morning we attended an English service in the church near UMH, with a Palm Sunday sermon by an American Methodist.

We visited in the homes of Junior Lehman, who as Menno Travel Service representative was helpful in our travel plans; of Ernest Lehman, who has been serving as an administrative assistant for the Congo Protestant Relief Agency, and will soon go to Jordan for another MCC assignment there; of Elmer Neufeld, who is MCC director with a special assignment in peace promotion. At Neufelds we had the privilege of a good conversation with Pierre Shaumba, Secretary-General of the Protestant Council of the Congo.

Sunday evening Mennonite personnel in the area gathered for fellowship at the home of Bob Bontrager, who works at the Leco Press, mission-related and mission-serving.

Fulfillment
BY MONT HURST

The desire of the righteous shall be granted.—Prov. 19:24.

An atheist was in a long harangue of unfair criticism of Christ and Christianity. In his words of skepticism he argued that anyone was a fool to believe in God and that one could pray to Him and have his petition granted. He said that the Christian religion was a sham and false in every way.

James Russell Lowell was in the group and, after a pause, he said to the professed atheist, "Show me ten square miles in any part of the world, outside Christianity, where the life of man and the honor of woman are safe, and I can bring up my children decently, and I will emigrate there and give up religion."

Lowell knew, by personal encounter with Christ and a deep spiritual experience, that the Christian faith more than lives up to every claim made for it and it answers its critics and doubters in a most unimpeachable manner. Every phase of it is fulfilled in the lives of those who love and serve Christ.

If you know your life has been cleansed by the blood of Christ and that you are God's child, you have every right to claim His promises to the fullest to supply your every need. Jesus called His followers the salt of the earth. Why? Because without them it would be a seething morass of moral corruption without hope and with no chance of God fulfilling His purposes and plans in them. To fail to look with surety on the fulfillment of God's promises to help you and supply your every need is unthinkable. Praise Him now in anticipation of His promises becoming realities.

Blessed Lord, the fulfillment of your promises is my stay, hope, and assurance of deliverance in all circumstances.

Dallas, Texas.

God's Ships
BY J. W. MELlick

Did you know that God has ships, each one serving as a battleship, cargo ship, and passenger ship—chartered by God Himself?

The New Testament tells of the construction, launching, and work of God's "heavenly armada," and Christian experience down through the years witnesses concerning them.

The New Testament—and Christian experience likewise—is filled with accounts of Satan's fear of and hatred and attacks upon God's fleet of ships. He would prohibit their launching and would damage or destroy them when and where possible!

These ships of God do battle against the kingdom of Satan as battleships. They carry rich and untold blessings as cargo ships, and rescue and carry passengers as transport or passenger ships.

One does not turn many pages of the Scriptures until he comes across stewardship. This ship sails many pages of Holy Writ and God wants it in "full sail" in His church today. It is the using of all things
of God with which we have been entrusted in the proper and best way as "good stewards of the manifold grace of God" (1 Pet. 4:10).

Steward-ship, as it should be, bombards the battlegrounds of the devil and sin. It does great damage to his kingdom. It, at the same time, carries cargo of rich blessings to sinners, saints, and to God, and brings Christians closer together and closer to God.

Fellowship, likewise, sails the "Scripture-seas" and is a mighty battlefield against the foe when fellowship with God and Christian-to-Christian fellowship is realized. Much is said concerning this ship, as it is also filled with rich spiritual cargo whose value cannot be weighed in earthly currency! And again, how many precious souls are carried heavenward and toward spiritual unity with one another as passengers on this ship!

"Our citizen-ship is in heaven" is a good rendering of Phil. 3:20, and a full realization of this truth is certainly a powerful weapon against Satan's hosts. It carries its blessings as a Christian claims God's provisions even as he walks here as a pilgrim, and certainly this ship aids others to reach blessings of grace as they sail upon it! Much could be said for worship, Christ's lordship, and God's man-ship. These, too, are important "ships."

Satan's "ships" (subtleties and subversions) seek to destroy all these ships, but by His grace we must keep them sailing for His eternal glory and our eternal good!

Wellington, Ohio.

The Natural and the Spiritual

By Mary H. Streeter

Common sense is natural and the impulses of our lives come from our common-sense attitudes. But nowhere in Scripture does Christ speak of common sense. He leads us beyond the common-sense level to the faith level. Common sense running contrary to faith leads to rationalism while faith clashing against common sense often causes fanaticism. Both faith and common sense are necessary in a well-rounded Christian.

Common sense says, "Lay up for yourself treasure for old age! Look after yourself, for no one else will." "Work to keep up with your neighbors." Jesus told us not to let these things be the ruling motive of life. Put God first and all these things will fall into place! Matt. 6:33.

Common sense says there must be someone at the helm of life. "It is common sense to believe in God"; so God is worshiped abstractly. But it wasn't common sense for Abram to leave home and friends and start out on a journey, not knowing where he was going, nor the way to take, nor what he would find on arrival!

It wasn't common sense for the children of Israel to stand still when the power of Pharaoh was after them. It wasn't common sense for the helpless people of Judah to stand unafraid when the multitudes of Moabites and Ammonites were against them, but King Jehoshaphat had said, "The battle is not yours, but God's." (1 Chron. 20:15, 17). No, in all these instances there was something beyond the common-sense level which dominated these people.

Mere sentiment is not enough to make us put our lives unreservedly in the hands of God. A great confidence in Him and His promises will take us out of the common-sense level and put us on the high road to faith—trusting in God through Jesus Christ and His power. Abram was not a fanatic—following blindly. He was walking the road of faith.

Many times common-sense duties must be discharged. I have known Christian workers too busy to eat proper meals, too rushed to sew the needed stitch, too hurried to arrange the hair becomingly and keep up personal appearance. They have neglected common-sense duties. They are living on unreality.

On the other hand, many of our habits, even good habits, the things common sense tells us are right, are upset by God. Habits and common-sense duties must be lost in God. He must come first; otherwise we are upset when habits are changed and common-sense decisions are shaken.

Faith has been separated into three kinds—a historic faith, accepting the truth of the Gospel as history; a temporary faith, accepting some unusual event as proof of truth; a faith in miracles. But real faith transcends all these. It is the faith of Paul who said, "I know whom I have believed." This kind of faith rests on a person—the Lord Jesus Christ. We may not be able to answer the questions "where," "when," "how," but we know "who!

Sometimes we go ahead of God, choosing the things we want, taking the path of least resistance, not waiting to know God's will, not standing still to see Him work. Saint Jerome once said that to stand and wait "was the hardest precept that was given to man." Faith is a trust so great we know God won't let us down.

My grandson was making a bunk out of an old couch. He sawed off the legs and knocked out much of the framework. A casual observer would have said he had ruined a perfectly good sleeping place, but when he hoisted what was left of the couch onto a new frame and nailed it solidly into

Summer Bible School Workshop

Where?Scottdale, Pennsylvania
When?Saturday, May 25, 1963
What time?2:00 p.m. to 4:30 p.m.
Who is the workshop for?All teachers using the Herald Summer Bible School material. All VBS directors and superintendents.
What is it about?Workshop leaders will give instruction on lesson preparation.
Who will benefit?All those who want to improve their teaching through better lesson preparation.
What shall I bring?The teacher's manual and pupil's book for the grade you will be teaching

This workshop is for every Herald Summer Bible School teacher regardless of location or denominational affiliation. There will be a workshop leader for every grade. This workshop will provide help in preparing the Herald Summer Bible School lessons.

For more information, call Maynard W. Shetler, TU 7-8500.

GOSPEL HERALD, MAY 7, 1963
A Parable

BY ALBERT ZEHR

Behold, a certain man became prosperous. He received his money honestly and gave great sums to the poor. His wealth was truly deserved. Through his deeds of kindness and compassion for all in need he became quite renowned; many respected him and he was held in high esteem.

Now it happened that this man had a large tenant house, which he let out at very reasonable prices, to the extent that he desired no profit. For he wished only to be of service to his fellow men.

As can be expected, such a man, righteous though he was, had certain enemies. An evil man who was jealous of his riches sought to do him harm. One night this evil man, very skillfully, set the righteous man's tenant house on fire. Alarm spread through the whole territory and all the people set out to help extinguish the raging blaze.

These people had not traveled far when they began to notice differences among themselves. One of the men was carrying a plastic pail whereupon another cried, "You cannot fight the fire with that; it will surely melt!"

The people slowed down and after a vigorous discussion they became divided and those who favored the plastic pail, carried by a man named Edwin, called themselves Edwinites. Scarcely had the people begun to move again when one man observed that another man, Eli, was wearing a suit quite unsuitable for fire fighting. Here again followed a severe argument, and soon the Elites were formed.

Now the evil man noticed these divisions and, being a shrewd man, he decided to take advantage of these people. So he started small insignificant fires along the way, whereupon these people, sometimes after spending much time deliberating as to which fire should be put out first, even got into clashes as to how these fires should be extinguished. Some became disgusted and decided to go home and forget the whole thing.

It should be noted that a number of wise men were not distracted by these trivialities and were soon at the good man's house rescuing the unfortunate tenants.

As the fire raged on, the wicked man was greatly amused at the new groups which were being developed by the people who had originally set out to rescue people from the burning house.

When any of these people did arrive at the fire, they found that the landlord, being a wise man, had on hand a great supply of fire-fighting and rescuing equipment. And anyone who saw his compassionate face was immediately ready to take up whatever equipment was at hand and help with great vigor. Also, after becoming busily engaged in rescuing the perishing, they never noticed that some of the suits were not quite like their own.

Although the wise, who would not be distracted, fought bravely and saved what they could, when many of the others arrived, they found the house in ashes and were ashamed to think of their wasted efforts.

Goshen, Ind.

Urgently Needed

BY THELMA BLOSSER LOUCKS

(Base on true incidents)

What a happy mother was Delores! As a capable registered nurse Delores bade farewell to the old vicinity and moved with a doctor to a new one as his office nurse.

Here she found romance which-budded and ripened into courtship and marriage.

I was quite surprised as I learned that one of her age became, in due time, the mother of a daughter. But it was her delight.

Then when God sent her the second sweet bundle from heaven, her happiness knew no bounds. If anything is sweeter than the first child, she must have thought, it would be a second child.

But one day this nurse-minded parent noticed with concern that the oldest, who was three years of age by now, was fretful and droopy. She was not like her usual sweet self. The mother tried to diagnose the ailment and sought medical help.

It appeared to be a siege of the flu by the symptoms and was treated accordingly. There were many cases of flu.

Delores's watchful eye detected that somehow the medications were of little value. Well—perhaps it would take time.

Many days passed and her little Lesa became more listless and refused food. She cried out in the night, "I know," mused the mother to the father one evening, "I'll take her to the baby specialist; he's so good with children and will be able to lay his finger on the trouble!"

"Better do it as soon as you can," replied the weary father, heaving a sigh as he thought of happier days before.

Upon questioning the parents, and after examining the wee patient, Dr. Brennor said, "This child must be X-rayed."

The picture showed embedded inside the tiny stomach a small but treacherous ulcer, eating the tender flesh.

"Your child needs your love now just as much as she did when she was a baby!" the specialist spoke gravely. "Don't give all your attention and love to the new baby. She has been emotionally upset and worried lest you don't love her any more and she has been trying to tell you that she needs Mommy too—just as the new baby does!"

Delores's eyes shone and with quivering lips she said: "To think that I've robbed my own child of what is rightfully hers. Oh! how awful!"

"Now, now," he smiled and patted her on the back, "no looking behind but forward! And remember this, from now on lots of love is urgently needed!" With that he hoisted the child into the outstretched arms of the relieved parent and both raced to the five-and-ten for a promised toy.

"They used to say the world is dying for a bit of love," mused Delores as she carried a fast asleep three-year-old miss to her bed, "but I would say dying for lots of it."

Canton, Kans.

A MOTHER

(Continued from page 387)

would like, but a mother does not mind as long as she knows it's the Lord's work that is taking first place.

Some will say they love their children too much to have them leave home.

Let's be honest with ourselves. Do we love that child too much? Do we want him (or her) to do what is best for his own life and what is the Lord's will, or do we love ourselves and do not want to be inconvenienced by the children leaving home? That is often the case. If we really love a child, we are concerned about his welfare and future and forget about our own selfish desires.

Lord, help me not to tie them to one spot or locality just because it is pleasant to be in their company, for every mother does enjoy the company of her children. Since Dadd is left us, I tell my children that they cannot know how much it means to me to be welcomed into their homes at any time and urged to come oftener by every one of them, including the sons and daughters that were not mine by birth. Lord, keep me ever conscious that they are Thine to lead, guide, and use wherever they can serve Thee best.

Gospel Herald, May 7, 1963
Again, after the children have left home, Mother has less home duties.

When the youngest left for college, it was the first time in twenty-nine years that I had no one going to public school, and no special need to be at home constantly. Therefore I feel a mother at this stage should do all she possibly can outside the home for others—things she felt she could not do when she was needed by the little ones.

Being a mother to me means to keep up a home for my family as long as I am physically able to do so—a place where the family can gather and fellowship as opportunity affords. Being a mother to me means writing letters each week to members of families separated by miles. This keeps them informed of happenings and conditions at home—they can feel they are with us in spirit—and makes them conscious that the rest of the family is concerned and praying for them.

May each mother have as her goal, not the giving of things to her children, but the wisdom to point them to Christ, the Giver of all courage, strength, and light, the only One who can hear our burdens and solve our problems; and let us ask ourselves this question often: "What does it mean to me to be a mother?"

York, Pa.

MISSIONS TODAY
(Continued from page 390)

together with another person traveling in Mission Board interests.

2. The approval of such an assignment shall be dependent upon assurance of the availability of contributed funds beyond normal current budget commitments, equal at least to the full disbursement made by the Board in connection with his travel. Such contribution would be acknowledged as part of legitimate Mission Board program.

Elkhart, Ind.

WALSENBURG
(Continued from page 390)

hospital and a public health center to cost approximately $500,000 was made. (The public health center for Huerfano County is presently housed inadequately in the Huerfano County Courthouse.)

On Oct. 17, 1961, in a special county-wide election, with a vote count of 1,652 for to 143 against, voters authorized a bond issue of $250,000 to construct the hospital.

Some time later, in December, 1962, a Hill-Burton grant from the federal government of $209,098.30 was approved. The rest of the total cost of $569,010.00 is being raised through public subscription; this amount is $23,619.50. In addition the community is making available $10,000 for working capital for the hospital administration as soon as it opens. No church-contributed funds are being used; community leaders have used national, state, and community resources in an admirable way to build their hospital.

For this money the community receives a hospital approved by both the United States Public Health Service and the Colorado State Department of Public Health. General nursing facilities consist of eight two-bed patient rooms. Maternity nursing facilities consist of two two-bed patient rooms, nursery, and formula room. There is an administrative office, lobby, emergency entrance and room, diagnostic and treatment department, surgical department, obstetrical department, central supply and sterilizing station, and a solarium. It will be the first Mennonite-administered hospital to be electrically heated. Construction of the building began this past winter.

The Job Ahead

As of March 12, Mrs. Thach, who has spearheaded the drive to get the hospital built, said, "The job now is 16.52 percent complete, according to the amount paid on the contract for construction."

Architects Bunts and Kelsey, of Colorado Springs, in their planning have allowed room for expansion for a future one-bed addition and for a future convalescent-nursing home. But the proposed plan calls for only the combined hospital and public health center to be completed by Oct. 14, 1963.

Besides completing the hospital physically, there is the job of personnel recruitment. Ezra Bender says, "It looks now as though there will be some nurses in the community to work at the new hospital. But an administrator and a head of nursing service will be needed, and likely, technicians." Interested applicants should communicate with Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind.

But the biggest job ahead is spiritual. The one Mennonite family, the Wagners, have been hoping and praying for a Mennonite church in the area. E. M. Yost, district overseer of the Rocky Mountain Mennonite Conference, is currently studying the best plan for fulfilling Wagners' vision for a Mennonite witness in the area. Will you pray that this will come to pass?

Mission News — continued

Heart's daily five-minute program with highest votes are: WFUR, Grand Rapids, Mich.; WBYO, Boyertown, Pa.; WCMR, Elkhart, Ind.; KNWS, Waterloo, Iowa; CKCR, Kitchener, Ont.; KFNN, Fargo, N. Dak.; KJLT, North Platte, Nebr.; WKPR, Kalamazoo, Mich.; CKYL, Peace River, Alta.; and WCBG, Chambersburg, Pa.

In other Heart to Heart news, Ella May Miller spoke to about 200 at a Mother-Daughter Banquet, held at the Turner Ashby High School, Dayton, Va., and sponsored by the Future Homemakers of America. Her talk was entitled, "Preparing for Marriage."

Heart to Heart talks for May are: "Better Wife—Better Mother," "Special Mothers," "Accept Mother-in-law," "Grandmothers Are Nice," and "Can Inter-faith Marriage Last?"

Harrisonburg, Va.—David Augburger, Mennonite Hour Program Director, announces that Ella May Miller will be interviewed on the Mother's Day program. On the same broadcast, Bro. Hostetter will speak on "Home—the Nation's Foundation." Sermon titles for other May broadcasts are: "Second-Mile Religion" (May 5), and "The Unnatural Is Natural" (May 19). The May 26 broadcast begins a series of messages on the "Ten Commandments."

I-W Services

Greystone Park, N.J.—The Abe Clemens', unit sponsors, entertained unit married couples at a supper in their home on April 6. Six couples attended. A surprise baby shower followed for two of the couples who are expecting to be parents soon.

Voluntary Service

Aibonito, Puerto Rico—Two weeks after arrival VSers Kathleen Martin, Margaret Miller, and Wanda Brunk gave a full day of plus service when they helped Ray Landis refinish benches and paint the church building in Coamo Arriba.

Stanfield, Ariz.—The pastor of the community church shows considerable interest in the work of VS-ers here. He would like to get his members involved in helping in a ministry to migrants and has offered church facilities for program activities. He would like to see the unit remain a few more months to help the community move into assuming responsibility for this service to migrants.

Mexico City, Mexico—Newly arrived Paul and Cathy Godshall have long had a strong interest in reaching university students with the Gospel. Now they find themselves as language students in the world-famous national university in Mexico City. Already God has given them a number of friendships with fellow students.

General Relief and Service News

Akron, Pa.—Relief canning operations totaled 226,000 cans of meat processed by Mennonite churches throughout the country this past season. This was accomplished through the seven stationary canners and the one portable canner, which tours nine Midwestern states. Individual churches do—
nated beef, pork, and poultry, which were then processed for foreign relief distribution. Algeria, Congo, Hong Kong, Korea, and Vietnam lead in countries receiving the largest amount of meat from this year's activities. Burundi, Haiti, Crete, Indonesia, Jordan, Peru, and Taiwan receive smaller amounts.

Including fruits and vegetables, this year's grand total of processed food amounted to 228,000 cans, an increase of 28,000 cans over the 1961-62 season.

Archbold, Ohio—Thousands of persons fled their homes in floods that struck parts of Virginia, West Virginia, and Kentucky in the middle of March. Lewis Britsch, Region II director of Mennonite Disaster Service, contacted the Red Cross and arranged for seven Ohio men to go into the disaster area to clean up and repair buildings damaged by the floodwater. They worked closely with the Red Cross, serving in areas in Kentucky and West Virginia.

Akon, Pa.—Projection and expansion were primary concerns of Menno Travel Service's new board of directors, meeting March 30 to elect officers and to plan for future expansion. This was the first meeting of the board since its restructuring in 1962 to represent wider conference and geographical distribution. Elected officers are: William Snyder, president; G. J. Rempel, vice-president; Samuel Wenger, secretary; and Orrie Miller, treasurer.

Former treasurer, Paul Ruth, reported a $1,367,000 volume of business last year, a 25 per cent increase over a year earlier. Plans are to open a branch office on the west coast during the coming year. The board also favored a proposal to open three additional overseas offices, which would be advantageous to church-related workers.

Field Notes—Continued

The annual banquet of the London Rescue Mission, London, Ont., was held April 5. More than 700 persons met to hear the speaker, Ralph Howlett, director of Hidden Springs Christian Rehabilitation Center, at Brantford, Ont. Bro. Alvin Roth is director of London Rescue Mission, the largest center of its kind in Ontario.


Change of address: Herman Weaver from Ashley, Mich., to 114 Kleinssasser, Reedley, Calif. Wilbur A. Lentz from Lancaster, Pa., to Route 1, Willow Street, Pa. C. F. Yake from Sarasota, Fla., to 700 George St., Scottsdale, Pa. On their return trip Bro. and Sister Yake visited numerous congregations and friends, and showed pictures of the work of the Mennonite Publishing House and summer Bible school materials.

Dale F. Nozik, pastor of the Friendship congregation, Bedford, Ohio, since its beginning in 1949, has asked to have his pastoral responsibility transferred. He plans to move to the Everett-Seattle area of the state of Washington to pioneer in a unique church development venture.

Marion Bontrager has accepted the call of the Friendship congregation at Bedford, Ohio, to serve as its pastor, beginning sometime in June. Bro. Bontrager is graduating from the Goshen Biblical Seminary and has been serving as National MYF Chairman.

Carl J. Tannis, Wheaton, Ill., in weekend Bible Conference at Congregational Mennonite, Marietta, Pa., May 5, 7, 8.

The MYF Life Team, composed of John Shearer, Velorous Gingrich, Marian Kaufman, Jim Helmuth, and Dany Hostetler, and accompanied by Eugene Herr, Secretary of Youth Work, were interviewed over Radio Station KDKA, Pittsburgh, Pa., on Faith at Work program, April 28.

The Alberto Chapels, a Cuban family, arrived in Heston, Kans, April 24, from Miami. Alberto and his wife, Maria, were accompanied by their two sons, Juan and Rene.

The family escaped communist Cuba at different times, leaving behind their property and close relatives, a number of whom are being held as prisoners.

Alberto had been employed as an assistant in the chemical laboratory of a sugar mill. His wife, a graduate of the University of Havana, has taught art for 17 years in a Cuban elementary school. The boys, in their teens, have been educated in a Methodist school in Cuba, and speak, read, and write English.

An average of 400 Cubans are still coming in small boats from Cuba each week. There are over 100,000 refugees in Miami in need of this type of hospitality. The U.S. government is financing the trip to the community which extends the invitation to them and provides $100 for their expenses in relocating.

Samuel Troyer and family of the Locust Grove congregation, Sturgis, Mich., have recently moved to the Upper Peninsula near Gulliver, Mich. On Sunday morning, April 28, Bro. Troyer was licensed to the ministry to assist in the work at Maple Grove, near Gulliver. The service was in charge of Norman Weaver, bishop of the congregation.

Paul H. Bartel, Regina, Sask., will address the opening sessions of a writers' conference to be held in Winnipeg, July 14-19. Formerly associated with a Mennonite mission in China, Bartel will speak about writing in a mission field situation.

Sponsors of the conference include the General Conference Mennonite Church, Christian Press (Mennonite Brethren Church, the Canadian Mennonite Publishing Co., and Canadian Mennonite Bible College. Persons planning to attend or desiring more information should contact H. T. Klassen, 11 Sterling Ave., Winnipeg 8, Manitoba; or Maynard Shelly, 722 Main St., Newton, Kans.

Evangelistic Meetings


Church Camps

Rocky Mountain Mennonite Camp

Family Music Week

The second annual Family Music Week, sponsored jointly by Rocky Mountain Mennonite Camp and the Music Committee of Mennonite General Conference, will be held at Rocky Mountain Mennonite Camp, Divide, Colo., July 27 to Aug. 3, 1963.

This year's Music Week will be attended by more than one hundred persons from a dozen states and Canada. Many of those persons were enthusiastic about their plans to return for the 1963 program, and no doubt many others will join them in attending this year.

A very capable staff, representing a wide variety of musical experiences and interests, has been secured:

Dwight Welfdy, of the Department of Music at Goshen College, will serve as choral director and will present an interest paper on the theme, "Directing a Church Chorus."

Mrs. Romaine Sala, a teacher of music in the public schools of Goshen, Ind., will direct the children's choruses and will present a paper on, "The Child's Voice, and Singing with Children."

Orlando Schmidt, Assistant Professor of Church Music and Worship at Mennonite Biblical Seminary, Elkhart, Ind., will serve as resource person on instrumental music in worship. His paper will deal with the subject, "The Place of an Instrument and Instrumental Music in Worship."

Clifford E. King, Executive Director of Rocky Mountain Mennonite Camp, will assist as a part-time staff member during Family Music Week. His special contribution will be in the area of vocal coaching.

The director will serve as camp pastor and spiritual counselor, and will also conduct the instrumental ensemble in a daily rehearsal.

The daily schedule will include interest papers and discussions; chorus rehearsals for adults and children; instrumental ensemble rehearsal; song leaders' clinics and other special workshops; hymn singing; and morning and evening worship periods. In addition, there will be fun singing; several talent programs; crafts classes, story hours, and games for the children; a variety of rec-
rational opportunities for all: and two full afternoons of free time for excursions to scenic spots in the area.

A week-long fellowship and atmosphere of congenial friendliness were everywhere in evidence in last year’s Family Music Week—a prevailing mood which was felt alike in the formal services and in the unplanned moments of recreation and relaxation. This year’s program promises an even richer experience of fellowship as Christians pursue their musical interests and develop their God-given talents in song. For a vacation with a real purpose, plan to attend Family Music Week at Rocky Mountain Mennonite Camp, July 27 to Aug. 5, 1963. Reserve your vacation to Rocky Mountain Mennonite Camp, Divide, Colo.

—Roy D. Roth, Logsdon, Ore.
Director of 1963 Family Music Week.

Calendaret

Ohio and Eastern Conference, Walnut Creek, Ohio, May 14-16.
Ontario Mennonite Conference at Vineland Church, Vineland, Ont., June 5, 6.
General Mission Board annual meeting, Pettisville, Ohio, June 25-26.
Commission on the Urban Church, Lee Heights Community Church, Cleveland, Ohio, June 24-25.
Iowa-Nebraska Conference, sugar Creek, Wayland, Iowa, supported by the Bethel congregation, Aug. 22.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Births

“Lo, children are an heritage of the Lord” (Psalm 127:3)

Bontrager, Dale E. and Barbara L. (Dela-
Clements, Edgar and Rhoda (Hostetter), Slat-
Faust, Samuel H. and Grace Elizabeth (Land-
iss), Manheim, Pa., second son, Samuel L., April 9, 1963.
Gingerich, Eldon M. and Judith (Miller), fourth child, second daughter, Geddy-lön Joy, April 11, 1963.
Gingerich, Joe L. and Mary (Miller), Plain City, Ohio, fourth child, third son, James L., March 24, 1963.
Gingerich, Clinton and Leora (Hostetter), Nampa, Idaho, fifth child, second daughter, Tanta Gay, March 5, 1963.
Kennel, Frank and Arlene (Weaver), Gap, Pa., fourth child, second daughter, Evelyn Joyce, March 5, 1963.
Knezevich, Mary and Doris (Worley), Halsey, Oreg., third son, Larry Leon, March 26, 1963.
Kreider, Clyde and Sue (Morgan), Topeka, Kans., first child, Corina Nolene, March 2, 1963.
Leaman, Clinton and Peggy (Zimmerman),

Denver, Colo., second child, first son, Dwayne Clinton, April 2, 1963.
Metzler, Wilber and Esther (Mast), Sarasota, Fla., third daughter, Nancy Jean, April 6, 1963.
Nissley, Raymond and Erma (Miller), Go-
shen, Ind., third son, Lee Leon Lynn, March 21, 1963.
Rheinheimer, Howard and Miriam (Miller), Hazard, Ky., sixth child, fifth daughter, Mar-
jorie Lynn, April 9, 1963.
Roth, Richard D. and Joyce (Stoll), West Fargo, N.D., a daughter, Becky Renee, April 1, 1963.
Rudy, John and Catherine (Gingerich), Baden, Ont., first child, John Mark, born Feb. 20, 1963; received for adoption, April 5, 1963.
Stauffer, Melvin and Clara (Yoder), Colon, Mich., second child, first daughter, Carol Sue, April 12, 1963.
Strite, Clarence B. and Mary Grace (Chlou-
g), Shipshewana, Pa., a daughter, Anna Mae, April 12, 1963.
Zuerner, Ellis H. and Mary Louise (Miller), Orrville, Ohio, seventh child, fifth son, Ian Elliott, April 15, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed, and months tree subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Aschenbrenner—Opletz.—Walter D. Aschen-
Kurtz—Hostetter.—John K. Kurtz, Poco-
moke, Md., and Thelma Hostetter, Millersville, Md., both of the Holly Grove cong. West-
over, Md., by Abram D. Minnich at Holly Grove, April 11, 1963.
Yoder—Max.—Elmer C. Young, Christiana, Pa., Millwood cong., and Barbara A. Mast, Parkesburg, Pa., Maple Grove cong., by Aaron F. Stoltzfus at Maple Grove, April 15, 1963.

Obituaries

Mays the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubacher, Jacob G., son of Mr. and Mrs. Christian Brubacher, lived in Waterloo Twp., Ontario, Ont., all his life. He died after a brief illness at the K-W Hospital, Kitchener, Ont., April 1, 1963; in his eighty-first year. He was married to Elmina Hunsberger, who died in 1953.
Surviving are 2 sons (Elmer and Howard), 2 daughters (Mary—Mrs. Clare Cressman and Ruth—Mrs. Willis Cressman), 13 grandchildren, and one great-granddaughter. He was a former pastor and was an eyewitness of a long and loyal congregation all his life. Funeral services were held at the Erb Street Church, April 3, conducted by J. B. Martin.

Brubacher, Bertha Newton, daughter of John B. and Charlotte (Nitsly) Hertzler, was born in Rapho Twp., Pa., July 5, 1883; died Nov. 26, 1962; aged 79 y. 4 m. 21 d. She was married to Joseph Bachman, and the marriage was blessed with 14 children, of whom Roy, who died. Surviving are a daughter (Irene—Mrs. Clarence O. Nolt), 5 sons (Willis, Amos, Frank, Omar, and Ivan), 14 grandchildren, 6 great-grand-
children, 2 sisters (Mrs. Sadie Finchbaugh and Mrs. Leona Henry Hunsberger), 2 brothers (Frank and Simon). One daughter preceded her in death. She was a member of Erb’s Church, where funeral services were held Nov. 29, in charge of Homer Bomberger, Joseph Boll, and Henry Shenre.

Hochstetler, David B., son of Benjamin and Elizabeth (Srock) Hochstetler, was born near Kalona, Iowa, March 11, 1873; died at Kalona, April 11, 1963; aged 90 y. 1 m. On Dec. 14, 1895, he was married to Emma Stutzman, who died June 2, 1952. One daughter also preceded him in death. Surviving are 5 children (Ana—Mrs. Elmer Srock, LeRoy, Mrs. Anna Yoder, Glen, and Edna—Mrs. Wm. Logan), 1 sister (Mrs. Anna Yoder), 20 grandchildren, and 32 great-grandchildren. He was a member of the East Union Church, where funeral services were held April 14, in charge of J. B. Martin and A. Lloyd Swartzendruber.

Martin, Elizabeth, daughter of Mr. and Mrs. William Habermehl, was born near Baden, Ont., Oct. 21, 1881; died at the Bethesda Home, Vineland, Ont., April 7, 1963; aged 81 y. 5 m. 17 d. Her first hus-
band, hidden (Hunsberger), who died in 1910. In 1910, she married Jonathan Martin, who died in 1939. Surviving are one son (Melvin Huns-
berger), one daughter (Ada—Mrs. Rufus Martin), and 6 stepchildren. She was a member of the S. Iobiah Church, where funeral services were held April 10, in charge of J. B. Martin and Glen Brubacher.

Nafzinger, Amanda, daughter of Eli and Kati (Yoder) Fisher, was born in Lozan Co., Ohio, Jan. 31, 1882; died at West Liberty, Ohio, April 12, 1963; aged 81 y. 2 m. 12 d. On the day she was married, she became Mrs. Nafzinger, who survives. Also surviving are one foster son (George Patrick) and 6 grand-
children. She was a member of the South Union Church, where funeral services were held April 15, in charge of Roy S. Koch, assisted by Vernon Riley.

Ringenberg, Ella K., daughter of Henry and Mary Stalter, was born at Gridley, Ill., March 15, 1906; died at the Holton General Hospital, Pontiac, Ill., April 9, 1963; aged 54 y. 25 d. On Sept. 19, 1925, she was married to Arden Ringenberg, who died Dec. 8, 1960. Surviving are 3 children (Mrs. Mervin Snyder, Mrs. Arthur Funk, and Vernon), 3 sisters (Mrs. Ada Springer, Mrs. Amanda Birkey, and Mrs. Anna Springer), and 13 grandchildren. She was a member of the Waldo Church, where fu-
ITEMS AND COMMENTS
BY THE EDITOR

A Colorado Quaker who long has refused voluntary payment of that portion of his federal taxes earmarked for military spending plans the same course of action this year. Dr. Arthur Evans, a Denver physician, for 20 years has donated the amount of money equal to his tax burden of military spending to a charity and has sent the receipt to the Internal Revenue Service. And every year the IRS attaches his bank account, collects the amount due, and adds a 6 per cent interest charge.

Last year, because the IRS was "using the information I was voluntarily giving for evil purposes," Dr. Evans did not file any federal return. To make up for his tax liability, the physician sent the IRS five checks for $200 each—payable to the United Nations, the Peace Corps, and the AID program. Dr. Evans contends he is meeting his obligation by contributing to organizations such as the United Nations, which are supported at least in part by the U.S. government. The IRS, in return for the checks, stated "they have no connection with any tax liability and cannot be accepted by this office." The Quaker, who terms military spending as a "Doomsday Machine," continues to pay his state income taxes because they have no military spending connection.

A "popular" religion, not atheism or secularism, constitutes the threat to America today, and it will not be abolished by prayers in public schools or symbols on coins, a National Council of Churches official said in Washington, D.C. Dean M. Kelley, executive director of the NCC's Department of Religious Liberty, said the "popularity and prestige enjoyed by the leaders and symbols of organized or generalized religion in America today . . . make absurd the charge that we are threatened by 'secularism' or 'atheism' in any sense that is going to be cured by the means proposed.

"The secularism that threatens us is one of motives and behavior, not of symbol or ritual," he said. "We have more signs and symbols of Divinity on a $1 bill than we know what to do with, and they don't seem to have much bearing on how we spend it. What good does it do to write 'In God We Trust' on the walls of our courts or schoolrooms when too many of them have already a sign that looms larger in the eyes of God reading 'White Only?'" Mr. Kelley contended that the kind of "low-demand" religion "supported and promulgated by government" is actually an enemy of "high-demand" religion which is the kind that changes men and societies.

"Many a state has been willing to accept second place in order to march under a banner emblazoned 'For God and Country' as long as the state determined the direction of the march," he said. "And many a church has been so flattered by God's getting top billing that it has taken no notice of where it was marching."

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Twelve U.S. Protestant missionaries, deported by the Castro regime in Cuba on charges they were "spying" for the Central Intelligence Agency, arrived in Miami by plane from Havana. One missionary is still held by the Cuban government, they reported.

Some of the missionaries belonged to the Assemblies of God (Pentecostal) Church and others to the Jehovah's Witnesses. They said they had been held incommunicado in a Havana hotel for more than a week before being deported.

Emilio Bayo, a 21-year-old member of Jehovah's Witnesses, ran into trouble as he was inducted into the Spanish army at Tudela in Navarre province. Defying orders by the commanding officer, he refused to put on a uniform, saying he was forbidden as a Jehovah's Witness to do so. He said he could not serve "any commanding officer except God." Army authorities subsequently ordered Mr. Bayo detained for mental observation. Jehovah's Witness groups are reported to be very active in Spain at present, especially in Oviedo, capital of the northern province of Asturias.

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A retired Minneapolis postal official and his wife have realized a lifetime ambition—a trip around the world to visit 42 mission stations of various Protestant denominations. H. Clifford Anfinsen, of Wayzata, said he and Mrs. Anfinsen returned convinced that church money invested abroad brings much greater results than that spent in this country. Mr. Anfinsen, a radio Gospel singer for 35 years, said the main purpose of the tour was "to see firsthand how the Gospel is being preached and taught by missionaries and national workers."

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Ground was broken at the New York World's Fair (1964-65) for the pavilion of the Church of Jesus Christ of Latter-day Saints (Mormon). To be erected on a 50,000 square-foot plot, the exhibit will feature a 127-foot spire, flanked by two smaller towers, replicas of the east spires of the famed Mormon Temple in Salt Lake City, where the church has its international headquarters. The main tower will be topped by a gilded statue of the Angel Moroni. Behind and flanking the two smaller towers will be twin halls which will exhibit displays of the church's work around the world. In addition, two theaters, each seating about 350 persons, will show films dealing with Mormonism. Theme of the pavilion is "Man's Search for Happiness."

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A Baptist minister became the first Negro ever appointed to the Texas Board of Corrections, policy-making agency for state prisons. He was C. A. Holliday, 47, pastor of Greater St. James Baptist Church, Fort Worth, for the last 10 years. Born in Bedias, Texas, Mr. Holliday was educated at Sam Houston High School in Huntsville and at Bishop College in Marshall where he received his Bachelor of Divinity degree. He formerly held pastorate in Tyler and Marshall.

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The Lutheran Hour announced it has added five African languages to its broadcasting schedule, bringing to 42 the number of tongues in which the world-wide radio Christian programs are beamed. Four of the languages are being used for the first time—Amharic, Malagasy, Sesotho, and Zulu—while the fifth—Swahili—was reinstated.

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A Massachusetts Baptist leader called for a stepped-up drive to abolish capital punishment in the state of Massachusetts, saying that "the deterrent to crime is not the death penalty but sure, unappealing punishment." Dr. Paul L. Sturges, executive secretary of the Massachusetts Baptist Convention, in a sermon at the First Calvary Baptist Church, declared that "one of the greatest arguments against capital punishment, often overlooked, is not what it does to the criminal but to the people in the society taking the life."
I'm Against Protestant Monasteries

By Don Hillis

“You can't afford to miss this! Our completely furnished, five-story apartment has been built just for you. Seventy-one, two-bedroom apartments—for Christians only. You will be with friends who, like yourself, desire to live in surroundings which are 'out of this world.' You will breathe the sweet atmosphere of Christian fellowship seven days a week.

"Buy now. Specially priced to fit your pocketbook. Only $21,000 each. Don't wait—you may be too late."

This synthetic advertisement bothers me 'way down deep. Not because it invites Christians to enjoy fellowship with one another, but because it reveals an alarming trend toward a dangerous religious isolationism. It degrades fellowship to the level of becoming an excuse for the Christian to segregate himself from his God-given responsibilities toward a lost world. It pharisaically releases the believer from his obligation of witnessing to the unsaved. It is symptomatic of a spiritual anemia within the body corporate.

Nor is the leadership within our churches blameless in regard to encouraging this flight from responsibility. Many of us as Christian leaders are more concerned about the building and enlarging of our little monasteries than we are about a world without Christ.

We labor feverishly to obtain and then maintain a supermarket, one-stop religious shopping center which will satisfy every need of every member of every family every day. We work until we are blue in the face feeding, protecting, and sheltering the one sheep within our fold to the total exclusion of reaching the 99 lost sheep out of the fold.

Here's the way some pastors soliloquize:

"How much better it is for people to drive 25 miles to my million-dollar church with its modern facilities than for them to start little churches in their own Christless communities.

"Admittedly many, many more of the 5,000 people who attend my Sunday morning service would be actively engaged in teaching Sunday-school classes, leading singing, ushering, sponsoring youth groups, etc., if they were divided into 20 congregations of 250 each. But then they

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New Every-Home Plan churches for the Gospel Herald include Buckhorn, Mathias, W. Va., and Plainview, Aurora, Ohio. The general mission board and the Eastern mission board took action to provide paid subscriptions for the overseas missionary personnel. Earlier the Franconia board had taken similar action.

Donald Lauver, Paul N. Kraybill, Mark Peachey, and David Thomas, leaving May 12, on a deputation trip to churches and workers in Europe.

The Shenandoah Valley Disaster Unit sent 20 men to Southwest Virginia, April 3-6, where they helped to clean up flood debris near Grünly, Va. Jonas Kenagy, acting assistant co-ordinator of the Virginia Disaster Unit, had investigated the need with the Red Cross.

J. C. Wenger, Goshen, Ind., spoke at the dedication service for the new church at Kalamazoo, Mich., April 28.

Prairie View Hospital, Newton, Kans., announces that Marvin Bartel, Topeka, Kans., has been employed as head of the arts and crafts department, beginning Sept. 1. He will also teach part time as an instructor in the art department at Bethel College.

The Fellowship of Mennonite Brotherhood Work of the Dutch Mennonites sponsored a conference the weekend of April 29, 21, on the topic, "The Question of Nuclear Weapons a Challenge to the Church and Its Members."

Paul and Erma Lehman, Newport News, Va., were called to serve as deacon and deaconess in the Huntington Avenue Church, Newport News. Plans for the ordination are not complete.

Eighty-one persons registered for a summer Bible school workshop held at the Howard-Miami Mennonite Church, Amboy, Ind., on Saturday, April 27. The workshop was sponsored by Santa Fe, a daughter congregation of Howard-Miami. Nineteen individuals were of non-Mennonite churches which used the Herald Press Bible School material.

Edward Miller arrived in Denver to assume the pastorate of the Glenn Heights Mennonite Church, Lakewood, Colo.

James Harris was ordained to the ministry in Anderson, S.C., April 27. Bishops Martin Lehman, Paul Dagen, and William Strong officiated.

Wayne Miller was ordained to the ministry at the Hebron Church, Fulks Run, Va., on May 4. He will serve in the churches of the Northern District of the Virginia Conference, with present pastor assignment at the Hebron Church.

Paul Mininger, president of Goshen College, is scheduled to give the commencement address at Hesston College, May 27.

The Warwick River congregation, Newport News, Va., has planned their first meeting in their new church for Sunday, May 26. The dedication date has been set for June 16. There will be a dedicatory message in the afternoon at 2:30 p.m.


Church dedication services for the Akron, Pa., Church will be held June 14-16.

All-day meeting on Ascension Day, May 23, at Myerstown, Pa. Speakers include Glenn M. Sell, James H. Hess, and Christian E. Charles.

Youth Bible meeting at Groffdale, New Holland, Pa., May 25, 26. The theme is "Living for Christ." Speakers include Wilbert Lind, Somalia; Paul G. Landis, Salunga, Pa.; John M. Drescher, Scottdale, Pa.

Bethany Christian High School is in need of a commerce teacher and a driver education teacher. Anyone who is interested in either of these positions please reply to Bethany Christian High School, 2904 South Main St., Goshen, Ind.

The sixteenth annual World-Wide Missionary Conference will be held on the Lancaster Mennonite School campus, each night, Wednesday through Sunday, and Sunday afternoon, June 5-9. Among those serving on the program are Myron Augsburger, Raymond Charles, Rohrer Eshleman, Nathan Hege, Norman Hockman, Wilbert Lind, Paul Swarr, Chester Wenger, and J. Otis Yoder.

Nelson Kauffman, Elkhart, Ind., in weekend services, May 25, 26, at Ninth Street, Saginaw, Mich.

Ohio MYF Convention at Kidron, Ohio, June 28-30.

Ontario Mennonite Mission Board meeting, May 19-21.

Chester Wenger, Ethiopia, at Zion, Birdsboro, Pa., May 26.


Evelyn Amstutz, Kidron, Ohio, began work in the production office at the Mennonite Publishing House, Scottdale, Pa., on May 6.

Lester Wyse, Hartville, Ohio, at Fairpoint, Ohio, May 19.

Raymond Charles, Lancaster, Pa., in a Bible Conference at Fox Street, N.Y., May 24-26.

Bertha Wenger, Ephrata, Pa., began work at the Weaver Bookstore, Lancaster, Pa., early in April.

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EDITORIAL

Reactor or Transformer

"... Be ye transformed ..." (Rom. 12:1, 2).

Too often the church is a reacting rather than a regenerating force in society. The church is many times thought of as guardian of the status quo, an institution to guard against, warn about, and react to change. Yet the church is called to be, under Christ and through the Word and Spirit, the great life changer, a transformer of man and society.

Today is a time when transforming power is needed. A turning of the world upside down is due. The church has a message of change. Repentance, conversion, and faith are great changes. The Gospel is a disrupter of the status quo of sin. It is the power of God, able to blast men out of the quarry of sin and make them living stones in the temple of our God.

Never dare the church be merely a group of persons sitting in a circle together deploring the situation our society is in. Never dare the church sit around merely reacting to the ways of the world. Never dare the church be satisfied to stand still and stare at the abounding sin out there.

The church must enter the arena to redeem rather than react, to disseminate the Gospel rather than to deplore the desperate need of lost men, and to transform by life and act rather than merely standing afar off satisfied in itself.

So it is not to react to change that we are called. We are called to bring a message of change. We proclaim a good news which tells men and women their lives, their loves, their homes, their communities, their very nation can be changed by the marvelous might and work of God today.

The church is really the great shaker of the status quo when it is accomplishing its mission. Those who in Acts, were "turning the world upside down" were about their business because the church is a great body of changed persons changing the world.

In order to be transformers rather than merely reactors, we must possess the attitude of humility and willingness to learn. Learning involves change. Learning of the Holy Spirit is a transforming experience.

We must learn to be critical of our own spiritual stance. There needs to be holy discontent. One of the most moving meetings Moody ever conducted is said to have been a meeting of those who confessed they were not satisfied with their spiritual lives.

The transforming of the mind is not a moment's move, or a single act of thought. It is a continual transformation brought about by a yielding to God's will. When there is this continual transforming work going on in the life of believers, there will be less reaction and more of a transforming work wrought in the world.—D.

Conscientiously Stubborn

One hundred and forty-six years ago Adoniram Judson, missionary to Burma, wrote to his home mission board. In his letter he listed certain requirements essential in a missionary. He encouraged the mission board to exercise care in selecting and sending missionaries. Among the traits he listed which should be guarded against was a person who was "conscientiously stubborn." Such a statement is searching to all of us.

Sometimes it is difficult to differentiate between the times we are conscientious and the times we are stubborn. Some seem conscientious about many things. And certainly there is nothing wrong with this. May God help us to be conscientious about things that really count. But it's possible to become scrupulous and meticulous about a multitude of minnows which become places of hiding from the real issues.

In the little booklet, Scruples, by Gilbert Kilpack, he tells us that we are likely to become scrupulous over little things if we neglect big things. Scruples become a very subtle way of suffering for that which we refuse to do.

He illustrates this way. "If we go to church regularly and hear the Gospel read, if we hear the heartbreaking story and the totalitarian commands and yet continue to live a soft, though wearisome, life, we shall try to 'make it up' somehow. As long as the Gospel nudges our conscience and we resist, we must make it up with a puerile performance of numerous rituals, duties, and offices. Thus an ancient writer speaks of scruples as a very common punishment for soft and delicate living."

Frederick Faber begins his essay on scruples by saying that "a scrupulous man teases God, irritates his neighbor, torments himself, and oppresses his director."

Then, too, we are prone to propound the idea that we have a conscience on this or that when the actual truth is we are just plain stubborn, conscientiously stubborn. God help us to be clear on both and give us good discernment between the two. Usually our lack of ability in getting along with others is not so much our sensitive conscience as it is the pointing of an accusing finger because we want our own way.

One who, after a spiritual awakening, looked back at the time he was severely critical of another group wrote, "I think we criticized the movement because of the innate desire of the average young man to be comfortable. We aimed at graduation from college and securing comfortable little jobs, and comfortable little children! And we did not want our comfortable little opinions disturbed. The Gospel of Jesus Christ is not comfortable to the self-centered man. So if we were to remain comfortable, we had to justify ourselves in doing so. If we could find something wrong with the men who challenged us to a new life, we should not have to do anything about it. We would have our peace at any price."—D.

Losing Our Security

The Christian life is a life of losing one's security. That's right, as ridiculous as it sounds. And it does sound strange in a day when security seems to stand in first place.

Of course, I recognize that security is a basic need of all of us. We desire and need security (of a kind, that is). The desire for security, like every other desire, is God-given. But as we go wrong in fulfilling other God-given designs by trying to fulfill them in the wrong way, so also here.

Now if any age ought to be secure (from birth to burial, it is ours. There is insurance for every kind of need. Yet perhaps we demonstrate our insecurity by our great emphasis on security.

But it's necessary to lose our security to find real life. It is in losing ourselves, said Jesus, that we find ourselves. In giving ourselves away, we find ourselves receiving. In dying to self we find we live.

The grain cannot grow until it dies. The salt is worthless until it gives itself up to become a part of another substance. We lose the security we seek in ourselves to find a complete security in God.—D.

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I'm Against Protestant Monasteries

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wouldn't get the solid Bible teaching that I give them.

"However, I do have mild pangs of concern now and then because I am preaching to a lot of people in my monastery who are about as active for the Lord as the monks of St. Zechariah."

Now don't misunderstand me. I'm for any size congregation as long as it is motivated by outreach—as long as reproduction is its goal. I know of one "mother" church which has given birth to 17 other churches during the last 25 years.

The fact that stored manna breeds worms should not frighten anyone from attending Bible teaching courses, deeper life or prophetic conferences. It should simply alert him to the fact that the chief end of such privileges is a farther reaching and more faithful life for God.

We light our big cities by thousands of street lights. This is more practical than having one big light centrally located. When Christ said, "Ye are the light of the world," it was not the concentration but the dispersion of light which concerned Him.

On that occasion when His disciples encouraged Him to build a congregation for Himself, He said, "Let us go forth unto the next towns . . . for therefore am I sent." When the church loses its mobility, it becomes little more than a monument—and monuments are for the dead.

There is no teaching in the Word of God which remotely suggests that Christians are to live "out of this world." Quite the contrary is true. Jesus said, "Father, I pray not that thou shouldest take them out of this world."

The believer is to be very much in the world—though not of it—even as the Saviour was very much in it. As has been said, the Christian is to be insulated but not isolated, consecrated but not segregated.

What contribution is our isolationism making toward reaching the high-school campus for Christ? Can we complain about juvenile delinquency if we who have the only answer to the problem refuse to attack it?

Are we not communicating via the medium of silence a message of indifference to the academic world? Are we ashamed of the simplicity of the Gospel or are we afraid of the sophistication of education?

Do we not have an answer to the problems of the cults and the liberals? Is it our basic task to protect or promote the Gospel?

I like the way Stan Mooneyham answered these questions in a recent address. He said: "God has placed all of us in the arena of life. We are here by no choice of our own—but we are here. And we have to do something. We can put on the whole armor of God, take up the battle, get involved with the issues of our times, become expendable in hazarding our lives—or we can retreat to a seat in the balcony and become a spectator to the battle raging around us, bemoaning the times because they are out of joint and pleading that if circumstances were different our response would be different."

Our Protestant "monasteries" represent a serious threat to world evangelism. The biggest hindrance to missions is not communism nor is it Romanism. It is a self-satisfied, self-confined, careless church.

Who knows but that what happened to the early church in its unwitting effort to protect itself within the four walls of a tight little Jerusalem fellowship might profitably happen to the twentieth-century American church?

God permitted persecution against the church for the scattering of believers throughout the regions of Judea and Samaria. Those who were scattered went everywhere preaching the Word. Shall we wait for such opposition, or shall we arouse ourselves from indifference toward un-
Your wedding should be a sacramental act, making holy the step that you are taking together.

Making Our Weddings Christian

By Peter Wiebe

(A sermon preached at the Heston Mennonite Church, Sunday evening, Jan. 6, 1963, and printed by request.)

This subject might best be discussed by a panel of parents who have had the occasion of working through all the details of a wedding. Since this could not be arranged, I submit some suggestions which I trust will at some future time be the subject of a members' meeting.

Weddings Need Planning

Planning carefully can help restore some of the solemnity and sacredness that a wedding ought to have. Getting married is serious business. It is for those who are mature enough to recognize the implications of such a venture.

If you are planning to be married, then not only schedule the various activities which will need to precede, but with prayer and counsel decide such things as: type of wedding, place for the service and reception, guests who shall be invited, type of ceremony, assignments for the service and reception, sending of invitations, selection of the attendants, singers and the songs, ushers and perhaps a photographer, where you are going to live, whether you will have a honeymoon, whether the wife shall work, physical checkup and the blood test, the marriage license, and many other things.

You will want to change your social security number and driver's license to the wife's new name, arrange for a joint bank account, bring the will up to date or make one. Emily Post uses eighty pages to tell what goes on when a couple plans a wedding.

A Meaningful Service

Weddings are occasions that all brides and their mothers have planned for and dreamed about ever since early girlhood. Grooms mostly endure them, but because women are like that, they somehow go through with them and try to be happy through it all. Men usually favor a very simple service, even just a signing of their name in the judge's office. Such a wedding lacks the beauty and the solemnity of a service which a church should provide for Christian young people. You might also note the statistics, which show that two out of three weddings before judges end in divorce—more than twice the rate of the divorces of marriages that occur in a church.

The justice of the peace weddings are usually the impulsive or unapproved weddings. But, sad to say, many church weddings are little more than a fashionable pageant, carefully staged, costumed, and decorated. The real purpose is sometimes lost mid the flowers, the gowns, the reception gained. Few couples have remembered what words were spoken to them in the message just prior to their vows.

With all the fanfare, the service itself, the instructions, and the meditations on God's Word are forgotten. Therefore I want to point out that your wedding should be a sacramental act, making holy the step that you are taking together; a lifting up and dedicating of your life together before God. You will not want to be caught in the mechanics of the service; such things are on the fringe. Before God and witnesses you are pledging a lasting commitment, a relationship that is more than a contract, more than a custom, more than just a partnership. It is in this that marriage resembles religion, for it is a commitment of one's life to a person and this makes divorce a sin against the person and before God.

Many couples are today looking for a meaningful Christian service. They say to me, "We would like to make our wedding a Christian wedding; we want to make it Christ exalting, and we want it to be truly an experience that will speak of Christ as being the center of our lives."

Weddings are wonderful occasions if the bride's and her mother's energy is not all wasted and the next ten years' wages of the bride's father do not have to be mortgaged for this extravaganza—and if other things are kept in proper proportion.

What has gone wrong with the wedding rites? Ninety per cent of all Americans want to be married in church services and this is a commendable thing. Even many people who themselves are not members of the church look to the church at a time when they want to have someone ask God's blessing upon them. However, the fear is that sometimes the church facilities become merely hired tools for an end which is greater than the blessing of the church.

Why so?

I believe it is only right that we analyze a little why we often do not think through the spiritual significance of this service. When the bride prepares for this important occasion, she meets with many secular consultants. She goes to the store where the wedding dress is purchased and the carefully chosen sales ladies tell her of the latest wedding dresses and styles. The florist, the photographer, the caterer, the friends who were recently married are all people whom the bride and groom meet and these give certain information about the kind of wedding they ought to have. Very often the minister is not consulted until all the other arrangements are completed.

The church regards marriage, however, as a sacrament, a rite where God is active and is present to bless. The heart of the ceremony is always the pledge of two hearts one to the other. For the community of believers it is announcing the change of status of two of their members, and it is putting its stamp of approval upon them.

A Call to Worship

A Christian wedding should be a worship experience, not just a civil ceremony.
Friends have joined to pray God's blessing upon the couple. We are asking God's grace for this tremendous undertaking. This is a vow that the home is to be built for the furtherance of the kingdom. Here is more than a pledge to each other; here is an enduring covenant relationship and therefore this is a sacrament. It must always be sacred and the service must be a hallowed occasion.

The wedding as a sacrament means a united dedication to a cause higher than ourselves. Not only does the Christian young man pledge himself to this Christian young woman, but together they are pledging themselves for a nobler purpose and goal in life. We remember on this occasion the purpose of God in making us male and female. We recall the omniscient God, having a place and plan for each of us, and we search for it at the marriage altar. To this end the songs, and to this purpose our remarks and our prayers.

It is obvious that such a service needs to be Christ-centered, not bride-centered. The bride may be the central human figure, and we say that this is her wedding: she is the important person, but only the most important visible person. For God is always and must always be the most important person at such an occasion. Many a young lady lives under weeks of tension, wondering how she can become that most adorning and charming bride. But if she would recognize that not she, but Christ, is the central Figure on this occasion, she could save some of her energy.

A service can be an occasion where the bride can say, "I am deeply fixed on him to whom I make my vows; but I am ultimately fixed on Christ, my Lord." No rule can bring this about, but love and devotion to Jesus Christ will show itself at this point.

A Christ-centered Service

How can we make our wedding Christ-centered?

(1) I think we can show the Christ-centeredness in many ways, but first of all, by the invitations. In a wedding invitation, already the people might get a concept of the kind of wedding this will be. The familiar "Mr. and Mrs. —— request the honor of your presence at the marriage of their daughter," has really yet no indication of a service. Could we not have some little additional phrase such as "to invoke God's blessing upon them," or "the Lord will bless," or "under the providence of God," and "for this occasion your prayers are requested"?

(2) The rehearsal is a time when the plans are laid and everybody gets the proper assignment. At this time the minister ought to be consulted and given every detail so that he knows what is expected. A mimeographed sheet ought to be given to all in the wedding party, so that everyone knows what the order of service is to be.

(3) If our wedding is Christ-centered, this will also have something to say about the music, for it also must be Christ-centered. It must speak of Him, of the church, of the Lord of their lives, who is to be the Head of the home.

Some Catholic music is very pretty, but what place has "Ave Maria" in a Christ-centered wedding? "Here Comes the Bride" makes a familiar wedding sound, but what is the place of this song alongside such great tunes as "Praise to the Lord, the Almighty," "Saviour, Like a Shepherd Lead Us," "Lead Us, O Father, in the Paths of Peace," "We Join to Pray," "May the Grace of Christ Our Saviour," "Jesus, a Wedding Guest," "Hold Thou My Hand, O Father," or "The Lord's Prayer?"

Such love songs as "Always," "I Love You Truly," "Liebestraum," "Ah, Sweet Mystery of Life," should give way to "Jesus, Thou Joy of Loving Hearts," "O Perfect Love," "O Happy Home, Where Thou Art Loved." I would say that any tune associated with the ballroom, disc jockey, or concert hall, because its association is secular, should not be used on this occasion. Would we use hit tunes at our communion service?

(4) A Christian wedding can further become very uniquely Christian and Christ-centered if we give some place to the Word of God and to prayer. There are many verses in the Bible and many words of admonition in the Scriptures that are appropriate for weddings. Such meditation around the wedding altar can be most beautiful. It would be appropriate if the couple could be seated so that everyone could be relaxed and take in the Word of God.

There should be time for prayer, thus beginning the pathway of life by treating God's guidance. How can we ever plan to make a success of married life without God and without seriously seeking His pathway? The vows are said in the sight of God and the company of Christian friends. They are read by a minister of the Gospel, who performs a priestly function in behalf of those who have gathered in the presence of God and for those who are to be united. The commitment of the two is unreservedly before God. Divorce, a breaking of these vows, is always a sin.

(5) If Christ-centered, then we also have something to say about the extravagance and decoration. I believe weddings should be beautiful, and they should be times that will always be remembered. There are many simple decorations that can become meaningful and expressive.

Too much rearranging of the sanctuary may distract from the worship service. Whatever there is should point again to the Lord God. Let nothing distract from the sanctity of the occasion or the concentration of the people upon God. Why have the congregation rise when the bride enters? Let us rise before God, for our attention is focused on Him, not on the bride.

(6) We also have something to say about the apparel that is worn. The dresses should never be a cause for embarrassment —for the minister who is to perform the service or for any other gentleman who are present. At weddings, the fashionable and the spiritual are often too close together so that the fashionable is too much in evidence and the spiritual goes unnoticed. The latest fashions certainly keep us from focusing our attention upon Him who is the Head of the church.

Neither should the major concern be upon the neckties of the ushers or upon the flowers. Keep in mind the significance of the primary act. The goal is that all would be led to put their affections on things above. What happens upon earth is witnessed to in heaven by God.

(7) Something should be said here by way of stewardship. I'm not here to say how much has been spent on weddings, but from all the books that I have read and from observations that I have made I will say that the total is often not below $1,000 and often goes to $3,000. This is why fathers who have many daughters become gray early.

The problem of stewardship is a real problem for the Christian. What will it cost? Can we really put the kingdom of God first and still have all of this? I think we should ask ourselves the question, Can we not have attire that could also be worn on subsequent occasions as useful wearing apparel?

(8) If the service is Christ-centered, we ought to remember this when the announcement goes to the paper—there ought to be something in the announcement that would speak to the same thing. Our testimony in the community is often through the local paper.

(9) Again, it is a worship experience and we ought to have something to say to the photographer as to when picture-taking is not appropriate. This goes also for other people who are wealthy enough to have flash bulbs and cameras. A photographer should be inconspicuous. He should catch those scenes which you will want to remember, but he should not interfere with the service.

(10) Wedding jokes are entirely out of place. Wedding pranks, rice throwing, and suggestive talk do not have a place after a sacrament. You would not think of playing pranks on people who have been baptized. You would not think of playing pranks after communion. Why should we have pranks after this sacred occasion?

Let's rethink our weddings. Are they really Christian? A Christian home is based
upon Christian marriage. The world's pattern needs drastic revision for the Christian.

Questions on the Christian Witness to the State

By John H. Yoder

A. Why Should Christians Witness to the State?

3. Because the church has been given the ministry of prophecy.

The Old Testament prophets spoke to men of state as often as to any other one group, if not more often. Even when they spoke to others, their theme was often the political life of the nation.

It is true that no modern state can be compared to Israel, which was chosen and used of God for a unique and specific mission. Nor can the Christian disciple follow the example of Israel in all things; for we are living today in the age of fulfillment of the promise. There are, however, three aspects of the Old Testament prophetic ministry whose significance has not been changed by the coming of the promised Messiah. These three remain valid for Christians today.

(a) The prophet speaks out against idolatry. In Old Testament times, "idolatry" meant quite concretely the worshipping of images made of sticks and stones. Today, when sticks and stones are out of style, let us not permit the temper of leaders to lead us into thinking that the danger of idolatry is gone. Today it is the flag of the United States of America to which children are taught to pledge religious allegiance. It is in the intercontinental missile that men place their trust. It is in the survival of the "American way of life" that men, even Christian leaders, see the fulfillment of God's promises to mankind. It is the Federal Bureau of Investigation and the Central Intelligence Agency which keep watch over our going out and our coming in.

These agencies exercise more authority over our freedom to speak, and to move about, and to find work, than we would ever allow "church discipline" to exercise. Entirely apart from whether nationalism breaks out in open war, it is the task of the prophet of God to denounce such idolatry. And it is the will of God that all of His people should prophesy.

(b) The prophet sees international crises as a call to repentance. Too often for the comfort and pleasure of Israel, when prophets spoke of such political matters as the coming of the Assyrian armies, it was to see these international political developments as a chastisement upon Israel's own unfaithfulness. To discern the signs of the times meant to see at what point international developments constituted a call to repentance, a call addressed especially to those in Israel who had claimed some sort of moral sanction, some sort of divine authority for their nationalism.

What more pointed criticism of economic injustice could there be than pointing to the fact that the growth of communism around the world is God's proper response to Christian materialism? What more direct evaluation of political strategies could there be than the observation of Christians that the sin of imperialism does not go on unpunished?

(c) The keys of Jehovah do not apply to Israel only. Obviously the major assignment of the prophets of Israel was to bring a message to Israel. But when it did fall to their lot to speak of the fate of other nations, of Nineveh (Jonah), or of Edom, Ammon, and Moab (Amos), or of Assyria (Isaiah), there was no hesitation to judge those nations by the same standards, and to condemn in the same words their pride, their violence, and their idolatry. We do not expect all men to live according to divine standards; but those standards apply nonetheless.

Elkhart, Ind.

On Caesar's Claims

By Erwin L. McDonald

One of Baptists' official observers in Washington, Dr. C. Emanuel Carlson, is far from alarmed at the possible effects of the proposed income tax structure. Dr. Carlson, executive director of the Baptist Joint Committee on Public Affairs, took a dim view of the fact that the first wave of protest against the proposed change came from church interests, "in this land of 'complete separation of church and state.'" Refusing to go along with those who say that church members would give less to their churches if there should be a reduction in the proportionate exemption allowed, Dr. Carlson declared: "To assume that the reduction in the tax rate would reduce people's motivation for giving to the churches would be to indict our people's religious commitment beyond evidence or reason."

He continued: "Baptists have a long heritage of emphasis on free commitment to God, and on voluntary stewardship to God. These should relieve denominational apprehension regarding the quality of stewardship among us. It is the writer's opinion that if the Baptist people have more money they will also give more money, and that most of them do not give for the sake of reducing their taxes."

The reasoning of Dr. Carlson makes sense. If our giving for the support of our churches and our mission program is motivated by a desire to spare ourselves and our purses, rather than out of a compulsion of New Testament, compassionate stewardship, then we are on the wrong road and the sooner we find that out and head in the right direction, the better.—MCC News.

A Prayer for This Week

We thank Thee, Father, for the gift of life with Thee,
For Thy church and its leaders,
For their gifts of leadership and administration,
For their differing convictions that challenge each other in the search for Thy will and truth.
Grant to each and all a restless but humble and submissive spirit
While Thy Spirit leads them forward in a blending unity and clear-cut purpose.
Be with our boards and conferences, we pray, as they continue to meet in sessions here and there;
As they plan each their calendar and objectives, may they ever sense Thy calendar and purposes for our time.
In the name of our Lord, the Christ of the church. Amen.
—James Steiner.

Prayer Requests

(Requests for this column must be signed)

Pray for the Bihar, India, Youth Convention to be held at Chandwa, Bihar, May 25-31.

Pray for Gladys (Mrs. Henry) Becker, former missionary to India, who is seriously ill at their home in Salem, Oreg.

Pray for Daniel Gerber and the two missionary doctors who were captured in Vietnam last year. Pray for the parents of Daniel who are asking not necessarily for his release but that he be a witness for Christ.

Pray for the various district conference meetings to be held during the next several months.

Pray for the development and witness of the work of the Lord in Algeria.

Gospel Herald, May 14, 1963
**OUR SCHOOLS**

**Goshen College**

A "Goshen College Day" was held at the Prairie Street Mennonite Church, Elkhart, Ind., on Sunday, April 28.

The purpose of this special day was to bring together members of a specific congregation and the administrative leadership of Goshen College for a period of consultation and mutual sharing.

The events of the day included a morning worship service in which President Paul Mininger preached, a noon fellowship dinner, an afternoon period of informal discussion, and an evening service in which Dean of Students, Atlee Beechy, presented the address.

Other members of the Goshen College faculty who participated in the day's events were Dean Carl Kreider; J. Robert Kreider, Director of College Relations; and Ray Sala, Director of Church Relations.

Approximately 70 members from the Prairie Street Church participated in the afternoon dinner and discussion period. The afternoon discussion session resulted in an informal two-way exchange of ideas between the members of the congregation and the representatives of Goshen College. It is hoped that future programs of this type can be arranged in other churches throughout the Goshen constituency and the areas of discussion which were covered were the problems of admission, curriculum, student personnel policies, and finances.

A special letter of invitation to the afternoon dinner and discussion period was sent to all present Goshen College students and their parents from this congregation, to all the Goshen alumni in the congregation, and to the junior and senior high-school students and their parents.

**Heston College**

A Mennonite Youth Fellowship team composed of Roy Yoder, Bally, Pa.; Wilbur Bontrager, Darlen Center, N.Y.; Gene Troyer, Kalona, Iowa; Faith Landis, Heston; Marjorie Slabach, Butler, Ill.; and Carol Nafliger, Salem, Ore., with faculty sponsor, Donna Kaufman, visited MYF groups in Nebraska, Minnesota, and Iowa during the Easter vacation.

For a month before the tour of churches, the team met for prayer and fellowship two mornings each week at 6:30 so that they might learn to know each other better, and to know Christ more personally. They chose as their theme, "To Know Christ and to Make Him Known."

In planning their meetings, they had lunch with the officers and sponsors of the local MYF the first evening before the entire group arrived. Evening activities then began with informal introductions and singing, followed by a discussion on the Christian life. The closing thought was a representation of the Christian life as a wheel, with Christ as the hub, and the spokes as prayer, God's Word, obedience, and witnessing.

The second evening the main part of the program consisted of a study of the Book of Romans and conversational prayer cell groups. The group reports that in seeking to aid other young people with their Christian witness, they found that their own faith was also strengthened. In giving they were also receiving.

**MYF Convention Strategy**

**August 15-18, 1963**

**Kishacoquillas High School, Belleville, Pa.**

Bigger and better than ever! This is what they say about many things. This is the prime objective of some automobile producers, of meeting planners, and of convention promoters. But—

"Bigger and better than ever" is not the theme for '63 Mennonite Youth Convention! Our theme is Freedom, Frustration, Frontier.

In the opening session on Thursday evening, John Lederach, Hubbard, Oreg., will be used of God to keynote the convention. Friday morning, Bill Pannell of Detroit, Mich., will break open a passage from Romans especially as it relates to the Christian's call to freedom in Christ. There will be youth who will follow this Bible study with stories out of life about their finding freedom in Christ.

Having heard the Word from the Bible and having sensed its life-relatedness through the witness of others, it is now time to talk it over in smaller groups. So to complete the morning program there will be 150 Talk-It-Over (TIO) Groups. Leaders for these groups are being trained through several mailings prepared by Clayton Beyler of Heston, Kans.

Scheduled for the afternoon program are the forums. Victor Stoltzfus, North Lima, Ohio, is working at the task of gathering persons from across the church to serve as forum members. One of their tasks will be to discuss the questions being asked by the youth attending the convention. They will be interacting together on the definition and meaning of the church.

In the Friday evening session, Lederach will seek, through his message, to bring to a climax a day centered in thinking about freedom in Christ.

Saturday's schedule will be a copy of Friday's. The basic theme, however, now goes to Frustration.

There is wonderful freedom in being a Christian. But, too, there is conflict entailed in entering into the provision of freedom in Christ—conflict which can be thought of as frustration. This is a phase of Christian experience about which we have been more conscious in experience than in verbal communication among believers.

Pannell's Bible study from Romans will be centered in this part of the convention theme. There will again be those who will witness to the reality of conflict in their own lives. Then in the TIO groups there will be opportunity to discuss, share, and pray about the frustration encountered in the lives of the group members.

The forum will again attempt to discuss questions being asked. They will also address themselves further to what the church is, particularly as it relates to the frustration of the Christian.

The concluding message of the day will point to the answer to frustration, Jesus Christ.

Sunday's theme is Frontier. There are frontiers within and without. Seeing Jesus Christ and listening to His Holy Spirit must result in an awareness that there are areas of our lives that have not yet been "claimed."

Then, too, there is a world to be disciplined, victories to be won, relationships to be adjusted, hungry persons to be fed. To do it, God needs servants. People! People who know of their own freedom in Christ, who are fighting by faith through the frustration that comes, who have seen the frontier both within and without.

Having described for you a bit of the strategy of Mennonite Youth Convention, 1963, let's be very clear about the fact that conventions can produce results. Through the Holy Spirit this can be done. Convention strategies have been planned in prayer by an appointed committee. The success of the strategy depends on you too. YOU are needed to pray into this convention the very presence of God.

Put John, Bill, Clayton, and Vic (the men mentioned above) on your prayer list along with youth from your church who will be attending. Ask God to work through them to His eternal glory. Use the "Prayer Requests" in the Gospel Herald and the prayer items in the Companion to learn of specific prayer needs. Become a partner in bringing life to youth through Mennonite Youth Convention, 1963!

—Keith Esch, Convention Co-ordinator.
How does the Christian show real compassion in our impersonal, industrial world? Does the church have any unique reason to operate schools, hospitals, relief work, and mental hospitals in a total welfare society? How do we witness of God’s love and care for men when the world offers to provide for man’s every need?

Practical and urgent questions like these lay under the need to re-examine the nature of our Christian witness in the field of social welfare service. Mennonite scholars of the Bible, church agency leaders, and persons in the helping professions met April 5, 6, 1963, to discuss this need. The Institute of Mennonite Studies, an agency of the Associated Mennonite Biblical Seminaries of Goshen and Elkhart, Ind., sponsored the Seminar on Christian Compassion in the Welfare State.

An amazing amount of work is done by Mennonites in the field of social welfare. Mennonite involvement in the last fifteen years has been unusually large, compared to our size as a church. Social workers, doctors, teachers, MCC relief-Pax-YS workers, and four Mennonite mental hospitals plus a myriad of general hospitals, nursing homes, and homes for the aged speak of our work.

Even more amazing, however, is the revolutionary development of the modern welfare society. Arnold Toynbee calls this the really significant thing of our age: that people dare to think it possible for every human being to live the good life with all of civilization’s benefits. Paul Peachey, Institute of Mennonite Studies researcher who prepared the major study document for the seminar, proposed that the welfare society is the great new fact of contemporary society. It is here to stay and will ever expand its services to man. In the light of its reality as the socio-economic context of life today, the church is urgently compelled to examine the nature and strategy of its witnessing task. Amid the social welfare revolution the church needs to ask herself, “How do we witness to man today?” This “asking questions about self” is the job theology does in the church. Theology seeks to discover for each generation the fresh new application of the divine Gospel for the needs of man in his society. In this seminar of scholars, welfare workers, and church leaders many penetrating questions arose. A consensus of God’s leading was evident on some concerns; other questions evidently needed deeper, more prayerful searching amid our work experiences.

The seminar affirmed several Biblical insights that impressed this writer with confidence and hope.

1. The Christian congregation is the true base, Biblically and strategically, for the compassionate outreach of God’s faithful to his neighbor in need.
2. The whole people of God, the whole church, has a job to witness. We dare not delegate to the preacher, the doctor, the social worker, or the judge our personal, direct responsibility to speak God’s redemptive, healing word to man.
3. Christian welfare services, like relief, voluntary service, medical and mental healing, are themselves authentic but limited ways of proclaiming the Gospel to man in his needs. When we thus serve, we celebrate in word and action the reality of the kingdom of God.
4. The uniqueness of the church is its character as the community of forgiveness. Without active forgiveness in its life the church prohibits divine grace to flow down among men.

We sensed the Holy Spirit confronting us in areas where the church itself may not stand square with its faith confession. Questions of seminar members spoke to our own condition of inadequate discipleship:

1. Why does the church separate missions and service in its theology and its practical operations? We ask MCC relief workers to “witness” in service, but when Christian converts are won we tell them this is only mission board business! This dichotomy is both un-Biblical and pragmatically undesirable. We must re-examine our world outreach structures in the light of Biblical mandates.
2. Is Christian service in institutional programs our best expression of Christian compassion and evangelical witness in society? Is there not an inherent inhibition of direct personal response to human need when we institutionalize service work? How do the congregations and the institutions serve each other?
3. What is the relationship of the operation of divine grace in human relations, and the nature of the healing in the therapeutic process?
4. What is the nature of man’s lostness? How does the church communicate to affluent, self-sufficient, modern man the message of man’s condition?
5. How does the church establish priorities for its programs of outreach in education, service, and missions? Is it sufficient to face the welfare society revolution with a fragmented and sometimes disharmonious outreach program, when the relevance of the church is under fire?

Perhaps the most startling discovery of the seminar involved the recognition that scholars, social workers, administrators, and pastors were all asking some of the same questions. The renewed concern for the mission of the church in our welfare society was voiced by many. Others sensed a need to honor each person’s vocational choice as the medium in which God’s calling was being filled. General consensus spoke of a need for continued encounter in depth and serious conversation among the disciplines of theology and faith and the helping or behavioral sciences.

The seminar on this occasion did not yet provide a new synthesis of faith and action in the welfare society. This was not its purpose. It did bring together a concerned brotherhood, seeking Biblical guidance for the encounter of Christian word and action with man in the new society. In the continuing encounter of faith and experience in various fields, the Mennonite Church may expect fresh insights, bold challenges to further action.

On Keeping Records

BY MELVIN GINGERICH

Recently the Archives of the Mennonite Church received over a dozen record books from two related organizations in one of our congregations. We were happy to receive these records and were glad that someone had so faithfully preserved these priceless volumes. Unfortunately, however, we also suffered disappointment. Some of the books were not dated and the records merely indicated that the November meeting, for instance, was held in a certain place, but whether this happened in 1918 or 1949 or some other year was not easy to determine. Furthermore, the minutes often did not name the organization that was meeting and one could only surmise what it was by reading what the members did and what kind of programs were given.

The moral of this is obvious. The records of meetings should always be dated by day, month, and year, and the official name of the organization should always be recorded in the minutes.

Several months ago the Archives staff worked through another very valuable set of records from one of our churches. In this case the two faults mentioned above were not present but an occasional secretary had recorded his minutes with pencil instead of pen. The years had not been kind to these records and many pages had

Gospel Herald, May 14, 1965
The Church in Search of the Will of God

By John R. Mumaw

The mission of the church is a staggering task. It involves a commission to carry the saving message of Christ to all men and to extend the kingdom of God to all lands. The church is to be in the world as salt to preserve the good and as light to expose evil. Its prophetic mission brings the world into judgment; this requires keen insight into human need and a full commitment to the Gospel of Christ. The church which keeps itself in a position of obedience to God and of love to all can retain its power to redeem and its hope to obtain. The prerequisites are the spirit of submission, of brotherhood, and of love.

The purposes of God for the church are fulfilled in the midst of a changing world. Always it must hold in true balance the ultimate certainties of faith, and the immediate perplexities of the modern age. Again and again the world asks what the church can do to alleviate the pain of social ills. It asks what can be done about a rising moral delinquency. It wants to know what relief the church has for anxieties and fear.

How do we convince the world community that in Christ there is healing and security for the soul and for the community? How do we meet our social responsibility in a democratic state? How do we meet the human distress and suffering of our time? How do we help our neighbors achieve true community? We must exercise Christian leadership in these areas also.

There is a growing concern in our time over the extent to which religion and worldly affairs become united. On TV, show girls and sacred hymns are presented in the same program. Sensual flippancy and religious seriousness are blended in popular magazines under the justification that it portrays the real moods of modern life. Professional Sunday football games have been opened with prayer. Politics and religion get mixed with a strange blend. Religion is made the butt of jokes, the introduction to commercials, and the cover-up of unethical practices. Far too many Christians have allowed themselves to become identified with this kind of religious prostitution without shame or protest.

We are here today to examine methods of correcting such practices. How can we overcome our timidity in challenging evil in our society? How can we make our living more distinguishable from that of the secular society? How can we be the church with greater effect and more significance? We must learn how to articulate more clearly the purpose of the church in the midst of struggling souls and a confused society.

We must face the question honestly to what extent the church can allow the standards of the world to be the controlling factor in Christian behavior. How close may the Christian become identified with secular social and humanitarian institutions without losing his identification with the church? In some areas the tendency to identify religion with the prevailing culture is leading the church into perilous adventures. I use the term “culture” in the sense of the behavioral patterns and philosophical concepts accepted by this or any other generation.

The question that needs to be resolved in our time is the extent to which the church may accommodate itself to the prevailing culture. Historians have observed that when the requirements for church membership are high, only the sincere join its fellowship. When discipline is relaxed and the open door of the church is popularized for the masses, many people come and join it without paying the price of discipleship. “Any one whose life is not marked by renunciation has not really faced up to the demands of God on his life. Christian discipleship will find this an unresolved problem of conscience, for renunciation of the world is not something done once and for all. It is involved in our continuing obedience to the call of Jesus Christ.”

It is rather significant that in our generation church historians have come to recognize the importance of the Anabaptist contribution to the larger church. The Mennonite faith and practices are now viewed as a distinctive approach to Christianity in which community of faith and committed discipleship are regarded as an honest although radical response to the Christian Gospel. The content of belief and the quality of life which the Anabaptists required for church membership speak well of their integrity of faith.

Theron D. Price expresses the opinion that the Anabaptist movement has had an influence upon modern Christianity all out of proportion to the numerical strength of...
its direct lineage. An observation made by Franklin H. Littell goes even farther to say: "The rediscovery of the genius of free churchmanship, so useful both for Christian reform and democratic renewal, requires some review of its classical—i.e., Anabaptist/Mennonite—period. In this review we are helped considerably by the fact that Mennonite communities are still in our midst, embodying a living tradition. Although culturally conditioned, and marred at points by accommodations, they can be useful in highlighting the frontiers of a renewal of the faith."

Perhaps the Mennonite Church can be more useful in these days than we had thought! At least this gathering has some responsibility to provide a spiritual leadership that will help to keep alive an effective witness in today's world.

The question we face is whether the Mennonite tradition is really "living" or whether it is waning. There is danger in our time of becoming too permissive in the church's relation to cultural conventions and of being influenced by theological trends to the point of losing its distinctive qualities. At a time when others observe these values in our brotherhood, we are inclined to look away from ourselves to imitate the weaker elements of denominationalism.

Should we not take our cue from the Anabaptists and go directly to the New Testament? Recent Biblical studies in our church have helped us take more seriously the meanings of stewardship, mission, worship, fellowship, and discipleship.

It is particularly encouraging to read in the history of the church how "times of refreshing" came in various periods and places. The vital energies that dwell in the church have reasserted themselves again in our time. The church has a wonderful capacity to be revived. It is not only a body that regains its health, but is also a vine that puts forth new branches. It produces fresh wisdom despite its antiquity. It is an integrated and organic unity despite its divisions. The gates of hell shall not prevail against it. It has power to recover lost ground. It has resources with which to maintain recovered ground. What new ground are we trying to claim? What lost ground will be recovered?

In his recent book, From State Church to Pluralism, Franklin H. Littell refers to the Mennonites as one of the "late bloomers" in American Protestantism. He says, "Perhaps the most remarkable energy to enter the Protestant scene in recent years has issued from communities previously isolated from the main stream of American society and religion." He refers to our denomination as having an "astonishing vigor on the American church scene."

We are grateful for this kind of comment on the activity of the Mennonite Church. But how does it compare with the self-image we project before the public eye? How can we deal with the problems of accommodation, compromise, and disintegration? At this time in our history, it is important that the church concern itself again with renewal, commitment, outreach, leadership, growth, and relevance.

When the standards of general society are accepted as the practical norms of the church, our Christian witness tends to become lost. The inclination to minimize our own unique way of life, and the trend toward approving the customs, behavior patterns, and ethical concepts of a secular society, threaten both the life and witness of the church. Adjustments to the world are producing a type of religious life that conforms too easily to carnal desire and sensual behavior. The identification of Christian living with prevailing worldly standards tends to shape the church for a mere culture-Christianity.

Instead of transforming the life of the community by the power of the Gospel, the church is being modified by the pressures of society. There is danger today of becoming a secularized version of "the kingdom of God." At this crossroad in history we may well see the amber light blinking for a pause to examine our directions. We must take special care lest we lose the "Anabaptist vision" or become weary with the task of transforming men.

To accept the secular social order with only minimum reservations is a betrayal of our Christian trust. We must dare to be different lest we all become indifferent to the Christian calling. The exercise of great care is needed to keep the contemporary church from becoming guilty of default by failing to protest the evils of society. Unless the church strengthens its position, it will have little to say about its own genius.

The Anabaptists of the sixteenth century turned to the New Testament for their recovered authority. They saw in the early church how the Christians refused to bear arms, preserved the spirit of brotherhood, practiced a vigorous simplicity, and in all things were separated from the world and unto God. They sought to apply these principles of life in their time.

They saw also in the New Testament a call to suffering and mission. They suffered misunderstanding and intolerance for the privilege of bearing witness. They understood this to be a normal result of responsible faith. These are lessons hard to learn. But a serious study of the New Testament will lead us into the fellowship of suffering too.

The recovery and maintenance of a New Testament church requires spiritual resources. The very nature of the church embodies spiritual realities. It is the object of spiritual blessings and the channel of spiritual power. It is the center of a spiritual brotherhood and the residence of a spiritual presence. It is the repository of spiritual purposes and an expression of spiritual fullness.

To keep these elements active in practicing the will of God requires holy dedication and effective leadership. The life of the church must have vital connections with its Head and pulsate with the Spirit's gracious overflow. It is urgent that we maintain a constant awareness of a living and current union with Christ.

The New Testament concept of the church is a goal that reaches beyond the powers of human effort to achieve. We feel too often, and even now too much, that the world has the advantage in the conflict. We seem to be in a constantly precarious situation. The marks of worldliness are upon us, the signs of moral decay are around us, the process of accommodation is among us, and complacency has stolen in upon us. But we dare not conclude that the situation of the church is hopeless.

The people of God have always lived in dangerous situations. The church has never been promised freedom from trouble; it is promised power to overcome. The all-sufficiency of God's grace has always been written in bold relief against the clouds of tribulation. May His grace abound in our midst today.

The current cry for moderation is a real danger in the contemporary church. By this people mean that one should not be far out of line with the average citizen. The peril lies hidden in the desire to be identified with current attitudes and practices. People are too much influenced by the notion that "everybody does it." Such people are not very well prepared to renounce sinful pleasures. They are conditioned to accept a low level of personal ethics.

When Christians turn to this kind of moderation, they lose their sense of mission. When the church loses its prophetic voice, its members are inclined to condone all kinds of sensual indulgences. The church that easily conforms to the contemporary culture and carelessly forfeits its claim to distinctive witness is on the way to spiritual bankruptcy.

To stop this dissipation of spiritual resources we must all pay more attention to the meanings of the Gospel. We must lift our standards above the prevailing norms of the secular community and enter a new crusade of morality. We must overcome our timidity in expressing a radical discipleship and lead our people to live under the lordship of the risen Christ. We must stop apologizing for being different and let our lights shine with a flame of loving devotion to the living Lord.

We must no longer take our cues from the world, but seek earnestly for the will (Continued on page 420)
To Share Christ I Must Share Myself

To Keep a Fast

By Mary Ellen Leaman

Only the light of the stars pierces the blackness of the heavens this night. The absence of the moon is of special significance to our Muslim Somali friends. It marks the beginning of Ramadan, the month in which Sawm (fasting) is observed.

It appears that Ramadan was a holy month among the Arabs even before Islam, but it was designated as a month of fasting by the followers of Islam. Most likely the devout Muslim will remember, through the repeated telling of the years, that during this same month many centuries previously the Koran (Muslim Holy Book) began to be revealed to Mohammed, the great prophet of God. But his main concentration will be upon the purpose of this holy month, that of fasting.

Fasting is the fourth pillar of the Islamic religion. For the Muslim it is a commendable religious practice any time, but it is considerably more meritorious during Ramadan. Muslims who may not be strict in their daily prayers or mosque attendance will observe the fast of Ramadan.

The standards for the observance of Ramadan are given in the Koran, but the applications of observance vary within groups. The fast is kept during the hours between sunrise and sunset. At the hour the sun slips behind the western horizon, the thirst may be quenched and the hunger satisfied. The commandment from the Koran is explicit in this, “Eat and drink until it appears that a white thread may be distinguished from a black, then keep the fast strictly until nightfall.”

When the rotating Muslim calendar brings Ramadan into the hottest months of the year, abstinence from water and food can be a test to the most rigorous. Too, they refrain from swallowing their own saliva, and spitting seems not an offensive practice among them. A Muslim is encouraged to enjoy the good things of life in moderation and not to reject the blessings of God, but in his yearly observance of Ramadan is reflected the general attitude that the God who gives for our pleasure also requires of us some act of deprivation which would develop within us the qualities of endurance and discipline.

During Ramadan, food is eaten during the night hours; many remain awake during the greater part of the night. It seems many of the women are unusually occupied with the preparation of special foods for night feasting. The men become wholly involved in the playing of games. The work output of those observing Ramadan is naturally less because of the lethargy which results from fasting and the indulgences of the night.

Every adult is expected to observe Ramadan. Exemptions are made, however, for the aged, the travelers, the ill, the pregnant and nursing women. When circumstances no longer exempt them, they need to make up for the days of fasting which they have missed. There are always those who impose upon themselves a more rigid than necessary observance of Ramadan. A sick lady who had come to the clinic refused to have medicine poured into her ear “because it is Ramadan.”

As this month draws to a close, eager eyes watch the heavens for the slightest sliver of the new moon, and when it is first sighted a general announcement of gunfire and shoutings from the town crier are made. Now it is Id Sawm Fur (Arabic—Id Al Fitr), the three days of feasting which signify the breaking of the fast. Everywhere the air rings with the spirit of festivity; invitations come from friends who desire us to share with them in their special holidays; ladies, men, and children proudly don the new clothes which have been made especially for this occasion; little children come to our doors with outstretched painted hands entreating us for an Id Mbarak (blessing); and eating and dancing last far into the night.

Recently Ramadan has again been observed throughout the Muslim world and our Somali friends have been among those who participated. Just as we desire them to share with us in our Christian holiday celebrations, so they were eager for us to feel a part of them in the festivities of their holy day.

I cannot expect to convince the Somali of Christianity if my attitudes condemn or scorn what they already know and practice in religion. Neither can I hope to persuade the Somalis to come to Christ by regarding them with pity and displaying the opinion that I have something so much superior to offer them. This, most likely, would cause resentment and rejection on their part. Instead, they must sense within me a genuine, unpretentious interest—one that accepts them for what they are and involves a sympathetic understanding of their way of living.

All of this has been said by others before me, perhaps in different words. So I know what my duty before God is, yet too quickly I discharge it as being done. In a certain sense, we are restricted in the witness here. But I wonder, “ Might this not bring with it a tendency to be complacent even in presenting Christ in daily living?”

A mosque in Somalia

A teacher of Islam
I ponder this! Within me somewhere lies the desire to share Christ with those whom I know and love in Somalia. How can I effectively do this? And then I remember—I must first share myself with them, a sharing in which close friendships develop, in which a mutual trust and understanding blossom. It is so easy to be casual in one’s friendships, to drink a cup of tea, exchange a few words and then forget.

To share Christ I need His love. Why do I so often rely on human love? It fails in crises. Christ’s love fails not when duties are many and daily pressures mount; it fails not with the disappointments and uncertainties of working in a Muslim land. His love seeks to understand and impart sincerity and truth in every situation.

I need Christ’s love. I pray:
“Fill me, fill me, O Christ,
Until my very being vibrates with
Thy love.”

Then can I share Christ with my Somali friends.

(Ivan and Mary Ellen Leaman serve with the Eastern Board in Jamama, Somalia. Their desire to identify with their friends draws out Sister Leaman’s sympathetic treatment of the holy days of Ramadan.)

The Uyo Story
IX. Looking to the Future
By Edwin and Irene Weaver

A future strategy for Uyo must take into careful consideration all the dynamics at work in the life of the people. The highly competitive nature of past clan and tribal life may have much to do with the strong tendency to competition so characteristic of Uyo church life today.

However, we must not forget that the divided western “mission churches,” especially those coming in recent years, have easily played into this tendency to compete and have done little or nothing to bring about any semblance of Christian unity. Division and disunity have increased to a point that dismays.

Whatever we now do must be done in such a way, and in such a relationship with other true followers of Christ, that His name (and not our divided churches) may be glorified.

A Frontier Opens
One of the encouraging features of the present Uyo multiple church life is the growing dissatisfaction. This is freely expressed by both African and missionary church leaders. They are saying, “Something must be done about better understanding and relationship. We must find ways of communicating.”

This made it comparatively easy to get the blessing of the Eastern Region Christian Council and the support of non-council churches for the formation of an interchurch study group, which now meets quarterly, to discuss possible ways of closer co-operation and to study together the many “separatist churches,” with a view to helping them. But, obviously, before we can do much about the latter, we must face the difficulties of the former.

For Uyo this is a completely new frontier in missions. Whether or not we can make any progress, only time can tell. The growing interest of the participating members gives us some hope. And we firmly believe that this is one of the doors God is leading us to enter. We must enter it with the faith and courage of Abraham going out into a strange and foreign land with God as his leader.

Already many more doors are opening up to work in co-operation and fellowship than we can possibly enter. New patterns of work have developed in such a way that we could never have planned or thought them out. We feel that God has done this, that we need merely to wait and see how He will work it out and follow Him. Often we simply had to pray, “Lord, we don’t know what to do, but our eyes are upon Thee.”

A Frontier in Freedom
If Western missions are to have a future at all in Africa, full recognition must be given to Africa’s fierce passion for freedom. The new political freedom of Africa sets the pace for religious freedom. Any attempt on the part of Western missions to proselyte members for their Western churches, or to control the spiritual life of African Christians, is bound to end in resentment and failure.

Many good reasons have been suggested for the large number of African indigenous churches. But I do not believe that sufficient consideration has been given to the naturally strong human desire to be free. The African seems to feel, “The white man can subjugate our bodies, but never our souls.” Sympathy must be shown for the human rights of freedom and self-determination. Africa too must be set free. The African must be given the right to become the person that God in His grace meant him to be.

It is unthinkable to come into Africa now and ignore what is happening politically. It is very difficult for a small, new mission to break in anywhere. It must be done with great care and much understanding of what the real needs of the people are, what has already been done, and what is now being done. Contacts with governments and their officials are necessary. At the same time less organizational and more personalized witnessing is needed.

Colonial empires have all but disappeared from Africa. The handwriting has long been on the wall. Large colonial-type mission organizations will also in time go. Missions of all kinds must adjust themselves to the new day. Mission-controlled
institutions will rapidly be taken over—perhaps more rapidly than we now think. In some Muslim areas of Africa, notably the Sudan, missions are already being debarred.

It may be that the time has come for us to take John H. Yoder's migration evangelism seriously! Certainly some new approaches in evangelism need to be experimented with. It is interesting to me that a number of Africans have voluntarily asked me if there were not some American farmer who would like to live in their village for a few years to teach them some things about modern methods of farming. Permanent migration, with the view of settling on land, is definitely out. Africans will never permanently give their land to non-Africans without a fight. But coming for limited periods of time, living and working with people on the village level, demonstrating with our hands, as well as with our worship and witness, a better way of life—this is possible and desirable.

A Frontier in Training

Talking about a mission strategy for the future, recently an intriguing opportunity has opened up to us to establish a Bible school for some of the separatist churches representing about two hundred congregations. From conversations with them, we know that others are open to help. They will accept Bible training but will not give up their spiritual freedom and self-determination.

When we first arrived in Uyo, we had direct contact with leaders of hundreds of such churches—all of whom wanted to become Mennonite. The problems were too great. The time was not ripe. In the process of establishing a relationship with the mission churches, and trying to set up a more New Testament type of church, we lost our contact with most of these separatist churches.

We believe that the time has now come for us to try to find a way to work with and help these churches. By and large they do not have Bible schools or any good leadership training programs. This is what they very much want. Though we had never lost sight of these churches, we were not ready or able to cope with the situation. Now we are more ready. We must do something! We believe that God is leading us!

A Summary of Advance

The Uyo story must shortly end. Future possible development of our mission program must now be summarized.

One, more direct contact with people is needed. This was one of the secrets of the early Mary Slessor type of missionaries. Missions so easily, so quickly, institutionalize their witness. Missionaries must get out of their institutional and managerial offices, back out to witness and work and live closer to the people. The new frontiers are different. They are, however, just as rigorous as in the days of David Livingstone, but a whole lot less glamorous. They are more spiritual than physical. Self-indulgent young people immersed with the ease and luxury of western Christianity will find it difficult. But the courageous will be challenged.

Two, we must continue sponsoring our emerging church. We must seek to work in close fellowship, rather than in control. A mature church in fellowship with Christ and His church in Nigeria is the goal.

Three, there is wide need and opportunity for us to work in Africa, in what may be called a supportive role. Almost anywhere you go, the church is there. Competitive mission programs are not the answer to present-day need, but rather support of the existing witness. We should work in fellowship and in co-operation with evangelical churches, supplying trained teachers, agriculturists, and other personnel for institutions and churches now administered by Africans. Our teachers in Presbyterian schools are examples of the supportive role in missions.

Four, we must also enter the door now seeming to open to us in Nigeria to work with many of the other separatist churches. Before it is too late we should plan to make available to these churches a good Bible school. This seems to be the best, if not the only possible, way to reach them.

Five, should we not also keep alert to the possibility of working in places in West Africa which are not so occupied as is Uyo? We know sub-tribes or clans exist, that have been lightly, or not at all, touched by the Gospel. They are small groups of people who do not have a written language—therefore no Bible in their native tongue. Sometimes we have wondered, Why Uyo? God knows. If Uyo is the way through to some other door, God will reveal it to us.

Not all has been told. Anyway we now feel better. This ends the Uyo story. But does it? Looking to the future this could be merely the beginning.

One of the water spiders fashions a balloon-shaped nest of cobweb filaments and attaches it to some object under water. Then she ingeniously entangles an air bubble in the hairs of her underbody, carries it in the water, and releases it under the nest. This performance is repeated until the nest is inflated, when the spider proceeds to bring forth and raise her young safely from attack by air. Here we have a synthesis of engineering, construction, and aerodynamics. . . . To me, this is a distinct manifestation of the goodness and greatness of God.

A. Creasy Morrison in Seven Reasons Why a Scientist Believes in God. (Fleming H. Revell Co.)

Missions Today

I and Missions

By J. D. Graber

"I love to tell the story. . . ." Thus begins a well-known Gospel song. How important is it how I feel about it? The Apostle Paul said, "Woe is unto me, if I preach not. . . ." Jeremiah said that when he kept silence, "his word was in mine heart as a burning fire shut up in my bones. . . ."

Do I experience such an inner compulsion? Am I that much concerned? Can I not discharge my mission without becoming involved in this way? I'd like to do my bit and then forget about it, or at least then get on to something else. But this is not possible. Unless I become personally involved, my efforts or contributions will be nothing much more than sops, or they may even be mere bribes.

When you become involved in the world mission of the church, this is what happens as expressed by a Christian couple who take their mission seriously: "... if you know of anyone who is looking for something to do that will thrill his soul, that will cause him to spend many hours in prayer to God pleading and thanking Him, cause him to love those whom he does not know, cause him to be filled with joy, yet tremble as he stands before an audience, . . . cause him to wish he could give a lot more to world evangelism, and cause him to want to challenge others to give their lives to Christ, then, by all means, tell him to be a Forwarding Agent for some good, loyal missionary."

A Forwarding Agent is one who works definitely at the mission. He maintains personal contact with a missionary or with missionaries out on the frontiers. He helps, gives, sends, prays, works, and remains actively engaged in the work of missions. He is the vital link between missionary and church, between the church abroad and the church at home.

Don't just stand there; do something. There are times in the progress of the church when the faithful are commanded to wait. But even the waiting has a definite objective. It is, wait until the Spirit comes; or wait until ye be empowered. All this is for witnessing. Our inactivity and waiting may be mere laziness or sloth. If it is an expectant waiting for power or for the Spirit's leading in order that we may go forward, then it is good.

Keep the witnessing and the going objective clear. Then our waiting or temporary inactivity will have purpose. Soon we shall find ourselves truly moving out and onward.

Elkhart, Ind.
Overseas Missions

Brasilia, Brazil—Manuel Sobrinho da Souza, former mayor of Araguaema and now moved to this city, invited Allen and Irene Martin to hold services in his home. Twenty adults and children have been meeting here each Sunday since March 31. Irene has a lesson with the children, and Allen uses the new Portuguese translation of the God's Great Salvation correspondence course with the adults. It is undeniably because of the fine work of the Araguaema missionaries that God has been able to open this door. Seventy-five neighbors gathered outside the home one evening recently to see an Easter filmstrip, which Bro. Martin showed.

The Martins' new home is to be finished sometime in May. They are still working at getting land for a church building in the city.

Buenos Aires, Argentina—Seven persons responded in special pre-Easter services at the Floresta church here, and five made the full commitment of baptism on Easter Sunday morning. Over a hundred persons were present for the Sunday morning service, when extra chairs had to be brought in to hold the overflow crowd. Noting that other churches had similar experiences, Lawrence Brunk, pastor at Floresta, observes: "Easter week is the very best time of the year for evangelism. . . . We must plan each year for a well-organized and strong evangelical mission in each congregation."

Saigon, Vietnam—Two more young men were baptized on Easter Sunday into the fellowship of Christ in Saigon. Mr. Lich has shown real growth since his conversion in October. Mr. Hung's father disapproved of his decision, but Hung testified that he believed one should obey God even above parents. Another young man hopes to be baptized soon, but considers himself a secret believer as yet.

The worst fire in the history of Saigon left 15,000 homeless as roaring flames swept through Vinh Hoi, an outskirts of Saigon, several weeks ago. On April 9 another fire broke out near the same area, and later in the week still other fires. It was discovered that the fires were the work of Viet Cong arsonists who had posted papers in various areas threatening to burn down whole sections.

MCC and other agencies are assisting as much as possible, but deep economic problems do not promise an immediate bright future.

Saarbrücken, Germany—Omar Stahls conducted a dedication service for their new apartment in Saarbrücken, Germany, on April 14. Neighbors, Saarbrücken Mennonite and the young friends from a neighboring village were present. After a service the twenty-five persons gathered around a table for coffee.

Addis Ababa, Ethiopia—Paul Erb, sponsored by the Mennonite Board of Missions and Charities, on fraternal visit to African and European missions, attended the annual missionary conference in Ethiopia, May 10-13.

Latehar, India—Among the seven young people receiving baptism in the Bihar district during the Easter season was the son of a family at Nareshgarh who became Christians in 1951. The family later left the church, so that this young man's return to faith is a great joy to the believers.

Salunga, Pa.—James E. Gross, Basye, Va., father of Mrs. Norman (Grace) Hockman, passed away on Friday, April 12, as a result of a spinal injury suffered in a tractor accident. Word was radioed to the Hockmans in Honduras, and they left for the States the following day, one month earlier than they had planned to leave for furlough. Because of Mrs. Hockman's health problem, the family remained in the States following the funeral. Mrs. Hockman was admitted to Ephrata Community Hospital, Ephrata, Pa., on April 27 for further diagnosis and treatment.

Tocoa, Honduras—George and Grace Miller were scheduled to leave Costa Rica, where they spent 13 weeks in language study, and return to Honduras on April 21. Their address until June 1 will be Trijillo, but after that it will be Tocoa, where they will be replacing the Norman Hockmans who are on furlough. While in Costa Rica, the Millers saw President Kennedy when he came to meet with the presi—

Laurelville Plans Missionary Conference

A high light of the Missionary Bible Conference this summer will be missionaries themselves in "Overseas Churches Sharing Christ." The conference is scheduled at Laurelville Mennonite Camp, Aug. 10-16. All missionaries, mission-interested persons, and campers are invited to this fellowship.

In "Overseas Churches Sharing Christ" will be missionaries Roy Kriegers from Israel, Chester Wengers from East Africa, Jonathan Yoders from Nepal, Allen Shirkos from India, and Elmer Millers from the Argentine Chaco.

Bible study hours and three sessions on "Sharing Christ Through Christian Stewardship" will be conducted by Milo Kaufman, who spent last winter, November to March, with the India churches in similar studies on the Bible, nurture, and Christian stewardship. Paul Erb, who visited Europe and Africa this past spring, February to June, will preach Sunday's missionary sermon and present two evening talks, "Looking Ahead in Africa."


To add to the activities will be orientation for new and returning missionaries.

J. D. Graber, secretary for overseas missions, and John H. Yoder, administrative assistant for overseas missions, both of Mennonite Board of Missions and Charities, Elkhart, Ind., will conduct these sessions.

The conference is sponsored co-operatively by the general mission board and Laurelville Mennonite Camp. Dora J. Mishler, secretary for personnel of the general board, is conference director. Theme of the conference is "Sharing the Living Christ."

For more information on the program, available facilities, and rates, write to Camp Manager, Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa.

A family of overseas missionaries at 1962 Laurelville Missionary Bible Conference. Parents Lloy and Elizabeth Kniss and sons Paul and Mark, with wives Esther and Betty and one of Mark and Betty's three children.
Home Missions

Canton, Ohio—First Mennonite Church co-operates in a city-wide evangelistic effort in which Myron Augsburger serves as crusade speaker, May 19-26.

Chicago, Ill.—The newly formed WMSA of Mennonite Community Chapel, under the leadership of their president, Anna Oglesby, served a fellowship meal to the Goshen seminary evangelism class during their recent April (25-28) practical work seminar in the city. Their sponsor and instructor, Paul M. Miller, and several Chicago-area pastors and friends also participated.

Leaman Sowell, Maywood, Ill., served Englewood Mennonite Church on Sunday, April 26, while the regular pastor, Laurence Horst, was with the Science Ridge (Sterling, Ill.) congregation for a communion service, followed by an afternoon vesper service.

Second Mennonite Church put on a special sale to raise money for their bus fund Saturday, April 27. They planned a special parent-child dedication service for Mother’s Day, May 12.

Laurence Horst will assume full pastoral responsibility for Evanston Mennonite Church in June. He will continue as pastoral counselor for Englewood Mennonite Church.

Springfield, Ohio—Edward Stoltzfus, of the Bethel congregation, West Liberty, Ohio, served Northridge Christian Fellowship here in a communion service, Sunday evening, April 26.

Aspen, Colo.—In spite of poorer snow conditions for skiing, Aspen Hospitality Center reports more calls this winter than the previous one. They also anticipated a full summer with the Lester Cook family, from La Junta, Colo., joining the staff, and the possibility of a resident hospital administrator, Leo Schmidt, also being with them.

District Mission Boards

Hubbard, Ore.—James Roth, missionary on furlough from Mexico, reported on the growing church in that country at a monthly meeting of the Pacific Coast district mission board, April 15. Nineteen board members and ten workers and visitors had gathered at the Zion meetinghouse to review the work of the board and to plan for the future. As a result of Bro. Roth’s report, several actions were taken in regard to the purchase of land at Xochila, the education of missionary children, annual vacations and household furnishings of workers, the approval of the use of VS workers in Mexico.

The board further heard Ray Mishler, on leave from Vanderhoof, report on the progress of the North Side Church, where organization has been effected, but the charter membership roll is still incomplete; made preparation for this year’s missions week; asked Henry Becker to arrange for a church-wide meeting on the evening of July 10 for the Allen Shirks family on their return from India, via Portland; moved to meet bimonthly instead of monthly for a trial period from now until their annual meeting.

Hospital Network Pays Off

In their enthusiasm to get their hospital built and furnished, to find an administrative team to manage it, and to finally get the hospital open and dedicated, they bought an autoclave which later the Colorado State Board of Public Health did not approve.

Ezra, knowing that the Mathis autoclave might give out at any moment, told La Jara Administrator Wayne Miller, “Tell Joe Kellof (chairman of the La Jara hospital board) that he should think about giving his autoclave to the newly opened hospital at Mathis. It is just what they need to replace their old, worn one.”

Ezra also wrote about this possibility to Mathis. Wayne Koepsel, chairman of the Mathis hospital board, replied.

Before Ezra received his letter, Mr. Koepsel called him long distance, “I’ve already written to you that I want that autoclave for Mathis. But I need it urgently. Ours burned out this morning.”

Ezra finally got hold of Joe Kellof. He was in Denver at the time.

Ezra: “May we have that autoclave for Mathis?”

Joe: “Yes.”

The next call was back to Wayne Koepsel.

Ezra: “Wayne, you may have that extra autoclave at La Jara.”

Wayne: “We’re sending a pickup truck right after it.”

From Mathis in southeast Texas they traveled through Texas oil fields and western Texas wide, open ranch lands, into New Mexico, over the first Rocky Mountain range appendages, then north across the Colorado-New Mexico line to La Jara, Colo. One way it measures about 980 miles. But Mathis needed that autoclave, and they needed it in a hurry.

In an interview at Elkhart, Ind., on April 26, Ezra said, “The Mathis folks got the autoclave all right. At last word, it was working perfectly for them.”

Hospital Network Pays Off
this station has discontinued Spanish-language programs.

Harrisonburg, Va.—Baptists headed the list of those writing to Heart to Heart during January and February, 1963. This information was given from a brief questionnaire sent to all those writing to Heart to Heart for the first time. Of the 15 first-time writers in January and February, 42 per cent answered the questionnaire.

Mennonites, Methodists, Brethren, Reformed, and Lutherans were next in this order.

Almost 49 per cent were married with children. Thirteen per cent were married without children. Twenty-seven per cent were grandparents and 11 per cent were single. Of the above, 4½ per cent were men and 95½ per cent women.

Paul Rico—The Luz y Verdad men's and mixed choruses sang at five churches during April and May. Two of these were Mennonite, one Baptist, one Disciple of Christ, and one Methodist.

Maryland—This encouraging note was received from listeners to WJEJ, Hagerstown: "We love your program and hear it over the Hagerstown station every Sunday morning. My husband was saved two months ago. I know your messages and the singing helped to make him realize his need for a Saviour and trust Him for salvation. He is nearly blind, but now he can see spiritually for which we give thanks and praise to God."

Knoxville, Tenn.—Radio Station WSKT, located at 1580 on the dial, is releasing The Mennonite Hour broadcast every Sunday afternoon at 3:00. The program is sponsored by the Mennonite Mission in Knoxville.

Voluntary Service

Hess ton, Kans.—New assignments made during Unit Leaders' Conference here, April 14, were for Paul and Pauline Godshall, Stanfield, Ariz.; Clarence and Iva Meck, Divide, Colo.; Donald and Elaine Gage, Glenwood Springs, Colo.; and Ronald Hargett and Orva Yutzey, who will be serving in Kansas City, Mo., by September.

Nab erth, Pa.—Pathway School held an institute for doctors and teachers who are working with aphasic and brain-damaged children on April 1, 2. Volunteers, who serve as houseparents to aphasics at a dormitory in connection with the school, attended a session that helped them to better understand the children they work with.

Marvin and Helen Kenagy, Garden City, Mo., spent some time in the Marsh Hill community in soliciting children for summer Bible school. This is an outreach of the Frazer congregation, where VS-ers worship.

Surprise, Ariz.—Six girls attended the first meeting of a club program for teenage girls initiated by VS-ers on March 9. By the second meeting, 13 girls attended. Because of this evident interest, meetings are now being held each week.

Albuquerque, N. Mex.—VS-ers gave a program at the Brethren in Christ Church on Palm Sunday evening, April 7. Wayne Sommers, New Paris, Ind., gave a testimony about "My Motivation for Entering Serv-

ice." A mixed quartet sang, and Pedro Rivera, Bayamon, P.R., provided several solo numbers.

A men's quartet from the unit provided special music for a father-son banquet at the Evangelical Brethren Church on March 23.

Divide, Colo.—Camps and staff members of Frontier Boys' Camp attended a dinner meeting of the Barnabas Club at the Palmer House, Colorado Springs, on April 20. The entire group sang several numbers. Various counselors also gave testimonies about their rewards in serving the boys (who are emotionally disturbed youngsters from Denver). The Barnabas Club, an interdenominational group, sponsors the work at Frontier.

General Relief and Service News

Akron, Pa.—Thirteen young people participated in a commissioning service at Crossroads Brethren in Christ Church, Mt. Joy, Pa., April 28. They were members of the MCC April orientation school. H. H. Brubaker, executive secretary of the General Conference of the Brethren in Christ Church, addressed the group. The charge and prayer were given by Edgar Stoez, director of MCC Voluntary Service.

Among them were five entering Pax service in Europe, Bolivia, and Pakistan; six going into voluntary service in Haiti and U.S.A.; one person going into relief work in Paraguay; and one staying at Akron headquarters as office manager.

Hagerstown, Md.—Tuesday, April 2, concluded the second seminar for ministers conducted by Brook Lane Farm Hospital. "Pastoral Care of Children and Adolescents" was the general subject of 12 three-hour sessions, which emphasized pastoral care.

Aid Sent to Russian Mission

Russian Mission, Alaska—Flames licked lazily at charred embers. This was all that was left of what had once been the trading post in this central Alaska community of some thirty families.

Serious-faced men kicked abstractly at smoking timbers and burned out tin cans. This was late February. New supplies would not come in until river ice broke up in late spring. A quick mental picture of nearly bare pantry shelves at home told these men that these meager stores would not possibly hold out till spring thaws.

Soon a message was winging its way to Goshen, Ind., where Mahlon Stolzfus worked as bookstore manager at Goshen College. The Stolzfuses had served at Russian Mission in this trading post from 1952 to 1961 as self-supporting missionaries. Bro. Stolzfus knew the bare shelves in Russian Mission pantries well. He knew that the loss of trading post stores in winter could spell disaster.

Telephones began ringing. Committees gathered in session. The Relief and Service Committee of the general mission board said: "Yes, we'll help. Oregon churches were contacted and asked to purchase supplies and have them flown in to Russian Mission at once.

David Mann, president of Pacific Coast district mission board, took over. Assisted by Orrie Conrad, he bought supplies—bacon (160 lbs.), meats, soups, rice, flour, milk, prunes, sugar, soap, jeans, gloves, shoes, print yardage goods, and scores of other items valued at hundreds of dollars.

The shipment left Albany on March 10. Several days later each family in Russian Mission got an individual package tailored to that family's needs. From a note clutched in hands trembling with emotion they read:

"...Because of the joy we have found in experiencing the love of Jesus Christ in our hearts...we want to share this love with you in this way."

(Persons wishing to contribute to this project may do so by sending gifts to: Treasurer, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind., designating such gifts for Alaska Relief Project.)

On Safari with Paul Erb

XI

For three days a Missionary Aviation Fellowship plane, piloted by Wes Eiseman of Philadelphia, took Joe Buzzard and me on a tour of mission fields in South Central Congo. Elmer Neufeld went with us.

We stopped for lunch the first day at Nyanga, one of the important Congo Inland Mission stations northwest of Tshikapa. Here were Sam Enz, who was a student of mine years ago at Hesston, and Ellis Gerber, whom I taught at Goshen. A big crowd met us at the station runway. In the afternoon we flew on to Lubondaie, a Presbyterian mission southwest of Lualaba. On the way we had to get off course to dodge a thunderstorm, and over country without landmarks it was interesting to watch the pilot reckon the course. He hit Lubondaie exactly.

Here the Paul Hodels (Barbara Amstutz) are giving much needed and appreciated help in the hospital, and Dr. Henry Dick, from Calgary, is doing dentistry. These people arranged a palaver in the evening with some of the Congolese Presbyterian leaders, with missionaries serving as translators. We talked about questions of mission-church relations, and all agreed it was the kind of frank conversation that is badly needed.

On the second day our little yellow plane took us to Tshikapa, a provincial capital on the Kasai River that has been much in the news as a center of the conflict between the Lulus and the Balubas and other tribes. Belgian diamond mining interests had an extensive establishment here. Congo Inland Mission personnel now occupy some of the houses, and have taken over the operation of the large hospital, fully equipped and badly needed in the area. This is where last year hostile tribesmen came in and killed people in their beds. Things are quiet now, but Africans even now cannot cross the bridge across the river which is the tribal boundary.

We crossed it to go to Kalondo, CIM station where Art Augsburger is trying to salvage something of his MCC livestock program and where Dr. Raymond Milhous and wife, with inadequate equipment, are doing good medical work—running a hospital without a hospital. A bookstore, part of the literature distribution program being operated by Levi Keidel, CIM missionary, is enjoying good sales at Tshikapa.

We flew back to Nyanga for a meeting with missionaries and Congolese leaders. They told us graphically the story of the exodus in 1969, and their great joy when the missionaries started to return. In the evening all the missionaries of the station—four married couples and four single ladies—met with us for a devotional period and a social hour. The next morning we looked around the station: the chapel service with more than 300 students; the hospital, operated by a nurse and two midwives, with a doctor from Tshikapa dropping in once or twice a month; the schools, primary to full high school, doing good work in spite of incomplete hostels and a library of only 200 books; the shop where Sam Enz maintains the equipment, not only of this station, but of several others. We shall long remember the inspiring singing of a men's chorus here. There are practically no Negroes who cannot sing!

Our last stop, over noon on the third day, was at Kikwit, where the Mennonite Brethren maintain headquarters for their mission field, which stretches south to the Angola border. They have 6,000 members at 240 places, ministered to by 30 missionaries (50 before independence).

The CIM field has 25,000 members. Add to this the 6,000 M.B.'s and one can see that the Congo has been probably the most fruitful Mennonite mission field.

This trip of about 1,500 miles gave us a quick impression of the Mennonite witness here, and a never-to-be-forgotten picture of the grasslands of this part of the Congo, as the carpet of varied green, cut by red-brown rivers, swept under us.

As we came to a stop at Leopoldville, our pilot led us in a prayer of thanksgiving for a safe journey.

On our last day in Leopoldville we went with Pax man Victor Loewen to see a food distribution center. People who are really needy get cards from pastors and others who know them. At the center once a week they get another card which entitles them to whatever is being distributed that day. We saw them receiving three or four loaves of bread baked ou contract from flour donated by the U.S. government, and four quarts of kidney beans. The crowd was orderly and, it seemed to me, appreciative.

We visited a supermarket in a lovely building but with little upon its shelves. The public market seemed to have a good supply of African food. The general situation in the Congo is that there is plenty of money but a scarcity of things to buy.

Toward evening we crossed the Congo again by ferry and were the guest of Air France, at a comfortable hotel in Brazzaville.

The flight to Salisbury was by jet, above clouds all the way. Our MAF trip out into the Congo helped us to imagine the kind of country we were flying over. My nephew, Robert Kauffman, and his family met us at Salisbury at noon on Good Friday. We drove through the city, the most modern in Africa. Except that, British-style, they drive on the left, one could believe he is in America. For lunch we stopped at a drive-in place and had hamburgers and malted milk. We saw the buildings of the new university. Then we drove through one of the "townships" at the edge of the city, where the Africans live.

The Kauffmans are Methodist missionaries in Umtali, the chief Methodist center in Africa. Robert is a musician, and is working on an assignment to help the African church in the development of a more native style of hymnody. African hymns for the most part are translations of European hymns sung to European tunes. Bob has taped hundreds of African folk songs and in workshops is attempting to adapt some of these to church use.

There is an excellent paved road from Salisbury to Umtali, which is in the mountains near the Mozambique border. The Colorado-like climate was a welcome relief from the heat of West Africa. We enjoyed a day in a national park in the Vumba Mountains, where we had a picnic with some more of the missionaries here. This part of Africa is very beautiful. Poinsettias grow on flaming bushes that line the roads. There are also long lines of flamboyant trees loaded with big blossoms.

On the way back from the park we drove to the Mozambique border (Portuguese East Africa). To our surprise we were permitted to cross and drive to the first town. Since the trouble in Angola, the Portuguese have not been very friendly either to Americans or to missionaries. Portugal has done less than the other colonial powers in moving toward independence of its colonies. Crossing this boundary showed us clearly how the European countries have impressed their respective characteristics on the territory they ruled.

Students at the Old Umtali mission gave an Easter pageant at sunrise as daylight came in over the mountains. It was reverent and effective. For the morning service we drove to a country congregation 20 miles northeast. There was excellent singing in simple harmony by a women's group who had been singing at homes in the community since 1:00 a.m.; also a number, more African in character, by a large group of men. There was a communion service [the wine was water flavored with strawberry jello, after which we were introduced and warmly greeted by the clapping of hands above the heads. One can never forget that sea of white eyeballs, smiling their friendliness. I spoke briefly in response with the pastor translating into Chi Manyika, a dialect of Shona, the general language of this area.

Gospel Herald, May 14, 1968
Field Notes——continued

The fifth annual meeting of the Lancaster Conference Historical Society will be held May 25, 26, at the Hershey Church near Intercourse, Pa. J. C. Wenger, Goshen, Ind., will serve as one of the speakers. Bible conference at the Beaver Run Church, Watstown, Pa., May 25, 26. Speakers include J. Otis Yoder, Harrisonburg, Va., and J. Clair Hollinger, Lancaster, Pa.

New members: one by baptism at Anderson, S.C.; one by baptism at Rawlinsville, Pa.; one by baptism at Portland, Ore.; one by baptism at Prince of Peace Church, Corpus Christi, Texas; two by baptism at Edon, Alta.; three by baptism at Huber, New Carlisle, Ohio; eight by baptism and one on confession at Ann Street, Peoria, Ill.

Evangelistic Meetings


Calendar


Ontario Mennonite Conference at Vineland Church, Vineland, Ont., June 5, 6.

General Mission Board annual meeting, Pettisville, Ohio, June 20-23.

Seminar on the Urban Church, Lee Heights Community Church, Cleveland, Ohio, June 24, 25.

Alberto-Saskatchewan Mennonite Conference, Duchess, Alta., July 4-7.


Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 5, 6.


Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.


MYF Convention, Belleville, Pa., Aug. 15-18.

Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.


Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Church Camps

Rocky Mountain Mennonite Camp

The Young Citizens' Camps

Rocky Mountain Mennonite Camp at Divide, Colo., will again do work among welfare campers this summer at three different outpost camp sites. This work is known as the "Young Citizens' Program.

The Young Citizens' Program is a specialized program for emotionally disturbed children. Emphasis is placed upon giving the camper an opportunity to form a positive relationship with an adult. Referrals are accepted only through courts and social agencies.

The purpose is to help boys and girls recognize and overcome the difficulties that have prevented the development of satisfactory social relationships and to assist them toward better integration of their personalities.

History: The Young Citizens' Program at Rocky Mountain Mennonite Camp is entering its eighth year of operation. The beginning dates back to the summer of 1956 and a one-week (Monday through Saturday) camp. The Juvenile Court of Denver arranged for 30 boys and four girls to spend a week at camp at the invitation of Rocky Mountain Mennonite Camp.

Each summer the camp has grown—grown in the number of campers served, the number of days scheduled, the agencies sponsoring campers, etc. Added to the program this year is Frontier Ridge, a 54-day session for girls.

The camp has established side-camp facilities at Rocky Ridge for boys and at Park Ridge and Frontier Ridge for girls. These camps are serviced by the main camp although all operate independently from the main camp program. They live in tent shelters that have a wooden floor and frame over which canvas is placed.

Nature: The essential ingredients for the program are (1) living outdoors in God's world; (2) living simply in a camp context; (3) living in a small group of peers; (4) living under the guidance of adult counselors who are mature, sympathetic, understanding, and can show real love.

The group is responsible to plan their activities, experience what they plan, and then evaluate their experiences. Thus they learn from their mistakes as well as their successes.

The program is life-wide. "Experience curriculum" and "laboratory in life" are descriptive phrases. The camper learns to do by doing. A vital factor is the interaction of the group. Each camper shares in determining activities and the group functions as a unit. Regular "powwows" provide a time for more objective evaluation of the group's work together, to accept responsibility, and to enjoy life.

Rocky Ridge will accommodate up to ten boys in three 18-day sessions beginning June 25. Park Ridge will be a similar facility for girls with the same dates. Frontier Ridge will be used to pioneer in a 54-day session for girls—the longest rehabilitative camping experience in the state.

Personnel: This year Rocky Mountain Mennonite Camp is attempting to encourage counselors in the Young Citizens' Camps to come back year after year by setting up the following financial arrangement: first year, VS basis; second year, $150; third year, $250; and fourth year, $400. It is recognized that a number of college-age young people are interested in giving of their time to the church but need to face the realities of providing finances if they are to go to college. The above arrangement is a step to help the counselors as well as to strengthen the program by having a corps of experienced personnel.

The staff for the Young Citizens' Camps includes Clifford King, Executive Director; Ivan White, Program Director; and Esther Resler Houdeshell, Social Worker. The counselors, cooks, and clerks will all be furnished through the Mennonite Relief and Service Office in Elkhart in connection with their summer VS program. There are still openings available and if persons are interested in this service they should make application to Mennonite Relief and Service Committee, 1711 Prairie St., Elkhart, Ind.

1963 Schedule

Rocky Mountain Camp announces the following schedule for the summer camping season, with program director for each camp:

June 3-22—Senior High and College Work Camps—Contact either Rocky Mountain Mennonite Camp or Mennonite Relief and Service Committee for details.

June 29—July 6—Junior Camp, for grades 4-6.

July 6-13—Junior High Camp No. 1, for grades 7-9.

July 13-20—Youth Camp, for senior high age on up; Darrel Otto

July 21-27—Junior High Camp No. 2, for grades 7-9.

July 27—Aug. 3—Family Music Week, for all members of the family; Roy Roth

Aug. 3-10—Family Travel Camp, Virgil Brenneman

Aug. 18-25—Family Travel Camp, Virgil Brenneman

School grade—fall, 1963

For further information on any of the given weeks write Rocky Mountain Mennonite Camp, Divide, Colo.

Camp Amigo, Sturgis, Mich.

May 30—Camp Rally Day

June 10-22—High School Work Camp; Gordon Zook, director

Sunday School Camps

June 24-26—Camp I, Eugene Miller, director

July 13—Camp II, Donald Yoder, director

Boys' and Girls' Camp; Boys' Club Camperee, John Smucker, director

Aug. 5—Girls' Club Camperee, Mrs. Paul Davidthizer, director

Bible Memory Camps, Harvey Birky, director

July 15-20—Camp I

July 22-27—Camp II

July 29 to Aug. 3—Camp III

Aug. 12-17—Ministers' Retreat, Miller Stayrook, director

Aug. 19-24—Family Week, Gordon Zook and Eugene Miller, directors

For more information write:

Camp Amigo, R. 3, Sturgis, Mich.

* * *

As I look down upon the clouds while we fly over Georgia, I feel "above the clouds" in more ways than one. I have been lifted above the fog of uncertainty and the mists of doubt. Why should we not always live in the sunshine? Waiting upon the Lord, we may mount up with wings as eagles.

Vance Havner in Peace in the Valley, ( Fleming H. Revell Co.)
Annual Mission Board Meeting Program

to be held at Pettisville, Ohio, June 20-23

Theme: “Sharing the Living Christ”

Thursday, June 20
7:30 p.m. The Living Christ in Israel
Paul Swarr, Israel Intercession
H. Raymond Charles, Pennsylvania
The Mission of the Living Christ
J. D. Graber, Indiana
Special Music
Words of Life Male Quartet

Friday, June 21
7:30 p.m. Prayer Meeting
1:30 p.m. Public Session (Provided by WMSA and Mennonite Nurses’ Association)
Opening Devotions
Announcement of Officers and Chosen Projects
Sharing the Living Christ Wherever We Are

Buckwalter Family
Mrs. Earl Buckwalter, Kansas, chairman
Mrs. Albert Buckwalter, Argentine Chaco
Mrs. Lowell Hersberger, Pennsylvania
Granddaughters Naomi, Rachel, Dawn, Rosemary

7:30 p.m. The Living Christ in the Chaco
Albert Buckwalter
Intercession
Herbert Minnick, Brazil

Sharing Christ in Today’s World
Paul Erb, Pennsylvania
Special Music
Pinegrove Mixed Quartet

Saturday, June 22
7:30 a.m. Prayer Meeting
9:30 a.m. WMSA Public Session
WMSA Around the World
Dorothy McCammon, Indiana, chairman
Special Music
Ohio GMSA
Closing Devotions
Toshiko Shinohara, Japan

1:30 p.m. The Living Christ in Japan
Charles Shenk, Japan
Intercession
Ralph Buckwalter, Japan
Power and Resources for Sharing the Living Christ
Milo Kaufman, Kansas
Special Music
Zion Mixed Octet

7:30 p.m. Youth Night
Call to Worship
Finding Life Together
David Derstine, Pennsylvania
Witnesses—Finding Life Together with Youth
In the Church
Two Life Team Members
In the World
George Yoder, Pennsylvania

Sunday, June 23
7:30 a.m. Prayer Meeting
9:30 a.m. The Living Christ in India
S. Paul Miller, India
Intercession
Ralph Smucker, Indiana
Sharing Christ in Latin America
Horace L. Fenton, Jr.
Special Music
Harold Hoesteter, Virginia

Mission Sermon: Enlisting Every Member
John Driver, Puerto Rico
Special Music
Central Radio Mixed Quartet

2:00 p.m. The Living Christ in Africa
Wilbert Lind, Somalia
Intercession
Simon Leitchy, Puerto Rico
Sharing Christ Through Emerging Churches ... Yaguchi-san, Japan
Mission Strategy for Sharing Christ
Horace L. Fenton, Jr.
Special Music
West Clinton Male Quartet

7:30 p.m. The Living Christ in Uruguay
Daniel Miller, Uruguay
Intercession
Weyburn Groff, Indiana
Commitment to Share
Harold Bauman, Indiana
Consecration Service
B. Charles Hostetter, Virginia
Special Music
North Clinton Male Quartet

WILL OF GOD
(Continued from page 411)

of God. Let us no longer drift with the sweeping currents of change, but rise in obedience to the Word of God. Let us no longer follow the line of easy acceptance, but take the road of courageous witness. Let us no longer live by the rule of mere expediency, but dare to live under the rule of heaven. May the decisions of these days reflect the will of God for our time.


Harrisonburg, Va.

* True Christianity gives joy rather than takes away joy.

Mission News — CONTINUED

(Continued from page 417)

problems and leadership activities of the minister. Attending pastors had opportunity to talk with psychiatrists, social workers, chaplains, and others who work closely with people, thereby enlarging their understanding and becoming better equipped to serve the church.

Trés Palmas, Bolivia—MCC will expand its services in Bolivia this summer. The work here was begun in 1960, after a 1959 visit by Orie Miller to the Santa Cruz region, where he observed problems resulting from poor economy and unstable government, which problems he described as “heart-rending.” A nursing clinic and agricultural experimentation program were inaugurated. At first these services were geared primarily to recent Mennonite settlers who had moved into Bolivia from neighboring Paraguay and from Canada. Later this service was expanded to include other Bolivian nationals. Club work among youth has also become a part of this service, and now this summer Pax man Paul Swartz-endruber from Kalona, Iowa, will aid Canadian Baptists in the construction and maintenance of repeater stations in cities surrounding La Cruz del Sur, where they maintain the country’s only FM radio station. This is the hub of an enlarging Gospel radio ministry in Bolivia.

Frankfurt, Germany—German Mennonites and MCC begin a co-operative relief and service committee for the first time. Individuals and churches have long cooperated and contributed to MCC, but now they have a working organization of their own. The new committee is called “Diakoniewerk der Mennoniten” (DWM). Three German Mennonite groups and agencies joined MCC to form this new committee. It is hoped that Swiss, French, and Dutch Mennonites will eventually cooperate with or in DWM.

The committee has met seven times. The exchange visitors (trainee) program, a clothing program, and concern for the Mennonites in South America have been

Gospel Herald, May 14, 1963
Health and Welfare

Snack time has done much to raise both spirits and health at Rittman (Ohio) Mennonite Home. Viola Helmuth gives Mr. Pim his awaited cup of buttermilk.

THE PRICE OF CHURCH UNITY

BY HAROLD E. BAUMAN

Have you ever wondered why we expect governments to get along with each other when we have trouble getting along with our fellow Christians? Is unity an impossibility with certain people? Does God make exceptions in His kingdom? Would something have been lost if the division had not taken place? Do we do evil that good may come? What is the price of Christian unity? At what point does Biblical principle nullify the price of unity?

In the few minutes it takes to read this book, you will receive hours of thought.

35¢

AT YOUR LOCAL BOOKSTORE HERALD PRESS, SCOTDALE, PA.
need of the church in our world today, and its meaningful mission. The pastor's heart will be stirred as he reads the chapter on the church is "knowledge," "experience," and "mission," and one on the "ministry that rings true."

Some books like this spend a great deal of time on the world of changes, decadence, and the failure of the church. This volume does not ignore our desperate world and religious situation, but it does give practical suggestions on renewal means, and describes the great potential in the true essence of the church.

The author writes in an interesting and fresh style. His presentation is simple and helpful for pastor and layman, who has the worship of the church at heart. This volume gives the trend of contemporary evangelical thought on the relation of laity and ministry. The author says, "The procreative responsibility of the church can not be left to the pulpit alone. It must find its way up and down the aisles and into the pews" (p. 68). He emphasizes the place of worship services in renewal. "Corporate worship is a supreme attempt to get life into focus again, to see things clearly and whole."

(p. 91). The pastors need the inspiration and stimulation of this inexpensive book.—Nelson E. Kauffman.

## Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beachy, Neil and Emma (Kramer), Goshen, Ind., sixth child, fourth son, Kenneth Dale, April 18, 1963.

Brubacher, David and Viola (Roth), Schomberg, Ont., second child, first son, John David, April 8, 1963.

Burkholder, Landis and Gladys (Hershey), Bird in Hand, Pa., first child, Joyce Elaine, March 12, 1963.

Burkholder, LaVerne J. and Donna Belle (Rieger), Archbold, Ohio, third child, first daughter, Kathleen Sue, April 26, 1963.


Gingerich, Homer and Edna (Edler), Halsey, Ore., ninth child, third son, Michael Homer, April 15, 1963.

Gingerich, Leslie and Mary (Brenneman), fourth child, third daughter, Joyce Yvonne, Good, Loretta B., and Mary (Jackson), Portland, Maine, first child, Debra Marie, April 2, 1963.

Goode, Ivan and Joan (Barrett), Markham, Ont., second daughter, Iva Danette, April 3, 1963.

Hartz, Paul and Joyce (Miller), Elveron, Pa., fifth child, second son, Glenn M., April 24, 1963.

Johnson, Lemoine and Phyllis (Lauber), Shickley, Nebr., fourth child, third son, Craig Randall, April 19, 1963.

Kilheffer, Harold M. and Nora Mae (Shaub), Lancaster, Pa., fourth child, second son, Harold Richard, April 20, 1963.


Leis, Vernon and Arvella (Schultz), New Dundee, Ont., third son, Paul Dale, April 8, 1963.


Martin, Dale E. and Carrie (Landis), Maugansville, Md., fourth child, first son, Delray Lynn, April 27, 1963.

Martin, Theodore E. and Jean Fay (Moyer), Denver, Pa., fourth child, third son, Roger Isaac, April 19, 1963.

Miller, J. Robert and Irene (Peifer), Liberty, Pa., fourth son, Duane Lamar, March 26, 1963.


Scheerer, Mervin and Florence (Bauman), Baden, Ont., third son, Roger Keith, April 29, 1963.

Schumacher, Urie and Florence (Lehman), Orrville, Ohio, eighth child, fifth son, Dan Jay, April 12, 1963.

Steinmann, John and Bernice (Schmuck), Petersburg, Ont., first child, Jennifer Lee, March 15, 1963.

Stoltzfus, Nathan E. and Esther (Stoltzfus), Gap, Pa., third child, second daughter, Jane Louise, April 24, 1963.

Swope, Galen and Ruth (Hertzler), a son, Bradley Hertzler, April 25, 1963.

Weaver, Elmer P., Jr., and Martha R. (Groff), Lancaster, Pa., ninth child, fourth daughter, Rachel Lea, April 22, 1963.

Yoder, J. Ben and Peggy (Workman), Belleville, Pa., second child, Preston Charles, April 12, 1963.

Yoder, Mark and Alice (Martin), Elveron, Pa., fourth child, second son, Glenn Mark, April 7, 1963.

Zimmerman, Charles M. and Jane (Metzler), Blue Ball, Pa., third child, second son, Charles M., Jr., April 17, 1963.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Buckwalter—Ranck.**—Edgar K. Buckwalter and Elizabeth Marie Ranck, both of the New Holland cong., New Holland, Pa., by Mahlon Witmer at the home of the bride, April 20, 1963.


**Hindal—Witmer.**—Dennis C. Hindal and Pauline E. Witmer, both of the Sheldon (Wis.) cong., by Norman Witmer at the church, April 2, 1963.

**Hoover—Martin.**—Clair Lamar Hoover, Leola, Pa., Carpenter's cong., and Ruth Martin, Ephrata (Pa.) cong., by Mahlon Zimmerman at Ephrata, April 20, 1963.


**Martin—Gehman.**—Harold E. Martin, Lititz, Pa., and Lydia W. Gehman, Ephrata, Pa., both of the Indiantown cong., by Mahlon Zimmerman at the church, April 27, 1963.

**Miller—Beachy.**—LeRoy V. Miller, Kalona (Iowa) cong., and Lydia Beachy, Kalona, Iowa, Sunnyside cong., by J. John J. Miller at the Sunnyside C.M. Church, March 31, 1963.


**Sheaffer—Bowman.**—George Kenneth Sheaffer and Janet Marlene Bowman, both of

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**LET THERE BE MUSIC**

**BY LORIE C. GOODING**

How often as a child were you carried away to far-off places through poetry? How many still see goldenrod and autumn as portrayed in poems learned as a child? Through poetry we see with our hearts as well as with our eyes. It takes us beyond ourselves, out of the drab and into the heavenly. In a sense it turns what has become drab into the lovely. There is nothing healthier than music in the soul. Let There Be Music has devotional material for private and public worship. $1.75
Myerstown, Pa., Myerstown cong., by Mahlon Zimmerman at the church, April 6, 1963.

Smith—Burkholder.—Lee Smith, Barberton, Ohio, Methodist cong., and Martha Burkholder, Smithville, Ohio, Oak Grove cong., by Robert W. Otto at Oak Grove, April 6, 1963.

Yoder—Bender.—Ernest Roy Yoder and Doris Deane Bender, both of the Caselman River cong., and Viola, East Earl, to the St. John's Glen Church, Grantsville, Md., April 27, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allebach, Maggie D., daughter of William and Sara (Detwiler) Godshall, was born in Salford Twp., Pa., March 30, 1875; died at her home, Hatfield, Pa., April 5, 1965; aged 88 y. 6 d. On April 12, 1902, she was married to Leidy K. Allebach, who survives. Also surviving are 2 sons (Abram and Raymond), 2 daughters (Hannah G. and Margaret—Mrs. Chester Myer—13 grandchildren, and 18 great-grandchildren. She was preceded in death by her first husband, Jacob H. Kratz, who died in 1896, and a daughter, Mary Ellen (Kratz) Derstine. She was a member of the Plains Church, where funeral services were held April 11, in charge of John E. Lapp, J. C. Clemens, and Wayne Kratz.

Bachman, Elizabeth (Urich), was born at Roanoke, Ill., May 12, 1874; died at Washington, Ill., April 19, 1963; aged 88 y. 10 m. 7 d. In 1895, she was married to Peter B. Bachman, who survives. Surviving are 5 children (Alma—Mrs. Albert Sommer, Frieda—Mrs. Lester Smith, Corena, Milton, and Ray), 19 grandchildren, 13 great-grandchildren, one sister, and 2 brothers. One son preceded her in death. She was a member of the Metamora Church, where funeral services were held April 22, in charge of Roy Bucher and Heinz Jansen; interment in Hickory Point Cemetery.

Brunk, George F., son of Frank B. and Elizabeth (Edleman) Brunk, was born at Maupinville, Mont. Nov. 18, 1890; died at his home, Sarasota, Fla., April 22, 1963; aged 72 y. 5 m. 4 d. He was survived by his wife, Anna Hollaway Brunk, 3 daughters (Mrs. Walter Miller, Mrs. George Miller, and Mrs. Isaac Mast), one son (Harold R.), 4 brothers (Joseph E., Sam H., Henry M., and Chris), one sister (Mrs. Ben Kohnhaus), and 9 grandchildren. He was ordained as minister on Dec. 4, 1932, and served in the Cottage City Mennonite Church, Cottage City, Md., for more than 10 years. In 1943 he took charge of the Ida Street Church, Tampa, Fla., where he labored for about 7 years, when ill health caused him to give up active pastoral work. At the time of his passing he was a member of the Ashton Road Mennonite Church, Sarasota. Funeral services were held at Bay Shore Church, April 25, in charge of T. B. Breneman, Robert Quackenbos, and Michael Shenk.

Clemmer, Miriam L., daughter of Russell B. and the late Katie (Landes) Souder, was born in Lebanon Co., Pa., May 17, 1902; died at the Grand View Hospital, Sellersville, Pa., March 31, 1963, after having been in the hospital for surgery almost 2 weeks; aged 47 y. 10 m. 14 d. She was married to Erwin H. Clemmer, who survives. She worked at the Norristown Mission for 17 years. Surviving are 4 sons (Earl, Erwin, Jr., Rodney, and Robert Lee), one daughter (Ruth L.), one sister (Mrs. Harvey Herschberger), and one grandson. She was a member of the Souderston Church, where funeral services were held April 4, in charge of John E. Lapp and Russell B. Musselman.

Delp, Anna, daughter of Joseph and Eliza (Detwiler) Mininger, was born in Montgomery Co., Pa., May 21, 1886; died at the home of her daughter, Mrs. Wilmer Detwiler, Plumsteadville, Pa., April 17, 1963; aged 76 y. 10 m. 27 d. She was married to Samuel K. Delp, who died in 1960. Surviving are 3 sons and 5 daughters (Paul M., Norman M., Samuel M., Ida Mae—Mrs. Henry Freed, Naomi—Mrs. Willis Gehman, and Miriam—Mrs. Wilmer Detwiler), one sister (Mrs. Phares Gehman), 23 grandchildren, and 13 great-grandchildren. She was a member of the Line Lexington Church, where funeral services were held April 21, in charge of Claude Meyers and Merle Ruth.

Diehl, stillborn daughter of Thomas and Joanne Diehl, Allentown, Pa., was born April 12, 1963. Surviving, besides the parents, are 2 sisters and one brother. Graveside services were held at the Mountain View Cemetery, April 15, in charge of Alvin F. Detwiler.

Heckler, Salie H., daughter of Jacob and Lydia (Moyer) Landis, was born in Montgomery Co., Pa., Nov. 28, 1882; died at the home of her daughter, Mrs. Elmer C. Nice, March 29, 1963; aged 80 y. 4 m. In March, 1907, she was married to Henry S. Heckler, who died Dec. 9, 1945. Surviving are her daughter (Alma—Mrs. Elmer C. Nice), one brother (Abram M. Landis), 2 grandchildren, and 3 great-grandchildren. She was a member of the Franconia Church, where funeral services were held April 4, in charge of Leroy Godshall, Marvin Arndt, and Curtis Bergey.

Heiser, Laura, daughter of Peter and Mary Good, was born Oct. 29, 1902; died at Champaign, Ill., April 10, 1963; aged 60 y. 5 m. 12 d. On May 20, 1925, she was married to Jesse Heiser, who survives. Also surviving are 2 children (Mary Ann—Mrs. Walter Jost and Gerald), 3 grandchildren, 4 sisters (Carrie—Mrs. Ezra Yordy, Ida—Mrs. Alvin Birkey, Alta—Mrs. Lester Hershey, and Bessee—Mrs. Melvin Greister), and 4 brothers (Leroy, Ivan, Joseph, and Arthur). She was a member of the East Bend Church, where funeral services were held April 16, in charge of J. Alton Horst and J. A. Detwiler.

Hostetler, Aaron H., son of Joseph and 'Nancy Hostetler, was born at Belleville, Pa., Nov. 9, 1906; died of a brain tumor at the University Hospital, Iowa City, Iowa, April 24, 1963; aged 56 y. 5 m. 15 d. On Sept. 7, 1930, he was married to Mary Bontrager, who survives. Also surviving are 2 children (Jessey—Mrs. Don Westmoreland and Sanford), 4 grandchildren, his parents, 2 brothers (Jacob A. and John A.), and 4 sisters (Lizzie—Mrs. Samuel Detwiler, Sylvia—Mrs. Daniel King, Barbara—Mrs. Fred Slabaugh, and Mary). He was a member of the East Union Church, where funeral services were held April 27, in charge of A. Lloyd Swartzendruber and John J. Miller.

Kaufman, Brenda, daughter of Eli and Katie (Petersheim) Kaufman, Elveron, Pa., was stillborn April 9, 1963. Surviving, besides the parents, are 3 brothers, 2 sisters, and one grandmother (Mrs. Barbara Petersheim). Graveside services were conducted at the Pine Grove Cemetery by Richard Hertzler.

LeFevre, Lizzie Ann, daughter of Henry B. and Lizzie (Kreider) Frey, was born in Lancaster Co., Pa., Oct. 28, 1866; died at the Community General Hospital, Sterling, Ill., April 21, 1963; aged 96 y. 5 m. 24 d. On Nov. 2, 1992, she was married to Phares S. LeFevre. In the same year she and her husband united with the Science Ridge Mennonite Church. Surviving are one daughter (Mrs. Ruth Herr), one son (Noah H.), 4 brothers (Amos, Jacob, Martin, and Noah), 7 grandchildren, and 15 great-grandchildren. Two sisters and 5 brothers preceded her in death. Funeral services were held at the church, April 24, in charge of A. C. Good.

Miller, Elizabeth Ann, daughter of Samuel and Sarah (Slabaugh) Fisher, was born in Iowa Co., Iowa, Dec. 13, 1870; died at the Pleasant View Home, Kalona, Iowa, March 15, 1963; aged 92 y. 3 m. On Nov. 10, 1982, she was married to Samuel D. Miller. She lived her entire life in the Green Center Community, Wellman, Iowa, until the last 6 months when she lived at Pleasant View. Surviving are one son (Orin), one daughter (Ollie—Mrs. N. E. Parrot), 5 granddaughters, and one brother (Jake). Three children, 3 brothers, and 5 sisters preceded her in death. She was a charter member of the Daytonville Church. Funeral services were held at the West Union Church, March 16, in charge of Noah Landis and Geo. S. Miller; interment in Lower Deer Creek Cemetery.

Gospel Herald, May 14, 1963

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Buckwheat Summer

by Ruth Unrau

Learning to live with yourself is a part of growing up. Martha, an eleven-year-old, had her problems, but did not recognize this as one of them. Buckwheat summer was full of surprises, but the biggest surprise to Martha was what happened to her and the things she learned about herself. 

$2.75

At your local bookstore, Herald Press, Scottdale, PA.
Yoder, Wilmer R., son of Samuel M. and Rosa (Ricket) Yoder, was born at Blooming Glen, Pa., Dec. 31, 1901; died at the home of his son-in-law, Alvin F. Detweiler, Allentown, Pa., April 10, 1963; aged 61 y. 5 m. 10 d. On June 23, 1929, he was married to Edna Gehman, who died in Dec. 1926. On Oct. 28, 1928, he was married to Florence Keller Detweiler, who survives. Also surviving are 2 daughters (Ruth—Mrs. J. Walter Hackman and Kathryn—Mrs. Alvin F. Detweiler), 8 grandchildren, 2 brothers, and one sister. He was a member of the Allentown Church, where funeral services were held April 12, and on April 13, services were held at the Blooming Glen Church, in charge of Stanley Beidler, David F. Derstine, and Richard Detweiler; interment in Blooming Glen Cemetery.

ITEMS AND COMMENTS

BY THE EDITOR

Protestant Episcopal Bishop Nelson M. Burroughs of Ohio called boxing a travesty and urged Christians to do everything possible to put an end to it. In a statement he said he considered the sport "a denial of our Lord's emphasis on the sacredness and value of human personality. Five men have been killed in the boxing ring in the U.S. since the first of January," Bishop Burroughs said. "I sympathize with the boxing men in their struggle. They had no desire to kill, surely, but they had the requirement to knock into insensibility their opponents in order to win their fights. . . . To encourage their potential violation of the sixth commandment, and to pit man against man under the guise of American entertainment, is, in my judgment, a denial of our Lord's emphasis on the sacredness and value of human personality. I encourage Christian people to do everything possible to put an end to this travesty on all that we know as good sportsmanship."

Protestant, Roman Catholic, and Jewish leaders joined in San Francisco in a statement calling attention to the fact that many issues facing young people are "moral issues." Current discussions of youth problems have neglected the morals involved, the clergyman said. The statement said a "detrimental climate" has been building up around youth. It can only be changing "by recognizing its origin in moral decay. Without abiding principles and values, as set forth in the Ten Commandments, our future is imperiled both as individuals and as a community."

Karel F. Botermans, minister of San Anselmo's Unitarian Universalist church, has declined to pay 61 per cent of his federal income tax on the grounds that it would go for "carefully planned machinery to kill millions of human beings. The Dutch-born pastor, a leader in the Netherlands underground during the Nazi occupation, sent the remaining 39 per cent of his tax to the Internal Revenue Service. He also mailed copies of his protest letter to President Kennedy and Secretary of Defense Robert S. McNamara. In his message he asserted the belief that "I have international law on my side." He referred to the Nürnberg trials, "where it was stated by our Allied judges that, in actions of genocide, every person in that society involved in those actions is to be held responsible." Mr. Botermans said, "It is obvious that our "defense program" is a preparation for genocide attempt, one which might be far more devastating than the Nazis ever dreamed of." The pacific clergyman pointed out he would gladly pay the withheld 61 per cent of his tax if the U.S. pledged to spend the money for other methods of settling international differences.

Ministers should be as disciplined as athletes, Methodist Bishop Gerald Kennedy of Los Angeles told some 250 Protestant and Eastern Orthodox clergymen. But like other Americans, he observed, they want the comforts of life and unless parishes have parsons with washing machines and dishwashers, it's hard to convince them that it is God's will they should serve in them. Bishop Kennedy said the recent suggestion by Chief Justice Earl Warren that counselors in ethics should be engaged by businesses and institutions was an illustration of how "spiritually undisciplined we have become." It should not be necessary for another person to tell us what is right and what is wrong, he said, adding that each minister could "double his production" if he used his time better.

Former Secretary of Agriculture Ezra Taft Benson called on Mormons to "kirk up their loins and do battle against moral decay and communism." Mr. Benson, a member of the Church's Council of the 12 Apostles, attacked what he called "nation-wide erosion of individual character" and deterioration of the "old-fashioned, patriotic American way of life." "The enemy is amongst and upon us," Mr. Benson declared. "Zion must awake and arouse herself."

Dr. Harold John Ockenga announced in Boston that he has resigned as acting president of the nondenominational Fuller Theological Seminary in Pasadena, Calif., in order to devote full time to his duties as pastor of Boston's Park Street church (Congregational). Dr. Ockenga was a co-founder of Fuller Seminary in 1947 and has served as president in absentia since that time. He told his congregation that he had declined an offer to become the permanent resident head of the school because of his responsibilities in the Boston church. He will, however, continue to serve on the seminary's board of trustees.

Christian leaders have applauded a statement from Prime Minister Nehru that India would remain a nation in which the followers of all religions would enjoy equal opportunities to practice their faiths. Addressing a public meeting, Mr. Nehru said: "India will never become a nation purely of Hindus. Those who talk of making her a Hindu nation are only imitating the leaders of Pakistan who seek to make that country an Islamic state. India has been and will be a country where everyone, irrespective of his religion, will be able to live peacefully and follow his religion."

Some 350 African Christian leaders from 42 countries were told in Uganda that Christianity, which has survived in Africa against awesome odds, is now challenged to help build "a sound moral foundation for the rapidly growing edifice of social change, with its threat of secularization and materialism." Dr. K. A. Busia of Accra, Ghana, a Methodist layman and sociologist, praised the work of missionaries in Africa and cited the important influence of the Christian faith in development of the continent.

Dutch Reformed churchmen in Cape-town, South Africa, have long denounced beauty contests as morally objectionable, but now an accusing finger has been pointed at baby shows. Writing in the Daily Press, an Afrikaans paper, J. A. Coetzee sharply criticized a baby show held recently in Johannesburg. It was sponsored by the Women's Association of the Dutch Reformed Church. Mr. Coetzee said that since beauty contests are not approved, consistency demands that baby shows also be frowned upon—because both constitute "pure self-worship." "God created man according to His own image," he wrote. "If God created His beings well, who are the 'judges' who dare evaluate the creative labor of God?"

Relief supplies sent to the needy overseas by Lutheran World Relief during the last 17 years passed the one billion pound mark early in March, it was reported at a meeting of the agency's directors in New York. The shipments of food, clothing, medicine, and other goods went to 41 countries and were valued by the agency at about $144,000,000.
Glory in the Church

By Waldo Hiebert
Professor, Mennonite Brethren Biblical Seminary, Fresno, Calif.

We have come together to worship Jesus Christ our Lord. For this moment let us put all else aside in order that we might focus our total attention upon Him who alone is worthy of worship and praise. Here, in this hour, we seek not so much to understand as to love, not so much to explain as to explore, not so much to expound as to exalt, not so much to question as to worship. Here we open our hearts for the discerning, judging, and comforting ministry of the Holy Spirit. Together and individually we pray, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

The subject, "The Glory of the Church," is suggested in the text when Paul says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." This text is a benediction which Paul speaks at the end of the first three chapters of Ephesians. He has described in vivid and various ways the blessings and the glory of being a Christian. This has so enthralled him that he breaks forth in a volume of praise and promise as he says, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Let us place before ourselves this soul-searching question, Is there glory in the church today? Is there glory in my church? in your church? Is there glory in the Mennonite Church? Where is the glory?

After four days of conference, what do you say, my brother, Is there glory in the church? I do not ask, Have we a great tradition? I do not ask, Have you a beautiful sanctuary? I do not ask, Have you a paid ministry and professional workers? I do not ask, Have you a large membership? I simply ask, Is there glory in the church? What do people say when they leave our services? Do they exclaim, "What a preacher"? Do they exclaim, "What music"? "What a sanctuary"? "What a service"? Or do they say when they have been with us in worship, "What a wonderful Lord"?

(Continued on page 428)
The Baden, Ont., congregation is planning a fiftieth anniversary service on July 14. Uriel A. Bender, Elkhart, Ind., will be speaker. All former members and other friends of the congregation are invited to attend.

New Every-Home-Plan churches for the Gospel Herald include New Danville, Lancaster, Pa.; Mennonite House of Friendship, Bronx, N.Y.

Eighth Summer Bible School Conference, May 25, 26, to be held at the Old Mill Bible Conference ground, Brandamore, Pa. Speakers include P. Melville Nazfizer, Wilmington, Del.; John Ruth, King of Prussia, Pa.; Paul R. Clemens, Lansdale, Pa.


Dedication plans for the London, Ont., church building are for June 13-16, with B. Charles Hostetter, Harrisonburg, Va., as guest speaker.

Augusburger Crusade, June 9-23, in Memorial Hall, Bethel College, North Newton, Kans.


A chartering service was held May 5, at the Alice Mennonite Church, Alice, Texas. The service was in charge of Earl Buckwalter, Hesston, Kans. There are 15 charter members.

A group of Old Order Amish families from the United States plan to emigrate to British Honduras where they will pioneer in an agricultural project on 10,000 acres of tropical jungle land, it was reported by Jacob J. Hershberger, Lynnhaven, Va.

I. W. Royer, aged 90, W. S. Guengerich, aged 86, and George Beare, aged 65, three long-time servants in the life of the church, shared in a panel discussion, April 28, at the Seventh Street Church, Upland, Calif. The topic of the panel was, "I Would Do It Again."

Amos W. Ramer, Tampa, Fla., was ordained to the office of deacon to serve the Ybor City congregation, May 5. Paul Dagen preached the ordination sermon, and Martin W. Lehman officiated.

Howard Schmitt was ordained to the ministry, May 5, at the Wanner Church, Hespeler, Ont. C. F. Derstine was in charge, assisted by J. B. Martin, O. W. Horst, and the principal of the Toronto Bible College, E. L. Simmonds. At the same time Mrs. Howard (Jean) Schmitt was set apart as a deaconess.

C. F. Derstine, Kitchener, Ont., speaker at the anniversary services, June 1, 2, at the Mennonite Church, Alia, Craig, Ont., and at the Poole Mennonite Church, Poole, Ont., June 9, p.m.

Nevin James Bender, Harrisonburg, Va., was ordained to the ministry to serve the Bethany congregation, Bridgewater Corners, Vt. (Franconia Conference), in a service at the Franconia (Pa.) Church, May 4. Nevin Bender, Sr., Nokapater, Miss., preached the ordination sermon; Richard C. Detweiler officiated, assisted by John E. Lapp and Nevin Bender, Sr. Bro. Bender and his wife will take residence in Vermont in June. An installation service will be held at the Bethany Church, June 30.

Reported late: John F. Murray was ordained to the ministry at the Hopewell Church, Kouts, Ind., May 20, 1962. Sanford C. Yoder preached the sermon and assisted in the ordination services which were in charge of Samuel S. Miller.

New members: eight by baptism at Trevoise, Pa.; three by baptism at Norris Square, Philadelphia, Pa.; eight by baptism at Casselton, N. Dak.; one by reinstatement at Staunton, Va.; five by baptism at Springdale, Waynesboro, Va.; one by confession at Mount View, Lyndhurst, Va.; fifteen by baptism at Zion, Hubbard, Oreg.; four by baptism at Bloomingdale, Ont.; eighteen by baptism atPlainview, Aurora, Ohio; one by baptism and one by confession at First Mennonite, Denver, Colo.; two by baptism atTressler, Greenwood, Del.

A Herald Summer Bible School Workshop, at First Presbyterian Church, Scottdale, Pa., Saturday, May 23, 2:00-4:30 p.m. The instruction will be on lesson preparation. The instructors will show teachers how to prepare the Bible lessons and why they prepare them the way they do. There will be a workshop for each grade plus one for administrators. Teachers attending the workshop should bring their teacher's manual and pupil's book.

The Christian Youth Writers' Stimulus is sponsoring an all-day conference of writers, lecturers, and workshops on Saturday, June 1, in the big tent on Lancaster Mennonite School campus. Workshops include short stories, poetry, devotional writing, articles, mission and news writing. Instructors and speakers are Esther Eby Glass, Edna K. Wenger, Janet H. Kreider, A. Grace Weng er, and Russell Baer. For details write to CYWS, Lancaster Mennonite School, Lancaster, Pa.

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Lithographed in U.S.A.
EDITORIAL

Available Now

The World Conference proceedings book, entitled *The Lordship of Christ*, is now available for you. The 701 pages constitute the addresses given at Kitchener, Ont., last August. The book is dedicated to the memory of Harold S. Bender.

This issue of the GOSPEL HERALD carries three messages from the proceedings book. You will find these enriching reading. They are, I believe, examples of valuable material you would find throughout the volume.

Many of you who attended World Conference have already signed up for the book. You will be receiving yours. But many of you who did not have the opportunity to attend, hear, or ask for these messages can now receive a copy.

Your church library should have a copy. Study groups should use it. Ministers and other congregational leaders will find it enriching to their ministry and service. Those who attended the World Conference will find it a refresher of what was said and those who could not attend will appreciate receiving this excellent insight into the thought and work of the Seventh Mennonite World Conference.

Write for your copy to Secretariat, Mennonite World Conference, 3008 Benham Ave, Elkhart, Ind. The price is $4.00.—D.

Doing Nothing

“To him that knoweth to do good, and doeth it not, to him it is sin” (Jas. 4:17).

Early in the reign of Louis XV of France he became seriously ill. The people of France were moved. They expressed their concern and love in many ways, even giving him the title of “Louis the Well-beloved.”

Upon his recovery he learned that he was a popular and much-loved ruler in the minds of his people. The people looked to him for help. They longed for relief from the heavy burden of taxes. They were poor and anticipated better days since the young king recovered.

But the people lost their love for the king. After thirty-three years they hated him. The well-beloved king became the most hated man of France. Many longed for his death.

Why this change? What did he do to stir such hate in the hearts of his people? The answer is that he did nothing. He did his people no good. He did nothing to relieve their burdens. He did nothing to lift them out of their awful poverty. He did nothing to demonstrate any love for them.

This is the tragedy of many a life. Here is a person who thinks that a holy life is characterized by a list of negatives. He prides himself in a certain brand of sanctification or a good moral record. He says, “I don’t drink, dance, swear, steal, smoke, cheat, or commit adultery. I never cheated my neighbor and I don’t owe anybody money. What’s wrong with me?”

All this is fine. But this does not mean one is Christian. The fact is that with all these “I don’ts” the life may still remain totally unchristian.

Jesus spoke of people being wicked not because they did wicked acts, but because they failed to do good. Consider the Parable of the Talents. The “wicked and slothful servant” was not the one who stole or lied or cheated, but the one who did nothing.

The Christian life is positive. Jesus said, “Love your enemies.” Again His word is, “Ye shall be witnesses unto me.”

Jesus will someday ask, “What have you done?” Then it will never do to declare, “I did not do this or that.” But rather, “Have you done good? Have you taken advantage of opportunities for Christ? Have you loved, blessed others, and witnessed unto Him? For “to him that knoweth to do good, and doeth it not, to him it is sin.”

—D.

Addressed to Man

After he had recited his usual evening prayer, little Dennis prayed in a loud voice, “And, dear God, I pray that I’ll get a new bicycle for my birthday—and an electric train, if it isn’t too much.”

“What are you shouting for?” asked his father. “God isn’t deaf.”

“I know,” said Dennis, “but Grandma’s hard of hearing.”

Many prayers are addressed to man and not to God. It is easy to fall into a street-corner type of praying where we become more concerned about what man thinks than whether God hears.

How many prayers are prayed from the pulpit by preachers to persuade people in one way or another? How many statements which were forgotten during the sermon and remembered too late to preach them are prayed instead in the prayer following? I don’t know.

Then there are those who use prayer to comment on a current pet peeve or concern. “Dear God,” prayed the devout janitor, “help those who tear the songbooks, throw paper on the floor, and, yea, even let the doors of Thy holy house open when passing through.” It’s somewhat difficult to see God helping in such things, isn’t it? Really, the janitor was telling some people, who were present, that those things are known and ought not to be done.

Sometimes parents through their prayers commit the atrocious crime of placing condemnation and guilt on their children. In their prayers they repeat for God and children all the children’s mistakes of the day and place the punishment of eternal fires on their lives. Can such a child ever come to love God or know the delight of communion with God? Parents, even in prayer, can place a wedge between children and the God whom they are seeking to lead them to.

Jesus calls us to address our prayers to God and not to man.—D.

Two-Sided Coin

BY MARY ALICE HOLDEN

Forgiveness is a two-sided coin. On one side is printed our forgiveness to a neighbor who did us wrong. On the other is God’s merciful pardon for sins we have committed. We cannot have one side without the other, for both sides go together. Each side is worth as much as the other—as we forgive we shall be forgiven.

On our side is wholehearted forgiveness for the little slights, the gossip that stings, the misrepresentation that cost us days of anguish, the shattered hopes, lies that another has rewarded our good intentions. Although they have taken treasure after treasure, we yet can forgive every wrong.

The other side is like it and valued at all the resources God has. He has printed the coin in pure gold and asks us to accept the love and mercy of His grace and loving-kindness. We but give up the stings of life that will fester and burn for peace and hope.

This is the shining gold of the kingdom of God. But wait! There is a bonus. For every slight we forgive God gives attention from someone we admire; for gossip He gives commendation; for times we have been misrepresented, we receive rewards we do not deserve. For shattered hopes we get hope eternal and full of glory, and our good intentions are counted for good.

Forgiveness is a two-sided coin. We share with God its value, but He gives “exceeding abundantly . . . [more than] we ask or think.”

Denver, Colo.
Glory in the Church

(Continued from first page)

A young man in school had decided to enter the ministry of the church. The pastor asked him when he had made this decision, and the lad said that he had made it in a school chapel service. The pastor asked him, naturally, who the preacher had been, and the lad answered that he had no idea who the preacher had been; he only knew that Jesus Christ had spoken to him that morning.

“Unto him be glory in the church!”

This conference has brought us together in a time of crisis. Not only is there a crisis on the world scene, but we meet in a time of crisis in the church. We are here engaged in a deep search to evaluate the state of the church. To speak about the glory of the church these days is literally to beg the question. Is there actually a glory and a glow and a radiance in the church? Well might we ask:

Has the Glory of the Church Faded Away?

1. There are those who say that the glory of the church has faded due to the struggle of a divided Christianity. How can there be glory in the church when it is so divided, so splintered, so contentious? The differences between Christian movements are not all trivial and superficial. Many are very deep and earnest. The turbulent and protracted theological crises persist. One looking in from the outside of the church would hardly be moved to say, “Look at the glory of the church!” An observer might be more likely to say, “Look, they speak of love and do not love, speak of unity and are not united, speak of power, but seek only ways and means to survive.”

2. Again, there are those who say that the glory of the church is fading away as fades western civilization. With the decline of the West, so declines the influence of the so-called “white man’s religion.” The currents of history are changing. Ancient religions rise again, they say, and Christianity declines. The pressure of nationalism drives home the missionary. The church is on the run, pushed out, and forbidden. Their ministers are deported, churches set aflame, believers flee into the hills. “It is possible,” says Eric Fife in Missions in Crisis, “that more Christians have been killed for their love for Jesus Christ in the last 25 years than in the rest of the history of the church combined.” What is glorious about a church that is suppressed, that is unwelcome and unwanted? Glory in the church? Mennonite people know the paths of suffering and unwantedness. What glory, my brother, has there been on the path we have trodden as brethren in the Lord?

3. Then again, there are those who would say that the glory has faded because the church has suffered inner decay and poisoning. Yea, from various camps within Christendom come voices of deep concern.

Karl Heim (quoted in Company of the Committed, by Trueblood) compares the church to a sinking ship:

“The church is like a ship on whose deck festivities are still kept up and glorious music is heard, while deep below the water line a leak has been sprung and masses of water are pouring in, so that the vessel is settling hourly lower though the pumps are manned day and night.”

Robert Raines, in New Life in the Church, says, “The church has accommodated herself to the cultural climate. The church is no longer changing culture, but is being changed by culture.”

A. W. Tozer, in Paths to Power, writes: “The greatest proof of our weakness these days is that there is no longer anything terrible or mysterious about us. The church has been explained—the surest evidence of her fall. We now have little that cannot be accounted for by psychology and statistics. In that early church they met together on Solomon’s porch, and so great was the sense of God’s presence that no man durst join himself to them. . . . If we ever again impress unsaved men with a wholesome fear of the supernatural, we must have once the dignity of the Holy Spirit; we must know again that awe-inspiring mystery which comes upon men and churches when they are full of the power of God.”

The church is behind, withdrawn, secluded, afraid, hardly a factor to be reckoned with in the affairs of men, so they say. Has the salt lost its savor? We have better organizations, better preachers, better music, better facilities, more literature than we have ever had before, but, pray tell me, Where is the glow and the glory? As we leave these halls this morning, might not each of us, with whatever group we are associated, snite his own bosom and say, Where is the glow and the glory of my church? Has it faded? Will it return?

Many years ago a young monk came to Thomas Aquinas to attend the monastery. Aquinas took the young man and showed him the glory and the glitter of the beautiful cathedrals. The young monk was deeply impressed by the tremendous wealth of the church and said to his new master, “We do not have to say any more, as did Peter and John at the gate, ‘Gold and silver have I none’—we have much gold!” Then Thomas Aquinas placed his hand upon the shoulder of the young monk and said in deep concern, “Yes, my son, but neither can we say any more, ‘In the name of Jesus of Nazareth, arise and walk.’” Let us ask a second question:

What Constitutes the Glory of the Church?

Note carefully the reading of the text, “Unto him be glory in the church!” The glory of the church rests not so much in the body as in the Head of the church. Glory is evident in the church when glory is given to Him, the Lord. Glory glows in the church to the depth that glory is given to Him, our Lord.

All we have said these days about doctrine, creed, and interpretation is indeed of high significance. But the glory of the church is not in her creed, it is not in her tradition, not in her theology, but in her Lord. Let the glory not rest in the clergy, however eloquent; not in her music, however melodious; not in her organization, however efficient; not in her cathedrals, however exquisite. Nay! Unto Him, the Lord, be glory in the church! The text tells us clearly wherein the glory of the church actually rests. This text forms the benediction of a discourse in the first three chapters of Ephesians in which Paul describes the life that is available for us through Jesus Christ. As Ruth Paxson says, Ephesians offers life on the highest plane.

1. Glory in the church is evident when men find redemption in Christ Jesus. In chapter one Paul shows how in Christ man is chosen before the foundation of the world, delivered from sin through the shedding of His blood, and made heir of an eternal kingdom. In Christ man has a destiny; he is redeemed and made a son of God, a member of a kingdom that cannot be shaken.

“Before the foundation of the world he chose us to become, in Christ, his . . . children living within his constant care . . . at the cost of his own blood, that we are redeemed . . . the secret of his plan . . . he purposes in his sovereign will that all human history shall be consummated in Christ . . . and here is the staggering thing—that in all which will one day belong to him we have been promised a share . . . the magnificence and splendor of the inheritance promised to Christians—and how tremendous is the power available to us who believe in God” (Eph. 1:14-19, Phils.).

When men are changed, converted, redeemed, made heirs of God’s kingdom, then there is glory in the church. What greater words are there than these, “Once I was blind, but now I see; once I was lost, but now I am found?”

A woman once stumbled into a church service. She went to the front and asked the preacher, “Sir, is this where they heal broken hearts?” Somewhat perplexed at first, but then with much assurance he

(Continued on page 443)

Gospel Herald, May 21, 1963
The Sources of Church Renewal

By Waldo E. Harder

President, Grace Bible Institute, Omaha, Nebr.

There is little question that the church of Jesus Christ stands in need of spiritual renewal today. Many students of the Bible have come to believe that the church today is described in the third chapter of Revelation where the message is directed to the church at Laodicea.

"I know thy works, . . . because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:14-17).

The church today, and I am speaking of the Protestant church of which we as Methodists form an integral part, is richer than ever before. Church budgets have never been higher; new and stately church edifices are being built at a rate not equalled heretofore; benevolence and missions giving is higher than ever. We are "rich, and increased with goods, and have need of nothing."

But am I carrying the point too far to suggest that the remainder of the passage also describes our church? Have we too been blinded by the vast wealth of the church so that we are unable to sense its true spiritual condition? Is it true of us that "thou . . . knowest not?" Were the divine spiritual efficiency expert to analyze His church, would the report state, "wretched . . . miserable . . . poor . . . blind, and naked?"

We have come to an age where a vast and complicated machinery has evolved to operate the church. The ecumenical movement with its wave of Council of Churches, the National Assn of Evangelicals, or the more separatist American Council are all bidding churches "to join." We have almost been convinced that if we could only get together and raise a united voice, the battle would be won. But we must not be oblivious to the fact that many small spiritually impotent churches joined together simply add up to one large impotent church and not one strong, super church.

But our assignment is not to diagnose the ailment; rather, it is to prescribe the remedy. However, to do the latter we must have the needs of the patient pretty well in mind. Our subject at hand then is, "Sources of Church Renewal." Renewal, according to Webster, is "the act or process of renewing," which in turn is defined, "to make new or as if new again; restore to a former or sound state as after deterioration; hence to make fresh, invigorate, animate." Our thinking, then, is to be directed to renewal as applied to the church. We are speaking of restoring the church, the Methodist Church, to a former or sound state.

We do well then to ask ourselves, "What is the standard or norm for the church? What is the sound state to which we would like to see it restored?" We naturally turn to the Book of Acts where we have the beginnings of the church recorded. We follow its development from the day of Pentecost on through until the Gospel has reached the end of the Roman Empire.

The epistles give us abundant instruction regarding the church, its doctrine, its practice, and also spell out many of its failings. While no one would insist that the Apostolic Church was perfect, yet no other period of history has witnessed such an impact as that made by the church during the first three centuries of our era.

We may turn to the period of the Reformation and the early Anabaptists and profit by the renewal of the church during that period. But the Anabaptist church was great and became strong only because and in so far as it returned to New Testament principles, both in doctrine and in practice.

One other observation is in order at this point, namely, that the vitality or spirituality of any given church is a composite of the spirituality of its individual members. If our churches are going to be revived (or renewed), it will be in that proportion as the individual members are revived. Carrying this principle one step farther back it points to the leaders of our churches—those of us who are gathered here for this world-wide conference. No stream rises higher than its source.

We who are leaders in our respective groups—pastors, teachers, lay leaders—may plead that we are victims of the weaknesses of the church. We are, however, also the creators of these weaknesses and thus, before God, are held responsible for them. The spiritual stature of the leader will in time be reflected in the church itself. This makes a position of leadership a very solemn and sacred trust.

In a study of the Book of Acts we find two outstanding characteristics of the church. The first is the centrality of the Lord Jesus Christ. The message of the apostles was always the person of Christ. On the day of Pentecost Peter's message centered in the crucified and risen Son of God who now was responsible for sending forth the Holy Spirit. After the healing of the lame man at the temple gate, the message again centered in Christ.

The same is true of the ministry of Philip in Samaria when he "preached Christ unto them." The messages of Paul recorded for us redound with the same. For example, in Acts 15, at Antioch, he concludes, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."

The centrality of Christ—or this Christ-centered philosophy of life—is also evident in the epistles. I Corinthians, Galatians, Ephesians, Philippians, and Colossians all illustrate this fact. This emphasis carries right through to the end of the New Testament as the Book of Revelation portrays Christ triumphant over Satan, sin and its consequences.

The second characteristic of the church is the prominence given to the ministry of the Holy Spirit. The closing admonition of the Lord Jesus to His disciples commanding them to "tarry," to "wait," "ye shall receive power" already calls to prominence this aspect of the Christian life.

The coming of the Holy Spirit in chapter 2 with its miraculous manifestations transformed the fearful disciples to fearless preachers of the resurrection of Christ. The Spirit not only did a work within them, filling them, but then did a mighty work through them, bringing conviction to thousands, with three thousand receiving Christ.

Ten times Acts refers to being filled with the Spirit, and twice to being baptized with the Spirit. The Holy Spirit's ministries are presented in the figure of a gift six times, and He is spoken of as having been received by those who experience His presence and power. He is pictured as supervising the apostles' ministry and commanding them.

He commanded Philip to go near the Ethiopian and forbade Paul to preach in Asia. He called and commissioned men into special spheres of service. He revealed truth to the Christians and also comforted them. He empowered the followers of Christ and produced fruits of righteousness in them and made of them witnesses that

Far Heaven

By Judy Klare

This world is not the goal,
Merely an inn along the way;
Sometimes the height from which the soul
Looks out, seems near the top,
But heaven is not revealed each day;
We wander, falter, drop.

Sometimes the heart can see
The soul instead seems made of clay;
But oh the day when they agree!

Athens, Ohio.
were instrumental in winning multiplied thousands to the Lord.

Both of these characteristics, namely, (1) the centrality of the Lord Jesus Christ, and (2) the prominence given to the ministry of the Holy Spirit, are conspicuously absent in the life of the average church member today. The focal point of life centers about a “this-worldliness.” The material, the visible, that which the non-Christian values important has become important to us, too.

The Lord Jesus Christ remains on the periphery of the lives of many of its center or core. The ministry of the Holy Spirit has been too often replaced by reason, organization, or ecclesiastical machinery. Realizing our inability to tap the power of the Holy Spirit, we endeavor to substitute with human effort and hope to come up with a substitute that the world won’t recognize as being counterfeit.

What are the sources then by which the church and its individual members may be renewed or revived? How can they once again return to the centrality of Christ and know the power of the Holy Spirit? While obedience to all of the Scriptural commands becomes requisite to an infilling of the Spirit, I believe four specific sources are most applicable. They are: (1) brokenness, (2) prayer, (3) the Word, and (4) witnessing.

1. Brokenness. The great revival passage of the Old Testament, II Chron. 7:14, states, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” Brokenness stands in contrast to pride. It is self that is “trying” to live the Christian life. It is self that gets envious, critical, irritable, resentful, self-conscious.

But self needs to be broken. Our wills must be broken to His will. It is a most painful process; it is humiliating beyond description; self dies hard, but it is the only condition for renewal in the individual life and in the church of Jesus Christ. Hosca puts it in these words, “Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you” (Hos. 10:12).

Closely related to brokenness, or perhaps following along with it, must be a whole-hearted surrender of all we are or possess. Surrender becomes not only a single crisis experience, but must remain a constant attitude of heart. Have we not all been guilty of turning over some particular portion of our lives to the Lord, only to find that very subtly and possibly unconsciously we have taken it back again and become “Indian givers”? With the hymn writer we must be able to say, “None of self and all of Thee.” A broken and surrendered life must then also be an obedient life. I fear that in our emphasis on faith and surrender we have too often taken obedience for granted. The life God can fill with His power must live in full obedience to the revealed will of God. Surrender implies obedience. Our generation of lawlessness and delinquency needs a band of prophets who will cry from the housetops God’s demand for obedience.

2. Prayer. A. T. Pierson has written, “From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three.” The power of God outpowered on the day of Pentecost is our Scriptural precedent.

In Acts 1:14 we read of the disciples with the women resorting to the upper room and they “continued with one accord in prayer and supplication.” Again the day of Pentecost was begun when “they were all with one accord in one place.” Here lies, without doubt, the greatest reason for lack of spiritual power in the twentieth-century church. There is so much going on, so many meetings to attend, so many committees, boards, councils, so much ado, so many wheels turning without the evidence of power that comes from above.

Spiritual power is not cheap—it demands waiting before God, much united praying and agonizing, and who is willing to pay the price? Church history recounts the days when there were giants in the land, giants of faith. Men like Martin Luther, George Mueller, Hudson Taylor knew what it meant to spend hours in prayer, and also knew the experience of God’s power in their lives.

Prevailing prayer demands “clean hands, and a pure heart” (Psalm 24:4). “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18). All sin, if condoned in the life of the Christian, blocks the way to renewal or revival of the heart. When the Spirit of God lays bare the heart, we become amazed at the rottenness and rebellion which He uncovers.

The greatest saints were known to be the most conscious of sins in their own lives. (Cf. Robert Murray M’Cheyne, Praying Hyde, etc.) An unforgiving spirit (Mark 11:25) or impure motives in prayer as described by James in 4:2, 3 can be the block to effective praying. Prayer, to be effective, must be definite, daring, intense, and important.

3. The Word. The third source of church renewal is a renewal emphasis upon the Word of God and its cardinal doctrines. The example on the day of Pentecost indicates that Peter preached from the Old Testament Scriptures, first from Joel and then from the Psalms, showing how these portions found their fulfillment in the person of Jesus Christ. The message is ever and always Christ. The source book for all of our preaching, the Bible.

When reading the writings of reformers like Menno Simons, one cannot but note...
the strong emphasis upon the great doctrines of salvation, such as justification, regeneration, sanctification, etc. We owe our generation the right to know the Bible, what it teaches, not just all about the Bible.

Men and women are still hungry for the transforming truths that revolutionize lives, and make them willing to forsake sin, and become new creatures in Christ. The ministry and success of Billy Graham points the necessity of the Word and emphasis upon it. His expressions, such as "The Bible says," "God said," and "It is written," are the voice of authority that no man can gainsay.

4. Witnessing. The last source I should like to mention is that of witnessing for the Lord Jesus Christ. The early church stands as a prime example of this fruit of the Spirit's coming upon them. We read not only of the apostles witnessing, but "they that were scattered abroad went every where preaching the word."

Witnessing is more specifically a result of spiritual renewal, but any renewal or revival that does not embody witnessing soon loses its impetus, and the revival, not having an outlet, degenerates into unnatural introspection or emotionalism. A pastor of a large church whose members have been actively engaged in rescue mission work in recent years remarked some time ago that the rescue mission has done more for his church than his sermons.

In conclusion, we need once again to return to a Christ-centered philosophy of life and to a Spirit-controlled walk. This we can only attain through deep contrition and brokenness, through sincere and united prayer, through a re-emphasis upon the Word of God, and a clear witness, testifying what the Lord has done.

After all the conditions are met, we must ever be cognizant that it is God who fills with the Holy Spirit in whatever fashion He may choose and at what time He deems best. But let us not forget His promise, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Jesus Christ: The Light of the World

By Paul Mininger

President, Goshen College, Goshen, Ind.

Throughout His ministry Jesus used many different images to portray the true nature of His person and His mission in the world. He was an artist in the use of simple and familiar word pictures that communicate clearly and persuasively to the simple man in the street and to the sophisticated intellectual. By the use of striking comparisons and vivid contrast, His words make clear to men their deepest needs and press His claims upon them. His word pictures also stimulate the imagination and suggest in a variety of ways the relevance of Christ to the needs of men.

In John 8:12 we have reported one of the most significant and dramatic of the sayings of Jesus: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

In these words Jesus paints a picture in which the entire world is in darkness. This image of darkness describes the inner life of man who is living without God. It portrays the misery, anxiety, fear, guilt, self-concern, alienation, meaninglessness, hostility, hopelessness, despair, insecurity, longing, disillusionment, anguish, frustration, and ignorance that are to be found within man as a creature who is living in rebellion against his Creator. The image of darkness also describes the confusion, disorder, conflict, and chaos in a human society in which men have organized their lives without reference to God, their Creator.

Against this background Jesus Christ portrays Himself as the Light which enters the darkness, dispels it, and is the light of the entire world. Throughout Christian history the Holy Spirit has also borne testimony in the experience of His disciples to the validity of Christ's claim.

Today we have come to the end of an era in human history. The darkness is deepening in our world. One after another, the lights have gone out. The darkness in our secular, scientific, technological, and collectivistic society is penetrating into the souls of men. Christ's message is needed today as never before. Let us seek to understand His claim and His promise as He says, "I am the light of the world."

One of the characteristics of light is that it is self-revealing. It cannot be contained but must shine, and in shining it reveals itself. Light is therefore an appropriate image to express Christ's claim to be the self-revelation of God to man. Throughout the Old Testament light is a symbol of the presence of God.

Jesus is adopting this imagery to say that in His person God has entered the darkness of this world, is revealing Himself in history and in the experience of men. Just as it is the nature of light to shine, so it is God's nature to reveal Himself.

This He is doing in the person of Jesus Christ. In Jesus Christ we see God. "He that hath seen me hath seen the Father." Paul says in II Cor. 4:6 that it is the God who said, "Let light shine out of darkness," "who . . . shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

In Jesus Christ, God is not revealing to man merely a knowledge about Himself. To do this He could have used verbal symbols and propositions. In Jesus Christ, God is revealing Himself. He is revealing Him-

A Prayer

FOR THIS WEEK

Dear Father,
My whole being today thanks you for your daily gift of time. Forgive me, I pray, for often taking it selfishly as my own. Help me as a mother, O Father, to discern your will and time for every purpose under heaven. Help us as a family to know The time to keep and the time to give away.

The time to go and the time to stay.
The time to work and the time to play.
The time to speak and the time to pray.
The time to act and the time to wait.
The time to forgive and the time to be forgiven.
The time to sorrow and the time to laugh.
And above all, help me to remember it is always time to love.
Thank you for your time with us always. Prepare us daily for your eternity, Amen.

—Mary Jane Detweiler.

Prayer Requests

(Requests for this column must be signed)

Pray for the Bihar, India, Youth Convention to be held at Chandwa, Bihar, May 25-31.
Pray for the various district conference meetings to be held during the next several months.
Pray for the development and witness of the work of the Lord in Algeria.
Pray for the coming Mennonite Board of Missions and Charities meeting to be held June 20-23 at Pettisville, Ohio.
Pray for new members who have recently been baptized and become members of the church.
Pray for the Christian literature and tract ministry of the church.

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self as a person who is seeking to enter into fellowship with man whom He created in His own image.

The heart of God’s revelation in Christ is that “God is love.” His love is unconditional and is not dependent upon man’s worthiness. It was while we were yet sinners that Christ died for us. This love and grace of Jesus entering a world in which sin and evil were held in restraint by law and judgment came as a bright light in the midst of a deep darkness.

The light of Christ’s love continues to shine in our world and to manifest in His person the agape love of God to a world that is in the struggle of selfishness and legalism, and that alternates between despair and false hopes. Jesus Christ is the light of revelation shining in the darkness of our world and revealing God’s love and grace to men.

A second characteristic of light is that it banishes or destroys the darkness. Jesus portrays light and darkness as being in conflict with one another. He sees man as being under the domination of the powers of darkness which in turn are seeking to destroy Him who is the light. In this conflict the light is victorious. The writer of the Gospel of John says, “The light shines in the darkness; and the darkness has not overcome it” (RSV).

This use of the light image portrays Christ’s mission of redemption or salvation. Man is enslaved by evil powers which are seeking to destroy him. God in Christ has entered the conflict with these powers, is seeking to destroy them and redeem or release man from their control, and to save him from the terrible destiny that is ahead if the evil powers are victorious.

Christ is the light of salvation, rescuing man from the bondage and slavery to the powers of evil and darkness.

One of the most obvious characteristics of light in our common experience is its power to illuminate man’s environment and to enable him to gain reliable knowledge. Light exposes the true situation and enables man to see. In fact, in much of our experience, light is not so much to be seen as it is to enable us to see the world as it really is. Christ is the Light who illuminates the world and enables man to know the truth.

We do not accurately perceive reality when we merely observe phenomena in isolation. They must be seen in their relationships. We cannot understand the true meaning of our lives and of our world until we perceive them in the “light” of their relationship to God as He is revealed in Jesus Christ. The psalmist had a similar insight when he said, “In thy light shall we see light.”

It is only in the presence of Jesus Christ as the Light of illumination that we can

(Continued on page 444)

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**Goshen College**

President Paul Mininger of Goshen College has accepted the invitation of the Mennonite Central Committee to visit Sub-Saharan Africa during the summer of 1963 to evaluate the Teachers Abroad Program (TAP) and to aid in planning future developments of the program. He will plan to visit Nigeria, Congo, Ghana, Rhodesia, Nyasaland, Tanganyika, Uganda, and Kenya.

The MCC has developed the Teachers Abroad Program to place Christian elementary and secondary education teachers in areas of critical shortage of teachers. In 1962-63 the first year of the formal program, 23 teachers were placed in developing African countries.

The MCC has outlined the specific objectives of President Mininger’s visit as follows:

Visit as many TAP teachers as possible where they are assigned in order to give them counsel and encouragement, evaluate their performance, and secure information which would be helpful in the selection and orientation of future TAP teachers.

Contact government education officials whenever possible to secure information on educational developments in their respective countries, the present need for teachers from abroad, and what qualifications are needed or preferred.

Contact church and mission educational leaders to ascertain their plans for church (voluntary agency) schools, the need for TAP teachers, and any suggestions they would have for the Teachers Abroad Program in Africa.

Consult with the permanent TAP representatives in Africa, whom the MCC has appointed from the staffs of mission and service programs.

President Mininger will also broaden his experience through this trip for his service as a member of the International Education Services Committee, a joint committee of the MCC, Council of Mennonite Colleges, and Council of Mission Board Secretaries.

The Council of Mennonite Colleges has requested President Mininger to explore possible opportunities for sabbatical leave assignments for members of the faculties. He is also to keep in mind the foreign student programs of the member colleges and the possibilities of a Junior-Year Abroad Program.

Mrs. Mary Mininger is planning to accompany her husband on this trip and they plan to do some personal travel en route to Africa with stops in London, Frankfurt, Basel, Rome, Israel, and Jordan. The Miningers plan to sail from New York City on June 11 and to return by air on Aug. 25.

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**Eastern Mennonite College**

President Arthur Clemenhoga of Messiah College, Grantham, Pa., is scheduled to speak at Eastern Mennonite College’s 45th annual Commencement, June 3. Ninety-four college and 54 high-school students will receive degrees and diplomas that day.

Baccalaureate services are separate this year for the first time. John H. Shenk, Denbigh, Va., will speak at the college program Sunday evening, June 2. Dan Smucker, Jr., Harrisonburg, Va., speaks at the high-school program Sunday afternoon. Class day activities are scheduled for Saturday, June 1, at 9:00 and 7:45 p.m. for high school and college, respectively.

The traditional Vesper Chorus rendition of David, The Shepherd Boy, by Butterfield and Root, is under the direction of Annette Wenger, Friday evening, May 31.

The Board of Trustees of E.M.C. appointed two new teachers. Harry G. LeFever, a 1955 college graduate and former MCC worker in Vietnam, joins the faculty to teach sociology and philosophy. He received his M.A. from the University of Chicago and has started a doctoral program there.

Dorothy Martin, who graduated in 1962 with a B.S., will teach two freshman mathematics courses. Mrs. Martin, from Wakarusa, Ind., currently teaches at Fort Defiance High School, Fort Defiance, Va.

E.M.C.’s Weather Vane received a first-class rating from the Associated Collegiate Press for the fifth consecutive semester. Editor-in-chief, Kenneth Esheleman, and editor-elect, Harold Kooker, were pleased with the reward and plan to continue improving this biweekly publication of student activities.

Rodney Houser, Lancaster, Pa., will edit the 1965 Shenandoah. Mr. Houser, news editor of the Weather Vane, will serve an apprenticeship on the Shenandoah staff next year when A. Clair Mellinger will edit the yearbook.

Ronald Alderfer, Harleysville, Pa., assumed the presidency of the YPCA on May 1. At that time outgoing president, Melvin Keim, introduced the new YPCA commissioners: James Witmer, institutional evangelism; Stanley Godshall, city evangelism; Elmer Kennel, rural evangelism; Donald Bender, religious life; and Leo Martin, publicity.

A Peace Contest, sponsored by the Peace Fellowship, was held on Saturday evening, May 11. The six contestants who gave orations on the theme “Peace, an Offensive for 1963,” were Richard Benner, Stanley Godshall, Melvin Keim, Harold Kooker, James Longacre, and Carl Rutt. Harold Kooker and Stanley Godshall tied for the first prize of $10.00, and James Longacre received the second prize of $5.00.
International Mennonite Peace Conference at Luxembourg

By Pierre Widmer

In 1963 the International Mennonite Peace Committee was founded in Holland under the leadership of the late Bro. Harold S. Bender as chairman, with Jacob ter Meulen of The Hague as secretary-treasurer. During the war years, with the Mennonites of the various countries out of touch with each other, the committee was inactive. Then in 1949, on the occasion of an international Mennonite peace conference in Holland, the committee was reactivated and reorganized with Harold S. Bender as chairman and Carl F. Brüsewitz of Utrecht as secretary-treasurer.

Following a decade of modest and limited work the International Mennonite Peace Committee has now entered upon an annual rhythm of meetings and conference, moving from country to country. At the invitation of André Mosimann, the Luxembourg delegate, the 1963 meeting was held in Luxembourg on March 9 and 10. These were blessed days for all who participated. We regret only that the publicity was not carried on broadly enough to attract many more. But, it is true, where would we put them? The Rosswinkel Chapel was full.

The International Mennonite Peace Committee met Saturday morning and afternoon in the pleasant pension, "The Old Mill," at Lauterborn. This committee includes official representatives of other countries where Mennonites live (Switzerland, France, Belgium); it would be desirable that the conferences in these countries would also name official delegates. The matter shall be brought to the spring conference.

The committee is attempting to publish a report in each of the Mennonite journals. The messages which were given are also to be published as far as possible, in both French and German. An information bulletin has just been published, including abundant documentation on the situation of conscientious objectors and the attitudes of Mennonites in various countries. This should be published in French; numerous times the wish has been expressed that Christ Seel would periodically publish a few pages on this subject, as it does regularly for missions.

The committee dealt with several other questions, such as the possible publication of an excellent pamphlet by J. A. Toews, True Nonresistance Through Christ, which describes a solidly Biblical Christian pacifism.

The work of Mennonite Voluntary Service was also studied and it was finally agreed that the next meeting should be held at Valloire and Montbeliard, God willing, March 7, 8, 1964. For the coming year Pierre Widmer shall be president, Samuel Gerber (Bienenberg), vice-president, and Peter Dyck, executive secretary.

The larger conference (on Sunday) brought together from 100 to 120 persons under the chairmanship of Peter Dyck and Theo Glück. The theme was "The Biblical Peace Witness," with the following messages:

(a) In General—Pierre Widmer, France
(b) In the Home—Abraham Gerber, Switzerland
(c) In the Church—W. Ween, Netherlands
(d) In Public Life—David Shank, Belgium

All the messages were heartily appreciated. They were followed by animated discussions in which young people took a very active part. The young people were, by the way, the most numerous in the conference, having come especially from Germany, France, the Netherlands, and Switzerland, and also from the United States and Canada.

Sunday morning a vigorous sermon was preached by Bro. Gerhard Schellenberg of Germany, on Phil. 1:24, and the afternoon was given to discussion, for which the time was inadequate.

In his closing message, Theo Glück expressed our gratitude for this meeting and pointed to the progress made since the war, the growth of fraternal fellowships among Mennonites of Germany and France, Europe and America. This is not to be taken for granted, he said. Bridges have been built and walls have been knocked down, but there are many more to build and to knock down. The International Mennonite Peace Committee, a very small working group, should contribute to this, in the intimate fellowship of each of its members with the Lord Jesus Christ.

The church is a gathering of those who, themselves redeemed, make available to others what they have received. In the church, fraternal relationships should always be seen as a part of our testimony for Christ. We are to seek peace with our neighbors, in the church, and with all men. We should escape from our comfortable Mennonite middle-class tranquillity.

To be today only "the quiet ones in the land" is not enough to do the will of God. Within the circle of all kinds of pacifists, our task and our responsibility is to remind all incessantly and clearly that without Jesus Christ all pacifism is vain, even the sacrifice of one’s self. I Cor. 15:3-13.

Our brother concluded with the wish of the Apostle Paul in Phil. 4:7, "May the peace of God which passeth all understanding keep your hearts and your thoughts in Jesus Christ!" What a slogan! Enough to go beyond all our vain enthusiasms and all our discouragements.

A report on these days in Luxembourg would not be complete without expressing to our hosts our warm gratitude for their so brotherly welcome. All the foreign delegates felt deeply their affection and the brotherly atmosphere which reigns among them. The International Mennonite Peace Committee and its Luxembourg conference send as well to all brethren in other countries their fraternal greetings in Jesus Christ.

Grand-Charmont (Dous), France.

Peace Priorities

I planned an ultramodern home when priorities were lifted—
But a Belgian woman whispered, "I have no home at all."

I dreamed of a country place for luxurious weekends—
But Jewish and Baltic lads kept saying, "We have no country."

I decided on a new cupboard right now—
But a child in China cried out, "I have no cup!"

I started to purchase a new kind of washing machine—
But a Polish woman said softly, "I have nothing to wash."

I wanted a quick-freezing unit for storing quantities of food—
But across the water came the cry: "I have no food."

I ordered a new car for the pleasure of my loved ones—
But a war orphan murmured, "I have no loved ones."

—Selected.

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I Must "Batch It"

(A composite theme written by the tenth graders of Independence, N.Y., summer Bible school, 1962.)

When a man's wife goes to visit her folks for several weeks and takes the children with her, the husband must care for himself. He sweeps, keeps things in order (somewhat), and he cooks for himself. As a temporary bachelor he must then meet his own needs without the help of someone else. We say that Papa is "batching it," meaning that he is caring for his own needs, fixing his own food, and sewing on buttons, if necessary. If he has indigestion, it is his own fault, and he can settle with the cook when he shaves him! For Papa is "batching it" and getting all the benefits afforded, if any.

Maybe once a week the man who is "batching it" has dinner with a married sister or someone else. That helps.

Now we have many "spiritual cooks," if we may call them that. Once a week the minister cooks a spiritual meal and we call it a sermon. And there are Sunday-school teachers, and midweek meeting teachers. All of these offer us food for our souls. They make it much easier to understand our Lord and His will for us. The Word of God becomes more digestible for us. Then we sing and read devotions aloud in church and that too is food for our souls. We may also attend summer Bible school, where we are given workbooks with blank spaces in the lessons. We fill these in as we find the answers in the Word of God. In all these ways "spiritual cooks" feed us.

But if I am to be fed spiritual things seven days a week, I must "batch it" on six days at least. For these spiritual cooks are not always with me. This Book, the Bible, is for me, and I must feed from it every day. What does this particular word mean which I am reading? I must look it up in the concordance or dictionary, for I cannot wait until someday when I can ask the preacher or somebody else. I must "batch it" today, so that I may be fed today. Doing so, I am nourished by a new understanding of God's Word. I will learn more and enjoy the Word better if I sit by myself in a room and "batch it" with the Bible. In fact, we must each "batch it" for ourselves and so gain our spiritual nourishment seven days a week and fifty-two weeks in the year.

There is one caution to be observed in this "batching it" with the Bible. When Papa is cooking for himself, the potatoes may come to the table somewhat raw yet, or the meat may be uncooked in the middle while being scorched on the outside. Papa, in "batching it," was too much in a hurry. Just so, you cannot hurriedly "batch it" through the Bible. Good cooks know how to simmer things, or otherwise apply the heat properly over a period of time.

We give our thanks to those spiritual cooks who take time to prepare, to write about or to teach the Bible. But when it comes to absorbing and digesting the contents of the blessed Book, you'll have to "batch it," doing your own cooking slowly enough for the best results. You have the time for satisfactory spiritual nourishment.


Heart Singing

By Gladys Kennel

Several years ago our elderly uncle was bedfast for months. Visiting him, we found him holding a worn hymnbook lovingly in his timeworn hands. "I've been doing a lot of singing today," he announced in his shaky, old voice.

We smiled gently, wondering how he could be singing. He continued, "Oh, but I've enjoyed my heart singing." He searched our faces as he asked, "You young folks understand what I mean by heart singing?"

I nodded my head. But it was in a very small measure that I understand heart singing as this Christian of many years knew it. Heart singing is the song of prayer or praise that knows no time or place limit. There are times when our mind follows the music written for the hymn we are using for heart singing. But it really isn't necessary to know the exact tune for heart singing.

For heart singing comes from the heart full of melody. As a testimony a Christian poet wrote, "In my heart He implanted a song."

Heart singing obeys Paul's request to the Christians at Ephesus that they sing and make melody in their hearts to the Lord rather than spend time in foolish activities.

In the hours of emotional stress the words of hymns do give words to feelings that need expression. I remember a few years ago spending strengthening moments of heart singing in a hospital room.

Nor is heart singing limited to times of illness or death. True Christian joy finds expression in many of the hymns. How about it? Been doing any heart singing?

Parkesburg, Pa.
On Safari with Paul Erb

XII

We traveled back to Salisbury by train, possibly the only train ride we will have in Africa. Six men were stretched out on beds in a compartment something larger than a sardine can. Again, in the morning we saw the lovely modern sky line of Salisbury.

But we had to wonder what is ahead for this area. The white population is seeking with determination to achieve independence and keep the Africans out of the places of power as South Africa has. The Africans are determined that here, as elsewhere in Africa, the majority race shall not be kept in subjection. Old hands here are of the opinion that a violent clash can hardly be avoided. Southern Rhodesia may be Africa's next trouble spot.

Kite is in the copper belt of Northern Rhodesia that extends across into the Elisabethville area of the Congo. In the mine here and to the west 8,000 men bring up the copper ore from 4,000 feet underground and refine it for the metal markets of Europe. The companies are English and American, and there is a large European section of nice homes in the city.

We were introduced to the Director of Community Services of the large Rhokana mine. He gave us a tour of the settlements which the company maintains for its African employees. We saw how the houses are being improved, with the older ones gradually being destroyed. We saw the hospital, the clinics, the industries for disabled workers, the playgrounds, the cinema and orchestra hall, the school for slower learning boys, the adult school for girls and women, and the nursery and kindergarten care for preschoolers.

All of these are fringe benefits supplied by the company to its employees. It seems very liberal, but may actually work as a paternalistic system which preserves the status quo in race relations. It might be better for the Africans to have the responsibility of doctor bills and home ownership.

But our main reason for coming to Kite was to visit the Ecumenical Foundation Center at Mindola on the outskirts of Kite. It is for this rather than copper that Kite is world famous. The Center is sponsored by the World Council of Churches and by a number of denominations. Already there is a complex of good buildings here, the newest of which is the Dag Hammerskjold Memorial Library, just about ready to go into use. Hammerskjold, my readers will remember, died in a plane crash at nearby Ndola.

This Center has become a focus point of the Christian churches in Africa. Conferences and workshops and study courses are conducted here. We visited the one where Christian writers and artists are being trained, and one where young African wives are being helped to live with educated husbands.

We lived with Africans on a basis of complete equality in dormitory and dining hall. We had one meal in the home of the acting principal, James Ogletorpe, a South African, and met most of the permanent staff members. The newly elected director is Mr. M'Timukulu, a Yale Ph.D. and a respected African churchman.

The two days at Kite were quiet and restful. We saw here an important side of church life in the emerging Africa.

From Kite we flew to Lusaka, the capital of Northern Rhodesia, for a visit of several days with the Brethren in Christ missionaries.

Thought for the Week

Success is doing more for others than they do for you.—D.

Brethren in Christ missionaries Earl Musser and wife met our plane at Lusaka. By the gracious invitation of the Brethren in Christ Mission Board and the missionaries on the field, we included their missions in Rhodesia in our tour of Mennonite missions. It was their kind offer to take us by car from Lusaka to Choma, in Northern Rhodesia, which is one of their main centers, and then to Livingstone.

We were impressed with the beautiful buildings, the wide streets, the well-stocked modern stores, and the beauty and cleanliness of Lusaka, the capital of Northern Rhodesia. We visited the Lusaka Bookshop, one of the best religious bookstores in Africa. It supplies educational books also for a wide territory.

On the way to Choma we took a side trip to the Kariba Dam, said to be the mightiest human work in Africa since the pyramids. Located on a gorge on the Zambezi, this great concrete concave wall backs up the water to form the largest man-made lake in the world. Power generated here is used in the copper mines in the Kite area.

At the mission location near Choma we visited the secondary school conducted jointly by the Brethren in Christ and the Pilgrim Holiness Church. The school is expanding and is in the midst of a big building program, for which the government pays 75 per cent of the cost. The government also pays the teachers. This government support in no way limits the Christian teaching given.

At Macha, 40 miles to the north, we saw the extensive program at this first location of this mission in Northern Rhodesia. There is a girls' secondary school, a boys' school, a hospital, and a church. We spoke in a regular midweek service at the church, and enjoyed the hospitality and friendliness of the missionaries. The singing of the schoolgirls was especially beautiful. We were sorry to miss Dr. Alvin Thuma, whom I had known as a student at Goshen. The Thumas were on vacation. The Brethren in Christ have 25 missionaries in Northern Rhodesia.

Just before we left Choma the pupils of the Nabumba Primary School, one of many conducted by the mission, came marching to the Musser residence to bid us welcome and Godspeed. With a few drums and simple instruments they played and sang in perfect tone and rhythm.

The Musseres drove us to Livingstone. This is David Livingstone country. South of Lusaka, we had driven over Murali (The Red One) Pass, where the great explorer first looked out on the Kazue Valley. At Livingstone he was the first white man to see the great falls which he named after his queen. His statue stands there, looking toward the cloud of mist that rises from the gorge where 75 million gallons of water tumbles every minute a distance of over 300 feet.

This cataract has been called "the greatest river wonder in the world." We saw it from several points on its mile-long front, and then from the air as our six-place plane zigzagged back and forth over the falls and the gorges to give us the whole phenomenon in perspective. Having once seen and heard it, one can never forget what the Africans called "the smoke that thunders."

At Livingstone we were entertained by Brethren in Christ missionary Frank Kipe, who at the time was acting principal of David Livingstone Teacher Training College. This new and growing institution was founded by the Rhodesian Council of Churches, and is conducted by a number of co-operating churches, with the Brethren in Christ in active leadership.

We found the climate in Rhodesia delightful. We were there at the end of the rains, at the beginning of the winter. We needed blankets at night, and sometimes it was uncomfortable without a coat.

John Billings said, "I'd rather know a few things for certain than be sure of a lot of things that ain't so." The tragedy of the times is that we are so obsessed with the temporal that we are ignorant of the eternal. We travel so fast that we never see the scenery.

Vance Havner in Peace in the Valley. (Fleming H. Revell Co.)

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Swords Turned to Plowshares

Serving in 20 overseas countries, Pax men find opportunities to be constructive and creative, in contrast to the destruction for which military action is designed. Pax men attempt to turn swords of destruction into plowshares of peace. They accomplish this by building roads, houses, and hospitals; by teaching mechanics, carpentry, and music; and by planting trees, demonstrating farm crops, and operating canneries.

For twelve years the Mennonite Central Committee has been sending Pax men to a number of countries to perform a diversity of services. The intention of the Pax program, in addition to fulfilling conscription requirements, is to give a positive witness to the love of God through acts of peace.

Europe

In April, 1951, the first Pax unit organized when 20 young men went to Europe to serve in refugee camps. Thousands of Mennonites had fled from their homes in Russia, East Germany, and Poland following World War II, and resettlement camps needed men who could construct new homes for the refugees. Some of the Pax men made cement blocks while others assembled them in the construction of the houses. By 1956, 20 large houses had been built at the first building project of Baknang. Similar projects in Germany sprouted at Wedel, Ekenenbach, and Bechterdissen.

In addition to building assignments, Pax men found many opportunities to contribute to the spiritual life of the community. Bible studies, youth work, and Sunday school offered challenging areas of service. With each settlement of houses a church building was constructed to serve as the spiritual center of the community.

Although the first chapter of Pax was written in Germany, other countries of need and disaster soon presented new possibilities to the Pax program. Men were rushed from several projects to Vienna when thousands of refugees fled to Austria in 1956 following the Budapest revolt. At three MCC centers Pax men helped to direct the work and recreation of refugees who were waiting to be resettled in their new homes. They also assisted with the distribution of food and clothing to the refugees.

A major reconstruction project in Austria was that of a large school in downtown Vienna. Complete repairs were necessary in order for the war-damaged school to be useful again. The special significance of this project was that the school, Karlschule, is a large Protestant school in a city where 90 per cent of the people are Catholic. For seven years Pax fellows and young men serving with Brethren Service Commission worked together in rebuilding Karlschule. Finally completed in the spring of 1961, it now provides a Christian education for approximately 600 Austrian youth.

Village development is the goal of Pax and relief workers in isolated sections of northern Greece. Through experimentation with seeds and crops, Pax men teach farmers to raise their living standard. They began by plowing the stubborn soil on which crops could begin growing. Following ten years of agricultural work in Greece, MCC established a demonstration farm. This was at the invitation of the magistrate of the province. A prototype village farm includes a silo, poultry house, and a barn. Each worker at the farm is in charge of a specific project and is responsible for its extension in the community.

Vocational education is the form which self-help takes in western Crete. The Klaus-Richard School, named for two Pax men, Klaus Froese and Richard Kaufman, who began this school under the supervision of the village bishop, gives boys the opportunity to gain experience in basic skills of mechanics and electricity. In their spare time, Klaus and Richard last year spent about 1,000 hours in helping to construct this building. The school has state accreditation, and has shown marked progress.

In North Africa, Pax fellows work in cooperation with European Christians in emergency areas of Morocco and Algeria. Agriculture, social work, and assistance at an orphanage are the services performed in Morocco.

In Algeria, the work is a combination of relief and self-help services. Following the seven-year war for independence, Algeria was greatly in need of trained personnel in every profession. One Pax man assists as driver of a Clinomobile which travels to communities where there is no other medical service available. Another is located at the Philippeville port, and there helps with the material aid shipments coming into the country.

A demonstration farm at Henchir-Toumghani is the base for most of the MCC work in Algeria. Here there is a demonstration of crops on a large farm. Two Pax men have recently begun classes in mechanics and metal work, in a vacated vocational school.

In the Congo, two Pax men are part of a team which is constructing mission buildings at Luozi. These men discovered they could make a more personal contribution to the Congolese by teaching English in their spare time. This provides an excellent opportunity for forming friendships.
and adding a personal touch to their service.

Menno Travel Service is located at the Union Mission House in Leopoldville. Several Pax men assist here in clerical and maintenance capacities. Two others help with the program of Congo Protestant Relief Agency at Leopoldville, and two are helping with the refugee program at Bakwanga.

Burundi, in Central Africa, has recently become an independent country. Tribal warfare in this and neighboring Rwanda has resulted in a large number of homeless refugees. MCC assigned a relief couple to Burundi to initiate a program of material aid. Two Pax men assist in the maintenance program of a mission leprosarium.

At a mission-operated school in the Congo are two more Pax men. Their duties include maintenance of vehicles and buildings, as well as numerous trips for supplies.

Near East

Jordan is the one Near East country where MCC has workers located. Pax men serve at the MCC schools in Hebron and Beit Jala, performing a variety of duties ranging from barber to repairman. An additional man is bookkeeper for the entire Jordan program at headquarters in Jerusalem.

Asia

MCC planning in recent years has included the expansion of work in Asia. The Pax term in Asian countries is three years, rather than two years as in Europe and South America. The longer term is necessary because additional time is required for adjustment to less familiar cultures, and also because of the specialized nature of some of the assignments.

In Nepal, Pax men work in connection with the United Mission to Nepal. Medical and educational work, as well as community development in the heart of the Himalayas, provides projects of construction and maintenance. One Pax man helped some missionaries to construct and maintain a hospital. Another served as head carpenter in a school building project which was the first real school in the area.

Pax men are loaned to mission-sponsored projects in India and Thailand. In Thailand they have opportunity to contribute to church life by teaching in the mission school in addition to working on a demonstration farm. One Pax man with training in music developed a large choral group which sings in various churches in the area and also for radio broadcasts.

Pakistan utilizes men with a strong mechanical ability and a willingness to work in primitive surroundings. Earth-moving projects require the operation and maintenance of machinery. Pax men enable the local farmers to take advantage of irrigation canals by leveling off the land.

Of the 3,000 islands in the Indonesian archipelago, three of the larger are the homes of MCC units. Pax men serve at two of these units—Timor and Halmahera. Their responsibilities are mainly in agriculture and distribution of material aid.

Two men are assisting at Mennonite Vocational School in Korea. Extension work in the community is one of the results of this work. Several Pax men also assist in a material aid program in Hong Kong and contribute much to the church life in their free time.

South America

Mennonite colonists in South America have been greatly helped by the new Trans-Chaco Roadway, which many Pax men have had a part in building. Since the completion of the roadway, MCC continues to provide men to help in the maintenance of the road. A Methodist agricultural program in Bolivia utilizes Pax men who serve as agricultural extension workers.

Currently there are 85 men serving in the Pax program. This represents about one seventh of the personnel in the entire MCC program. Throughout the world they share their abilities and skills with other people and at the same time receive an invaluable experience with people of other countries. Although the total effect of every project cannot be known, they have the confidence that their constructive acts will help to make visible the love of God.

—Special MCC release for GOSPEL HERALD.

(There has been some question concerning the financing of Pax men's service expenses. Hence we take this opportunity to explain. MCC has estimated that it costs an average of $90.00 per month to send and keep a Pax man overseas. The relief and service secretary of your mission board sends this amount to Akron each month for each person from the Mennonite Church who is serving in Pax. You in turn provide these funds through your regular offerings for relief and service, sent through the usual channels. In addition each Pax man and his family or friends are given first opportunity to contribute on a regular basis toward his support. Whatever they thus contribute releases equivalent funds for other relief and service projects.)

Gift Bundles for Leprosy Patients

By Norman A. Wingert

Eleven days before Christmas, 1962, seventeen big oil drums filled with more than a thousand towel-wrapped gift bundles for leprosy patients were stashed in the hold of the steamship “African Moon.” By the name of the vessel one could of course know that the gifts would not reach journey’s end in time for Christmas giving.

Across the Atlantic sailed the “African Moon,” then into the Mediterranean and through the Suez Canal and the Red Sea, and, finally, half way down the east coast of Africa to Dar es Salaam, one of the coastal cities of Tanzania. At Dar es Salaam deck planks were taken up and the drums transferred to an East African Railroad freight car. For nearly a week the train rattled along westward until it was stopped by 400-mile-long Lake Tanganyika, at a little place called Kigoma.

There it was back to ship again; the drums were loaded onto a barge for 48 hours of sailing northward to Usumbura at the head of the lake. Usumbura is the capital of the newly independent Kingdom of Burundi, in the very heart of Africa. It took exactly two months for the shipment to make the sea-land-lake journey from New York to Usumbura.

But this was still not journey’s end. After

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three weeks in a warehouse, the drums were loaded onto a truck for the last leg of their long journey. Up went the truck over very rough and curving roads from the lake level to the high tablelands of central Africa, and 129 miles later, there came into view a triangular bed of red flag flowers, and on one corner a sign in French spelling, "Leproserie Nyankanda." Here, at last, was journey's end!

Here nearly 700 African leprosy patients are living in grass huts clustered around a dozen western-style buildings. Take away the hospital and its patients, and Nyankanda would be a name only, an empty spot like the sparsely populated country round about. This largely uncontaminated "bush" land has been, and to some extent, still is, the habitat for lions and leopards, hippos and boas, buffaloes and monkeys. The lonely cowpath road past the hospital plays hide-and-seek with itself as it winds up and down, around and between the hills and knobs and truncated cones that project out of the 7,000-foot-elevated tableland.

For these simple, largely unlettered, but friendly leprosy patients, life is grimly circumscribed and severe. Usumbura is so far away it is an unimaginable other world. The few who see it are amazed at the sight of the big lake and of the apartment houses (people actually living on top of others!) Had one the power to describe vividly enough in words the "clothing" they—and most Africans—wear, Americans would hardly believe it. The arrival of these gift bundles was therefore an event to be remembered.

It was Sunday afternoon, March 10, 1963. Leprosy patients and their families surrounded the big Protestant church. They had come early. Inside, the hospital personnel were working feverishly, laying out the colorful gift bundles on different piles to facilitate distribution. Outside, old and young alike were on tiptoe (those who had toes) craning their necks to see through windows and partly barred doors what was going on inside.

When the doors were opened fifteen minutes past schedule, the church filled in no time at all, but it took fifteen more minutes for the excitement to subside and the program to begin. They sang several Christian songs to the beating of church drum. Whose emotions would not be stirred in looking down on a congregation of 1,000 African people, nearly 700 of whom were afflicted with leprosy many of them deformed in face and foot and finger!

The speaker began: "In a country far away there are Christian people who know about you and who pray for you and wish you well. They send you greetings, and they have sent with their prayers and their greetings the gifts which you see here at the front of the church. They want to share these things with you."

The interpreter had to interrupt the speaker frequently to keep order; so excited were the people that they kept pressing forward toward the piles of bundles.

The speaker continued: "Before you go to sleep tonight, will you pray to God and thank Him for your gift, thank Him for putting it into the hearts of Christians to show you this kindness? And how can you show your thanks? By passing on a kindness to someone else, even if it is only a smile." The audience was listening attentively.

The tension reached its highest point when the speaker picked up one of the safety-pinned towels, called a little girl leprosy patient to the platform, opened the bundle, and handed the timid but smiling girl its precious contents item by item. The audience burst into spontaneous applause.

Then began the name-calling. Hospital personnel had prepared lists of all the patients, and each was to come forward when he heard his name read. The space between the bundles and the people had to be cleared repeatedly, so persistently did the expecting recipients keep pressing forward. As each received his bundle, he made his exit through a side door to the churchyard to see what was inside his towel.

The drama continued for several hours. Gradually the crowd inside grew less and the crowd outside increased.

What an experience! There they came, women, men, children! Some hobbling on partly eaten feet; some had dropped-toe; others who were in a more advanced stage used crutches. A few of the reaching hands had no fingers. There were disfigured faces, twisted mouths, missing noses. Happily, there were many who showed no visible signs of the disease. But whether there were marks or not, all those who were filling past the receiving line were victims of that dreaded disease which society over the centuries has chosen to designate as "The Unclean." It was a joy to give them some new things that normal people like, and not just castaway items that normal people have finished with. These people are not untouchables; they are human beings, warm, friendly, thankful.

After the main distribution, bundles were carried into the wards for those who could not walk. "This is my pride and joy," said the nurse as she pointed to a disfigured but broadly smiling girl; even here happiness and hope are not unknown.

The resident doctor said, "Those who have been workers here through the years say that never before has there been a distribution of gifts like this."

So the long sea-land-lake journey of the drums seems not to have been in vain. Just how worth while will never be known, for our Master Himself has said that kindnesses shown to the poor and the suffering are kindnesses shown to Him.

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Missions Today

For Myself—For Others

By J. D. Graber

Self-interest is the root sin. Not all theologians would agree with such an absolute statement. But all Christians would agree in terms of practical experience it is true. To desire self instead of God; to want one's own way instead of God's will; to be concerned about what happens to me instead of what happens to Christ and His purposes—this does seem to be close to the central core of all sin.

Self-interest has a presonal application. I am tempted to do what brings me the maximum in personal satisfaction, in status, in recognition, in financial income, even in easy living. Esau sold a spiritual value for one warm meal when he was hungry. For how little would I sell out? What is my price? Or am I determined to do God's will and to follow where He leads at any and all cost?

Self-interest has a church application. "Nothing is too good for my church," we often hear said. At first this sounds noble. But when we begin to examine these noble sentiments, we find they refer to buildings, facilities, equipment, supplies, etc., that still in the end serve ourselves and our families, or simply give status to our congregation or denomination. It is possible to give liberally to "my church" and to do it from selfish motivation.

Poor for the Gospel's sake is a true Christian ideal. Jesus became poor for us that "ye through his poverty might be rich" (II Cor. 8:9). There are those who feel that the church should operate like the most efficient business organizations. There is a feeling that thus we give "status" to the Christian cause. This is a mistaken judgment.

Let us spend less for our church and give more of ourselves and of our money for the world-wide extension of the church. To feed the hungry; to heal the sick; and to preach the Gospel to the poor—this is the task of the church in the world. Let us use our resources for our primary task.

We are making progress in stewardship. But if we keep spending more and more on our own church institutions, local plants, and program that serve ourselves better, the amount left over (?) for world-wide church extension has trouble just keeping even, to say nothing of advances the colossal world needs.
Overseas Missions

Obihiro, Japan—During a recent Baptist New Life Movement evangelistic crusade here, many made decisions for Christ. Among them were several who have been attending the Mennonite church. “A baptism class is now being planned for those who wish baptism in our church,” writes Nancy Lee in a recent letter.

Abiriba, Nigeria—Five members of Abiriba Joint Hospital staff attended the first meeting of the Christian Medical Fellowship of Nigeria. The April 6 meeting was held at Ogi River with the theme, “Wit- nessee to Great and Small.” The CMFN aims to provide fellowship and encouragement for Christians engaged in medical work and to seek the extension of God’s kingdom among medical colleagues and patients.

Lectures, study groups on rural work, health education, and welfare services, enriching devotional periods, and a climaxing communion service put new zeal and tools into the hands and hearts of participants.

John Grase, M.D., planned to inaugu- rate a rural health program sometime in May. Five rural health centers are envisioned for the immediate present. A medical dispensary and a maternity home will be included in each center.

Hombetsu, Japan—Hiroshi Mine, young lay leader from this town, will accompany the Lee Kanyag family on their return to the U.S.A. for furlough. He will be study- ing at E.M.C. next year. They will leave Tokyo toward the end of June.

Mogadiscio, Somalia—The Ministry of Education in correspondence to Harold Stauffer indicates that it will be possible for the mission elementary and middle schools to be accredited. Already several certificates were granted to students from the mission schools confirming that their training was recognized on par with government schools of similar level.

Earlier it had been fearfully assumed that accreditation of mission schools would mean the teaching of Islam in our school program.

Prior to Somalia’s independence, private schools and mission schools were not being recognized by the Ministry of Education.

Elkhart, Ind.—By oversight the addresses for the Paul L. Conrad family, Elizabeth Erb, and Florence Nafziger were listed the same as the address for the Jacob Fisher family in the March 31, 1963, list of “Over- seas Missionary Addresses,” which appeared as an insert in the March 28 issue of Gospel Herald. The correct address for Elizabeth Erb and Florence Nafziger is Dhamtari Christian Hospital, Dhamtari, M.P., India. Paul L. Conrads, leaving India soon on furlough, will announce their furlough address later.

Elkhart, Ind.—Serious question has been raised both at the general mission board and at Mennonite Central Committee, Akron, Pa., on the validity of the work of Ralph E. Bancy and the “Holy Land Chris- tian Approach Mission,” with operations in the Bible Lands especially Jordan. Some individuals in the brotherhood are receiv- ing literature from this supposed church organization and have been wondering whether it is worthy of support. For full details, write to Larry Kehler, Mennonite Central Committee, Akron, Pa., or to Boyd Nelson, Mennonite Board of Missions and Charities, Elkhart, Ind.

Shibecha, Japan—Believers here hosted a welcome meeting recently for Bro. and Sister Ishimoto and Bro. Kano, who now serve in the Ashoro and Kamishihoro churches, respectively. The purpose of the meeting was for fellowship and to permit believers in the extreme east end of the mission to become acquainted with new workers who have come up from the southern island of Honshu to serve in Hokkaido.

Home Missions

South Bend, Ind.—Six persons made con- fessions of faith at Hope Rescue Mission during the past month. Besides his work at the mission, Superintendent Tobe Schmucker found time for six outside church speaking appointments during the month.

Chicago, Ill.—Bethel Mennonite Com- munity Church served as host to 21 MYF- ers from Pleasant Hill Mennonite Church, E. Peoria, Ill., May 4, 5. Paul King, pastor, and his wife accompanied the group.

Chicago area Mennonite churches shared in a food drive to help persons on relief, who were not getting their relief checks, temporarily. The state of Illinois could not pay such checks during debate on the issue in the state legislature. Many families soon found themselves destitute.

Chinle, Ariz.—All but three people in the area of the proposed new mission station signed a petition to the Tribal Council to permit the mission to use the site for establishing an evangelistic outreach there. The Stanley Weavers are hopeful that the Coun- cil will honor the petition in spite of the opposition of a local official.

Elkhart, Ind.—“I am finding a content- ment I never before realized was possible,” wrote a 50-year-old prisoner recently, regard- ing what Home Bible Studies did for him.

Another younger prisoner wrote similar-

Money to be used as scholarships for student nurses studying at Shanta Bhawan Hospital, Katmandu, Nepal. Ambassador to Nepal Stebbin’s wife presents to Nurse Lena Graber a sizable purse made up by AWON (American Women of Nepal).

Money to be used as scholarships for student nurses studying at Shanta Bhawan Hospital, Katmandu, Nepal. Ambassador to Nepal Stebbin’s wife presents to Nurse Lena Graber a sizable purse made up by AWON (American Women of Nepal).

JAPAN CHURCHES INTEGRATE

In a March meeting of the General Council (Hyogiinkai) and a May 4, 5 meeting of the General Conference (Sokai) of the Japan Mennonite Church, steps were taken to integrate what one of the national church leaders recently called an “out- moded, double-headed system.”

In the early days of the Mennonite wit- ness in Japan there was no national church, and so all decisions had to be made by vari- ous committees of missionary personnel. When a church conference was formed in the summer of 1952, these committees and their functions were gradually absorbed by the young conference. Mission-appointed representation was gradually reduced over the years, and conference representation increased. Now, at the gentle prodding of the mission, this dual-appointment system has been abolished and the church constitu- tion amended so that all church-related matters will be handled by committees ap- pointed only by conference.

This is only a symptom of what has oc- curred during these ten years. A young church has been maturing. Older leadership- ship has emerged until she is now ready to take her place as a mature member in the body of Christ.

Brethren Tanaka of Hombetsu, Nishioaka of Taiki, Umed of Shibecha, and Hatan of Kushiro give able leadership to young Hok- kaido churches.

This young church will need to guard against stumbling blocks which many young churches have met. She will need to guard against an incipient tendency toward over- centralization of authority. She will need to recover from a slight lapse into mission-supported personnel. She will need to keep sharp a winsomeness which will attract others to her Lord and into her bosom.

By God’s help and our prayers, she can and will.

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ly: "Thanks to a close friend, I began to study the Word of God and because of this study have learned the error of my ways and my need of Christ. I accepted Christ today and am thankful that His love is such that He can accept a sinner such as I."

**Broadcasting**

Harrisonburg, Va.—The “Ten Commandments” is the theme of B. Charles Hostetter’s Mennonite Hour talks May 26 through July 28.

Relating to the first commandment, Reuben Abasa of Kenya, Africa, will be interviewed on the May 26 broadcast by Andrew David Augsburger, on “American Idolatry.”

Other interviews throughout the series will include Edgar Metzler, Dr. Norman Loux, Attorney Samuel Wenger, and others.

Kansas—Sanford Oyer, pastor of the Protection Mennonite Church, Protection, Kans., reported recently that since the Mennonite Hour went on KGNO, Dodge City, in 1959, there have been letters from listeners in every town or city in about a 100-mile radius of Dodge City with the exception of two or three towns.

Spain—A young man of Spain, now studying in Germany, happened to hear the Lux y Verdad program over Trans World Radio and wrote, “Really it was God who wanted me to find your station. Since I was very small, I was in close contact with priests and nuns, having attended a Catholic school for 18 years, after which I went to the city for advanced training. I finished my advanced training finally after a setback of three years due to sinful ways. Coming to Germany I thought perhaps my life would change for the better. Since I have not been able to direct my life spiritually as I would like, I am appealing to you. I want to throw off that weight that for so many years has burdened me.”

Japan—“Happiness does not come from material things,” says one radio listener in Japan. “I was long lost from God and believe that this is still my condition. To be saved, to pray, and to receive salvation must be the true source of salvation and spiritual happiness. But my heart wanderers and still searches for happiness in the world. Pray for me and lead me in a true path.”

The Japanese broadcast continues to open doors to many homes. A woman writes from Asahikawa: “I hear the broadcast regularly, even though I have no heart for religion. I feel that the pastor’s talks are one-sided. He talks only of God. May be it is important to teach such a religion to children. If you have children’s stories or helps for me in this, please send them to me.” Do pray that this mother’s heart may be touched for the Lord and that she may see that she too needs salvation.

“I have joy as I learn of my Saviour better through these studies,” reflects a Bible student. She continues, “I have been studying for three years. I went often to the church in Kushiro, but I had many doubts. Last summer I came to a true, firm faith, and this year at Easter I was born again in my baptism experience. I am now studying the third course.”

**Voluntary Service**

Divide, Colo.—A house for VS-ers is being constructed in the vicinity of Frontier Boys Camp. Counselors at the camp are on duty, 24 hours a day, for five days. Then they have two days off.

Since their assignment (working with emotionally disturbed boys) is very demanding, they need to get away from camp entirely. A motel unit provides this kind of facility now, but it is not too satisfactory.

The new VS Center will have room for from 10 to 12 volunteers plus a leadership couple. Clarence and Ilva Meck, Archbold, Ohio, have been assigned to this position. The house will be ready for occupancy sometime in June.

Narberth, Pa.—Volunteers who serve at the Pathway School Dormitory are thrilled to see the progress the children are making in communications. All but three of them now understand simple questions and are able to answer in a complete sentence. Some who began in September and did not know a single word, can now recognize, read, and write at least 70 words. A few of the children have been taught a prayer by VS-ers and repeat it before meals.

Pueblo, Colo.—Fred and Ella Bechtel, members of the local Mennonite church, served as temporary unit leaders, April 6-20. Regular unit leaders Paul and Anna Mae Cory spent several days on vacation before attending Unit Leaders’ Conference in Hesston.

Winslow, Ariz.—Seventeen teen-agers participated in a social arranged for them by VS-ers Terry and Geraldine Esch on April 13. This was part of an effort to give these young folks something wholesome to do with their free time.

Glenwood Springs, Colo.—The entire congregation of the local Mennonite church participated in a basket dinner in honor of Rich and Jeanette Baum, VS unit leaders, Sunday, April 28. The Baums were leaving immediately to fill an emergency need at the Gospel League in Chicago. The dinner was also a welcome for Don and their final assignments that week (see May 14 Gospel Herald VS news). Since there is this large turnover of leaders occupying a key position, the conference attempts to give orientation and guidance in many areas.

Lynford Hershey, former unit leader at Portland, Ore., and now pastor of the Tenth Street Mennonite Church, Wichita, Kans., gave the group pointers on developing relationships with the local Mennonite congregations and also on maintaining good unit member relationships.

“How can we develop mature persons within the unit setup?” is a basic problem for all leaders. Paul Mininger, president of Goshen College, discussed various aspects of our human dilemma and the needs that develop from it. He also gave concrete suggestions about aspects of unit life that can help VS-ers mature. “Youth needs a chance to voice its doubts as well as its faith,” he reminded his audience. “When we give young persons a chance to accept Christ, we must also give them the freedom to refuse Him.”

Unit leaders must develop an understanding of the problems VS-ers bring to the unit with them. Orval Shoemaker, who is with Family Services, Wichita, Kans., spoke on this subject.

Other resource persons were Evan Oswald, Donald King, and Justus Holsinger, all of Hesston.

Units represented (in addition to those already mentioned) were Anzac, Alta. (Mr. and Mrs. Harold Lauber); Pueblo, Colo. (Mr. and Mrs. Paul Cory); Bajo Rico (Mr. and Mrs. Wayne Lambright); Narberth, Pa. (Marvin Kenagy); Maumee, Ohio (Mr. and Mrs. Elton Miller); Peoria, Ariz. (Mr. and Mrs. Merlyn Miller); Claremont, N.H. (Mr. and Mrs. Ronald Nye); La Junta, Colo. (Mr. and Mrs. J. B. Stauffer); and the MYF Life Team (John Shearer and Marian Kauffman).

Gospel Herald, May 21, 1963
I-W's Help Found Church

Kalamazoo, Mich.—Former pastor Harold Yoder, Middlebury, Ind., led devotions, John C. Wenger preached the dedicatory sermon, and Ervil Leimbach, area I-W sponsor and pastor of neighboring Moorpark Mennonite Church, led the dedicatory ritual for the recently purchased chapel dedicated by the young Kalamazoo Mennonite Church, April 28. Over 150 persons participated.

But this gets ahead of the story.

Six years ago a group of I-W men, working at Kalamazoo State Hospital, Bronson Methodist Hospital, and Good Will Industries began getting together for fellowship and edification. They met every Tuesday evening and were soon joined by local nurses, schoolteachers, and others working in the area.

Three years later they were meeting in rented facilities at the local Milwood School. Moorpark Mennonite Church at Three Rivers, Mich., became interested. Men from their church preached for the small group for the first six months. Harold Yoder, Middlebury, Ind., then served as pastor for well over a year and now Miller Stayrook, teacher in the Kalamazoo public high school, has served as their self-supporting pastor for nearly a year.

Donald Hartman is just one of the fellows who helped April 28 become a reality. A I-W, he is now in the midst of his third six-month term as Sunday-school superintendent and has served variously as Sunday-school teacher, chorister, and chairman of the church council. He helped find this building and made the down payment with his personal funds in order to hold the building until the council could act. His work in the emergency room at Bronson Methodist Hospital affords him many opportunities for personal witnessing. His wife (niece of Lydia Burkhardt, of India, and an E.M.C. graduate) is a schoolteacher in Kalamazoo, an excellent Sunday-school teacher in the primary department, and an all-around witness. This couple is typical of the way God worked at Kalamazoo.

The building was originally a school building, then a Baptist chapel, and now the Mennonites have rededicated it. Moorpark church paid the first $2,500 of the $8,900 purchase price. The Kalamazoo group is paying off the rest at the rate of $80 per month.

When I-W men, their wives, and fellow charter members of Kalamazoo Mennonite Church intoned, "And now, O Lord, we dedicate this house to Thee; to the glory of God the Father, by whose favor we have this building; to the honor of Jesus Christ our Saviour; to the praise of the Holy Spirit, it, our Comforter and Guide. To Thee, dear Lord, we dedicate this house," they must have done so with vocal cords washed with tears of humble gratitude for God's gracious goodness to them.

I-W's Help Found Church

Is a Hebrew Christian Still a Jew?

By Paul Swarr

(Paul Swarr is a missionary to Israel, now on furlough. Bro. Swarr is studying at Goshen College Biblical Seminary.)

Once again Israel has been at a crossroads—as so often before in her history. And again it was a courtroom scene. Not that of Moses; not the judgments of Samuel, Solomon, or the prophetic judgments of Jeremiah; not the Roman court of Pilate, nor yet the modern trial of Eichmann. Today's Jewry was making a new decision, one of ominous significance, es-
The Larger Issue

But there were larger issues at stake than the citizenship of one man. The High Court in reality was debating the issue, "Who is a Jew?" Does a man become Jewish by birth and physical descent, by religious practice and orthodoxy, by cultural setting and nationality, or by feeling and inclination? This is a loaded question which has been much tossed about by Israel's government cabinet as well as by the man of the street, without solution. Although the word "Jew" appears in many Israeli laws, the Knesset (Parliament) has never been able to officially define the term.

Now an official pronouncement has come by High Court decision, not as to who is a Jew, but who is not. Judge Moshe Silberg, speaking for the court, declared, "The ordinary everyday meaning of the designation 'Jew,' in my opinion, undoubtedly precludes the inclusion of an apostate." This decision was upheld, four to one, by the judges on Dec. 6, 1962. Yet a quiescent of heart was expressed by Justice Berinson in stating, "It is strange that a Jew who is irreligious, and even actively antireligious, yet remains a Jew; whereas the petitioner, who became converted to another religion, but has remained devotedly attached to his people, is not regarded as a Jew."

Herein lies the paradox: a Jew can be an atheist, and still be counted a good Jew by his brethren. But he dare not place faith in the God uniquely self-revealed in Christ, without forfeiting his right to remain a Jew. This is an absolutizing of the first commandment, "You shall have no other gods before me," but making optional the Prologue to all the commandments: "I am the Lord your God..." It is stating firmly that a Jew is not a Christian, but an admission that we can't really say what a Jew does or should believe.

Its Meaning to the Hebrew Christian

In greater reality, the question at stake was: Can a Jew of today consider the claims of Jesus the Christ upon him personally, or is he bound—forever bound—by the national decision of the majority of the Jews who rejected Christ in the first century A.D.? Does he have no choice or responsibility in the matter, simply if he is born of Jewish parentage? And, does an affirmative personal response to this Christ cut him off from his physical birthright? The court was giving one possible set of answers to these questions.

There are many immediate and long-range results of this decision. For the Christian, there is no evading this clear-cut reminder that Judaism considers Christianity, although a daughter faith, as a renegade daughter and an "apostate." For the Jewish believer in Christ, particularly in Israel, this was a government pronouncement, officially cutting him off from his people and nation. This complicates further the whole matter of civil rights—legally recognized marriages, burial rights, real-estate transactions—which are already precarious for the Israeli believer. Greater persecution may lie in store for him. Already within a month of this decision, a riot occurred in Jerusalem, when about seventy religious fanatics attacked the Finnish Mission School, smashing windows and manhandling the school's pastor, Rev. Santala. The mob also overturned a car belonging to a Hebrew Christian family, and smashed the plate-glass windows of the Zion Mission bookshop, operated by Rev. Wm. Hull, the pastor who had attempted a witness to Adolf Eichmann. These may be ominous winds in the treetops. Yet, to eyes of faith, persecution need not be a foe.

How to Read the Bible

By Chester L. Wenger

His Majesty, Emperor Haile Selassie I of Ethiopia, enjoys his Bible. In spite of heavy duties as his country's sovereign, he finds time to begin each day with a passage of Scripture, because, he says, "God's kingdom is above all kingdoms."

Last April, as students of the Bible Academy in Nazareth, Ethiopia, were relaxing between classes, one of them noticed in the distance a line of cars approaching. "His Majesty is coming! His Majesty is coming!" he shouted. Others passed on the word until everyone was racing to the end of the driveway. As the lead car with its fluttering flag drew near, the students with one accord bowed low. The cars came to a halt.

"Who are you and what do you want?" His Majesty inquired.

"We are high-school students. Please come to visit our school!" a spokesman replied.

"What is the name of your school?" he asked.

"The Bible Academy," the students answered.

"The Bible Academy? So you read the Holy Book? I will return later today to see your school and test you in your knowledge." Having said this, the emperor gave word for his chauffeur to drive on.

True to his promise, Haile Selassie delighted the students by visiting their classes and questioning them concerning their studies. In the tenth classroom he asked, "Who can tell me what is found in Daniel the second chapter?"

Almost immediately Getahun's hand was up. Standing at attention he answered, "King Nebuchadnezzar in a dream saw a great image with head of gold, and the prophet, Daniel, interpreted the vision for him."

Then in his quiet manner His Majesty asked further, "Isaiah the seventh chapter?"

Hezitiyant, Samuel, a former Muslim, rose to answer, "Isaiah chapter 7 tells of a virgin who shall bear forth a son and call his name Immanuel."

With a genuine smile of approval His Majesty remarked, "I marvel how you, students, can answer my questions!"
As teacher of these youth I recognized immediately that their correct answers were not a result of my Bible teaching but rather came directly from personal reading habits. Similarly His Majesty's questions arose because he, too, loves Bible reading and finds God speaking to him through its pages.

Reading the Bible in this age of science can be most satisfying and can contribute much toward a meaningful life. Its pages speak to kings and subjects, to old and young, to every tribe and station in life.

These Bible reading hints may help you find a happier, richer life:

1. Choose your favorite version. Remember there are excellent copies in modern English or whatever your mother tongue may be.

2. Read thoughtfully at least one portion a day. Share your best finds with others.

3. As you read, search prayerfully for God's message to you.

4. Plan your reading so as to include whole books and notice how sections within each book relate to one another. Look for the central message.

5. Talk over a family plan for regular oral Bible reading and prayer.

6. Ask your pastor or Sunday-school teacher for further suggestions and parallel readings.

The Holy Scriptures are a rich reward for all who search them thoughtfully, regularly, and prayerfully.

Manheim, Pa.

GLORY IN THE CHURCH

(Continued from page 428)

said, "Yes, indeed, lady. This is where hearts are healed. Kneel just here and call upon the Lord." There is glory in the church when men find Christ, are reborn, made new, profoundly changed in the fellowship of the church. When the church points men to Christ, there is glory and gladness in the church. And in heaven there is rejoicing over one sinner that repenteth. What else finally matters, friends? A man may gain the whole world and lose his soul. What else, or shall we say, what more can I say to anyone in the world than this? Sir, you can be redeemed, changed, and become an heir of eternal life! There will always be a place for a preacher, a church, and a denomination which has a message of glad tidings to deliver in this troubled world.

2. The glory of the church is apparent when Christ breaks down human barriers and unites men into a fellowship of loving souls. In chapter 2 of Ephesians Paul says that in Christ the wall between the Gentiles and the Jews was broken down, that they were no longer strangers and foreigners but members of the fellowship. "For he is our peace, he who has made both of us a unity and destroyed the barrier which kept us apart... you are strangers and foreigners no longer, you share in the membership of the saints. Then he came and told both you who were far from God and us who were near that the war was over" (Eph. 2:15-18, Moffatt and Phillips).

The world today lies broken and shattered before us. Without Christ it is a divided, disunited, and fragmented world. Yes, every man himself is a walking civil war. But so was not God's purpose. Without Christ the world is broken and hopeless. But divinity can become a unity, misunderstanding can become understanding, hatred can turn to love, woe to peace, a heterogeneous society can become a loving fellowship when men meet in Christ. Said Billy Graham when preaching in a southern state, "The race problem will quickly be solved when men of all races join hands at the foot of the cross."

A friend said to me recently, "Strange how you can have sweet fellowship with a man for three years and never know his denomination, nor even think of asking him what it is." What unites men and makes us brothers indeed is the work of the Holy Spirit. "By one Spirit are we all baptized into one body" (1 Cor. 12:13).

Elton Trueblood says in the Company of the Committed, "The movement we need is a movement in depth, and if it is deep enough the problem of unity will take care of itself... We could stand division if we had genuine commitment to Christ and His cause." The church is Christ's instrument of reconciliation, and the church is an ever-present reminder to society that, actually and really, the war is over! In Christ a fellowship is born which transcends race, creed, and even time.

3. The glory of the church again is seen when God's children enter His service and magnify His name through their lives. Paul says, "It is the stewardship of the truth which from all the ages lay concealed in the mind of God, the Creator of all things—concealed in order that the church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom" (Eph. 3:9, 10, Weymouth).

In this third chapter of Ephesians, Paul tells how the church has been chosen as God's instrument to reveal His mysteries in the world. God's design and program is to be worked out through the church, Paul says. The church of Christ is designed to be an object of wonder and amazement to heavenly beings of every station and rank. It is not a superior race, not a nation, not a certain denomination, but the church for which Christ died. The church is the arena in which are displayed before the world the lives of redeemed people.

We, as Christians, are the secretaries of His praise. His honor is in our hands. It is to His redeemed people that God has entrusted His praise. Man's chief end is still to glorify God. The church is an arena of love in a world of hate, an arena of understanding in a world of terror and injustice, an arena of gladness in a world of sadness, an arena of hope in a world of despair.

There is glory and glow in the church when men and women catch the vision of the ministry of reconciliation to which each believer is called. There is glory as God lays His hand upon men and women, who, forsaking all, set sail for other shores, there also to establish the colonies of heaven.

There is glory when God's people come into the stream of the Spirit and become deeply and wholly available to God. Yes, there is spiritual glow and warmth when the church recovers her sense of mission, and goes out into the highways and byways, not holding her life dear unto herself.

THE CRYING HEART

BY CLARA BERNICE MILLER

An account of God's dealings with an Amish girl during times of suffering and disappointment. This is a story in which the reader will see Christianity as something more than a profession. Witnessing and committed living are presented as a natural part of the Christian life.

$3.50

AT YOUR LOCAL BOOKSTORE, HERALD PRESS, SCOTTDALE, PA.
Through the church, Christ calls men to redemption, calls men into fellowship with one another, and calls men to high and noble mission. The church in this world is indeed, as Paul says, a "colony of heaven" (Phil. 3:20, Moffatt).

As we look about and contemplate the state of the church today, but one more question presses itself upon our conscience.

Can the Glory of the Church Return?

As Paul looked out of the window of a prison cell in Rome, and thought of the little persecuted sect in the pagan city of Ephesus far away, did he think that there was any hope for the church? This little band, made up of the poor and the rich, the Gentile and the Jew; this little band, unpopular and unwanted—was there any hope for them? What could be the destiny of such a crowd?

What could they be in this world and what would such have to say to the world? Yea, their story, and the story of the Christian band through the centuries, has been told. While the mighty empires which ruled over them have been laid into the dust, the church of Jesus Christ remains and ushers nations into judgment.

But today as we look into our churches, today as we contemplate the seeming emptiness, the coldness, the weakness of the church, what shall we say? Can strength and mission and glory return to the church? Yea, verily, can the dry bones live again?

Paul, noting with much assurance the triumph and potential of the Christian band in Ephesus, says, "To him who by his power within us is able to do infinitely more than we ever dare to ask or imagine . . ." (Phillips).

Note from whence this renewal of the church shall come. "According to the power that worketh in us." This is the dynamo that shall generate heat and light. If Christ is in man's heart, a seed has been sown, though it be but as a mustard seed; a new creation has come to life; a divine Spirit has ascended to the throne of the heart. That seed, that life, that Spirit is of God, and what power if it were released?

Shall we allow this power of the Lord to have its way? If we will, then such things will happen as will stagger the imagination and thinking of men. "Unto him that is able to do exceeding abundantly above all that we ask or think." God can do more than we can think or dream.

We have not far to seek if we pray for the renewal of the church; if those who have received Christ as Saviour and Lord will but look within; turn life loose and let the Lord be Lord; let life flow unencumbered into the stream of His divine Spirit. For it is "Christ in you, [which is] the hope of glory."

**THE LIGHT OF THE WORLD**

(Continued from page 432)

come to truly know ourselves. Only in the presence of His forgiving love can we honestly face the fact of our selfishness and sinfulness. Apart from Him we either deceive ourselves or give up in despair. Only in Christ's presence can we see what God meant for us to become and only as we open our lives to Him can we achieve God's purpose for our lives.

Jesus Christ also illumines our minds so that we can truly know our fellow man. We see him not only as a physical organism or as an independent center of responsibility. We also see him as he is in Christ or as he may become in Christ. We then relate ourselves to him in the light of our common relationship to God through Christ. On one occasion Paul said, "From now on, therefore, we regard no man from a human point of view" (II Cor. 5:16, RSV).

Even the world of nature is illuminated with new meaning when we see it in the light of Jesus Christ. John speaks of Christ as being active in creation. "Without him was not any thing made that was made." In speaking of the cosmic Christ, Paul says, "He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together" (Col. 1:15-17, RSV).

Our modern culture and civilization also need to be illuminated by Jesus Christ, the light of the world. In His presence they are judged or are brought into the sphere of His influence and used in carrying out God's purposes for mankind.

Another characteristic of light is that it transforms that upon which it shines. It has long been known that light is essential for life and it is now known that light is radiant energy that is capable of transmitting itself to that upon which it shines. In John 9:5 Jesus reaffirms His claim to be the "light of the world" in connection with His healing of the man who was born blind, and restoring to him his sight. One of the truths which Jesus was teaching in this incident was that Jesus, the Light of the world, transforms men's inner life, heals their blindness, and enables them to see. He says that He came into the world "that those who do not see may see." Jesus Christ is the Light of transformation who gives to men new life, and new eyes to see.

In the story of the wandering of the children of Israel in the wilderness, the presence of God among His people and the guidance of God to His people are symbolized by the presence of a pillar of cloud that was among them by day and by a pillar of fire that led them by night. It is likely that this picture of the pillar of fire was in Jesus' mind as He said to the Pharisees in John 8:12, "He that followeth me shall not walk in darkness, but shall have the light of life."

The emphasis here is upon following the light and receiving guidance from the light. Jesus Christ is the Light of the world, providing guidance and direction to His disciples as they seek to live in obedience to Christ in the difficult and complex circumstances of life.

The image of darkness also represents the difficult and trying experiences through which most men must go as finite human beings. Disappointment, suffering, injustice, betrayal, grief, and death mark the occasion for our passing through the valley of deep darkness or the dark night of the soul. At these times also Jesus is the Light that shines in the darkness and drives it away.

Whatever the experience that brings on the darkness, Christ is with us, and He Himself is the Light that drives away the darkness. He is always adequate to meet all of our needs. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

We have thus far concentrated upon Christ's claim to be the Light. We must now notice the universal character of His claim when He says, "I am the light of the world." He is not the light of a particular nation, or race, or civilization, or class. He is the Light of the world—all mankind, every human being, in every nation, race, kindred, tongue, and people. He ignores all the artificial differences that seem important to men and that divide men, and presents Himself to man as man and extends His offer and claim to all.

He is not only the Light to the "bad" men or to those who have come under the judgment of the moral order. In fact, His words were first spoken to the Pharisees, those who claimed to be the spiritual leaders of men and the guardians of the moral order. Christ's claim must be brought to all men in all parts of the world and again and again in every period of human history. Christ, the Light, is seeking out the darkness wherever it is and displacing it with His light.

Although Christ's claim is to be the Light of the world, we must also recognize that the promise is effective only to those who "follow him." There are those who reject the light and continue to walk in darkness. "Men loved darkness rather than light, because their deeds were evil." To the one who follows Christ, believes in Him, is united to Him by faith, Christ becomes both life and light.
Mennonite Graduate Fellowship
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Send all requests and payments to Mrs. Mary Martin, Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind.

Our Readers Say—

This is my third year at a state university, and I can agree with much of Herbert Mintch's article (April 23 issue) concerning state universities and church schools. However, I do feel he was rather harsh and negligent of several factors.

I believe that some true Christians can be found on nearly all secular campuses. My experience with Christians on this campus has been very enriching. Yes, we discuss differences as to our traditional beliefs, but I have learned that we both serve the same Jesus and consequently I can have real fellowship with them and accept them as brothers in Christ—this has been a real growing experience for me.

I am convinced more and more of the lack of personal spiritual depth in many students in our church schools and colleges. Most students in our church-related schools simply go along with the crowd. After all, aren't they all Christians, and so it must be OK. In a state university one must either come into closer fellowship with Christ or completely break with Christ and the home church and become part of the fast-moving campus and, unfortunately, the latter often happens. However, and I thank God, my experience at State has drawn me into a close personal relationship with the Lord in which I deeply hope to have gained at one of our church schools.

I am not against church schools and colleges. I have many friends in attendance at these schools and also know numerous faculty members. I will continue our church-related educational system. I only write in defense of several important factors which I feel Bro. Mintch failed to mention when he counted the cost of possessions versus church colleges—Leon Stauffer, Pennsylvania State University.

Modern education dictates that the role of education is to maintain our society—that is, to transmit our social order to new generations. As educators we should not attempt to change or modify society. If I attempt to improve the behavior of a child, I am forcing my own middle-class standards upon the child. In his home and in his environment his behavior is acceptable; so what right have I to create a conflict in his life?

As a Christian I cannot fully accept this philosophy. I feel obligated to play some small part in improving society. This I can do in my daily contacts with school children in and out of the classroom.

Several recent letters in "Our Readers Say" suggest that we use a similar philosophy in regard to our government. Suppose for the sake of discussion we consider the government of the Soviet Union. In the past century they have exterminated thousands of people for various reasons. Or consider a recent government that killed millions of people because of their nationality or the color of their skin. Governments, whether good or bad, are ordained by God. Am I to believe that my personal responsibility toward such a government is in the realm of prayer? This appears to be "blind obedience" which is irresponsible regardless of what area of life it might be applied to.

Admittedly, our government is more godly than many governments of the present, but our hands are not entirely clean.

I believe I have a duty to speak out against evil wherever it is. For example, according to Dr. Pauling's warning, extermination means death to tens of thousands of human beings in our generation, as well as in future generations. To take a human life is evil whether it is done by our government, a foreign government, or any other organization. As a Christian I am obligated to speak out against evil regardless of where it may be.

My daily contact with our government and other governments. If I only pray, I am doing only half the job. —Myron F. Zerger, Dearborn, Mich.

The title of the article, "Questions on the Christian Witness to the State," by John H. Yoder, poses many problems to be answered, and before they can be answered this title should be more carefully defined.

Perhaps we could send lobbyists to the State House and Washington if these lobbyists were Christian witnesses. A Christian witness is to testify for Christ and what he did for mankind at Calvary. When Paul witnessed to the Gentiles of the state, it was to convert them to Christ, not to impress on them that slavery and other gross sins sanctioned by the state were immoral.

The Bible never speaks of a Christian world. The only theology consistent to this view must
ignore the crucified Christ and doesn’t feel that man needs to be regenerated first before he can have peace. Isn’t it rather naïve to think that we could Christianize the government? Perhaps it might be better before we debase in government affairs to send a Christian witness to other denominations.

A year had the privilege to hear a professional lecturer, who was not a Mennonite, speak and show slides to another denomination. The title of his lecture was, “Amish and Mennonites of Pennsylvania.” Several hundred people were misinformed that night as to what we believe and stand for.

The majority of our fellow Christians in other denominations do not know what non-resistance and nonconformity are. Let’s share our convictions with our brethren of other groups first, rather than trying to get the government to legislate morals for us.

Should we stress secondary things first just because we have failed to do a good job on the primary thing Christians should do? I Cor. 222.—E. Mamon Conley, North Wilbraham, Mass.

**Book Shelf**

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Challenges to the Cross**, by Wayne Dehoney; Broadman: 1962; 116 pp.; $2.50.

Enemies of the Christian faith and cross about which this Baptist preacher of the South writes are communism, militarism, science, immorality, materialism, alcoholism, juvenile delinquency, ecumenicalism, and humanism. The situation observed pertains to the United States of America and to the world. The remedies have individual, national, and international application.

The succinct chapters, packed with vital facts, portray the real conditions and offer clear diagnoses with sane Christian solutions. Readers are guided in reasonable attitudes and effective action. Selecting one area for comment, one may say that the author’s views on ecumenicity (church union) are about as acceptable as one can find. He believes that more unity comes from autonomy than from union. He advocates unity of purpose and spirit without organizational unity.

A note of optimism is not absent: “I also believe that there is a new open vitality in our Christianity and church life for the first time in generations” (p. 34).—Edwin L. Weaver.

**Births**

“Lo. children are an heritage of the Lord” (Psa. 127:3).

Allebach, Clyde and Verna (Staufer), Menahga, Minn., eleven child, seventh daughter, Roxanne Gall, April 27, 1963.


Bender, Howard and Loraine Mae (Yantzi), Tavistock, Ont., third child, first daughter, Deborah Loraine, April 22, 1963.

Breneman, Albert and Mary Jane (Hess), Manheim, Pa., seventh daughter, Janice, April 17, 1963.

Davis, Wayne and Carolyn (Yoder), Middlebury, Ind., second daughter, Donna Lynn, April 28, 1963.

Gingrich, Paul and Ann (Keener), Nazareth, Ethopia, their third child, fourth son, Michael Lee, April 30, 1963.

Greif, L. Lester and Erma (Schnupp), Lancaster, Pa., first child, Pamela Jean, Feb. 28, 1963.

Hershey, Nelson and Thelma (Weaver), Columbia, Pa., third child, second son, Lawrence Elvin, March 29, 1963.


Long, Walter A. and Nancy (Byler), Bristol, Pa., seventh child, fifth son, David Lawrence, Feb. 1, 1963.

Overholt, Leonard and Amanda (Sommers), Minerva, Ohio, sixth child, third daughter, Christine, April 26, 1963.

Ross, I. Mark and Lula (Horst), Kidron, Ohio, second son, Curtis George, Jan. 29, 1963.

Roth, Darold and Marguerite (Reber), Milford, N.Y., fifth child, third son, Darold Russell, April 19, 1963.

Roth, Kenneth and Vada B. (Roth), Dorchester, N.Y., second child, Bennett K., April 6, 1963.

Schaefer, Mervin and Florence (Bauman), Baden, Ont., third son, Roger Keith, April 29, 1963.

Schwartz, William and Judy (Crossgrove), Yoder, Ind., second daughter, Carla Rae, April 21, 1963.

Sensenig, Donald and Doris (Mellingler), New York, N.Y., second daughter, Lynne Marie, April 22, 1963.


Yoder, Daniel and Anna (Beitze), Lititz, Pa., second child, first son, Daniel James, Jr., April 19, 1963.


**Marriages**

May the blessings of God be upon the homes established by the marriages here listed. A six-months’ free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Davis—Kelly—Kenneth Robert Davis and Donna Kae Kelly, both of Wellman, Iowa, Daytonville Mission Church, by Ezra W. Shenk at the church, April 27, 1963.


Weldy—Yoder—Harold Weldy and Wilma Bergrey, Yoder, both of Blountsburg, Fla., Bethel cong., by Raymond Byler at the church, Oct. 21, 1962.

Wideman—Block—James Wideman, Hawksville (Ont.) cong., and Sharon Block, Elmira (Ont.) cong., by Howard S. Bauman at Elmira, May 4, 1963.

Wyse—Graber—Orval D. Wyse, Wauseon, Ohio, North Clinton cong. and Berneda M. Graber, Strasburg, Ohio, Freed cong., by Dale Wyse at the home of the bride, April 24, 1963.


**Anniversaries**

Biehn, Clayton Bich and Elmia Snyder, Guernsey, S.D., were married March 18, 1913, at Langdon, S.D. They observed their golden wedding anniversary on March 18, 1963, with a “Come and Go Tea” for relatives and friends at the home of their son, Ward Biehn. They have 3 children (Nita—Mrs. Arthur Shantz, Mary, and Ward, all of Guernsey), 8 grandchildren, and 2 great-grandchildren.

Groh, Norman Groh and Ida Hagey were married Feb. 25, 1918, at the home of her parents near Preston, Ont., by the late Absalom B. Snyder. They celebrated their fiftieth wedding anniversary with a family dinner on Feb. 29, 1963, at which their six living children were present. They also have 21 grandchildren. Open house was held on Sunday afternoon when many friends and neighbors called to extend good wishes. On Monday evening the congregation, of other Mennonite Church at Vineland, Ont., where they are members, honored them with a dinner. Both are enjoying good health.

**Obituaries**

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Augsburger, Salome, daughter of Peter and Adaline (Lehman) Zuercher, was born near Elida, Ohio, March 7, 1883; died at the Lima (Ohio) Memorial Hospital, April 15, 1963; aged 80 y. 1 m. 6 d. She was married to David Augsburger, who died in 1943. Surviving are one daughter (Esther), one brother (Roy), one sister (Cora Weaver), 5 stepchildren, and 21 stepgrandchildren. She was a member of the Central Church, where funeral services were held April 18, in charge of Menno Troyer, Ivan Weaver, and Richard Martin.

Flory, William S., son of Edmond P. and Nellie Mae (Griner) Flory, was born in Archbold, Ohio, Sept. 30, 1903; died of a heart attack shortly after noon on Sunday, April 7, 1963, at the home of his son, Harold, in Stryker, Ohio; aged 59 y. 8 m. He, on Oct. 2, 1924, was married to Priscilla Shapp, who.

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died June 1, 1959. Surviving are one daughter and 2 sons (Iva—Mrs. Robert Tibbitts, Harold, and Roy). One brother, one grandson (Alfred E.), and one sister (Evelyn—Mrs. Wil- sen Galbraith). During their married life, they lived in the Archbold community, where he was employed in a grain mill for over 50 years. Here they taught the value of the Gospel to the migrant farm laborers who came into the community each summer. He learned the Spanish language, preparing himself to minister to these people. He and his wife served in this capacity for many years under the sponsorship of the Central Church and the Fulton County Mennonite Association.

During his early years, he had a heart attack when he had to lay aside responsibilities for some time, but he gradually resumed these responsibilities and had conducted two services the morning of his death. He helped to establish the Good Shepherd congregation, of which he was a charter member, and was ordained as minister in August, 1937. On Feb. 21, 1963, he was presented with the award of "Outstanding Citizen for 1962" by the various clubs of Arch- bold. Besides his wife, one brother and one grandson preceded him in death. Funeral serv- ices were held at the Central Church, April 10, in charge of Dale Wyse, Paul Landis, Charles Gutsche, and Guillermo G. Tigerina.

Jones, Anna M., daughter of Allen and Rachel (Bewighouse) Crouthamel, was born in Bucks Co., Pa., Aug. 17, 1872; died at the Grand View Hospital, Sellersville, Pa., March 9, 1963; aged 90 y. 6 m. 20 d. On Aug. 17, 1894, she was married to Joseph Jones, who died Oct. 14, 1951. One son also preceded her in death. Surviving are 3 daughters and one son (Miriam—Mrs. Leidy Moyer, Elsie— Mrs. Harold Furness, Helen—Mrs. Walter Swartz, and Norman), one sister (Mrs. Lizzie Barrington), one brother (Emanuel), 15 grand- children, and 16 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held, in charge of Wilson Overholtz, Abram Yotbers, and Erwin Nace.

Landis, Julia, daughter of Paul and Mary (Dover) Smith, was born at Souderton, Jan. 8, 1872; died at the Eastern Mennonite Home, Souderton, April 23, 1963; aged 91 y. 3 m. 20 d. Her first marriage was to Elias M. Nice, who died in 1948. Her second marriage in 1944, was to Reuben R. Landis, who died in Oct. 1951. One daughter from her first marriage preceded her in death. Surviving are one granddaughter, a great-grandson, a great-great-granddaughter, a foster son, a stepmother, and 6 step-siblings. Funeral services were held at the Eastern Mennonite Home, April 26, with Ja- cob M. Yotbers and Russell R. Myer officiating; interment in Souderton Mennonite Cemetery.

Leatherman, Harvey K., son of John and Eliza (Kulp) Leatherman, was born in Bucks Co., Pa., March 15, 1868; died at the Eastern Mennonite Home, Souderton, Pa., March 1, 1963; aged 76 y. 11 m. 14 d. On June 13, 1908, he was married to Addie Dewitt, who died Oct. 5, 1961. Surviving are 4 daughters (Blanche—Mrs. Norman Dewitt, Alma, Helen—Mrs. Wayne Martin, and Dorothy—Mrs. Russell Back), 8 grandchildren, one great-grandchild, and 2 great-grandchildren, and 3 step-sisters (Annie Frause and Sallie—Mrs. Raymond Rush). He was a member of the Deep Run Church, where fun- eral services were held, in charge of Abram Yotbers and Erwin Nace.

Neff, Witmer C., son of Jacob N. and Frances M. (Witter) Neff, was born in Manor Twp., Pa., July 15, 1890; died at the Lancaster (Pa.) General Hospital, April 23, 1963; aged 72 y. 9 m. 4 d. On Feb. 16, 1916, he was married to Ellen (Gamber) Stauffer, who preceded him in death. One son also preceded him. Surviving are 3 daughters (Frances M.—Mrs. Stehman E. Herr, B. Alice—Mrs. Chester H. Grossman, with whom he resided, and Velma E.—Mrs. Warren E. Newberry, 4 grandchildren, and one sister (Mrs. Mabel Hetry). He was a member of the Mennonite Mennonite Church.

Funeral services were held at the Millersville Church, April 27, in charge of Christian Charles, Landis Myer, and Aaron Souders.

Roth, Elizabeth, daughter of Sebastian and Magdalena (Goldsmith) Gerig, was born near Trenton, Iowa, Feb. 23, 1871; died at the home of her daughter, Mrs. Ervin Reschly, Wayland, Iowa, March 11, 1963; aged 92 y. 16 d. On Oct. 25, 1894, she was married to Christian M. Roth, who died in 1952. One son also pre- ceded her in death. Surviving are her daugh- ter (Esther—Mrs. Ervin Reschly, 6 grand- children, 3 great-grandchildren, and 3 sisters (Anna Wyse, Eva Leichty, and Minnie Sutter). She was an active member of the Sugar Creek Church, where funeral services were held March 15, in charge of Simon Gingerich and Glen Richard Schindler.

Schindler, John A., son of Christian and Rosina (Hofer) Schindler, was born at Mun- singen, Canton Bern, Switzerland, Oct. 4, 1889; died at his home, Harper, Kans., April 3, 1963; aged 73 y. 5 m. 30 d. In November, 1914, he was married to Anna Reber, who survives. Also surviving are 5 daughters (Mrs. J. D. Hunter, Mrs. L. W. Johnson, Mrs. Glen Aldrich, Mrs. Lawrence Kubik, and Inez) one son (Hollis) 3 sisters (Mary, Mrs. Fred Troyer, and Mrs. Dwight Troyer), 2 brothers (Sam and Jake), 8 grandchildren, and one great-grandchild. One son preceded him in death. He was a member of the Harper United Missionary Church. Fu- neral services were held at the Brownwell-Wiley Chapel, April 5, in charge of David S. Johnson and Alvin Kaufman.

Stutzman, John N., son of Noah E. and Mag- deline (Miller) Stutzman, was born near Thom- as, Okla., Aug. 11, 1907; died of a heart attack April 7, 1963; aged 55 y. 7 m. 27 d. On Oct. 21, 1926, he was married to Pearl Jane Slagle, who survives. Also surviving are 2 sons (Reu- ben Ray and Leroy), 2 granddaughters, 3 sisters (Fannie—Mrs. Sim Utzus, Susie—Mrs. Dan A. Miller, and Esther—Mrs. Menno Swartz- endruber), and 2 brothers (Reuben N. and Levi N.). He accepted Christ as Saviour early in life. Funeral services were held at the Pleasant View Church, April 11, in charge of Chester Slagell and Alva Swartzendruber.

Gifts for the Graduate

Graduation is not the end, it's the beginning. Help your favorite graduate get a good start. Give a book that will guide young feet in the right paths. Give a book that will be a permanent reminder of your love and thoughtfulness.

Your God Is Too Small by J. B. Phillips
What do you think—does God understand the science which produced the atom bomb? Is He more like a state policeman or your best friend? Do you think of Him as an old man with positively ancient ideas? Does He even try to understand you and your desires? J. B. Phillips here introduces you to God as He really is. First he destroys your old ideas—and then replaces them with much better ones. A good beginning for life's most important friendship.

The Zondervan Pictorial Bible Dictionary Do you read the Bible? Then you'll find yourself constantly using this book. Where is Mount Sinai? How far was Bethany from Jerusalem? Who was Aquila? Whatever your question, this dictionary will help you, for it describes every person, place, and event found in the Bible. To be technical about it, The Zondervan Pictorial Bible Dictionary has over 5,000 entries; over 700 excellent photos, charts, and drawings; and 40 pages of full-color maps. Prepared by 65 evangelical scholars, its theology is conservative. Clear, easily read type. Buy one for your graduate—and one for yourself.

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Evangelist Billy Graham, speaking at dedication of his vastly expanded world headquarters in Minneapolis, Minn., said his work "will go right on" should he die or find it impossible to continue. "God is not limited to one man," he declared, mentioning the success his team had without him during recent crusades in the Orient. The 44-year-old evangelist disclosed he plans to devote most of his efforts to this country for the next two to three years after some summer meetings in Europe.

"One of the great mission fields in the world is in the U.S. and in its churches," he commented. He defended the size of his association's budget--$6 million a year--saying it is less than the government spends on one bomber and only a fraction of what is gambled in a week at the Santa Anita race track.

An amendment to the Somali Republic's constitution which makes it illegal "to spread or propagate any religions other than the true religion of Islam" went into effect with its ratification by the National Assembly. (In New York, Dr. Ahmed Darman, consul for the Somali Mission to the U.N., said Article 29, dealing with freedom of religion, was amended to underscore Islam as the state religion and not to impinge on the internal activities of other religions. He said followers of other faiths may carry on their activities "in their own communities," but may not proselytize among Moslems. He also noted that only the Islam religion is taught in state schools.)

More than two tons of coins valued at $40,000 were collected in Kiel, Germany, by evangelical youth groups. In assisting the "Bread for the World" campaign of the Evangelical Church in Germany (EKID) and the German Evangelical Free Churches, the Protestant youngsters distributed 26,000 collection boxes in this predominately Protestant city. They urged families to contribute their small change over a two-week period. The funds will aid feeding programs for school children in the Algerian provinces of Batna and Constantine.

Legislation to ease the burden on parents who send their children to parochial and other nonpublic schools by making tuition payments deductible for federal income tax purposes was introduced in Washington, D.C., by Rep. John E. Fogarty (D.-R.I.). A ranking member of the House Appropriations Committee and a prominent Catholic layman, Mr. Fogarty said he believes Congress should make tax-deductible all educational expenses undertaken by parents to educate their children at the primary, secondary, and undergraduate college levels. "Those citizens who support the public schools through taxation and also bear the expense of educating their children in private schools and colleges are entitled to some relief for the double expenses they bear on behalf of education," Mr. Fogarty told the House.

The "old-fashioned virtue of thrift" was extolled in a speech at Salt Lake City, Utah, at the 153rd annual General Conference of the Church of Jesus Christ of Latter-day Saints (Mormon). Elder Thorpe B. Isaacson, one of the assistants to the Council of the 12 Apostles, charged that people are forgetting how to save money and are losing the self-discipline necessary to stay within their incomes and build a sound personal financial structure. "One of the saddest results of this is family problems and arguments over finances, with divorce often the ultimate outcome," Elder Isaacson said.

For the first time in its history, the community of Brunswick, Maine, plans to impose a tax on church parsonages. Although state law provides only a 50,000 exemption on church properties, taxes have seldom been imposed on valuations exceeding this amount in the past.

Sylvan Hills Community church in North Little Rock, Ark., is offering "Sunday School Saving Stamps" to youngsters who can convert them for gifts of religious significance. Sunday-school attendance has risen about 20 per cent since the school started issuing stamps early in March, W. A. Blount, pastor, said. "The children get one stamp for coming to class, one for being on time, one for bringing a Bible, one for putting an offering in the collection plate, and one for studying for church," Mr. Blount explained. On "bonus" stamp day they receive 10 stamps for bringing a Bible, 15 for bringing a visitor, and 25 stamps for bringing a new member. The stamps are about the size of supermarket trading stamps.

Jewish population of the world is numbered at 12,915,000, in 122 countries, according to a statistical survey compiled by the World Jewish Congress. The three countries with the largest number are the United States, with 5,500,000, Russia, with about 2,500,000, and Israel with 2,200,000.

A suburban school board has voted to ban baccalaureate exercises at future high school graduations because they would constitute sectarian religious services. The board decided 4-0 at a closed meeting to institute the ban and the decision was made public until three weeks later. The Youngstown, Ohio, board's spokesman said the decision had been reached after the discussion of the U.S. Supreme Court ruling which banned government-composed prayers in the public schools. Announcement of the board's decision has caused considerable indignation among students, parents, and church leaders.

"The Dutch Reformed Church in South Africa suggests that Chopin's Funeral March not be played at funerals because "it is a monstrosity that has found its way into the Christian framework." The church's Commission on Music assailed the work of the nineteenth-century Polish composer as "purely naturalistic in design, without any Christian associations and clashing directly with the character of Christian religious practice," Heathen nations and tribes, the commission declared, use music at funerals to ward off evil spirits and give the dead safe-conduct to the hereafter. But, it said, Christians "should have choral music instead of a funeral march."

The editor of The Christian Century predicted in Nashville, Tenn., that "sooner or later" proposals will be made for institutional links between the World Council of Churches and the Roman Catholic Church. Dr. Harold E. Fey told the annual meeting of the Associated Church Press that this link might take the form of a world conference on a common concern "without commitment to do more than discuss and separate." It might, on the other hand, assume the form of an institution for continuous consultation--like the World Council but including the Catholic Church, he said.

A counseling service for alcoholics, to be financed by a sum equal to one per cent of all fees and taxes collected on alcoholic beverages by the state has been recommended in the Minnesota Senate by Sen. Leslie E. Westin, St. Paul Conservative. Gordon A. Nelson, Executive Director of the Minnesota Council on Alcohol Problems, an organization supported by Protestant denominations, said his group is sponsoring the legislation introduced by Sen. Westin. He said he is urging Protestant clergy of the state to seek the support of their home legislators for the measure.

The 10,000th Cuban refugee to be resettled by Church World Service, overseas relief agency of major Protestant churches in the U.S., has been flown from Miami to Newark with his family and is beginning life anew in Dumont, N.J.
I have a friend who is living in India. After he graduated from seminary, he with his wife and children left home and friends to witness for Christ on the other side of the world. When he was home on furlough several years ago, he was speaking to a congregation telling about their missionary work in far-off India. One boy was inspired and listened very attentively. He was in that stage of development when boys are hero worshipers. After the service the boy rushed up to my friend and asked, “Mister, how long did it take to make you a missionary?”

The boy's question raises points for interesting discussions. Who is a missionary and how did he become one? Perhaps a more searching question, Whom is God expecting to be missionaries?

What is the Lord's definition of a missionary? The dictionary says that he is a person sent on a mission, especially to propagate religion. If we use that definition, who of us are missionaries? I believe we need to rethink this question. We so often give the status of missionary only to those who go to another country to witness for Christ and who are supported by funds from the homeland. They are expected to live sacrificially and are to try to win for Christ the unsaved in the places where they make their new homes.

You Are Sent on a Mission

If a missionary is a person who has been sent on a religious mission, who is to live sacrificially, and who is to witness for Christ to those around him where he lives and works, then every Christian is a missionary. Show me one Scripture that says that only a select few of the church members are to witness for Christ.

For example, on the first point, a missionary is one who is sent on a religious mission. Do you know one Christian to whom these following verses do not apply?

Jesus said, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit . . .” (John 15:16a).

The Apostle Paul says, “God was in Christ personally reconciling the world to himself . . . and has commissioned us with the message of reconciliation” (II Cor. 5:19, Phillips). (Continued on page 452)

Homecoming services at Groveland, Wisser, Pa., June 8, 9. Speakers include John Lapp, Lansdale, Pa.; Richard Moyer, Crenshaw, Pa.; Henry Swartley, Jr., Phillipsburg, N.J.

First annual Eastern Mennonite Associated Libraries and Archives meeting at Groffdale, New Holland, Pa., June 29, 30. Speakers include Clarence E. Lutz, Elizabethtown, Pa.; Jacob Z. Rittenhouse, Lansdale, Pa.; Paul G. Landis, Landsdale, Pa.; Marlin S. Burkholder, Nazareth, Pa.; Grant M. Stoltzfus, Harrisonburg, Va. Subjects relating to war, the state, and Christian witness will be discussed.

Norman Derstine, Eureka, Ill., at Willow Springs, Tiskilwa, Ill., July 4, in a Neighbors' Day service.

Stanlee Kauffman, son of Nelson Kauffman, Elkhart, Ind., will assume the pastorate of Englewood, Chicago, Ill., June 1.

Allegheny Mennonite Mission Board Meeting, First Mennonite Church, Johnstown, Pa., July 12, 13.

Alumni of the Mennonite School of Nursing, La Junta, Colo., are checking for the booklet, Lydia Heatwole, Pioneer in Mennonite Nursing.

These books have been widely distributed throughout the United States and Canada. If there are yet any unsold copies, please bring or send them to Archbold, Ohio, in time for the annual mission board meeting, June 20-23. If sent by mail, address to Melinda Liechty, 253 East Oak St., Wauseon, Ohio.

Paul M. Miller, Goshen, Ind., gave his Conrad Grebel lectures, May 17, 18, at First Mennonite, Morton, Ill.

Kansas State Senator, Joe C. Harder, discussed the church members' responsibility to the state, May 14, at Hesston Mennonite Church, Hesston, Kans.

George R. Brunk, III, was ordained at the Lindale Church, Linville, Va., May 5. Mahlon L. Blosser was in charge of the service; Linden M. Wenger read the Scripture; Truman H. Brunk preached the sermon. Brunk's father, George R. Brunk, gave a few additional remarks. The ordination charge was given by J. Ward Shank.

Edward Birkey preached the baccalaureate sermon at Inman, Kans., May 19.

Eldon King, Walnut Creek, Ohio, served in a Home Conference, May 24-26, sponsored by the Rockview and Berean Mennonite churches of Youngstown, Ohio.

New members: one by baptism at Sycamore Grove, Garden City, Mo.; one by baptism at Deep Run, Perkasie, Pa.; one by baptism and one by confession at Bethel, Ashley, Mich.; one by baptism at Fairview, Mich.; one by baptism and one by confession at First Mennonite, Denver, Colo.; two by baptism at Red Top, Bloomfield, Mont.; one by baptism at Pleasant Hill, East Peoria, Ill.; five by baptism at Wesley Chapel, Newark, Del.

Leadership Training sessions were held at the Mennonite Publishing House, Scottsdale, Pa., May 20-24, for foremen and editors. The sessions were directed by W. Randolph Thornton, New York City, and Gerald O. Young, Chicago. These sessions were designed to increase sensitivity and skills in working with others.


Neil Beachy, Goshen, Ind., Director of Field Services for Mennonite Mutual Aid, was killed instantly in an automobile accident Sunday morning, May 19, while en route to Peoria, Ill. He was the father of six children.

A farewell service for the Henry Gamber family will be held at the Salem Ridge Mennonite Church, Greencastle, Pa., Sunday afternoon, June 23. H. Raymond Charles will give the farewell address. The Gamers plan to leave for Ethiopia by plane on June 25.

Calendar

Ontario Mennonite Conference at Vineland Church, Vineland, Ont., June 5, 6.
Seminar on the Urban Church, Archbold, Ohio, June 19, 20.
General Mission Board annual meeting, Pottsville, Ohio, June 20-23.
Alberetta-Saukatchewann Mennonite Conference, Duchesne, Alta., July 4, 5.
Allegheny Mennonite Mission Board meeting, First Mennonite Church, Johnstown, Pa., July 12, 13.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 12-16.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kolonia, Iowa, Aug. 20-22.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

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Cover photo by Anis Haddad

Gospel Herald, May 28, 1963
What Is Pentecost?

June 2 is called Pentecost Sunday. What do we mean by Pentecost? It might be surprising if we took a poll of what we know and believe about Pentecost.

Many places it receives no recognition. Perhaps because we are less liturgical than many, it is possible that Pentecost may not concern us as it should, or is passed by more easily. Not that being liturgical necessarily makes something meaningful or understandable, but following a pattern of the "church year" calls attention to important areas of the life of the church which are otherwise easily missed.

Pentecost, coming seven weeks (50 days) after Easter, had its origin when the believers of Jerusalem (120 people) gathered 50 days after the resurrection and the Holy Spirit descended upon them. Jesus promised the Holy Spirit to the disciples and told them to tarry until they be endowed with His power. Some 3,000 converts were added to the church on the day of Pentecost.

Many date the beginning of the Christian Church from Pentecost. Certainly the sense of world-wide mission, concern, and vision is dated from here.

It is on Pentecost that we commemorate the descent of the Holy Spirit. In Jerusalem there were strange happenings, a sudden mighty rush of wind, tongues of fire, speaking in tongues. Here was a company of undistinguished people, waiting for the gift of the Spirit, suddenly receiving the promise fulfilled and changed into vibrant, confident, and bold witnesses for Christ. Suddenly, those who shrank from witnessing to the things which they had seen and heard and who wondered what their end was, had God-given courage, Spirit-inspired speech, and knew their end was to glorify God.

Fears and misgivings concerning this experience and their witness were gone and they stepped out in new power. They moved from discouragement to delight, from paralysis to purposeful living, from worry to vision. These believers found with joy and surprise that success does not depend on the blessing and good will of earthly powers or persons. They realized the tremendous truth that it is glorious for the church to depend on God alone. They found a great unity in the person, Jesus Christ. All this was the work of the Holy Spirit.

Do we need Pentecost in the present church? The Lord knows. We need a fresh sense of world mission, concern, and vision until our hearts bleed and our tears flow, watering the precious seed.

We need Pentecostal power providing in our lives strange living with a vibrant, confident, and bold witness for Christ. We need a fresh courage and Holy Spirit power which casts away our fears and misgivings concerning the Lord's work and moves us among men with a message every heart is hunting and hungering for.

Today we need to learn anew the tremendous truth that it is glorious for the church to depend on God alone and to be united in Him.

Thought for the Week

An unwillingness to admit our sin is our worst sin.—D.

And this is the work of the Holy Spirit. Our day is no different in man's need, man's longings, and the Holy Spirit's willingness to give of all His goodness. Still today He reveals Himself to loving and obedient hearts.—D.

Rushin' Roulette

"Rushin' Roulette" is the title given the booklet prepared by The Travelers Insurance Companies. The booklet gives street and highway accident data.

From time to time newspapers carry accounts of one of the most reckless and inexplicable acts of civilized man—the game of Russian Roulette. This act calls for one to spin six chambers of a pistol containing five empty chambers and one chamber with a live cartridge. This is put to the head, taking the chance that the cartridge will not be in the chamber fired.

When death or injury results, we deplore such folly. Yet every year millions, in a senseless and chance-taking game of Rushin' Roulette on the highway, bet their lives equally recklessly that the spinning wheels of their automobiles won't result in death or injury.

More than forty thousand persons were killed in highway accidents in America during 1962. This is 2,900 more than in 1961 and exceeds by over 500 deaths the previous all-time high that stood for 20 years. There was an increase of more than 7 percent—from 37,600 to 40,500 deaths. Injuries rose at the even faster rate of 9 percent—from 3,057,000 to 3,345,000, or 288,000 more than in 1961.

Consider, if you will, the combined population of cities like Atlanta, Boston, Dallas, and San Francisco. Add to that sum the number of people living in Albuquerque, Des Moines, and Salt Lake City. Then add the total population in Butte, Mont.; and in Cheyenne, Wyo.; and in Tucson, Ariz.; and in Wheeling, W. Va.

When you total the number of men, women, and children living in these eleven American cities, you will have a sum approximately equal to the number of highway casualties in this country last year.

Four out of five of these deaths resulted from accidents drivers themselves could have avoided. Speeding, rules of the road violations, failure to yield the right of way, and reckless driving caused most accidents. Yes, 87 percent of accidents causing highway deaths and injury in 1962, the statistics coldly say, were the direct result of violation.

Drivers under 25 years of age continue to be involved in almost twice as many personal injury accidents as their numbers warrant.

What does this say to the Christian? Should a Christian's driving be different from a non-Christian's? Billy Graham, in a newspaper article, says, "Highway safety is basically a spiritual problem. We will never solve the problem until men have surrendered hearts and wills to God."

Yet each one of us knows Christian persons who are speeders, and reckless on the road. In fact, some Christians drive and boast as though they were specially privileged and protected by a guardian angel. The Scripture calls for obedience to the law, "Submit yourselves to every ordinance of man for the Lord's sake." (I Pet. 2:13)

The Christian's spiritual life and testimony is at stake when he speeds down the highway, when he glides through a stop sign, and when he knowingly breaks the law of our land. Let us as Christians be also obedient in this.—D.

The pastor of a large, urban church preached an eloquent, moving, missionary sermon one Sunday on the theme, "Here am I, send me." After the service was over and the family had returned to their home, the minister's lovely young daughter came to him and said: "After that sermon, Dad, I have decided to go as a foreign missionary." Without realizing what he was saying, the minister exclaimed, "But, darling, I didn't mean you!" Christ challenges us to give our nearest and dearest, Only so can we be worthy of Him.

Helen Kingsbury Wallace in Meditations on New Testament Symbols. (Fleming H. Revell Co.)
Are you one of those who excuses himself from witnessing by saying he can't? . . . Why?

Always on Duty
(Continued from first page)

This doesn't mean that every church member must give up his secular job and give his full time to minister for Christ. But it does mean that no Christian is excused from being a dynamic light in his life.

You Are to Live Sacrificially
It's quite obvious from the Scriptures that every Christian is to live sacrificially, which is the second responsibility of a missionary. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). "Whosoever he be of you that for-saketh not all that he hath, he cannot be my disciple" (Luke 14:33).

You Are Called to Witness Daily
In the third place, every Christian is a missionary because every Christian is called to be a witness for Christ where he lives. Not a single follower of the Lord is freed from the responsibility of sharing the Gospel to those around him. While we have different abilities and responsibilities in the church of Christ, yet we are all responsible to tell others what Christ has done for us.

The Master was speaking to every follower of His when He said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all them that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:13-16).

So you see, every Christian is responsible to be a witness for Christ. In fact, it's very serious if one is not. Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1, 2).

Here we are told that the non-fruit-bearing branch is not tolerated in the vine, who is Jesus Christ. It is cut off, and the fruit-bearing branch is pruned so that it brings forth more fruit. Taking this for what it says, the one who refuses to witness and live for Christ is not tolerated by the Master in His church. And the one who does witness and bear fruit will be dealt with so that he becomes a more effective witness. God's dealings with us, His children, are to help us do a better job in winning the lost.

Dr. Paul Payne says, "We need a revival of the dynamic spirit of the first-century Christians. They meant business and saw to it that everyone who came into the Christian fellowship meant business. Otherwise, he didn't get in. They weren't concerned with building an institution. They were concerned with changing the world. And they had no illusions as to this being a thing that could be done cheaply."

You Are Light and Salt
Today we have the supreme opportunity to witness to the world of the saving grace of Christ. But the church is paralyzed because the salt has lost its saltiness and the light has been put under a bushel by many professing Christians. Are you one of those who excuses himself from witnessing by saying that you can't? There are many church members who offer that same excuse and don't speak out for Christ, but they can easily talk about business, sports, their hobbies, and a dozen other things. Why? What makes the difference?

Open Your Heart!
I may be wrong, but I think many of us don't witness because we think we need to know a lot about the Bible and have the ability to answer all the hard questions. Rather, witnessing is simply telling others what Christ has done for us and what He can do for them. It doesn't need to be dramatic or sensational. I'm impressed over and over again with what God does when one gives to Him the little he has. The Lord has the ability to multiply our meager efforts.

Do you remember the experience of the more than 5,000 hungry people who were listening to Jesus preach? When Christ wanted to feed them, all the food the disciples could find was a lunch that a boy had with him. But in the Master's hands this was sufficient. Read Matt. 14:13-21.

If the little boy had been asked to feed the multitude of more than 5,000, he would rightfully have said, "I can't; I have only enough lunch for me." But when he gave his lunch to Jesus, the Master multiplied it so that it fed them all. The only thing that the boy could do was give what he had. When he did this, God's mighty power was manifested. When you and I give to Jesus what we would think can't be used for anything, He can do with our one or two talents. (Continued on page 462)

Our Readers Say—
In all the recent discussion, both in and out of print, about the relative merits of church and secular schools, there has been one very sensitive question. People have sung the praises of our church institutions, and rightly so. They are academically excellent, and can be spiritually edifying. I am very grateful for the year I spent at Goshen, both in regard to the course work, and the very wide and enriching acquaintances made there.

However, I feel that it is imperative that our brotherhood be asked to consider one thing more. Is it right to urge all our Christian young people to attend Christian schools, picturing them as a sort of spiritual fallout shelter? Look at the other side for a moment. Is it right to count on literally thousands of young people from non-Christian homes every year, by never allowing them to hear the Gospel? But that is exactly what we are doing, by trying to make it the Christian responsibility of our newborn babes in Christ. But will they get together for self-defense in a Christian college? The Gospel speaks of offensive action! Of giving, not only receiving!

I feel that I can speak from experience here. If all Christian parents had taken the above attitude, I would have never heard the truth of Christ. Coming from a background of "Christianity" with no known Christ, I attended a school of much the same persuasion (or lack of it). On a campus of some 1,500 students, there was a group of a dozen or so committed Christians, who introduced me to their living Lord. How that has changed the course of my life on that campus! True, we no longer had any interest in many of the social activities; so we made our own! And where can one find greater spiritual edification than in being forced over and over again to turn to God and His Word for instructions, not only on how to survive in a pagan atmosphere, but also on how to deal with the hundreds around him who are yet without Christ?

It is simply not true that only the strongest can survive in such a setting; my friends and I have learned that by far the strongest as we learned to work for Him, every day, not just when a team traveled to a special project. Christ is wiser than the secular cynics, and He has promised to put words in the mouths of His followers with which to answer their attackers. I have seen Him faithful to this promise, many times over. And surely one who knows a consuming love for Christ need not be "deterred from the care" of questionable social activities! These are only feeble attempts to fill empty lives! Such trash has no appeal to a life filled with Christ!

We have somehow rewritten Christ's last earthly command to His disciples to read, "Huddle together and avoid every other creature," instead of, "Go . . . and preach the gospel to every creature." Would it not be more in keeping with His will to send some of our Christ-filled young people, in groups of not more than six or eight, to take Christ to them to a secular campus? To be a living exhibit of His love?

We must replace fear of temptation with the filling of Christ! Dare we sit snugly in our Christian schools and watch the world die because we are afraid of getting our hands (or our white robes) dirty? Our Lord lovingly touched and healed filthy lepers, brought comfort and forgiveness to the publicans and sinners, and touched you and me, brethren, who were no more lovable! (Do you believe that?) Are we too clean and "holy" to dare to follow in His steps?—Ruth P. Martin, Wellman, Iowa.
"She'd see the trail of misery and defeat left by the bubbling, sparkling, falsely enticing device of the devil—liquor."

Barbara and I Explore the Liquor Trail

By Mildred C. Cole

She faced me across my desk and said, "I'll never drink much."

We were discussing a drinking episode at her dormitory.

"Why drink at all?" I asked, trying to retain the easy familiarity that was between us at this moment, this eighteen-year-old girl and the mature woman.

"Just a cocktail at dinner occasionally. When I'm out with other kids."

"Do you enjoy it?"

"Not particularly."

"Then why?"

"Don't worry, I'll never drink, really. Just a cocktail—"

"How do you know you won't?"

"Because I'm in control of myself. When I say I won't do a thing, I won't do it. That's all."

There was an edge to her voice now and our closeness was diminishing. I had to continue, though, because this young life was particularly dear to me, and because she was a leader and we needed her on our side.

"Do you feel a responsibility toward your fellow men, Barb?"

She looked at me, and I read a reluctant affirmative in her expressive face.

"I suppose so."

"Then what if the person sitting next to you doesn't have control of herself or himself?"

"Maybe next time I wouldn't be there and she'd be sitting next to someone who did drink."

"You have no idea of your influence, Barb. The never-ending circle."

"O.K. I'll be an example of one who drinks socially but never to excess."

She rose, picked up her books, and left me. I was chagrined, frustrated, a failure where I had wanted so much to succeed. And it wasn't the first time. I was losing steadily these days. The advertisements, the magazine stories—every known medium was against me. And never have there been so many and so alluring media.

Sitting there alone, discouraged and disheartened, I cried, "O God! Why can't we stop this rampaging evil? Why are we so defenseless against even the great minds and the strongest leaders.

If only I could take Barbara on a tour of sadness and tragedy, I thought. Introduce her to failure where there had been high hope; show her broken homes and death and despair. Take her into rich homes where love is dead and into poor homes where children are hungry. If only—

First we'd visit Jane, a dear friend of mine. She has a teen-age son, Ross. He is a fine lad, but Jane knows he and his friends are drinking. So she lies rigid and chilled in her bed on weekend nights, for these are "nights out" for high-school youth, and liquor frequently rides along in their sport cars, their reconverted jock or the family Cadillac. There is a constant prayer on Jane's stiff lips and she keeps repeating, "Why do we, intelligent people, allow liquor to endanger the lives of our children?"

I wish Barbara could identify with Jane for one worry-ridden Saturday night, see Ross with Jane's eyes as he becomes a bit coarse, slips from his customary pattern of church attendance, and falls behind in his schoolwork, losing his chance for a scholarship and gaining a chance of becoming a liquor addict.

Barbara and I would travel the length of our city's Skid Row, taking it slowly and seeing the sickening waste of human lives. The man with a boy's face but a broken body; the woman poking in the trash can for a morsel of food, her dirty hands blue with cold and her breath heavy with stale liquor.

We'd visit a tavern and find a wife vainly trying to get her husband to his feet and out of the filthy place. We'd see him strike her across the face and then laugh raucously, and finally fall in a drunken stupor to the liquor-streched floor.

We'd see men, and, yes, women, retching in horrible lavatories. We'd experience liquor at its worst, not as pictured in magazine as a part of gracious living. We'd gaze into eyes that will never again sparkle with pleasure, or with a new idea. There would be failure and despair and coma, and always the familiar drip, drip, drip of liquor and the clink of coins dropping into pockets already full to overflowing.

There is a home not far from the spot where Barb and I sat and talked. It is a saddened home, and if Barbara and I could creep unnoticed into that house at bedtime, we'd find two little children crying because their daddy isn't there to tell them their bedtime story and kiss them good night. Their mother, forcing back the tears, tries to make them realize that Daddy isn't coming home any more. "God took him away."

Poor woman! Her heart is bitter, for he died in an avoidable car accident while intoxicated. There will be many nights like this and many years of loneliness, and it needn't have happened. The woman's sobs would sink deep into Barbara's subconscious and Barbara would shudder with loathing.

"I like to go to the nicest places," Barb told me that afternoon, "and they all serve liquor. I like the soft lights and music, the polished wood and the clink of glasses as the 'guys' toast their 'girls.'"

Barbara's eyes grew dreamy.

"It's atmosphere. Girl in their evening dresses, the men so sleek and sharp. That's what I mean when I say I'll drink with taste."

That's what Barb told me. So I'd take her to a rich home on the Hill, where just such a party as she described has recently ended. I'm reconstructing the scene from the newspaper stories and pictures.

At the beginning of the evening the wood was polished and glowing under soft lights. There was fine linen on the tables. The silver was sterling and the long-stemmed glasses real crystal. The room was filled with the city's elite and there was a persuasive aroma of expensive colognes, and an eye-filling display of feminine beauty and successful manhood.

But now the party is over and the guests have departed. Glasses are overturned and the scent of perfume is mingled with a repulsive odor. Someone has been suddenly and dreadfully ill. The rich carpet is liquor-stained, and ah, yes, blood-stained, too, for here on the floor by the table lies the evening's hostess, a young woman of thirty-one, hideous now in death, but a few short hours and many highballs ago she was lovely, irresistible. Her young husband has just run down the stairs and into the night, crazy with liquor, but still sane enough to realize he has killed his wife in a jealous, drunken rage at her indiscreet actions while she, too, was intoxicated.

Here, Barbara, is your scene of luxury and beauty. It was that sparkling, freely flowing liquor that spoiled the party, that took one life and led a promising young businessman through the hell of a murder trial, to the electric chair—that stuff you put laughingly to your sweet young lips, innocently thinking it can never harm you or yours!

If Barb still said, "I'll drink socially, never compulsively," I'd take her to the jail, to the hospitals and sanitariums, to Alcoholics Anonymous. We'd swish from
tenement to mansion, from office buildings to industry. And everywhere she'd see and hear the same story, the story that started with the words, "I'll never drink to excess."
She'd see the trail of misery and defeat left by the bubbling, sparkling, falsely enticing device of the devil—liquor. And I'm sure she'd finally face me across the desk and say, "I'll never touch the devilish stuff! I loathe it!"
Denver, Colo.

A Prayer
FOR THIS WEEK

Eternal God and Father,
We humble ourselves before Thee because we know that Thou art our Creator and that our life depends on Thee.
Forgive us for always thinking of ourselves. Continually draw our minds to the example of selflessness seen in Christ, so that His Spirit may permeate our very purposes for living.
Help us to gratefully receive all the gifts which Thou hast given us in abundance. May we use them wisely, for we know that we have them only on loan; they are really not ours.
Help us to love Thy children everywhere, as Christ loved them and died for them. Give us the courage we so often lack for living a life in touch with Jesus Christ. May His lordship be extended into the lives of all men. For Jesus' sake. Amen.
—Albert Buckwalter.

Prayer Requests

(Requests for this column must be signed)

Pray for the various district conference meetings to be held during the next several months.
Pray for the development and witness of the work of the Lord in Algeria.
Pray for the coming Mennonite Board of Missions and Charities meeting to be held June 20-23, at Pettisville, Ohio.
Pray for new members who have recently been baptized and become members of the church.
Pray for the Christian literature and tract ministry of the church.

Ohio has at least eight counties where nuns in garb are teaching in public schools. Some of the latter are so dominated by the Roman Catholic Church that they are listed as parochial schools in the official Catholic directory.

On Safari with Paul Erb
XIII

In Southern Rhodesia the Brethren in Christ have their oldest and their largest work. About 50 missionaries and I-W men conduct an extensive educational, medical, and evangelistic program. In Bulawayo lives David Climenhaga, the director of the entire program. Here also are several churches and a hostel for missionary children who are in school.
Bro. Climenhaga took us to all the main stations in outlying areas. We both spoke in a Sunday morning feet-washing and communion service at Wanezi, 90 miles to the east. Our translator here was Mayo Mablenda, a teacher who served as Billy Graham's translator when he was at Bulawayo. The language of this area is Ndebele, a dialect of Zulu. This was a two-hour service, and most of the benches had no backs. Early in the afternoon there was another two-hour service, for parent consecration and an evangelistic sermon. For evening lunch we drove 70 miles to Mshabedi, another large station where there is a beautiful new church, very American in appearance.
For the night we drove 30 miles farther to Matopo. Here 65 years ago Jesse Engle established the first station of this mission in the Matopo hills, a location suggested by empire-builder Cecil Rhodes, for whom Rhodesia is named, and who is buried near Bulawayo.
Jesse Engle was a friend of my father's, and one of my early childhood memories is the letters from Africa that would come to our home. After a few years Engle died, and I visited his grave in the burial lot at Matopo. We were shown around this station, built among huge boulders, and saw the primary and secondary schools, the farm, the small hospital, and the church.
We went for a drive among the surrounding hills, piles of boulders and acres of bare granite. We clambered up to a cave which has paintings on its walls of unknown origin and age. In the afternoon we shivered in a chilly wind as we watched a well-conducted track meet, and in the evening the whole missionary force of this station ate supper with us at the home of the superintendent.
The next day Bro. Climenhaga took us 130 miles northwest to the Pumula station, far out on a primitive frontier where some of the church members had moved and the

Our Mennonite Churches: Steinman

Steinman, Baden, Ont., is a member of the Ontario Amish Mennonite Conference, and was organized in 1826. Most of the settlers came directly from Europe. This brick building, which replaced a white frame building in 1946, has a seating capacity of 600. Moses Jantzi is retired bishop; Orland Gingerich is bishop, Elmer Schwartzentruber, pastor, and Emanuel Steinman, deacon. The membership is 589.

Gospel Herald, May 28, 1963
Christian Responsibility on the Road

By Clayton L. Keener

Death by other than natural causes has always given the Christian deep concern. Such death, except by war, is generally due to carelessness or is self-inflicted. Fatalities resulting from automobile accidents far outnumber those caused by all other causes, war included.

During the January-March, 1968, period the death of 8,460 persons caused by automobiles was the highest number during any three-month period on record. In addition, 100,000 persons were injured to a greater or lesser degree. Not only was the loss of life tragic, but the country's economic bill was a stupendous one in hospital costs, insurance payments, and man-hours of time lost.

Can we be truly Christian and sit idly by while this highway massacre continues? Do we have a responsibility to accept? Is there a witness we can give effectively? Are there precautions we can take as we drive? Is there a remedy we should advocate and promote? Are we our brothers' keepers?

These questions should really provoke us to thoughtful consideration and necessary action. We cannot nor would we wish to return to bygone days and discontinue the use of America's Number One killer—the automobile. We have more than 80,000,000 motor vehicles in use in the U.S.A. alone. In 1961 there was an auto for every 2.4 persons in the United States. In comparison, China had only one for every 3,062 persons and Ethiopia one for every 810. The figure for Russia is 52. Our U.S. 1961 composite mileage was 733,000,000,000 miles, which is equivalent to 21,320 trips around the world. This travel took a toll of 38,000 deaths.

A responsibility we can accept is that of education. People need to be informed.

The National Safety Council says: "Speeding is a factor in about four out of ten fatal motor vehicle accidents." An automobile traveling at 60 mph produces the same effect upon itself and occupants when it hits a solid object as if it plunged to the pavement from the top of a ten-story building.

Two cars each traveling at 50 mph meeting in head-on collision have the same effect as one car traveling at 100 mph would have if it struck a solid object. Speed lies entirely within the control of the driver. The reaction time plus the braking time which equals stopping time while going 50 mph is 190 feet to 470 feet depending upon conditions of the road, tires, and brakes. Braking distance increases as the square of the increase in speed; e.g., at 40 mph it is four times as great as at 20 mph and at a speed of 80 mph it becomes 19 times as great as at 20 mph.

A phase of education which is producing excellent results is driver education for high-school students. The course consists of a minimum of 30 hours of classroom instruction and six to eight hours behind the wheel instruction in a dual control car under the supervision of a qualified instructor. The 15- to 19-year-old drivers (not taking driver education) have the worst accident record. This group has the capacity to become the nation's best drivers. Four million in this group become drivers annually. So effective have the results of driver education training been that most of the insurance companies make concessions of 10 to 15 per cent in rates to those who have successfully completed such courses.

The golden rule of driving that is Christian is embodied in one word, viz., courtesy. This requires that we do as we would desire the other driver to do to us. We will yield the right of way. We will signal our intentions to turn at intersections or driveways and to pass or stop long enough ahead of time for others to take necessary action. We will not tailgate, that is, drive closer to a vehicle ahead than one car length for each 10 miles of speed. We will keep to our half of the roadway consistently. We will dim our lights when we approach other cars at night. Courtesy is one of the four C's of good driving practice.

Control is a close second in importance. Driving an automobile is a full-time job requiring one's complete attention with both hands on the steering wheel constantly. The recommended position for the hands is at the ten o'clock and two o'clock positions. Any speed that is unsafe is also unlawful, the charge being: "Driving too fast for conditions."

Car Condition needs to be well maintained for safe Christian driving. Tires, brakes, steering mechanism need constant.
Generation in Revolt

By Roy Kreider

We live in an age of Displaced Persons. The scourge upon our twentieth-century civilization is this fact of the “homeless refugee.” In actuality it is an indication of the brutal fact that modern man is himself a displaced person, a refugee of the soul, in a pathetically profound sense.

We have lost our inner sense of belonging. We flounder in emotional quicksands because we have substituted the material, the mechanical, the technological, for the human, the personal, the spiritual.

Uprooted and Adrift

The modern world is characterized by a massive detribalization, whether it is Africa or Europe, Far East or the West. Our modern detribalization is one of the most depressing of all modern human phenomena. Our communities, our traditions, our conventions, our culture, are being rejected as not good enough. Inwardly we are conscious of a change—a change resulting from our materialistic outlook upon life; our communities and traditions do not seem to express this inner change we feel within us. We have voluntarily severed our moorings: mankind is adrift, and is setting his society, his culture, adrift with him.

In this rejection of outward convention we reflect the rejection of our own inner values. Rejecting these cultural ideals, we have consequently lost all sense of rootage. With the downgrading of values, we have created within ourselves, each in his private ghettos, our own inner slums. Slums in man’s spirit produce slums in the streets. And that which mirrors the revulsive shadows of what we see within ourselves, be it people, places, or things, becomes our enemy, our object of prejudice and hatred.

Enormous Unknowingness

The conflict on the international frontiers is a magnified reflection of the person to person relation across our own back yard. “Who is my neighbor?” and “Am I my brother’s keeper?” are still unsettled questions in the heart of modern man. “My neighbor” is a “functionary” who operates a small shop downtown from whom I buy when I need. The spiritual person behind the “functionary” is of little concern to us whom we do not bother to learn to know. This enormous unknowingness has led to incomprehensions, misunderstandings, rivalries, and prejudices of universal proportions and catastrophic potentialities. It is the progenitor of chauvinism, racism, segregation, apartheid, and all the foul brood of evil-sounding, hate-filled nouns and adjectives that inflame our tense newspapers today.

Men tend to become the things they oppose. In combating and uprooting evil, man inclines to become merciless and evil. We need to first extinguish the civil war within ourselves before we can root it out of our world community. The slums of our own inaction and ill will needs to be cleaned out of our spirit before we can make an effective beginning. We have to become reconciled with the strange-skinned self within us before we can think of peaceful relations with our brothers of other skin tones and differing cultural backgrounds.

The Way

History, as an argument for contemporary attitudes and action, is an evasion. We dare not hide behind our histories. It is here where the fight must begin—the darkness within ourselves.

The light from God’s Word focuses directly upon this fact that to become a complete person in the truest sense, a complete society integrated with love, man has to come to terms with himself. There is no alternative: Yaakov must first become Yeshurun. In this new discovery, no one can take another person, nor institution, nor society, farther than he has traveled himself inside himself, in his efforts of reconciliation of himself with God. Our comprehension of our God needs to be ever renewed in true contemporary terms. This in turn gives us access to those spiritual wellsprings to which we need come again and again for refreshment, cleansing, stability at center—peace at heart and with our fellow men.

(From editorial from the Hayahad Digest was selected because of the contribution it makes to the June 9 Sunday evening Builder theme.—C.B.)

Christ’s Church in Today’s Revolutionary World

By Joaquim Luglio

Today’s atomic and convulsive age demands that all who believe in Christ should pray to God for one thing: that He in His infinite good will would enrich us with wisdom from on high.

The World

World leaders have sought and discussed, through their own understanding, all means for bringing peace to the nations. Humanity obviously wants to live well, but few want to be obedient to prerequisite principles. Lack of confidence, misery, hunger, and disorder have grown up on every side.

In spite of the fact that God has shown all His love, through Jesus; even so, they have hardened their hearts, devaluing their own lives—lives which are precious in the eyes of God.

Man broke communion with God through his disobedience. The man who is not in Christ has unlimited possibilities for sinning because he carries within his body the seed of sin. The Apostle Paul says: “... all have sinned, and come short of the glory of God” (Rom. 3:23).

When everything goes from bad to worse in a country, everyone begins to shout his ideas, criticize the leaders of the people, blame the government, and so on without end.

The Church

What is the believer’s position in the face of such a situation? We who believe have received from our Lord Jesus Christ the completely absorbing commission of preaching, teaching, and baptizing in His name.

Can it be that all Christian churches have truly obeyed this ordinance of Christ?

A church in Christ is that invisible kingdom in men’s hearts which pays allegiance to Christ as the Head. It functions when all the members are solidly in communion with God, when they co-operate, preach, teach, and testify as good stewards. When one speaks of the church, the majority think of a building that is high, beautiful, large, and comfortable, with very expensive windows, ornate doors, and a high tower. A beautiful building does not make good believers. But a church in Christ is already composed of good Christians.

If our work in the church of Christ is for God and not for men, then we are obeying Christ when He says, “He who remains in me and I in him, this one bears much fruit.”

Surely by its fruits is the tree known while it has life.

The Apostle Paul says, “Therefore, if any one is in Christ, he is a new creation.”

Gospel Herald, May 28, 1963
When a sinner begins to bear the fruit of the Spirit, it is clear that he has received the Spirit of truth. Having the Spirit in his heart, he has eternal life, which Jesus has given abundantly. For He is “the way, the truth, and the life.”

Let us keep an eye on our church to see that, from here on, it produces the fruit of the Spirit, which is: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. If this happens, ours will be a’church in Christ and full of the Spirit. If not, we should not criticize it, but should pray thus to God:

“Lord, we thank Thee for the privilege Thou hast given us of being in Thee and Thou in us. Teach our fellow human beings through Thy Word, spoken, felt, written, or read, so that they might learn to live with Christ. For only Thou art the fountain of spiritual riches, of wisdom, of knowledge, and of love. So shall there be one church in Christ. In the name of Thy blessed Son Jesus we ask all and give thanks. Amen.”

(Bro. Leglio, one of our emerging leaders in the Brasil Mennonite Church, wrote this while immobilized by “broken foot bones.” David Howeler translated it into English for him.)

A Church Strengthened for Stress

BY LEE AND ADELLA KANAGY

“I could stop one week in Japan on my way home from India,” was the gist of a letter from Milo Kauffman to his brethren in Japan last December. This was the first word we’d had from him regarding this possibility.

Word went around. On Jan. 2, a prompt reply flew back: “We’ve got to have you at least two weeks.” Christians in Japan prayed.

Soon a second letter came. “I’ll be able to make it include three Sundays,” it said. All rejoiced, believing that this was of God.

The Spirit Leads

How did Milo Kauffman, retired president of Hesston College and spokesman for stewardship interests of the Mennonite churches, North America, come to be in India? The April issue of Japan Newsletter prosaically explains:

“When the Mennonite World Conference met in Kitchener, Ont., last August, Milo Kauffman spoke on Christian stewardship. In the audience that day sat P. J. Malagar. After hearing the stewardship message he felt that this message should be heard by his brethren in the church in India. So it was that only two months later Milo Kauffman bade farewell to his wife, son, and six daughters and went to India.

“During his months in India, Bro. Kauffman spoke in the local congregations and to many varied church conference meetings. He served the seminary at Yeotmal and also our sister Mennonite missions.”

Before he came to Japan we heard how the Lord was using his messages and counsel. And how they were well received as from a fraternal brother from the Mennonite churches in North America. In prayer we looked forward to his fellowship in Japan.

Bro. Kauffman arrived in Tokyo on March 22 at midnight. Being a seasoned traveler he found his way around in the “dark.” He spent on an average of two days in each missionary home for spiritual guidance and fellowship. He spoke in all the Mennonite churches except Shibechoa and Taiki. His stewardship messages were well received everywhere and were followed by some good discussions.

The two-day conference in Kushiro with missionaries and brethren Tanase and Hatano was a discussion on the ministry, its history and development, the need for a committed faith and practice, and proper procedure for ordination and its Biblical meaning.

Following this conference Bro. Kauffman spent several days in Obihiro with the Robert Lees and the monthly Bible school. Leaving on Sunday afternoon, April 7, by train, he began his long trip home to Kansas, leaving Tokyo the following afternoon.

Coming from hot India to cold Hokkaido, being dressed in Ediger’s, Reber’s, Beck’s, and Blosser’s clothing was not enough to avoid catching a nagging cold. Eating strong onion sandwiches before retiring, a home remedy learned in his youth when living on the North Dakota prairies, helped to bring relief—a remedy which has revived the tastes of some missionaries on the field.

A Church Is Blessed

Bro. Kauffman’s deep convictions concerning the authority of Scripture as being the Word of God for our day, his humble approach, his alert, sympathetic understanding of our problems, his adaptability in travel, foods, and “beds” at an age of over sixty gained this man of God a sympathetic listening among missionaries and nationals in Japan as well as India.

People have been stirred in a new way concerning their relationship to Christ and what this means in total stewardship of the Gospel. They have felt a fresh power in the Word of God and His instructions. On the problem of marriages of believers to nonbelievers one young man asked: “Why cannot the missionaries come to us with such clear convictions and teachings as Bro. Kauffman?”

The Kawayu Bible retreat, where only the missionaries met, a rich two days in the study of 1 Timothy, led by Bro. Kauffman, helped us to focus our calling, responsibility, and concern for each other as ministers of the Word in a renewed spiritual growth. As a bishop and leader in the Mennonite Church Bro. Kauffman led in a quiet simple commemoration of the Lord’s suffering and death for our sins as we shared together the emblems of bread, wine, and towel. The Lord and Spirit were present; our hearts were united in Christ.

We thank the sending Mennonite churches for this spiritual ministry through Bro. Kauffman. We were made conscious of the deep spiritual concern you have for missionaries as well as national church. As we pray for you in the power of Christ, we humbly request you to remember us as we attempt to carry on in the spirit of Christ, as was revealed to us through your servant, Bro. Kauffman.

We thank you deeply for this spiritual ministry, May Christ through the Holy Spirit guide the church, which is not “of” the world, that she may be a witness “in” the world.


For church leaders, warm stirrings. Lay leaders Takahashi of Taiki, Asai of Ashoro, Ko-kitsu of Kamishihoro, Nishikota of Rikubetsu, and Kanno of Obihiro.

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Overseas Missions

El Biar, Algeria—Annie Haldemann, missionary nurse serving here, was called home to France in late April because of her mother’s having been involved in an accident. Because she was due a vacation anyway, it was decided that she should make this trip her vacation at the same time. Upon her arrival in France it was discovered that Sister Haldemann herself was suffering from pleurisy, a result of general overwork. She also needed to be hospitalized, with the expectation that her recovery will take at least a month.

Oihibiro, Japan—On March 12, 13 Robert Lee took part in the Seventh Reformed Theological Conference in Osaka, speaking on “The Anabaptist Approach to the Problem of the Authority of Scripture.”

Campinas, Brazil—Church councils, plus additional members from the various Mennonite churches of Sao Paulo state, met in Sertaozinho on May Day. Their purpose was to plan a closer working program among the churches and the tentative development of a church conference.

The Valinhas congregation laid the cornerstone for their new chapel with appropriate ceremonies on May 5.

Cayey, Puerto Rico—The Elvin Snyder family will return to the States for a June 1 to Aug. 26 furlough. They plan to attend the early June graduation of their daughter Grace from Goshen College.

La Louvière, Belgium—Over 150 believers gathered for an annual Easter Bible Conference in Liége, Belgium. These were from the various groups of Christians of many nationalities whom Vasil Magal has been serving throughout Belgium. Missionary David Shank also participated.

Nepalese Sherpa girl at left holds admission sheet for child held by her mother. The Sherpa girl is daughter of Chumbi, village headman who accompanied Sir Edmund Hillary to U.S. with Yeti scalp. Chumbi wants the United Mission to Nepal to be responsible for this grown daughter’s education.

New York, N.Y.—Weyburn Groff returned to India by air from New York on May 21. He has completed his study at Biblical Seminary and New York University and will receive from the latter the Doctor of Philosophy degree in June. He will spend the month of June with his family in Landour, India, prior to the opening of the academic year at Union Biblical Seminary in Yotnal.

Salunga, Pa.—Paul N. Kraybill, Secretary of the Eastern Mennonite Board of Missions, Mark Peachey, Secretary of the Conservative Mennonite Board of Missions, David Thomas, Chairman of the Lancaster Conference, and Donald Lauver, Chairman of the Foreign Missions Council of the Lancaster Conference, left for a deputation visit to Europe on May 12. The brethren Lauver and Thomas plan to return May 29, while Peachey and Kraybill will be remaining in Europe until June 8 and 10.

Mogadiscio, Somalia—A fellowship meal was sponsored by the Sudan Interior Mission and the Mennonite Mission on April 19 for all believers in Mogadiscio. There were 28 national believers present. Unbelievers are showing an increasing interest in Bible classes.

Saigon, Vietnam—Construction at the 336 Phan Thanh Gian, Saigon, center began April 17. The downstairs will be used for living quarters. What was formerly two huge bedrooms and hall space will be converted into three bedrooms. The addition of a second story will provide space for assembly room and two classrooms.

The Everett Metzler family moved in with the James Stauffer family until May 10, when they occupied their temporary quarters for the duration of the building project.

All English classes have been discontinued during the reconstruction period. A Friday night prayer meeting and the Sunday services are continuing at 42 Nguyen Minh, where the Luke Martins and James Metzlers live. The change of meeting place along with exam time and the hot season resulted in a sharp drop in attendance.

Hung and Luc, two baptized Christians in Saigon, attended a four-week Bible school beginning April 27 at Vinh Long.

Pastors Learn by Doing

They met them on streets, in hotels, in restaurants, at the "Y." They talked with the city’s elite and traveled dignitaries at Stevens House and Hotel Brunswick. At Kathy’s, Zimmerman’s, Eberly’s, and Watt & Shand they sat next to and conversed with professional people, shoppers, and families on an evening out. They perched on stools at Clark’s Diner and Famous Cottage and rubbed elbows with truck drivers, carpenters with a day’s work behind them, and plumbers on their way to a late call.

“They” were nine Pennsylvania pastors. Their dead-serious purpose was to witness meaningfully to all they met.

“I was scared stiff at the thought of getting out into the world stream to testify,” confessed one of the nine later. “Now I’ve worked at it and been helped. I want to lead my congregation.”

“I had to get over timidity,” volunteered another. “I had feelings of hostility. I feel a new sense of freedom now.”

These nine were part of an April 15-17 witness workshop, held at the Lancaster, Pa., YMCA under the direction of Nelson Kaufman, secretary of home missions of the general mission board. All nine were pastors in Otis Johns’ bishop district. For three days they underwent a grueling routine of private devotion, self-examination, class lecture, witness encounters, evaluation, discussion, and then the whole thing over again repeatedly.

If the purpose of the workshop was to make these men conscious of their needs, responsibilities, opportunities, and their stewardship of the Gospel, it was successful. “I want to learn to care, to love, to speak in relevant terms,” prayed one of the men. “I must have love,” said another. “I am out to catch men for Christ . . . . My main object is caring,” countered a third.

“We learned to do by doing,” quipped one experienced pastor. “I learned to be concerned, when to ask questions, to listen, to speak . . . . How can I share this with my people—how train a care group?”
Health and Welfare

Residents at Rittman Mennonite Home help with the work of the home. Mahlon Hartler delivers mail on second floor—here to Arnold Jossi who receives a Swiss calendar from his sister.

Voluntary Service

St. Anne, Ill.—Wayne Yoder, serving at Camp Rehoboth here, lost his glasses (and almost his VW and himself) in a grass fire he was attempting to extinguish as a part of his plus service in the local volunteer fire department. When the wind suddenly shifted, the fire threatened to encircle Bro. Yoder. He managed to get himself and the unit VW out, but minus the glasses. Although his service in the fire department has been taking quite a lot of his time recently because of the many grass fires, Wayne feels that the wholesome contact it gives him with the more civic-minded young men of the community is well worth the time and energy he puts into it.

Portland, Ore.—Unit members gave a program at Good Samaritan Hospital nurses’ residence on the evening of April 8. Attending student nurses seemed to appreciate the Easter and V.B. information emphasized.

La Junta, Colo.—Volunteers here are now convinced that their regular visits to the local jail are more effective than they thought. On their latest visit they found no prisoners to sing to. Unit members hope that their visits may have "somehow brought conviction and left an influence to avoid sin."

Volunteers Serve in Mexico

Three hundred miles south of Mexico City lies the hill country of Triqueland. Here 20,000 Trique Indians live in five mountain villages and their surrounding slopes. These shy folk have been badgered by stronger tribes, greedy foreigners, and domincing priests, until they have virtually given up all hope of a better life, and the intoxicating bottle is their only comfort.

Here Claude and Alice Good, missionaries appointed by the Franconia district mission board, have come to serve these hardy hill folk. They are a part of a team of seven other couples and two single girls, all sent by the Franconia board and all serving in Mexico. Now the way may open for V.S. personnel to come and help the Goods in showing these folks how to build themselves cement and stone reservoirs for cleaner water supplies, produce stoves out of local materials which would be more efficient and pleasant than the present open fires in the middle of the floor, provide wholesome recreation for their young folks, build sanitary latrines, harness the wind to light their villages, exterminate rats, and provide themselves with the many other health-improving facilities which an underprivileged people often lack.

Already volunteers serve in Mexico. In Mexico City V.S.-ers Carlos and Mabel Lugo and Paul and Cathy Godshall help serve intellectual and spiritual needs. English classes are crowded. Children in Sunday schools learn the difference between truth and tradition. Students in the University of Mexico are shily making friends with light-haired Yankees from the North (Paul and Cathy) and are opening themselves for enriching experiences.

Eighty miles northwest of Mexico City is the tiny city of Atlacomulco. It is the heart of the homeland of another Indian tribe, the Mazahuas. In spite of potentially productive land all around them, these 40,000 tribesmen have an extremely low standard of living.

Here five MCC volunteers live and work. Theirs too is a self-help service. Trenches dug to drain lowlands soon demonstrate their worth and are copied. Superior seeds quickly sell themselves and are passed on. Fruits of 500 apple trees planted in scattered places on individual plots will shortly add vitamins and variety to limited diets. Newly acquired hens fill recently built stalls, and their offspring will see still other stalls mushroom up.

To this total effort newly arrived Urbane and Janet Byler, Belleville, Pa., joined their two pairs of hands recently. Theirs is only a small part of the service that volunteers can render in this developing nation.

Home Missions

Anderson, S.C.—James Harris was ordained to the ministry to serve here April 27. A communion service followed immediately after the ordination.

Saginaw, Mich.—A 14-member Gospel Team from Bethany Christian High School presented a Sunday morning worship service at Ninth Street Mennonite Church, April 21.

Chicago, Ill.—Englewood Mennonite Church voted to call Stanlee Kaufman, New Paris, Ind., to serve as pastor. Laurence Horst, present pastor, will assume pastoral responsibility of the Evanston Mennonite Church in June, as announced earlier. The Kaufmans, who have been serving the Hudson Lake Mennonite Church, will likely move to Chicago in the near future.

A lady and her daughter both confessed redeeming faith in Christ at a recent Wednesday evening meeting at Englewood. The following Sunday this lady’s sister-in-law, who had made a similar decision some years ago, was also present for the worship service and expressed a renewed interest. The second lady’s daughter is now in pre-baptism instruction class.

Mennonite Community Chapel MYF-ers presented an Easter drama three times on Easter Sunday. In the morning they presented it at Community Chapel and in the afternoon and evening at Gospel League and Englewood Mennonite Church.

Corpus Christi, Texas—John E. Hunger, Alleghany, Pa., was invited to conduct a week of evangelistic meetings at Prince of Peace Mennonite Church here, May 15-21, according to a recent communication from J. Weldon Martin, pastor.

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DISTRICT MISSION BOARDS

Scottdale, Pa.—The executive committee of Allegheny Mennonite Conference Mission Board will attempt to find someone to provide Volunteer Service within their conference area. This action was taken at an April 6 meeting of the executive committee. In addition the committee learned that First Mennonite Church of Johnstown will host the 1963 annual meeting of the Allegheny Mission Board on July 12, 13, heard that a new building project at Mill Run, Pa., is getting under way, authorized the secretary to make necessary contacts for the proposed eastern seaboard conference, transferred funds to meet current needs, and accepted the resignation of Frank Brenneman as pastor of Canan Station Mennonite Church, with appreciation for his self-giving ministry.

Sales for Relief

Three spring auctions in Pennsylvania and Illinois netted well over $19,000 for relief. All items sold were donated, and proceeds went for MCC overseas relief and rehabilitation.

The first was a February sale at Arthur, Ill., which realized $1,642.

On March 16 the Congerville sale barn near Bloomington, III., was filled, in spite of rainy weather, with eager bidders from 10:00 a.m. to 5:00 p.m., to net a total of $8,078. Donated food sales alone brought over $900 and one quilt sold for $100.

But it remained for the tri-county (Berkens, Chester, and Lancaster) sale to top the record at an April 12 sale on the Ralph Hertzler farm, Morgantown, Pa. Total sales here exceeded $11,000. Household goods, farm machinery, furniture, food, and handmade items were the best sellers. Over $2,000 worth of food was sold. Rugs and quilts accounted for another $2,600, one quilt selling for $205.

Quilts for sale in Morgantown

Since the various sales raised their operating expenses in other ways, the entire proceeds were available to MCC to send food, blankets, and clothing to needy areas of the world.

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broadcasting a vital link through which the sense of unity among believers in Jesus Christ can be manifest. The possibilities in this field have hardly been explored. For that reason we have called upon Christian people to set aside Sunday, June 9, as a day of prayer, believing that this may be God's route to new vitality and a sense of revival in the church in our day.

"As broadcasters we are simply stewards of the facilities which God has put at our disposal," the statement continued. "Many thousands of Christians around the world have come to share in this stewardship, for which we are most grateful. We need others to stand with us and share the great responsibility for expanding the scope and increasing the outreach of Christian broadcasting in this technological age."

You are invited to join in this Prayer Day. Inform your people by means of church bulletin announcement. Perhaps on June 9 in your congregation you could spend several minutes in united prayer for Mennonite broadcasting work—The Mennonite Hour, The Calvary Hour, Rock of Ages, Heart to Heart, Sunday School Meditations, and the many other programs sponsored by local districts or churches.

Chinle, Ariz.—Stanley Weaver reports that KCLS, the station airing the Navaho Gospel Hour, has requested one-minute Navaho hymns on tape. These, according to the KCLS manager, will be used as "we see fit."

With the radio schedule so full of jazz, it is refreshing to learn of station managers interested in programming something better.

Harrisonburg, Va.—Several of the May broadcasts of The Mennonite Hour and The Way to Life were on the subject of Christian love. A lady in Ontario says: "I must take time this washday morning to tell you that your broadcast 'shook me up,' so to speak, when I heard your message on 'Love' over The Mennonite Hour. Thanks be to God that you spoke as you did yesterday."

"I just heard the message on the subject of 'Love' on WMBI, Chicago, and am so glad it is available in print. It was a real conviction to me and I believe it will be helpful as I seek to yield myself to the Spirit's teaching concerning this," writes a young woman from Illinois.

Other listeners who have problems write for counsel and prayer such as the following two individuals: "I have just listened to your program on 'Love.' My husband and I will be married 24 years in June. It has been a very unhappy marriage. My husband was Roman Catholic and I was Protestant. . . . Our minister dealt with my husband and he accepted Christ and joined my church. He sings in the choir and attends church faithfully, but there is Christianity ends. He is mean and unkind to me. . . . Where does love enter the picture here? I cannot say I love him as a wife should love a husband."

"I listened to your broadcast in regard to love. I have had a problem for the last number of years when my daughter went with a young man my husband and I didn't approve of. She became pregnant and has a little son. This boy offered to marry her, but she said she couldn't do it. . . . This young man also got another girl in the church pregnant and then he married her. We have left and are attending a church in another town. My problem is: How am I to love this man who has so ruined our lives?" Would you please pray for these individuals?"

Superior, Wis.—Radio Station WWJC began releasing the Heart to Heart daily program on April 29, at 11:10 a.m., Monday through Friday. WWJC, Superior, is located at 1270 on the dial.
Questions on the Christian Witness to the State

By John H. Yoder

B. How Do Christians Witness to the State

1. By the inner life of the church.

If the Christian's witness to the state is related to the rest of his life and witness, then his witness to the state will flow from the inner life and fellowship of the Christian community.

Even when there is no conscious concentration upon the needs and evils of the broader society, the experience of the Christian fellowship nevertheless is a constant witness which that society is able to grasp. In ancient Rome pagan observers of the Christian Church were driven to say: "Behold how they love one another!" This observation was the result of a witness, indirect yet effective, to a larger society in which such love was not the normal thing.

In the New Testament we are instructed (especially in 1 Tim. 2) to practice a prayerful kind of submission to the state. Our prayer, namely, the petition that God might use the state for His purposes, is once again an indirect communication to our non-Christian neighbors as to what God's purposes for state and society are.

The church is an example to the larger society by virtue of the kind of community she forms; by her respect for the individual, his rights and needs; by the concern of the Christian fellowship for every member, for the healing of his body as well as his human relationships.

Scholars tell us that the Christian congregations' meeting together to find the will of God in a particular situation, a pattern established in the early history of the church, has been reflected in modern political life in the "town meeting," which is the basic cell of democratic society.

The congregation's sharing together in mutual aid is the example from which the larger society has copied the vision, and some of the specific patterns, of social welfare service and insurance. The vigilance which the church fellowship exercises over pride and misuse of authority by her ministers, and over irresponsibility on the part of individual members, has provided some of the insights which have contributed to democracy's concern for checks and balances and for popular control of the agents of government.

All this is not to say that the Christian Church will "act out" patterns of good human relations simply because they serve as object lessons for teaching secular morality to non-Christian neighbors. The life of love in the church has other reasons.

The fact remains, however, that the inner life of the church does have this kind of witness value. This witness is transmitted not only as Christians and their manner of life are observed by their non-Christian neighbors. It is also transmitted to the larger society by children of Christian homes who have not become committed members of the disciples' fellowship, but who nevertheless unavoidably carry with them certain moral insights derived from their ancestors' evangelical commitment.

Elkhart, Ind.

Of Missions, Missionaries, and Missions Institutes

By Linden M. Wenger

Last year (1962), following the general mission board meeting, about 40 missionaries, missionary appointees, and prospective appointees gathered on the campus of Eastern Mennonite College for a two-week Mission Institute. It was a time of intensive study of courses in Bible, the church, other religions, and serious discussion in a seminar on "The Christian in World Mission." Said one participant at the close, "If I had known what this experience would be like, I would have insisted that my wife come along."

As a teacher I was profoundly impressed and heartened by the earnestness and seriousness with which these young missionaries and prospective missionaries discussed the problems of proclaiming the Gospel in the cultures of our contemporary world; and their expressed conviction that the Gospel can and must be presented even in the face of a growing unfavorableness of circumstances.

In the seminar I assigned a paper to be written with the rather ambitious title, "The Most Urgently Needed Changes of Pattern in Our Mennonite Mission Outreach as I See Them." As the seminar progressed, three ideas emerged rather clearly: the importance of the individual missionary, his personal dedication, love, understanding, sympathy, and self-giving; the importance of the involvement of the home church, in giving, in prayer, and the sense of every member responsibility for the mission of the church; and finally, the conviction that Christianity can live and grow in the hearts of men regardless of the restrictions of governments and the unfavorable pressures of competing ideologies.

When the papers were turned in, there was not a single one which offered a sweeping change of pattern, or called for drastic modification of organization, or offered a sure-fire plan for arresting the attention of a given non-Christian culture. Almost to a paper, two things were emphasized as most urgent for our present attention: the quality of the personal life and attitude of the prospective missionary, and the importance of awakening the home church to her responsibility in mission. In a way, I felt somewhat chastened by these papers. The best way I know to make amends is to share these insights and convictions with you, reader.

A second Mission Institute is being planned at E.M.C., June 26 to July 13 of this year, featuring an expanded program of classes and three seminars, and offering college or seminary credit for qualified students. Come and see for yourself.

Plan now to attend.

Sharing the Living Christ

57th Annual Meeting

General Mission Board

Pettisville School

Pettisville, Ohio

June 20-23, 1963

Christian Responsibility

(Continued from page 455)

checking. Lights and signals must be in good working order, also windshield wipers. Windows, mirrors, and lenses need to be kept clean. Statistics show that many fatalities on our turnpikes have been due to tire failures.

Common sense when used and allowed to rule results in careful driving which is safe. It has been proved by research of universities, automotive companies, government agencies, and police that the use of seat belts could eliminate each year more than 5,000 deaths, more than one third of the severe injuries, and countless minor injuries. Nearly 5,000,000 automobiles in the United States are equipped with seat belts. They are a good investment. Why are we so slow to accept and use them?
We are admonished in God's Word to "be subject unto the higher powers" (Rom. 13:1a). Are we setting the proper example to our children and others who observe our driving? S-T-O-P means that and not S-I-L-O-W. To slowly glide through where such signs are placed makes us law violators and disobedient to God. The same can be said of exceeding set speed limits. God makes it very clear that He holds those who disobey Him guilty and will mete out punishment for their misdeeds.

Refton, Pa.

ALWAYS ON DUTY
(Continued from page 452)

I became a Christian when a student in college. Up to that time I had a limited knowledge of the Bible. But even though I didn't understand very much theology, I tried to do what I could. I simply told others how the Lord saved me and delivered me from some former sinful ways.

Several times during that first year of my Christian life, I went along with other students to the jail nearby and shared my testimony with the prisoners. As far as I could tell, no one was helped by what we did. But I was wrong. Generally you can't measure the good that you do.

Years later a nurse in the local hospital told me to visit a man in a certain room who was dying of leukemia. When I visited him, he told me that my testimony for Christ to him in jail about ten years before had been the means of changing his life. He said that a few days after we witnessed to him, he was released from prison. He went back to his family and church and had lived for the Lord since then. He said he was ready to die if this was his last sickness, and it was.

I marvel time and again over that experience. When I spoke to him in prison, I had a very limited knowledge of the Bible and no experience in Christian work. But I did what I could and the Lord blessed and multiplied the simple but honest effort. This the Lord wants to do for you if you will give Him your best.

A lifetime is short and the spiritual needs are very great everywhere. No Christian has time to waste on temporary and selfish efforts. Every community and hamlet needs Jesus, the only Saviour in the world. Where you are living, the fields are white unto harvest. Will you give what you have to the Master and let Him use it to bless your fellow men and build His church?

B. Charles Hostetter is speaker on the international Mennonite Hour and Way to Life broadcasts, originating in Harrisonburg, Va.

The United Church of Canada has built 2,000 churches in the past 15 years. Of this number, 586 have been church extension projects.

Goshen College

Student Christian Association is the new name of the former Young People's Christian Association of Goshen College. Changes in the name, structure, and constitution were approved by the student body, March 22, 1963, and went into effect April 1.

Executive positions remain the same in the new structure, with the president, vice-president, secretary, and treasurer elected by the members of the organization.

Changes were made, however, on the committee boards. The former organization was divided into six functional areas—Faith, Service, Evangelism, Missions, Fellowship, and Publicity—with two commissioners in charge of each one.

The SCA is divided geographicaly into two areas, Campus Commission and Community Commission, four students heading each. Publicity work is divided among three committees, one for each of the commissions and for the executive committee.

Campus commissioners for the 1963-64 school year are Alice Wenger, junior, Wayland, Iowa; Paul Metzger, sophomore, Elmira, Ont.; John C. Yoder, junior, Kalona, Iowa; and Kirk Alliman, sophomore, Iowa City, Iowa.

Members of the community commission are Lila Zehr, junior, Normal, Ill.; Marilyn Kaufman, sophomore, Orrville, Ohio; Jim Yoder, junior, Heston, Kans.; and Art Smoker, sophomore, Malvern, Pa.

As a result of the change in the number of commissioners, the size of the cabinet has been reduced from eighteen to fourteen. Comprising the cabinet are the executive committee, the eight commissioners, the faculty adviser, and a representative from the seminary. Also present at cabinet meetings is a reporter from the college newspaper.

Cabinet meetings were formerly held every week. The cabinet now meets biweekly as a "sounding board" unless urgent business arises, and alternate weeks are reserved for commission meetings. Each commissioner is personally responsible for two or three committees and he also meets with the chairmen of these committees whenever necessary.

Committees within the commissions have remained the same except for the following changes: the Y Communicator has been replaced by news and features in the Record; the Goshen College Handbook, which the Y had helped produce, will be published entirely by the Personnel Department; the Literature and Extension committee was discontinued; Search, which met Sunday mornings in previous years, had been discontinued this year because there are two worship services. New committees formed are the publicity committees, a transportation committee, and a committee to plan student seminars. Temporary committees are studying the missions area, the work at East Goshen, and the possibility of publishing an SCA magazine.

The revised constitution gives the purpose of the organization as "aiding in development toward a vital and mature Christian faith." Changes in the constitution have resulted in a condensed and more flexible guide for the organization. More detailed information is given to committeemen in the form of an annually revised policy sheet.

The new structure and the new constitution were drawn up by committees from the 1962-63 YPCA cabinet. The entire cabinet and the 1963-64 executive committee worked out the finer details.

The major reason for the structural change was a need for a more efficient and flexible administration of the organization. It is hoped that the new structure will allow for closer ties between the commissioners and committeemen and will facilitate the growth and carrying out of creative ideas.

Two hundred and fifty-three degrees will be awarded by President Paul Mininger to graduates of Goshen College and the Goshen College Biblical Seminary at the 65th Annual Commencement, Monday morning, June 3.

Dr. Landrum R. Bolling, President of Earlham College, Richmond, Ind., will present the commencement address. The title of his address will be "Trustees for an Age of Crisis." Earlham College is a liberal arts college of approximately the same size as Goshen which is operated by the Society of Friends.

The activities of the commencement season have been slightly revised this year to hold opening services at 9:00 a.m. on Monday morning, which is the 1963-64 YPCA cabinet meeting day. The traditional closing services have also been moved from Monday evening as has been the case in previous years. This has necessitated other minor modifications in the scheduling of the traditional commencement activities. The Senior Class Day program will be held on Saturday afternoon rather than Monday afternoon as previously, and the traditional final chapel service has been dropped from the schedule.

The commencement season will begin at 12:00 noon, Saturday, June 1, with the Alumni Class Reunions. The classes of 1913, 1923, 1938, 1958, and 1958 are planning anniversary reunions this year. The Senior Class program will be held at 1:30 Saturday afternoon and the Nurses' Senior Class program at 3:30.

The annual Alumni Banquet will be held at 6:00 p.m. Saturday evening. Sunday activities will begin with the usual morning worship services at the College Mennonite Church. At 3:00 p.m. the combined choirs and orchestra of Goshen College will present two works from the music of J. S. Bach. At 4:30 p.m. the

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Obituaries

Rice, Harvey M., son of Albert and Mary (Myers) Rice, was born in Bucks Co., Pa., Dec. 9, 1889; died as the result of a car accident, at the Abington Hospital, March 15, 1963; aged 77 yrs. 5 m. 6 d. On April 28, 1906, he was married to Lizzie Derstine, who died in 1948. Lizzie was married to Katie R. Rice, who also preceded him in death. Surviving are 9 children (Mrs. Mabel Detweiler, Mrs. Linford Derstine, Alfred, Elmer, Wilmer, Mrs. Francis Moyer, Mrs. Elmer Meyers, Mrs. Victor Shelly, and William), 27 grandchildren, 9 great-grandchildren, 4 brothers and 2 sisters (Eli, Guy, Grace, and Mrs. Mabel Kropf). Two sons, 5 brothers, and 1 sister preceded him in death. He was a member of the Deep Run Church, where funeral services were held March 20, in charge of Wilson Overholt, Abram Yotters, and Erwin Nace.

Roth, Kenneth Lynn, son of Edwin and Phyllis (Aschliman) Roth, was born at Wauseon, Ohio, April 8, 1958; died at his home near Fayette, Ohio, April 29, 1963, as the result of accidental shooting while playing with his brother; aged 5 y. 21 d. Surviving are his parents, 3 sisters (Charlene, Betty, and Joyce), 1 brother (Daryl), parents (Mr. and Mrs. Dean), and his grandparents (Mr. and Mrs. Cletus Aschliman, and Mr. and Mrs. John Roth). He attended Sunday school at Inlet Mennonite Church. Funeral services were held at the Central Church, May 2, in charge of Charles H. Gausch and Dale Wyse.

Shank, Clarence A., only child of Preacher Jacob and Margaret (Hunsberger) Shank, was born at Elkhart, Ind., Feb. 28, 1906; died suddenly of a heart attack at his farm home near Wakarusa, Ind., April 15, 1963; aged 78 yrs. 1 m. 20 d. On March 16, 1907, he was married to M. E. Everhart. He was preceded in death by his wife, Mrs. M. E. Everhart, who died in 1960. Surviving are 2 daughters (Edna—Mrs. Dorvin Ferguson and Beulah), one son (Jacob W.), 3 grandchildren, and 5 great-grandchildren. On March 16, 1907, he was ordained to the ministry at the Olive Church. By D. J. Johns, and served faithfully for almost 46 years. He helped to establish the mission stations at Cressac and Furstown and the churches of the Upper Peninsula of Michigan. Funeral services were conducted at the Olive Church, April 18, by Daniel H. Stoltzus, D. A. Yoder, Elno Steinert, and J. C. Wenger. Shank, Harvey Benjamin, was born at Rose- land, Neb., Nov. 9, 1891; died at the Magic Valley Memorial Hospital (Idaho), April 3, 1963; aged 71 yrs. 4 m. 25 d. On Dec. 10, 1914, he was married to Sadie Lapak, who survives. Also surviving are 3 children (Daniel M., Mrs. Bernetta Shoemaker, and Audrey M. Barker), 13 grandchildren, 7 great-grandchildren, 2 brothers and 2 sisters (Eli, Guy, Grace, and Mrs. Mabel Kropf). Two sons, 5 brothers, and 1 sister preceded him in death. He was a member of the Filer (Idaho) Mennonite Church, where funeral services were held April 5, in charge of Royden Schwieter and «Norman Schmidt; interment in Sunset Memorial Park, Twin Falls, Idaho.

Steiner, Mildred, daughter of Mr. and Mrs. John Dann, was born at Jackson, Minn., Sept. 15, 1889; died of cancer at Trimont, Minn., April 15, 1963; aged 73 yrs. 7 m. 2 d. On Dec. 25, 1896, she was married to Elno Steiner, who died in 1950. Surviving are 9 children (Geraldine—Mrs. Garrett Amfosports, Lucille—Mrs. Robert Wood, Milton—Jean—Mrs. James Williams, Elna—Mrs. Ray, Ruby—Mrs. Robert, and Bruce, 2 sisters (Mrs. Mae Bute and Mrs. Nina White), 11 grandchildren, and 6 great-grandchildren. She was a member of the Alpha Church, where funeral services were held April 19, in charge of Fred Gingerich; interment at Sherburn, Minn.

Steiner, Timothy Ray, fifth child and third son of Preacher Elno and Mabel (Steiner) Steiner, Elkhart, Ind., was stillborn at the Elkhart (Ind.) General Hospital, April 23, 1963. Surviving, in addition to the parents, are 4 brothers (Charles, Delmar, and Shirley), and 2 sisters (Elna and Gloria). Graveside services were conducted in the South Olive Cemetery, April 24, by J. C. Wengen.
A record 5,022 Lutheran Church-Missouri Synod membership among deal persons was reported for 1962 by William F. Reinking, Executive Secretary of the denomination's Board for Missions to the Deaf in St. Louis. He said Missouri Synod pastors now minister to more than 11,000 deaf persons, including 2,818 children in religious education classes. Last year, he reported, 263 children and adults were baptized by denominational ministers and 248 were confirmed.

A group of Protestant laymen, headed by Gov. Mark Hatfield of Oregon, is organizing a nationwide drive to recruit 5,000,000 new Sunday-school students by 1965. The movement is called "Citizens for Sunday School" and will concentrate on getting districts and Sunday School students to bring their friends and neighbors to class with them. About 44 million persons are now enrolled in U.S. Sunday schools. After climbing sharply during postwar years, enrollment in Sunday schools has tended to level off recently and annual growth has fallen below the rate of population growth.

Henry L. McCorkle of Philadelphia, editor of *The Episcopalian*, was elected president of the Associated Church Press at the organization's annual meeting in Nashville, Tenn. Mr. McCorkle succeeds Edwin H. Maynard as head of the ACM, which has a membership of 164 Protestant, Orthodox, and nondenominational periodicals. Other new officers are E. L. Homewood, managing editor of the *United Church Observer* in Toronto, Ont., first vice-president; W. C. Fields, editor of the Baptist Program in Nashville and public relations director of the Southern Baptist Convention, second vice-president; and Kenneth J. Morse, editor of the Gospel Messenger (Church of the Brethren) in Elgin, Ill., treasurer.

Eight distinguished Protestant leaders have placed on record their views of Christianity's role in the next 20 years in a special section of *Christian Herald* (April 24 issue), independent, interdenominational family-type monthly published in New York.

J. Irwin Miller, president of the National Council of Churches, said that in the next two decades Christians "must learn how to work and speak as one."

Dr. Carl F. H. Henry, editor of *Christianity Today*, conservative Protestant fortnightly, forecast a split among Southern Baptists, the "disintegration" of the ultrafundamentalist American Council of Christian Churches, and Protestant compromises of "historic American church-state relationships" that would, he said, give "the Roman Catholic hierarchy leverage" for increased demands for government funds aiding sectarian purposes.

Dr. Georgia Harkness, of the Pacific School of Religion, Berkeley, Calif., predicted the churches would in 20 years become "more effective" than they are now.

Dr. Ben M. Herbst, president of the United Church of Christ, told the *Christian Herald* the most important task of Christianity would be a church mobility..."to be as fast moving as the world it is trying to serve and to convert to Jesus Christ."

Dr. Nels F. S. Ferre, of Andover Newton Theological School, Andover, Mass., fore saw that "a generally educated new world will dismiss traditionalist Christianity on a world-wide scale," but said "the next 20 years can become superlatively creative if we dare to go beyond both traditionalism and modernism into the promised land of Christian creativity."

Dean Merrill C. Tenney, of Wheaton (Ill.) College's Graduate School, warned that "union by dilution can only lead to dissolution."

Dr. Kenneth Scott Latourette, professor emeritus at Yale University, cited trends discernible as early as 1945 that are still growing—among them a "massive and pervasive threat of secularism" and the sobering fact that the world contains more non-Christians than it did 100 or even 200 years ago.

Dr. Liston Pope, of Yale Divinity School, held that in the next 20 years the church would "face the strong resurgence of non-Christian religions" and "to be relevant to the needs of the next generation" would "need to be endowed again with gifts of prophecy."

A Golden Jubilee Convention scheduled for April, 1964, will mark the fiftieth anniversary of the Assemblies of God, the largest Pentecostal Church body in the world. The denomination has grown from 300 members, when it was founded in Hot Springs, Ark., in 1914, to a world membership of some 1,900,000. The assemblies carry on work in all 50 states and in 72 countries.

Seventy-four of the 86 third-year medical students at the University of Wisconsin have signed pledges to give up smoking or to refrain from starting to smoke, as an example to the public. Ten of the future doctors did not sign because they either felt they could not stop smoking or else they objected to such a group action.

The area above the Speaker's chair in the House of Representatives, once decorated by 15 ornamental stars, now bears the motto: "In God We Trust." The change came as a result of a resolution initiated by Rep. Fred Marshall of Michigan. "During these times when our country is facing great crises," Marshall told the House, "is it not a reminder of our reliance upon God and reaffirm our faith in Him."

The U.S. government, after ten years of timidity, is finally going after the "unfiltered" truth about smoking and cancer. Four organizations also are trying to alert the public: the Heart Association, the Cancer Society, the Tuberculosis Association, and the Public Health Association.

They have mailed to doctors throughout the country a prediction: more than one third of America's 35-year-old men will not live to be 65 if they smoke more than one pack of cigarettes a day. The prediction comes in an unprecedented booklet, "Medical Bulletin on Tobacco."

The bulletin estimates the percentage of American men aged 35 who will die before 65 as follows: nonsmokers, 23 per cent; cigar and pipe smokers, 25 per cent; smokers of less than ten cigarettes a day, 27 per cent; one-half to one pack a day, 34 per cent; one to two packs a day, 38 per cent; two or more packs a day, 41 per cent.

Mr. Kennedy has become the 31st president to visit St. John's Episcopal Church, which is known as the "Church of the Presidents." Mr. Kennedy signed the historic prayer book in the president's pew, but did not stay for the service.

Union Theological Seminary announced that Dr. Ralph W. Sockman, prominent Methodist radio preacher and churchman, will serve as Harry Emerson Fosdick Visiting Professor at the school for 1963-64. A 1916 graduate of Union, Dr. Sockman was associate professor of practical theology at that seminary for 12 years. He retired as minister of Christ Church in New York early in 1962, after serving in that capacity for 44 years—the longest single-church Methodist pastorate. Later the same year he left the "National Radio Pulpit" as a regular speaker. He had been featured on the NBC weekly program for 34 years.

Future generations will see the twentieth century in retrospect as "a real dark age, one from which humanity had to be rescued by a renaissance in the discovery of the supernatural," Dr. William G. Pollard, Episcopal priest, said at Augsburg College convocation in Minneapolis.
The Guided Life
James 1:2-11 (RSV)

By Harold E. Bauman

How does one get the wisdom needed to plan one's life? From where does wisdom come? One of the points at which our finiteness shows up is in having to choose in the present circumstances the steps that will lead to the best future. Even more our finiteness is evidenced when we ask: What is God's will for my life? How does one find this?

We ask James, formerly unconvinced: How do you find guidance? He writes: "If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith."

In my own experience in finding divine guidance, I have found three areas which are involved. The first area (and often hard to realize) is that guidance comes in the stream of life and not in a vacuum. Faith does not come through ivory tower withdrawal. It is born in the midst of the hardships of life that force the asking of ultimate questions. James says, "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing." When the changing circumstances of life finally make us see that our self-sufficiency does not control everything, then we are thrust back upon Somebody who is adequate.

Out of the events in life faith is born. To try to avoid trials and hardships is to do injury to the quality of our faith. On one occasion a man had a cocoon of an emperor moth. Watching for the time when the moth would emerge, he finally saw the cocoon breaking. After watching for some time it seemed the moth was unable to get beyond a certain point. Weary of waiting the man cut the confining threads and the moth emerged quickly. What should have been a beautiful moth had a swollen body and shrunken wings which never developed. Instead of turning to self-pity in regard to the difficulties of life, it is ours to see what these experiences disclose about ourselves, about our path, and thus to find God's guidance in our lives.

It is in the stream of life that God guides us. In the Gospel story it was as the lepers were on their way that they were healed. When Abraham's servant returned after finding a wife for Isaac, the servant explained, "I being in the way, the Lord . . . [guided] me."

(Continued on page 468)
FIELD NOTES

The General Conference biennial fiscal period closes June 30. Would all congregational and Sunday-school treasurers having funds to forward, please mail in time to reach Mennonite General Conference, Mennonite Building, Scottdale, Pa., no later than June 27? Congregations sending contributions via district treasurers would need to mail them the previous week.


Monthly meeting in the interest of Israel was held 7:30 p.m., June 3, at Vine Street, Lancaster, Pa. M. S. Stoltzfus, Gap, Pa., was speaker.

Friends of Israel Conference at Camp Hebron, Halifax, Pa., June 24-27. J. Otis Yoder, Harrisonburg, Va., will serve as speaker. D. Stoner Krady, Philadelphia, Pa., will direct the devotional period.


Quarterly Mission meeting at South Union, West Liberty, Ohio, June 9. A. J. Metzler, Scottdale, Pa., will be guest speaker.


Harold Bauman, Goshen, Ind., as guest speaker at the Tri-Church meeting, Dillon, Delavan, Ill., June 9.

Southeastern Iowa MDS has purchased a bus to be converted into a mobile disaster headquarters.

Dave Osborne, Hesston, Kans., received honorable mention from the National High School Poetry Association of Los Angeles for his original poem: "Tribute to Death." Floyd Kaufman, Minot, N. Dak., delivered the commencement address at Western Mennonite School, May 27.

Members of the Bethel Church, Wadsworth, Ohio, presented an evening program at Wooster, Ohio, May 26.

First anniversary banquet of the Women's Auxiliary of the Harbour Rescue Mission, Hamilton, Ont., Canada, was held May 13. There were 735 ladies for the banquet, with another 70 coming for the program. Speaker was Mrs. Marilou McCully, wife of Ed McCully, who was married in Ecuador in January, 1956. Many ladies brought unsaved friends. Enos Bearing is founder and director of the mission.

A. J. Metzler, Scottdale, Pa., delivered the baccalaureate address at Central Christian High School, Kidron, Ohio, May 26.


Urie Sharpe was ordained to the Christian ministry at the C.M. Church, Hartville, Ohio, May 19, with Roman H. Miller, Valentine Nafziger, and Fred Hostetler in charge.

Anniversary services at Bethesda, St. Louis, Mo., on June 16. Speakers will be James Lark and O. Walter Wagner. Bro. Lark will also speak Saturday night, June 15.

The Mennonite Hour Men's Quartet and Lester T. Hershey, speaker on Luz y Verdad, will begin an extended deputation trip June 8-July 10. The first nine appoint-ments are:

June 8-8:00 p.m. Lockport, Stryker, Ohio
June 9-9:30 a.m. Middlebury, Ind.
June 10-7:30 p.m. (DST) East Bend, Fisher, Ill.
June 11-8:00 p.m. I.M.S., Kalona, Iowa
June 12-8:00 p.m. Bellwood, Milford, Nebr.
June 13-8:00 p.m. Beemer, Nebr.
June 14-7:30 p.m. District Conference, Casselton, N. Dak.
June 15-8:00 p.m. (DST) Altona, Berg-thal Mennonite Church, Altona, Man.

Proposed changes in the General Conference Constitution

Revision in the constitution in the following areas will be presented to the biennial sessions of General Conference in August. The complete text of the proposed revisions will appear in early issues of the Gospel Herald.

1. Appointment of moderator two years in advance of his taking office.
2. Change the name of the Music Committee to Worship Committee and enlarge its functions.
3. Revision in organizational structure of Mennonite Mutual Aid.

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GOSPEL HERALD

Established 1908 as successor to Gospel Witness (1905) and Herald of Truth (1864)
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Gospel Herald, June 4, 1963
Discipline

Some years ago much education took a turn. The idea suggested that the child should be allowed to develop as he liked. It was a "do-as-you-like" so-called progressive educational philosophy.

One such school was the London school promoted by Burgess Hill. Its faculty was dedicated to the philosophy that there is no right or wrong and that the children should do as they like without punishment. Boys and girls were allowed to drink beer, smoke, and neck in their classes. One lad of ten did not attend a class in two years because of "outside interests."

All this "helped to develop character and avoid complexes." Called the "Dream School" it was labeled as "a riot" by the Associated Press. It was called by one writer "one of the world's wickedest schools." Described as having more delirium than dream, it finally had to be discontinued. A 16-year-old student of the school said, "All of us feel very unhappy. But of course it's such fun being at a school when things are so free."

There were those who tried to follow something of the same in the home. In rebellion, no doubt, against a tyrant of a father, there was the reaction which said, "Don't try to mold the child's life." And because of a few who may have used wrong discipline, it was disdained and declared a part of the distant past. One dare not inhibit the child. Only let the child live as he pleases and everything will work out.

But homes which accepted the "progressive" philosophy became more heathen than holy. Disdain discipline and there is discord and disharmony. Does a recollection of parents who disciplined unwisely, with little love, declare that all discipline should be cast aside?

Some modern fathers reacted by becoming irresponsible and disinterested spectators in the family arena, sitting coolly before the TV or entertaining themselves elsewhere while the children developed into lawbreakers. They thought their only job was to love and hand out kindly favors like Santa Claus. Homes and children, under this philosophy, are unhappy.

The pendulum in some homes swings from severe discipline of one generation to no discipline in the next, with grievous consequences. One feels sometimes that in both education and home training it is returning slightly to where discipline is again gaining some respectability.

At times one has the strong feeling that this swing from strong discipline to little or no discipline is following the same fateful pattern in the church. No doubt, because of some unwise, harsh discipline in days gone by, we are inclined to go to the side of no discipline at all. But does a thing wrongly applied say the thing itself is not good? Does wrong discipline in the home do away with the Biblical command to discipline?

Over the years good discipline as well as poor discipline was exercised. A few times of wrong discipline stand out and we are inclined to forget the good exercise and value of discipline.

The danger today is that the shift of the pendulum may go too far to the other side as it did in some schools and homes. Be sure of this, it will bring unhappiness and unholiness. To find a few cases of mishandling and with this excuse ourselves to cast aside all discipline would be childish.

In our shift today there is the danger that we move to an individualism in which the preacher preaches fine sermons and then all is left up to the individual to decide how he will apply it, where every man does that which is right in his own eyes. The reaction against legalism could easily be lawlessness.

May God help us to discern for our day what real spiritual discipline means. May He help us to see the freedom under the lordship of Jesus Christ and the benefits and need of the united discipline and the self-discipline of a believer's church.

The aim of Christian discipline is to bring every believer into the fullness of obedience and blessing. This requires the preaching and teaching of the Word of God, the opening of ourselves to the Spirit of God, and the passion and concern of the people of God. It begins in the home, is blessed by brotherly admonition, exhortation, and correction, and is paramount in the life of the church for happiness and holiness.—D.

Care and Prayer

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:6, 7.

The one who wrote these words wrote also of that which came upon him, "the care of all the churches" (II Cor. 11:28). In writing concerning Timothy he told the church that Timothy will care for their state. Each time it is the same word.

Paul did not mean that the Christian never will have anxieties or cares. There is a care of diligence. This is our duty. There is, however, also a care of distrust. This is our downfall. This latter kind, becoming overanxious, lacking trust in God, is that against which Paul warns.

Jesus deals with this more fully in Matt. 6:24-34. Six times in this striking sermon Jesus uses this same word care. Six times He teaches us not to be overanxious about anything. Literally He says, Do not let anything divide or distract your attention so that you become restless and agitated.

Don't worry about anything. Trust God for everything. This is the second truth, "... in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." We must learn to pray about everything or we cannot hope to be careful for nothing. Prayer is the cure for care. Repeated supplications may be necessary. And do not forget thanksgiving.

"Are you ever burdened with a load of care? Does the cross seem heavy you are called to bear? Count your many blessings, ev'ry doubt will fly, And you will be singing as the days go by."

The little child does not hesitate to take the smallest concern to his father. He is sure it interests his father. He takes everything of concern to him.

A man came to Spurgeon one day. "I have a friend," he said, "who is a fine man. However, he's a little queer. He prays about everything. The other day he lost his key and prayed about that."

To this Spurgeon asked, "How big must something be before you pray about it?"

Paul's solution for worry is prayer. And peace is the result of believing prayer.—D.

... what course of action should we take when fear knocks at our doors?

What can we say?

How will we find the fortitude to shake the paralyzing bonds of fear away?

I've heard it said, when fear knocks at the door, send faith to answer it, and you will find that there is no one there; and what is more, that we are all particularly blind. For faith is always there for you and me. It's just our own unwillingness to see.

Bud Colyer in Thou Shall Not Fear. (Fleming H. Revell Co.)
One of the problems in guidance is that we are so enamored with the transient that we cannot hear God speak.

The Guided Life

(Continued from first page)

We do not find guidance by beginning at a different place, or by wishing things were different, or by expecting a voice in the night. It is in the stuff of life that God guides us if we have the eyes of faith. We turn to Him and seek Him. It is as we walk week by week and month by month that meaning finally comes.

The second area involved in the guided life is that guidance comes when the question of allegiance is settled, when there is firm loyalty to the Guide. James writes, "If any of you lacks wisdom, let him ask God." He goes on to say, "But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord."

We ask James, "Who is a double-minded man? Why did you bring this figure of speech into your letter to these Christians?"

I think we can hear James say, "I was once this man. I didn't want to hurt my brother; I didn't want to ignore him. I wanted to believe what he was saying, to follow him, to see his miracles, to hear his words like all the rest of the multitudes. Yet I couldn't bring myself to believe that he was the Messiah. Along with my desire to follow him there was also a desire to reject him. This is double-mindedness."

Our present-day term is ambivalence: to feel two ways about something. Often in our quest for guidance our central problem is ambivalence. I do not believe that James means that all one's uncertainties and questions in regard to the Christian faith need to be settled. Mature Christians have unanswered questions, but they have a central loyalty to the Guide and a firm readiness for His guidance.

The conflict comes to us when we desire His will, yet fear He may ask us to do something we don't want to do. We cannot find God's guidance until we are ready to obey the Guide. This means that to pray for God's guidance one must intend from the outset to follow it. God guides only those who are prepared to respond.

In my own experience I would need to confess I was not always ready to do that. Sometimes it took a period of weighing until I came back to reaffirm the central decision that Jesus Christ is first. One writer illustrates it like this: one day there comes to you a friend who shares with you a personal problem, and frankly asks for your advice. Modestly you decline to say, hesitating to pray God for him. Still he persists; so you ask for time to think about it. In several days you go back to your friend and say, "In the light of all the facts I would suggest that you should do this and so." The friend replies, "Oh, how unfortunate, for I have reached a different decision. In fact, I had already decided when I came to you, but I thought it would be interesting if your viewpoint would confirm mine." When we ask help of God in this way, He will choose not to give us an answer.

James states that the person of single loyalty can pray for wisdom, for God gives generously. However humiliating it is to say that one lacks wisdom, in this realization is the solution. The alternative is to go through life praying a little, planning a little, jockeying for position, hoping but never quite certain of anything, and always secretly afraid we'll miss the way.

There is a better way. It is to repudiate our wisdom and seek the wisdom of God. It is God who says: I will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things I will do unto them and forsake them not.

James and Paul believed in a personal God as Jesus revealed Him, a heavenly Father who fashioned His children for a wise and good purpose, and who, while He respects the freedom of His children, is continually reaching out to direct them along the path of life. To find guidance, come and pray with a firm loyalty that has within it the readiness to respond.

The third area in receiving guidance is to see beyond the transient. James illustrates this: "Let the lowly brother boast in his exaltation, and the rich in his humiliation, because like the flower of the grass he will pass away. For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So will the rich man fade away in the midst of his pursuits." That is, life is full of many transient things and we must have wisdom to see through the transient to that which abides. The experience of being poor, and then suddenly coming to honor and riches has within it many perils. There are many stories about the "newly rich" and their foolishness. The rich person is also subject to temptations, and if suddenly all riches should be taken away from

(Continued on page 485)

Our Readers Say—

We hope to write in the spirit of the editorial in the Gospel Herald, April 30 issue, concerning the "Readers Say" column—"good words, not hasty nor with wrath.

We read the article entitled "Making Our Witness Effective," by Nelson E. Kauffman (April 16 issue), four times and each time we had the same impression. To me it seemed the main burden of this article was to give our conservative-minded brethren a "righteous thrashing." I borrowed the term "righteous thrashing" from the Guide. It seems the words "conservative" and "liberal" have fallen into disrepute among many. We can remember many of the "new" things of the early 1900's and even before that. We remember the first revival (stages called "series of meetings") that we attended in those early days. The first one in our home congregation, Marion, Pa., was held in 1904. How we were thrilled that we could listen to such a preacher each night, even though I was an innocent lad of eleven at that time. An attempt was made to have such meetings earlier, but to no opposition. To me such a meeting could not be held before November, 1904. However, no one made a "confession" for having this first "series of meetings." As a personal testimony I accepted the fourth of this "series of meetings," held in 1904. There is one statement in this article with which I heartily agree: "With changes there is always the very real danger that true values will be lost, and sin approved. Against this we must always be vigilant!"

Fifty-eight years ago we didn't think we would live to see the advent of today's women's fashions, such as cut hair by sisters, flat top haircuts for men, the prayer veiling ceremony in some places, worldly attire for both men and women. Yet, we saw in this article if its purpose was to give the conservatives a "righteous (?) thrashing:"—J. E. Martin, Harrisonburg, Va. . . .

As the church becomes more institutionalized, co-organized, and materialized, dangers increase to confine mission strategy and the movement of the Holy Spirit only through these channels.

We have been reminded in a missions editorial (Jan. 8 issue), by John Howard Yoder, of the growing popularity among many missionaries that a fully supported mission on a foreign field meets many obstacles in preaching the Gospel. Some means of self-support is earnestly sought by a number of missionaries for the sake and power of the Gospel.

This article bears rereading along with the conclusions which suggest that now, more than ever, institutions or boards should become less involved in "sending" out missionaries, but that this should become the responsibility of local churches to encourage their local young people with skills in agriculture, teaching, health, and other services to go out into needy areas of our world, not with a social gospel, but with a Gospel that has meaning here and now and in the future.

We need to be continually reminded that Jesus did not say to the disciples, "send" out into the world, but He said, "Go ye into all nations, and preach the Gospel to every creature. And remember, the meeting in which needs engaged in elaborate foreign funds, is one of the crying needs in the nations of our world. Peter said to the lame man at the Beautiful gate, "Silver . . ."

(Continued on page 485)

Gospel Herald, June 4, 1963
The Real Crisis
By Urie A. Bender

A crisis comes at any point in which a fateful decision rests in the balance; a turning point in the progress of an affair or a series of events; a critical moment.

During the last number of months most of us have heard and read a great deal about crisis. Much of this has been related to the general mission board emphasis, "Obeying Christ in Crisis." It may be a temptation to feel that far too much has been said on this subject. That may or may not be so.

In this brief article, I am not writing either as a mission board staff member or as a minister. Rather, I write as a member of a group of Christians called Mennonites and I sit with you under the judgment of the Spirit of God.

Although it might be appropriate, I won't discuss at length the biblical basis for missions. All of us are well acquainted with the Great Commission found in Matt. 28:19, 20. We remember well Christ's command to witness found in Acts 1:8. We acknowledge God's design for the universe and the work of His church in this world.

Nor do I wish to outline a program in mission although one could write about unprecedented opportunities in Brazil, Nigeria, and India. One could refer to the work carried on under difficult circumstances in Israel and Ghana. Or one could dwell at length on heroic services in Japan, Sicily, Italy, France, England, Belgium, Uruguay, Puerto Rico, Vietnam, Tanganyika, Ethiopia, Somalia, and Honduras.

Nor do I plan to develop this article in the direction of motivation for mission. Here one could refer to tremendous world needs, Biblical commands, the coming judgment, the constraining love of Christ, or the glory of God.

A discussion on any one of these facets of mission would serve us well, and would be easier to do. But I've chosen to write about you—about me.

In this day of unprecedented opportunity, I am both excited and cynical. I am excited because we have before us open doors for service, the like of which no one has ever faced in history. I am cynical because I see in my own life—and yours—a creeping tendency to let mission and witness touch me only marginally.

In our North American church program, we do not find it too difficult to raise $500,000 if the project is going to benefit us or our children. And we can manage to do this in a given year simultaneously in several parts of the church. We are at the point where we can speak about investments of a million dollars or more without seeming to deal in large figures. And yet our church's entire overseas budget is not much more than one million dollars each year.

This amount is expected to reach around the needs and opportunities in almost twenty countries. When our missionaries, confronting a specific need on the field, ask for even ten thousand dollars our mission board executives sometimes find it necessary to say, "There is no money." What do these words really mean? What are we saying, in fact? A half million dollars for ourselves but ten thousand dollars for a need that does not seem to touch us vitally cannot be found.

In our personal lives we face the same kind of problem. We also, in the twentieth century, have idols which we worship. We have found ways to trade part of our lives for cars, furnishings, cash. These idols we set before us and worship. With regularity we bring our offerings to these idols. We mortgage portions of our lives so that these gods may be satisfied. They seem to require such stringent loyalty that we have no offerings left for the one God. Or we bring a piddling residue. We cannot find within ourselves the resources to sacrifice further for the concerns of that one God.

So, to raise funds, we arrange a missionary day or a missions week. Perhaps we should plan a year of mission.

Or maybe we should have a Jesus day, or a Jesus week, or a Jesus year in which all of us find new depths of commitment to Him.

Perhaps we should have a mission life—a life of mission. Or perhaps we should have a Jesus life—a life completely dedicated to Christ in every respect—for life. Participation in mission really means giving one's life, all of it. It means giving myself to obey Christ in crisis. But which crisis?

The crisis we face is not international. It is rather the area of the dominion of Christ as Lord.

The crisis we face is not one involving sudden destruction through atomic or hydrogen bombs. It is the crisis of the judgment of God upon us for our selfishness.

The crisis is not the great needs of the world although these needs must tear at the heart of every sensitive Christian. The crisis is the need of our own heart to be drawn closer to Christ.

The present crisis is not the financial problem of mission boards and agencies. It is rather the crisis in our attitude toward what we call our own, our attitude toward Christ and His mastery of material things, the question of stewardship.

To find the real crisis, we need not look far afield. It is not outside of ourselves. It is personal. The real crisis we face is in the area of our own commitment to Jesus Christ.

Elkhart, Ind.

Vacation Tips
Take the Lord along with you on your vacation—
His presence will give you a sense of divine protection. He will guide your steps toward church each Lord's day. This will bring spiritual refreshment and you will observe how other churches operate.

Write your pastor—
Every Monday morning drop your minister a note from the church you attended. Don't forget to send the bulletin and be assured this will be appreciated.

Don't take a vacation at the expense of the church—
Never forget that while you are away church expense continues as usual and in the same amounts as at any other time of the year. Leave your church offering envelopes with the treasurer or mail them weekly.

When you return home—come back to church.
Take it easy on returning. More people die with their boots on—the accelerator—than in any other way. Return home safely and return to church in newness of faith.

—Science Ridge Church Bulletin.
On Safari with Paul Erb

Rolls-Royce power on a British jet brought us to Nairobi at midnight, April 24. We had engaged a room at the Africa Inland Mission Rest Home, and were surprised to be met at the airport by Henry Friesen, who is teaching west of Nairobi in the Teachers Abroad Program operated by Mennonite Central Committee.

Neither Bro. Buzzard nor I had in our passports visas for Somalia, which we were sure we would need. We had had no good opportunity to get these, and hoped to do so at Nairobi. We should have known that the border dispute between Kenya and Somalia had resulted in the breaking of relations between the two countries, and of course, the closing of the Somalia consulate at Nairobi.

The American consulate suggested that we try the Italian consulate. Sure enough, they gave us the visas immediately. The American consul was very much surprised, for up to this time these visas had been given only on application to Mogadiscio, and often took four weeks. Again the Lord had managed for us in a way for which we could only thank Him.

We used the day in getting acquainted with another beautiful modern city of East Africa, which will be a center for our travels the next two weeks. At the Coryndon Museum we saw birds and animals and butterflies and many other African, and at the nearby Snake Pit we watched a big viper wriggle out of his old skin to appear in bright new spots and stripes.

We came to Kenya in the season of long rains. Although the city is near the equator, its elevation gives it a climate even and pleasant. We slept under blankets.

The Friday morning flight of East Africa Airways brought us to Musoma and a warm airport welcome by Elam and Grace Stauffer, Naomi Smoker, and Mrs. Mahlon Hess, who was leaving on this same flight for their new home at Dar es Salaam. We drove and climbed up a high hill at the edge of Musoma for an orienting view of the town, Victoria Lake, Mara Bay, and the surrounding country. We could see the Secondary School, the Girls' School, and the Bukiroba complex of houses, school buildings, and churches six miles away. On the path we saw a family of monkeys and a score of conies scampering behind the rocks or up the trees.

At the Stauffer home Ezekiel, one of the two African brethren who were in America two years ago, came to greet us and to invite us to his home. He is now vice-president of the conference. He is studying English and could converse with us.

After lunch we drove out to Bukiroba to attend one of the closing sessions of a conference of young people's leaders. Both Bro. Buzzard and I brought greetings. I gave the group the special greetings which Youth Secretary Eugene Herr had given me to carry to the young people of Africa. It seemed a part of the Lord's excellent planning that I should have this immediate opportunity to talk to a young people's group. We heard forceful talks by the president and the secretary of the newly organized Tanganyika Mennonite Youth League.

At the Secondary School I spoke in a twilight chapel service to the 200 students there. As we walked around the campus with the Australian principal, Jack Shellard, everywhere we saw students studying, I was impressed again with the eagerness of Young Africa for an education. Mr. Shellard told us he could fill this school five times over. The ones who can go to school are fortunate ones among the thousands who can't.

This school is conducted jointly by Mennonites, Anglicans, the Africa Inland Mission, and others. Many of the students and most of the teachers are Mennonites. We ate supper with the Maynard Kurtzes and afterward all the faculty, which includes a number of Africans, came in for a coffee hour. From their conversation we could learn concerning the joys and the tribulations of African education.

In a Saturday morning session we sat in on an interdenominational session held at the Musoma church by an "African Revival" group. There were expositions and testimonies and frequent singings of the Revival chorus, "Precious Jesus." One woman told of how her joy was in her productive gardens on which she had worked so hard. Then cattle came in and destroyed everything, and again she learned to put her joy in Jesus.

We ate lunch in the home of Bro. Ezekiel, the pastor of the Musoma church, and one of the two fraternal delegates to America two years ago. His wife ate with us and a fourteen-year-old son, who served as translator for his mother and, when needed, for his father. The food was African: ugal, a stiff mush made of corn meal and cassava root; flaky rice, and beef served with a well seasoned broth called kitowe. After the main meal there was tea. The food was good, the welcome sincere, and the fellowship warming.

George and Naomi Smoker showed us around the Bukiroba station. The station has a beautiful location overlooking Mara Bay. It is near enough the bay for lake water to be pumped into supply tanks, but

Our Mennonite Churches: New Danville

The New Danville congregation, Lancaster, Pa., early was called Stumptown and later “Stone” to differentiate it from “Brick” near Willow Street. On the Melchior Breneman-Hans Burkholder line fence, a family cemetery was started prior to 1855. That year they moved from the farmhouses into a new meetinghouse. It was remodeled in 1855, rebuilt in 1878, and again in 1907. Sunday-school rooms and basement were completed on Sept. 2, 1945. The membership is 223. David N. Thomas is bishop, Elias H. Groff, minister, and Paul K. Bowman, deacon.

Gospel Herald, June 4, 1963
it lies on high ground under the shadow of a great rocky hill which in the days of tribal conflict served as a fort, and contains the grave of a former chief. Over forty buildings comprise this station. There is the printing plant, well equipped and turning out much-needed literature, some of it in editions of 25,000 copies. There is the headquarters office, where the mission’s financial business is done. The Bible School and the Theological College are located here, and carry on in bright new buildings, including a very attractive chapel. There is a church building for the congregation of the community. A small building houses the power plant for the electrical lighting and the press machines. There are five missionary residences, a men’s dormitory, and a whole string of smaller houses for the students with families. There is also a garage where all the cars of the mission are serviced and repaired.

On Sunday morning Bro. Buzzard spoke to the congregation at the Secondary School. I preached first at the Bukiroba church, where more than half of the congregation was composed of girls from the Girls’ School at Morembe. They were colorful in their uniforms of pink, green, and blue. John Leatherman, a teacher in the Theological College here, translated for me. Bro. Zedeeka, the other African delegate to America two years ago, preached another sermon after I had left. It’s good he did, for some of the congregation arrived just as I was finishing.

My second sermon of the morning was at Uhuru, a few miles up the road from Bukiroba. We rang the bell (a piece of iron rail) when we arrived, and soon about 50 people congregated in the neat little white church, where they sat on backless concrete benches and listened eagerly to George Smoker’s translation of my message on the Parable of the Sower. This congregation is called Uhuru (freedom) because they had met for special prayer on the day of Tangananyakia’s freedom, and their church building was dedicated on the first anniversary of Uhuru.

After the service we crossed the road to visit the home where a new family of the church lives. In one corner were the three stones which constitute the stove. The young wife demonstrated how she grinds her meal, while the old mother laughed heartily at our strange interest in these things. There was a bed on which the mother sleeps; the young couple sleep in a lean-to. From the rafters hung the water calabashes and the cooking vessels; also a shelf on which there were dried fish. They carry their water from a murky reservoir an eighth of a mile away. But even into this simple home the age of the machine has come. For they have a cream separator where they separate the cream and milk from the cows of the neighborhood and then churn it into ghee, a clarified butter.

Sunday dinner was with George, Dorothy, and Naomi Smoker, the Scottsdale representatives in Tangananyakia, and lunch was with the Robert Keeners on the Secondary School compound. That evening all the missionaries of the South Mara district, including the Clyde Shunks and Velma Eshleman from Kisaka, met at the Shellard home for fellowship and worship. Joe and I told something of our observations thus far.

Monday morning we ate breakfast with Phebe Yoder and Martha Myer. The children of the area left for another term of school at Mara Hills that morning, and we saw some of the heartbeat that comes with these long partings. We visited the Morembe Girls’ School, where Rhoda Wenger is principal, and listened to their interesting program of songs and Bible stories interpreted in action. Even while we ate lunch in Miss Wenger’s house, a group of girls came and sang African songs.

That afternoon we found out what traveling in the rainy season can be like in Tangananyakia. It was the plan that we should go to Shirati, which is 70 miles and some score of rivers and creeks from Musoma. We ferried across the Mara River, and in the lowlands saw thousands of acres of papryus, the material from which paper was first made. The horizon was dark with rain, and soon we saw the results in swollen streams pouring across the road. At three different places Bro. Stauffer, a safari chauffeur of long experience, waded across, measuring carefully the depth of the water, estimating the strength of the current, and feeling for the best tracks. Each time he got us safely across, in spite of rushing water piling against the side of the car.

At Utegi we were to meet Clyde Shenk, who was to take us on to Shirati in a sturdy jeep with four-wheel drive. However, Clyde was not there. We did meet Raymond Martin, a V.S. man who had come down from Shirati with Hershey Leaman, to meet us at the Mori River, which it was thought we might have to wade. The river was high from the day’s rains, but Raymond waded across and ran in to Utegi. We went back with him to the low-level bridge, but the river by this time was a raging torrent. Bro. Stauffer had never seen it rise so fast and so far. We talked across the stream to Hershey, who had to hurry back lest he be trapped between the Mori and the Micware rivers.

Back at Utegi we found Clyde had not yet come, and so we drove toward Tarime on the road he would have to travel. But when we came to the Bukwe River, it also was too high to cross. (The bridges here are all low-level concrete slabs.) Darkness came as we waited here for five hours. At ten o’clock the stream had gone down enough that we dared to cross. Raymond had gone earlier with a government officer in a Land Rover to contact Clyde at Tarime, where Bro. Stauffer and Mrs. Shenk,
who was with us on this rendezvous with her husband, thought he must surely be. But since they had not come, we decided to drive to Tarime. Arriving at midnight at the home of the African evangelist there, we found Raymond, but not Clyde. Partly in the house and partly in the car we found places to lie down to sleep till morning.

At daybreak the mystery was, Where was Clyde? In America one would get on the phone and find out. Here the only communication is a twice-a-day conversation between the stations by short-wave radio. But Tarime is not on this hookup, and in the morning get-together we could not report where we were, nor find out where Clyde was. It seemed best just to wait, although Bro. Stauffer did send a messenger down to the road in case Clyde should drive through without stopping.

Stopped by a stream he could not ford, Clyde had gone back to Nyabasi, where he had come from, figuring that he ought to go where it was possible to talk to the other stations. He thought we would have returned to Bukiroba. When he learned the morning that we had not done so, he hurried to meet us at Utegi. The messenger stopped him at Tarime, and we had a season of prayer, thanking the Lord for keeping us all safe and bringing us together again.

We drove with Clyde to Mara Hills, since the road was still closed to Shirati. It took a good driver, even with four-wheel drive, to keep going through the mudholes, and to select between the deep ruts. At Mara Hills we ate lunch at the school provided here for the education of missionary children. LeRoy Petersheims are the houseparents and Martha Lutz and Miriam Buckwalter are the teachers. I read a few poems to the children.

Nearby is the Nyabasi station, where Simeon Hursts have served during their whole period in Africa. They showed us the hospital, and invited some of the African workers in for tea. At four o'clock the whole school and many other people saw us off as we took the MAF plane, on which Bro. Hurst had come in from Somalia, for Shirati. It was a beautiful ride over populous and well-cultivated country. At Shirati, the first station to be developed by the mission, we had a most interesting tour of the hospital buildings and the huts which constitute the Leprosarium. Waters of the rising lake have taken over the cotsage of the nurse in charge, Elsie Cressman, as well as some of the huts. Sister Tutor Alta Weaver showed us the Nurses' Training Centre, which trains both men and women. We had supper with Hospital Administrator Hershey Leaman, and afterward in their home a lengthy conversation with the entire missionary force about our observations in Africa and developments in the church at home.

We slept in the Lester Eschelman home, which we had to ourselves, since the Eschellmans are giving some medical help in Somalia. After breakfast with nurses Anna Martin and Cora Lehman, Hershey showed us the church, the largest in the field, and took us to the almost submerged pier where they used to get their hospital supplies. We saw the ruins of the buildings where the Stauffers and the Mosemanns stayed while they were putting up the first station buildings in 1934. Then we toured the hospital under the guidance of Bro. Leaman and Dr. Dorcas Stalnus. After morning tea (what a delightful British custom) we again took the MAF plane for the 15-minute ride to Musoma (four hours by car). Going with us in the plane was a little boy, very ill with cancer, going home from the hospital to die. For two days this plane shuttled about over this area, carrying passengers here and there. What a boon Missionary Aviation Fellowship is to the mission cause in such areas as this!

Back in Bukiroba, we heard in the weekly prayer meeting a very good talk on Achan by Pastor Nashon of Shirati, who is here to attend Theological College. The evening meal was with Secretary Eliam Mauma, of the Tanganyika Conference. His family lives in one of the cottages provided for married students. Phebe Yoder was with us to translate when we needed it. We had ugali with fish, and rice with chicken. Bro. Eliam was a schoolteacher, but has given up this employment for further preparation for church work. He had written out a moving message of welcome. He wrote: "For a white man to eat the food of an African was an unimaginable thing, but because of the change that Jesus makes in the hearts of brethren, we fellowship together without fear or embarrassment." We discussed together many questions which he raised. He wanted us to convey greetings to all the brethren and sisters in America.

Our last day in Tanganyika I spoke to the students of the College and Bible School, and then we spent the rest of the forenoon discussing the questions which these wide-awake men are asking about what is happening in Africa, and about the problems of their own new conference. After tea with Zedeeka, moderator of the conference, who is also a student at the school, and eager for help in his responsible position, we went into Musoma for a summarizing conversation with Bishop Stauffer. Joe drove Bro. Stauffer's car on this trip, and we succeeded in staying on the left side of the road.

A teen-ager who drops out of high school can expect to earn $46,000 less during his lifetime than the high-school grad, according to an article in Youth for Christ.

The Epidemic

BY RUTH P. MARTIN

An epidemic is raging at the State University. Students and teachers alike have been struck with a strange malady, and many have already been reported dead. It seems to be highly contagious, which is the only reason that has been advanced for the conspicuous lack of medical attention that the victims are receiving. The only doctors who have come on the scene were already so weak, themselves, from the disease, that they could do little or nothing to help.

One of the strangest things about this undiagnosed ailment is that the victims are scarcely aware that anything is wrong, until it is too late to do anything about it. Very few, in fact, notice any outstanding symptoms until they are suddenly overtaken by death itself.

There is a community of doctors nearby, but none of them have shown any appreciable interest. They are aware of the epidemic, of course: it has been in all the papers. And they have organized study groups to get to the bottom of the problem. They meet to discuss the situation anywhere from one to three times a week, and exchange ideas about the best prescriptions, and the regimen that should be followed during convalescence. But not one of them has been on the campus to look for himself, or to offer any aid to the sufferers.

You see, they might become infected themselves, and this must be avoided at all costs. They are pretty sure that they have a remedy that would cure this disease: that is, it has never failed yet when occasionally someone came and sought them out asking for help. They gave him the medicine gladly, then carefully washed and sterilized everything with which he had come in contact, and warned him never to return to the danger area.

It is unlikely that this epidemic will be stopped any time in the foreseeable future, for the doctors flatly refuse to take the risk of exposing themselves to it. After all, they aren't as certain as they would like to be of the effectiveness of their prescription. . .

Impossible? Unworthy of the medical profession? Look carefully, Christian brother, before you condemn these men. Have you gone, and taught your children to go, with the Gospel of healing and forgiveness into a world dying of sin?

Wellman, Iowa.
Holy Spirit, Faithful Guide

BY EDMOND D. KEITH

Holy Spirit, faithful Guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land;
Weary souls fore'er rejoice,
While they hear that sweetest voice,
Whisp'ring softly, "Wand'rer, come!\nFollow me, I'll guide thee home."

The Story Behind

The Hymn

One Saturday afternoon in October, 1858, a farmer in Hartwick, N.Y., was working in his cornfield. A spiritual experience, the nature of which we know nothing, had turned his thoughts toward the promise of Jesus concerning the coming of the Holy Spirit, "He will guide you into all truth." As he meditated upon this thought, the sentiment of the above hymn took shape in his mind, and he left the cornfield to find pencil and paper. The next day, Sunday, he finished the hymn and wrote a tune for it.

Hymn Facts

These are the simple facts concerning this hymn, told by the author and composer, Marcus M. Wells. Very little else is known about Mr. Wells, beyond the fact that he was born in Otsego, N.Y., in 1815, and in early manhood was converted in a Baptist mission in Buffalo. Later he settled down in Hartwick as a farmer and a maker of farm implements. He was 43 years old when he wrote the hymn.

One is inclined to wonder not only about the spiritual experience which called forth the words of the hymn, but also about the literary and musical background which would enable him to write the words and music. It seems that on the same Sunday afternoon he sent it to Prof. I. B. Woodbury, editor of the New York Musical Pioneer, and the hymn appeared in the November issue of that magazine. Edmund S. Lorenz suggests that it may have had "the editorial attention and perhaps revision of Hubert P. Main, who later became musical editor of so many church hymnals, and who happened, in Mr. Woodbury's temporary absence, to superintend this particular issue."

Sole Contribution

As far as we can find, this was Marcus Wells' sole contribution to hymnody. It has appeared chiefly in Baptist and Methodist hymnals.

For years Baptist congregations, who lay particular claim to the virile doctrine of security, plaintively sang:

When our days of toil shall cease,
Waiting still for sweet release.
Nothing left but heav'n and prayer.
Wond'ring if our names are there!

In The Broadman Hymnal and in the Baptist Hymnal these last two lines were changed to:

Looking up to heaven in prayer,
Joyful that our names are there!

This alteration strengthened a weak spot in this devotional and invitation hymn.

The Holy Spirit is not an easy subject upon which to write a hymn. An English writer has recently made the observation that "there is more of vital importance in the doctrine of the Holy Spirit than any popular hymn betrays in its lines."

(From The Church Musician, copyright, 1957, by the Sunday School Board of the Southern Baptist Convention.)

Church Music Conference

Report of Music Conference at Goshen College, by Dr. Mary Oyer, chairman of the Goshen College Department of Music and a member of the General Conference Music Committee.

The General Conference Music Committee and the Music Department of Goshen College co-sponsored a Church Music Conference at Goshen College on April 19 and 20. The meeting was planned as a study conference to examine the place of music in worship, the improvement of our practice of congregational singing, and the use of musical instruments in Mennonite worship.

The major paper, "The Contribution of Music to Worship," by Edward Stoltzfus, secretary of the General Conference Music Committee, brought into focus the underlying ideas which shape our music practices, and was the foundation for the rest of the papers and discussions.

Throughout the conference there was a wholesome spirit of openness and a desire to examine issues honestly. This was not a decision-making meeting. Rather, it was a time for developing deeper understandings of music problems in various areas of the church. The 200 persons who attended represented 12 conference districts. Eight of the sixteen conference music secretaries attended.

The meeting provided the stimulus for each person to relate the music practices of his own congregation to basic purposes of worship. For many people the discussions on instruments brought a fuller realization of the complexity of the instrument question for the Mennonite Church. Instruments were not viewed as a simple remedy for poor singing.

Each participant received a printed copy of the talks along with supplementary materials for use in building a solid music program in the local congregation. Copies of this 70-page booklet are available for $2.00 through the Goshen College Music Department.

An Ideal Applicant

At three o'clock one wintry morning, a missionary candidate climbed the steps to the examiner's home. He was shown into the study where he waited until eight o'clock for an interview.

Upon arrival, the old clergyman proceeded to ask questions.

"Can you spell?"

"Yes, sir," was the reply.

"All right—spell baker."

"Baker—ba-k-e-r."

"Fine. Now do you know anything about figures?" the examiner inquired.

"Yes, sir—something."

"How much is twice two?"

"Four," replied the lad.

"That's splendid," returned the old man.

"I believe you have passed. I'll see the board tomorrow."

At the board meeting the man submitted his account of the interview. "He has all the qualifications of a missionary," he began.

"First, I tested him on self-denial. I told him to be at my house at three o'clock in the morning. He left a warm bed and came out in the cold without a word of complaint.

"Second, I tried him out on promptness. He appeared on time.

"Third, I examined him on patience. I made him wait five hours to see me, after telling him to come at three.

"Fourth, I tested him on temper. He failed to show any of it; he didn't even question my delay.

"Fifth, I tried his humility. I asked him questions that a five-year-old child could answer, and he showed no indignation. So you see, I believe this lad meets the requirements. He will make the missionary we need."—Missionary Bulletin.
Expect to Enjoy Your Teenagers!

There is a saying often quoted to parents: "When they are small they step on your toes, but when they are older they step on your heart." Parents of young children often feel apprehensive about the years when their children will grow into the difficult adolescent period. Someone may say, "You think you have troubles now—just wait till they're in their teens!"

Instead of being fearful it is entirely possible to make some preparation for these years to come and even to look forward joyfully to the delights which they can bring.

In spite of necessary changes of attitude and approach to our children made necessary by their development, there are basics that hold good over the years.

There are some foundations which, if carefully laid, help us weather the storms which may come.

Mutual Respect

To some people the idea that children should respect their parents is clear enough, but the thought that parents should respect their children is another matter. Although this respect may not find the same sort of expression, it is of equal importance that a parent see his child as an individual, and as a person, with the rights of an individual. He deserves courtesy when requests are made and will be more inclined to be courteous in return. If a child grows into the teen years knowing that his parents have always respected his individuality by keeping his confidences secret, never reading his mail, not disturbing his "collections" of stamps, stones, or whatever, there will be far less ground for misery and rebellion.

Honesty Calls Forth Trust

Boys and girls who have grown up with the knowledge that their parents are always honest with them, do not lie to them, and will not knowingly break a promise, have a special kind of security to cushion the shock of becoming part of an adult world which is full of deceit and uncertain values. Parents suddenly faced with a son or daughter turned thief, lying to authorities, and running afoul of the law, may never connect these things with the small deceptions and broken promises which were part of a small child's environment. We recognize that there are other factors which may cause trouble of this kind, but honesty on our part is one possible preventive.

Knowing What Is Expected

If a growing child is uncertain about his parents' attitudes and values, much confusion is added to an already confused world. Very early we can let a child know what things are important to us and what sort of behavior we expect. For example, a child has behaved rather badly, "showing off" in front of visitors or monopolizing the conversation. He feels ashamed later and begins to apologize, only to have his parent say he was the life of the party and just what was needed. It is confusing, to say the least. Social success assumes such importance in the eyes of mothers sometimes that much pre-teen-age misery is caused by pushing children into a life for which they are not ready. Is there anything more frustrating than for a child to feel that he can never measure up? What agonies are caused by parents trying to force children to success, social or intellectual, beyond their ability! Even to tell a child he must be a "better person" than the parent is distressing beyond words. As parents we can emphasize that our desire is for a child from an early age to be the very best that he himself is capable of being.

Relaxed Attitude

Parents can early learn to react to emotional storms and upsets with a sense of humor and a certain detachment. A saving fact that most parents come to realize is that there are many "phases" and "stages" that will pass. This knowledge and the habit of remembering it, plus a real understanding of the stresses facing a teenager, will help when an emotional crisis threatens.

A relaxed attitude is far more conducive to confidences than a prying, suspicious one. Confidences cannot be forced without forfeiting a warm and trusting relationship. A love that gives without claspimg too tightly is richly rewarded.

Spiritual Foundations

Most teen-agers will go through a period of doubt and questioning regarding religion. Perhaps this is good, for without it some may never pass from a childish concept of God to a mature understanding of the things of the Spirit. The important thing is that a child will have been aware during his growing years of a warm and vital relationship with God his Father. He may wish for a time to forget it, but if he has experienced this as something real in his home, without hypocrisy, then it will be a part of his experience which cannot be tossed away.

Yes, they may be difficult, those teen years. They may be stormy for some of our children, easier for others, but with a prayer for guidance we can anticipate them joyfully.—Margaret Lindsey, in Hayhad.

Beatitudes for Parents

By Marion Kinneman

Blessed are the parents who make their peace with spilled milk and with mud, for of such is the kingdom of childhood.

Blessed is the parent who engages not in the comparison of his child with others, for precious unto each is the rhythm of his own growth.

Blessed are the fathers and mothers who have learned laughter, for it is the music of the child's world.

Blessed and wise are those parents who understand the goodness of time, for they make it not a sword that kills growth but a shield to protect.

Blessed and mature are they who without anger can say no, for comforting the child is the security of firm decisions.

Blessed is the gift of consistency, for it is heart's-ease in childhood.

Blessed are they who accept the awkwardness of growth, for they are aware of the constant perilous choice between marred furnishings and damaged personalities.

Blessed are the teachable, for knowledge brings understanding, and understanding brings love.—Sonnenberg Church Bulletin.

The Influence of My Home

By William E. Hallman

Being born into a minister's home in which missionaries were remembered at family worship must have had a favorable subconscious effect on my attitude toward missions.

As children we grew up near a Mennonite church on the Western Canadian prairies, but in spite of semi-isolation, Father and Mother had an intimate way of talking about missionaries and reading to us about their work. Later it was our privilege to live at Goshen, Ind., where we had the opportunity of entertaining missionaries on furlough, and listening to them tell about their work in public meetings, to which we were taken as a great occasion.

Back in Western Canada again in the early twenties it was our privilege to entertain such people as Bible Society secre-
Edges of the Wedge

By J. W. MELLICK

The thinner the edges of Satan's wedges, the less discernible are these wedges, and their entrances into our lives the easier. It is the wedge with the thinnest edge that will do the most damage because it is often at work separating us from God and His blessings long before we are aware of its presence.

Harmlessness

Satan will label something "absolutely harmless" and with this thin edge involve us in something that becomes definitely harmful and disastrous. We are reminded of the well-meaning Scotsman who sent his friend in Australia "just a few" thistle seeds—the national flower of Scotland—that he might plant them in his garden. As a result, large sections of this "down-under" continent are all but choked with this troublesome weed—just a few harmless seeds!

Or it is like the man who owned valuable land and refused to lease it until the would-be lessee promised to grow only one crop and then turn it back to the owner. To this the owner agreed, but after signing the agreement, it was found that the man planted acorns and the crop was to be oak trees! Satan uses his thinnest edges to begin some of his widest wedges!

Commonness

One of Satan's subtleties is the prevalent philosophy and belief that if something is a "common practice," it has lost its wrongness by its very commonness. How impractical is this idea! When people get into rattlesnake territory in the West, they exercise all the more caution... and that because of the "commonness" of the rattlers.

It still stands that if no one would do the right, it would still be right, and if everyone did wrong, it would still be wrong! Commonness would not change facts.

Desirability

From Eden onward, Satan has baited his trap with that which is desired. It is hard to see danger in that which we strongly desire. A thing may be good in its place, but when Satan employs it as bait the most innocent beginnings may have the most tragic endings!

Gradualness

Satan is in no hurry. His gradual working is the thin edge for many a downfall! His "slowness" is not his weakness but rather his strength toward our destruction! A very much alive frog can be boiled with no effort to escape if the water is heated gradually enough.

Let us pray to discern the thinnest of Satan's wedges!

Wellingtorn, Ohio.

Mennonite Mutual Aid

(Sponsored by Mennonite General Conference)

Since the beginning of the Mennonite Church in the early 1500's there has been a deliberate attempt to recapture the meaning of Biblical "burden bearing." The early Anabaptists took literally the teachings of the Bible and attempted to apply these to their own daily lives.

A deep sense of belonging to a Christian community and wanting to share in the deepest sense with their brothers developed early among the Anabaptist-Mennonites. The occasion for sharing within the fellowship became more numerous when men with families became martyrs. The willingness to share all material possessions is apparent in that a new convert was asked to give himself in the spirit of Christ's teachings, to be willing to share of all his earthly possessions if need be in order to assist his brother. This spirit of sharing never left those who lived in a closely knit Anabaptist-Mennonite community.

Those who now live in the Anabaptist-Mennonite tradition feel the church must continue to maintain the principle of Biblical "burden bearing" if true brotherhood is to be an essential experience of our daily life and witness.

Questions on the Christian Witness to the State

By John H. Yoder

B. How Do Christians Witness to the State?

2. By the service the church renders to men in need.

The Christian Church does not live for herself, but for the Lord who has said that the way to serve Him is to serve men.

The church is therefore the servant of the world: the suffering servant of that very world which is in rebellion against God, and which God gave His life to save. This calling to serve men in need, therefore, is a second general way in which the church brings a witness to the world and the state.

Basic social institutions of the Western world, such as schools and hospitals, were first created by the Christian Church. This was done in part to provide instruments of mutual aid and leadership training within the church itself; but also as a way of meeting other men's needs.

Soon the service thus rendered was found to be so indispensable for the welfare of the total society that the state began to build and support additional schools and hospitals. Thus it is that Christians contribute to human welfare, not only by helping people directly, but also by propagating ideas as to how people can and should be helped. Then, after a certain point, even an unbelieving society is able to take over and use some of these ideas.

When individual Christians in their places of business conscientiously co-operate or refuse to co-operate with the state, they are simply giving a further expression of this same service to the world.

Christians have often provided society with a disproportionately large number of teachers and social workers, and in doing so they have co-operated conscientiously with society and state in the meeting of human needs. At the same time they have often conscientiously refused to participate in such harmful activities as military service. In both of these services, in co-operation and non-co-operation, they have given a Christian witness to the state.

Christians testify to the state about human welfare and moral priorities. The service of such individuals, their industry and honesty at points where they can be useful and their firmness at points where they must not compromise, is just as much a service of the church to the world, and just as much a witness, as are formal representations of ordained spokesmen and denominational agencies.

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June 9 is Radio Sunday; to help us pray, a missionary in Japan shares

An Interview with Hiroshi Kaneko

By Rhoda Ressler

Hiroshi Kaneko, codirector of Japan Mennonite Hour: Correspondents find faith.

RESSLER: "Kaneko-san, what kind of people listen to Mennonite Hour?"
KANEKO: "According to a survey of our records within the year, the largest number of listeners are among young adults, employed in companies and offices, including nurses and women in offices, too. Following these in number would be students, with high-school ages predominating, and then farmers. Of course, these numbers are taken from letters received: so we cannot be sure that others are not listening in greater numbers. Almost all farmers responding are men."

RESSLER: "Do new churches spring up as a result of the broadcasts?"
KANEKO: "There are a few groups meeting now as a direct result of radio witnessing that I find most encouraging. In Tomamai, an isolated Japan-seacoast town with no church in the area, a group of students is meeting. They began as middle-school students but are now of high-school age. There are about 15 in the group. They meet each week on Sunday for study and discussion. In addition to their own study, they frequently visit a mental hospital in the neighboring town and sing with the patients there. Their leader, Fukushima-san, also reads with the workers in the seaweed processing plant where he works.

"In the national prisons in Abashiri there are now five men studying the correspondence courses earnestly. Two men who were there have now gone back to their homes in the Tokyo-Yokohama area. One of these is still studying; the other corresponds frequently. Pray for these men, that their salvation may be a means of making them strong men and a witness, too.

"In Kitami, a farmer named Takeda-san was saved when he was in the hospital. When he returned to his farm home, he was most anxious to tell the Gospel news to his neighbors. He himself feels very unable to teach, but is happy in what witness he can do. In my visit with the group for counsel, we talked of the Lord and Christian living until one o'clock in the morning. There must be some way in which we can bring the Word of God to these farm people regularly.

"Among our churches I find a growth in interest in using radio for church growth. As this concern and conviction grows among Christians, I am sure our work will grow to be more unified, too."

RESSLER: "What is the best work of Mennonite Hour in Japan now?"
KANEKO: "I believe our strongest work now is in personal counseling with isolated people through letters. There are many people in the world who are troubled. Where there are Christian pastors and teachers, they can find help. But there are still many places where there are no Christians or leaders to give counsel. These

1962 Broadcast High Lights

Mennonite Hour and Way to Life (Stateside)
- Released from 106 stations.
- 6,410 people wrote for the first time.
- Record number of new correspondence course students—3,452.

Way to Life (Overseas)
- Released from nine overseas stations.
- Jamaica led in responses from listeners.
- Mail response from over 25 countries, including Red China, Ceylon, and Mexico.

Heart to Heart
- 15-minute program released from 68 stations.
- 5-minute daily on 25 stations.
- 350,000 copies of printed talks mailed.

Japanese
- Nine-station island-wide co-operative broadcast covering Hokkaido.
- Radio continues effective in opening new homes and hearts to the Gospel.
- About half of those completing second or third correspondence course find fellowship with other Christian believers.

Luz y Verdad (Spanish)
- On 34 stations.
- Broadcasts released in Mexico and Argentina, formerly closed to evangelical broadcasts.
- Sixth Bible correspondence course, "Living for Christ," ready for printing.

German
- Responses from West and East Germany, Luxembourg, Switzerland, Poland, Czechoslovakia, Hungary, Austria, and Yugoslavia.
- Letters from German areas where evangelical mission work is impossible.
- 361 printed radio messages mailed in February.

Italian
- Broadcast and monthly magazine unite to give Gospel to Italy and Sicily.
- Elio Milazzo serves as radio speaker; Luciano Monti edits "Parole di Vita."

Russian
- Vasil Magal begins as associate speaker with Dr. Ivan Magal.
- Two powerful short-wave stations beam broadcasts to Russia from South America and the Philippines.

Navaho
- Program released daily on Arizona station, with Naswood Burbank, speaker.
- Good variety of messages meets needs of radio audience.
1963 Broadcast Prospects

A $391,005 budget for the new fiscal year (April 1, 1963, to March 31, 1964) was adopted. Last year's budget was $365,689. This budget will enable the various broadcasts to continue their present outreach, now in seven languages on a total of 261 stations.

A “Minute Program” and a “30-second Spot Program” are to be tested in two markets. The “Minute Program” takes a single Christian truth and aims to get one idea across to its listeners during this time. The “30-second Spot Program” is planned for saturation coverage by means of frequent repetition. These short broadcasts are aimed for a non-church-oriented audience.

Approval was granted for the release of the Russian broadcast on a third short-wave radio station.

people need a bridge to bring them to Christ, too. People seldom find the Lord without the help of a friend who also knows Him. I hope I may be this bridge for many people. Our little magazine, “Green Pastures,” is another help in bridging the way for isolated people to the Lord. . . ."

RESSLER: “Do correspondence course students come to believe in Christ through their studies?”

KANEKO: “About half of the people finishing the first course say they believe that Christ is the Son of God and that the Bible is the Word of God. Of people going on to complete the second course, the proportion is about 70 per cent—and those completing the third course number about 90 per cent. I believe that about half of those completing the second and third courses become members of some church fellowship or at least find some fellowship with other believers.”

RESSLER: "How can we better our radio witness?"

KANEKO: "I would like to see many more of the people studying in our courses find their way into church fellowships. I do not know how this will be done best. We need to help them find church fellowship where they are near enough to get to churches that are already established. But perhaps even more, we need to help establish smaller fellowships in unchurched areas so that they may encourage and be encouraged by neighbors who know the Lord and are searching for His leading in their lives.

"My great concern is what we can do for people who firmly believe but are alone in their neighborhoods. It is very difficult to stand completely alone in faith when that faith must stand the buffeting of the winds of other faiths or of no faith at all. There are some now who want to be baptized and are fully ready for it through a committed faith in God. We are frustrated in not knowing how to help them, but how must they feel in their loneliness? It is not enough for them when they are asked, 'To what church do you belong?' To reply 'Mennonite Hour.'

"Our work is not yet complete. We have much before us to do yet in bringing Christ to the lonely ones who need Him."

The Illinois Mennonite Mission Board met at Hopedale, Ill., April 19, 20.

Illinois Cuts the Edge

By Mervin D. Zook

Ten men and two women visited Springfield, Ill., Feb. 6-10. They went to bus and train depots, cafes and state offices, hotel lobbies and bowling alleys, newstands and hamburger grills.

They met with a banker, a man recently released from the state penitentiary, a young mechanic at Allis-Chalmers' training school, and many others.

Over a cup of coffee at the Greyhound bus station Bill Kauffman, a farmer from Willow Springs, Ill., talked to a man, bitter against his parents. But Bill said to him, "I'm out serving the Lord." And he pointed the man to Christ.

Five of the ten men were pastors. But the other five were farmers, a drainage and tile businessman, a salesman, and a high-school junior. The two women were Katherine Yutzy, instructor in surgical nursing at Bloomington’s Mennonite Hospital, and Mrs. Eldon Shank, Science Ridge housewife.

These twelve reported to the Illinois board their experiences in the February witness workshop held in Springfield. Nelson Kaufman, of the Mennonite Board of Missions and Charities, directed the workshop.

Not all their experiences were fruitful. One person replied to a workshopper, "The church has nothing to do with me; I won't have anything to do with it."

Another workshopper said, "I went out one time and my first three or four contacts were duds. I went back to my room at the Hotel Governor and prayed. Then I went out again. In five minutes I was communicating."

Hopedale Hosted the Meeting

April 19, 20 were sunny days. Brisk, high winds blew the first day—traditional Illinois spring weather. The night of April 18 it rained. Farmers who would ordinarily work in the fields could attend the meetings.

Over three hundred attended the five sessions. The Illinois WMSA women met downstairs for their business sessions; the men up. When the round-table reports and addresses were given, the women joined the men upstairs. Downstairs then curtains were pulled back, tables were pushed together, and other women prepared to serve the meals.

Ivan Kauffman is pastor of Hopedale; Ben Springer is minister. The church is two miles southeast of Hopedale surrounded by productive Illinois farms.

In February 408 were listed on the Sunday-school roll; 287 were church members. The church has about fifty non-attending members—some in college, some out-of-state, and others in homes for the aging. Eighteen more hold associate memberships elsewhere; these include the VS-ers, nurses in training, and university students.

Round-table Reports Featured

High light in the program was the freedom and discussion among round-table members. They argued with each other; outright disagreed at other times.

Friday evening Ivan Kauffman chaired, "Ways of Effective Witness in Older Mennonite Communities." Don Blosser, Clyde Fulmer, J. Alton Horst, and C. Warren Long, pastors from Freeport, Morton, East Bend, and Willow Springs were the discussants.

Ivan quoted Don's letter to get it started.
"I wonder why it is that mission churches grow faster than established churches."

But Clyde Fulmer said, "We have had a 50 per cent membership increase at Morton in the past ten years."

But Don countered, "It's not the Wengers and Millers and Yoders doing the witnessing. It's the young Christians from non-Mennonite traditions who are doing it for us."

Warren said, "In all fairness we must remember, too, that there has been a population shift from rural to urban. And many of our churches are still rural."

Later in the discussion Don pointed to an experience. "Two months ago when my congregation was studying during Sunday evening services God Builds the Church Through Congregational Witness, the leader assumed that I, the pastor, had gone to see a family, and that this family had been attending church because I had visited them. I was embarrassed because someone else had gone to visit them. Perhaps the congregation would catch more enthusiasm if the pastor would not do all the witnessing."

J. Alton said, "I notice Youth for Christ and Christian Business Men's Club and the Gideons are all Christian men and women who do witnessing outside the church. Is there something wrong with the local program of our churches that prevents people from witnessing within the framework of the church?"

Don said, "A man lives close to the Freeport Mennonite Church, but he doesn't come to church because he sees too many Mennonites sliding through the stop sign."

Positive suggestions were also given. Warren said, "The church needs evangelistic teams to help the pastor. Teams are hard to find, but they would draw Mennonite as well as non-Mennonite audiences."

More was said. The five men, sitting in a fishbowl situation on the platform, could see some of their congregational members out on the benches. They knew they could be cornered later about any of their remarks.

Over the supper hour Ivan had said, "Tonight's panel, the third on the program, is comprised of ministers. They want to be creative. They want to argue and differ with each other. I don't know what will come out of it, but I hope I don't end up as a referee among them."

Ivan didn't end up as a referee. But each listener did. Each listener saw the pastors bare their souls of their concerns on witnessing.

On the Cutting Edge

At Bloomington, Highway Village, Milwaukee, Norwood, Rehoboth, Robein, faith is moving forward.

Harold Zehr, pastor at Bloomington, reported the loss of the first member by death and the first baptismal service (six young people), last year. Last October the remodeled church was dedicated. Present membership is 28. Students from Mennonite Hospital School of Nursing and the local university attend.

Robert Harnish reported for Highway Village. It plans a building program this summer. Its fund in April had $11,500.

Norwood Pastor Lester L. Sutter thanked the board for its $3,000 loan which aided the completion of their building program. Total membership there is 21, but average Sunday morning attendance is almost triple that.

Mark Lehman prepared the pastor's report from Rehoboth. This church had affiliated with the general mission board; now the Illinois churches will respond more with leadership. This was the first year Rehoboth reported to the board.

From Chicago, Laurence Horst reported that churches need adequate staff, finances, trained workers (especially a small army of dedicated Christian schoolteachers) to meet the needs of the large city, short-term workers, and prayers.

Don Brenneman later reported on the vision and potential for Second Mennonite Church. Now located in a renewal area, the church will be razed to keep in character with the renewal area. The property is sandwiched between the proposed Chicago campus of the University of Illinois and a large Chicago medical center. A couple of blocks northeast the artery-expressways to Chicago converge at the western edge of the Loop. Urban renewal calls for high-rise apartments, a change in traffic patterns, and centralized shopping centers.

Currently Second Mennonite is the only evangelical church serving this community of mixed nationalities. All other religious institutions are Roman Catholic.

Don reported that additional land for the new church will cost around $25,000. When board members raised their eyebrows on this price, Ivan Kauflmann said, "We must remember you don't buy land in Chicago by the acre; it sells there from fifty cents to over a dollar per square foot."

Across the state from Chicago is the work in the Quad-Cities—Rock Island and Moline, Ill., and Davenport and Bettendorf, Iowa. Early this spring the Illinois and Iowa-Nebraska boards agreed to work among the Spanish migrants as well as the permanent residents.

Gladys Widmer began here in 1960. On May 11, three weeks after the board meeting, Mack Bustos, brother to Milwaukee pastor, Mario, moved from Chicago to Rock Island to spearhead the work.

From the financial report come still more indications. Illinois churches supported broadcasts on WHFC, Chicago, WWRL, New York, and WMIL, Milwaukee. They

Missions Today

Witnessing Is Cross Bearing

By J. D. Graber

A cross has become the universal symbol by which we recall God's entry into history. It is the symbol of suffering, self-giving, and death. But we believe that an empty cross best symbolizes God's redemptive purpose. The crucifix, representing the body of Christ, still on the cross, stresses Christ's vicarious death to the neglect of subsequent events. It makes the crucifixion of Jesus become the end of a process rather than merely a central or focal point in that process.

After the crucifixion came victory. Christ did not remain on the cross. He died, but after death He rose again. He is not a dead but living Christ. Here is where we see the New Testament focusing its attention and its message. And because He lives, He comes into living relationship with His people. Our living, which is our witnessing, becomes an activity shared with, and inspired and empowered by, Him. This is the heart of the Pentecost revelation; Christ becomes our contemporary.

After the cross, the resurrection, the ascension, and Pentecost came other crosses. Persecution, martyrdom, and death quickly became the experience of Christ's disciples after Pentecost. The history of the church is written in blood. Identification with Christ means the fellowship of His suffering, "being made conformable unto His death." The way to attain unto the resurrection of the dead leads through the valley of death. Phil. 3:10, 11. Truly the blood of martyrs has been the seed of the church.

The recorded history of the church, however, often belies these facts. Men have made of the church a powerful, secular institution. Earthly rulers have collaborated with so-called church rulers to oppress and often enslave mankind. The church has at times tried to rule the world. Earthly success and consequently spiritual failure are written large on the pages of church history. In church institutionalism always lies hidden this seed of evil, potential failure.

The mission of the church in the world is not to be successful. Certainly not in a secular sense. "The history of God's action in the world," said Dr. C. Melvin Blake of (Continued on page 485)

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(Continued on page 485)
Overseas Missions

Nakashibetsu, Japan—Four young men, three having families, dedicated themselves before God and their brethren to give leadership in evangelizing and pastoring in this large rural area. This took place in special services at the Mennonite chapel here, May 12. The men are Shigeru Kimura, farmer; Kenichi Kunori, veterinarian; Hitoshi Kimura, farmer; and Susumu Urataomi, veterinarian.

In a simple ceremony, May 10, the ashes of Sister Fusa Uematsu were placed in the base of a stone cross in the little Mennonite cemetery in the heart of the Buddhist cemetery on the outskirts of Nakashibetsu. Four carloads of friends and dignitaries had come along from the town of Nemuro-Shibetsu. The simple stone marker, exactly like that of the Kanagy, Mukaya, and Futakami children’s markers, carries this simple inscription: “Fusa Uematsu, Oct. 24, 1891, died May 1, 1963. TO RISE WHEN CHRIST RETURNS.”

The following Sunday evening the first meeting was held in the Uematsu home by the believers in Nemuro-Shibetsu. Mr. Uematsu, who at 72 is not yet a Christian, and a married daughter were present. The room in their house, where Sister Uematsu had lain ill and died, is now dedicated to the service of the church in their township.

Elkhart, Ind.–The overseas office had the sad duty of telegraphing to John and Miriam Beachy at Landour, India, the news that John’s brother Neil had lost his life in an auto accident near Pontiac, Ill. Bro. Beachy was on his way to a Mennonite Mutual Aid meeting on the evening of May 18 when a car came down the wrong side of the highway, narrowly missed hitting a car ahead of the Beachy car, and struck the latter head-on. The funeral service was on Tuesday afternoon at Go- shen, Ind.

Gainesville, Fla.–The Herbert Min nich family will extend their furlough another year, while Bro. Min nich completes his work for a doctorate in Latin-American sociology at the university here. Earlier plans had been to return to Brazil this summer, but the needs of the field and an opportunity to be self-supporting during the year combined to indicate this extra year of study before returning to Brazil.

Kalona, Iowa–Students of Darrel Hosteller’s 20-member evangelism class at Iowa Mennonite School who had a sizable check recently, Bro. Hosteller had shared with them all during the year the possibility of their entering foreign mission service in the near future. Then it appeared that the board could not send them because of lack of funds. Un- known to Darrel, students began missing their noon meals, putting their lunch money into a missions kitty, and spending the lunch period praying for the Hostellers and the church in Brazil. Now the way has opened for the Hostellers to go to Brazil this fall, and this lunch check presented to Bro. Hosteller will help speed them on their way.

First Missionaries to Sicily

BY MAHLON BLOSSER

Immediately following the close of this school year, George R. Brunk, Jr., and his wife Erma will be on their way to Sicily. They will be accompanied by Lewis Martin, long-time administrator and patron of the work there.

Bro. Martin will introduce them to the churches. They will study language and discover needs for their return to the field as resident missionaries the following summer (1964), after Bro. Brunk has finished his seminary work at Eastern Mennonite College.

The mission program in Sicily has been unique in that there have been no resident American missionaries on the field. The program has been sponsored by the Virginia Mission Board with brethren Truman Brunk and Lewis S. Martin serving as administrators, by periodic visits and correspondence. Sister Frances Ceraulo and other native personnel have been very diligent in promoting the program locally.

The Italian mission program has prospered through the years with this arrangement, but there has always existed the handicap of communication because of the language barrier. The problem has been mutual on the part of both the administrators and the Italian Church, as interpreters are needed in order to communicate to most of the people. Several members of the overseas group can speak some English.

Bro. Lewis S. Martin has served the Italian mission field faithfully since its beginning in 1949, and has made 22 visits and carried on much correspondence. All of us have a way of growing older and Bro. Martin is no exception. He has been asking the mission board for several years to plan for someone to be preparing to serve as a future field worker to Italy.

Several years ago a co-operative plan was adopted by the general mission board and the Virginia Mission Board whereby they would administer the Italian field joint- ly through an Italian Evangelism Commit- tee. This committee is composed of three members of the general mission board and three of the Virginia Mission Board and one of Mennonite Broadcasts, Inc. During the past several months intensive study was made of the Italian work by this committee.

For Sicily, the Gospel: George R. Brunk, Jr., and wife.
and the two mission boards. One thing that seems to be necessary is to appoint an American Board, to study the Italian language so as to be better able to communicate and administer the program. It is also anticipated that this couple would be expected to be resident on the field if visas can be secured.

We appreciate the willingness of Bro. George R. Brunk, Jr., and his wife Erma to accept this appointment to the Italian work. Bro. Brunk is the second son of Bro. and Sister George R. Brunk; Erma Brunk is the daughter of Bro. and Sister Mervin Hess, of Manheim, Pa. Definite plans need to be made as the way opens and develops, since this is the first attempt for the Mennonite Church to send American missionaries to Italy.

—Adapted from Missionary Light.

Home Missions

Corpus Christi, Texas.—Richard Fahndrich, Fremont, Texas, served as guest speaker at a Christian Home Conference at the Prince of Peace Mennonite Church here on Mother's Day. The climax of the conference came in the morning session, when the service was closed with a prayer of dedication for all mothers present. Various family groups participated in the evening service by worshiping in song as family units.

Atglen, Pa.—Abner Stoltzfus entertained student groups at the cabin on his farm home recently. One of these was from the Elizabeth Irwin School of New York City. This latter group, notes Bro. Stoltzfus, "was nearly 100 per cent atheistic. There were more than 30 who gave me a rough time in a discussion which lasted till nearly midnight. The next morning nearly all accepted (proffered) New Testaments. In the evening after the discussion, a girl came into the house to say that all the students but one were on my side. She said I cleared many things for them and they understand now as never before."

Also, recently, Bro. Stoltzfus spoke at the East Town Area High School to a 1,500 student body for more than an hour, and then to the senior class alone for another hour.

A few weeks ago Senator Kerr's assistant and other federal employees from Washington spent some time with the Stoltzfuses. "This seems to be the day of opportunities," notes Bro. Stoltzfus.

Bro. Stoltzfus is connected with the work of Mennonite House of Friendship in the Bronx, N.Y., as well as helping to pastor the Maple Grove Church, Atglen, Pa.

Chicago, Ill.—Ten persons entered the fellowship of the Mennonite Community Chapel congregation in special services April 14. Seven came by water baptism, one by profession of faith, and two by church letter.

Saginaw, Mich.—Nelson Kaufman, home missions secretary, was scheduled for a weekend meeting here May 24-26. "The Indigenous Church" was to be the general theme of the several meetings.

Springfield, Ill.—Workers of Northridge Christian Fellowship here are making thorough plans for another Bible school this season. A preliminary meeting of all Bible school workers at which teaching materials were distributed and plans made was held May 6. Prayer meeting sessions have concentrated on Bible school efforts. On June 1 an all-day workshop further prepared all workers for what has come to be the important annual religious event for this suburban community.

Elkhart, Ind.—Home Bible studies of the general mission work here recently received a letter from a Mr. Harry Krein, of Northeastern Bible Institute, Essex Fells, N.J. He informs that they have been using the "God's Great Salvation" course among the inmates of the local penitentiary. The men have taken a great interest in the course, so that our supply ran out," he wrote. "Would you please send 30 additional courses? We are so grateful for your ministry."

District Mission Boards

Kitchener, Ont.—Mennonite Mission Board of Ontario met in 34th annual session at the United Missionary Campgrounds and First Mennonite Church here May 19 and 20. Theme for the sessions was "Our Church Speaks to Our Time."

Doylestown, Pa.—Encouraging reports were given from all sixteen home and foreign mission points reporting at the 46th annual meeting of the Franconia Mennonite Board of Missions and Charities. Disappointments and discouragements were shared too, but invariably these were more than counterbalanced by reports of new accessions to the kingdom, victories won, baptism classes under instruction, and a general feeling of optimism and a note of expectancy as workers looked for yet fuller harvests in the awareness that "the Lord is at hand." Levittown reported seven baptisms and one dedication by church letter, the purchase of more adequate facilities, and an increase in community interest and concern after a number of years of meager response.

Rock Island, Ill.—The Mac Bustos family moved this Quin-City area on Saturday, May 11. They came at the invitation of the Illinois and Iowa mission boards to give leadership to a developing Spanish fellowship in eastern Iowa and western Illinois. They live at 1110 89th St., Rock Island, Ill. A recent card from Gladys Widmer, who has worked with and developed concern for these people, says, "More Spanish-speaking people are becoming interested. On May 5 there were over twenty people at the service on Sunday afternoon in Davenport, Iowa."

London, Ont.—A new staff member joined the London Rescue Mission as of May 1. Eva Erb, formerly supervisor at the Milverton Nursing Home, took up duties as supervisor of the Women's Mission department. Mrs. Eva Munroe and Erma Kropf will be assisting her.

MBI Reorganizes

Kenneth J. Weaver, Harrisonburg, Va., was elected to serve as executive secretary for Mennonite Broadcasts, Inc., on Saturday, April 20, during a two-day meeting of the board of directors.

Bro. Weaver has served with Mennonite Broadcasts, Inc., since 1956. At the time of this appointment he served as business manager for MBI and as Heart to Heart broadcast director. In his new role Mr. Weaver will be responsible for the over-all administration of MBI. Lewis Strite formerly served as the chief administrative responsibility in addition to serving as president of the board of directors.

Mr. Strite, who has given his time without financial remuneration on a part-time basis since 1951, has provided significant leadership in the development of the broadcasting work since its very beginning. Due to other business commitments, he was not able to accept the offer to be executive officer on a full-time basis. Mr. Strite was re-elected to serve as president of the board of MBI.

Directors and Speakers Appointed

B. Charles Hostetter was reappointed as director and speaker on The Mennonite Hour and The Way to Life (English) broadcasts, and Ella May Miller as Heart to Heart broadcast speaker.

For other language broadcasts the following appointments were made: Lester T. Hershey, director and speaker of the Spanish broadcast; Gordon Shantz, director of the Russian broadcast; Ivan Magal and Yasil Magal, co-speakers on the Russian broadcast; Paul Lehman, director of the Italian broadcast; Elio Milazzo, speaker of the Italian broadcast; Samuel Gerber, director and speaker of the German broadcast; Stanley Weaver, director of the Navajo broadcast; and Naswood Burbank, speaker of the Navaho broadcast.

Board of Directors

The board of directors for Mennonite Broadcasts, Inc., consists of Lewis E. Strite, president; Winston O. Weaver, vice-president; Daniel B. Suter, secretary; Harley E. Rhodes, treasurer; J. D. Graber; Earl Maust; Mahlon Souder; Henry Weaver, Jr.; and John Howard Yoder.

Kenneth J. Weaver Lewis E. Strite

Gospel Herald, June 4, 1963
Relief and Service

Chicago, Ill.—A quartet of Pax men, now studying at Goshen College, served the Lombard and Englewood congregations Sunday, May 12. They took part in the morning service at Lombard and in the afternoon conducted a singpiration vesper service at Englewood, shared in a fellowship meal with the church, and again participated in an evening service. Quartet members are Willis Rudy, who served in Nepal; Joe Haines, Jordan; Donald Voth, Vietnam; and Marion Falb, Liberia.

Saint Marc, Haiti.—In spite of the fact that the United States government has cut off all aid to its little neighbor, Haiti, Mennonite relief workers continue to serve the needs of the Haitian people. Political tension and instability aggravate rather than lessen the need for such service.

Because of widespread lack of medical services, much of our effort takes this form here, in two hospitals. Hospital Albert Schweitzer, located in rural Artibonite Valley, serves a thousand patients weekly. Mennonite personnel have been serving here since 1958. Grande Riviere du Nord was formerly an unused hospital, which had not been placed in operation due to lack of staff. MCC has staffed this hospital since 1959. Community development, health instruction, and elementary education are other areas in which our people serve.

Berlin, Germany.—Menno-Heim is still a symbol of hope in this troubled city. Purchased by the IMH nine years prior to the erection of the Berlin "wall," it still serves as a bond to unite the large Mennonite “congregation” of this divided city. IMH is a combined effort of German, Dutch, and North American Mennonites.

The Berlin church, organized in 1886, had a membership of 1,100 by 1954. Scattered in both East and West zones, members depended heavily on the home to tie them together. Now the wall has greatly curtailed contact between East and West. Yet Menno-Heim continues to serve. Since July, 1962, 850 food parcels and 260 bundles of clothing have been sent from Mennonites in the West Zone to those in the East (800 or more). Every other week West Zone women meet at Menno-Heim to prepare bedding, wool yarn, food, and clothing to send across the border. Religious radio programs and personal correspondence are other means that are open to intracity communication.

Akron, Pa.—Response to the Algerian blanket drive far exceeded the goal of 25,000. As of April 1, 36,687 blankets, 9,350 comforters, and 4,065 quilts had come in for processing. Of these, 12,000 were immediately transferred by plane and gotten into homes of shivering Algerians as quickly as possible. The remainder are now being processed for use this fall. The material aid office proposes to send out and distribute 1,950 bales of bedding to nine different countries during the fall and winter. Of these, by far the largest shipment will go to Algeria with 675 bales. Hong Kong is scheduled to get 322 bales, and Jordan 499 bales. The balance will go to Korea, Laos, Paraguay, Vietnam, Austria, and Germany.

(Continued on page 484)
Are We Too Religious?

By MARY ALICE HOLDEN

When people want to criticize church people, they usually start out by saying they are too religious. Where they get this idea I don't know, but they seem to think they have ample proofs. What are a few of them?

1. They see us going to church once or twice a week.
2. They don't see us going to a lot of so-called worldly amusements.
3. They see a Bible on our table, maybe also a religious magazine or two.

So this to them proves we are religious, when the truth seems to be that we forget our religion as soon as we leave the church house.

It is true that we go to church Sunday morning usually, but the lodge members and members of half a dozen clubs scattered around town also attend their meetings. While at church we make a valiant effort to listen to the minister's sermon. Of course we have to wonder if the roast is getting along well in the oven and get a drink for one or other of the children a time or two.

Last Sunday we had a substitute preacher and he aroused our curiosity so much that we were even kept from mind wandering. Usually, however, it's a struggle.

Sometimes we get to Sunday night service, but often we have company. Somehow Sunday night services aren't as interesting as they used to be.

Second—worldly amusements. We don't go to so-called worldly amusements, but we are as clever as the next one when it comes to gossip sessions. Maybe that's better than the "roast preacher" we have seen served up for Sunday dinner. Lately we find so many things to attend to during the week that we can't get to prayer meetings. We do miss the times of refreshing from the Lord when we got together to tell how great things the Lord had done for us.

Third—a Bible on our table. Yes, we did leave it out last Sunday, but we haven't had time to read it since. With the daily paper and several magazines we have too much reading.

So I don't see how they say we are too religious. In fact, it looks as if our religious life is going down the drain. Sunday evening used to be a time when we learned more about our blessed Lord, and it was so relaxing to go to prayer meetings after a hard day's work. But modern life has its trials and tribulations.

However, we still love the Lord. We know so little of His wondrous working power, but we do see Him at work in our midst, even among us, who have almost crowded Him out of our schedule.

Are You Growing Up?

By the late MOSES G. GEHMAN

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.—I Cor. 13:11.

Paul here speaks about the future blessed state that is awaiting the faithful child of God. His illustration is very convincing. The utmost perfection that one may attain in this life is as far removed from that blessed state which Paul is writing about as is infancy from mature manhood in this world. In the context of verse 11, we are shown the "more excellent way" which leads to spiritual maturity. It is the agape road, the way of love.

Are we growing up? In the light of New Testament teaching it really is a pertinent question. For the number of years a person has lived is not always a reliable index as to his emotional maturity. Having a grown-up body with feelings and attitudes like a boy is cause for deep concern. Men grown up in body and still holding on to their infantile philosophy and acting like adolescents become a menace to the group in which they work. Such are no group workers. Ability to adapt oneself to the group of his choice is a prime essential in every area of church activity.

Can we say with the Apostle Paul, "I have put away childish things"? The difference between childhood and childishness is as great as the distance between the stars. The Bible says of childishness: "Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him" (Prov. 22:15). God has no use for the foolishness in our carnal human nature. God's attitude toward foolishness (childishness) has not changed since the days of Jeremiah: "For my people are foolish, they know me not; they are stupid children, they have no understanding. They are skilled in doing evil, but how to do good they know not" (RSV). God expects His children to grow out of the infant stage, "unto a perfect man, unto the measure of the stature of the fulness of Christ." The apostle to the Hebrews laments: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Moreover, the apostle reminds the Corinthian church: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (I Cor. 14:20).

On the other hand, childishness is a must element in the Christian life. Christ wrote it in blazing letters above the door that leads into the kingdom of heaven. Matt. 18:3: To be childlike is to be trustful. The spoiled child has implicit faith in his parents. There is an openheartedness that every adult should covet, a simplicity that knows no desire to show off. The innocent child knows no color or race line. He plays with the Negro, the Russian, the Jewish, the Chinese boy, just as lovingly as with those of his own race. To be childlike is to be well on the way to be Christlike. Only a genuine, sky-blue conversion will make a person Christlike. Paul wrote: "When I was a child, I spake as a child.

Do we growups still talk like the immature child? Do we talk so that a critical outsider listening in would be made to ask himself the question: "What might be the psychological age of that brother?" Do we still retain our infantile philosophy of life? Have we lately slipped into a pouting stage so that we could not cheerfully play the game of life with the rest of the group? A child lives in his imagination, mostly. His reasoning is immature. Therefore his talk is an unrealistic, idle chatter. He has spells of extravagant boasting. He loves to announce to the world who he is and what he can do. He knows how to complain, to cry, to whine, to attain to supporting pity. Are we really growing to maturity in our speech? Is our speech always with grace, seasoned with salt? Col. 4:6. Does our speech edify? Paul tells us: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

What is our thinking level? Paul says, "When I was a child . . . I thought as a child." That was when he was a little boy. How does a child think? He thinks superficially. Perhaps that is where we adults too often stop. We do not go deep enough with God. We too often grasp only one aspect of the matter.

Do we set our affection on a pleasing personality and so help to drive the wedge for the divisive spirit? This is what the Corinthians were doing. I Cor. 3:1-9. This is always a mark of thinking on the child level. Paul reminds them that they must look beyond the human element in church activity and see God through Jesus Christ, who has declared Him.

Do we really try to see a situation from our brother's viewpoint? The carnal ele-
ment may be ever with us to a degree. But this same apostle, by the grace of God, could say, "I keep under my body." This is every Christian's privilege and duty for the sake of unity and power in the Christian brotherhood. Many Christian groups have been divided, brokened to splinters, because adults were guilty of childish thinking! Are we growing up? Can we say with the God-inspired Paul: "I [have] put away childish things?"

How may the adult Christian grow up, out of his spiritual childhood, into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ?"

If we really long to grow up, our Father who gave us spiritual birth has provided the means. We read, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2). So doing, we will grow up and become Christlike. The things that belong to the nursery stage, the rompers, the toys and rattles, and other childish things, are left behind. To grow up we must read the Bible daily. Acts 17:11. Not only read, but read prayerfully. Psalm 119:18, 125, 135. We must read the Bible with an open mind and an obedient heart, John 7:17. If we would grow up, we must read God's Word reflectively. Psalm 119:15, 1 Tim. 4:15. Again, we must read the Bible believingly, and with a full assurance of faith that this is the sure word of prophecy. Heb. 4:2.

If we read the Bible in this way, we will find ourselves standing in line with the happy man mentioned in the first Psalm, and can say with the Apostle Paul rejoicingly, "I put away childish things."

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**Book Shelf**

Books reviewed may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Church and Its Laity, by Georgia Harkness; Abingdon Press; 1962; 208 pp.; $3.50.

It is quite readily agreed by many voices that there is need for an intensive awareness by the lay people of the church of the significant role they must fill in the work of the church. Georgia Harkness seeks to create this awareness and to "help laymen to have a better understanding of the church and through this knowledge to have a better grasp of their own place in it."

After a general introduction pertaining to the nature of the church, the importance of the laity and their function is outlined in detail. The following excerpts speak with clarity and meaning. "One answer is to be found in the thesis of the whole book—that the laity have too long been regarded and have regarded themselves as second-class Christians, their function being to help the minister run the church instead of being the church within the world" (p. 129). "As was said in Evanston, 'The real battles of faith today are being fought in factories, shops, offices, and farms..." (p. 140 f).

The main thrust of the book is, of course, upon that laity emphasis, and the book should be read with profit and with this fact in mind by Mennonite readers. Any points at variance with Mennonite convictions should be minimized. The author presents a number of practical ideas and helps as to the working out of the mind of the church. The reviewer feels that a still more detailed and descriptive outlined presentation would be welcome, with more ideas and methods for the laity to be the church in the world. This would be a most helpful contribution in the area of the laity as the "lay movement" confronts the church.

--Edwin J. Stalter

Race and the Renewal of the Church, by Will D. Campbell; Westminster Press; 1962; 90 pp.; paper; $1.25.

Many of us feel that the church has been far from Christian in its attitude on race relations. In fact, many of us, the author of this book feels, do not know what the basis for a position on race that is Christian should be. This "is an angry but compassionate book" (p. 2). He says, "The church's failure in the racial crisis has been not functional but organic, not sociological but theological" (p. 4). We have been getting the wrong answers because we have been asking the wrong questions.

If we are really the church, the author contends, we are in "an institution in which race is irrelevant." Paul says, "We regard no one from a human point of view" (II Cor. 5:16, RSV). "When we ask about the race of a fellow Christian, explicitly, we are not being true to our nature as Christ's people" (p. 11).

As Christians we are to face racism by faith and not by fear. Our criterion for action is not effectiveness but the message of redemption. The author says we are a bunch of "squares." Though Christians, our message is "the same scandal, the same stumbling block it has always been." Too often the church has only followed society in the issue of race, in order to avoid suffering or reproach.

This volume points out that God's methods of dealing with the race issue are redemption, grace, and love, as well as judgment. He says also that the "whole issue of race is an effort to deny the sovereignty of God, and to negate the absolute supremacy of God" (p. 53). The Christian Church has been moved by the suffering of those oppressed, but stands condemned for not also feeling responsible to deal with the oppressors.

This little book throws a Scriptural light on the race issue and challenges the church to fulfill her real mission not only in word but in action. The questions provided for each chapter discussion make this volume an excellent and needed basis for discussion in Christian groups, prayer meetings, or men's and women's meetings. One fervently hopes and prays that the Christian Church will not fail our Lord in moving ahead with a genuine Biblical and redemptive demonstration of the Gospel message on race. We are all responsible. Reading this book will help us.

--Nelson E. Kufman

The Pastoral Care of Families: Its Theology and Practice, by William E. Hulme; Abingdon Press; 1962; 208 pp.; $3.50.

This book ought to be read widely by persons in leadership responsibility in the church. It has to do with the pastoral care of families, dealing with pastoral counseling in terms of the life cycle of the family from courtship to old age. It is unique in that it integrates the sciences of psychology and sociology with the counseling concepts. The book presents a good balance between the theoretical and the practical. Each life cycle of the family is first approached theologically and then dealt with practically.

Terminology is not to frighten anyone, for Professor Hulme deals with very profound concepts in a quite simple manner. Every alert pastor will want to have a copy of this book on his library shelf. Sunday-school libraries will do well to have a copy available, for parents will find at least certain chapters most helpful in the understanding of home relationships. Lay leaders within the congregation would do well to read the book carefully. Even though it deals with the work of pastoral care which concerns the minister first of all, in our Anabaptist concept of the church as a shared ministry this subject has relevance for the entire congregation.

The author, William E. Hulme, is professor of pastoral theology and pastoral counseling at the Wartburg Theological Seminary, Dubuque, Iowa. He earlier held a pastorate in Columbus, Ohio, and was chaplain and associate professor of Christianity at Wartburg College, Waverly, Iowa.

There will be difference of opinion among readers on some phases of the author's treatment, but every reader will appreciate his very honest and open presentation.

This book I consider one of the best in its field.—Howard J. Zehr

New Delhi Speaks: Association Press; 1962; 124 pp.; paper 50¢; Reflection Book series.

In this small, inexpensive volume there is presented the message which the third assembly of the World Council of Churches passed for transmission for all churches. The material is divided into three sections dealing with messages on witness, service, and unity. It includes also a message to politicians and an appeal to governments and people.

The messages of the assembly on witness, service, and unity have much which we would appreciate. The message on witness says that the Gospel she (the church) proclaims is still the "changeless Gospel of God's saving love, in the redemption of
the world by our Lord Jesus Christ, made known to us through the power of His Holy Spirit” (p. 28). It is Christ, not Christianity, which is to be proclaimed as truth, as it is God’s power and not ours which brings men to accept it (p. 58).

The section on service says, “The nature that scientists investigate is part of God’s creation; the truth they discover is part of God’s truth; the abilities they use are God-given” (p. 58). “It is possible for a Christian to live (or die) with integrity under any political system; it is possible for the church to obey its Lord in all kinds of circumstances” (p. 66). “Christians can never give the state their ultimate loyalty” (p. 67). “The church cannot identify itself with any particular economic, social, or political system” (p. 69). The spirit expressed farther on is not wholly non-resistant as we understand the Scriptures, but we have sent to our government messages on peace, war, and disarmament comparable to this statement.

The section on unity does not argue for a supercolossal church, nor uniformity of structure or government, but sympathetic understanding.

This inexpensive volume should be purchased by anyone who has suspicions regarding the message of the New Delhi Assembly, as well as by those who are interested in knowing really what type of theological and practical position was taken by the council. One cannot but be thankful for the general spirit of the message.—Nelson E. Kaufman.

Field Notes — CONTINUED

The Mennonite Nurses’ Association will hold its annual program at Pettisville, Ohio, on June 22, at 3:30 p.m., in connection with the annual Mission Board meeting. A fellowship for all nurses will follow immediately after the program.

Evangelistic Meetings


Calendar


Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
OUR READERS SAY
(Continued from page 468)
and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The command to rise up and walk in the name of Jesus, into all the world, should touch many Christian hearts of young and old alike as they feel the surging power of the Holy Spirit within.—Lee H. Kanagy, Hokkaido, Japan.

THE GUIDED LIFE
(Continued from page 468)
you, says James, then rejoice because it can give you true perspective. One of the problems in guidance is that we are so enamored with the transient that we cannot hear God speak; transient values compete with ultimate values. Love of the present and the status quo becomes so strong it is difficult to feel that God could lead in any other direction. The changing circumstances of life may aid in regaining perspective.
The Christian in seeking guidance will pay attention to the message the Guide has already given. If words He has already spoken are not valued, then additional guidance is useless. The capacities of intellect and understanding, submitted to God, guided by the Word, are used in seeking guidance. The counsel of one's brethren will be sought as part of the experience in the guided life.
When the American journalist, Norman Cousins, visited Albert Schweitzer in his jungle hospital at Lambarene, he asked the great doctor whether he decided to give up his earlier careers in music and theology and become a medical missionary in response to direct divine guidance. Cousins says he could not be sure whether he had asked the most obvious question in the world, or whether he was pushing at a door that was meant to be kept closed. Dr. Schweitzer replied very simply that the pursuit of the Christian ideal was a worthwhile aim for any man. Then, after a moment, he added that he did not want anyone to believe that what he had done was the result of hearing the voice of God or anything like that. The decision he had made was a completely rational one, consistent with everything else in his life. Indeed, he said, some theologians had told him that they had a direct word from God. He did not want to argue with them. All he could say about that was that their ears were sharper than his. He said, however, that he believed in the development of the spiritual life in the person, and that the higher this development in the individual, the greater his awareness of God. Therefore, if by the expression "hearing the voice of God" one means a pure, lively, and advanced development of spirituality, then the expression was correct. This is what is meant by the "dictates of the Spirit." The guided life is one that seeks the perspective found in the Word, the counsel of fellow believers, and wisdom through prayer. In looking back, such a life can see how God has guided. It is to realize that it is in the midst of the events of life, of a relationship of firm loyalty to Jesus Christ, and of wisdom through His Word that sees beyond the transient, that one experiences the guided life.
Goshen, Ind.

MISSIONS TODAY
(Continued from page 478)

New York, "is that of a series of crosses ... and the only way for the Christian to witness is by way of a cross . . . losing in order to save. This is not an era for success, but an era for witness . . . we may fail ... we may even confront a wholesale turning away from the church ... for the church may have to die to live again."
Always for the faithful, life, not death, is the final word, but it is usually life achieved through death.
Elkhart, Ind.

ILLINOIS CUTS THE EDGE
(Continued from page 478)
contributed to the support of 20 missionaries and missionary children. And they gave generously to the work of the general board, Bible societies, the Kansas City Children's Home, and Adriel School, as well as providing financial resources for their own churches.
In Chicago's inner city, with the Milwau-
kee Spanish, over radio, and with the young churches all over Illinois, workers cut the edge for Christ. A step now, a step later, but each step an advance for Christ.

Board Sessions
The board met for five sessions. The round-table reports, in addition to the Friday evening one already described, were "Personal Witness, the Basis for an Evangelistic Congregation," "Experiences in Reopening Closed Churches," "Ministering for Christ in the Midst of Rapid Community Changes," and "Lessons Learned in Seeking to Build a Church in a New Community."
Some of the panel members reminisced. Archie Unzicker talked about the work at Amity Chapel. He related the story of how 15 years ago a board member had asked, "What will we do about the piano down there?"
Another board member said, "I think the first thing we'd better do is tune it."

As it worked out, however, Amity Chapel did not succeed in becoming a Mennonite congregation. But C. Warren Long said later in the conference, "We must remember that the Bible says we are to be 'faithful unto death,' not 'successful unto death.'"
Eldon Schertz talked about Cazenovia. He told how for thirty years before 1949, when the Mennonites moved in, Grandma Stivers gathered up children and held Sunday school. When the Illinois board reopened this church, originally built by the Disciples of Christ, she said, "Don't be discouraged; I often came when there was only one."
Today Wayne D. King pastors the 21 members at Cazenovia.
Ralph Buckwalter, Japan missionary on furlough, gave the two major addresses.
And, as at all annual meetings, elections were held. Norman Derstine was elected vice-president and Chris Graber, field work-
er; both terms are for two years.
A new position of field counselor was created for one year. Outgoing Field Worker Ivan Kauffmann was appointed to this post.
The other officers are Richard Yordy, president, Kenneth L. Weaver, secretary, and Russell H. Massanari, treasurer.

Marriages
May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bear—Yoder—Gaylord Lee Bear, Pike cong., Elida, Ohio, and Verba Yoder, Zion cong., Benton, Ohio, by Merlin Good at the Zion Church, April 20, 1963.

Births
"Lo. children are an heritage of the Lord" (Psalm 127:3)

Beyer, Ray W. and Mary Ann (Martin), Lititz, Pa., second child, first son, Clair M., April 25, 1963.
Billedeau, Fred and Agnes (Ford), Scarborough, Ont., fourth child, third son, Paul Richard, May 4, 1963.
Birky, Lester and Georganna (Laramee), Del-

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van, Ill., third child, first daughter, Carol Ann, April 24, 1963.
Boshart, Gerald and Donna (Zehr), Clarence, N.Y., third child, first son, Todd Gerald, April 27, 1963.
Freed, Floyd W. and Edith (Beidler), Miami, Fla., first child, Dennis Lee, May 14, 1963.
Freed, Stanley L. and Grace (Landes), Harleysville, Pa., fourth child, third daughter, Rhoda May, May 17, 1963.
Frey, J. Mowery and Dorothy Jean (Hoobler), Lancaster, Pa., fourth child, second son, James, April 24, 1963.
Good, Raymond and Betty (Osvald), Valparaiso, Ind., third child, second daughter, Sharon May, May 2, 1963.
Halteman, Gerald H. and Margaret (Strite), Chambersburg, Pa., third daughter, Mary Anna, May 2, 1963.
Hamilton, Mr. and Mrs. Melvin, Sterling, Ill., sixth child, fourth daughter, Laurie Ruth, March 5, 1963.
Handrich, Harry and Elizabeth (Gero), Fairview, Mich., seventh child, fifth daughter, Rochelle Roe, April 25, 1963.
Jutzi, Stanley and Selina (Zehr), Gadshill, Ont., second child, first son, Kevin Samuel, born March 31, 1963; received for adoption, April 16, 1963.
Kaufmann, Stanley D. and Janice M. (Bender), New Paris, Ind., fourth child, Kenton Scott, March 5, 1963.
Klinglesmith, Bruce and Charlotte (Zehr), Alden, N.Y., second son, Kevin Bruce, April 30, 1963.
Landis, R. Laverne and E. Jean (Mack), Harrisonburg, Va., second daughter, Kathleen Dawn, April 17, 1963.
Layer, Vincent and Betty (Blank), East Greenville, Pa., fifth son, Brian Glenn, April 28, 1963.
Liwtiller, Merwyn and Janet (Miller), Hopedale, Ill., first child, Lori Sue, April 19, 1963.
Marner, Raymond and Ruth (Swartzentruber), New Holland, Pa., third child, first son, Samuel Daniel.
Meiners, Larry and Deloris (Herr), Sterling, Ill., fourth child, second son, Kevin Jay, March 26, 1963.
Metger, Emmanuel and Mary (Heer), St. Jacobs, Ont., third child, second son, Kenneth Paul, May 10, 1963.
Nebel, Gerald and Kathryn (Roth), Wayland, Iowa, fifth child, third son, Brian Lee, May 13, 1963.
Nice, Cecil H. and Judy (Layman), Denbigh, Va., first child, Karen Renee, March 26, 1963.
Reseler, William and Edna (Slabach), Orrville, Ohio, fourth child, third son, Winfred Dean, May 10, 1963.
Rutt, Mervin S. and Gladys (McGinnis), Blue Ball, Pa., seventh child, third daughter, Rebecca Sue, April 7, 1963.
Schlegel, Paul and Audrey (Gerber), Tavi-

Showalter, Ralph L. and Joyce (Swaub), Staatsburg, Va., second daughter, Nancy Lynn, April 17, 1963.
Stoll, Frank and Rosa Darlene (Slaubaug), Paoli, Ind., third daughter, Melanie Rae, May 8, 1963.
Weaver, Robert D. and Anna Mae (Forrest), Harrisonburg, Va., second daughter, Jenele Darlene, May 17, 1963.
Yoder, Henry and Edna Mae (Yoder), Go-

shen, Ind., third child, first daughter, Elaine Faye, April 20, 1963.
Yordy, Emerson and Rhoda (Handrich), La-

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Armstrong, Esther Faye, daughter of Jesse and Beulah (Beck) Armstrong, was stillborn at Wauseon, Ohio, May 16, 1963. Surviving are the parents, 2 sisters (Donna and Grace), one brother (Marvin), and grandparents (Mr. and Mrs. John and Joseph Beck). Graveside services were held at the Pettisville Cemetery, May 17, in charge of Charles H. Gautsche.

Becker, Margaret (Roth), who was born at Atwood, Kans., April 7, 1913; died at her home in Salem, Ore., May 11, 1963; aged 50 y. 1 m. 4d. After taking nurses' training, she served in the mission field in India for 11 years. On July 11, 1949, she was married to Henry D. Becker, who survives. Also surviving are 5 children (Elaine, Paul, Ruth, James, and Mary), her stepmother, one sister, and 3 brothers. They served two years in the mission field in the India, mission field. Since returning to the States in 1959, she taught health classes and served as school nurse at Western Mennonite School. Preceding her in death were her parents and one brother. Funeral services were held at the Zion Church, May 13, in charge of Wilbert Naztiger, Marcus Lind, and John M. Lederach. Burial was in the Fairview Cemetery, at Int. She is survived by her husband, her parents (Mr. and Mrs. Daniel and Louisa (Sindlinger) Bender, was born at Wellman, Iowa, July 23, 1878; died at Iowa City, Iowa, April 12, 1963; aged 84 y. 8 m. 21 d. Survivors include 3 sons (Samuel, Daniel and Oliver), 1 daughter (Marie), 1 son-in-law (Ralph), 1 son-in-law (Richard), 1 grandson (Stephen), 1 granddaughter (Diana), and 1 great-grandson (Brett). She served as a nurse and teacher at the Wellington Hospital, Philadelphia, Pa., May 3, 1963; aged 13 d. Surviving are her parents, one brother (Kenneth Eugene), 2 sisters (Patricia Ann and Cynthia Gene), and 4 grandchildren (Carolyn Z. and Nora M. Shaub, and Abram K. Kilheffer). Services were held at the Oscar Gundel Funeral Home, with Abram Charles, Jr., in charge; interment was in Mill Creek Cemetery.

Kuhns, Inez, daughter of Emanuel and Anna Shupe, was born at Marion, Kans., July 16, 1888; died at the Pueblo (Colo.) Hospital, April 2, 1963; aged 74 y. 8 m. 16 d. In 1907 she was married to Allen W. Kuhns, who preceeded her in death. Two sons also preceeded her in death. Surviving are 7 children (James, Helen—Mrs. Clarence Freeman, Hazel—Mrs. John Leppelmeier, Leo—Mrs. Alvin Beissel, Robert—Mrs. Lyman Renner, and Mildred—Mrs. John Schaefer). Surviving besides her daughter, are 2 sons (Mahlon and Wilbur) and 7 grandchildren. She was a member of the Conservative Mennonite Church, Croghan, N.Y. where funeral services were conducted April 29, by Leon Martin, Richard Zehr, and Elias Zehr.

Martin, Howard Daniel, son of George and Amanda (McLure), was born at Beaver Falls, Pa., July 30, 1912; died May 6, 1963, at the Telfree Memorial Hospital, West Branch, Mich., after a long illness; aged 50 y. 9 m. 6 d. On Dec. 24, 1956, he was married to Clara Noff, who survives. Also surviving are one son (Jerry), one daughter (Karen), and 3 sisters (Mrs. Edith Calkins, Mrs. Clara Boelti, and Mrs. Grace Hagedorn). He was a member of the Fairview Church, where funeral services were held May 9, in charge of Harley Handrick.

Smucker, Grant, son of Levi and Mary (Schuster), was born at Rushport, Ohio, Dec. 22, 1886; died at his home in West Unity, Ohio, March 11, 1963; aged 76 y. 2 m. 17 d. On April 2, 1907, he was married to Mertie May Ansley, who survives. Also surviving are one daughter (Helen—Mrs. Bob
Sapp), 3 grandchildren, 4 great-grandchildren, and one sister (Mrs. Mable Chapman). One son, Earl Stuckey, preceded her in death. On Oct. 25, 1960, he accepted Christ as Saviour and became a member of the Salem Church, Waldron, Mich. Funeral services were held at the Kidron Memorial Church, March 14, in charge of Earl Stuckey.

Smith, Emma K., daughter of Jacob and Dena Becker, was born at Sterling, Ill., Nov. 3, 1857; died at the Hill Rest Home, Nov. 17, 1962, aged 65 y. 14 d. In 1915 she was married to Harry O. Smith, who died June 27, 1956. Also preceding her were 4 sons, one daughter, and 5 brothers. Surviving are 3 sons (Orville O., Earl D., and Allan), 2 daughters (Jean—Mrs. Robert Hauhtmaier), 2 sisters (Mrs. Orris Fowler and Mrs. Harry Drury), and 5 grandchildren. She was a member of the West Sterling Mennonite Church, which she faithfully attended until failing health made it no longer possible.

Smith, Martha, daughter of Mannasseh R. and Mary Ann (Cober) Frey, was born at Markham, Ont., Jan. 16, 1888; died at Kitchener, Ont., April 23, 1963; aged 75 y. 5 m. 7 d. On Dec. 28, 1909, she was married to Christopher Smith, who survives. Also surviving are 3 grandchildren, 3 great-grandchildren, Mr. and Mrs. Orval Weber, and Mabel—Mrs. Vernon Hoover) and 4 brothers (Oran, Lewis, Fred, and Edward). She was a member of the Rainham Mennonite Church and was held in the services held at the Widehman Church, April 26, in charge of Newton L. Gingrich and Robert Johnson.

Snyder, Anna Mary, daughter of Christian and Elizabeth (Shupe) Snyder, was born near Roselle, Ill., Dec. 28, 1900; died at the Mennonite Home for the Aged, Albany, Oreg., April 29, 1963; aged 66 y. 4 m. 6 d. She was very active in the work of the church since her youth. She was a leader in promoting the vacation Bible school and in rural committees, was an active member of the Pacific Coast Sewing Circle, and had spent several years working at the Akron, Pa., and Reedley, Calif., MCC centers. For the last four and one-half years she had been a resident of the Home for the Aged; due to illness she was greatly restricted in her activity. Death was due to respiratory infection together with chronic conditions. Two sisters and one brother preceded her in death. Surviving are 2 sisters (Mrs. Alta Gingerich and Matilda—Mrs. Omar Miller), and one brother (Willie, Alben, Paul, and Allen). Funeral services were held at the Hopewell Church, Hubbard, Oreg., May 1, in charge of Melvin Schrock, Sam Schrock, and Jott Schott.

Sommer, Emma, daughter of Peter C. and Anna (Gerber) Sommer, died at the Dunlap Memorial Hospital, Orrville, Ohio, where she had been a patient for 5 days; aged 79 y. For many years she and her sister Fanny cared for their invalid mother. Following the death of their mother, they moved to Orrville. Surviving are her sister (Fanny), who at 82 years of age is a member of the Wayne County Hospi- tal, one brother (Joe), and 25 nieces and nephews. She was a member of the Mennonite Church since her youth. Funeral services were held at the Kidron Church, May 3, in charge of Reuben Hofstetter, Bill Detweiler, and Lester Graybill.

Sommers, Helen, daughter of Simeon and Mattie (Amstutz) Lehman, was born at Dal- ton, Okla., April 18, 1920; died at the Minne- sota (Fla.) Memorial Hospital, April 28, 1963; aged 72 y. 1 m. 8 d. On Dec. 9, 1969, she was married to Joel Sommers, who survives. Also surviving are 3 sisters (Mrs. Ralph, Mrs. Albert, and Mrs. Clark Yoder), 3 brothers (Bert, Men- no, and Fred), 8 grandchildren, and 11 great-grandchildren. One son preceded her in death. She was a member of the Kidron (Ohio) Church. Funeral services were held at the Bay Shore Church, Sarasota, May 2, with T. H. Breneman in charge; interment in Manascoa Cemetery.

Springer, Mary, daughter of John and Fan- nie (Birkey) Litwiller, was born near Hope- dale, Ill., April 5, 1903; died at the Hopedale Hospital, May 5, 1963; aged 85 y. 5 m. 3 d. On Feb. 9, 1896, she was married to Joseph W. Springer, who died Nov. 28, 1956. Surviving are 6 children (Laura—Mrs. Silas Nafziger, Martha, Allan, Simon, Elmer, and Ada—Mrs. Paul Schertz). 21 grandchildren, 25 great-grandchildren, and 3 brothers (Amos, John, and Aaron). She was a member of the Hope- dale Church, where funeral services were held May 7, in charge of Ivan Kauffman and Bob Detweiler.

Stutzman, Silas, son of Samuel and Martha (Hartler) Stutzman, was born at Mt. Pleasant, Iowa, May 21, 1876; died at the Pleasant View Rest Home, Harrisonville, Mo., April 17, 1963; aged 84 y. 10 m. 27 d. On Dec. 2, 1900, he was married to Salome Kenagy, who died Feb. 13, 1944. One daughter and one son also preceded him in death. Surviving are 7 children (Fred, Ruby—Mrs. John A. Kauffman, Lydia, Carl, Ralph, Glen, and Homer), 27 grandchildren, 15 great-grandchildren, and 8 great-great-grandchildren. He was a member of the Sycamore Grove Church, where funeral services were held April 20, in charge of Leonard Garber; interment in Clearfork Cemetery.

Sweitgar, Hannah G., daughter of Christian and Louisa (Garman) Shirk, was born in Lan-caster Co., Pa., Aug. 7, 1881; died at the Bethel Hospital, Newton, Kans, May 11, 1963; aged 81 y. 9 m. 4 d. On Feb. 10, 1906, she was married to Jacob R. Sweetgar, who survives. Also surviving are 4 sons and 7 daughters (Joseph S. Milton, Alice Manning, Laura Thompson, Ada Bricker, Simon S., Lee S., Margaret Baker, Minnie Pippinger, Jane (Jen- nie) Kauffman, and Esther Fenn). 18 grandchildren, 34 great-grandchildren, 2 sisters (Lena Martin and Anna Sweetgar), and one brother (Noah). One son preceded her in death. They moved to Kansas from Perryton, Texas, in 1937. She was a member of the Pennsylvania Church, Heston, Kans, where funeral services were held May 14, in charge of Donald King and Earl Buckwalter.

Thomas, Lawrence, son of Daniel J. and Elizabeth (Saylor) Thomas, was born in Som- cest City, Pa., March 4, 1880; died at his home (Norena) Dec. 3, 1963; aged 83 y. 8 m. 26 d. On May 10, 1903, he was married to Lizzie Johns, who sur- vive. Also surviving are 3 children (Oscar, Sem, and Fannie), 7 grandchildren, 11 great-grandchildren, and 4 sisters (Mrs. Ellen Thom- as, Mrs. Salome Fitzgerald, Mrs. Susanna Kaefer, and Mrs. Katie Mishler). One brother pre- ceded him in death. He was a member of the Thomas Church, where funeral services were held, in charge of Sanford G. Sheler and Aldus J. Wingard.

Umbre, Ada S., daughter of Michael and Mary (Stoltzfu) Kauffman, was born at Gordonville, Pa., Aug. 4, 1885; was killed instantly when struck by a car near her home at Gap, Pa., Nov. 19, 1962; aged 77 y. 3 m. 15 d. On Jan. 28, 1909, she was married to John G. Uumble, who died Oct. 15, 1952. To this union 10 children were born, one of whom preceded her in death. On Nov. 6, 1956, she was married to Samuel G. Uumble, who died June 11, 1952. Surviving are 9 children (Henry K., Leon H., Omar K., Willis D., John M., Leroy D., Samuel K., Mary Ann—Mrs. Vernon Smoker, and Ada Ruth—Mrs. Melvin Lapp) 54 grandchildren, 7 great-grand- children, 3 brothers (Michael, Samuel, and Daniel), 2 sisters (Mrs. Rebecca Fisher and Emma—Mrs. John A. Kennel), and 6 step- children. She was a member of the Maple Grove Church, where funeral services were held Nov. 23, in charge of Aaron F. Stoltzfu and Aaron G. Stoltzfu; interment in Millwood Cemetery, Gap, Pa.

Weber, Israel, son of Mr. and Mrs. Aaron Weber, was born in Woolwich Twp., Ont., Jan. 18, 1873; died at Elmira, Ont., May 2, 1963; aged 90 y. 3 m. 14 d. On Feb. 23, 1898, he was married to Elizabeth Wanner, who died in 1957. Surviving are one daughter (Mrs. Honore Klink) and 2 grandchildren. He was a member of the Elmira Church, where funeral services were held May 5, with Howard Bauman officiating.

Weber, Noah S., was born near Waterloo, Ont., Jan. 11, 1868; died at Waterloo, April 16, 1963; aged 95 y. 3 m. 5 d. His first wife, Catherine Brubacher, his second wife, Ellen Stauffer, and his third wife, Adah Burkholler, all preceded him in death. Surviving are 3 daughters (Nora—Mrs. Ivan Groh, Mary—Mrs. Gordon Snyder, and Eva—Mrs. Angus Snider), one son (Lorne), 2 stepsons, 17 grandchildren, and 19 great-grandchildren. One daughter preceded him in death. He was ordained as deacon for the Erb Street Church in 1908, and served until he retired in 1944. He also served on the Conference Welfare Board, and loyally supported other work of the church. Funeral services were conducted at the church, April 18, by J. B. Martin.

Wenger, Margaret V. (Maggie), daughter of Jacob C. and Virginia (Suter) Wenger, was born at Edom, Va., May 4, 1888; died at the Rockingham Memorial Hospital, Harrisonburg, Va., April 20, 1963; aged 74 y. 10 m. 16 d. She was an invalid since early childhood and unable to walk alone, but was always happy, cheerful, and thoughtful of others. She made many quilts and other things for friends and for children. Surviving are 12 brothers and sisters (Mary, Florence, Katie, John R., Homer D., Mrs. R. J. Shenk, Mrs.

GROWING UP TO LOVE

BY H. CLAIR AMSTUTZ

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ITEMS AND COMMENTS

BY THE EDITOR

Unlike most denominations, the Church of the Nazarene continues to have more ministers than churches. During the last ten years there has been a net increase of 91 churches and a net gain of 1,284 ordained ministers.

Members of the Assemblies of God gave more than $7,500,000 in 1962 to the denomination's world missions program, a $690,000 increase over the previous year, the church's headquarters announced in Springfield, Mo.

A World Council of Churches expert on religious liberty said in Buck Hill Falls, Pa., that a "substantial clarification of the Roman Catholic attitude toward religious liberty is still necessary." Dr. A. F. Carrillo de Albornoz, Geneva, Switzerland, secretary for study on religious liberty for the World Council of Churches, told the U.S. Conference for the World Council that despite the growing Roman Catholic tendency to full religious liberty, three main points still need clarification. He expressed the hope for an official statement of "principle in favor of universal and complete religious liberty for everybody" from the Second Vatican Council. He also asked that any limitations on religious liberty be spelled out in exact terms. "Finally such principles should be followed by the practical implementation of religious liberty in all countries of the world."

"It is imperative that the Roman Catholic Church, in addition to (making) acceptable statements on religious liberty, act in accordance with such principles," said Dr. Carrillo.

Dr. Frank E. Gaebelein, noted educator and Christian scholar, has been appointed coeditor of the biweekly Protestant journal, Christianity Today. Gaebelein, 64, is retiring as headmaster of the widely known Stony Brook (Long Island) School, a post he has held for 41 years. He will be succeeded as headmaster at Stony Brook by his son, Donn M. Gaebelein, now director of the Westminster Boys School in Atlanta, Ga. Dr. Gaebelein is a graduate of New York and Harvard Universities and is a son of the late Dr. A. C. Gaebelein, prominent Bible scholar.

The 16th annual conference of the National Association of College and Univer-

sity Chaplains and Directors of Religious Life, Durham, N.C., was told that the "passion for security accounts for much of the moral confusion and apparent irresponsibility among today's college students." Dr. Waldo Beach of Duke University Divinity School said "the college student desperately wants to belong, and follows the crowd in anything the crowd prescribes."

Nominal Christians who "betray the church" by their lack of fervent missionary zeal are a greater danger to Christianity than communism or nationalism, a leading Protestant Episcopal layman asserted in Savannah, Ga. Clifford P. Morehouse of New York, president of the Episcopal House of Deputies, said that too many Christians are "content to putter around" their parishes, concerned "only with the music, altar furnishings, and stained glass windows, rather than with the increasingly pagan world around us." He called for a revival of the "fervent zeal that spread Christianity throughout the Roman Empire during the first three centuries of the Christian era, when to be a Christian was to risk one's very life."

A total of 22,214 "decisions for Christ" was recorded during a five-week Japan Baptist New Life Movement evangelistic crusade. The crusade, largest in a series of evangelism campaigns in the Far East, was jointly sponsored by the evangelistic division of the Baptist General Convention of Texas, the Southern Baptist Convention Foreign Mission Board, and the Japan Baptist Convention.

Faith meant so much to American astronaut Gordon Cooper, Jr., that he named his tiny craft "Faith 7" for its 22-orbit tour through space. Faith—because, he said, it epitomized his belief in God and his country, his loyalty to and his confidence in his co-workers of Project Mercury, and the value and integrity of the manned space effort. And 7 because, as in the naming of all space vehicles to date, it denotes the original seven U.S. astronauts.

Prominent religious leaders have come to the defense of the Fellowship of Reconciliation, a non-sectarian religious pacifist organization which was stripped of tax-exempt status by the U.S. Internal Revenue Service. Among 29 churchmen who assailed the federal action were two former presidents of the National Council of Churches, the president of the University of Notre Dame, five bishops of Protestant denominations, and four rabbis. In a signed statement, they charged that the agency's action constituted "a challenge to the right of the religious community to address itself to peace or indeed to any social issue where some governmental or legislative action may be implied."

Dr. K. Owen White of Houston, head of the Baptist State Convention in Texas and a leading advocate of conservatism within the Southern Baptist Convention, was elected president of the denomination at its annual meeting in Kansas City, Mo. Pastor of Houston's First Baptist Church, he succeeds Dr. Herschel H. Hobbs of Oklahoma City, who served two one-year terms.

Neighbors gathered at the Vernon U. Miller farm, Goshen, Ind., to hold an old-fashioned planting bee for the needy of foreign nations. Moving in squadron formation, 26 tractors plowed the 68-acre field, planting corn for the Christian Rural Overseas Program (CROP). Use of the land was donated by Mr. Miller, a 46-year-old Mennonite father of four young children, as part of CROP's "Friendship Acre" program. It was the first time such a large tract has been used in such a crop project. More than 100 persons took part—farmers, wives, and children.

Sale of two radio stations in Georgia to Bob Jones University, Greenville, S.C., was approved by the Federal Communications Commission. The university, a conservative Protestant institution founded by evangelist Bob Jones, Sr., has purchased WAVQ (Decatur, Ga., and WAVQ-FM, Atlanta, from the Great Commission Gospel Association, Inc., for $160,000.

Oregon's House of Representatives passed a bill which would impose a strict curfew upon minors. It provides that unless accompanied by a parent children under 15 cannot be on the streets or in public places after 9:15 p.m. when school is scheduled for the following day. The curfew hour on evenings before days off and holidays and during vacations was established as 10:15. For minors 15 to 18, the curfew hours would be 10:15 p.m. and midnight.

Because of the continuing shortage of clergymen in the Irish Methodist Church, its Belfast District Synod has decided to ask this year's church conference to investigate the feasibility of admitting retired laymen to the ministry.
The Meaning of a Father

By Ruth Vaughn

A father is in partnership with God! He is the leader for tiny feet to follow, the guiding hand for adoring lives, the charting course for impressionable hearts.

A father spends his life listening to exaggerated stories, pleas for a larger allowance, and precious dreams; working at his job, in the garden, and with the imperishable souls of his children; playing football, hopscotch, and pat-a-cake; helping with lessons, problems, and model airplanes; doctoring plants, cats, and broken dolls; singing hymns, school songs, and nursery rhymes; caring for the financial, physical, and spiritual welfare of those who have been given to him.

A father exerts much of his time and energy in making money necessary for the comfort and essentials of his children—but his most important role is in molding those little lives into strong Christian personalities. A father recognizes that no fortune is comparable to the splendor of those tiny feet who long to follow in his footsteps.

For in the eyes of his children, a father is the greatest man in the world, capable of only goodness, purity, and right. He always has time to bestow on his children when they come with questions, chatter, and tangled kite strings. From his busy schedule he takes time to go walking, hand in hand, with a chubby boy and a petite girl and talk to them about the eternal Father, who has a plan for their lives.

A father plans picnics, boat rides, and hikes on holidays; he learns from his children about airplanes, balls, battleships, and toy trains; he discovers the magic of dolls with real hair, the delicacy of a real mud pie, the beauty of multicolored balloons, and the delight of a “real” automatic washer!

A father is the “shepherd” who keeps his “lambs” alerted as to the number of minutes remaining before time for various functions; he is the teacher who explains confusing problems to tiny minds; the companion who has time and interest to listen to small troubles; the partner who will make time in his schedule to help with a term paper, supervise the construction of an entrant in the “soap box derby,” and sit on the living room floor cutting out paper dolls; the “dad” who knows that playing ball with his little child is more important than reading that fascinating new book he just purchased or absorbing the gun-slinging feats of a TV Western.

(Continued on page 492)
The Mennonite Teachers' Association will hold its annual meeting at 3:30 p.m., Saturday, June 22, between sessions of the annual meeting of the Mennonite Board of Missions and Charities, Pettisville, Ohio. Stanley and Arlie Weaver, Black Mountain Mission, Chinle, Ariz., former public school teachers, will be speaking on "Educational Opportunities for the American Indian." The meeting is open to all Mennonite teachers and their colleagues serving in public or private schools, elementary through college.

New Every-Home-Plan churches for the Gospel Herald are Deep Run, Pa., and Highway Village, East Peoria, Ill.

Paul M. Miller, Goshen, Ind., will give the 1963 Conrad Grebel lectures, July 29, 30, at Science Ridge, Sterling, Ill.


Missionary Conference at the Pennsylvania Church, Hesston, Kans., July 4, 6, 7. Speakers include Albert Buckwalter, Chaco, Argentina, Ralph Buckwalter, Japan, and Andrew Shelly, Newton, Kans.

The Newton Area Crusade, with Evangelist Myron Augsburger, will be held at Memorial Hall, North Newton, Kans., June 8-23.

The City Church Conference, with Paul Peachey, Washington, D.C., at Glad Tidings, New York City, June 12.

Ministers holding Western Clergy Certificates but wishing to come by train to General Mission Board meeting will be interested to know that the Eastern Clergy Bureau has agreed to authorize western railroads to honor Western Clergy Certificates for a complete trip to Toledo, Ohio.

Consecration services were held for the Dr. Lawrence Eby family, at the Portland, Ore., church, on May 19, where Bro. Eby had attended while taking residency in surgery at the Immanuel Hospital, Portland. The Ebys plan to go to Abiriba, East Nigeria, under the Mennonite Board of Missions and Charities.

Consecration services were held for Lloyd, Evelyn, and Darrel Fisher, at the Albany (Oreg.) Church, Sunday, May 26. Bro. Fisher will be serving as Field Secretary at Enugu, East Nigeria, under the Mennonite Board of Missions and Charities.

Wayne North, Vineland, Ont., will be speaking at Hawkesville, Ont., on June 15 on the value of Christian literature.

Peace Conference sponsored by the Lancaster Conference Peace Committee at Mellinger's Mennonite Church, June 21-23. J. C. Wenger is speaker. Special Sunday afternoon services at 2:00 p.m., for ordained brethren.

Marion Bontrager will be installed as pastor of Friendship Mennonite Church, Bedford, Ohio, June 16. The present pastor, Dale Noziger, will serve as associate pastor until July 14, at which time he will move to the state of Washington to begin a new work.

The Voluntary Service reunion for the Lancaster Conference program, June 22, at 2:00 p.m., on the Lancaster Mennonite School campus. Bring evening lunch.

The World Wide Gospel Fellowship at Black Rock Retreat, Quarryville, Pa., June 22, 7:30 p.m. Speaker is Bob Barry, announcer WGBC, Red Lion, Pa. Slide, "Signs in the Sky," showing close-up pictures of the moon and planets, will be shown. A male quartet from East Petersburg, Pa., will sing.

Daniel S. Diller was licensed to the ministry, May 19, at Rainbow Mennonite Church, Shouns, Tenn. Aaron F. Stoltzfus officiated, assisted by Omar Kurtz. Bro. Diller's address is 138 Shouns Street, Mountain City, Tenn. Telephone 727-4064.

Earl Sears, of North Main Street, Nappanee, Ind., will be serving as assistant pastor in the Blooming Glen Church, Blooming Glen, Pa., for the summer months.

Dr. Ivan Magal, speaker on the Russian broadcast, will preach at Huntington Ave., Newport News, Va., June 30.

Mennonite Nurses' Association annual meeting, June 21, 22, Pettisville, Ohio. Board of Directors' meeting, Friday, 8:00 a.m. Annual business and program meeting, Saturday, 8:00 p.m. Speakers include Bonita Driver, Puerto Rico; Blanche Sell, India; Edna Amstutz, La Junta, Colo. Fellowship supper, 5:15 p.m. All interested persons welcome to attend the business and program meeting.

Theron Welsey, Albuquerque, N. Mex., has resigned as pastor of the Bethel Church, effective Aug. 1, 1963. Bro. Welsey and his family will move to Indiana, where he will pastor the Waterford congregation and attend Goshen College part time. Jacob Weirich, Glenwood Springs, Colo., has received a call to the Bethel pastorate beginning Aug. 1.

D. Ralph Hosterter, with his wife and daughter, Kathryn, and Esther Eshleman, Harrisonburg, Va., left on a 12-week trip to Africa, June 4.

Daniel B. Suter, pastor of Weavers congregation, Harrisonburg, Va., and associate professor of biology, Eastern Mennonite College, received his Doctor of Philosophy degree in Anatomy from the Medical College of Virginia, June 2.

Bro. and Sister C. A. Graybill, Martinsburg, Pa., celebrated their 58th wedding anniversary on May 24.

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Cover photo by Eva Lekoma

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**EDITORIAL**

**Holy Spirit Presence**

Two disturbing voices are heard at times today. One says that the church of a few generations ago was directed largely by tradition and custom and not by the Holy Spirit. The other voice says that in our day, 95 per cent of the work of the church would continue as it is if the Holy Spirit were suddenly taken from the church.

I cannot really believe that either of these voices is correct. Perhaps tradition or custom played too large a part. Today, however, we are seeing the results of departing from tradition or custom without at times knowing what shall replace it.

When I consider leaders of the past years and see their humility and accomplishments for God, I am made to come penitent and pray God for more such saints. When I visit with aged Christians who are now past the period of leadership in the church or home and find them in daily earnest intercessory prayer for the work of the Lord and His servants, I am made to cry out to God for more saints with such spiritual fervor, love, and concern. When I think of the many, many who sacrificed not only their time but also the very essentials of life again and again to serve Christ and His church, I am conscious that we must continue to stimulate this kind of spirit. Certainly these had the spirit of God.

On the other hand, I do not believe that God has left the church today. There are too many evidences against such a dismal view. I know we live in a day of great personalities, big parades with lots of band music and noise. It seems few things can be done unless there is great pomp and circumstance. This may speak of the absence of God’s presence. I recognize that the church depends much on man and the outward today rather than the Spirit of God. It is true “the kingdom of God cometh not with observation: neither shall they say, Lo here or, lo there! for, behold, the kingdom of God is within you” (Luke 17:20, 21). Man loves noise, barnstorming, and the sight of ritual and rigorous structure.

But in spite of these facts, I cannot believe the Holy Spirit is absent in the church. Why? Because when I meet with the saints in worship, I know God is there. Because when I see those who are placing God first in life, I too sense His presence. It is when I see young people responding to the call of the Spirit that I am assured He is present. It is when I see fathers and mothers meet terribly difficult situations with a Christian calmness, giving praise to God, that I know this is not merely mortal man alone.

It is the presence of the Spirit of God in the life of His church. It is when I see the bearing of another’s burdens and the facing of death in the joy of the Lord that I am convinced that God is alive and working today. Such lives are not lived without Holy Spirit power.

The statement that the Spirit of God was not evident in generations gone by and is not present today is to depreciate His work. We must give ourselves more fully to Him and give glory to God for the work of His Spirit today in convicting, converting, and convincing. Only then will we also be better able to see His work.—D.

**Local Evangelism**

The speaker was describing different methods or kinds of evangelism. The main thrust of his message was on what he called “local evangelism.” It is clear what he meant. Or is it?

Really, all evangelism is local. How can it be otherwise? Evangelism is always done on the individual basis. As man is born an individual, lives as an individual, and dies as an individual, he accepts salvation individually. Not that numerous people and influences have nothing to do. Certainly not. But we cannot think of saving people in masse. We often forget the personal touch required.

As pastors we are inclined, out of our desire for large numbers, to forget the one person in our community whom we could call on nearly any time. We schedule an evangelist to do evangelism in a large way and forget that if evangelism is done, it is done best by dealing individually with needy souls.

We need evangelistic meetings and mass campaigns. Such, however, can become an escape from individual responsibility to share the saving Gospel in a day-by-day experience. Such may lead us to evade the daily person-to-person encounter. Every soul in heaven will have the thumbprint of some other individual upon him.

Local evangelism. Yes, it is as local as we are. The frontier of missions is always where we meet an unsaved soul. We dare not drive our mission beyond this point. We cannot evade the responsibility as witnesses by thinking and sharing merely in terms of foreign fields and mass meetings. Our work as a witness to Christ is as local as we are and wherever we meet another soul.—D.

*In Order to Help*

“He is able to help because he has been through it himself.” In some incidents this is correct. In others it is false. In the experience of sorrow or suffering it is true, but in the experience of sin it is untrue.

A person who has had personal experience with sinful vices and degradation is not better able to sympathize and help the sinner to freedom, victory, and purity than the one who was victorious.

Sin deadens the senses. The one who senses his keenest not of the one who has indulged in every sin, but the one who has been tempted and has come through victorious. The holiest people are always the most helpful people. The best doctor is not the man who has been most laden with disease but the one who knows the disease and its cure. To experience personally every disease which he seeks to cure does not make him a better doctor. The best judge is not the man who was the worst criminal but rather the one who realizes what true righteousness is.

Christ’s help, sympathy, and power to lift the fallen comes from the fact that “[he] was in all points tempted like as we are, yet without sin.”

Who knows temptation best: the one who yields to it as soon as it strikes, or the one who resists it? The answer is clear. The person resisting temptation is the person who knows the real pain and power of temptation. He is best able to help others in temptation because he resisted the temptation and came through as victor. The person who has promptly surrendered to sin knows little of the pain, persistence, and power of temptation. Christ being tempted in all points as we are tempted and not yielding is able to keep us who are tempted.

It follows also that the one who knows the cause of the disease of sin and its cure is the one who is able to help best rather than the person who has had his senses dulled by indulging in sin. Really no one sees the cause or cure of sin by having indulged in sin. Sin not only dulls but blinds. We can see clearly the cause and cure of sin only at the cross of Christ. The cross shows God’s true estimate of sin and also God’s true love for the sinner. This is the picture and experience we need in order to help others to salvation.

Yes, certainly we who are forgiven of sin are able to help others. But it is not because we were great sinners as much as the fact that in Christ we are made new and forgiven creatures.—D.
The Meaning of Father

(Continued from first page)

A father is the strength of a child's life, for he holds on steadfast to his feet while the child tries his fledgling wings and soars aloft with impossible aspirations. His quiet patience, his firm discipline, his unwavering solidity compose the bulwark upon which the child builds his life.

A father is the courage of a child's life, for he gives, in all of life's crises, a special tenderness, love, and understanding. His warmth and strength at these times give courage to young hearts to go on no matter what arises. His faith, his gentleness, his trusting sympathy provide the ingredients which the child transforms into to courage.

A father is his child's conception of God. The love of our heavenly Father is beyond the ability of our finite minds to grasp. But when the child observes the love of his earthly father, compares this love to that of the heavenly Father, and realization comes that the love of the heavenly Father surpasses this earthly expression—then comprehension comes! Faith comes! Love comes! A Christian life is begun! For in the life of his father the child sees the translation of the living God.

-Herald of Holiness.

God's Watersides

By D. D. MILLER

The beaches of today are popular places. Millions go there to enjoy the water and the sunshine. Of themselves, the beaches are a part of God's handwork. Speaking in various languages they tell us a thousand stories. They tell us of God the Creator, and the ultimate of organization in the workings of nature. The storm-tossed waves remind us of the anchorage we find only in Christ Jesus. They cause us to think of the day when the Spirit of God walked on the face of the deep. They give us an insight into the difficulties and challenges of life. They speak to us of eternity.

The visible waters battering the shore line defy the best there is in man. They should cause us to enthusiastically serve our Maker. But alas! Man is failing to meet the challenge. Instead, man is making the beaches a corrupting influence, proving that he has regained nothing since the Garden of Eden. The beach has been made a spectacular sight for the demonstration of immodoxy.

It is tragic that man so easily takes God's blessings and directs the uses of them into curses for himself. He takes grain and fruit with a bit of the elements of the atmosphere and makes liquor to curse his body and soul. He takes the tobacco plant which is useful to destroy pests, and from it makes products that defile the temple of the Holy Ghost, penetrate the air with irritability, bespatter the sidewalks with filth, and cause lung cancer.

Man takes parts of the earth and atmosphere and makes destructive war weapons, which they tell us may be used to end our civilization. God may allow man to do this very thing, because man has in all ages used many of God's blessings to turn curses upon himself.

The mountains, the woods, the fields, the flowers, and the waters bespeak the very love of God. Why not enjoy them thus!

Berlin, Ohio.

"In Honour Preferring One Another"

BY MOSES SLABAUGH

Imagine a politician's success with the motto, "In Honour Preferring One Another." Progress in the kingdom of God has many barriers, but failure in our love and consideration for one another is the internal disease of the body of Christ. Something bigger than ourselves must grip us. Our unwillingness to "take up . . . [our] cross" and unite our strength with our brethren in a "work of faith" and "labour of love" becomes our undoing and a grave hindrance in building spiritual fortresses in the church.

Jesus "emptied himself." He took the form of a servant—"became obedient unto death" (Phil. 2:6-8). He willingly suffered humiliation. His position with His Father was not His first consideration, but the salvation of fallen man. Unlike Him, too often, our particular wish, our particular pride, is enrowned. We do not prefer one another. We have not been "looking unto Jesus" when our inner personality goes to pouting. Our willingness to serve others and God is often determined by the crown of praise someone gives our ego.

Thus when we should be bringing comfort and strength to others, we ourselves are the patient in need.

Perhaps we expect too much from others. It is not easy to esteem others better than ourselves. Such sentiments are not found in the natural heart of man. Only by the work of the Spirit within us do they exist.

By nature, we are proud and snobbish. By nature, we enthronc self. We are even willing to endure and suffer to keep self enthroned. But the Gospel leads us to abandon self. Self is after all a hard taskmaster with little reward.

To be patient with our fellow men is always God's challenge. Jesus who is superior in His example and leadership knew "what was in man" (John 2:25). He knew this inherited tendency. His own disciples let Him down. Judas sold. Peter denied. The rest fled. When they bickered among themselves as to who should be the greatest, He washed their feet. He could have "chewed" them out with a scathing rebuke. The footwashing occasion in John 13 was not a custom to bathe and relax the feet. It expressed a new concept of love and patience. Only the untiring patience of Jesus could put up with tantrums of self-pity and lapses of self-control found even in His disciples.—Pastoral Letter.

Our Readers Say—

I read the first article in the series on "Questions on the Christian Witness to the State" concerning "Why Should Christians Witness to the State?”

First, I believe a very basic truth of Christianity is the idea of two kingdoms, one which is dominated by Satan and the other by God. These kingdoms are completely different and each has its own set of values. The kingdom of God is different to such an extent that a "rebirh" or a radical change of mind is necessary before one can enter it and follow its set of values. Is it realistic to try to find a member of Satan's kingdom to follow.

What does this have to do with witnessing to the state? Just this, the Christian, I believe, cannot and should not expect members of Satan's kingdom to operate by Christian values. Therefore the Christian should not try to influence the state to do so. The Christian knows it is impossible for the state to operate by them and it is a waste of time to use political influence or other means to try to have them do so.

Second, the Christian does have a responsibility to witness, but only to witness to man's utter sinfulness and his need for a divine Redeemer to reconcile him to God. Is there any other kind of Christian witness in the Scriptures? I do not believe there is. I believe the Christian is to direct his witness to man's ultimate need of a Redeemer and not divert his efforts to areas where he has no calling.

Third, I believe witnessing to the state can easily lead to compromise. When it is realized that the state cannot operate on the Christian principle of love but must operate on the principle of justice and use force, there is a danger of compromise in the Christian's witness in order to be relevant.

Have we already compromised in our Christian views? I wonder if the line of demarcation between the church and the state has become so faint because of church compromise that we no longer see the impossibility of the state to operate by Christian values and think that "natural" man cannot live by or follow Christ's principles.—Leland M. Haines, Taylor, Mich.

* * *

I wish to thank you for printing the meaty articles which have been appearing in the Gospel Herald. The article, "Discipline Begins at Home," is just what I needed, as I am a mother of two small children. It is our desire to bring them up for the Lord's service. An article like this is very helpful.

I also would like to say that we keep every issue of the Gospel Herald and read them from cover to cover. The field notes are very informative. They keep us posted as to what goes on church-wide. May God bless you as you continue to give us good material to read.

-Mrs. Fremon Mast, Huntsburg, Ohio.

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Gospel Herald, June 11, 1963
"By What Authority"

(Luke 20:2)

By Lee H. Kanagy

One of the greatest challenges to the Christian and the church today is not worldliness, although a great evil, but where to find authority for proper Christian faith and conduct in an evil world. Many who wish to see authority, justice, and mercy will, if they become involved, chafe and rebel. They want complete freedom from any restriction. Scripture that does not fit into this age and culture is to be silenced.

The authority of Scripture as the Word of God in controversial terminology continues on in written pages and public speeches. The question stated simply: Is the Bible the Word of God or is the Bible a book about the word of God? Related to this: By what authority can we know what is the Word of God?

While men today challenge the authority and teachings of Scripture on every side, the Scriptures actually judge every man. To his futility and amazement the Bible continues on unchanged century after century, in spite of criticisms and doubts hurled at it. Men die, but the Bible lives on with its burning message of a call to repentance and to separation from evil in the world, and to follow Christ who, as before, is despised and rejected.

"By what authority ..." was a stinging challenge which the Jewish theologians hurled at Jesus as He entered Jerusalem to clean the house of God from deceit, pride, arrogance, intellectualism, laws, and rituals that separated spiritually starved people from God. Jesus did not tell them of the 'church' that sent Him or of the university or seminary He attended, nor did He quote any famous theologian for His authority, even though the priests and elders demanded some authentic, visible credentials.

Jesus simply reminded them of God's revealed, saving acts in history by pointing to John the Baptist (now beheaded) and his message. His acts and testimony were Jesus' credentials for His authority. Whenever Jesus met satanic powers, or deceitful questions of the theologians of His day, He always took refuge in God's revealed Word—the Law and the Prophets. He, as the Apostle Paul later, continually reminded the leaders as well as the populace that "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17).

"By what authority ..." can men speak for God today in the midst of many opinions is a burning question for those who preach as well as those who listen. The intricacies of Bible dissecting continue on: of higher criticism and lower criticism (all helpful if kept under the Spirit); of dividing the Old Testament into sources of "P1," "P2," "J," "E," "Q"; of bringing to bear the yet inconclusive evidence of the carbon 14 test on documents; of the confusion on authorship, dates of writing of the books; of the confusion that Bible writers probably were more dependent on source materials and self-reason than on spiritual inspiration and guidance; of the confusion that exists in hermeneutics—interpretation of Bible passages, phrases, words, dit and dot; and of making the teachings of the epistles inferior to the Gospels.

There are about as many systems of interpretation (based on certain presuppositions about the Bible) as there are denominations. Added to this is the confusion of tongues at almost any meeting where people bring various new translations of the Bible that are flooding our desks and libraries. New renderings of certain words and passages are helpful, but the many "good" translations make it difficult to choose which to use in Bible memorization and teaching. It is hard for many in our age to say with David, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Take, for instance, II Tim. 3:16: "All scripture is inspired by God" (RSV). What does this mean? Another translation reads, "Every inspired scripture" (NEB). The first rendering would tell us that the Bible as we have it is the inspired Word of God. The latter may indicate that not all of the Bible is inspired writing. The question: Who is to determine what is God's Word and what is not under these circumstances? For anyone to attempt an answer by intellectual process, he would need to sift a mountain of diversified opinions and end up in uncertainty.

If we are made to stumble on II Tim. 3:16, then it is important to read other portions of Scripture and cultivate an attitude such as Christ and the Apostle Paul had about Scripture. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2). "Knowing this first, that no prophecy of the scripture is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20, 21). Peter recognized Paul's writing "according to the wisdom given unto him." Paul himself recognized the guidance of the Spirit when he said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

Jesus' attitude was that the Scriptures are holy and reliable. He quoted them for His authority. "Search the scriptures," He said, "for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). Christ and the Word are one. As Jesus and Paul and others viewed the Scriptures as revealed and inspired writings, what encouragement and authority this should give us to face an evil world.

Before Christ with resoluteness faced the cross, His disciples were fearful and apprehensive of what should follow. Jesus assured them with the promise: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive" (John 14:16). And in John 16:13, "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." God, Jesus, the Holy Spirit, three in one, were all involved in giving us the Word of God as we have it today. Can there be anything more profound and authoritative? The Word of God silences evil spirits and makes the devils tremble.

We surely can appreciate, and be thankful for, much of the good sound research

My Prayer

By Enola Chamberlin

I do not pray for wealth that I Can hold within my hand, But only for the gold that comes When I can understand The Father's purpose in my life, When I can commandeer, And hold forever in my heart A faith full diamond clear.

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and deep respect for the Word of God that has come to us in recent years. Much of it has been immeasurably valuable. It should deepen and widen our horizons of God's great wonders and power as revealed in nature and His Word. It should give us authority and great power to preach the clear message of God that the Bible is reliable and is the Word of God in faith and practice for our day as in centuries past.

However, one becomes alarmed when research results in intellectualism, rationalism, existentialism (what works now is normal) that regards revelation and inspiration as obsolete; when it results in accepting the Bible as a great book of evolutionary literature coming out of many myths and culture mores that express merely words about God; when doubts are expressed on the canonicity of the Bible; when it results in making the Bible fit into norms of existing cultures instead of bringing people and culture up to the judgment of Scripture as a norm; when miracles are discredited if they do not meet scientific analysis of our day; when angels and evil spirits are regarded as myths or fables.

Confusion and doubts cannot but lead people to accepting the present culture and society as normative which leaves the heart estranged from God. The world moves into the church instead of the church going into the world.

Many preachers, missionaries, and Christians today as a result of conflicting voices concerning God's Word are noncommittal or neutralized, because they do not know where authority lies, or where to take a stand on the teachings of Scripture for fear of being offensive to popular opinion. "We affirm little because we want to offend no one," wrote the editor of the Gospel Herald, Feb. 19, 1963. We want a respectable church, one organized body as the ecumenical teachers propose today. We fail to see the spiritual unity in diversity as recorded in 1 Cor. 12. We forget that historically before the Reformation there was practically one organized church. God wrested the church from the ecclesiastical hierarchy and theologians, and gave it to the common man to spread throughout the whole world.

Organizational unity does not spell spiritual unity, as many seem to think, but there can be and often is spiritual unity in diversity. Does not spiritual unity rest on a committed faith and practice, while organizational structure follows what we believe and practice?

Take away authority that is inherent in Scripture for our way of faith and life, and we become like lost sheep, or like experimentalist art—a blotch with no coherency.

Accepting full authority of Scripture, all of Scripture as we have it in our canon, as God's final Word, and accepting it as did Jesus, who added to it by the Holy Spirit, we have the greatest authority to preach, to live, to give, to go that ever exists. "By what authority" can this be done? It is as Jesus commanded: "All authority in heaven and on earth has been given to me. Go therefore . . . all nations, baptizing . . . teaching them to observe all that I have commanded you: and lo, I am with you always, to the close of the age" (Matt. 28:18-20, RSV).

Our authority comes from accepting the Scriptures as the Word of God, from believing on the Saviour and the Holy Spirit, the Author and Finisher of Scripture, and from a suffering church redeemed by Christ where each member knows the meaning of sin and deliverance through the blood of Christ.

With this belief, we have the seal of the Holy Spirit, our guarantor, that our citizenship is in heaven. We are made bold to face persecution and even death if need be for the authority vested in us. The Scriptures in Christ give us this authority.

Hokkaido, Japan.

Mennonite Mutual Aid
(Sponsored by Mennonite General Conference)

When Mennonites migrated to America, the system of mutual aid was brought with them and adapted to their need. Credit organizations, burial societies, homes for the aged, fire and storm aid societies are among the many expressions of love and concern by our forefathers.

During the past several decades, the economy of our Mennonite communities has shifted rapidly from a rural economy to that of an urban society. Families moved to the cities to find employment in the shop, office, and schoolroom. Employers fringe benefits included hospitalization, life insurance, etc. This shift has tended to loosen the closely knit Anabaptist-Mennonite community. As a result, the occasion and desire to share with the brethren shifted to a dependence on the commercial insurance world.

This shift became alarming to many of our church leaders to the extent that in the 1980's requests from various district conferences came to Mennonite General Conference to make certain sharing services available to the members of the Mennonite Church. These requests for services included sharing hospital expenses, survivors' aid, automobile aid, etc., not generally available within the brotherhood.

Discussions among committees and in the

A Prayer
FOR THIS WEEK

Our heavenly Father,

We recognize Thee as the Source of all life and health. Our minds turn to Thee as you demonstrate life around us by the growing crops, the thriving gardens, and the green meadows.

Gratefulness fills our hearts because you are sustaining life with the necessary rains and the normal sunshine which supply hope for man.

Hope for the future, also, is found in the graduating of our Christian youth. Bless them in their dedication of their future plans and aims for Thee. Make their lives useful in your greatest project in the world—the church. Keep them from being sidetracked into selfish goals.

Since the greatest hope for the church is found in the influence of the Christian home, complement each newly established home with your Holy Spirit. Make every home grow and produce all the fruit of the Spirit, so that spiritual health and abundant life would appear, first in the husband and wife, and then in the children, the community, the church, and the nation. In Jesus' name. Amen.

—Rohrer and Mabel Eshleman.

Prayer Requests
(Requests for this column must be signed)

Pray for the various district conference meetings to be held during the next several months.

Pray for the coming Mennonite Board of Missions and Charities meeting to be held June 20-23, at Pettisville, Ohio.

Pray for the Christian literature and tract ministry of the church.

Pray for four young farmers and veterinarians who have dedicated themselves before God and brethren to the work of evangelists and pastors in the rural area of Nakashibetsu, Japan.

Pray for the 72-year-old widow of Sister Fusa Uematsu, who went home to be with her Lord, that he too may come to a fullness of faith. He has offered a room in their home to the service of the church in their town.

Pray for ten who became members of the Mennonite Community Chapel congregation in Chicago on Easter Sunday.

Mennonite General Conference resulted in no official action until 1945. At that time official approval was given for the formation of Mennonite Mutual Aid.

Gospel Herald, June 11, 1963
Fathers Are Important
By Ella May Miller

Sociologists deplore the loss of masculine influence in today's boys. Can it be restored and retained? Yes, indeed, if Father is aware of this changing society and then consciously puts forth time and effort when he is home to give himself to his children.

Dr. Roy A. Burkhardt commented that it isn't "how much" Father is at home; rather, how much he is there when he is at home.

One mother whose husband was home only on weekends learned to schedule her own duties to allow for family fellowship with Father the few days he was there. She also receded, and gave to him his rightful headship during those days. When he was away, she based her decisions on what he would have her to do. Her relationship with the children was undergirded by the strong beam, "This is the way Daddy would do it." Her children knew that Father was the supreme authority.

Father Is Head of the Home

In a newspaper item covering the famous voyage and personnel of the nuclear submarine, Seawolf, I found the statement that its captain, Richard Laning, "runs a tight ship at home." His wife says, "Father, to him, should be head of the house, and command dignity and respect from the children. That's exactly what he gets from the children too, plus adoration."—Time, October, 1958.

Mrs. Laning's final statement fascinated me. She reports that her husband's position doesn't produce fear, but adoration. And that is true of every father who assumes his rightful position as leader and disciplinarian. Discipline accompanied by warm love and companionship never tags a father as a brute. It only gains from him love and respect.

In an article entitled, "Put Father Back at the Head of the Family," the author analyzes today's disunity of family members, the lack of family loyalty and strength. He clearly focuses it on the warped position assumed by the modern father, largely because the wife refutes and questions the father's orders; so he, preoccupied, has slowly abrogated his leadership.

"A home where Father is not recognized as chief of the family is not much better off to my way of thinking than a home broken by divorce. Every time Mother overrules Father, undermining his authority and standing in the child's eyes, she knocks a piece off the foundation on which the child stands."—Reader's Digest, 1958.

It is an indisputable fact that a man whom his wife loves, respects, and admires, also has the love and respect of his children.

And Father's position which I have pictured today is not someone's brainstorm, initiated so that Dad can be an undisputed tyrant and bully; no, indeed. This is one of the original columns God placed in the building of a happy home. He did it because He knew that it was necessary for harmonious family living.

Daughter Needs Father

There are many unhappy, unfortunate daughters today because their fathers never paid any attention to them or gave them any real love and affection. A social worker whose territory covers the wealthiest suburban area of the U.S.A. reports from one to five cases per month of girls in trouble.

She has concluded that lack of companionship on the part of their fathers, as well as their mothers, has led these girls to act as they do.

This social worker states that one girl said, "Even during my early years my father had no time for me. Full of enthusiasm and joy at my achievements, I'd bring my school papers home to show to Father. He never looked up from his papers at all. This hurt me terribly. He never notices anything I do."

Every girl from infancy until marriage needs a masculine touch and influence in her life, which normally a father provides. She "gains confidence in herself as a girl and a woman from feeling his approval" in the little things she does or makes at home.

Son Needs Father

A boy will have only a man for his ideal. And in today's setup, with the majority of day-school and church-school teachers being women, there is only one man a boy has a chance to know well during his formative years. That man is his father. "A boy loves his mother, but follows his father." A mother cannot enter wholeheartedly into a boy's life because "she forgets how she felt when she was a boy," said one small lad.

The father's golden opportunity with his son is between the ages of seven and fourteen. Someone has said that during this period a boy looks to his father in a way that he will never look again. These years are especially important for building Christian ideals, not as much through formal teaching as through Father's informal daily words and examples.

Through relaxed companionship in work and play, Father has time for frank talks with his son. He is there when questions arise in the boy's mind. And that is the time most conducive for learning—when the child asks.

Relaxed companionship is very important. All the while something wonderful is happening. A boy learns what a man is like. He learns from a worthy man.

"A boy doesn't grow spiritually to be a man just because he's born with a male body. The thing that makes him feel and act like a man is being able to copy, to pattern himself after men and older boys with whom he feels friendly. . . .

"So a father who wants to help his small son grow up manly . . . [should] enjoy him when he's around, give him the feeling he's

Our Mennonite Churches: Midland

The Midland Church, located near Midland, Mich., was organized in 1913. The congregation is observing its fiftieth anniversary on July 6, 7, 1963. The present building was erected in 1960. The present pastor is Ralph Stahly, and the membership is 130.
a chip off the old block, share a secret with him, take him alone on excursions sometimes.”

They Play Together

Someone has said that “a boy has three vocabularies—one for Sunday school, one for home, and one for the gang—and he never gets them mixed.” So if a father wishes to see his true boy, he needs to play with him. Play is a boy’s life. He gives more time to it than to anything else. And any father can allow time for play—if he wants to.

And it’s important that Father plays what the son, at his age, is interested in. When he’s small, push toys around, later kick the football or toss the baseball, hike, take fishing trips, and when he’s older or in his teens, continue fishing or hunting trips, or play tennis with him.

Of course, this must all be done in a spirit of joy and expectancy, not from a sense of duty or in a spirit of martyrdom.

Father-and-Son Companionship

It is also essential that a father and son work together. Regardless of his occupation or where he lives, a father can find something to do with his son.

And here Father must be careful to evaluate the boy’s efforts in terms of his age and ability, and not to compare them with adult achievements. Encouragement and praise when he does his best are worth more than any amount of lectures and disapprovals.

One father suffered bitter disappointment. He had eagerly looked forward to the day when he could retire and a son continue his business, but one by one the boys left him to seek other vocations. Why?

It seemed that this father was unable to appreciate his sons’ efforts. Even the smallest detail had to be performed his way.

Contrast this to a statement made by Mike Todd, Jr. When asked why he chose his particular career, he replied, “I chose it because it was Father’s. I’d have chosen any career, just to be with Father. He was the most wonderful man I ever knew.”

The Spiritual Leader

It is a proved fact that only as a father becomes a companion to his son can he expect him to accept his religion, his moral standards.

The Bible places the responsibility of spiritual guidance and teaching on the father. He first should know God and His words, and then teach them to the child, largely by his everyday living, by his convictions and acts—as he sits down, lies down, as he walks or works.

General MacArthur said, “I hope my son will firstly remember me as the one who led family prayers in our home, rather than as a great general.”—*Homes and Parents*.

Gypsy Smith often recalled the example of his father’s life. He said, “Our first idea of God came from Father’s beautiful life in the Gypsy tent, a life . . . whose beauty won us all. If Father had lived one life in a meeting and another in the Gypsy tent, he would not have been able to rejoice over his five children converted. . . .

“Whenever we were tempted to do things that were at all doubtful, we at once thought of Father, and if we had any suspicion that the course of conduct we contemplated would not be a blessing to him, we at once abandoned all idea of following it.”

Father, “the best thing you can do for your son or daughter, in days like these, is for you to be a Christian man—Christian to the core.”—*Adventures in Parenthood*, Thompson.

Edgar A. Guest says: “If I don’t help my boy to grow up right, I’ll call myself a failure, no matter how much money I make or how big a reputation I get. . . . The glory of our handiwork lies not in ourselves, but in our children.”

—*Heart to Heart* Radio Program.

The Ministry of the Laity

**BY CHESTER L. WENGER**

“Now those who were scattered went about preaching the word” (Acts 8:4; RSV). Christians are a scattered people. Persecutions or wars drive Christians from their homes. Foreign missionaries cover land and sea in search of the darkest corners of the world. But the greatest modern scattering comes on Monday mornings when the mechanics, the secretaries, the teachers, the builders, the workers of all kinds fan out into their places of service. In travel and work, Christians find themselves side by side with men and women who need their helping love. As they witness of Christ’s power to bring wholeness to the spiritually sick, they become the most vital cutting edge for the expansion of the church.

Too long Christians have expected an impossible task of their professional ministers. To administer the financial and teaching programs of the church, to visit all the sick, to invite men to an experience of Christ in their lives, these and other church responsibilities are best accomplished when shared by the laity.

In selling a product, who is more effective—a professional salesman, or a satisfied customer? When the church sends forth enthusiastic men and women, its message will convince far more persons than professional clergymen (or evangelists) can hope to win.

Four words beginning with C, taken from *Effective Evangelism* by Sweazy, may help to give to every Christian point and purpose in evangelism. The first word is **contact**. Meeting new people is important. A Christian does well to remember that he is a representative of a great cause, the church, and a great King, the Christ. In this role first impressions are important and every new contact potentially significant.

The second word is **cultivation**. Many contacts are repeated. Some develop into friendships. Cultivation is a process known well to farmer, salesman, and politician. For an effective Christian it is no less important. The Christian message must get through and this takes time and persistence.

The third word is **commitment**. Too often Christians are content with pleasant working relationships and have no further goals in mind. The best Christian calls forth response from his fellow men. Commitment is that decision of a person to join the fellowship of Christians and add his talents and personal resources to those of the group. Henceforth he will cast his vote for Christ and against evil in his life and in the life of the community. The result is a happy climax to purposeful contact and cultivation of his Christian brother.

The fourth word is **conservation**. When a new individual or family is added to the Christian brotherhood, any good pastor will give a warm handshake; but when the members include the newcomer in their fellowship circles, he feels welcome. If they do not include him, he turns away in disgust from a bitter experiment. Conserving new members is an indispensable role of the laity.

Jerome in the fourth century said, “Baptism is the ordination of the laity.” When this ordination is taken seriously, when each member realizes he is saved to serve and not merely to fill his pew, the church will grow more healthy and far more effective in its work.

Manheim, Pa.

A storm at sea tossed the boat like a piece of driftwood. John Newton could barely manage to keep his footing on the rain-swept deck. The wind screamed around him, and the wet hands of the ocean seemed to be pulling him from the boat. . . . He cried out, “God, get me safely to port, and I’ll be your slave forever!” The storm subsided, and John Newton made his promise true. Today his hymns are sung and loved by every Christian congregation.

Michael Davie in *Famous Hymns and Their Writers*. (Fleming H. Revell Co.)
On Safari with Paul Erb

We had not seen any of the big animals that used to roam the Mara Bay area in abundance. Mr. Shellard, of the Alliance Secondary School at Musoma, told us that we could probably see a dead hippopotamus at their school the next morning. For one of these mammoth creatures had become a nuisance along the shore, and two district officers said they were going to shoot it, and would give the school some free meat. But it did not work out that way. The officers, in a boat, wounded the hippo, but the enraged brute submerged and came up right under their boat, throwing the men into the water. They clung to the capsized boat, but the hippo came up against the boat again. This time the men were drowned, and the next day there was a double funeral instead of a feast of hippo steak.

A dam has been built at the head of Lake Victoria, where the White Nile begins. Very heavy rains this year have poured huge volumes of water into the lake. Although it is the largest fresh-water lake in the world, next to Superior, and perhaps because the dam retards its emptying, the water level of the lake has risen an unprecedented five feet or more. At Shiriti the rising waters have reached Sister Cresman's cottage, some of the leper huts, and the pier where the hospital has received its medicines. At Musoma passengers arriving by boat must wade knee-deep to get out, and freight houses have a couple feet of water.

We left Tanganjika on May 3. To travel to Nairobi, only an hour and a half away by direct flight, we flew more than 1,100 miles that day, which with all the stops took almost eleven hours. We flew to Mwanza, at the south end of the lake, then to Arusha (over the Ngorongoro Crater, which we could not see because of clouds), in the area of Kilimanjaro, the highest mountain in Africa, back again to Mwanza, where Don Edling, a missionary who had spent some time at Scottdale, came to see us, then diagonally across the lake to Entebbe, in Uganda, then east again to Nairobi. It was a day for relaxed reading. At Nairobi we experienced the first delay in our itinerary. We were to go to Somalia the next morning. But at the airport we learned that engine trouble in the Aden Airways plane would cause a 24-hour postponement. We spent our first night, as planned, at the Africa Inland Mission Rest Home, and the airline entertained us the next night at the plush New Stanley Hotel.

At the Rest Home, Gordon Marshall, manager of Missionary Aviation Fellowship, dropped in to report that the plane on which we had traveled in Tanganjika a few days before was damaged when it somersaulted on a soft airstrip in Uganda. None of the five passengers, nor the pilot, were injured. This plane was to have brought Dr. Eshleman home from Somalia the next week, and I carried a message for them that they would have to return by commercial plane.

We flew to Mogadiscio on Sunday morning. The Aden planes, subject to R.A.F. regulations, have the seats facing the tail of the plane. And so we backed across the equator and into Somalia. Harold Stauffer, Victor Dorsch, and David Miller met us at the airport. We were too late for the morning service, but at four in the afternoon we had a meeting with all the missionaries, including Carl Wesselhofts and Helen Ranck, who had driven in from Mahadde for the purpose, and also the Sudan Inland Mission workers, the only other Protestant missionaries in Somalia, with whom our own mission has good fellowship and cooperation.

Our shortened time made it impossible to go out to Jokar, where David Miller is building a new middle school, nor to Mahadde, according to the plan. We greatly regretted not seeing all the workers at Jamama and Noleye, two days to the southwest in this wet season. We were happy that Victor Dorsch was able to be in the city while we were there.

We ate lunch with the Harold Reeds, and stayed in the Harold Stauffer home, where Mary Gehman also stays. We saw the schoolrooms, the chapel, and the office where Merlin Grove was murdered last summer. The story of that martyrdom became very vivid as it was told to us on the very spot where it happened. We visited Merlin's grave in the cemetery on the hill, and rejoiced to hear how this unhappy incident has created friendship and good will in the community. Bro. Stauffer drove us around the city, a place entirely different from anything else we have seen in Africa. The Somalis are tall and spare, and their features are finer than those of the Africans of the South. There are some Arubians, whose wives still walk veiled in public. Pedestrians have a great variety of costumes: robes, dresses, trousers short and long. There are three-wheeled taxis and scores of donkeys carrying or pulling tremendous loads. The city has been described as a "pile of glaring stucco, crushed between the red desert and the blue, blue sea." Here again is the African contrast: thatched huts of the desert within sight of the new modern hospital just in the building, and the big new apartment houses. The rust-red parliament building is most attractive, as are many of the new office buildings. But thousands of the people live in the huts of their fathers, their chronic unemployment making the difference between life and death a marginal thing.

On Sunday evening we attended a meeting held by eighteen young men who are believers in Christ, but have not yet been baptized. It was their own meeting, informal and spiritual in tone. They sang several songs which members of the group had written. One gave a Scriptural exposition. These young men, attracted to Christ by the two missions in the city, meet regularly; this is probably the nucleus of the Somali church that will someday dare to be. They are by no means secret believers, but are known as Christians by their associates.

Our visit to Somalia was during Araro, a Moslem holiday. Most of the stores were closed, and the streets were not as busy as usual, we were told. We did not see any of the mission schools in operation, but were told of the compelling thirst for education which fills all the schools which are available. And our brief observation of the fine young missionaries who represent us in this difficult and inhospitable land made us see the compelling sense of mission which keeps them hopeful and devoted in the face of many setbacks. We talked over with them plans for the new bookstore which will soon be built on a corner of the compound, as an additional service and means of witness to the Somalis.

Don Jacobs met us as we came back to Nairobi via a comfortable Alitalia plane. In a rented car he was to be our guide for a four-day tour looking up people in Kenya who are working in the Teachers Abroad Program. Don is the director for this program in the East Africa area.

The road westward from Nairobi goes through very beautiful country. Farms of the settlers have made it an agricultural paradise. There are cornfields that look like Illinois or Iowa, Holstein and Jersey dairy herds, and tea plantations that paint the hillsides a lovely dark green. The high elevation makes this equatorial area cool, and plentiful rainfall provides lush flower gardens and forests. We crossed the Great Rift, that gash in the earth's surface which extends from the Dead Sea into the heart of Africa. From the road we saw much wild life: great herds of zebra, Thomson's gazelles, and wildebeests. There were a few giraffes, one right along the road. At Lake Nakuru we saw a fantastic accumulation of birds that is beyond imagination. Flamingos in the hundreds of thousands feed in this slightly saline lake. From the highway a mile away it looks as if the lake has a wide beach of pink sand. We could get...
very close to the birds. There were other species also. Don is a bird watcher of great skill, and on this trip we identified over 60 species, which brought my Africa list to over 90. Africa is an ornithologist’s paradise.

We ate supper the first day with David Yoders and Ralph Rheinheimers, who teach in Quaker schools north of Kisumu. They are doing a good job, and recommend to other teachers a term of foreign teaching. The next morning we drank tea with Chester Bergeys. He is teaching under AID sponsorship in the same school with Ralph. For lunch we ate with Frank Laemmle, of California, who teaches in an AIM school, and we spent the night with Henry Friesens, of British Columbia, teaching in another AIM school. The third day we visited Mary Groh, who teaches at Fort Hall, 60 miles north of Nairobi.

**Litigation and the Use of the Law**

In response to requests from members of the brotherhood for assistance in clarifying our position with respect to litigation, and in finding business and legal procedures which give the best possible Christian witness consistent with our nonresistant profession, a study conference was held at Goshen, Ind., in July, 1961. This conference was sponsored by Mennonite Mutual Aid, the Committee on Economic and Social Relations, and the Peace Problems Committee. It was attended by 35 representative brethren, including ministers, farmers, and business and professional men. The findings of the conference were then presented to the Peace Problems Committee for further implementation.

Using the conference findings as a basis, the Peace Problems Committee has prepared the following (briefer) statement in form for possible adoption by General Conference in 1963 or later. The committee has agreed, however, that before recommending its adoption by General Conference there should first be study of the proposed statement by the entire brotherhood, and that the brotherhood be invited to co-operate with suggestions for its improvement.

Members of the brotherhood (ministers, farmers, businessmen, professional people, homemakers—the entire brotherhood) are invited to study the statement below and to send suggestions for its improvement to the Peace Problems Committee, GUY F. HERSHEYER, Secretary, 111 Marilyn Ave., Goshen, Ind. Receipt of replies by Aug. 1 or earlier will be appreciated.

**A Statement Proposed for Possible Adoption by Mennonite General Conference Following Study with Suggestions by the Brotherhod for Its Improvement**

**INTRODUCTION**

Commitment to Christian Discipleship

As a further expression of our historic commitment to the way of nonresistant love, we the representatives of the Mennonite Church do adopt the following declaration concerning the obligation of Christian discipleship with respect to litigation and the use of the law.

In Economic Life

Our Declaration with Respect to Peace, War, and Nonresistance adopted in 1951 asks "that we practice a sharper Christian control of our economic, social, and cultural practices, . . . knowing how . . . selfishness, pride, and greed of individuals, groups, and nations which economic systems often encourage, help to cause carnal strife and warfare. . . ."

Such warfare may take the form of international conflict, using actual military force; it may be large-scale industrial warfare involving giant corporations or labor organizations; or, on a lesser scale, the conflict may be between small business firms or individuals. The result in any case is a struggle for power, for the assertion and the vindication of "rights," in violation of that Christian love which must hold primacy in all human relations.

In the Use of the Law

As modern economic life becomes increasingly complex, temptations to selfishness and greed tend to grow more subtle. Increased state regulation of the economy adds to this complexity, increasing the temptation to depart from the historic Anabaptist position through the employment of procedures which in their manner and purpose violate the way of Christian love in human relations. Aggressive suits at law in particular we have always considered a violation of the way of the cross.

**BIBLICAL FOUNDATIONS**

Our commitment to Christian discipleship is rooted in the teaching of Scripture and in the very nature of the Christian Gospel. In taking the way of the cross, both in life and in death, our Lord and Master renounced the use of coercive power for the furtherance of the Gospel or for the achievement of His ends. This is demonstrated in His response to each of the three great temptations: (1) His renunciation of superhuman power to feed Himself when hungry; (2) His refusal to use such power to enhance His prestige; (3) His rejection of the power of the state as a means of achieving His work among men.

"Who made me a judge or a divider over you? Take heed and beware of covetousness," were the words of Jesus to one who asked for a vindication of his rights in the settlement of an estate. To the church in Corinth, Paul said: "To have lawsuits at all with one another is a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud even your own brethren." Jesus' prohibition of "an eye for an eye and a tooth for a tooth" refers to aggressive suits at law for the redress of wrong. The defendant whose coat is taken by a judgment of the court is admonished to give his cloak as well.

These explicit negative teachings as well as the negative example of Christ Himself are a clear demonstration of what the ministry of reconciliation is not—that ministry to which the disciple of Christ is called.


**THE CHRISTIAN AND THE LAW**

On the basis of these Scriptures, the New Testament teaching concerning the nature and function of the state and the Christian's relation to it, and examples from the life and practice of the New Testament church, we affirm the following general principles and specific considerations.

**General Principles**

1. Recognizing the judicial system as an essential feature of the state to which the Christian is subject he should be informed as to the requirements of the law with respect to the ownership and transmission of property, and make use of such legal and judicial devices and processes as deeds, titles, and wills, to facilitate the maintenance of harmonious relations in such matters with his fellow men.

2. Such procedures are not to be employed in a legalistic sense, as if the "rights" and duties defined by the law were final and adequate standards of righteousness. The Christian should live above the law in the sense that Christian
love should constrain him to do good unto others beyond what the law requires.

3. The ministry of reconciliation which is the Christian's primary function must always take precedence over personal considerations of justice, rights, property, and economic gain.

Some Specific Considerations

While it is impossible here to spell out in detail all legal processes which may or may not be in harmony with the Christian's ministry of reconciliation, we believe the following to be among the considerations which derive from the general principles above:

1. Differences among brethren are to be resolved within the brotherhood, and not in the civil courts of law. I Cor. 6:1-8.

2. The Christian must endeavor so to live that no one has a just cause for bringing suit against him. Rom. 13:1-7.

3. In case he fails in this so that just action is brought against him he needs to repent, make restitution, and seek reconciliation; and in case the court finds any charge against him, he needs to accept it with humility, sorrow, and repentance.

4. If a Christian is unjustly accused and summoned to court, he may answer the charges brought against him. Acts 25. Even an unjust verdict, however, needs to be received and complied with in a spirit of love and forgiveness, Matt. 5:40.

5. In case a Christian has a just grievance against a brother, the procedure of Matt. 18:15-18 should be followed. Even in case of grievance against one who is not a brother, the same procedure, looking toward reconciliation, must be followed, including the seeking of counsel from the church concerning attitudes to be held and procedures to be taken.

6. In case of failure to effect a reconciliation, the Christian assumes the role of the suffering servant, accepts whatever loss there may be as the price of that love by which Christ died, and declines the power of the courts for compelling the wrongdoer to do that which is just, even as Christ rejected the power of the state as a means for achieving His ends.

7. In all these circumstances the Christian needs to seek the counsel of the church, the church responding with prayer, with counsel, and where needed with material aid. The Christian community should suffer with the brother, thus individually and collectively demonstrating the way of nonresistant love.

8. Finally, while in many instances the Christian way in economic relations may bring its material rewards, it is needful to remember that this does not necessarily follow. The Christian's primary task is not to find ways of making nonresistance painless. His task, and that of the brotherhood, is to labor together with Christ in the ministry of reconciliation, ready to suffer persecution for righteousness' sake should circumstances lead that way.

Preventing Occasion for Litigation

For the solution of problems which in our society frequently lead to litigation we commend to all Christians the employment of policies making for the prevention of such action, by avoiding and removing occasions for offense.

1. Exercising Christian stewardship in planning estates, and using legal and other safeguards designed to prevent occasion for litigious action following decease.

2. Declining to sell or extend credit when the transaction furthers the economic problems of the buyer rather than meeting a real need.

3. Mutually helping one another to avoid indebtedness beyond one's ability to pay, thus obviating occasions for legal action by one's creditors.

4. Encouraging one another to make adequate provision by mutual aid or otherwise to meet liability, in case of accident.

5. Exercising care in making loans, purchasing insurance, and similar negotiations, making commitments only with such persons and firms, and in such manner, as will avoid occasions for litigious action.

6. In proposed business transactions first seeking counsel both as to the wisdom of the transaction itself, and as to proper procedures for the avoidance of occasions for litigation.

Concerning Legitimate Judicial and Quasi-judicial Procedures

While recognizing the place of quasi-judicial boards for the adjustment of claims (as in the case of eminent domain or in accident cases covered by insurance), and of the courts in the case of so-called "friendly suits" for the legal clearance of property titles (in which both parties without a contest of positions have reached a personal agreement to use the legal procedure as a mere formality for the establishment of facts), we would urge:

1. That such be used only with the greatest care, that the ministry of reconciliation be exercised in all that is done, and that every temptation to violate the same be firmly resisted.

2. That in the employment of legal counsel, insurance, and other types of technical services, care be exercised to employ only those administered by persons with an understanding and appreciation of the Christian ministry of reconciliation.

FINDING NEW AND CREATIVE PROCEDURES

Believing that the complexities of today's economy are given to Christians as a challenge to make their ministry of reconcilia-

(Continued on page 509)
Christian literature is the inviting landmark we place along men's

Road to Knowledge

By Urie A. Bender

The road to knowledge winds its way through myriad pieces of literature. Tracts, pamphlets and booklets, magazines, and books all contribute to the landscape over which man travels in his quest for ideas and in his search for the best that comes from the minds of other men. Some travelers run in a straight line ignoring everything to right and left. Others wander in many different directions, anxious to experience a variety of climes. Still others stumble haltingly, reflecting the fact that they are just learning to walk.

The concerned Christian places inviting landmarks along this road. These landmarks are designed to invite the curious adventurer to stop and explore more carefully. They call the weary traveler to pause and find rest. And they beckon to the wanderer who has gone everywhere but has still not found the home for which his heart searches.

Literature is playing an increasing role in the mission of our church throughout the world. As a matter of policy and fundamental strategy, our mission board has chosen not to establish a separate literature organization for work in its mission fields. Rather, there exists a concern that every literature effort be tied closely to the developing life and ministry of each national church.

Come with me for a quick glance at the growing number of landmarks we are helping to place on the road to knowledge. The Hindi translation of summer Bible school materials continues to serve an increasing audience in India. Grade seven of the same series has just been finished in Spanish and will be available for use during the coming months. Consideration is being given to the production of summer Bible school materials in some form in Portuguese for use in Brazil.

The work of the bookstore and reading room in Dhantari, India, continues. A new reading room is being developed by Bro. and Sister Carson Moyer in Ghana.

Our second bookstore in Brazil was opened in Brasilia, the capital of the country, in August, 1962. A third store in Ribeirao Preto, Brazil, opened this spring. Another, in Taguatinga, near Brasilia, is definitely under consideration. Bookstores in Ranchi, India, and Ponce, Puerto Rico, are being planned pending further study. In Israel, Roy Kreider continues to serve through the management of a bookstore owned by the Baptist Church. Opportunities for bookstores and other distribution patterns beckon in still other countries.

Literature committees are also turning to publishing in a limited way. In Japan plans continue for the adaptation and translation of Coals of Fire and Meditations for the New Mother. In Brazil Meditations for the New Mother and a Bible correspondence course are just being published. In several Spanish-speaking fields there have been publishing projects as well, some of them done on a regional basis and others done co-operatively with other groups.

This past year, distribution of Gospel portions was carried out by Edwin Weaver in Nigeria. A major distribution program was fulfilled by two VS-ers in British Guiana this past summer. This is described elsewhere on these pages by Eugene Stoltzfus, one of the participating VS-ers.

During past months three Junior Literature Workshops were held in an effort to awaken and channel the interest of young people in the direction of literature. One of these was held at Western Mennonite School in Salem, Oreg.; another with the Salem congregation in Tofield, Alta.; and another at Central Christian High School in Kidron, Ohio. A total of approximately seventy young people were reached through this medium. Plans are developing for more of these workshops in different parts of the church.

Another recent milestone with potential significance was reached in Spanish literature. After realizing the co-operative possibilities in Spanish publishing through El Discipulo Cristiano, there seemed to be valid reason for considering the possibility of other co-operative publishing efforts in Spanish. Consequently, a workshop was held in Puerto Rico early in March to which were invited representatives of different Mennonite mission boards. During the four days spent there, real progress was made in understanding needs in the various fields and evaluating available resources. Discussions about working together in a more organized fashion followed naturally in the effort to avoid overlapping and to fill existing gaps. Out of this meeting came a recommendation to the participating boards that some kind of Spanish publishing entity be developed for a more systematic approach to the needs for Spanish literature in Mennonite churches throughout Central and South America.

All of these efforts, whether in writing or publishing or distribution, help to build the sky line of tomorrow toward which the traveler of today continues his journey. Every landmark on the way is a signpost toward further knowledge and understanding. As Christians, we dare not ignore our responsibility to serve the needs of men through providing Christian landmarks in the form of literature that is well written, published attractively, and distributed widely. Thus we share the Gospel of Jesus Christ.

Authors Nathan and Arlene Hege learned that in Amharic, as in any language, much painstaking work is involved

From Raised Hand to Printed Page

By Nathan B. Hege

It was July, 1958. We were seated in our eighth annual mission conference in Ethiopia. The literature director showed us a list of 48 book titles that the newly formed Light of Life Book Fellowship (LLBF), an inter-mission organization, was undertaking to write and publish in Amharic.

Would we Mennonites choose six titles as our share and promise to prepare the English manuscripts and translate?

We looked at each other. There were no experienced writers in the group. Besides, we all had full-time jobs. Wouldn't it be rash to promise to do something we had little hope of completing?

But missionaries are especially ambitious at conference time. They look back and see the little accomplished in the past year...
and decide to do more in the future. This underlay our enthusiasm that day when we chose to write six 100-page books on as many subjects.

My wife, Arlene, had taken a special interest in family life and child rearing even before we were married. More books on the home fill our shelves than on any other subject.

Her hand was up first for the title, "Family Living." Others got courage and said they would find someone else to write if they could not find time themselves. We left conference that year determined to do something about the shortage of Christian literature in Ethiopia.

We approached our job with some hesitancy. How could we from a foreign culture write a book on home life that would make sense in Africa? Were not our backgrounds too diverse from Africans? Would not our view of marriage and courtship, for example, make it difficult for us to write in understandable terms for Ethiopians?

We discussed these matters a long time. Arlene, her desk lined from one side to the other with family books, wrote. I typed and criticized.

Now with an Ethiopian translator and several consultants we set to work on the Amharic manuscript. New problems arose. Little cultural differences we hardly thought of when reading the English became apparent when we put them into Amharic.

For example, is love before marriage essential to a happy home? We said, "Yes." But others didn't agree with us. All about us were homes where husbands and wives never thought of divorce. These had found their companions without courtship. We had to look deeper for the secret of happy married life. We could not exclude the western system of courtship, for many young people were moving toward this practice. Their parents were skeptical; however, they weren't sure youth should decide on anything so important as marriage. A private arrangement between him and her didn't involve the families enough. But they found themselves stumped. They didn't know what to do with a new generation of sons bold enough to stand up to father and say, "I won't marry the girl of your choice." For this group we needed to offer direction that would take into account the old backgrounds, yet employ enough of the new for those seeking to be modern.

We also wanted a book acceptable to the country lad—the one who would marry as his father did. It was not our purpose to change the customs or make a son dissatisfied with a practice his fathers had found workable for generations. We knew we dare not suggest that successful marriage is based on courtship.

To get these ideas into Amharic was not easy. After discussing a point in both English and Amharic, a typical conversation between the Ethiopian translator and me might be:

"Now that is what we would like to say; can you phrase it in Amharic?"

"Let's say it like this."

"No, that is misleading; what about this way?"

"That's not good Amharic."

"But I hear people using this expression all the time."

"True, that is colloquial, but we are writing a book."

Other things needed careful attention too. In Amharic there is a style of writing, beautiful to the ear, but with sentences which are long and involved. We kept thinking of new literates who read aloud and very slowly. They have difficulty remembering the beginning of a sentence till they get to its end. That meant we must use short sentences. But short sentences in Amharic sound choppy. Transitional words are much more necessary than in English.

So, while we needed simple language, we also needed something that would sound right. We did not want to offend the highly educated, for their impression of the book would be significant.

Two youths give a summer to provide

Books for British Guiana

By Eugene Stoltzfus

It was the summer of 1962. Warren Lambright and I found ourselves in British Guiana's tropical heat. We were submerged in a culture far different from what we had ever known.

Both of us in VS, we were here to do a job. That job was to bring Christ into the literature of this country's rapidly increasing literates. This, we were to discover, was a vast endeavor and one which was to bring us into contact with many interesting people in six different locations along the coastal regions before the summer was over.

British Guiana is a colony about the size of Indiana located on the northeast coast of South America. Nicknamed "Land of Mud and Waters," its ocean front is broken by four major river mouths. The popula-
tion of just over 600,000 lives chiefly along the coastal regions where the rice and sugar industries provide the means for most to make a living. Although many are hard workers and thrifty, few have the luxuries so common to the American home.

The two major racial groups, Negroes and East Indians, breathe threats toward each other constantly, threats that arise from racial hatred. The racial lines are sharpened by political parties which match these two major racial groups. The small population has succeeded in perpetuating three major religions—Islam, Hindu, and Christian—as well as a variety of other cults.

In each community our services were at the disposal of the local churches. Consequently we found ourselves speaking, singing, and worshipping in from one to four different churches every Sunday. We also participated in evening house meetings. These evenings began with tasty Guianese meals, continued with devotions, testimonies, and prayer, and often concluded with singing together. The people were anxious to hear of life in America and expressed particular interest in the church in this country. The dream of most Guianese youth is someday to come to America either to study or to work.

A typical day would be as follows: After breakfast the Christian Literature Crusade Van was loaded with sufficient literature for the day's work. (We were affiliated in our work with Christian Literature Crusade, a world-wide organization for the promotion of Christian literature. Consequently, most of our Bibles and other books as well as the van were supplied by that organization.) We would then drive to a nearby village or estate area whereupon we would divide the area into four sections. Warren and I each were to take one section and each of the two national Christians with whom we worked also took one. For maximum comfort we tried to begin early enough in the morning to cover a large area of homes before the heat of the tropical day had reached its maximum shortly after midday.

A small fee was charged for all the books that we sold. To pay for a book tends to encourage the recipient to treat that piece of literature with more care. The Bibles were made available by the British and Foreign Bible Society and the standard Bibles cost $1.00 (60¢ U.S.). Among the other books we sold were Peace with God by Billy Graham, Ben Hur, and several children's books. Bibles were by far the most salable item.

Not nearly all the homes had money enough to buy literature; so we always left a packet of tracts in the home. Many of the people were delighted if we would sit down and talk with them for a short while. Informal contacts along the streets and in little stores were plentiful. In fact, we often found it difficult to divide our time properly between these conversations and house-to-house work.

Frequently we would set up a display in markets, churches, or other busy places where people could browse in leisure. The markets particularly proved to be a useful place to sell Bibles. After having been located in an area for several days our van became a familiar sight. Frequently we were stopped while in transit by people seeking literature which they had learned we had. Travel in the country was by boat to many places; so this also provided rich opportunity for display of literature and conversation with the people.

We felt that the people were unusually open to the literature we made available. Although grandparents who had grown up in a strict Hindu tradition regarded it with severe misgivings, middle-aged people and youth were eager to make use of it. Since many of them had studied the Scriptures in schools, which originally were chiefly operated by the churches, they already had some knowledge of the Christian message. Most of the families did not own a Bible even if they belonged to a Christian group. We found particular success in the Negro segment of the population, who have been Christians for several decades. Purchasing power for them was generally in direct proportion to the number of days that had passed since the last payday.

Literature work in general has too long been a severely neglected part of the church's work in British Guiana. While most of the people are literate, few if any have within their grasp respectable books with or without a Christian orientation. Although one corner of the house may be full of cheap magazines and paperbacks, there is seldom any really good literature. Too often even the Gospel literature which has come their way has been below the level one would hope to see.

British Guiana is symptomatic of many Latin-American countries in its need for respectable literature. In addition to serving a purpose that in itself is justified, literature work provides a most fruitful contact within a community whereby the real seekers may be discovered. Good literature also lends itself to the effort of developing a more stable country and society. Finally, literature work provides an excellent opportunity for various church groups to work together, a much-needed experience in lands that are divided in so many ways.

American Bible Society distribution of Scriptures around the world reached a new high in 1962 with the circulation of 31,509,821 copies of Bibles, Testaments, and selections in 299 languages and dialects. The total was 7,326,797 more than the distribution total in 1961, one of the most substantial increases in several years.
MISSION NEWS

Overseas Missions

Afikpo, E. Nigeria—Clifford Amstutz, Overseas Mission Associate teaching at Macgregor College here, was appointed vice-principal beginning with the approaching second term.

Pettisville, Ohio—By oversight county road 19 north of Pettisville was not indicated on the Fulton County regional map printed in the June issue of Mission-Servicews Newsletter and in the general board's annual meeting program. "Sharing the Living Christ" the road, as indicated in the accompanying map, joins alternate U.S. 20 north of Pettisville. Motorists using alternate U.S. 20 from the east, west, or north will want to note this correction.

Argentina—On May 10 missionaries William and Beatrice Hallman began regular services, twice weekly, in Huerta Grande, an adjacent town north of La Falda. Young Christians, who recently accepted Christ, invited the Hallmans to work with them until the rent of a hall for larger services is justified.

On May 7 Hallman and the La Falda Mennonite Church treasurer, Gregorio Boyajan, signed the deed for the new church property in La Falda. The congregation took possession the same day. A week earlier, on April 30, Hallman and Boyajan, acting in the interests of the church and the general mission board, sold the old church property for 600,000 pesos (approximately $4,500). Total cost of the new, larger church property is estimated at 1,750,000 pesos (approximately $13,000) which includes remodeling, legal expenses, and remodeling taxes.

The La Falda church named Juan Schneider building chairman. Schneider will get estimates on floor tiling, painting, and carpentry work. A building contractor, who accepted Christ two months ago, hoped to start work on May 14. He expected to donate approximately half his work. Church members have volunteered their services also to minimize costs.

The first prayer meeting in the new building was held on May 11 in an upper-stairs room, "Upper Room."

Gospel Herald, June 11, 1963

Bibles for Millions

1966 is anniversary year for the American Bible Society. It will be 150 years since its founding in 1816.

To prepare for this, the Society is putting increasing effort into getting the Bible into the hands of new readers around the world.

"In offering men the eternal Word of God, we share with them the saving power which alone can redeem their lives and ours from destruction," declares the 1962 report of its Advisory Council.

Budget-wise, the goal for contributions from churches by 1966 is $1,500,000 with a target of $1,200,000 for this year, increasing this by $100,000 per year for the next three years.

"The translation, publication, and distribution of the Holy Scriptures on a world-wide basis calls for the combined efforts of all the churches," said Gerald E. Boyce, the Society's church relations secretary at a November meeting of the Advisory Council. "What the churches expect from the Bible Society would be prohibitive for any single denomination in terms of expense, duplication, equipment, and personnel."

The Society does not think of itself as an autonomous entity. "They consider themselves only an arm of the church," observed Urie Bender, literature secretary for our general mission board, who is also a member of the Society's Advisory Council. "They attempt to help each denomination fulfill its obligation for the translation, production, and distribution of the Scriptures."

Our own mission board has had a very happy relationship with the Society. Missionaries around the world have benefited from its services and those of its affiliates. WMUSA feels a very warm kinship to the Society," says Dorothy McCammon, WMUSA executive secretary. "I personally am much impressed with their simplicity, humility, and single-minded devotion to their work. WMUSA tries to publicize their various projects as much as possible."

Over the past years WMUSA has been giving half of the World Day of Prayer offerings to the Society. This usually amounts to around $2,000. "They seem to appreciate this gesture very much," noted Sister McCammon.

Since over $3,500 comes to the general mission board in an average year designated for the work of the American Bible Society, and an additional $10,000 plus is sent directly to them by congregations and individuals, the Board has not needed to budget additional funds for this purpose.

"Just we do encourage contributions to the American Bible Society," emphasized David Leatherman, general board assistant treasurer. "We are especially happy when churches or individuals forward these funds through our offices."
Your Treasurer
Reports

Last week I reported on contributions to the general board for the past fiscal year. This report will cover disbursements for the same period.

Total funds disbursed for all areas of the mission and service programs, including Broadcasting and special forwarding, amounted to $1,810,230.08. This represents a slight increase over the previous year of $1,780,473.19.

Comparing expenditures against budgeted areas, we have noted total expenditures of $1,598,400.56 against a total approved budget of $1,660,541.58. This represents keeping budgeted expenditures about $68,000 under approved planning. This holding back in expenditures was done in light of the close margin of funds available during the year.

The difference between budgeted expenditures and total disbursements represents the handling of above-budget special funds, other income from non-contribution sources within program (such as VS earning units), and miscellaneous and mission forwardings.

Year-end closing figures now show an increase of expenditures carried forward to this year due to the drop in contributed funds as reported last week. We look forward toward keeping budget planning about the same as last year during the current year and trust that contributions during this year will again increase.

—H. Ernest Bennett, Treasurer.

Home Missions

St. Louis, Mo.—Guest speakers at the fifth anniversary services to be held the weekend of June 16 at Bethesda Mennonite Church will be James Lark and Dr. O. Walter Wagner, executive director of the St. Louis Metropolitan Church Federation.

Elkhart, Ind.—Wilbur Hostetler, director of Home Bible Studies at the general mission board, received on May 22 a request for 50 copies of each of the six Bible correspondence courses from Alden A. Read. Read is the Protestant chaplain of California Men's Colony, a penal institution under the Department of Corrections of the state of California.

Read writes that there is "a tremendous moving of God here at this institution, and the Holy Spirit is really doing a work here in the hearts of these men, and hundreds of hearts are open to the Gospel of Jesus Christ, and many, many men are being saved."

Chicago, Ill.—On May 26 the Englewood Mennonite Church held a farewell fellowship for their pastor, Laurence Horst, and his family. He has answered the call to pastor the Evanston Mennonite Church, near Chicago. On June 2 he brought the farewell sermon at Englewood church. At the same time, Stanlee Kaufman was installed as Englewood's new pastor.

Pettisville, Ohio—A series of meetings discussing the church and its work in interracial communities will be held during the week of June 17 between sessions of the general mission board's annual convention. Although public sessions begin Thursday evening, the first session of this series begins Wednesday afternoon. For more details, write to Melvin Leidig, 2126 Janes St., Saginaw, Mich., or to Nelson E. Kaufman, P.O. Box 316, Elkhart, Ind.

Health and Welfare

Kansas City, Kans.—The 46 children (100 per cent capacity) at Mennonite Children's Home are attending summer Bible school at Argentine Mennonite Church, June 3-14. On June 15, they will go to Iowa farms and homes for three weeks of vacation. On Sunday evening, June 16, they will give a program at the East Union church, Kalona, Iowa.

Director Glen Yoder reported that four staff workers plan to terminate service at the Home this summer. Zelda Krepps and Sara Jane Byler will leave in June. Patsy Roth and Rhea Zimmerman, both VS-era, will leave in September. One replacement has already been secured. Applicants should write to Dorsa J. Mishler, Personnel Office, P.O. Box 316, Elkhart, Ind., or to Glen Yoder, Director, Mennonite Children's Home, 1620 South 37th St., Kansas City 6, Kans.

Broadcasting

Harrisonburg, Va.—The Mennonite Hour men's quartet and Lester T. Her- shen, speaker on Luz y Verdad, are on deputation June 8 to July 10. The public is invited to all the services. Programs in the following itinerary are evening and daytime time, unless otherwise indicated.

June 16, 11:00 a.m. Bethel Mennonite, Winnipeg, Man.

June 16, 2:30 p.m. Evangelical Men- nonite, Rosenort, Man.

June 18, 7:00 p.m. Portage Avenue Mennonite Brethren, Winnipeg, Man.

June 19, 7:00 p.m. Mennonite, Wink ler, Man.

June 19, 7:30* Wolford High School Auditorium, Wolford, N. Dak.

June 21, 8:00 North Star, Drake, Sask.

June 22, 8:00 Sharon, Guernsey, Sask.

June 23, 11:00 a.m.* Pleasant Hill, Sas-atoon, Sask.

June 23, 7:00* Hotel Fair, Saskatoon, Sask.

June 24, 8:00* Tofield Community Cen- ter, Tofield, Alta.

June 25 Edmonton, Alta.

June 26, 8:00* Edson, Edson, Alta.

June 28 Calgary, Alta.

Million Dollar Retirement Home Planned in Lebanon

Lebanon, Oreg.—Plans for a million dollar retirement home were announced last month by officials of the general mission board and Lebanon Villa, Inc.

Money for the development will be from a loan and major donations rather than from a general subscription. The general mission board will not be allocating any contributed funds to this project.

Lebanon Villa will be a nonprofit, non-denominational home under the supervision of the general mission board and would be operated in conjunction with the Lebanon Community Hospital, which the board also manages.

Headquarters for the development have been opened at 471 Main Street in Lebanon. Larry Weldy has been named executive director of the corporation. The corporation is nonprofit and non-denominational: Lebanon business and professional men are on its board.

Lebanon Villa will be the first retirement project in Lebanon, and will combine both a high rise building and individual apartments. It will consist of a five-story apartment building and individual cottages, and will be available to men 65 years of age and older and women 62 years of age and older.

Currently, Weldy is in the process of contacting individuals who might be interested in the villa. It will probably be at least a year and a half, however, before the community is ready for occupancy.

Twenty-five units in the villa must be sold before construction of the project can begin. Federal housing regulations stipulate that a certain number of commitments be made before construction can actually start.

Location of buildings for the retirement community has not yet been determined, but about three sites are being considered.

Gospel Herald, June 11, 1963
I-W's Support Church

First Mennonite in Indianapolis is not an old church. Their gleaming little chapel is even less old.

From the first the witness in the city drew its strength from I-W men.

"We couldn't get along without our I-W families," commented Pastor Cleo Mann recently. "They staff our children's clubs, our church committees, and our Sunday school.

They also make up the bulk of the youthful-looking congregation that fills the attractive auditorium nearly to capacity on a typical Sunday morning. Schoolteachers, secretaries, students at nearby I.U., and I-W men who stayed on to make their living and witness in the city are in the minority.

The young woman sitting beside you in the Sunday-school class, who asked that discussion-provoking question, is likely the wife of a I-W man, as are also that teacher in the primary department and the sponsors of the "Wayfarers," a girls' club.

Ideally, I-W men are witnesses wherever they go. They build and support churches. In Indianapolis they are and they do.

The NRRO was developed in 1917 to raise funds for MCC. At that time, the immediate stimulus was to aid European Mennonites who were suffering from World War I.

NRRO works through relief groups, such as MCC, rather than employing relief workers of its own. The new Kitchener relief center is being planned conjointly by MCC and NRRO.

Indonesia-Mennonite Central Committee and the German Mennonites together are supplying rice, beans, and canned meat to feed the poor on the island of Java. The food is served on banana leaves.

To keep the food from going into illegal channels, as has sometimes happened with other agencies in overseas food distribution, a "restaurant," or feeding station, has been developed. The "restaurants" are really only village huts or bamboo shacks. But hungry men, women, and children consume the food right on the spot.

Because the food mixture is new and unusual, some doubted its acceptance. But relief workers named the food mahanan pemah faeday, which people identify with vitamins, and they accepted it.

Since January, 1968, food has been distributed using the "restaurant" idea. The (Continued on page 508)
Questions on the Christian Witness to the State

By John H. Yoder

B. How Do Christians Witness to the State?

3. By a human concern for the man of state, as a man.

There is no such thing as "the state" independent of the personalities and actions of individual persons whom we call statesmen.

One of the tragedies of political responsibility is the fact that both the man of state and his subjects come to think of him as no longer fully human, but as somehow incarnating an impersonal set of laws or principles, or as an object to be manipulated toward selfish ends.

The Christian witness to the state does not begin with a particular governmental action as its goal, and then acting as a "lobby" to lead the state to the attainment of this goal. We must begin at the other end—with a human concern for the man of state as a man.

However deeply this man—the bureaucrat, the policeman, or the legislator—may be involved in representing public opinion or carrying out policies fixed by someone else, he remains a human being with personal responsibility to other men and to the divine order. Rather than treating him as if he were a puppet and part of a machine, our concern is to make the most of his responsible freedom and true humanity by speaking to him first of all of his freedom, his responsibilities, and the moral involvement of his own personality in his work.

It hardly needs to be demonstrated, especially in cases of governmental corruption or blatant militarism, that we can only disapprove fundamentally of the principles and the performances of certain men of state. Yet this moral judgment must not, if we claim to approach sinful man as did Jesus, ever stand in the way of our loving and being concerned for such a man as a man, any more than a similar moral judgment could stand in the way of our loving a drunkard in a rescue mission.

That we disapprove of the actions of this man, be they vile or respectable, is clear in both cases. In neither case, however, is such disapproval the subject of our Christian witness.

If we are to testify to the love of God before either the drunkard or the militarist, we can neither start nor stop with the condemnation logically implied by our "law." We must rather attempt to discover and respect and to nurture such in...

Association of Mennonite Social Workers

On May 3 and 4 the annual meeting of the Association of Mennonite Social Workers (AMSW) was held in Elkhart and Goshen, Ind. The theme of the conference was "Social Work and the Church." The conference opened on Friday evening, May 3, at the Oaklawn Psychiatric Center in Elkhart with registration and informal fellowship and a tour of the new Oaklawn Center. Robert Hartzer, administrator of the Center, welcomed the conference members and spoke briefly about the new Oaklawn program.

A report by Carl Smucker, Ray Keim, Charles Burkholder, and Lester Glick, of the recent seminar at Goshen College on the subject of "Theology of Christian Social Service," opened the Saturday, May 4, meetings. The business meeting followed with President Martin Hunsberger, Knehe~ener, Ont., presiding. New officers elected for the coming year were Alden Bohn, Elkhart, Ind., president; Curtis Janzen, Chicago, Ill., vice-president; and Ada Shaum, Indianapolis, Ind., secretary-treasurer.

Following the business meeting a brief paper was read and a discussion led by Merle Epp, Fort Wayne, on "The Role of Social Workers and the AMSW Within the Structure of the Church." There was considerable discussion on this subject before the final speech by Dr. Otto Klassen, Medical Director of the Oaklawn Psychiatric Center, on the subject of "Mental Health and the Church." It was estimated that there were at least 50 people in attendance at the meeting, coming from as far away as Kansas, Tennessee, Illinois, Pennsylvania, and Ontario. The association has grown over the years and has provided a fine opportunity for Mennonite Social Workers to get together each year to renew acquaintances and discuss mutual concerns.

—Alden Bohn, M.S.W.
President of AMSW.

Hesston College

John Tsuma, a Hesston College international student from Mombasa, Kenya, East Africa, wrote an article which was published in the April 27 edition of The Denver Post. The article entitled, "Friendship Is More Than Preaching," appeared under "The Foreign Student Forum."

John began with the statement, "Despite propaganda from communist countries, Africans have regarded the United States as a peace-loving nation." He goes on to cite examples of ways in which the United States has helped African countries.

Although the help given is appreciated, John feels that Africans will build their relations to the treatment given the African American brothers. He uses the example of the embarrassment he and another student suffered in a café in Missouri when the waitress said, "We do not serve Negroes," and they were forced to leave.

"The African students are going to be the leaders of their countries in the future," he continues.

"I thank and congratulate the Americans who have realized that they should treat the Afro-Americans in the human way. The time has long passed when the white man can look down upon the nonwhite people. Let us co-operate and fight the communist ideology through love. Let us observe in practice the democracy we preach."

John came to this country to study through the combined efforts of the United States government and the International Institution of Education. Before coming to Hesston, he was in charge of the halls of residence at Makerere University, Kampala, Uganda.

More than 2,600 tons of powdered milk donated to Brazil through the U.S. government's "Food for Peace" program with the assistance of religious and other relief agencies, is feared to be rotting away in Brazilian warehouses. The powdered milk, plus more than 7,000 cans of cheese and almost 2,000 sacks of beans, is being stored in government warehouses. Some cases of powdered milk have been there for almost two years, Mr. Frejat said, and have not been distributed because Brazilian organizations lack the necessary funds. Labels on the cases show they were consigned to four charitable groups: The Brazilian Conference of Bishops (Roman Catholic), the Brazilian Evangelical Confederation, the National Alimentation Commission, and the nation's school lunch organization. Mr. Frejat said none of the milk at present in storage is destined for his organization. He said laboratory samples taken from the warehouses were found to be unfit for human consumption.
tegrity, thirst for justice, and repentant self-awareness as this man may manifest.

The extreme example of corrupt or militaristic politicians was chosen to make a point. It would be a severe offense against the very spirit we are here advocating if we failed to recognize that most men of state are at least as decent, as honest, and as mindful of duty as are the population they serve.

Our concern for the man of state must bring with it a concern for the things which matter to him; for his commitments to his constituency; for his honesty in relation to his colleagues; and for the moral choices he must make in which honesty or courage would call for sacrifice or risk.

Elkhart, Ind.

Re-Evaluating Our Needs

BY ROBERT J. BAKER

Without question the Christian lives in a world with a false sense of values. And undoubtedly because of exposure to such we are in danger of becoming infected with the very diseases which we despise. It is time that we consider what we actually need as Christians, comparing those needs with our wants and being sure that we are able to distinguish between the two. The worth of that which we already possess must be evaluated in the light of the things we truly need.

It is time to put first things first. It is time for us as Christians to clean out the cluttered attics of our thinking, to make cold and hard decisions as to what we need most, to discard that which may be good but is still not essential. The plea of Heb. 12:1 should be carefully considered and every Christian should "lay aside every weight" so that he might run with patience and diligence the race that is set before him.

It is not an easy task, but pruening goes before growth, and however cruel the husbandman seems as he clips the surplus foliage, one must bear in mind that his eye is on the coming fruit and its perfection.

We do not need organization as much as we need vitalization. That early zeal which once possessed both church and Christian must be recaptured. We need to break our chains of lethargic contentment which bind us to the status quo and strike out on fifty-mile hike for the Lord.

We need stirring more than cooking. Like a pot of porridge on the back of the stove, we have been content to simply sit and simmer as we lazily bubble in our little churches, totally unaware that we are sticking to the bottom of the pot for lack of stirring. We need a stirring of God through our midst until some of us are turned upside down and inside out.

We may need smaller excavations for educational wings to our churches and a deeper probing within to find the solid foundation upon which our faith rests and to recognize once again the significance of the basic tenets of that faith.

We do not need committees in our churches as much as we need to be committed. Perhaps far too long we have sought the magic of high-sounding phraseology to cover up our own basic lack of willingness to give the Lord an unserved "Yes" to our lives.

We do not need larger offerings or even planned giving as much as we need a denying of the spirit of materialism which has placed two cars in every garage and the dream of financial security and retirement in far too many hearts far too early in life. Once man has placed himself in the proper perspective with God we believe he will find his right relationship to his fellow men and the church's needs will be met at home, on the mission field, in the area of relief. Instead of security we need the experience of living perilously for the Lord. We need the days and nights when we look to the Lord for both sustenance and direction in our lives.

Our need of a seminary graduate in every pulpit is not as great as our need for the Spirit of God in every layman's life. We claim that no one is a better theologian in front of us than God behind us. We need to be pushed by God as well as pulled by the preacher. Our pastors still need the call of God as well as the call of the church. To send a preacher to do battle with Satan with only the call of the church and not the call of God is like sending a kindergarten child to tackle the entire Green Bay Packer backfield.

We need more purpose to life than simply raising our children, sending them to a church-related college, and seeing them successfully married. We need Christian families that can live in India as well as Indiana, in Peru as well as Pennsylvania, in Oman as well as Ohio.

We do not need fancy praying as much as we need faithful praying. Our praying must be borne out of desperation, generated because of an intense longing from within for intimate contact with God.

Our need is not to be known for our fertile fields, the excellency of the table we set, or our four-part singing. There need be nothing wrong with the above in themselves, but it would be better if we were known for the mission fields we have plowed our young people into, the hungry of the world that we have fed, the praises that we are noted for rendering to a bountiful heavenly Father.

We need consecration instead of contention, vision instead of vacillation, daring instead of doubting, striving instead of sighing, testimonies in place of timidity, giving as a substitute for grabbing.

I speak of our shortcomings as I see them both crudely and cruelly revealed in myself. I speak of our needs because I personally desire to become sufficient where I am lacking, to be filled where I am empty. And so I must speak boldly, openly, coveting the prayers of the brotherhood and praying for the brotherhood so that together we might come into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Elkhart, Ind.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Son of Man, by Leslie Paul: Dutton; 1961; 287 pp.; $4.00.

Although the serious Bible student can understand some of the background of Jesus' life by carefully studying the Gospels and other portions of the Bible, we are often left without sufficient material to fully understand the actual conditions that existed and are led to seek a fuller meaning through other sources.

The author of Son of Man recognized this limitation and suggests that whereas "In all the teaching the Gospels summarize, Jesus is already accepted as divine, as the Son of God, His life to some extent formalized, stylized, and some scholars would say, crucified with myths like jewels, so that it is to see through the narratives (vivid though they are) into the reality of His human encounter with the men of His time." This limitation exists primarily because many of the accounts of the life of Jesus were written 40 or more years later and the facts—or truth—concerning His life were quite well established so that many background details would be left unwritten.

Most of us find areas in the life of Christ that we wish could be filled in accurately. One such area is His life during His childhood and youth. Although the author can now fill in this particular area, he has done a good job of filling in many other gaps and consequently aiding the student in a clearer and more meaningful interpretation of the teaching of Christ.

In the author's attempt to fill out the "human" aspect of Jesus' life the book gives one the impression that he is trying to dethrone Him. But this impression is soon replaced as it becomes apparent that the author has a profound respect and reverence for the Word of God and for Jesus as Son of God.

The author feels that all our "controversy and disagreements about the virgin birth are unnecessary, as Jesus' divinity is
A Wedding Gift Suggestion

Breathes there a groom with tummy so dead, Who never to his bride has said, "I'm hungry!"

Our survey on the above question is not yet completed, but the evidence now available indicates that better than 99 per cent of brides-grooms get hungry, at one or more times a day. Another fact established beyond doubt is that the road to a man's heart (through his stomach) remains open all year round.

All this leads to the conclusion that The Mennonite Community Cookbook is one of the most welcome and practical wedding gifts available. It's the kind of gift a homemaker will use every day. Something she will depend on in any situation, from satisfying the hungry male after a hard day's work to pleasing the appetites of favorite guests.

Looking for a practical gift? Give The Mennonite Community Cookbook. Then start hoping for a dinner invitation.

Mennonite Publishing House
Scottsdale, Pa.

Gentlemen, I'd like to help keep a marriage happy. Please send me ______ copies of The Mennonite Community Cookbook at once. Thank you.

Name ____________________________

Address __________________________

City ____________________________

Zone ______ State ________

[ ] Payment enclosed.

[ ] Please bill me

(5% shipping charge added).

Mission News — CONTINUED

initial task, then, however, was only milk to pregnant women and children under six.

Approximately 26,000 meals are served a month. More could be fed if rice were available. Inevitable summer floods are impending with the threat of more hunger. The problem of hungry people will continue in Java.

Kikwit, The Congo—Dr. and Mrs. Paul Hodel, Decatur, Ill., were one of five doctor couples serving under Mennonite Central Committee in the Congo who met May 3-6 for a fellowship conference at Kikwit.

Others taking part in the four-day weekend were Elmer Neufeld, director of relief work in the Congo; Dr. and Mrs. John Dyck, presently working at the Gungu
Boys in Mennonite Vocational School, Korea, learn a variety of trades. These fellows will be equipped to do metalwork when they graduate. Recently Agriculture Extension, a Korean trade magazine, featured MVS.

government hospital; Drs. Walter and Betty Shelly of the Congo Inland Mission's Mukedi Hospital; Dr. and Mrs. Henry Dick, who work with the Hodels at the American Presbyterian Mission's Lubondaile Hospital; and Dr. and Mrs. Ray Milhous of Congo Inland Mission's Tshikapa and Kalonda medical work. The group were guests of the Baptist Mid-Missions at their Kikwit guest house.

Mr. Munungu, minister of health of the Kwilu province and an active member of the Congolese Christian Church, was one of the speakers. He spoke on "The Missionary Doctor in the Eyes of the State."

Voluntary Service

Hannibal, Mo.—Unit members here enjoy a wholesome relation with the local church. Unit leader, Lee Miller, is a member of the church extension committee, and four or five VS-ers will help with summer Bible school.

Mexico City, Mex.—Mabel Lugo, kindergarden teacher, reports several special kindergarden activities recently. On May 10, a Mother's Day celebration included a program given by the children, with refreshments being served to the mothers afterward. Students had prepared handmade gifts, also.

In Mexico, Children's Day (April 30) is a festive day in the schools. Eight mothers (of the 12 children enrolled in kindergarden) cooperated with the teacher in preparing typical Mexican foods such as arroz con leche (rice pudding made with milk); gelatina (jello); etc. The children came dressed in Mexican costumes.

A Mexican meal was served to the volunteers (Carlos and Mabel Lugo and their son David; Paul and Cathy Godshall) and Missionary Rosana Roth on Teachers' Day, May 15. This consisted of tortillas, soup, black beans, a hot sauce, orange pop, bread, and bananas. It was served by mothers as a surprise for Mabel.

Paul and Cathy Godshall, Quakertown, Pa., moved into their new apartment on May 16, after spending six weeks with Missionary Kenneth Seitz, Sr. They report that a good deal is involved in renting an apartment in Mexico, since you need a local property owner to sign the contract with you. You must also agree to a lease of at least one year and file a personal petition for gas and electric services. The Godshalls' new address is Jose A. Torres 818-10, Col. Viaducto Piedad, Mexico 18, D.F.

Maumee, Ohio—Besides putting forth extra effort to get Sunshine Children's Home all shined up for a visit by members of the National Association for the Mentally Retarded, unit members found repeated opportunity last month to testify in song. Regular visits to two rest homes, sharing in revival meetings at Inlet Mennonite Church, Morenci, Mich., and presenting a program at Tedrow (Ohio) Mennonite Church gave all unit members a chance to share in this witness.

Payson, Ariz.—The Arizona State Migrant Ministry planned a May 17-19 retreat for three of our service units located at Winslow, Surprise, and Stanfield. The Ministry has been very appreciative of the work done by volunteers in this state. This retreat, planned and financed entirely by the Ministry, in this large park area is one more indication of the high esteem these twelve unit members have earned for themselves.

You don't need to be a missionary to attend
MISSIONARY BIBLE CONFERENCE
August 10-16, 1965
Laurelville Mennonite Camp
R. 2, Mt. Pleasant, Pa.
Write NOW for programs and reservations.

Elkhart, Ind.—Opportunities for summer service are still open in migrant ministries, Bible school caravans, and various church camping programs. Interested persons should apply at once to Personnel Director for VS, Box 316, Elkhart, Ind.

Albuquerque, N. Mex.—Unit Leader John Kolb, Harleysville, Pa., spoke at a men's fellowship banquet at St. Matthew's Episcopal Church on May 15. His subject was the Voluntary Service program of the Mennonite Church. VS'er Pedro Rivera, Bayamon, P.R., sang several solos.

New VS Unit House at Divide, Colo., nears completion. This will provide housing accommodations for houseparents and secretaries. VS counselors at Pioneer Boys' Camp will also call this home on their days off.

LITIGATION

(Continued from page 499)

more loss (perhaps even less) than where such means are employed.

3. To manage a financial counseling and credit service for the assistance of persons of limited means and business experience, and particularly for those who find themselves in difficulty either as creditors or debtors. This might involve any one of a variety of procedures, such as consolidation of debts, conversion of accounts to loans, a local credit union service, or even the mutual sharing by the entire brotherhood of a loss suffered for conscience' sake by an individual brother.

Co-operation of the Congregation and General Church Organizations

Congregations should look to general church organizations, such as Mennonite Mutual Aid, the Committee on Economic and Social Relations, and the Peace Problems Committee, not to discharge the above responsibilities which the local congregation alone can assume, but to act as service agencies for their assistance in this task, particularly with technical services, such as study and research for the purpose of finding Scriptural solutions to ethical issues.

CONCLUSION

Our Confession

We confess that this world as created by our heavenly Father was made very good. We confess that man, the highest creation, was made in the very image of God Himself, designed to think the Creator's thoughts after Him, a laborer together with Him, doing justly, loving mercy, and walking humbly before His God.

We also confess that we have sinned, that the divine image has been marred, that we like sheep have gone astray, following each one his own way, looking after his own interests. It is because of this that the good world has been filled with every manner of evil: injustice, frustration, and social maladies; wars and fightings, the spirit of eye for eye, and tooth for tooth, and suits at law.

We rejoice to confess that the Son of God, the Suffering Servant, has set our feet upon a new path. He renounced the use of coercive power for the achievement of His purpose. He walked the way of the cross. He came not to be ministered unto, but to minister, even pouring water in a basin to wash His servants' feet, and in the end giving His very lifeblood upon the cross for the redemption of mankind.

Having thus reconciled us unto God He in turn has given to us the ministry of rec-
conciliation, so that as ambassadors for Christ, God is now making His appeal through us. This is the grace of God given unto us which we would not receive in vain.

Our Commitment
To this ministry of service we commit ourselves as laborers together with God, to live sober, upright, and godly lives in this present world. Seeking the mind of Christ, we look not only to our own interests but also to the interests of others. We strive to use our earthly occupations not for what may be obtained through them, but rather as a means of serving God and the church. We regard property not as our own, but as the possession of God whose stewards we are, seeking to order the whole of life for the propagation of the Christian mission. Realizing that man does not live by bread alone, but by every word that proceedeth from the mouth of God, we commit ourselves to follow the steps of Christ in the way of the cross, seeking not the vindication of rights nor demanding justice for ourselves; but rather in doing justly, loving mercy, and walking humbly with our God, to give ourselves in simplicity of life to the way of nonresistant love and the ministry of reconciliation.

Field Notes —— CONTINUED
Laban Peachey, Dean of Students at E.M.C., received his Doctor of Education degree in Counseling and Psychology from the George Washington University, June 5.
A. Don Augsburger, pastor of the Zion congregation, and student pastor at E.M.C., will receive his Doctor of Education degree in Counseling and Guidance from Temple University, June 13.
Abe Mast was ordained to the Christian ministry on May 26 to serve the Zion C.M. congregation, near Millersburg, Ohio. Fred Hostetter, Roman Miller, and Valentine Nafziger officiated.
All-day Sunday-school meeting at Burr Oak, Rensselaer, Ind., May 26. Participating churches included Kouts, Toto, English Lake, and Burr Oak. Theme: “Christ Is Coming.” Speaker was Richard Yoder.
Two well-known Mennonite leaders were called away in death. J. E. Hartzler, Goshen, Ind., well-known lecturer, teacher, world traveler, and former Mennonite college and seminary president, died May 24 in Lancaster, Pa. P. C. Hiebert, Hillsboro, Kans., well-known throughout the Mennonite world for his services as relief worker to Russia, chairman of MCC, 1920-53, and a leader in Mennonite World Conference, died May 27 at Hillsboro.
Donald Blosser, who has been serving as pastor of the Freeport, Ill., congregation as a licensed minister, was ordained June 9 at the Freeport Church. Harold Zehr, Normal, Ill., was in charge, and A. C. Good, Sterling, brought the ordination sermon.

The South Wales government has ordered a complete set of the Mennonite Encyclopedia and a copy of the Complete Writings of Menno Simons.

Dedication services were held May 26 for the Tressler Church, Greenwood, Del. Paul M. Lederach, Scottsdale, Pa., preached the dedicatory message. Millard Benner is pastor of the congregation.
Paul Schrock, editor of Words of Cheer, has returned to Scottsdale after a year of study at Syracuse University.

The five four-year Mennonite colleges in the United States graduated a total of 607 seniors this year. Goshen College graduated 253 seniors, including a number of seminary students; Eastern Mennonite College graduated 94 college students; Bethel College, North Newton, Kans., and Bluffton, Ohio, each graduated 91 seniors, and Tabor College, Hillsboro, Kans., 78.

One hundred and twenty-six teachers and superintendents attended the summer Bible school workshop at Scottsdale, May 25. Attending were teachers coming from as far west as Sugar Creek, Ohio, south as far as Morgantown, W. Va., from the east, Belleville, Pa., and from the north, Conneaut Lake, Pa. Nine denominations were represented. As high as 90 per cent of the workshop classes, in some cases, were made up of teachers who had never taught that grade before.

Old Believers Aided

Some 240 immigrants from Turkey are settling into new homes at Sea Brook Farms, N.J. Thanks to the concern of Pennsylvania Mennonites, they found these homes freshly painted, repaired, scrubbed, and ready to move into.

Identified by the name Old Believers, this little agricultural community of men, women, and children are the last remnant of an old sect that separated from the Russian Orthodox Church in the seventeenth century. They were scheduled to arrive in their new homes in mid-May.

Their ancestors left Russia in a band of 5,000 more than 300 years ago to settle in Turkey. Since 1959 they have been under pressure by the Soviet Union to return to Russia. Three years ago, 1,000 of the group, in search of better living conditions, moved back to Russia.

“The Soviet pressures on those remaining intensified, and the morale of this small group is declining,” reported Attorney General Robert F. Kennedy recently. "Immediate action is required to prevent its complete demoralization.”

Mennonite Disaster Service agreed to furnish the necessary $2,000 to purchase supplies needed to replace windowpanes, fix roofs, lay linoleum, and lay in a supply of linen, towels, soap, etc., for each home. The Tolstoy Foundation, which sponsored the migration, supplied crushed stone for the camp roadway, replaced missing heaters, and looked after exterminating needs. Mennonite ingenuity and elbow grease did the rest.

Under the direction of Ivan Martin and Jacob Nauman, MDS units from Lancaster and Eastern Pennsylvania worked steadily through May 4, 5, 7, and 8 to bring the no longer used camp back to the point of comfortable living. Women worked mops and scrubbing brushes; men hammered and painted.

Inviting to the Old Believers is the village compactness of the circle of 28 huts with its central dining hall and kitchen. A shower house with hot and cold water and a central storage house complete the circle.

According to The New York Times, the group practices strict abstinence from smoking and drinking. Their dress resembles the old Russian peasant garb, with men wearing beards and women and girls wearing scarf headgear. They forbid marriage with non-Christians.

This last remnant is a young and hearty group. Half are between the ages of one and 18; half between 19 and 55.
Calendar

Seminar on the Urban Church, Archbold, Ohio, June 19, 20.

General Mission Board annual meeting, Pettisville, Ohio, June 20-23.

Alberto-Saskatchewan Mennonite Conference, Duchess, Alta., July 4-7.

Allegheny Mennonite Mission Board meeting, First Mennonite Church, Johnstown, Pa., July 12-13.


Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 5-6.


South Central Conference, Huntington, Ind., Aug. 9-11.

Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 15-16.


Mennonite General Conference biennial meeting, Colon, Iowa, Aug. 20-23.


Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Births

“Lo. children are an heritage of the Lord” (Psalm 127:3)

Gehman, J. Russell and Mary E. (Moyer), Oley, Pa., fourth child, third son, David Scott, April 17, 1963.

Good, James and Miriam (Hilty), South Boston, Va., second son, Jerrel Lynn, May 18, 1963.

Gunden, William, Jr., and Evelyn (Rocke), Tiskilwa, Ill., fourth and fifth children, second and third daughters, Carla Jean and Marla Deen, May 16, 1963.

Hoest, Glenn R. and Velma (Stite), Baden, Ont., second daughter, Regina Fay, May 7, 1963.

Knepp, Edward and Beatrice (Hershberger), Evansport, Ill., first child, Diane Kaye, April 30, 1963.


Kuhns, Henry and Mabel (Miller), Uniontown, Ohio, fifth child, third son, Henry Jr., May 9, 1963.


Owens, Robert L. and Alice A. (Srock), Albany, Oreg., fourth child, second daughter, Mary Alice, May 16, 1963.

Orto, Robert and Wilda (Gendler), Smithville, Ohio, second son, Peter Anthony, May 9, 1963.


Reist, Roy and Grace (Burkholder), Toftedal, Alta., third child, second son, Mervin Dale, May 16, 1963.

Rempel, Will and Alta (Byler), Protection, Kans., third child, second daughter, Donna Joyce, April 22, 1963.


Schweitzer, Clinton and Marilyn (Reeb), Shickley, Nebr., first child, Debra Kay, born May 5, 1963; received for adoption, May 7, 1963.

Steiner, Kenneth and Mae (Eberly), West Salem, Ohio, second child, first son, Mark Kevin, May 7, 1963.


Stutman, Alvin and Janice (Miller), Laramie, Ind., third daughter, Paula Jean, April 22, 1963.

Troyer, Ivan and Wilma (Erb), Scriber, Nebr., third child, first son, Paul Martin, May 1, 1963.


Yoder, David and Lucille (Bontrager), Hartville, Ohio, third son, Brian Thomas, May 8, 1963.

Zehr, Melvin and Delphine (Erb), Kitchener, Ont., first child, Scott Gregory, May 10, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month subscription to Gospel Herald is given to those whose address is supplied by the officiating minister.


Risler—McCoirkle. John Daniel Risler, Mountville, Pa., and Carol Coirkle, Hershey, Pa., both of the Mennonite Church of Christian, Myerstown, Pa., by Harold Brenneman at his home, May 22, 1963.

Wheeler—Bontrager. Richard A. Weaver and Dorothy E. Bontrager, both of the Prairie Street cong., Elk hart, Ind., by A. A. Bontrager, father of the bride, at the Yoder Mennonite Church, Yoder, Kans., May 18, 1963.


Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Yoder, Bertha Ann, daughter of Joseph and Mary Hartzler, was born at East Elyne, Mo., July 25, 1888; died at the Iowa City, Iowa, Hospital, April 2, 1963; aged 76 years. On July 4, 1908, she was married to J. Roy Yoder. Surviving are her husband, 3 brothers (J. E. Joe C., and Herbert L.), and one sister (Fannie Brink). Four brothers and one sister preceded her in death. She was a member of the Methodist church in Garden City, Mo. Memorial services were held at Sharon Center, Iowa, May 4, and funeral services were held at Garden City, Mo., May 5, in charge of Troy Gardner; interment in Clearfork Cemetery.

Yoder, Ezra L., son of Levi and Lydia (Schwartz), was born near Iowa City, Iowa, Sept. 26, 1894; died at the Olver Hospital, April 30, 1963; aged 68 years. On March 21, 1918, he was married to Millie Stille, who survives. Among the family are 4 children (Gladyis Viola, Marjorie Mae—Mrs. Eldon Boettger, Kenneth Donald, and Fern Marie—Mrs. Harley Lehman), 11 grandchildren.
dren, 6 brothers (Dave, Henry, Jake, John, Ray, and Vernon), and 2 sisters (Katie—Mrs. Joe Kaufman and Mary—Mrs. Schwartzendruber). He was a member of the Salem Church, Toefield, Alta., where funeral services were held May 4, in charge of Harold Boettger and Paul Voeglin.

Yoder, Ruth A., daughter of Alta (Hostetler) and the late John A. C. Yoder, was born at Belleville, Pa., July 16, 1931; died of cancer at Lewistown, Pa., May 15, 1963; aged 31 years 9 months 27 days. On Sept. 10, 1943, she was married to Warren J. Yoder, who survives. Also surviving are 3 children (Brenda, Cheryl, and Cedric), her mother (Mrs. Alta C. Yoder Haffersham), 6 sisters (Arlene—Mrs. Merlin Yo-der, Virgie—Mrs. Robert Pry, Carol, Athelda—Mrs. Lee Curry, and Darlis—Mrs. James Delli), 2 half sisters and one half brother (Mildred—Mrs. Rush Stuck, Evelyn—Mrs. Don Packard, and Jesse C. Yoder). She was a member of the Maple Grove Church, where funeral services were held May 15, in charge of Waldo E. Miller; interment in Locust Grove Cemetery.

**ITEMS AND COMMENTS**

**BY THE EDITOR**

The nation’s high-school coaches, physical education directors, and recreation leaders have urged professional sports stars to refrain from endorsing alcoholic beverages and tobacco. Delegates to the annual convention of the American Association of Health, Physical Education and Recreation made the plea in a resolution adopted in Minneapolis, Minn.

The Venerable Ian Hugh White-Thomson, Anglican Archdeacon of Northumberland, has been named to succeed Dr. Hewlett Johnson as Dean of Canterbury. Dr. Johnson, often called the “Red Dean” because of his liberal views and open sympathy for communism, was scheduled to retire from the post at the end of May. He is 88.

More than half of the violators of the Selective Service Act who are serving time in prison are there because of conscientious refusal to co-operate with the draft law, the National Service Board for Religious Objectors reported in Washington, D.C. The board said that a recent check with the Federal Bureau of Prisons showed that in 1962 there were 145 violators of the Selective Service Act in prison, of whom 71 were religious objectors. In 1961, there were 121 violators in prison, 79 of them CO’s.

An evangelical leader, addressing the annual missionary conference of Park Street Congregational church, Boston, noted improved Protestant-Catholic relations, and said what was “even more significant” was the recommendation by Catholic clergy that many parishioners read the Bible, Dr. Clyde W. Taylor, Executive Secretary of the Evangelical Foreign Missions Association, observed that Latin American Catholic bishops have encouraged Catholics to read the Bible with the result that “hundreds of thousands of our neighbors south of the Rio Grande” are reading the Scriptures.

Approximately 280,000 inquiries about the Roman Catholic Church were received by the Knights of Columbus’ Religious Information Bureau in New Haven, Conn., in the year ending May 1 as a result of its advertising program in major periodicals. Of last year’s totals, almost 36,000 enrolled in the free course of religious instruction provided by mail and conducted by the bureau in St. Louis, Mo. In announcing last year’s statistics, the Catholic fraternal society noted that since the program was launched in 1948 to spread Catholic teachings, inquiries have totaled 4,655,026 and enrollments, 497,257—a ratio of about one enrollment for every nine applications.

Negro evangelicals from across the nation met in Los Angeles to form the National Negro Evangelical Association in a move to promote the witness of their race. “We do not see this as in competition with the National Association of Evangelicals (NAE) or any other group,” Dr. Howard O. Jones, an associate of evangelist Billy Graham, announced.

The Protestant Episcopal bishop of Minnesota warned Episcopalians in Minneapolis, Minn., against dangers in movements that practice “speaking in tongues.” Speaking before the Minnesota diocese’s annual convention, Bishop Hamilton H. Kellogg stated that such movements sometimes lead to divisiveness, exaggeration, and self-righteousness. He said he could not agree “with our Pentecostal friends” that “speaking in tongues” is a necessary evidence of the gift of the Holy Spirit.

Methodist Bishop Fred Pierce Corson of Philadelphia charged in Binghamton, N.Y., that the divorce and remarriage of Gov. Nelson Rockefeller of New York “has been an appalling shock to the moral sensibilities and the sense of fair play of the rank and file of Americans.”

The total amount raised by Boston’s 154-year-old Park Street (Congregational) church for its global missionary program has passed the $4,000,000 mark, it was announced at the annual missionary conference in Boston. This year’s one-day drive reached $277,468, according to the pastor,

Dr. Harold J. Ockenga, sending the total to $4,178,631 since he founded the conference in 1940. The 2,200-member church supports 112 missionaries in 47 countries and numerous mission projects, including hospitals, dispensaries, schools, churches, missionary literature drives, and Gospel radio programs.

UNESCO reports that of the 3½ million college students in the U.S., 95 percent have no active contact with any church. Yet Time magazine has declared that in a recent survey, 80 percent of these college students expressed personal need for religious faith.

A recommendation that legislative, social, and economic measures be adopted in all countries—particularly in highly developed nations—to halt the “multiplication of divorces and separations” was made in a report adopted in Jounieh, Lebanon, by the World Congress on the Rights of the Child.

Delegates to the annual convention of the Dallas Episcopal Diocese adopted a resolution in Dallas, Texas, asserting that the Biblical title is the “reasonable standard for thoughtful Christian giving.” The resolution also declared that each parish and diocese ought to give as much to the national work of the Episcopal Church as is spent within each parish or diocese.

Established churches have failed in their mission to the underprivileged, while sects have taken over, a Protestant Episcopal editor said in Philadelphia, Pa. Peter Day, editor of The Living Church, Episcopalian weekly magazine, noted that while sects can afford to “wash their hands of responsibility for social action,” the established churches cannot. Mr. Day stressed that social service is “an absolutely integral, built-in part” of worship and evangelism.

Vatican circles made no secret of their alarm as almost complete returns showed that the Communist Party had polled almost a million more votes in the Italian parliamentary election than they had in 1958. Both in the Senate and in the Chamber of Deputies, the communists showed surprising gains, pushing their total popular vote to 25.5 per cent, as compared with 22.7 per cent five years ago. The strength of the ruling Christian Democrat Party, on the other hand, slumped to below 40 per cent in both houses.
The Church Must Change

By Dale Oldham

It is my personal, deep conviction that the church must change. Why? Because somewhere along the line vast numbers of professing Christians have lapsed into a misapprehension of the true nature and the original purpose of the New Testament church.

In Matt. 16:18, Jesus said, "I will build my church." His church is a unique organization, predicated upon a unique relationship between Him and His people.

Jesus Preached Repentance

When Christ was establishing the church, He sent out the twelve disciples, and at another time seventy, to preach repentance, salvation, and the kingdom of God. These were the central themes of the Gospel.

He commissioned His disciples to go into all the world to teach every nation all the things He had taught them. Read in the Gospels the things Jesus taught them. Then compare these with some of the things being taught, or omitted, today.

Jesus began by teaching repentance. It has been a long, long time since some people have heard an old-fashioned sermon on repentance. You hear a great deal about trying to do better, about ridding your mind of fear, about how to stop worrying and start living. But Jesus taught repentance. He said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Peter said in Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out."

So, according to the New Testament, any "church" which preaches salvation apart from repentance and faith in Jesus Christ needs to change, for it is not properly representing Christ or His Gospel.

Sin Must Be Challenged

Second, the church must again clarify and underscore the New Testament standard of Christian living. The all-too-common toleration of sin in the lives of professing Christians must come to an end, for the New Testament church stands in perennial rebuke of sin.

Jesus came to save people from sin. May the Lord give us more (Continued on page 516)
FIELD NOTES

Needed: Send the Gospel Herald office a picture of your church to be used in the column “Our Mennonite Churches.” Send us good clear glossies. The size does not matter. Be sure to send with the picture information which can be used in writing the caption.

Darrel Hostetler was ordained to the ministry on June 16, at the East Union Church, Kalona, Iowa. Darrel has served six years as instructor in music and Bible at Iowa Mennonite School. Darrel and Marian, with their daughters, Brenda and Ann, will be going to Nigeria about Sept. 1. Eugene Garber, pastor at Kalona Mennonite Church, was in charge, with A. Lloyd Swartzendruber officiating. Herman Ropp preached the ordination message.

The Hopewell Quartet, Kouts, Ind., consisting of four businessmen, Harold Sommers, Don Gingerich, Ron Gibson, and Marion Birky, served in a program at Kidron, Ohio, June 9.

Mattie, wife of T. E. Schrock, Clarksville, Mich., died suddenly at her home June 7, from a heart attack.

Uria R. Byler, teacher in an Amish parochial school near Middlefield, Ohio, is the author of a recent book, Our Better Country. The book is designed as a seventh and eighth grade history text for Amish children. Commenting in a recent article in the Cleveland Plain Dealer, Byler said, “Modern history books tend to glorify war. I tried not to have this happen in my book. Wars of course must be mentioned as a part of history, but we feel they must not be held up as great achievements. They are not.”

The Calvary Hour has added the following stations to its broadcasting schedule: WOMP, Bellaire, Ohio, Wheeling, W. Va., 5:30 p.m., Sunday KGLE, 590 kc, Glendale, Mont., 3:00 p.m., Sunday EDCX-FM, 99.5 mc, Buffalo, N.Y., 8:00 a.m., Sunday WEED-FM, Springfield, Ohio, 8:00 p.m., Friday

Josie Rumes, from the Philippines, is spending two weeks at the Mennonite Publishing House, after having studied a year at Syracuse University. She is in charge of the Methodist Publishing House in the Philippines.


Maynard W. Shetler, of the Mennonite Publishing House, attended the Erie County Sabbath School Association, Erie, Pa., June 14, 15, exhibiting Herald Press books and summer Bible school material, and conducting a workshop on “Making Your Community Sunday School Conscious.”

The James E. Gross family expresses gratitude and thanks to the many who sent letters of sympathy and encouragement and prayed for them in the passing of husband and father.


A Sunday-school Centennial, celebrating the beginning of the first permanent Sunday school in the Mennonite Church, will be held at the South Union Mennonite Church, West Liberty, Ohio, Oct. 12, 13. All persons interested in Sunday-school work, superintendents, teachers, officers, and students, are invited. The theme will be “Serving Through the Sunday School.” The program and centennial are sponsored by the Mennonite Commission for Christian Education and the Mennonite Historical and Research Committee, in cooperation with the local West Liberty, Ohio, churches.

Arthur Climenhaga, president of Messiah College, Grantham, Pa., will be speaker at Mennonite Youth Fellowship, East Chestnut St., Lancaster, Pa., June 29.

B. Charles Hostetter, at Valleyview, Lon- don, Ont., June 14-16.


Walter Lehman, Chambersburg, Pa., in revival meetings at Winterstown, Felton, Pa., June 16-23.

Attention: All Mennonite Teachers
If you have not personally received the following ballots, would you please respond by mail? Write the name of your choice on a card and mail to Stanley Krier, 2176 S. Lincoln Highway West, Lancaster, Pa. Your card should be postmarked by June 20. Please vote for one of the following for the presidency of MTA. The candidate receiving the second highest number of votes will assume office as vice-president of the organization.


Levi C. Hartler: B.A., Goshen College; M.A., Northwestern University. Formerly: Secretary Relief and Service and Missions Editor of General Mission Board; faculty of Goshen College. Presently on the faculty of Elkhart High School, Elkhart, Ind.


(Continued on page 582)

Gospel Herald, June 18, 1963
Pronouncements Plus

There is always the danger that we put too great faith in pronouncements—intellectual, political, and spiritual. Philosophers, columnists, commentators and preachers are proficient in making good and great pronouncements. Parents may practice this also. We flood the world with our words. William Lawrence spoke of "the great American heresy of thinking that because a thing has been said it has been done." Words can help to illuminate a situation, but alone they cannot eliminate it.

The reason the church in the New Testament was persecuted was not merely because of its principles or precepts. We may have a million good ideas and not be molested. It is when we translate ideas into action that difficulty comes.

Day after day we deliver great addresses and make dynamic speeches concerning the solution to the problems of today. We may even stress what the Bible says is needed today. We call the church to revival and renewal and program precisely the kind of speeches which spell out how it can be done. After the speeches are planned and preached, we feel as if we have done our duty. We make great resolutions and statements of dedication only to return to the routine of yesterday supposing that resolutions and statements called to the attention will change the situation. This alone will not avail.

What is needed? It may be we need to quit our preaching until we practice what we already know. No, that is not the answer, for "faith cometh by hearing." But Jesus spoke of those who are blessed because they hear and do. And our day is calling for a faith that will work.—D.

A Move Forward

At a seat convention, President Seat was leading a discussion on "How to make back seats at a ball game worth as much as front seats, and how to make front seats in a church worth as much as back seats." It was finally concluded that seats are "victims of circumstances."

Most of us at some time or other are faced with perfectly good, practically unused, and like new benches in the front of the church. One person suggested that the church install benches which would work on escalator style. One bench at a time would appear in the back of the church. As this one was filled, it would move another bench in place, forwarding the first and so on.

A great evangelist of several generations ago observed that sinners are not saved as long as the front benches of the church remain empty. There must be a spiritual enthusiasm and interest which is just as real as the interest of those attending a ball game or concert. We are called to be "fervent in spirit, serving the Lord." A move forward would certainly assist the preaching of any preacher. It would also leave room for mothers and their small children, as well as late-comers, near the back, thus avoiding much distraction. Even sinners might be persuaded that there is something real to the Christian life after all. Let us move forward!—D.

God Hath Said

In the Garden of Eden the first words by Satan, spoken to Eve, were, "Yea, hath God said?" Remember also the words found in I John 5:19, "the whole world lieth in the evil one" (ASV). Satan still is the archdeceiver, who brought ruin to the race, who first spoke to our race with the doubt-getting question, "Hath God said?"

This is Satan's business, to make men doubt that God has spoken. Without a doubt the great battle of the next few years is going to be to believe or not to believe that God has spoken in His Word.

Jesus answered Satan by the word—"It is written." He took the question thrown at Eve and threw it back saying, in effect, "God hath said, and I am not going to live by bread alone. I am living by the Word of God."

We learn to know Christ through His Word. It seems we are in serious days in the matter of interpreting the life of Christ. There are currents which undermine and render worthless the historical Christ. People say, let's have the idea of Christ, the spirit of Christ, but the historic facts, as such, are not really relevant. Such historic facts as the crucifixion and resurrection can be canceled. Use the words, certainly, but the historic facts are not necessary.

To reason this way puts the foundation of faith in man and not in the Word of God. This is a foundation of quicksand. This cannot help having destructive consequences.

Dean Inge wrote some years ago, "It is, I think, indisputable that the center of gravity in religion is shifting from authority to experience." With this shift there is a loss of spiritual realities and implications of God's revealed truth to man's heart. When we shift to what we can prove by human instruments, we lose a sense of the supernatural. God, Satan, and sin become mere names, not personalities or realities.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We need today the note our Lord had when He answered, "God hath said. . . . I am living by the Word of God."—D.

The Christian Way

BY EVERETT H. BURNS

Our thinking in certain areas is hazy and often "befuddled," as modern slang would describe it. And never more so than when we try to reason out such incidents as are described by the word "theft." We start with the thought that a man is a thief because he steals. To think in this way is to commit an error. Pursued to its logical conclusion—a thief would not be one until he is caught stealing. And this puts a certain responsibility on the law—and its officers. And more importantly, it takes some of the blame from the culprit.

In reality, a thief steals because he is a thief. It's his nature to steal—and though he never takes anything which belongs to another, yet he is a thief. He is one because he wills to steal, given the opportunity. A thief does not need teaching concerning property rights. He needs a new nature, one which will not steal. Until he has this, the old nature will urge, tempt, even compel him to steal—if the occasion is given. Here the Christian Gospel is needed.

A man needs to be born again, born from above. A new nature needs to be implanted in man's heart. Anything short of this leaves him a thief. The Christian Gospel makes a thief a new creature in Christ Jesus. Thieves have passed away. Now the Lord Jesus controls his thoughts, his acts. This is the Christian way. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

St. Louis, Mo.

Your love has a broken wing if it cannot fly across the ocean, which being freely interpreted means your life is not right with God for your own salvation, if you have no desire to give others the light of the Gospel.—Maltbie D. Babcock.
The church needs to change, but thank God, the church can change! It has changed before, and it can change again.

The Church Must Change

(Continued from first page)

God-called, God-qualified, and God-inspired pastors who will dare to rebuke sin and iniquity regardless of where it is found.

Peter could have allowed Ananias and Sapphira to get by with their hypocrisy. Instead, he openly rebuked them. Many professing Christians are finding it far too easy to get by with habits and attitudes which are not right in the sight of God. They need to be rebuked, rich and poor alike. For unless sin is challenged, it tends to root in and grow.

Never Soft-Pedal the Gospel

Stephen, the first Christian martyr, preaching under the anointing of the Holy Spirit, said, “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost” (Acts 7:51). This was plain preaching, and Stephen was stoned for it. But it takes plain preaching if people are to see the truth.

The church must never soft-pedal the Gospel! A Gospel which does not insist on discipline, devotion, and total commitment to Christ is a sham and a pretense. A Gospel which does not challenge one’s innermost soul to highest endeavor is a fraud. “Church membership” without conversion is a liability to Christianity, for it falsely represents the Gospel of Christ.

To represent the Gospel as leading to an easy road is to misrepresent it. Jesus spoke of forsaking father and mother and houses and lands if we would be His disciples. He talked about enduring hardship, turning the other cheek, going the second mile.

So when anyone represents the way of salvation as being a rose-strewn path, where birds forever sing and a cloud never appears in the sky, he is doing both Christ and people an injustice.

About Money and Property

Third, the church must change its attitude toward money and property. The church is not a social club where members pay insignificant dues in order to remain in good standing. The church is the army of the Lord, arrayed in a battle to the death against the world, the flesh, and the devil.

Every value we cherish is at stake in this war of righteousness against unrighteousness. You cannot finance a war like this with pennies or leftovers. The program of the church, pointed as it is toward redemption of the whole world, cannot succeed on second-rate efforts or with second-rate loyalties.

Christ demands our best! It is tragic for the Christian to count as his own, possessions placed under his temporary control. His budget should be set up with God Himself looking over his shoulder.

The feeling that the tithe belongs to God but the other 90 per cent can be spent as we please is a fallacy. As good stewards of God, we will operate with 100 per cent of our holdings under God’s control. If the world is to be won to Christ in this generation, a soft program must give way to one of conviction.

A halfhearted commitment must be replaced by a total yielding of both self and possessions to God. Christians living for self and selfish purposes must change!

The rich young ruler went away sorrowful—because Christ called for a commitment he was not willing to make. It would be tragic in the extreme for the church at large to make a similar mistake at this point in history.

Hard Feelings and Grudges

Yes, the church must change! People holding to grudges and hard feelings must let the love of God melt them away. The Christian spirit is the spirit of forgiveness. Oversensitive people must suffer their prideful, self-centered self to die. Those wallowing in self-pity must throw off such childish bids for attention and grow up, for they are not in shape to soldier in the war we are waging.

Again, the church must change some of its ideas about program and worship. All programming in the church should be turned toward winning people to Christ and establishing them in the truth of God. The deepest basis for human fellowship is in Christian experience, work, and worship.

But none of these are sufficient in themselves. Each calls for the support of the others. Christian experience is validated by service to God and people. The Christian religion cannot be confined to an ivory tower or exist permanently on some glorified mount of transfiguration. It must be given hands and feet. It must wear hobnailed boots and overalls.

Worship

I have suggested that some of our ideas about worship need also to change. There are situations in which worship tends to deteriorate, to become much less than a sublime contemplation of God and the adoration of His Son.

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Our Readers Say—

The lead article in the May 7 Gospel Herald was very good and timely besides. Who are the "folks" of the adoptive child? Mrs. Williams answers that question better than I could.

Naturally this article made a strong impression on me because I was reared in great part at the Mennonite Children’s Home, Millersville, Pa., and saw repeatedly the fate of this birth in love when the adoptive child, tiny or not, was received into the Christian home to which it bore no physical alliance.

Thank you, Mrs. Lois Anne Williams, whoever and wherever you are, and thank you, Editor Drescher, for timing this to arrive at our homes just before Mother’s Day. They are mothers who bore us and mothered us after birth, and if, as in my case, there are more than one person, then thank God for Christian motherhood, let the term encompass what it will.—J. Paul Sauder, Tampa, Fla.

Concerning Lorie C. Gooding’s article, “Is Christ the Answer?” (April 9 issue). I do not presume to approach this theologically, but may I point out how I believe that Christ is the Answer to all of man’s problems? Perhaps people have said that Christ is the Answer to the troubles of the world, but whenever I have heard such terminology, I have always assumed that they believed that a system could be changed only as the individuals changed, that system would accept the holy life which Christ offers them.

Mrs. Gooding does say, “God is not dealing with the world as a unit, but with individuals as individuals to experience salvation.”

If all individuals within any given system or religion or creed were won to Christ, would God be the answer to these ills? I agree with her that Jesus did not come to reform men; He did not die so that men could imitate Him. He never meant for us to become followers of Christianity. He came to possess us so that we might possess every virtue of His.

What do I need? Comfort when my heart is breaking? He becomes my comfort. Wisdom when I feel great lack? He is my wisdom. Love when I feel unloved? He is made love unto me. Patience when I have none? He is all patience; so if He indwells me, I have all I need.

This kind of “answer” is far more than imitating Him. It removes from me any right to take the smallest bit of credit for any work of holiness in my life. No other words could follow those in I Cor. 1:30 except, “He that glorieth, let him glory in the Lord.”

No wonder Paul says to the Romans, “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Small wonder, too, that this verse is followed, by the assurance that we are not in debt to the flesh for a thing. Thank God for such a helpful, quickening work of the Spirit in my mortal body—which is Jesus working out in me His virtues.

Christ is the Answer to all my needs as I admit my lack and Claim His sufficiency. And this answer Christ has for every person in every system, or nation, or creed, or race of the whole world.—Marie A. Yoder, Goshen, Ind.

Reaching one person at a time is the only way to reach all the world in time.
Can we expect people to come to our churches out of politeness and obligation?

Are We Dodging Repentance?

By D. G. Hawkins

An earnest young man on the air waves periodically exhorts me to attend the church of my choice. In an age when so many churches are vigorously filling the same field for new members, this message shows admirable restraint and integrity. Yet in another way, such publicity is little short of disastrous. Churchgoing per se becomes the end term and is represented as being the universal panacea for all ills. Within the church of our choice some grand new elixir of life will be found.

Some are going to be mightily disappointed! Treating the church of their choice as a kind of glorified filling station, the onus of responsibility as to whether they do find any elixir at all rests upon the minister—an insuperable burden indeed! The danger is that, being such a magnetic personality, he will win them to himself, and not for God. He can become something akin to a star turn in an entertainment, basking in the spotlight while the Christ is confined to the wings. Or he might attempt the insuperable task of channeling divine grace into unpre pared ears and hearts, a task which is as Herculean as condensing the faith for those who “worship” only at Easter and Christmas.

From bitter experience I know how easy and how more comfortable a thing it is really to harry one’s nominal parishioners to attend church rather than to do the work of an evangelist. Once my visiting degenerated into staccatoed barks of “didn’t see you on Sunday,” which soon proved tiring to myself and I’m sure point less to my people.

I was at fault. I was doing my people a grave injustice. Those glad-handed and high-handed indiscriminate appeals to “come to church” didn’t really mean anything to those to whom “church” meant four walls and a steeple. I was trying to get all of God’s creatures into His corral in the greatest possible numbers, within the shortest possible time, with the least effort from myself.

To be sure, people will attend the church of their choice, any church in fact, when life hits them below the belt. During the last war, many waves checked signed “through Jesus Christ our Lord” before the face of God, wanting immediate payment. But they resemble frightened cattle, who have found a nice, warm shelter from the storm, in which they can lick their sores. No, there is something more basic to our ministry. For want of a better word, call it an “incentive” to churchgoing for the time being.

This incentive to worship, which is more demanding and is more rewarding than mere church attendance, is a personal knowledge of the crucified and risen Lord. There has to be, for any intelligent and meaningful worship, a get-acquainted plan with God in Jesus Christ, a decision made for Him, positive, unqualified, total. Only by putting trust, faith, and love in Him, can one get anything “out” of worship.

The church universal, national, local, is a company of believers. “Lord, I believe; help thou mine unbelief.” We hope that these believers have nailed their decision to the cross of Christ, that they know Him and that they love Him.

Appeals to attend church, addressed to the indifferent and to the nominal parishioner, are like promoting children in grade one at school into first year university. They are lost. They don’t know what it all means. They haven’t the foundation.

“Can we expect people to come to our churches out of politeness and obligation? Isn’t there a taint of bribery in some of our visiting, just to swell our numbers, to digest the meat we give to those who are well “on the Way”? First is the decision to follow the Christ and then is the graduation into a company of believers that grows in grace and in the knowledge and love of God.

The minister of religion is an evangelist, and he is also the encourager of his flock. He leads them in the highest of all Christian activities—worship. To those outside his immediate congregation he is commissioned to take the Gospel message. He is not commissioned to slough off his responsibility by indiscriminate appeals to attend church in the hope that his hearers will catch an infection of Christianity. It is quite probable that it will be a low-grade infection, from which the patient will very quickly recover. The other possibility is that there will be great preoccupation with the preacher and his words and words, instead of with the preacher’s God.

The Saturday edition of our local paper has just arrived. A large advertisement on the back page is sponsored by the business firms of our town. It reads in part, “... through our churches, we knock on the portals of a more abundant life—and there find it.” I still feel that many are doomed to disappointment. Indeed, we seem to assume rather arrogantly that God is still working through His church to the same degree that He always has. Salvation through the church is an easier doctrine on the ear and on the heart.

“Plan to go to church and to read your Bible.” This again from the paper. A good prescription, but for what disease? In spite of those who label Christianity as a gigantic guilt complex, the fact of sin remains.

Man in community has suffered an interior dislocation. It shows itself in his sins of omission and his sins of commission. He is caught both ways. We tend to skate over sin nowadays as being a matter of glands and hormones. We are exhorted to a “do-it-yourself” philosophy of redemption and reconciliation with God by means of “spirit lifters,” “energy producing thoughts,” “faith attitudes,” and a multitude of lift-yourself-up-by-your-own-bootstraps gimmicks. In fact, this is not so much getting right with God, as getting right with, and at peace with, oneself.

Conversion is still necessary, whether we awake gradually to our need or whether its awareness breaks over us suddenly with all the force of a tidal wave. There are no short cuts. The whole work of our sanctification begins with a searching examination by the Great Physician to whom we must freely submit ourselves. Some spiritual surgery at His hands may be—will be—necessary.

Birch Hills, Sask.

Mennonite Retirement Plan

The new church-wide Mennonite Retirement Plan becomes effective July 1, 1963. Forms to indicate election to participate in the plan are available from Mennonite Mutual Aid, 111 Marilyn Ave., Goshen, Ind. All Mennonite institutions and congregations are invited to participate. Brochures which completely describe the plan are in the process of being printed. Mimeograph copies are presently available upon request.

The first institution to enter the Retirement Plan is the Mennonite Board of Missions and Charities, Elkhart, Ind. The
Ohio and Eastern Mennonite Conference is the first conference to adopt the plan. The first congregation to participate is the Goshen College Mennonite Church.

Any pastor, missionary, teacher, or other church worker who is permanently employed more than 20 hours per week and more than five months per year is eligible to participate in the plan. Institutions, congregations, and other church-related employers are required to contribute a minimum of 2 per cent of annual compensation or $100 per year, whichever is greater; larger contributions are recommended for more adequate retirement benefits. Each participant has the opportunity to put some of his own money into the fund, up to 10 per cent of annual compensation. The participant always has a complete interest in all contributions and earnings put into his individual account; no part of the accumulation is lost by moving from one church agency to another. The minimum retirement age is 65, except in the case of disability. Retirement benefits will be paid as a life annuity, unless some other desired method of payment is approved by the trustees. Upon the death of an unreired participant the entire amount credited to his account will be paid to his beneficiaries.

The Mennonite Retirement Plan and Trust Fund will be administered by a board of trustees appointed by Mennonite General Conference. Professional investment counsel is being engaged in a determined effort to get safely with the highest possible yield from the assets of the fund. A portion of the fund will be invested in acceptable common stocks, which should provide a hedge against inflation and the continued erosion of the dollar's purchasing power.

This Retirement Plan has been developed in co-operation with the Chicago firm of Arthur Stedry Hansen, consulting actuaries. The pension and retirement plans of many other denominations and non-profit organizations were studied. Competent legal counsel was employed. The committee responsible for developing the plan is composed of H. Ernest Bennett (chairman), Carl Kreider, Dwight Stoltzfus, Ben Cutrell, John Rudy, and Harold Swartzendruber.

Members of the Retirement Committee are available to explain the new plan and help institutions and congregations enroll their workers. After July 1 a full-time Mennonite Mutual Aid field representative will be available to supply assistance in this area.—John H. Rudy.

Jesus teaches that a man's attitude to the kingdom of God is revealed by his attitude to his property regardless of whether it is a cent or a million.

The Storm
By Mabel E. Kauffman

I woke last night to the sound of beating rain upon my roof, Bright lightning flashes, thunder reverberating across the distant hills, Wild lashing wind, swaying the mightiest trees relentlessly. And then a lull. Peace reigns? Ah, no— An instant, then a flash and thunder rolls— And rain drums on into the night.

At dawn I rose. The storm clouds had rolled away. And as I watched, the sun pushed tapering fingers into the sky. The earth in clean washed fragrance lay. Each hidden leaf, each blade of grass, Was cleansed from all accumulated grime. Each held a jewel, iridescent in the morning light.

Thus oft upon our souls life storms may beat, Sorrows sweep; tempest gales blow wild. Be still, O soul, 'tis but thy God in loving guise, Probing deep into the hidden recesses of thy heart— Cleansing, refining, purifying, That thou at last mayest be a jewel bright Reflecting the image of His light.

Kalispell, Mont.
On Safari with Paul Erb

XVI

Except for the wild life we had seen on the trip to western Kenya, we had not seen many of the wild animals for which Africa is famous. So Don took us in our rented car to the Nairobi National Park. There within sight of a modern city is an extensive wild life reserve in which there are hundreds of animals and birds which live in their natural habitat, finding their own food. We were in the park late one afternoon and early the next morning. We saw scores of zebra, impala, wildebeests, hartebeests, Grant’s gazelles and Thomson’s gazelles. Wild hogs stood and looked at us at close range. Baboons jumped on the hood of our car. Giraffes picked leaves from trees along the road. A few ostriches walked about. Several elands loomed on a hilltop. A pair of jackals ran across our track. A lion and his lioness, getting ready to stalk their evening meal, caressed one another within twenty feet of our car. Crested guinea fowl and yellow-throated francolins and bustards, game birds, were numerous. Maribou storks, the scavengers of the park, waited by the hundreds for the leftovers from the feasts of the lions and the cheetahs. The animals are protected here from the guns of hunters. But they are on their own, and one does not have the feeling that one has in a zoo.

Our last night in Nairobi, Lena Horn-ing, on an extended leave from Somalia, joined the three of us for a Chinese dinner, one of the best I ever ate. Nairobi has quite an international flavor. Many Europeans mingle with Chinese and Indians, who do most of the banking.

We flew to Addis Ababa in one of Ethiopia’s two new jet liners. As we passed Mt. Kenya, the pilot invited the passengers, one by one, to the cockpit for a better view. Daniel Sensenig met us, and on the way to the city showed us the site of the church building to be erected soon. We also visited Menno Bookstore, where sales this year are running 16 percent above last year’s. The attractive two-storied building was full of customers.

The Ethiopia missionaries had arranged to have their annual missionary fellowship during our visit, and so we saw almost all the missionaries, although we could not visit the stations at the eastern end of our field in this great nation. The conference was held at a Sudan Inland Mission Rest Home on the shore of a crater lake. I gave several talks. Since our stay here was so short, we appreciated the panorama of the work here given in the station reports. The change from mission to church (Meserete Christs)–the church of which Christ is the foundation) is progressing well, and good Ethiopian leadership is developing. Many young people are giving an effective testimony, in school and elsewhere.

Sunday morning Paul Gingrich took us to Nazareth, the chief center of our Ethiopian work. We visited the hospital, now undergoing extensive alterations. I spoke briefly to a congregation gathered in the new chapel. At the academy, three miles out of town, I spoke to the students who were not out on witnessing teams. At nearby Wonji, home of Dutch sugar plantations, I brought greetings to one of the congregations of an indigenous group of Christians in a tribe, formerly slaves, who work and witness in the plantations. At Shoa also, a few miles away, there is another congregation. They were in the act of burying a child as we came. Afterward the congregation filled their new church building to overflowing to hear my message, translated by one of their young leaders. It was a real thrill to face this eager congregation, emerging among persecutions to a true churchhood. This group, which may number more than 400, wants to affiliate with the Meserete Christos.

Dr. Paul T. Yoder told us of his interest in going to minister medically and evangelistically to the Danakil nomads in eastern Ethiopia. These nomads, a million or more in number, are illiterate Moslems. Until recently no Danakil could marry until he had presented evidence that he had killed a man. The government is putting in a dam in their territory and wants them to settle in permanent agriculture. It seems a strategic time to bring the Gospel to a people almost totally untouched by a Christian witness.

At the close of the conference we returned to Addis Ababa. The city was bustling with activity in preparation for a meeting that week of thirty some heads of African states. The meeting would be held in the beautiful new Africa building across from the emperor’s palace. In contrast to these new installations, we drove through the crowded and smelly market section, teeming with people and crowded with merchandise. Ethiopia, proud of its history (officially Christian for 1600 years) and its economic potential (a rich soil that could feed three times its population, and tremendous hydroelectric possibilities), is struggling energetically to emerge from a culture of Biblical times to modern invention and learning. The stupendous contrast is seen in the donkey transport of the highways leading into Addis Ababa, and the last-word luxury of the jet airlines homing at the new Bole airport.

We called at the new broadcasting studios of Radio Voice of the Gospel, established by the Lutheran World Federation to send the Gospel to 1,000 million people within its target area. Sixteen languages will be used in this ministry. We ate supper at the Good Shepherd School, conducted cooperatively by several denominations for the English education of missionary children. Mennonites are on the board and faculty.

An EAL jet carried us over rough country to Asmara near the northern border of Ethiopia. Then over Sudan we looked down 4,000 feet on a desert wilderness of sand, rocky mountains, and dry river beds. We skirted the Red Sea until we turned inland to the fertile Nile Valley in a checkered green strip between endless reaches of yellow sand.

And then Cairo’s luxuriant new airport, opened only last month. In this largest city of Africa sight-seeing and rest occupied us for a day and a half. We found well-informed guides to help us make good use of our time. From the immigration office on, many said, “Welcome to Egypt.” We climbed to the king’s tomb in the Great Pyramid, in the exact center of this stupendous pile of rock, which I had not done when I was here before. For two hours in the Museum of Egyptian Antiquities we gazed in wonder at what the archaeologists have recovered of the great civilization at home along the Nile in the dawn of history. We looked on the mumified face of the Pharaoh who struggled with Moses through the ten plagues, and saw a crippled ear which our guide said was chewed by the fish before his body was recovered from the Red Sea! On the opposite side of town we stood under the 400-foot dome of the Alabaster Mosque, the finest in the world, and looked across the city to the three pyramids, scarcely visible in the haze of dust from the desert.

Here at Cairo we are at the propaganda center of Islam. There are 100 million Moslems in Africa. This religion is winning nine million converts a year from the tribal cults. The conversion rate to Islam is nine times that of Christianity. One reason, of course, is that the pagans need to change their way of life scarcely at all to become Moslems. Islam seems to make room for a great deal of animism and tribal superstition. But it is also true that the Moslems are very missionary. The Voice of Islam broadcasts the message of the Koran twelve hours a day in eight languages. Thirteen hundred students from all over the world have scholarships in Egyptian universities every year.

A boat ride on the Nile at sunset was a restful conclusion to our visit to Cairo.

* "Give, and it shall be given unto you" (Luke 6:38).
Goshen College

Two hundred and fifty-three graduates of Goshen College and the Goshen College Biblical Seminary received degrees at the 65th Annual Commencement on Monday, June 3. This is the largest graduating class in the history of the college.

A survey of the future plans of the graduates indicates that this year’s class, as have most of its predecessors, are entering service professions such as teaching, medicine, social work, etc. In addition, a large portion of the class will enter foreign service either in Pax or VS abroad. Members of the class will be working in France, Indonesia, Amsterdam, and Vietnam. Five graduates of the seminary will enter foreign mission service—four in Japan and one in Ghana.

Thirty members of the class plan to attend graduate school next fall, indicating an increasing amount of schooling Goshen’s graduates have been receiving in recent years. In addition, another 20 expect to attend graduate school in the near future.

Thirty-eight percent of the class (96) expect to enter the teaching profession. Another 23 graduates will pursue careers in nursing and 10 members of the class will enter medical school to further prepare for careers as medical doctors. Nine members of the class expect to enter social work as a profession. Other miscellaneous occupations which the graduates listed are: dietitian, medical records librarian, medical technology, home economics research, missionary, homemaker, research assistant, and banking.

It is interesting to note that 56 of the parents of this year’s graduates are themselves alumni of Goshen College.

Eastern Mennonite College

President Arthur Climenhaga of Messiah College, Grantham, Pa., delivered the commencement address at the 45th annual commencement on June 3. The theme for his address was “Goals of Education.”

John H. Shenk of Denbigh preached the college baccalaureate sermon on Sunday evening, June 2; speaking on the theme of “Christian Discipleship.” On the afternoon of the same day Daniel Smucker, Jr., preached the high-school baccalaureate sermon.

There were 91 persons in the college graduating class, 2 in seminary class, and 53 in the high-school class. Of the 91 college seniors, 37 were in the Bachelor of Arts curriculum; 26 in the Bachelor of Science curriculum; 5 in the B.S. in Nursing curriculum; 17 in the B.S. in Education curriculum; and 6 in the two-year curriculum.

In the high-school class the students with the highest academic standings were Con-

rad Brunk and J. Ernest Martin, both of Harrisonburg.

Harry A. Brunk, who has served on the faculty of Eastern Mennonite College since 1925, was honored at a Faculty Retirement Tea on May 30, in recognition of his 38 years of service. Bro. Brunk plans to spend his time in further research and in writing Volume II of History of Mennonites in Virginia.

In addition to those announced earlier, the Board of Trustees has employed two additional persons as members of the faculty for 1963-64: Rowland W. Shank, instructor of psychology, and Arthur Hampton, instructor of high-school science.

Summer school opened on Monday, June 10, with Dean Ira E. Miller serving as Director of the Summer Session. The two-and-one-half-week Missions Institute will run from June 26 through July 13.

Central Christian High School

“When you build your house upon a rock, you need have no fear of storms.” With this thought from the Sermon on the Mount, Glenn Rich, of the Ohio State Department of Education, pointed to some foundation stones of life.

Addressing the graduating class of Central Christian High School, Monday evening, he stressed ideals and spiritual values. He went on to elaborate on the need of a productive life.

“Good family relationships are an important factor,” said Rich, “that carry on into a successful career.” In conclusion, he said that only through service to mankind can we attain fulfillment.

Marian Rohrer delivered the valedictory address. She is the daughter of Mr. and Mrs. Melvin Rohrer of Rittman.

Laurine Amstutz was the salutatorian. She is the daughter of Mr. and Mrs. Noah D. Amstutz of Dalton.

Clayton Swartzentruber, superintendent of the school, presented the class to the board president, Stanford Mumaw, who awarded the diplomas.

Hesston College

Clayton Beyler presented four students in a special consecration service at Hesston College during the chapel period on Wednesday, May 22.

Two students entering full-time Christian service as Pax men are Russell Leimbach, Petoskey, Mich., who plans to go to Jordan, and J. Paul Swartzentruber, Kalona, Iowa, who will go to Bolivia.

Ron Leupp, Archbold, Ohio, and Roger Glick, Eureka, Ill., have been chosen to be members of the 1963-64 Life Team. Following orientation and attendance at the MYF convention at Belleville, Pa., they will meet with the present Life Team before beginning their year’s program. Both young men challenged the student body to become part of the team, as the group works in the churches, by supporting each one of the five members in prayer.

The Christian and Natural Science

By Ronald Kennel

From the time I was a child, I have been fascinated and curious about the marvels of God’s creation. The contrasts, complexity, order, and beauty with which God created the universe are beyond the comprehension of man.

Matter is made up of atoms, which are so small that man, looking into the highest powered microscope, has not been able to see them. Each of these atoms is made up of a small solar system of still smaller electrically charge particles. Compare this smallness with the immense distances in the heavens. If you have ever looked at the stary sky on a clear night, did you ask yourself the question, “What is really out there or what is on the other side of the star that I can hardly see?” Astronomers, by using certain instruments, have calculated the distance between the earth and some stars. They have found that some stars are a billion or more light-years away. Multiply by a billion, one light-year, which is the distance that a beam of light would travel in one year, six trillion miles, and you have a distance beyond your comprehension. These contrasts almost frighten me.

Now consider the mystery of life. Scientists have found all of the elements in their proper proportions which make up a living cell. They have put into a mixture these elements, but they have not yet been able to produce life. For life comes only from God.

What a wonder it is! How does a one-celled protozoa live as a single unit? How does it get its food? How does it maneuver about? Then how much more intricate and delicate a machine the human body is! Your nervous system, for example, carries electrical messages to your brain at the speed of light, 186,000 miles per second! Did you ever wonder what made your heart beat? The sense organs—ears and eyes, for instance—are marvelously made in that sound and light are converted to electrical nerve impulses carried to the brain, and by this process, one hears and sees. The most mysterious of the organs

(Continued on page 532)
Taxes and the New Testament
BY WILLIAM KLASSEN
Mennonite Biblical Seminary

The Background

Some American Christians with sensitive consciences have persistently raised the question of the legitimacy of paying income taxes in recent years. Because of an increasingly uneasy conscience some have protested by refusing to pay these taxes and have courageously called attention to a discrepancy everyone must feel to some extent.

Alongside of the mammoth public works projects which the Federal government has promoted, there has also been the uncomfortable fact that such a large proportion of the Federal tax money directly feeds an armament program which has the potential not only of defeating its own supposedly defensive aims but also of blighting the human race for decades if not centuries to come.

Under the shadow of this cloud one is not surprised that a number of people have with varying degrees of urgency raised the question: What kind of mandate do Christians have to pay taxes?

Any group which takes the Bible seriously must ultimately look at the New Testament evidence on this matter. Yet it must also allow the possibility that the Spirit of God is moving us beyond the letter of the New Testament to the intent behind the letter, and intent which might conceivably be honored best by going beyond the letter. Yet we do not honor either the Protestant sola Scriptura principle or the lordship of Christ if we evade a basic confrontation with the text.

The New Testament Material

The Gospels relate two incidents when Jesus specifically faced this issue. All three Synoptic Gospels relate the question posed to Jesus by the Pharisees and Herodians: Is it lawful to pay poll tax to Caesar? Mark 12:14; Matt. 22:17; Luke 20:22. While Matt. 17:25 refers in a more restricted way to the temple tax, the fact that Jesus asks Peter: "From whom do kings of the earth take toll or tribute? From their sons or from others?" indicates that the temple tax is simply used as one example to illustrate Jesus’ teaching on the total subject of tax payment.

In the epistles the subject is directly referred to in Romans 13. Paul uses the word phoros, while Luke uses kentos, to designate the same thing, and says: "Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due." (verse 7, RSV). Perhaps Peter also has this in mind when he urges his readers to "Honour all men. Love the brotherhood. Fear God. Honour the king " (I Pet. 2:17). Both passages emphasize an ethic of submission, although the latter passage does not specifically refer to taxes.

What do we make of this? Prior to looking at its significance for us we must look at the background against which this was written.

The Historical Background of Taxation in the New Testament

All evidence indicates that Palestine in the first century was one of the most heavily taxed territories known to us. What made this arrangement even more odious was the fact that "there was a twofold taxation of the Jewish people, civil and religious; each of which had been designed without regard to the other, and therefore could not be modified in its favour." 1

F. C. Grant approximates that "the total taxation of the Jewish people in the time of Jesus, civil and religious combined, must have approached the intolerable proportion of between 30 and 40 per cent; it may have been higher still." 2 The Herodian dynasty had begun on a policy of deficits and had bled the people both for public works projects and later for armies of occupation. Josephus gives abundant evidence that the Jews were bitter about the situation and Jewish writings abound with descriptions of clever ways of evading the taxes. 3

That the tax load was oppressive is evident from Tacitus who reports that in the year A.D. 17 the provinces of Syria and Judea asked for an adjustment downward (Annals II, 42) and Josephus reports that the only reason for the Jewish war of A.D. 70 was the refusal to pay taxes. While this is incorrect, it does emphasize the place tribute played in the insurrections and wars of the Jews.

Recent investigations of the Zealot movement indicate rather clearly that for them opposing the tax was a concrete step which the faithful must take in order to co-operate with God in overthrowing the rule of sinful men. In this way the words of Isaiah would be fulfilled: "I will not again give your grain to be food for your enemies, and foreigners shall not drink your wine for which you have labored" (Isa. 62:8, RSV; cf. also Isa. 55:22). 4 While earlier research tended to minimize the influence of the Zealot movement during the time of Christ, more recent evidence does not permit us any other alternative than to see the Zealot option as a real one for Jesus.

In the light of its historical background the difference between Jesus and the Zealot option is clear. The early church sensed this difference clearly and refused to participate in the Jewish revolt of A.D. 70.

Seen in their totality, then, it is clear that the New Testament instructions on taxation are that "while the sons are free" yet they will pay tribute in order not to scandalize the others. Our highest loyalty is to God, not to the state. Thus we are admonished to pay tribute as a means to support the state which punishes the evildoer and rewards the good.

Since, however, the claims of the state are not absolute, there are times when Christians must say: "You judge. Is it more right in the sight of God to listen (the Greek is akouo) to you rather than to God? For we ourselves are not enabled not to speak that which we have seen and heard" (Acts 4:19, 20, my translation). When one reads this in context, several things become apparent.

For one thing the Luther Bible which translates the mallon he in a comparative manner (mehr als) as well as the English versions which do so are not in accordance with the original text. The mallon he is to be understood in an exclusive sense, emphasizing the radical antimony that exists between heeding God and man. It is not a choice of one mehr than another, but a choice between one and the other.

Having said this, it should also be noted that this passage must not be added to describe man’s relationship to the state as is often done. Its reference is to human authority, perhaps even more religious authority, but to apply it directly to the state is not true to the context. 5

The fact that Jewish leadership had some authority even to the point of imprisonment makes it applicable to some degree, but the issues in this incident are rather clearly defined. Should the temple

2. Page 105.
which was designated as a house of prayer be open to the disciples? Should they refrain from witnessing to Christ? When the issues are as clearly drawn as that, then there is no alternative but to obey God.

Our Taxes and Our Testimony

It would seem from the above that any protest against income taxes in the United States on the basis of the proportion of taxes going into the military effort or the size of these taxes per se cannot appeal to the New Testament. Although one might adduce certain arguments for the nonpayment of taxes, the concern for the eventual use of this money finds no support in Jesus' teaching. His followers pay taxes.

Nevertheless, it is possible that if He had lived today, He might have taken a different approach. We must endeavor to find the will of Christ for today, but it is difficult to deviate from the letter when the evidence in the New Testament is rather clear.

Yet we have done it in other areas. For example, the New Testament warns against drunkenness, but nowhere prohibits the drinking of wine. Does this perhaps mean that since Jesus drank and made wine, we should do so also? Generally we do not say so. Rather, we feel that we must go beyond the written word and allow ourselves to be impelled by the Spirit of Christ. Whether we always have the mind of Christ under such circumstances remains an open question. We do, however, engage in a search for God's will without simply repeating the written word.

In the case of taxes we may ask: Would our witness as Christians be more consistent if we at least lodged a protest with the government about the use of tax money? Should we refuse payment, thus bringing an element of coercion into the situation? Should we request that our taxes be designated for such causes as the Peace Corps or foreign aid or the United Nations? Or should we continue to pay taxes, appealing to the New Testament as our guide in this?

It is clear that any attempt to arrive at consensus on this matter to the extent that we might be able to move ahead in anything like a united front would be a Herculean task. When our base no longer is a simple literalistic Biblicalism, then we need a much more thorough period of instruction before we can have any kind of consensus. One of the immediate steps could be to sensitize our conscience on the matter by analyzing the real issues before us.

Perhaps a study should also be made of the Amish protest to Social Security. Did their concern, that the church cares for its own, really get a hearing or did they simply perpetuate their reputation for solidly resisting all change? Seen from the standpoint of the New Testament, witnessing has little value apart from the degree to which it communicates the lordship of Christ.

This article is another contribution to the question of tax payment which was raised by John Howard Yoder in the Gospel Herald, Jan. 22, 1963. It was written before the author read the Yoder article and is not to be considered a reply to it.—M.G.

Elkhart, Ind.

Questions on the Christian Witness to the State

BY JOHN H. YODER

B. How Do Christians Witness to the State?

4. By formal testimony at Congressional hearings.

In the American Congressional pattern of operation, opportunity is given, when bills are being prepared for submission to the Congress, for interested parties to testify to Congressional committees. This is one of the possible channels of formal approach to government agencies by church spokesmen. Similar formal approaches can take the form of petitions, letters, or visits to executive officers of the government.

Our experience would seem to demonstrate that this most formal kind of approach is the least effective in actually communicating to men of state any true understanding of the Christian's deepest concerns. For it is in this formalized approach that the Christian denomination or agency is, in the eyes of the legislator, most similar to a commercially or politically motivated "lobby." Yet it is paradoxically just at this point that Christian groups in general, and Mennonite groups as well, have felt the least compunction about a witness to government.

Ever since the beginning of compulsory military service, delegations of Mennonite leaders have gone to Washington to testify, first of all about their desire for a system of alternative service which would meet both the legal requirements of government and the moral requirements of non-resistant faith, and sometimes also concerning the undesirability of a system of conscription as a permanent institution within a democratic society. Our past readiness to be represented in Washington in matters concerning our own personal rights and privileges should qualify the sweeping statement of those who argue that Mennonites have never believed in witnessing to government.

Since such representation provides "for the record" a formal statement of position, it would be regrettable not to use such occasions for witness when they are available. These should cease, however, to be the first thing which comes to mind when we contemplate "witnessing to governments."

(a) Such witnessing is relatively ineffective, since committees conducting the hearings are hardened to appeals of all sorts of special interest groups. They also know that on many items of social concern, in many cases, denominational representatives sent to speak in Washington do not have the convinced backing of the masses of members of their denomination.

(b) Legislative committees, even if the bills they submit should be accepted without change by the Congress, only fix the broadest outlines of policy. Many crucial decisions are made by members of the executive in the process of implementation.

(c) It is erroneous to locate all government "down there in Washington, D.C." On many serious moral issues, state and local governments are more directly responsible.

Elkhart, Ind.

Estimated Cost of the Proposed Trip to the Moon

BY ARTHUR R. MCKAY, President McCormick Theological Seminary

Last summer, James Reston, writing in the New York Times, reflected the growing uneasiness he has found among thoughtful people in the United States concerning the cost of our space programs. He asked: "Is the thing in balance, or could some of this money not be spent in another way that would strengthen our society even more?"

In a telling paragraph, Reston then quoted Warren Weaver, former president of the American Association for the Advancement of Science, who has put the cost of the man-on-the-moon project at $30 billion, an expenditure he believes most scientists regard as quite unjustified on the grounds of scientific consideration.

"With this money . . . we could give a 10 per cent raise in salary for ten years to every teacher in the United States ($9.8 billion); give $10 million each to 200 of the best small colleges in the nation ($2 billion); finance seven-year fellowships at $4,000 a year for 50,000 new scientists and engineers ($1.4 billion); contribute $200 million each to create ten new medical schools ($2 billion); build and largely endow complete universities for all 53 of the nations which have been added to the United Nations since it was founded ($13.5 billion); create three more permanent Rockefeller Foundations ($1.5 billion) . . . we would still have $100 million left over to educate the people on the
changes in the modern world.” (New York Times, Aug. 12, 1962.)

These astronomical expenditures (no pun intended) are an index of the deter-
mination of the American people to “win
the race to the moon.” The primary pur-
pose of the illustration is not to raise de-
bate as to the wisdom of the venture, though that question ought surely to be
under constant review, but rather to show
that we are a people who will pay for what we really value.

You and I have little capacity to fathom
the magnitude of $30 billion, and even less
opportunity to lay our hands on it! But we
can look at our own budgets.

What do we really value?


The Mennonite CO in Hospital Service

By Paul Tschetter

Introductory note. The Peace Problems
Committee is grateful for the following testi-
mony to the faithful witness of our young men
engaged in alternative service. The author is
assistant administrator of St. Luke’s Hospital
in Denver, Colo., where many of these men are
serving.

The author is fully aware of occasional
failures on the part of individuals. His experi-
ence as a former CPS director, however, and
his understanding of human nature and of the
time (with its many temptations) in which these
men are called to give their witness, en-
able him to place such in proper perspective.

The young men engaged in hospital service
are an arm of the church. Their successes and
failures are the successes and failures of the
church, just as the successes and failures of
their fathers and mothers, of our teachers,
farmers, and businessmen, yes, even of our
ministers and missionaries, are the successes and
failures of the church.

Let us hold our young men before the
throne of grace as they continue their faithful
ministry.—The Peace Problems Committee.

Alternate service is one of the unique
opportunities of our church. Young men
are able to fulfill their military service in
this manner because our country respects
a minority opinion. As a church, we should
think of this as an opportunity, not as a
duty. To us, this represents a Christian
way of life.

It has been my privilege to be a part of
both Civilian Public Service, as a camp
director, and the I-W program, as an assis-
ant hospital administrator of one of the
participating agencies. This background
becomes the basis of my observations.

At first thought one might think it pos-
sible to compare Civilian Public Service
with I-W Service. Further thought, how-
ever, precludes this comparison, since the
details are different. Basically, Civilian
Public Service was an assignment of no
pay but maintenance, in a camp with
social isolation as well as spiritual separa-
tion from the outside world. On the other
hand, I-W Service is paid employment with
additional earning possibilities, many and
varied social circumstances, and a wide
range of spiritual contacts—all in a com-
plex urban environment.

The real difference is even more funda-
mental. Civilian Public Service assignees
were children of the depression. They
often faced a hostile local draft board.
War hysteria was very evident. They came
from sheltered agricultural communities.
They came to a controlled church camp,
which, with all of its faults, still gave them
a means for common sharing and sym-
pathizing—they were all in the same boat.

By contrast, the I-W men are the sons of
prosperity. As members of the historic
peace churches, they are recognized for a
church position, more often than personal
convictions. The competition at the local
draft board level from non-peace church
conscientious objectors is almost nonexist-
ent. There is no “hot” war. For a variety of
reasons, sheltered agricultural commu-
nities from which many of them come are
disappearing. Nationally, the trend is from
the farm to the city, and there may be no
farm after the service time. All of this at
a pace set by the tempo of the Space Age.

As a matter of fact, the Mennonite
Church itself is undergoing change. One
needs only to understand our overseas mis-
sions approach, our total relief and service
program, our educational and charitable
institutions, our publication and literature
outreach, our trend to the supported min-
istry, the urban church, and our increasing
concern for race discrimination and other
social evils. And yet, these changes can
become the means to implement our be-
liefs in a modern setting. Just as Civilian
Public Service produced the church of to-
day, so the I-W program can provide the
responsible leadership of tomorrow.

We all share in the responsibility of
the I-W cause. The church at large provides
the resources and leaders to direct the
over-all plan. The home church supplies
the personnel for the program. The receiv-
ing church, that is, the church in the city
or area where the program is conducted,
has the chance to serve these people as
they associate with them in their new home
for the assignment period. The individual
member can seek to make the best of the
opportunity afforded him.

There is strength in the I-W program as
it is being conducted today. For the men
themselves, the assignment is unique. They
enter a new environment, face new people,
worship in new congregations. They must
bring to this a deep personal conviction
and a willingness to adjust. To them the
entire experience is one of Christian ma-
turing.

Another strength of the program is the
Christian witness. It is not accomplished
so much by attracting attention to what
one does or says, but by what one is. To
render patient care as a man in a hospital,
where the employees are predominantly
women, many of them in a professional
role, is in itself more than one finds in
most service fields. Numerous testi monies
speak very complimentary to the fact of a
job well done by our men. Almost without
exception, the I-W has met his responsi-
bility in this witness.

Finally, there is the strength of fellow-
ship between the receiving church where
the I-W program is located, and the men
who come from various communities
throughout the total Mennonite Church.
These are occasions not only for fellow-
ship, but also for service in a new congre-
gational home.

The contributions made by I-W’s to the
First Mennonite Church in Denver are
many, and it is hoped that when they re-
turn to their home congregations they, too,
can profit by this contact. Unfortunately,
not all of the I-W’s join in this fellowship.
Pastor, should your member become a
I-W, give him every encouragement to ac-
tively associate himself with God’s people
in his new home.

This, then, is one of the phases of alter-
native service of which we are a part. God
has given us the program and opportunity.
Let us not be found wanting.

Denver, Colo.

A seeker once inquired of Gautama, the
Buddha, the way to Nirvana. Gautama
said, the seeker and held him under wa-
ter until he gasped for breath. As the
seeker was about to expire, Gautama re-
leased him. The seeker sucked in huge
quantities of life-giving air. While he was
still breathing heavily, Gautama made his
point. He told the seeker that if he would
strive for Nirvana with the same determi-
nation that he had struggled for air, he
would find the way.

It is the hungry who are filled. To de-
sire righteousness is in a measure to possess
it. To seek goodness is to be good. The
seeker is blessed in the seeking. His satis-
faction is guaranteed. No more accurate
barometer of a person’s spiritual health
exists than a candid answer to the ques-
tion, “How deep is the hunger?” How
happy are those who diligently search for
the will of God, for they shall be satisfied
with what they find?

C. Milo Connick, in Build on the Rock (Fleming
H. Revell Co.)

Gospel Herald, June 18, 1963
One Church in Christ

A Symposium by Overseas Christians

A Body to Reveal Christ

By Phulchand Minj, India

Paul says about the church and about each Christian, "You are the body of Christ and every one of you members of it."

If we would accept the words of these verses as truth, we would be delivered from all strife within the church; we would present a powerful and effective church to the world.

For the church to be divided into many groups and go by many different names is of great harm to the body of Christ and to the members of the church. Vital strength is found only in unity; so let us bring every member into Christ and His body.

It is necessary that there be a body to reveal Christ to the world. That body is the church. She needs to reveal Christ through every member.

Christ has made the church His body and He indwells her. So, realizing that we are members of one body, let us have fellowship with Him and with all members of His body wherever they may be, or to whatever group they may belong. Let us receive the vital strength that unity brings and reveal Christ as one body. 1 Cor. 12:12-27.

(Phulchand Minj is a member of the body of Christ at Kusomtoli, Bihar, India)

Scattered Around the World

By Phan Ba Phuoc

I joined the Mennonite fellowship, as part of the visible church in Christ, nearly three years ago.

I usually compare my book knowledge to a grain of sand in the intellectual desert. Since God's love is far greater than an immense ocean or universe, how can I realize His intensity of love for you and me if I do not take a look at the activities of the church and Christ as the Head?

Christ said to Peter: "Upon this rock I will build my church" (Matt. 16:18). Paul said that Christ is really the Head of the church. Col. 1:18. Yes, He is the Head, and we are the limbs and the organs of His body. 1 Cor. 12:12.

God sees us not as an American, a Jew, a Negro, or a Vietnamese; neither does He distinguish the color of people—white, black, yellow, or red. God sees us all over the world as His reborn children in the body of Christ. Therefore, we are brothers and sisters, having one living Father.

Christ is the Head of the church; so the church is not of human origin. The church cuts across the impediment of language and then creates a new family—a brotherhood of the redeemed, regardless of race or nationality, rich or poor, slave or free-man, man or woman!

While writing this article, there are countless of my dear brothers and sisters scattered around the world. They are from many denominations and countries—launching their boats into the open sea directed by the Father's proclamation. Matt. 28:18, 19. Oh, some are living in dangerous, primitive tribes as well as in the foreign cities illuminated completely by the light of civilization. Everywhere, they face danger and persecution; sometimes they give up their lives for Christ's sake!

My dear brothers and sisters, may we ever be worthy to be the limbs and the organs which together make up one body: THE CHURCH!

May God bless each of you, richly! Amen!

(In an attached personal note Bro. Phuoc of 336 Phan Thanh Gian, Saigon, Vietnam, added: "I praise God forever, hallelujah, for giving me this precious chance to share His living Word with my brothers and sisters scattered all over the world. . . . May God bless us all, brothers and sisters, through our supernatural and living Saviour!")

Sharing Beyond the Ordinary

By Natalino Conceicao, Brazil

Greetings in Christ to my brothers around the world:

With a heart open to Christ, one can admit, joyfully, that the greatest mission of the creature is to serve the Creator. "You shall serve the Lord your God, and I will bless your bread and your water; and I will take sickness away from the midst of you" (Ex. 23:25, RSV).

Many are called, but few are chosen. When one is chosen, however, he feels the touch of the Lord's powerful hand choosing him as a good stone for the building of the true and holy church.

For this reason we always thank God, giving thanks because it is through faith and the Holy Spirit that we can call ourselves brothers. We can feel within ourselves all the truth and all the grandeur of a sincere and dedicated love. We love faraway brethren and have the assurance of their love for us.

This spiritual pleasure and this marvelous experience are evidence that God's promises are, and will be, eternally fulfilled.

Sharing together in one unified family proves beyond the ordinary. It is a joyful experience. Because of this, we pray for blessings on behalf of our distant brothers.

Great is the Lord who has united us in one church, within this incomparable spiritual temple—the eternal church of Christ, created and guided by the Holy Spirit.

Space is too small to share all I feel. Blessings which God has poured over us cannot thus be compacted. I finish, praying for the universal brotherhood in Christ and on your behalf.

(Bro. Conceicao is a believer at Sertaozinho, Sao Paulo, Brazil)

All Are Indispensable

By Ude Eke, Nigeria

Progress and stability are the rewards of the oneness of the church. In unity we stand. In order to sustain the motive with which Christianity was based, each and every one of us should know that which bound all Christians. The Author of our salvation says He has chosen us out from the world that we may be one as He and His Father are one. Jesus procures us with His precious blood, that we may live for Him. All those bought with the precious blood are sheep of one fold.

Christ is the foundation on which every Christian builds, irrespective of his denomination. I Cor. 3:11. We are not saved because we are members of a particular church or because of our good deeds. Rather, we are saved because we believed in Christ (Eph. 4:12; John 1:12; Acts 4:12), after which we embrace Christ's behavior, such as purity, holiness, love, considering one another.

Gospel Herald, June 18, 1963
We are comprised of all that are in Christ. All genuine Christians in diverse churches compose the whole body of Christ.

Knowing that we are one, let us refrain from the idea that oneness of the church applies to our particular church. We all, being the organs of Christ, are one, and we bear the name of Christian. We should regard one another as indispensable for the functioning of the body, regardless of denomination. But Christ is first. Let us aim at the progress of the Gospel, presenting Christ in all our doings.

Solomon says iron sharpens iron. Likewise, exchange of views solves each other's problems and helps do each other's work. So Christians of other faiths from different countries serve as a stimulant to me personally.

The spiritual insight and the broad sympathy and oneness with which missionaries discharge their duties are beyond my expression. I have come to the conclusion that Christians are one.

(Ude Eke is a Christian orderly at Abiriba Joint Hospital, Abiriba, Nigeria.)

(Source material for July 14 Sunday evening Builder program.)

One Member Witnesses in Death
By Adella Kanagy, Japan

Friends gathered at the funeral of Fusu Uematsu.

The recent passing on May 1, 1963, of Sister Fusu Uematsu of the seacoast town of Nemuro-Shibetsu, in eastern Hokkaido, Japan, was the occasion for proclaiming the good news to many people.

At death, Buddhist ceremonies are the accepted way of caring for the deceased in Japan. Funeral rites are conducted by the priest: mourners join in praying to, and in offering incense and gifts of fruit or sweets to the spirit of the dead friend or relative.

To replace these accepted practices with a Christian funeral becomes a radical break with old Japanese customs. Being radical and new, a Christian funeral service in a pagan community is a significant witness opportunity. People who may never have entered a church before gather together as an audience and hear the Gospel through the hymns, Scripture, and message in the funeral service.

Sister Uematsu's husband agreed that all services should be Christian, according to her wish. Thus the small group of local Christians was given opportunity to proclaim Christ's death and resurrection before mayors, prefectural government representatives, and leading businessmen of the area. Mr. Uematsu is a prominent businessman in the fishing industry, and former mayor of Nemuro-Shibetsu and Nakashibetsu. From Tokyo came the only daughter, and a granddaughter.

The home was made ready in the usual way. Many people were on hand for preparations: removing all sliding doors to form one big room; putting up a large tent, adjoining the house, to make further room for seating guests on cushions on the floor; putting up a smaller tent at the entrance, where shoes were checked, and where all arriving guests (over two hundred and fifty) registered and deposited the usual gift of money to the family.

At the front of the large improvised hall a platform was built up by using apple boxes and planks, covered with white cloth. Here were bunched the many baskets of flowers brought by friends. In the midst of these stood the coffin, also covered with white cloth.

On the previous day, family and friends had assisted in placing the body in the plain wooden box. A brief Christian service was held; then each one present placed a stem of flowers with the earthly remains of their friend, and each one in turn helped to nail down the lid of the box.

As is usual, a large picture of Mrs. Uematsu stood before the coffin.Absent were offerings of fruit, smell of incense, chanting of Buddhist sutras and prayers, bowing before the coffin, and reciting last words to the departed spirit. On the wall behind the coffin was hung a large picture of Jesus' ascension, with a Scripture verse in Japanese brush-writing on either side: "Jesus said, 'I am the resurrection and the life.'" "Blessed are the dead who die in the Lord."

For Sister Uematsu, attending Sunday school occasionally in childhood was the first contact with Christianity. For many years she had little further contact with the church. Finally, as an invalid grandmother, hearing the Gospel message again in home visitation by Christians, she responded and was baptized on her sickbed in October, 1954.

Her testimony then was, "I now have peace of heart. I am not afraid to die." In recent months she spoke often of dying. She looked forward to going to heaven, to being with Jesus. At the age of seventy-one, after seventeen years as an invalid, God granted her this privilege and opened the door for a unique Christian witness in this home and community.

The usual wake, otsuya, was held the evening of May 2. A hundred friends were present and heard "What a Friend We Have in Jesus" and "There Is a Happy Land." A young Christian farmer, Hitoshi Kimura, gave his testimony, in addition to...
a message by the missionary. There followed an informal hour of visiting and greeting people, while tea and cookies were served.

The day of the funeral, May 3, friends gathered early. At nine o'clock a photographer was there to take a picture of the group. The funeral service was at ten o'clock, with some seventy attending. From the Scriptures the Christian hope of the resurrection was clearly presented. With hymns, and testimony of Christians, a note of praise and hope predominated.

Immediately following, friends carried the coffin to a waiting truck, and many went along to the crematory, out in the woods a short distance from town. Scripture, prayer, and singing of "Nearer, My God, to Thee" preceded the placing of the box into the furnace.

Returning to the home, friends found a noon meal prepared for all: rice balls, sweet beans, salted and pickled vegetables, and tea. The ladies serving were in lovely pastel kimonos. Black kimonos and suits had predominated among the mourners.

Several hours of waiting followed—for informal visiting, naps by a few, a game of "go" by some of the men. At this time Mr. Uematsu announced to the believers that his home should be used for the regular weekly worship services. Whether he is at home or not, he will welcome the use of this room, where his wife had long had her invalid bed and where her coffin had stood shortly before, as the "church" for that town. The cottage meetings which have been held in different homes on Sunday afternoons will now have a regular center for meeting, with the encouragement of this influential man toward acceptance of Christianity in the town.

Mr. Uematsu acknowledged in his formal words of thanks at the close of the funeral service that he has already learned much of Jesus' love. At seventy-three, he also knows he must prepare to face death himself.

That afternoon at two-thirty a few friends left to receive the ashes at the crematory. The procedure of picking up the remaining bone with chopsticks and placing them in a small covered crotch by members of the family and close friends may strike the foreigner as gruesome, but it shows a certain objective acceptance of death and of our relation to it.

After the ashes were brought back to the home and placed with the picture in the tokomon (beauty spot), a final short service was held. The closing thought was on the hope of meeting this sister in heaven, where Jesus is preparing a place for His own. A grandmother, Sister Kano of Nemuro-Shibetsu, gave her testimony; her husband also died in Christ three years ago this month. Desiring to go where he is, she studied the Bible, grew in faith, and received baptism one and a half years ago.

Gracious Japanese hospitality closed the afternoon with serving of tea and presenting to each of about fifty guests still in attendance two boxes of choice bean-paste cakes, with a new funeral church for carrying the gift home. Expressions of gratitude were heard from many for the meaningful services. In the hearts of the six or seven believers present was gratitude to God for His presence and leading in all of the details of this occasion.

Burial took place on the afternoon of May 10, in the Mennonite church plot, at the Nakashibetsu town cemetery. A border of small pine trees encloses this turfed area. The ashes were placed in the base of a small stone cross, and this Scripture was read: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." This marker stands in a row with three identical crosses marking the graves of children whom the Lord has called Home during the last five years: John Kanagy, infant Mukaya, Suzumu Futakami.

The inscription on the newest cross reads: "Fusu Uematsu, born Oct. 24, 1891, died May 1, 1963, TO RISE WHEN CHRIST RETURNS."

Until then, may the Spirit bring much fruit from this Christian witness given in death.

Your Treasurer Reports

Contributions for the mission program are urgently needed during the coming summer months. This need has been greatly increased due to a decrease in mission receipts during March of this year. Usually the summer months are filled with many personal activities, such as vacations, etc., and it is so easy to forget the large number of overseas missionaries who count on the church to keep their activities financed— even during these months.

Can we give our missionaries a vote of confidence during these next four months? As we enjoy summer activities, remember that the witness of the church can take no vacation. The doors of the mission program cannot close during these months. We must continue to share the living Christ if lost souls are to hear the Gospel message.

The Mission Board cannot let our mission workers down. If current receipts are inadequate, then funds need to be borrowed. This increases cost and makes future activity uncertain. Therefore, your gift to the mission of the church is needed continually and now. Share your summer with our missionaries by sharing your gifts.

Why not make this summer a special time of sharing for overseas missions?

—H. Ernest Bennett.

Missions Today

Mission and Missions

By J. D. Graber

"Let the church be the church." This has been designated, "The cry of the ecumenical movement." This is echoed by the concern of the current rediscovery of Christian vocation, "Let Christians be Christians wherever they are, in whatever work they may be doing." This is a timely emphasis. The program of church activity and the performance of professional church workers have taken the center of the stage and the church herself and the totality of her membership have been pushed into the background.

Every member a missionary has been held up as an ideal for the church. This is also a timely emphasis. When a congregation permits one or two of its members to enter the ranks of foreign missionaries and makes up the cash support for them, that congregation has thus not fulfilled its missionary obligation. Every member must become involved, in one way or another, in the mission of the church. But there is also a danger in these new slogans.

If everyone is a missionary, then perhaps no one is a missionary. This is not necessarily true, but there is a danger that this will occur. What is everyone's business becomes no one's business. The solution lies certainly not in lessening the every-member concern and involvement, but in supplementing this every-member missionary concept with some specialized missionary assignments.

"There is one mission but many missions," wrote Bishop Leslie Newbiggin. Certainly God judges us only on the basis of faithfulness and not on where we work or on how much we do. In this respect a faithful foreign missionary or pastor has no more claim to heavenly reward than the faithful farmer or factory hand. But faithfulness certainly includes the finding and the doing of God's will for one's life.

"Separate me Barnabas and Saul for the work whereunto I have called them," said the Holy Spirit in Antioch. The Bible also says, "There are diversities of gifts, but the same Spirit." So, while everyone is a missionary in a spiritual sense, everyone is not a missionary in that he is sent by the Holy Spirit, usually through the (Continued on page 533)

Gospel Herald, June 18, 1963
Overseas Missions

Gainesville, Fla.—Herbert Minnich and his family, missionaries on furlough from Brazil, will remain in the United States one more year, so that he can finish his course work in Latin-American sociology leading to the Ph.D. degree. He has accepted the appointment by the University of Florida to be assistant director of its Latin-American Language and Area Center. With this appointment he can work half time next year and still terminate his studies at the end of the year.

Goshen, Ind.—Carl M. Hostetler, Goshen physician, left on May 18 for a three-month term of service under the general mission board. He is serving as medical director of the 60-bed Akahaba Abiriba Joint Hospital in Nigeria, operated by the board.

Elkhart, Ind.—Marcia Stutzman, Milford, Nebr., joined the staff of the general mission board on June 3 as secretary in its personnel office.

Caye, Pa.—Elvin Snyder, missionary pastor here, and his wife and two daughters, left here May 31 for a 2½-month vacation to the United States and Canada. Aside from attending the annual meeting of the general mission board, Mennonite General Conference, and three church camps, they will speak in churches in Ontario and Pennsylvania. They plan to return to the island in August.

For 20 years the Snyders were missionaries in Argentina. They have also spent three years in South Texas. During a decade in Puerto Rico, Bro. Snyder has taught Spanish to continental mission-service personnel and organized a Bible institute, in addition to pastoring. He presently directs the publication work and literature distribution in Puerto Rico, and serves as president of Puerto Rico Mennonite Conference.

Their daughters, Edith and Esther, will remain in the States to continue their education at Goshen College this fall.

Before the Snyders left Caye, Bro. Sny-
der preached, “God Speaks, Who Listens?” on May 26 in a special graduation service for three high-school, eight ninth grade, and four sixth grade graduates.

Dhamtari, Ind.—Dr. H. S. Martin and his family arrived here May 11. He will be the medical superintendent of Dhamtari Christian Hospital, operated by the general mission board.

The last several years he was engaged in further training in surgery in London, England, and attended services at London Mennonite Centre, where the Quinimus Leathermans serve.

London, England—A group of students from Mennonite colleges in the United States and Canada will be guests at Lon-
don Mennonite Centre on Sunday morning, June 29. They will have charge of the evening service at Free Gospel Hall.

Two summer Bible schools will be held in London this summer. From July 29 to Aug. 9 school will be held at Finsbury Mis-

Two summer Bible schools will be held in London this summer. From July 29 to Aug. 9 school will be held at Finsbury Mission; this year will be the ninth there. It will be the eleventh year at Free Gosp-
el Hall. School there will be Aug. 12-22.

Nakashibetsu, Japan—Missionary Rev. Kanagy reports that two university stu-
dents were baptized here on Pentecost Day, June 2.

Salunga, Pa.—A book on the work of the Eastern Mission Board will be released next June, in keeping with the 50th anniversary commemorations.

Eleven Missionaries Are Returning Home

Six missionaries from India, two mis-
nionaries from Japan, and three mission-
aries from Nepal are on their way to the United States for furlough.

Four from Madhya Pradesh, India

Paul Conrad, medical missionary to Dhamtari Christian Hospital, and his fam-
ily will fly from New Delhi, India, on June 4 for a year’s furlough. S. Paul Miller, mis-
sionary to India, and his family also flew from New Delhi on the same day.

The Conrads will arrive in Pittsburgh, Pa., after stopovers in Europe, on June 23. They will live near Scottdale, Pa., during their furlough year. Bro. Conrad will be in a 12-month psychiatric residency at Uni-
versity of Pittsburgh’s school of medicine.

The Millers were scheduled to arrive in Kansas City, after a stopover in Japan, on June 15. Bro. Miller will study at Goshen College Biblical Seminary during his fur-
lough year.

This is the Conrads’ second furlough. They have completed another five years of service. For the Millers, it will be their third furlough. Their last term began in 1956.

Two from Bihar, India

Allen Shirk and his family left Landour, India, on June 1, after seven years of missionary service in India, for furlough in the United States. Returning home via stopovers in Vietnam, Japan, and Hon-
olulu, they expect to reach Portland, Ore., on July 8. This will be the Shirks’ second furlough.

The purposes of this book as set forth by the editor, Paul N. Kraybill, secretary of the board, are: (1) to provide in semi-
popular style, not immediately dated, a reference book on the Lancaster Confer-
ence missionary movement; (2) to record an account of God’s leading in the lives of these people to express their missionary concern and trace the development of that concern; (3) to reflect the significance of the movement, with an undergirding of historical fact, but without overemphasiz-
ing names, dates, and places; (4) to identify the trends and philosophy which character-
ized the movement during the fifty years and to outline the basic considerations which will guide the continuation and fur-
ther development of the program in the years ahead; and (5) to review the past for the sake of recommitment for the future, to stimulate knowledge for the sake of understand-
ing, and to enlarge vision for the sake of greater obedience.

The book will comprise essays and hu-
man interest stories written by approxi-
mately twenty people who have had occa-
sion to work with or observe these people, and reflect the expression and influence of the mis-

missionary movement.

Tentative plans call for the book to be published in hard cover and paperback editions, of approximately 250 pages, sell-
ing for $1.75 to $3.00. The book is being printed by Mennonite Publishing House.

Two from Japan

Lee Kanagy, missionary to Japan, and his family left Nakashibetsu on June 17. They will leave Tokyo on June 25. Mine-
san will travel with them from Tokyo; he will attend Eastern Mennonite College next year.

The group expects to reach the west coast on June 29. This will be the Kanagys’ second furlough; they have been in Japan on their second term since 1957.

Three from Nepal

Jonathan G. Yoder, medical missionary to Katmandu, Nepal, and his family, and Anna Lois Rohrer, also a medical mis-

sionary to Nepal, left Katmandu on June 1 for their trip home. They will travel via the Middle East and Europe; they plan to ar-
rive in the United States by Aug. 13.

For the Yoders, this marks the end of their fourth term of service in India and Nepal. For Sister Rohrer, this ends her second term of service.

On their way home, Bro. and Sister Yo-
der had a reunion in India with their daugh-
ter, Mary Jean, a junior medical stu-
dent at Indiana University, who has been awarded a $1,580 Foreign Fellowship grant by the Association of American Medical Colleges. Mary Jean was on her way to Nepal, where she will spend the summer assisting doctors at the United Mission’s three hospitals. Her parents have served in one of these, Shanta Bhawan, since 1961.
In other news, Ira J. Buckwalter, Orie O. Miller, and Adam Martin left Friday, May 31, on an authorized deputation to British Honduras to assist in the transfer of program from the auspices of Mennonite Central Committee to the eastern board.

They will also visit Honduras, with brethren Miller and Martin stopping in San Salvador. Bro. Buckwalter returned on June 10.

**Home Missions**

Kansas City, Mo.—Ron and Orva (Yutzy) Hargett, who were married May 24, will serve as host and hostess for the Kansas City Mennonite Fellowship Center. The center strives to be a contact point for the church, student nurses in training in Kansas City, club work with children, and to be of spiritual assistance to Greater Kansas City.

Orva completed this spring two years as a V.S.cer in the special capacity of being hostess in the unit to student nurses training in Kansas City.

Elkhart, Ind.—The lady and her daughter mentioned in the Chicago, Ill., "Home Missions" item in the May 28 issue of Gospel Herald were at Mennonite Community Chapel, instead of Englewood.—Ed.

Chicago, Ill.—Three persons were received into church fellowship at Englewood Mennonite Church on June 2.

**Health and Welfare**

Maumee, Ohio—On May 11 Mrs. Eunice (Kennedy) Shriver, of the Kennedy Foundation, established in the interest and support for homes for severely mentally retarded children, visited Roy W. Engler, manager, and his staff at Sunshine Children's Home. She had been in Toledo to speak at a convention of the Ohio Society for Retarded Children.

Martin Kamerow, C.P.A. from Washington, D.C., a man who has much interest in the Home, was instrumental in getting this appointment for Mrs. Shriver.

**Island Church Anticipates Summer Changes**

Seven churches in Puerto Rico will have a change in personnel this summer. Vacations, furloughs, and new island leadership are the reasons for the changes.

John Driver and family, who have been on furlough this past year at Heston, Kans., will return to the Metropolitan congregation at Summit Hills, Rio Piedras, at the end of July.

David Helmuth, who is at Summit Hills now, will have a month's vacation in the States. Then he will return as pastor of the Palo Hincado church.

**Anticipates Bookmobile**

Jose Antonio Santiago, now licensed pastor at Palo Hincado, tentatively plans to operate full time the bookmobile, if one becomes available.

Addona Nissley, now on furlough in Go- shen, Ind., has accepted an invitation from the Coamo congregation. He and his family plan to return by Aug. 1.

Lester Hershey, now at Coamo, has resigned to give full time to be radio pastor of Luz y Verdad, the Spanish broadcast.

**Lay Workers at Cayey**

While Elvin Snyder is on a 2½-month visit to the States and Canada, Raul Rosado and his wife are pastoring the Cayey congregation. After they return, the Rosados, as lay workers, will assist the Guavate group, which Moses Beachy pastors.

Don Heiers will leave the island July 1 for a month's vacation in the States. He pastors the groups at Asomante and Bethany (at Pulguillas).

Missionaries to Puerto Rico receive a month's vacation to the continent every two years. This brings the Puerto Rican church closer to continental churches. Puerto Rico, because of its interdependence with the United States, its proximity, its climatic similarity, and the movement of its people back and forth, is linked closer to the United States than many of the other overseas fields.

**Summer Bible Schools to Be Held**

In spite of personnel changes, the Puerto Rican church has planned summer Bible schools and camping programs for the summer.

Six different churches—Aibonito, Bethany (at Pulguillas), Coamo, Calvary (at La Plata), Guavate, and Metropolitan (at Rio Piedras)—will hold summer Bible schools. Some schools began June 10; others will not end their two weeks until July 5.

Last year the schools reached about 600 children. This year workers hope to reach 700. At least one school, Guavate, will hold classes for young people of high-school age.

**Broadcasting**

Chicago, Ill.—A Bible course student sent a note to John Horst at Harrisonburg, who is instructor for these studies.

"It is interesting to reflect that these courses do not give any degree, academic or otherwise, nor do they promise a better job, more money, or any similar reward. But they do give one a deeper sense of the claims of Christ upon our lives, the possibilities inherent in church membership, and the relevancy of Bible teachings even in the twentieth century... Needless to say, for all this I am deeply grateful. Not because I have to, but because I so desire, I am sending this $10 money order to assist in the expenses of your work."

Puerto Rico—Mary Ellen Yoder, secretary to Spanish broadcast speaker, Lester Hershey, is spending June at the home of her parents, Mr. and Mrs. John H. Yoder of Mohnton, Pa.

El Salvador—The Spanish broadcast this month goes on the newest Christian radio station in Latin America—YSHQ in San Salvador, capital of that country. This station will cover a metropolitan area of about a million people. El Salvador is the
most densely populated republic in Central America. With the start of this broadcast, Luz y Verdad will be aired from each capital of Central America.

Japan—A baby boy, Misumama, was born to Hiroshi and Chieko Kaneko on May 21. Misumama's name is taken from the Chinese characters for "light" and "true" as used in the first chapter of the Gospel of John. Bro. Kaneko is follow-up secretary for the Japanese Mennonite Hour.

I-W Services

Greystone Park, N.J.—G. Irvin Lehman showed slides of Palestine at I-W sponsor Abram P. Clemens' home at Morris Plains, N.J., on May 26. Bro. Lehman is professor of an Eastern Mennonite College extension course being held at House of Friendship, Bronx, N.Y. The program was a high light for the I-W men, who plan a special evening service every fourth Sunday.


Display brightens wall of First Mennonite Church, Indianapolis, Ind., as Wayfarers Club shows the result of their creative genius, under the sponsorship of I-W wives, Mrs. Norman Myers and Mrs. Virgil Penner.

On the faith committee are Loren Miller, Goshen, Ind., chm.; Alton Gingerich, Shipshewana, Ind., and Paul Herr, Holtwood, Pa.

On the fellowship committee are Earl Andersen, Elroy, Pa., chm.; Rodney Loucks, McPherson, Kans., and John Naftziger, Minier, Ill.

On the service committee are Al Zook, Honey Brook, Pa., chm.; Truman Miller, Salem, Oreg., and Art Hershberger, Salem, Oreg.

Elkhart, Ind.—As a part of their off time recreational and fellowship activity with nearby church groups, Elkhart I-W men played softball with the Sunnyside church men on May 31 and the South Bend I-W men on June 7.

Voluntary Service

Albiono, Puerto Rico—Leroy and Maxine Yoder will terminate their leadership of the Puerto Rico VS unit at Albiono this month, after three years of service.

Parents of all kindergarten homes were represented in this Sunday evening worship service at Prince of Peace Mennonite Church, Corpus Christi, Texas, on April 28. Teacher Sue King, Cochraneville, Pa., helps the children get their parts right.

Wayne and Lois Lambright will be the new leaders; they have been in VS one year.

Leroy, who served as business manager and assistant to the principal of Betania school, has accepted a position in the business office of Mennonite General Hospital, in Albiono. Maxine taught English and music at the school.

The new leaders—Wayne and Lois—are laboratory technician at the hospital and English teacher at the school respectively.

Marlboro, Alta.—Special outings climaxed club work for the school year in this Northern Alberta community. The girls had a picnic at Obed Lake, 18 miles west of Marlboro. The boys went to the Edson pool. In addition, VS-ers sponsored the last youth social early this month, which featured a scavenger hunt.

Halifax, Pa.—Thirty-three VS-ers from Junior Village, Children's Center, Brook Lane Farm Hospital, Willywck, and Mennonite Central Committee offices met at Camp Hebron for their fourth annual VS retreat the weekend of May 31 to June 2. Edgar Stoesz, Ed Metzler, and Claude Boyer served as resource persons.

Akon, Pa.—Forty persons from Mennonite Central Committee offices participated in two days of cleaning and painting in Akon. The persons co-operated with the Akron Borough Council, which supervised the work, at the borough hall, community playground, and the tennis courts.

Values of the program were not only in the work accomplished, but also that the MCC personnel gained a new concept of service to the community.

VS-ers Needed for Southwest

If young men and women are available for voluntary service, new units may open in Los Angeles and Santa Barbara, Calif., this fall, and a new outreach may begin in Albuquerque, N. Mex.

VS-ers are needed for South Texas, as well.

Spanish Need Help in Los Angeles

Half of the VS-ers in Los Angeles would work with children, teen-agers, and adults in English classes, mothers' clubs, Bible study groups, and baby care sessions. They would serve the Spanish in the inner city of Los Angeles, in co-operation with the city and county agencies who also provide services for them.

The other half would work at the orthopedic hospital to earn partial support for the unit and to be a base for a broader witness to Greater Los Angeles.

Seven VS-ers Needed

Ray Horst, secretary for relief and service at the general mission board, says, "I would like to move into Los Angeles by October, provided the personnel can be secured. We need seven VS-ers to start with."

Roy Bechler, president of the South Pacific district mission board, asked Ray for VS-ers. He has observed the estimated five thousand Latin Americans in transition from their Spanish to the English culture.

The Latins are not trained. They have language difficulties. They are nominally Catholic. There presently is a limited evangelical witness for them.

Presently two Mennonite groups witness to the Latins in limited programs. Joe Toledo, formerly of Chicago, and the Uphill Mennonite Church work in the inner city area.

VS-ers to Be Nucleus for Church

Two Mennonite families plus about a dozen scattered Mennonites in Greater Santa Barbara presently have no corporate worship. VS-ers could become the nucleus for the Mennonite Church in Santa Barbara, 90 miles north of Los Angeles along the Pacific coast.

VS-ers would help with teaching, providing residence care, and maintaining the school plant at Alpha School, privately operated by Mr. Funkhouser for mentally retarded children.

Provisionally 29 children are at Alpha. The children are trainable but not educable. They can learn to do simple projects. Recently they converted empty tin cans into planters for garden nurseries.

Alpha School Is Expanding

Alpha is limited because it can now accommodate only children who can commute. The school has purchased three acres at the edge of the city so that it can also take boarding children.

Ray says, "We need five VS-ers by October for Santa Barbara."

More VS-ers Needed in Albuquerque

Three to five VS-ers will be needed in about a year to help staff a residence for teen-age girls in Albuquerque, N. Mex. These girls are from inadequate homes—homes that are broken, or where parents have deserted them, or where parents cannot care for them because of their alcoholism or other problems.

The girls at Halfway House could come.

(Continued on page 533)
The Role of Parents in Christian Education

BY CHESTER L. WENGER

Parents hold the key to the Christian education of their children. This has not always received the attention it deserves in our homes. We look to certified teachers for general education, to club leaders for social guidance, and to professionals for entertainment. To whom can we look for the religious education of our children? Can the pastor and his expert assistants give effective training in Christian living? Not if we who are parents neglect our part.

"Sunday-school teachers can do no more than interpret and make meaningful the religious teaching which the home gives to the child," says Robbie Trent in her book, Your Child and God. She is saying the Sunday school is helpless in its job of training Christians unless parents prepare the way. Failure in the home means a rising generation of neopagans, with little hope of their rescue by other agencies of the church.

What then is our role as parents? First, we must bring to our children a sense of security. Physical security? Yes, but far more they need emotional security. Every child must feel that he is important to someone, that he is loved and can freely love in return. A child's home is his first world, and in that home he is disturbed if there are tensions and selfish interests dividing the members. He is happy where there is discipline, orderliness, and plenty of tender loving care.

Secondly, this home matrix lays the foundation for successful religious teaching. Here a child asks his first questions about life. He deserves wise, straightforward answers of fact and faith. When he asks, we have the golden opportunity of opening up new vistas for his imaginative mind and setting him on the road to ultimate truth in Christ. By home experience he should find the fullest, truest meanings of God, forgiveness, and justice.

In our homes we are helping children form lifelong habits. These may have to do with cleanliness and practical economy. But on a deeper level children are establishing patterns of thinking affecting moral judgments and character. They are finding incentives for choosing a lifework.

How fortunate is the three-year-old who already knows to be quiet during family worship and who expects each evening to be helped with his own bedtime prayers. Early he learns appreciation for the heroes of the faith, for great hymns and art. Growing older, he shares ever more meaningfully in home and church activities.

Children who are wistfully lacking spiritual home influence are truly the underprivileged, the poverty-stricken of this generation. It is no better if they are blessed with an abundance of material things. Every child needs the spiritual foundation that only a God-fearing home can give.

We, parents, must take seriously our role in Christian education. We dare not abdicate the position we hold as the first and most successful teachers our children will ever have. We teach not always by the things we say with our lips but always by the things we say with our living. The key is in our hands. Christian teachers and pastors are our God-given helpers, but they are helpless, indeed, unless we open the heart's door. Every child has the right to the best in religious training. Parents, let's give this first attention while the children are small and thereafter never neglect it.

Manheim, Pa.

A Prayer
FOR THIS WEEK

O God, Father of all, we thank Thee for Thy love. We thank Thee for Christ's death and resurrection to reclaim the world. Realizing the gap that still exists between many and Thee, we beg forgiveness for our negligence. Direct the church in her evangelistic effort.

Spirit of God, we ask Thy presence and guidance for the Mission Board in session this week. Give insights into world and local situations which will result in right decisions. Grant a deepening and intensifying of faith throughout our world-wide fellowship. Clean our minds from the confusion of things and renew our spiritual insight. Teach us the value of the whole person. Help us with thankful hearts to share Thy love meaningfully through the normal interchanges of life. Dispel our pessimism and give us joy in helping others to salvation in Thee. Amen.

—Ellen Moyer, Ghana.

Our Mennonite Churches: Marietta

David S. Groff opened the Marietta, Pa., work in 1928 as an outpost of Columbia, Pa. The present building at 200 N. 18th St., built in 1940. The membership is 55. It is a part of the Landisville District, with Christian W. Frank, bishop, and C. Richard Miller, pasto-
Molology

The moles were up in arms. It was not that anyone was insisting that moles quit burrowing in the ground nor that they were not to be permitted to live in darkness. No one was insisting that they develop eyes so that they could see. They were up in arms because they had heard tales of rabbits, and chipmunks, and birds who were living as though there was light and that light was beneficial. These creatures actually believed that if there were no light, there would not be anything in this world, not even moles.

Of course, good moles would not want their children exposed to such teachings. They didn't mind them reading about such things in literature. If other creatures wanted to let their imaginations run wild and imagine a world in which there was light and gorgeous color (of course, no mole ever believed in color, for they knew that in this world there was only darkness), they supposed it was all right, but no creature should ever live as though these things really existed.

The moles had a convention and decided that there was no use in trying to convince the other creatures that there was no light nor color; this would be difficult and unnecessary. Their strategy would be to ask the other creatures to be tolerant with moles. Out of consideration for moles they should be willing to quit acting as if there was any light or any color. Old grandfather mole pointed out that he did not want his grandchildren being made to feel uncomfortable by all this silly talk about light. Some of the young moles thought they ought to carry their problem to the Supreme Court and press for a decision in their favor. The constitution plainly stated that no law should be made respecting how creatures are to live or prohibiting the free exercise of each creature in this matter. Therefore to insure freedom for moles to burrow underground, they felt the Supreme Court should declare it unconstitutional for any squirrel, chipmunk, rabbit, butterfly, robin, hummingbird, et cetera, and for all their heirs, forever to do anything else but burrow underground and live in perfect darkness.

The creatures could surely understand that no mole would ever be really free to burrow in the earth as long as any creature insisted on living on top of the ground. In the name of fairness, and in order to keep from embarrassing the moles, no one should be allowed to act as though the sun really did exist and that it was necessary if any life was to exist on earth.

After all, moles do treasure their freedom and feel that all other creatures should help them to feel free to burrow in the ground to their heart's content, even when they happen to be burrowing in somebody's flower garden.

—The Countrouter Witness.

The Girded Mind

By J. W. Mellick

In Peter's day, the runner, the soldier, the laborer firmly girded his loose clothing about him in order to better run, fight, or work.

The apostle, seeing the Christian's likeness to these and knowing the importance of the mind in one's life, wrote, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. 1:13).

In preceding verses he points out how the prophets and the angels were and are intensely interested in this "salvation by grace," and now how much more should we, the recipients, with girded, sober minds, think upon our salvation and especially the final glorious phase when Christ shall come!

We can only be "good soldiers," "successful runners," and "efficient laborers" when we are able to be sober and consistently think upon this wonderful salvation in its past, present, and future aspects.

Being "sober" refers to being not mentally "drunk" with pride, pleasure, possessions, anxieties, and kindred things, but rather, being occupied with God and eternal things.

The "girded" and "sobered" mind suggests a certain solidarity, firmness, and compactness that will retain godly thoughts that are so prone to get away like "stolen seeds" before they can bear fruit.

This type of mind would also suggest a guarding protection from evil thoughts that might try a trouble-causing invasion.

A "girded" mind is thus a "guarded" mind.

How often our meditations upon God and the things of God are but thready fragments—vague and disconnected. We fail to see the whole pattern or get a clear picture. Is this not because of a lack of solidity and sobriety—the need of a girded mind upon which our thoughts of God can be firmly placed, unmoved and unmolessted, until we are impressed deep in our souls as we ought to be?

Also, Satan delights to catch the ends of loose and careless thinking and attach some of his suggestions which cause great damage as can the loose clothing of a worker in whirling machinery.

Let the loins of our minds be girt about with truth.

Wellington, Ohio.

THE CHURCH MUST CHANGE

(Continued from page 516)

It is possible for people to feel they are worshiping when actually they are but being aesthetically satisfied by good music and the massaging of their intellect with a discussion of world problems and social needs or some psychological panacea for man's war with his own sinful personality.

Worship must again give itself to a contemplation of God, His will, and what He has done for us in Christ. Worship must unveil the everlasting mercies of the Father, must thrill the soul with a revelation of His undying love, and reveal a glory man can only hope to reflect in part. Worship must again become "worship—not the mere following of a religious formula.

Religious Ritual

Religious ritual can easily be mistaken for worship, but sometimes it is not worship at all. True worship will lead a man to holy ground where he removes his shoes and stands tremblingly lost in wonder, love, and praise.

In worship one ought to again and again hear a clarion call to duty, to loyalty, to render up an overflowing love to God, to show a Christlike concern for people.

Worship must again become a sparkling, refreshing stream issuing forth from a heavenly fountain, purifying the soul, clarifying the vision, providing an all-sufficient grace, courage, faith, and strength for whatever cross we must carry or work we must do.

Real worship is an oasis in a desert of sin, a place of green pastures and still waters, where the soul is refreshed in the Lord before returning to frontline service.

And, last, thousands of Christians must change in their attitude toward the Bible. This ancient, inspired, and inspiring Book must be taken down from the mantel, dusted off, and put into daily use.

The Bible—Authoritative Guide

We have read much about the Bible. We must now give ourselves to an intensive study of the Bible, for this is the Book of God, the revelation of His will for us.

The Bible is a heavenly blueprint, setting forth the way of salvation. The Bible is God's answer to sin, revealing the purposes of Calvary and the empty tomb. The Gospel is "the power of God unto salvation to every one that believeth."

The Bible must become again, as never before in our generation, the Christian's handbook, the church's authoritative guide and textbook. Ministers and people must rediscover values and powers which are released only through the hearing and acceptance of truth—God's truth.

"Preach the word!" said Paul to his son in the ministry. No other preaching has the power of Biblical preaching!
The church needs to change, but thank God, the church can change! It has changed before, and it can change again. Fries of holy revival can again be kindled. Dead bones can be joined to sinews. New power can be found, and new victories gained.

How much are we willing to work, give, and dare at a time when the world is on fire and the lines are being formed for the final struggle between right and wrong, between God and the gods of this world? Are you a member of the New Testament church? What kind of member are you? Are you willing to change? Do you feel in your heart that you need to change?

—Vital Christianity.

CHRISTIAN AND NATURAL SCIENCE
(Continued from page 520)

of the human body is the mass of gray matter in the head, the brain. Just exactly how it functions, no one really knows.

If you are looking for beauty, nature has it. A number of questions come to my mind about the beauty of God's creation. Why did God make the flowers, butterflies, birds, rocks, crystals, and sky so beautiful and so rich in color? Why did He, in the first place, cause light to be broken down into its various colors? Why did God make sound so that various tones could be added together so that we enjoy the beauty of music? God could easily have made all light just black and white or all sound just monotone, and we could still survive. All this evidence tells me that God loves beauty and wants His people to enjoy it too.

Has science been a detriment or an asset to mankind? Science has been a detriment. Consider how it has been used to produce a war machine. The splitting of the atom, for example, has caused some of the most horrible, catastrophic events that have ever occurred on this earth.

But science has also been an asset to mankind. Our standard of living has been developed or improved, directly or indirectly, by science. Vaccinations and hospital care have been developed by the science of biology. The very clothes that you wear at this moment have been improved by chemistry.

The structure of buildings has been developed or improved by physics. Moreover, science has not only been used in improving our everyday life but has also been used in furthering the kingdom of Christ. In modern communications, the science of electronics has taken the Gospel to the ends of the earth. Better methods of transportation have enabled God's workers to bring the saving knowledge of Christ to locations never before inhabited by civilized man.

Nevertheless it is not uncommon for a Christian to shun the word "science." During the past, it has carried a bad connotation. There are a number of reasons for this. One may be its detriment to mankind in its use to produce bombs and missiles. Scientists may be identified in the minds of some as a group of atheists in a smoke-filled laboratory.

Another reason for its bad name is that some of the first great strides in science contradicted the traditional beliefs of the church. In the late Middle Ages, no one wanted to be caught working or experimenting with things. One could only sit around and think and accept the traditional, distorted, superstitious beliefs about God's creation. At least a few brave souls ventured out in studying God's creation but were branded as heretics or witches, and were imprisoned or even executed.

It is important to remember that true scientific facts do not conflict with the Bible. Theories are somewhat questionable. Many of them, it is true, have no place in a Christian's beliefs. The absurd theory that man evolved from a seaweed is harder to believe than the creation story. This theory only tells me of someone's vain attempt to prove the nonexistence of God and His Word.

If science has kept some from believing in Christ, then here is our opportunity to do mission work. A scientist, who is a Christian, can be a great witness to his fellow workers. If science has been a detriment to mankind, then here is a chance for a Christian scientist to help the human race in using this God-given knowledge as an asset to man in developing better ways of reaching him with the Gospel.

These are and should be the motivations for a Christian who is thinking of science as his major field of study. A Christian scientist is not only helping man but is also continually seeing God revealed.

Shickley, Nebr.

Field Notes

An all-German service at the Marmindale, Pa., meetinghouse, July 14, 2:30 p.m., with Shem Peachey, Quarryville, Pa., bringing the message.


New members: four by baptism at Bethel, Wayland, iowa; seventeen by baptism at Fairview, Albany, Ore.; two by baptism at Herrick, Clare, Mich.; four by baptism at Bloomfield, Ont. Eleven by baptism at Blooming Glen, Pa.; one by baptism at East Goschen, Goschen, Ind.; two by baptism at Sunny Slope, Phoenix, Ariz.; three by baptism at Morningside, Toronto, Ont.; one by baptism at Ninth Street, Saginaw, Mich.; one by baptism at Phlox, Lagrange, Ind.; ten by baptism at Zion, Archbold, Ohio.

Deputation Schedule

Beginning with this issue, the missions editor will list in this department the speaking appointments of overseas missionaries and other general mission board personnel for the two weeks beginning with the Tuesday on which Gospel Herald is published. For example, the period covered here is Tuesday, June 18, to Tuesday, July 2. Only appointments for speakers confirmed by the host congregation are listed; to avoid possible embarrassment to both speaker and congregation, engagements pending or unconfirmed at the time Gospel Herald goes to press are not listed.

California
Upland, Seventh Street, Lee Kanagy, Sun., June 30, a.m.
Colorado
Cherraw, East Holbrook, Carl Beck, Tues., June 25, p.m.

Illinois
St. Anne, Rehoboth, Ralph Buckwalter, Wed., June 26, p.m.
Eureka, Rouzoke, Paul Swarr, Thurs., June 27, p.m.

Idaho
Elkhart, Prairie Street, Elvin Snyder, Sun., June 30, a.m.

Indiana
Indianapolis, First Mennonite, John Driver, Sun., June 30, a.m.

Indiana, Shickley, Ralph Beck, Sun., June 30, a.m.

Indiana, Peru, Santa Fe, Joe Richards, Sun., June 30, a.m.

Indiana, Amboy, Howard-Miami, Joe Richards, Sun., June 30, p.m.

Iowa
Wellman, Lower Deer Creek, Ralph Buckwalter, Thurs., June 27, p.m.

Kansas
Harper, Pleasant Valley, Carl Beck, Sun., June 30, a.m.

Michigan
Crystal Springs, Crystal Springs, Carl Beck, Sun., June 30, p.m.

Ohio
Archbold, Central, J. D. Graber, Sun., June 23, a.m.
Archbold, Good Shepherd, Albert, Buckwalter, Sun., June 23, a.m.
Archbold, Zion, John H. Mosemann, Sun., June 23, a.m.

Ohio, RR
Defiance, Defiance, Addona Nissley, Sun., June 23, a.m.

Ohio, RR
Hicksville, Lost Creek, Urie Bender, Sun., June 23, a.m.

Ohio
Holland, Springfield, Charles Shenk, Sun., June 23, a.m.

Ohio
Orville, Orrville, Paul Swarr, Tues., June 29, p.m.
Pettisville, General Mission Board Annual Meeting,
Paul Swarr, Thurs., June 20, p.m.

Ohio
Albert Buckwalter, Fri., June 21, p.m.
Herbert Minnich, Fri., June 21, p.m.
Paul Ehr, Fri., June 21, p.m.
Charles Shenk, Sat., June 22, p.m.

Ohio
Ralph Buckwalter, Sat., June 22, p.m.
Milo Kauffman, Sat., June 22, p.m.
P. Paul Miller, Sun., June 23, a.m.

Ohio
John Driver, Sun., June 23, a.m.

Ohio
Simon Leitchy, Sun., June 23, a.m.
Daniel Miller, Sun., June 23, p.m.
Pettisville, North Clinton, Milo Kauffman, Sun., June 23, a.m.

Ohio
Smithville, Oak Grove, Paul Swarr, Wed., June 26, p.m.

Ohio
Stryker, Lockport, Paul Ehr, Sun., June 23, a.m.
Stryker, Pingwice, B. Charles Hostetter, Sun., June 23, a.m.

Ohio
Swanton, Spencer, Yorifumi Yaguchi, Sun., June 23, a.m.

Gospel Herald, June 18, 1963
Two Houses and an Airplane Bought for VS-ers

New houses for the units at Pueblo and Frontier Boys Camp in Colorado have been provided for VS-ers this month. And for VS-ers in Northern Alberta, a new Cessna 180 airplane has been purchased.

Five VS-ers Move into Pueblo House

On June 3 Don McCammon, associate director of VS at the general mission board, reported that five VS-ers at Pueblo would have a permanent unit house. The VS-ers and the leaders, Paul and Anna Mae Cory and their ten-month-old baby, had been living in a three-bedroom house with one bath, since the unit began last January.

The five VS-ers work as nurses' aides and orderlies in Parkview Hospital, originally started by the Episcopal Church but now owned by the community.

Seven More Needed for Pueblo

Don says, "Although only five are there now, I hope that there will be enough personnel to have twelve there by January, 1964."

Mrs. Konstanze LaVoo, director of Parkview's nursing services, told Don on his recent visit, "We are extremely pleased with the quality of the VS-ers sent to us and want more as soon as possible."

Presently the unit is without leaders. The Corys, who have served as temporary leaders since January, returned to Kansas City on June 5 where Paul will enter training to become hospital administrator.

Unit House Completed

The new unit house at Frontier Boys Camp was finished on June 15. The house is at Woodland Park, Colo.

Six VS-ers presently serve at Frontier. Don says, "I hope, however, to have ten there by fall." VS-ers counsel delinquent boys who have been appointed by the Denver, Colo., courts.

Clarence and Ilva Meck, Archbold, Ohio, formerly houseparents of PAX men in the Paraguay road building project, will be the houseparent-unit leader couple for the VS-ers in their new house.

In addition, three VS-ers—registered nurse, licensed practical nurse, or nurses' aide, and an office girl—are needed for Mathis General Hospital.

Prospective VS-ers Write to Elkhart

To volunteer for South Texas, California, or New Mexico, or for any VS assignment, write to Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

To meet the needs of these and other less fortunate, over 30 VS-ers are needed for Southwest United States and other places by August. Orientation school for two weeks is held for VS-ers at Elkhart before they go to their assignments.

Mission News—continued

plete their schooling in a favorable home environment. They would stay at Halfway until their own home conditions improved or until a foster home were available. Halfway House would begin with 15 girls.

Approximately nine to twelve months is needed for Albuquerque citizens to raise money to buy a property for operations and to set up a legally recognized board of directors.

Albuquerque Not Unique

Ray says, "Actually Albuquerque is not unique from any other urban center in this kind of need. But we have a bona fide invitation from Robert Leach, executive director of the New Mexico Council on Crime and Delinquency, who is working with the Women's Welfare Department of the City of Albuquerque, to explore with them VS-ers for Halfway."
**Births**

"Lo, children are on herbage of the Lord" (Psalm 127:3)

Beachy, Alvin and Martha (Weaver), Hartville, Ohio, first child, Gordon Wayne, May 23, 1963.

Chupp, Leroy and Shirley (Brandau), Elkhart, Ind., fourth child, first daughter, Angelia Shirley, May 16, 1963.


Detwiler, Ralph and Miriam (Godshall), Susquehanna, Pa., fifth child, second daughter, Quintana Joy, Feb. 21, 1963.

Dunn, Roger and Sue (Miller), Millersburg, Ohio, first child, Janine Renee, May 26, 1963.

Frey, Martin S. and Margaret (Bowman), Lititz, Pa., twelfth child, sixth daughter, Virginia Sue, May 21, 1963.

Gauthsch, Charles H. and Marjorie (Waidle- lich), Archbold, Ohio, fourth child, third son, David Charles, May 26, 1963.

Geib, Edgar N. and Anna G. (Leaman), Conestoga, Pa., seventh child, fourth son, David Ray, May 9, 1963. (One son and one daughter deceased.)

Geiser, Norman David and Carolyn Lucille (Morr), Cleveland, Ohio, first child, Norman Eugene, April 29, 1963.


Goldhammer, Lillian and Elsie (Gahman), Hatfield, Pa., first child, Jeffrey Lynn, May 14, 1963.

Heatwole, Elvin and Margaret (Wenger), Bridgewater, Va., eighth child, first son, Eralle Jr., March 26, 1963.


Kauffman, Norman D. and Margaret (Stutz- man), Kalispell, Mont., fifth son, Jerald Nevin, May 29, 1963.

Kinsinger, Dale and Audrey (Shaeffer), Grantville, Md., first child, Timothy Scott, Jan. 9, 1963.


Leatherman, Ralph and Mary (Landes), Ottoville, Ohio, fourth child, third son, Ronald Blake, May 8, 1963.


Martin, Ezra I. and Mary (Clemens), Lititz, Pa., second child, first daughter, Pamela Dawn, April 19, 1963.

McKelley, Mike and Letha (Reed), Denver, Colo., first child, Buford Bartlett, May 11, 1963.

Moyer, Donald L. and Ellen (Brunk), Tel- ford, Pa., first child, Linda Marie, May 19, 1963.

Peachey, David B. and Miriam (Renno), Seilinggrove, Pa., fourth child, second daughter, Rhoda Marie, May 9, 1963.

Peachey, Raymeese S. and Joanne (Kauff- man), Belleville, Pa., first child, Sharon Diane, April 28, 1963.


Rutt, Donald L. and Helen (Book), Willow Street, Pa., third child, second daughter, Fatty Sue, April 10, 1963.

Sauder, Charles and Sandra (Maust), Eureka, Ill., third son, third son living, Michael Eue- gene, May 26, 1963.


*Marriages*

*May the blessings of God be upon the homes established by these. The subscriber also lists a six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.*


Eschenhase – Burkhardt. – Elias B. Eschenhase, Paradise, Pa., and Edna M. Burkhardt, Willow Street, Pa., Vine Street cong., by Frank M. Enck at the home of the groom, May 11, 1963.

Fargrett – Yutzy. – Ronald Hargrett and Orva Yutzy, both of Kansas City, Mo., K.C. Men- nonite Fellowship cong., by Roman Stutzman at the Grace Mennonite Church, May 24, 1963.


Mericle – Hartzler. – Carl E. Mericle and Lois E. Hartzler, both of Newport News, Va., Hun- tington Avenue cong., by Lloyd Weaver, Jr., at the church, May 4, 1963.

Ogden – Martin. – Dale M. Ogden, Hyatts- ville, Md., Cottage City cong., and Carol Mar- tin, Shippenburg, Pa., cong., by Amos E. Martin at Rowe, June 1, 1963.


Slabach – Weaver. – Robert Slabach, Farmers- town cong., Baltic, Ohio, and Lois Weaver, Millersburg, Ohio, Martin’s Creek cong., by Roman Stutzman at Martin’s Creek, April 26, 1963.


Thompson – Miller. – Richard Thompson, Englewood, Colo., and Maude Miller, Denver, Colo., both of the First Mennonite cong., by Marcus Bishop at the church, June 1, 1963.

Obituaries

*May the sustaining grace and comfort of our Lord bless those who are bereaved.*

Beachy, Neil, son of Eli C. and Maryann (Kauffman) Beachy, was born at Plain City, Ohio, April 2, 1922; was killed instantly in an auto accident near Odell, Ill., while en route to visit Neil, Ill., Monday, Feb. 11, 1963. He was 16 d. On April 26, 1942, he was married to Emma Kramer, who survives. He was director of Field Services for Mennonite Mutual Aid. On June 28, 1953, he was ordained to the ministry at Owl Creek, Beaver, Ohio, by Abram Kaufman. He served here and also at Belmont, Elkhart, Ind. Surviving also are 6 children (Leah Pauline, Roger Ned, Ver- onica, Phillip Dean, Jeffrey LaMar, and Kenneth Dale), 5 brothers (Jonas, John, Noah, Alvin, and Eli.), and 4 sisters (Florence—Mrs. Min Hostetler, Elizabeth—Mrs. Reed Lyles, Anna—Mrs. Willis Christner, and Lena—Mrs. Norman Yutzy). He was a member of the College Mennonite Church, Goshen, Ind., where funeral service was held Monday, Feb. 21, in charge of John H. Moseman, Howard J. Zehr, and J. Robert Detweiler; interment in Violet Cemetery, Goshen.

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Dombach, Ruth, daughter of Adam and Annie (Huber) Shenk, was born in Lancaster Co., Pa., Nov. 24, 1899; died at her home in Elizabethtown, Pa., Aug. 20, 1963. She was the youngest of five children (Charles, Ruth, Christian, Elizah, and Jacob Harnish); interment in Byerland Mennonite Cemetery.

Gehman, Eli H., son of Enos and Sarah (Hissandt) Gehman, was born at Bally, Pa., Jan. 1, 1888; died after a long illness at his home in Bally, May 22, 1963; aged 74 y. 4 m. 21 d. He was married to Mary Stover, who survives. He was a member of the Maple View A.M. Church, where funeral services were held May 25, in charge of Paul E. Longacre, Elias W. Kulp, and Winfield Ruth.

Gleason, daughter of Christopher and Elizabeth (Roberts) Gleason, was born near Cresson, Pa., May 6, 1886; died at her home in Pottstown, Pa., Aug. 10, 1963; aged 77 y. 3 m. 25 d. She was married to Henry V. Strother, who survives. She was a member of the Sandy Hill Church, where funeral services were held on the same day, in charge of Herman A. Metz, who survives. Also surviving are one son (George) and 2 foster children (Allan Godshall and M. Anna Kulp). One son preceded her in death. She was a member of the Towamencin Church, where funeral services were held on the same day, in charge of Ellis Mack and Harold Fry.

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tian Business Men's Committee. He was a member of the Midway Church. Funeral services were held at the Seederly-Belhart Funeral Home, in charge of Ernest Martin, assisted by Paul Yoder.

Roth, Clarence Junior, son of Katie and the late Clarence C. Roth, was born in Seward Co., Nebr., Nov. 13, 1932; died of injuries received in a two-car accident at Unionville, Mo., May 30, 1963; aged 30 y. 6 m. 17 d. On June 22, 1952, he was married to Carol Wolfe, who survives. Also surviving are 4 children (Gary, Colten, LaMount, and Marcia), his mother and 4 brothers (Daniel, Roger, Loren, and Mervin). Since 1957 he and his family lived near Fairfield, Iowa. He was a member of the Sugar Creek Church, Wayland, Iowa, where funeral services were held June 22, in charge of Vernon S. Gerig and Vernon R. Morris.

Runksle, Lola, daughter of Oliver and Kate Stallings, was born near Mt. Airy, Md., July 9, 1890; died May 23, 1963; aged 72 y. 10 m. 14 d. She was married to Joseph Runksle, who preceded her in death. Surviving are 5 sons and 2 daughters (Francis, Charles L., Norman F., James E., Albert L.), Mrs. Sarah Underwood, and Mrs. Emma Fleming), 23 grandchildren, and 20 great-grandchildren. She was a member of the Mt. Airy Church. Funeral services were held at the Molesworth Funeral Home, in charge of Ivan Martin.

Rupp, Jacob H., son of Mr. and Mrs. Henry Rupp, was born May 8, 1886; died after a long illness at the Detwiler Memorial Hospital, May 11, 1963; aged 77 y. 3 d. On Feb. 18, 1909, he was married to Elizabeth Vonyter, who survives. They spent over 54 years of their active lives together in the Pettisville area. Surviving also are 4 sons and 5 daughters (Bernard, Claude, Ray W., Delmar, Meredith—Mrs. William Yeager, Betty—Mrs. Joseph Allerding, and Martha—Mrs. John Graf), 28 grandchildren, 3 great-grandchildren, one great-great-grandchild, and one brother (Harvey B.). He was a member of the Mennonite Church from his youth, and the founder of the Rupp Lumber Co., Pettisville. Funeral services were held at the North Clinton Church, in charge of Olen Nozfnger and E. B. Frey; burial in Pettisville Cemetery.

Schrock, Emmanuel, son of Andrew and Barbara (Bachman) Schrock, was born at Metamora, III., Oct. 28, 1888; died at Washburn, Ill., May 22, 1963; aged 74 y. 6 m. 24 d. On Dec. 1, 1910, he was married to Anna Garber, who survives. Also surviving are 4 children (Alvin, May, Paul, and Ida), and Eunice Miller), 12 grandchildren, and 6 brothers and sisters (William, Elizabeth, Daniel, David, Andrew, and Katherine). One son and one brother preceded him in death. He was a member of the Metamora Church, where funeral services were held May 25, in charge of Roy Bucher and Joseph Atherton; interment in Stewart Harmony Cemetery.

Snyder, William H., son of John and Louisa (Selter) Snyder, was born in Holmes Co., Ohio, Sept. 15, 1881; died after surgery at Iowa City, Iowa, May 20, 1963; aged 81 y. 8 m. 4 d. On Jan. 9, 1911, he was married to Clara Bender, who survives. Also surviving are 12 children (Andrew, Delbert, William, Paul, Vernon, John, Magdalene—Mrs. R. A. Boudreaux, Nellie—Mrs. Kenneth Vitosh, Arvilla—Mrs. Floyd Zook, Darlene—Mrs. Merle Peer, Ruby—Mrs. Leo Greazel, and Lucille), 41 grandchildren, 4 great-grandchildren, and one brother (John), who preceded him in death. He was a member of the East Union Church, where funeral services were held May 22, in charge of J. John J. Miller and Wilbur Nachgall.

Stahl, John Henry, son of John and Eliza Stahl, was born near Freeport, Mich., May 18, 1889; died at his home near Clarksville, Mich., April 15, 1963; aged 73 y. 10 m. 28 d. On May 10, 1913, he was married to Gertrude L. Heffelbower, who survives. Also surviving are 4 children (Marvin, Melvin, Mary—Mrs. Melvin Martin, and Adeline—Mrs. Merle Schleineger), 13 grandchildren, 2 foster grandchildren, 4 great-grandchildren, 4 brothers (Alvin, Ray, Floyd, and George), and one sister (Naomi Miller). He was a member of the Bowne Church, where funeral services were held April 18, in charge of T. E. Schroch and Daniel Zook.

Stutzman, Merlin Dean, son of Wes and Ida (Kennel) Stutzman was born at Milford, Nebr., Nov. 22, 1924; died of a disease of the liver at his home in Lincoln, Nebr., May 10, 1963; aged 38 y. 5 m. 18 d. On Nov. 22, 1945, he was married to Arlene Roth, who survives. Also surviving are 2 children (Gary Lee and Mary Jean), 4 grandchildren, and one brother (Peter J.). Two children preceded her in death. She was a member of the Borea Church, where funeral services were held March 17, in charge of David Graber.

Gov. J. Millard Tawes signed into law in Annapolis, Md., a controversial measure in outlaw legal slot machines in Maryland by 1968. The slot machines, introduced in 1941 in four southern Maryland counties, have been bitterly opposed by Protestant and Roman Catholic clergymen concerned with the "immoral" influence of gambling in the area.

A compact twin-engine plane, the first ever designed especially for missionary use, is taking shape at a makeshift aircraft shop in Hampshire, Ill. Spearheading development of the prototype is Carl A. Mortenson, 28, of Wheaton, Ill., a pilot-mechanic who conceived the idea while serving in the jungles of Peru with Wycliffe Bible Translators, Inc. "If funds become available," said Mr. Mortenson, "we hope to have the plane flying by the end of the summer."
Making Congregations Evangelistic

By Nelson E. Kauffman

A "congregation" in our day is regarded as a group of Christians meeting together for worship, who are related to each other through their experience with Christ and through an organization which assigns and defines responsibilities of individuals in the group. The congregation's organizational structure may have been established by traditional practices handed down from the past, or patterned after those of some other organization.

Plan for Purpose

The great majority of the members of our congregations have accepted the structure of the congregation and have never questioned its purpose, its goal, or its effectiveness. By observing the program and functioning of congregations one would assume that the purposes of most of them are to care for themselves and to meet the needs of their own people. This is necessary, but the New Testament indicates that the purpose of the church in the world is not primarily its own welfare. John 17:18; 20:21; Eph. 5:10, 11.

Is it not our task as responsible members of the church, as a congregation, to ask ourselves for what purpose we exist? Was not the task of mission, evangelism, and witness high in the mind of our Lord as He left His followers in Jerusalem? We may rightly ask, then, if our congregational structure, organization, program, and composition are such as to accomplish the task our Lord had in mind for His church.

The following statement came to my desk from the Missionary Research Library:

"We must examine the conventional structures of our churches in order to see whether they assist or hinder the work of evangelism. The scandal that renders the Gospel insignificant in the eyes of the unbelieving world and turns away genuine inquirers and potential converts is not the true scandal of the Gospel, Christ crucified, but rather the false scandals of our own practices and structures which prevent the message of the Gospel from challenging the world."

This was not written for Mennonites, but it may apply to us as well as to other communions. In the following paragraphs may we examine our congregational structure in the light of the Biblical purpose.

(Continued on page 539)
FIELD NOTES

The Civil War and Nonresistance is the theme of the Bible meeting at Chambersburg Mennonite Church, Chambersburg, Pa., July 6-7. Speakers include Ira Landis, Bareville, Pa.; Grant Stoltzfus, Harrisonburg, Va.; Marlin S. Burkholder, Nazareth, Pa.; Amos Strite, Hagerstown, Md.; J. Irvin Lehman, Chambersburg, and H. Ray mond Charles, Lancaster.

Daniel Gerber, MCC Pax man, and the two Christian and Missionary Alliance missionaries have been captives of the Viet Cong communists in Vietnam for over a year. Now somewhat different efforts are being made for their release. Aside from this, Pax administrators have nothing to report. Pray that the Lord’s highest purpose will be realized in these efforts.

A meeting was held in Oklahoma City, Okla., June 8, for the purpose of establishing a Mennonite congregation. Attending in an advisory capacity were Nelson Kauffman, Elkhart, Ind.; Earl Buckwalter, Hes ton, Kans.; and Clarence Horst, Twin Falls, Idaho. The sponsoring church, Pleasant View, Hydro, Okla., was represented by a newly formed extension committee: Ira W. Switzer, chairman; Chester Slagell, pastor; Alva Yoder, William Mast, and Leroy Miller. The congregations at Adair and Pryor, Okla., who are cooperating in this work, were represented by John M. Troyer, Ralph Yoder, and William T. T. Yoder. The area chosen is at Spencer, Okla., an unchurched suburb of Oklahoma City, and an excellent area in which to live and witness.

Urie A. Bender, Elkhart, Ind., will be guest speaker at the annual July conference, Zurich, Ont., July 6-7.


New members: eight by baptism at Pike, Harrisonburg, Va.; one by baptism at Marion, Pa.; seven by baptism at Mt. Vernon, Oxford, Pa.; one by baptism at Nampa, Idaho; one by baptism at Sweet Home, Ore.; nine by baptism at Filer, Idaho.

Lester Sutter, Peoria, Ill., at Evangelical Mennonite Church, Fort Dodge, Iowa, July 14.

Five fellows from the Pigeon, Mich., MYF group assisted in various jobs around the Grace Chapel Church, Saginaw, Mich., June 7.

Kris Stutzman, Goshen College seminary student, has taken work at the 63rd Street Sears store in Chicago, and will work with Englewood Mennonite Church youth.

Carl Rudy, Goshen, Ind., has accepted a call to serve as pastor at Leo, Ind.

James Knepp was ordained as minister at Berea, Montgomery, Ind., on May 30. Edd P. Shrock preached the sermon, and Tobias Slaubaugh gave the charge.

Dwight King has been asked by the Church Council at Pershing Street, Huttonson, Kans., to assist his father in the pastoral work during the summer months.

Toshiko Shinozaha, Hokkaido, Japan, spoke at Kingview, Scottdale, Pa., on Sunday evening, June 16.

Paul Erb returned from his African and European trip on June 14. On June 16 he preached at Kingview and North Scottdale, Scottdale, Pa.

Simon Hiestand, of the Landisville (Pa.) Church, celebrated his 90th birthday on June 9.

The first annual meeting of the Eastern Mennonite Associated Libraries and Archives will be held at Grosfeld, New Holland, Pa., June 29, 30. Speakers will be Jacob Z. Rittenhouse, Marlin S. Burkholder, and Grant M. Stoltzfus.

Helen Trumbo, who spent two years teaching in Puerto Rico, has returned to work at the Mennonite Publishing House. She will be working in the bookstore, replacing Elmona Schrock.

Speakers at the Christian Life meeting, 12th and Windsor, Reading, Pa., June 22, 28, included Marlin Burkholder, Nazareth, Pa., and Harold Forwood, Manheim, Pa.

Junius Blair Bridge, deacon at Mt. View, Lyndhurst, Va., died June 1.

J. Otis Yoder, Harrisonburg, Va., was guest speaker at a Friends for Israel Conference at Camp Hebron, June 24-27.

Calendar

Alberto-Saskatchewan Mennonite Conference, Duchess Alba, July 4-7.
Allegheny Mennonite Mission Board meeting, First Mennonite Church, Johnstown, Pa., July 12-13.
South Central Conference, Hesston, Kansas, Aug. 9-12.
Iowa-Nebraska Conference, Sugar Creek, Woyland, Iowa, sponsored by the Bethel congregation, Aug. 1-3.
MTF Convention, Belleville, Ill., Aug. 15-16.
Mennonite General Conference biennial meeting, Ekalaka, Mont., Aug. 20-22.
Commission for Christian Education meeting, Oct. 23.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

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Cover picture by Anis Haddad

GOSPEL HERALD

Established 1908 as successor to Gospel Witness (1905) and Herald of Truth (1884)

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GOSPEL HERALD, JUNE 25, 1963
Homes for Christ

The Book of Acts is effective in showing the place of the Christian home in the spread of the Gospel. It was a primary place for the work of the church. This was inevitable because the first Christian homes appeared then. Also there were no church buildings. Homes were used for the furtherance of the Gospel.

The upper room was in someone’s house. This home became the cradle of the Christian Church. Aquila and Priscilla opened their home to Paul. “... with the church that is in their house.” Their home was a place for worship.

Lydia, the first Christian convert of Europe, invited Paul to lodge in her home. From her home the first outreach of the church went into Europe. What a blessing and honor such a home holds!

It was not always easy to give one’s home for the Lord’s work and worship. Persecution was prevalent. Get a glimpse of the generous and courageous Jason of Thessalonica who ran the risk of his very life in inviting Paul and Silas into his home. The cry went out, “These men who have turned the world upside down have come here also, and Jason has received them.” The mob dragged Jason to the Thessalonian authorities.

There is yet another way in which homes were influenced for Christ. This was the influence of Christian slaves upon the household of leaders of the land, even to the top authorities. We are told that at times Christians sold themselves into slavery to afford themselves opportunity to witness to Christ.

During times of severe persecution since the days of Acts, homes have been used for the spread of the Gospel and for the worship and work of the church. The home is still today a center and a power for the spread of the Gospel.

Do we today think of our homes as evangelistic centers? Do we plan that our homes be used for the sharing of the good news of Christ? The Christian home is still today the greatest potential power in the world for Christianity. Here unsaved families will come when they would not think of entering a church. Here by the simple prayer at meals and by the Christian atmosphere many are still attracted to the Christ who makes the difference between a godless and a Christian family.

Do we let our homes be used for Christ as we might? In what ways could they be used for the furtherance of the Gospel?

-D.

Profession and Practice

Quite often we see in a living room, beside a fireplace, a set of beautiful fireplace tools, in bright shining brass. But we notice that the owner of the home and of the shining tools does not use the bright tools to do anything to the fire. When the fire needs to be poked, he reaches around the corner and gets a dirty little iron poker.

He does the job with that.

In like manner, our high ideals and professions are often like the shining brass instruments; they look well by the fire, but when there is a practical life job to be done, we use something less beautiful.

Thus the ideal is, “Love your enemies.” But in times of strain or war this is not used. It is said, “That is all right as a general thing. But right now something else is needed. So in war it is kill rather than love.” “Love” becomes merely a profession, but force is the practice.

Ralph W. Sockman in a sermon entitled “Where Is Christ Coming?” raises a number of interesting questions, one of which is, “Suppose Christ came teaching and preaching as He taught in Galilee? Would He try to improve on the Sermon on the Mount? If He repeated it, what would we do when He came to the words, ‘Love your enemies and pray for those who persecute you’; or these, ‘if any one strikes you on the right cheek, turn to him the other also?’ Would we listen long enough and follow far enough to get their deeper meaning, or would we denounce Him as a dangerous pacifist and subversive? If Christ appeared and taught just as He did in Palestine, would our conventional prosperous churches accept Him?”

Sockman says that “if Christ’s second coming is to redeem the world, either He must change His methods and principles, or we, the people, must change our minds and hearts.” To him it seems rank heresy to say that Christ must change His nature and approach. He is the “same yesterday and today and for ever.”

In how many areas do we deny the Lord who bought us? It becomes so easy to call Him Lord and yet do not the things which He says. It is as convenient as ridiculous to say we are followers of Him, yet when His way conflicts with ours to go our own, to revolve our trust in Him, and put our faith in something that seems more tangible.—D.

Making Congregations Evangelistic

(Continued from first page)

Help People Feel They Belong

A congregation of believers should be a community extending an invitation to men to receive Christ as Saviour and Lord, a fellowship in His sacrifice for sins, a brotherhood of love, and a community of acceptance where we do not regard man from the human point of view. (See 11 Cor. 5:16, New English translation.) Yet, are our congregations often tightly knit, closed societies, which are bodies that possibly keep people from entering rather than welcoming them in? In many congregations a new Christian from noncongregational background does not feel that he is really accepted or that he really belongs. How well can we make him feel at home? How many such persons has your congregation assimilated? Is your congregation a help or a hindrance to evangelism?

Could we not overcome this failure by remembering and emphasizing among ourselves that “We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:5)? We could and should magnify the grace of God in forgiveness of our sins, God’s love for us sinners, and the fact that God is no respecter of persons. The basis of fellowship could be these facts, rather than the practice of a certain set of standards, although ethical standards could not be ignored.

People Make the Congregation

Paul wrote letters, nine of them in the New Testament, to churches, congregations, not pastors, but he included the “bishops and deacons” (Phil. 1:1). In none of these congregations is it emphasized in his letters who the ministers and bishops were. He did not blame the conditions at Corinth on the leaders. This is at least some evidence that he regarded the members of the congregation as responsible for what the church is and does. The growing tendency for us is to expect the ordained brethren to represent the voice of the church to the public. Our ministers make decisions for us in conference; they define our beliefs; they prepare newly born-again people for church membership. They work hard to get new people to attend our services, and then we members often fail to...
make the new people welcome or a part of us. Thus new people often join Bro. — (the pastor’s) church, rather than becoming fellow Christians in a brotherhood. So often the new member feels closer to the pastor than to the congregation.

We believe the New Testament teaches that Christ—not a man, pope, bishop, or minister—is the Head of the church. When a congregation votes for and calls a leader, should it not be clear that what is being asked of an ordained man is that he teach and instruct the congregation to be worker witnesses, doing God’s work? Eph. 4:11, 12. All members of the congregation have gifts, (1 Pet. 4:10), and the minister pastor is responsible to develop these persons to do God’s service. The minister, then, is more like the coach of a ball team, like the foreman of a carpenter gang, like the officer of an army, than like the policeman or the governor of the state.

Gathering and Scattering the Congregation

The most significant thing which our congregation does, from all appearances, is to meet on Sunday morning. We spend thousands of dollars for a place for our congregation to meet together, and a comparatively few cents for tools to meet the world. We judge our effectiveness, growth, and success as a congregation by the figures displayed on the “Record of Attendance” board, and seemingly have little concern about our effectiveness in the world six days of the week. We place most of our effort, interest, and emphasis on what happens to us as a “gathered church” for several hours one day a week, but often have comparatively little concern, interest, or plan for what we do as a church scat tered in the world six days a week. We give the impression that Christianity is measured by “going to church,” by going into all the world as lights and as witnesses. So the gathered congregation tends to be the end rather than the means to the end of being a witness of light and salt to the earth.

Would to God we could learn how to concentrate more of our investment in people to penetrate their society and less in real estate to gather them. Would it be impossible for us to share real estate with several congregations? We seem to be like the woman who had seven holes in the doors for seven cats because she “ate cat” all had to leave at the same time. Could we keep our congregations smaller, meet in homes most of the time, with frequent larger meetings in rented facilities? Could two congregations use one building, with one Sunday service a mass meeting and the other a vesper, or a visitation program? A break from the traditional type Sunday program may be as revolutionary as the Reformation, and as necessary, if we are to be real evangelists and be able to assimilate people into our fellowship. Is there not some relationship between our failure to really receive people and our emphasis on the traditional Sunday program?

Frightening Holy Drawing Power

Luke describes the relation of the Jerusalem church to its public in these words: “And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women” (Acts 5:13, 14). We tend too much to become what is described in the first sentence, without what is indicated in the second.

The congregation may be so structured and may have such a program, or may operate a good program in such a way that the impression is given to the nonmember that the congregation is an elite society, really incapable of, or at least not functioning in, assimilating nonmembers. So the congregation may itself be, without wanting to, its own greatest problem in reaching the unsaved for Christ. Might this be true of your congregation? Might this be true because we are human beings and not just because we are Mennonites?

We do not need to follow the popular tendency to measure the effectiveness of the congregation by the beauty of the building erected to accommodate the gathering of the saints. One can show people real estate but not the real church. It is the quality of human life and the relationships of people which the Holy Spirit uses to draw people to Jesus. One must always beware of the temptation to expect beautiful architecture to draw people to the congregation.

The evangelistic congregation will not ignore the value of meeting places, but play down the geography and exalt the grace of God in Christ. We people of God, committed to simple discipleship, can be used of God to reach people for Him if we magnify our Christ and major in loving people!

(To Be Continued)

God’s Family

BY VERA H. GARBER

To belong to God’s family is one of the most satisfying connections of life. It is not confined to any particular class of society, and entrance cannot be bought. It consists of whosoever will and is a family of happiness and love. The journey of life is made pleasant with Christian brothers and sisters because Christ is the center of God’s family. It is within this family we get out of self and enter into the lives of others, and it is there in the center we learn that love understands. It proved to be a comfort in Malachi’s time, even though hardships did prevail, for he said, “They that feared the Lord spake often one to another.

When the fire of hope is low and almost ceases to burn in our heart, and our soul could become enshrouded in a cloud of gloom because a very dear one is quite sick, it is then we feel the prayers and concerns of the family of God. In belonging to this family we learn to see God’s permissive hand in everything, no matter who or what may have been the apparent cause. And here we learn too that to be resigned is contentment, for it breathes a soften ing and a quieting spell upon us from God.

We belong within the circle of God’s family. Deep roots of love come into our emotional hearts as we hear sympathizing voices, and the mail is full of beautiful cards bringing words of hope and cheer and get-well wishes. All speak of the love of God, from the young, middle-aged, older, and the aged alike, to whom we feel so very thankful. What a family!

Lancaster, Pa.

Our Readers Say—

I have always appreciated the Gospel Herald. In the over ten years’ time that we have received it I see a tremendous improvement in the paper as to the layout and format. The new front-page design which appeared the past January is beautiful. I love those pictures and the short poems as well as the new letterhead.

There are certain changes which would improve the Gospel Herald, thus increasing the value of the paper to our constituency. I do feel we should eliminate obituaries, births, or marriages. These are vital in a church paper, keeping us informed of events and changes within the church body.

What concerns me (maybe it can’t be helped at times) is the split-up of articles throughout the paper, especially the front-page articles. This presents a real problem when an especially valuable article is split up on two, three, or more pages.

I would like to see the feature “Items and Comments” enlarged. It should be given a more prominent place in our paper. This feature is very valuable because it deals with current trends and events.

I think it is important that our leaders give the constituency interesting and informative reports such as Bro. Paul Erb is giving in his travels for the church. I really appreciate and enjoy the series, “On Safari with Paul Erb.”

We have a real good church paper. We should keep it this way. In the meantime we should seek to improve it so as to serve our people more adequately in their spiritual concerns and keep them informed on current events.

God bless our editor and his faithful staff. Let us a church pray for them in their unique position of service in the church, to the church, and for the church.—Jonas E. Christner, Phoenix, Ariz.
Love Your Enemies

By Lorie C. Gooding

Jesus said, "Love your enemies . . . do good to them that hate you, and pray for them which despitefully use you." When He said things like that, people wondered and were amazed. And so are we. How hard it is to love one's enemies! How nearly impossible to do so! But it is a direct command of the Lord, and He never requires of us anything which we cannot do. Jesus Himself has set the example for us. While He was on earth, the Pharisees hated Him, the Sadducees hated Him, the scribes and students of the law hated Him, the priests hated Him. They came to listen to His teaching just to criticize. They heckled and baited and tried to trap Him. He was forced several times to rebuke them, for He could not allow iniquity to go on unchecked. But through it all, He loved them. He was overjoyed when He could say to a questioner, "You are not far from the kingdom." But they, for the most part, remained His enemies. Always they tried to destroy Him.

One day they brought Him a woman who was a proved adulteress, and they were sure they had Him cornered. They said, "Teacher, Moses said that such should be stoned. What do you say?" If Jesus should say, "Then stone her," they would be able to say, "Where is this mercy and forgiveness which you have been proclaiming?" But if He should say, "Set her free," they could say, "You violate the law of Israel."

But Jesus said only, "Let the one who is without sin cast the first stone at her." Then He leaned forward and marked in the dust with His finger. This is the only record we have that Jesus ever wrote anything, and the hot, dry wind of that land erased it almost as soon as it was written. But not before each of the men present had read—what did they read there? Did each one see his own sinful acts written there? Or the name of one whom he despaired unlawfully? How shall we know?

But the picture is plain: the earnest young Teacher sitting calmly amid the crowd of spiteful, vindictive men, with the forlorn form of their woman prisoner in the center of the ring. Contemptuously, maliciously, they ask, "Master, what do you say?" And the quiet reply, "Let him who has no sin cast the first stone." Then He bends forward and writes a little in the dust, carefully and with grave concentration. And the smug expressions of the accusers give way to consternation and fear; one by one they remember pressing engagements elsewhere, and tiptoe rapidly away.

When the last of them has gone, the Teacher looks up at the woman, asking, "Did any of them condemn you?" She answers, "None of them, Lord." Then says this amazing Teacher, "I do not condemn you. You are free, but do not sin any more."

See how lovingly He dealt with His enemies. He might have lashed out at them, exposing each man's secret shame before his fellows. But how gently He defeated them. He only made a few marks in the dust. Each man could read his own sin there, but he could not read another's. So they slipped away from His presence, and their guilt went with them.

Jesus did more for His enemies than just to refrain from hurting them. These same Pharisees, Sadducees, scribes, and lawyers were among those who demanded His crucifixion later on. And then He did something dynamic for them—He forgave them!

But He was always forgiving His enemies; His very nature was forgiveness. There in the garden where Judas led His enemies to Him, did Jesus greet His betrayer? He said, "Friend, why are you here?" Even now He extends to the traitor the offer of friendship; even now He will forgive.

Now here is another picture of forgiveness. An innocent Man is on trial for His life. His friends have left Him; some of them have even denied Him; false witnesses are standing up against Him; His enemies torture and taunt Him. Even His judges admit they can find nothing against Him. But in the same breath with which they declare Him blameless they sentence Him to death. His very presence seems to stir up the deepest depravity in the soul of man. How they abuse Him, shame Him, vilify Him!

And all the while, He loves them. How shall we know He loves them? A Man who heals the sick, expels demons, commands the sea, raises the dead—surely He has power to deliver Himself from the hand of His enemies. Then why does He not avenge Himself upon them? Because He loves them! So He is patiently suffering all that they can do to Him, that they might have an opportunity to repent and be saved.

Surely this is the darkest picture in the world's history. This same young Teacher is being led to His death. He has been beaten and mocked and spat upon, tormented physically, mentally, spiritually. And just before they led Him out, they scourged Him.

Do you know what a Roman scourge was? It was a short-handled whip, usually of nine lashes of narrow, thick, flexible leather. Each lash was braded along its length and tipped at its end with small bits of metal or bone. The prisoner to be "interrogated" by scourging was stripped to the waist, his arms stretched full length above his head, and his wrists bound to a post. In this position the back was fully exposed, and it was impossible for a prisoner so bound to escape the full force of the whip. This whip was wielded by a burly Roman legionnaire who was well trained in its use.

Strong men had been known to die under the impact of this lash, but a skillful flagellant could usually manage, by estimating the endurance of his victim, and controlling the force of his strokes, to make the wretched prisoner last through the thirty-nine strokes. Roman law provided for forty strokes of the flagella, but Roman mercy allowed the omission of the final stroke. By the thirty-ninth stroke the lash was biting into bare bone anyway.

Now in this kind of physical pain, added to the agony of suffering innocently, the Teacher is led out of the crowd, and the heavy transverse beam of a cross is laid upon His bleeding back. This He is to carry to the place of execution, known appropriately enough, as Skull Hill. There are two other prisoners to be executed, and so the legionnaires are just going to do them all and get it over and done with. Jesus stumbles from time to time. That superb human body which has never known sickness, never been weakened by sin, is almost worn out now with pain and suffering.

At last they come to the execution ground, and it is a relief to lay the beam down, even though more suffering is in store. The soldiers brutally seize the prisoners, and, throwing them down, kneel, one upon each outstretched arm, as they drive spikes through the tender palms and into the wood of the transverse. Now, one at each end, they lift the beam with its

As Water to a Desert

By Lora M. Conant

I have been in desert places—
One, where nothing grew at all,
White sands hour by hour changed their patterns,
Following the wind's harsh call.
Water would have made it pleasant,
Greening with the rain's soft fall.

I have known lives drab and useless,
Having lost their guiding star,
Tumults deep beneath the conscious
Making life an endless war.
Faith would have made living sweeter,
Teaching what real values are.
Denver, Colo.
Questions on the Christian Witness to the State

By John H. Yoder

B. How Do Christians Witness to the State?

5. The exercise of the franchise may or may not be a Christian witness to the state.

According to a certain school of political theory, the democratic state is essentially “government of the people by the people,” and this involvement of the people in the process of government is expressed primarily through the vote. The act of voting and the exercise of elective office, therefore, are said to be the most significant forms of involvement in responsibility for government.

This theory is shared by many nonresistant Christians who therefore conclude that they should not be involved in the exercise of the franchise, since they are not willing to wield the sword; and by many nonpacifists, both Christian and non-Christian, who regard the exercise of the franchise as a basic social responsibility.

Where people feel deeply about this theory, we should seek to respect the theory for the sake of our love for those people. It is, however, a philosophical theory bearing little relation to the actual origins of democratic forms of government in history, or to the way democratic government actually operates today. It is simply not true that fundamental government decisions are made by the voter, except perhaps sometimes on the most local level.

The voter participates rather in the choice of one party machine rather than another. This decision is made not on the merits of specific policies but by a poll of the relative popularities of the two parties. Except in circumstances which for largely local reasons may be quite exceptional, the exercise of the vote is one of the least effective and responsible, rather than one of the most involved, ways of witnessing to persons in positions of power.

Voting, and perhaps even the exercise of “legislative” functions in government dominated by the Executive as modern governments are, should more realistically be conceived of as possible channels of witnessing to those in authority, and not as mechanisms for actually exercising power. Whether Christians should or should not vote will therefore have to depend upon what the voter means in any given time and place and not on a sweeping philosophical assumption that to vote is the same as to wield the sword.

Even should this argument not be convincing, we should at least somehow overcome the ambiguities of the present situation, in which it is generally said and taught that Mennonites do not vote, at the same time that in actual practice voting is very common.

The question may also be raised whether, where voting is done occur, the manner of the vote is not dictated more by the “social class” of the Mennonite voter, his education, and his economic level, than by motivations and convictions springing from basic Christian principles. Where this situation actually occurs, voting is hardly a Christian witness; indeed, the absence of specifically Biblical motivation and stands makes it quite the opposite.

Elkhart, Ind.

Blessed Are the Peacemakers

By Everett H. Burns

In most assemblies of the Lord’s people a peacemaker may be found. James was such a man. He listened to some heated arguments. There were deciding differences of opinion. Even some name calling. James stood to his feet and asked to be heard. Frayed nerves were quieted; signs of relief were heard. Here was a man who had stayed clear of the personalities, who had grasped the differences of opinion, and by weighing them was able to state the mind of the meeting in a way which was acceptable to all.

We do not remember having heard him called a peacemaker, yet he filled the position well. The arguments, the personalities, the positions of the leaders did not throw James “off balance.” He calmly reviewed the facts, considered the evidence, and spoke his mind. His calm and studied presentation of the case opened the way to a satisfactory conclusion of a very troubled and troubling question. “Calm and serene . . . [his] frame.” Evidence of a peacemaker and worthy to be called a child of God.

St. Louis, Mo.
Peace Retreat
By Wilfred Ulrich

The Five Oaks Retreat Ground, Paris, Ont., became the setting for a May 24, 25 retreat for ministers and laymen of the Ontario Mennonite churches, sponsored by the Military Problems Committee of the Conference of Historic Peace Churches. The retreat was an initial effort to conduct conversations on the question of peace and the teaching of peace in our churches. An editorial in the Canadian Mennonite entitled "A Nearly Nonexistent Nonresistance" was the basis for the assessment of our churches. Several conference leaders from Ontario reviewed the thesis of this essay in the Friday morning program.

It was the consensus of opinion of the conference leaders that the editorial correctly assessed our church life. They expressed concern that we be alert to problems in our brotherhood as they relate to the teachings of the peace witness. They urged that efforts be made to encourage a wider acceptance of the doctrine of peace.

Ulrich conducted a discussion on how the churches and conferences might confront the congregations with the teaching of peace and encourage the practice of it. This discussion focused attention on the local congregation and the home.

Schmidt directed the retreaters to specific action. "How to Get Things Going" was the attempt to spell out procedure. Suggestions from this discussion were directed to the Military Problems Committee for implementation during the course of this fall and winter.

Several lay leaders who were in Alternate Service during World War II were asked for appraisal and were in agreement that the church was not ready for this program. (Youth entered the service more from social pressure than from conviction. They commended several of the chaplains who stood with them to interpret the significance of the service.)

Frank Epp, editor of the Canadian Mennonite, was guest speaker at the retreat. In an address entitled "Will the Church Fail Her Lord Again," he confronted the group with the record of the church's history and its complicity with the state. He gave an urgent call that the Mennonite Church of Canada not fail her Lord, but rather be prepared to witness to peace and nonresistance in the face of growing communism, anticommunism, and its attendant militaristic spirit.

Three Bible studies were conducted under the theme, "The Prince of Peace." David Janzen, E. J. Swalm, and Orland Gingerich conducted these studies. The recent book, War and the Gospel, by Jean Lasserre, was used as a background for the studies.

In the discussion it was noted that the book by Lasserre presents a vigorous discussion of relevant passages on war and peace. It was evident, however, that there were questions as to some of the premises that the author followed. These arose out of the context of his understanding of the relation of the Old Testament to the New Testament. There was also some question as to his interpretation of the state.

Approximately 70 persons attended the retreat. The informal exchange of ideas between sessions was a valuable addition to the total spirit of the group and there was general agreement that such an exchange of ideas was of value to our church leaders.

And So They Made War

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of exalted characters—Edward Gibbon.

Once there were two kings who were very good friends. One was King William and the other King Charles. Their domains were adjoining, and their peoples lived in peace and contentment and prosperity.

One day King William, in a spirit of jollity, sent King Charles a message, which read as follows: "Send me a pig—a black pig with a blue tail, or—" And that was all the message said.

King Charles, not having a black pig with a blue tail, and not being able to interpret what King William meant by the unfinished message, answered in an equally mystifying way, as follows: "I do not have in my possession a black pig with a blue tail, and if I did I would—"

King William took the unfinished part of the reply as an affront. He sent back to King Charles an insinuation, and King Charles replied with impertinence. A feeling of suspicion and animosity arose between them, which soon developed into a spirit of resentment. Before many moons the peoples of the domains heard of it, and there went up among the masses a long, loud cry for war.

For many months the cruel war was waged. Many thousands of the best men of the two kingdoms were killed and maimed; and before the conflict could be ended, the two domains were in want and misery.

Finally the two kings realized the foolishness of the conflict. They met again to restore peace. When all was at rest, King Charles said to King William:

"William, just what did you mean in your message to me before the war, when you said: 'Send me a black pig with a blue tail, or—'"

"Oh," replied King William, "I simply meant, 'Send me a black pig with a blue tail, or any other kind of pig.' But, tell me, Charles, what did you mean in your reply?"

"Oh," said King Charles, smiling, "I didn't mean anything unusual; I simply meant, 'I do not have a black pig with a blue tail, and if I did, I'd be very glad to send it.'"

A Letter to Our Congregations

The seventy representatives attending a special two-day Peace Retreat for ministers and Christian workers at Five Oaks Christian Centre near Paris, Ont., greet you in the name of our Lord Jesus Christ, the Prince of Peace! Our retreat was sponsored by the Conference of Historic Peace Churches which, for many years, has had a deep concern for the preservation and indeed the furthering of the teaching of peace and Biblical nonresistance.

We felt constrained to search the Scriptures in order to review the teachings of Jesus, the apostles and prophets on the subject of nonresistance as well as to examine the application of these principles in our own recent Canadian history and the history of our people.

Participants in the retreat felt a deep concern that Christian pacifism must be emphasized amongst us if we as God's people are to be true to the light which the Spirit has seen fit to give us, and to fulfill the historic role that we as a people must fulfill if we are to be true to this light.

The discussions of the retreat were held in an atmosphere of brotherly frankness and in true fellowship one with another. Representatives of the several groups shared their convictions in a straightforward manner, exhorting one another in love and brotherhood in a spirit of open sharing that has developed among us over a period of many years of working together.

The following Bible studies were given special attention:
The Prince of Peace in the Old Testament,
The Prince of Peace in the Epistles,
The Prince of Peace in the Gospels.
There was a deep concern about the

(Continued on page 550)
To invade Mars' country with a Gospel of peace, send

Flowers by Ship

By William Sauder

War preparation is the specialty of the Hampton Roads area of Virginia.

Thousands of mariners, whose ships have come to this port in international commerce, have learned here for the first time the message of the Gospel of peace.

Lloyd and Sara Weaver, serving under the Virginia Board of Missions and Charities, have been the instruments by which Christ has been proclaimed to these men.

"Our peace witness has given us an open door," says Bro. Weaver.

"We met a seaman to talk to him for a little while, then tell him of our peace witness. It makes a terrific impact."

Sister Weaver agrees: "This is very relaxing. You can see it on their faces."

Since a large number of the seamen contacted by the Weavers are Japanese men, whose homeland has known the horrors of nuclear war, the message gains still greater force.

The visible war preparations all along the Hampton Roads waterfront lend a sense of urgency to the message. Here is what a sailor sees as he steams into Hampton Roads:

Fortress Monroe—Standing at the mouth of the harbor, this eighteenth-century fortification has been modernized and now houses the Continental Army Command.

Newport News Shipbuilding and Drydock Company—Only several blocks from the Weaver home, this massive yard turns out atomic-powered Polaris submarines, aircraft carriers, and other war equipment.

Norfolk Naval Station—The largest naval base in the world, it is the headquarters of the Atlantic Command, Supreme Allied Commander Atlantic (NATO), and the Fifth Naval District.

Also located in the Hampton Roads area are the headquarters of the Tactical Air Command, several major munitions dumps, and three separate systems of anti-aircraft weapons—both rockets and airplanes.

The visitor can't help being impressed by this mailed list of the United States. It emphasizes the contrast of the Christian testimony.

Peace is only a part of what the Weavers tell the men, however. By the time Bro. Weaver gets done with a personal contact, the man has heard the message of salvation in its entirety if ship sailing schedules will allow it.

The visitor may have been exposed to a simple flannelgraph message by Sister Weaver also. The Weavers have found this system of teaching very effective.

"Most of the men we see and talk to are college men," laughs Sister Weaver, "but it's really wonderful the way they follow the flannelgraphs. The lessons simplify the message so much."

Since the Weavers' witness is so unusual, perhaps a typical day's schedule would illuminate the work somewhat.

Breakfast and family devotions occur around 8:00 o'clock. Sometimes there are Oriental seamen present. Bro. Weaver brings them along home if they want to come.

After breakfast Bro. Weaver goes to Antine's Newsstand and coffee shop in downtown Newport News. Over a cup of coffee he reads the Norfolk newspaper to learn which ships are entering. His personal ships' log has records of the previous visits of hundreds of vessels on which he witnessed for Christ.

A decision is made as to which ships are to be visited during the day.

"I never schedule more than three visits a day," explains Bro. Weaver, "because it is impossible to gain the type of contacts needed if I try more."

If the ship he's after is docking in Norfolk—across Hampton Roads—a 45-minute automobile ride is necessary. If it's going to stay out in the stream for several days, a ride in a water-taxi is sometimes added (the owner of the water-taxi has become a personal friend and the rides are usually on the house).

"We contact the ship's doctor, first mate, captain, or some other officer of high rank when we go aboard," says Bro. Weaver. "If we would start at the bottom of the crew in rank, we couldn't get to first base. Once the officers accept us, the other men follow."

The Weaver method of teaching is very simple.

"We're simply commissioned to plant the Word—sow the seed," says Bro. Weaver.

"So we don't go on the ships to preach. We take bilingual New Testaments. We tell them to read the Testament. I say, 'This will teach you,' and we sit down and go from there."

Since Bro. Weaver is not bilingual, he cannot read the Bible to the men in their own languages. He has, however, committed to memory key passages of the Scriptures.

"And I can read the numbers and the names of the books in Japanese," he laughs. "I just point out the passages. The message of God's Word does the rest."

Many of the officers, of course, understand English and thus can speak with the Weavers. But the Scriptures are the main approach.

Statistics? The Weavers have no certain way of knowing how many individuals they have witnessed to. There is one figure, though, which they keep because of the nature of the contact.

Up until the end of 1962 they had given away 8,452 bilingual New Testaments. A significant angle of the Scripture distribution is the fact that almost all of the New Testaments were given only after the recipient had sat down with Bro. Weaver for several hours and discussed the way of salvation.

There was at least one notable exception to this. Word was passed around a Japanese coal ship that the "bakushian" (Bible teacher) was coming aboard. A man rushed up from the hold of the ship, grasped Bro. Weaver's New Testament, and refused to release it until Bro. Weaver made a gift of it to the man.

This was the second trip of the seaman to the port. He had gotten a New Testament and received one of Sister Weaver's flannelgraph lessons on a previous trip. Back home in Japan the man's wife had heard of the American Bible teacher's wife who had a Bible. She asked her husband to leave the original copy in Japan.

The Weavers have been serving the Church at Sea for about ten years now. They remember many things about their contacts. The walls of their home show many mementos of their contacts—Oriental art, photographs of newborn Christians, and a few choice letters.

There have been baptismal services on the top of rusting cargo vessels and first communion services in the Weavers' living room.

Chances are, though, that the personal messages from those who have found Christ are the most satisfying to the Weavers as they keep up their daily witnessing. Like the letter from Ching Ching Woo, a Chinese chief engineer who was saved in 1953:

"There are little flowers blooming all over the world where you have never been, but where my ship has sailed. And they are blooming because you planted the seed in my heart."

Gospel Herald, June 25, 1963
The miracle of the transforming power of God reaches to

The Silent World

By George Uhler

There is a world that goes silently by in this noisy world of ours.

With all the sounds blaring from radios and TV's the insistent ringing of the telephones and doorbells, the whine of the vacuum cleaners, cars and trucks roaring up and down highways, sirens of emergency vehicles, jet planes crashing the sound barriers—there is a world that goes silently by.

This is a world void of music and the sound of laughter; not even the bubbling brook is heard. The whispering wind in the trees and the twittering bird in the branches pass by unnoticed.

This is the world of forgotten people. People who are deaf. People who were born deaf or lost their hearing in early infancy.

The deaf may live in the house next door to you or down the street or in the next town. Within the boundaries of this great land, scattered in huge metropolitan areas and lonely country hamlets, are more than 500,000 deaf people.

And it was for these people that the First Mennonite Church for the Deaf was organized in 1945.

In 1949 Bro. Israel D. Rohrer was ordained to the ministry for the deaf and has served the Lord among them with undimmed fervor. Pastor Rohrer and his sister, Mrs. Esther Groff, an interpreter for the deaf, were born to deaf parents and learned the sign language at an early age, enabling them to communicate with the deaf.

Bro. Rohrer has an understanding of the deaf that an ordinary person does not have. Living intimately with them and sharing their difficulties has given him unusual insight into their feelings and their ways of expressing thoughts. Because of poor health, Bro. Rohrer is unable to carry full responsibility for the work.

This unusual congregation has many activities in its mission to win the deaf to Christ. In addition to the Sunday morning services there are Gospel meetings on the second and fourth Saturday evenings of every month. They have prayer meetings every other Wednesday and summer Bible school at Roxbury, Pa., in July.

The First Mennonite Church for the Deaf also publishes a six-page paper, The Silent Messenger, that goes out to more than 700 homes across the nation. The paper usually carries a good evangelistic message, a pastor's page, a children's page, and church announcements as well as personal items informing the deaf of happenings in the deaf world.

Many deaf have written to tell how much they appreciate the paper. For example, there are two deaf brothers in a state penitentiary who have written thanking the First Mennonite Church for the Deaf for The Silent Messenger and for the church's concern and prayers for them.

In one case, one of the deaf who received The Silent Messenger in Virginia decided to move up to Lancaster, Pa., to live and worship with them. He eventually married one of the sisters of the congregation.

The congregation at Lancaster is closely connected to the deaf work in Scottdale, Pa., trying to reach the deaf for Christ in the Pittsburgh area. One of the deaf from the Lancaster congregation drives the 200 some miles once a month to assist in the work.

In turn, these deaf in Scottdale are hard at work in many projects to draw the deaf to Christ. Besides having special services once a month, they have Sunday school every two weeks. Recently at a special meeting for the deaf, twenty-seven came forward to accept Christ or rededicate themselves to the service of the Lord.

And then the Scottdale deaf have a weekend Bible retreat at Laurelville Mennonite Camp in June every year, endeavoring to bring the deaf to Christ.

The miracle of the transforming power of God is evident in many deaf. It is a fact that at one time it was thought that because the Bible says in Romans, "So then faith cometh by hearing, and hearing by the word of God" (10:17), the deaf could not be saved because they could not hear.

A 77-year-old man who lives in Reading lost his hearing when he was a young man; he has associated with the deaf for many years since. He had received Christ when he was a young boy, but over the years he had become cold to the things of God.

When he heard of the First Mennonite Church for the Deaf, he came to the service and sat there and wept for joy. With renewed faith and a fire burning in his heart, he witnesses for Christ to the deaf whenever the opportunity presents itself. He will even preach if he gets the chance.

Then there is the deaf couple who lived in deep sin for many years and when they became heavily convicted by the Holy Spirit they gave their hearts to the Lord. When they were baptized, the deaf brother shouted, "Hallelujah! I will serve the Lord as long as I live!" The transforming power is so evident in his life that he serves the Lord with a strong zeal.

The work among the deaf is a unique one. It is almost like going into an overseas mission field; and not only that, the deaf are harder to win to the Lord than people of other nationalities because of the psychological factor and the communication barrier involved. To be qualified to work among the deaf requires not only a knowledge of the sign language, but a deep love, patience, and understanding of the deaf and their ways.

Deafness is an intangible thing. God has placed in our bodies five senses—sight, hearing, smell, taste, and touch—with which we are made conscious of the world about us.

If a blind person walks into something and stumbles, everybody runs to his rescue. But a deaf person has two good eyes and yet is deprived of the sense of communica-

(Continued on page 550)
**Overseas Missions**

Kushiro, Japan—The Kushiro Mennonite church received three girls as members on Easter Sunday by baptism. All three had been attending more than two years. Tanase-san, pastor, served as interpreter for the Baptist New Life Movement team in Kushiro. These two churches worked together for these evangelistic meetings. One hundred and ninety-six signed decision cards during three meetings.

The meetings also proved to be revival meetings. Attendance at worship services has been increasing, new meetings have been started, and members want to meet oftener. The youth group now meets every Sunday after the morning service. The women's group is now meeting every Tuesday instead of twice a month. High-school students have begun studying the New Testament in English.

"A Kushiro member, Haruki Haga, 76, died May 8. Even during two years of hospital confinement, his faith was so strong that he was a source of comfort and encouragement for many well Christians," writes Nancy Lee.

Dhamtari, India — Florence Nafziger writes from Dhamtari Christian Hospital and Nursing School, "When we often Christ's witness has been hindered among non-Christians by the inability of His disciples to work together peacefully, we realize how important it is for all of us to help one another to give a unified, clear testimony. Sometimes this task seems more difficult than preaching the Gospel to non-Christians! Pray for us as we work in all the groups of which we are members."

Then she says, "It has been gratifying to see the progress they (the nursing supervisors and faculty) have made in bringing problems to the group for open discussion, respecting one another's opinion, and in working together for a solution satisfactory to all—nor to just the majority. This has been a busy year, she adds, with 15 first-year students and five midwifery students who passed their exams in March, in addition to the classes between.

"After a week of rich blessings during Easter week," Sister Nafziger wrote to a friend, "you wrote that you had especially prayed that our Easter meetings might have meaning for our group. Your prayers were answered before we knew that you had prayed. Our own pastor, O. P. Lal, took the services himself instead of getting an outside speaker. Thank you for your prayers, and do continue to pray for us at the Lord lays it upon your heart, for He knows our needs before we do."

She closes her letter to friends outlining the nursing school's need for a car since Blanche Sell will return to the field in September and will need her car for public health nursing. She then appeals for funds to buy one in case her friends can find ways of giving beyond their normal giving through their congregational budget.

Hokkaido, Japan—Two new Japanese pastors are introduced to readers of the June-July Hokkaido Newsletter, by Nancy Lee, the editor. "Ishimoto-san," she says, "is no stranger to Hokkaido as one of the first believers here and in the years since he has demonstrated his genuine faith. Baptized in 1954, he committed himself to the church in 1956 and the next year helped with Mennonite Hour work. He studied at Japan Christian College in Tokyo and at the Mennonite Brethren Osaka Bible School, where he graduated this April. In April he answered the call to be the pastor of the Ashoro church. He is married to Sumiko Aikawa, a faithful member of the Hombetsu congregation.

"Kaneko-san is a graduate of Japan Christian College, Tokyo, and came to Kamishihoro on April 1. He is, writes Ruth Ressler, 'an amiable young chap who from now on claims Hokkaido as his home, though he's not sure yet he can give up rubber boots most of the time! His background furnishes little preparation for the contacts he needs to make here and both he and we as a church need the Spirit's guidance as we adjust to each other.'"

The evangelism committee met May 20 to plan for summer camps and evangelism. They plan camps for junior high, high-school students, and adults in August with a faculty member of Japan Christian College as guest speaker. They are also preparing an evangelism team for service in the Tokachi area of Hokkaido this year. Next year they will emphasize the eastern area.

Nakashibetsu, Japan—Marvin Yoders arrived here June 16 to live as the new missionaries in the area. They had been in language school in Tokyo.

Obihiro, Japan—The Japan Mennonite church conference met here May 3 and 4. Robert Lee writes, "Significantly, since May 3 is Constitution Day in Japan, the major item of business was revision of the conference constitution." Inspiration of the conference centered around witnessing and evangelization. Eiichiro Hatano was re-elected chairman and Eugene Blosser vice-chairman.

In other actions the conference called for increases in pastoral support (for the two new pastors), intensive summer evangelism and camp efforts, new literature work, and a total conference budget of $648,600 yen ($1,800), which is shared by the Japanese church and the Mennonite mission. The church's share represents an increase of 60 per cent over last year.

The Japanese church has 201 members in eleven congregations.

Taiki, Japan—With the help of a number of conference delegates, the tiny Taiki Mennonite Church (7 members) dedicated their new church building on May 5 immediately following the Japan church conference. Eugene Blosser and Robert Lee led in the dedication ceremony and Eiichiro Hatano preached the dedicatory sermon.

Their former meeting place, the missionary residence, had been sold, and on Jan. 17 they decided to build. Clearing the snow from the site took from March 18 to June 15, construction to finish it on April 20. "The L-shaped, frame building has a chapel (18 x 24), a tiny kitchen, and a small upstairs room. The cost ($500 yen or $1,800) was raised entirely by the congregation with the help of sister churches, individuals, and a small loan from the conference revolving loan fund. The mission had earlier contributed the rear half of the mission property when the other property was sold," a missionary wrote.

Louella Blosser writes, "This neat little church stands in the heart of a town as a symbol of a living faith in a living Christ. The Gospel has been preached and God will give the increase!"

Gospel Herald, June 25, 1963

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**Your Treasurer Reports**

Funds for the Overseas Mission program is one of the major needs of the Mennonite Board of Missions and Charities. The urgency of extending our witness in countries overseas increases almost daily. This is highlighted by several facts:

1. The world population is increasing faster than men are being brought to faith in Christ.
2. Our missionaries report open doors now in many places which may be closed to the Gospel in the future.
3. Inflationary factors continue to plague our missionary staff and additional funds are needed to maintain even the existing project.
4. The demand of closer relations between our churches overseas and our brotherhood at home is requiring additional personal contact and fraternal visits.
5. There is a growing sense of conviction that the Christian message is the only answer to the present world crisis and we ought to do all possible to share Christ now.

You can help. Supporting the mission budget of your congregation is of primary importance. Special needs can be suggested for those who want to do more to meet the present crisis. During the past year the overseas program spent $636,635.74 for mission work overseas. This represents only a bit over $10.00 per member for the past year. Can we do more? The need is urgent; men are accepting Christ. The Gospel can bring peace into the hearts of men everywhere. Let us do more to help extend our witness around the world.

—H. Ernest Bennett.
The Guavate congregation celebrated its seventh anniversary the last week in May with special services and a carry-in supper on May 30.

Ada Beachy was chosen the "Exemplary Mother" and represented the Guavate community at a special Mother's Day program in Cayey on May 16.

**Broadcasting**

Monte Carlo, Monaco—The Russian broadcast, produced by Mennonite Broadcasts, began June 19 over the 100,000-watt voice of Trans World Radio here. Golos Droga, "The Voice of a Friend," is now broadcast each Wednesday at 6:25 p.m. Three short-wave stations now release our Russian broadcast. The other stations are HCJB in South America and FEBC in the Philippines.

Ivan Magal, M.D., co-speaker on the broadcast, reported a letter just arrived from Czechoslovakia saying, "The broadcasts from Trans World Radio are received very clearly here." Letters like this have prompted our going on this station.

I pray for the Russian Christians as they gather to listen to these programs, that they might be spiritually strengthened. Remember, too, the listeners who have not committed themselves to Christ.

**Health and Welfare**

Elkhart, Ind.—Dennis F. Rupel, M.D., psychiatrist, will join the staff of the Oaklawn Psychiatric Center on July 1. He is currently completing his training at the Menninger School of Psychiatry at Topeka, Kans.

Dr. Rupel was born in Nigeria, the son of a Church of the Brethren missionary. He graduated from Manchester College and Northwestern University School of Medicine. After serving two years on the staff of Ryder Memorial Hospital in Puerto Rico, he began his residency in psychiatry.

The Rupels are the parents of three children. Mrs. Rupel was the former Lavon Widgren of Grand Junction, Colo.

**Home Missions**

Elkhart, Ind.—Wilbur Hostetler, director of Home Bible Studies, received the following testimony from a prisoner in California: "Since I have begun your studies, I led one of my friends to the Lord. This is certainly a pleasant feeling, isn't it? God's rewards are abundant here on earth; what will they be like in heaven? What does a person give up when he accepts Christ? Worldly lusts, worldly headaches and desires, cares and worries. After using tobacco 27 years, this curse was removed from me, and now I have a sense of taste and smell that had been lost for years. I have a peace of mind and a feeling of freedom never known before, and this behind prison bars."

South Bend, Ind.—Hope Rescue Mission provided 2,500 meals and 800 beds for needy persons during May.

**I-W Services**

Boston, Mass.—Twenty Portland, Maine, I-W unit members and wives spent Memorial Day, May 30, in Boston with the Boston I-W group. Besides the two meals together, the two units had a ball game (Portland won) and an evening inspiration program. Barbara Ranck read a poem, Mr. and Mrs. Richard Winey (Boston unit leader) sang a duet, and Daniel Leaman, Boston sponsor, gave a message.

Denver, Colo.—First Mennonite Church of Denver has appointed a seven-member I-W-church relationship committee to help I-W men become a part of the church community. Eighty-eight of the 204 I-W men in Denver are members of the Mennonite Church, but only 30 of the 88 have related to the church.

**Voluntary Service**

Portland, Oreg.—Portland I-Wers participated on Sunday afternoon, May 26, in the annual song festival at the Zion African Methodist Episcopal Church.

During VS unit leaders' conference at Heuston, Kans., and two weeks following, Anza and Nona Kauffman served as house-parents in the absence of Richard and Dorothy Brenneman, unit leaders. Bro. Kauffman is bishop of the Clinton Brick congregation at Goshen, Ind.

Anzac, Alta.—Mothers of Anzac school children were invited to a Mother's Day tea at the Anzac dormitory on May 10. VS-ers Elaine Widenham, Betty Yoder, Erma Lauber, and Arlene Walter planned the activities. Friday nights are usually planned for local children's and young people's activities, but this was a special occasion. Two mothers of children who live away

Mary Groh of MCC's Teachers Abroad Program serves at Kahuhia Secondary School, Fort Hall, Kenya. These girls are thankful for the education TAP personnel make available to them.
and commute by train to the school each week also attended, traveling 100 miles by train for the occasion.

Robstown, Texas—With several months of practice in co-operation with other community church people, VS-ers Eunice Yantzi and Kenneth and Kathryn Seitz participated in a number of Spanish Christian television programs during the past few months. Eunice Yantzi said, "We were impressed with the many Catholic homes which had tuned in to hear." Kindergarten children talked of seeing the early Sunday morning program on TV.

Mexico City, Mexico—The VS unit address, an apartment in which Paul and Cathy Godshall live, is Jose A. Torres 818-10, Col. Viaducto Piedad, Mexico 13, D.F., Denver, Colo.—Ron and Joan Murray, VS-ers assisting Marcus Bishop, I-W sponsor, and Glenn Martin, chaplain, here, are serving as junior camp counselors at Rocky Mountain Mennonite Camp. June 20 to July 6.

Portland, Ore.—Sara Ann Yoder, VS here from Belleview, Pa., became critically ill during early February. Doctors thought at one point she was dead. There was a large hospital bill. Doctors reduced their fees, but the general board received bills for several hundred dollars. The unit—nine persons—decided they would work overtime to pay their obligations toward her hospital bill without telling Sara. On June 8, the nine had already earned $160 in this way.

Richard Brenneman, unit leader, in a letter to Don McCammon, writes, "The unit members volunteered the idea in the first place and can feel in this a real spirit of brotherly love and sharing. . . . This whole episode (of Sara's illness) has strengthened all of us spiritually. . . . God has already used it to His honor and glory."

Elkhart, Ind.—Don McCammon, assistant director of volunteer service for the general board, announced that the first VS teachers will be assigned to Imperial Mills, Alta., in August.

Adolf and Eileen Loeffler, Goshen, Ind., will both teach. They will be serving Metis (partly Indian people) who are in transition from Indian to white man's culture. Imperial Mills is an isolated community with infrequent rail service and some possibility for air service with the mission board plane.

The school in which the Loefflers will teach is new and the teacherage in which they will live is under construction by the Northland School Division of the Province of Alberta.

VS teachers will also be serving at Marlboro, Alta., and at Anzac, although another teacher is still needed at the latter location. Because a VS teacher was not available for Chipewyan Lake, the province has provided another teacher.

Robstown, Texas—Seven south Texas VS-ers staffed a camp for children and youth ages 11-18 for the Mennonite churches of this area. The camp was held at Leakey, Texas. Campers numbered 40, the staff 12. (Continued on page 551)

VS Orientation Prepares 13

Puerto Ricans, Anglo-Americans in Texas, the ill in hospitals, and emotionally disturbed boys from city streets are among those who will be helped by 13 volunteers who spent June 5-15 in orientation at Mission Board headquarters, Elkhart, Ind.

Bright-eyed Puerto Ricans chattering phrases like "Como esta?" and "Buenas dias," will welcome David Gerber, Dalton, Ohio, and Janice Hertzler, Harrisonburg, Va., as teachers at Bethany School, Pulguillas, P.R., next fall. Also assigned to this unit are Aubrey Wilkinson, Toronto, Ont., as business manager, and his wife, Sharon, who will be teaching piano lessons and doing secretarial work. Edna Schmucker, Louisville, Ohio, will be teaching at the Mennonite Academy of Summit Hills, San Juan.

Milford and Lois Lahman, Elton, Va., will be busy among underprivileged groups in Robstown, Texas. At this location, volunteers are making contacts in homes through clubs, a kindergarten, supervision of home Bible studies with interested friends, summer Bible school, and so on. Going as unit leader and hostess to the hospital unit at Pueblo, Colo., are James and Lara Mae Good, Valparaiso, Ind.

James served in Pax in Germany 1958-60. Also going to hospital units are Donna Hartzler, Whitewater, Wis., who has been assigned to Valley View Hospital, Glenwood Springs, Colo., and James Derstine, who will replace Larry Miller, Lagrange, Ind., as head cashier at the Presbyterian Hospital, Albuquerque, N. Mex.

Two VS-ers (Jonathan Kanagy, Belleville, Pa., and Dale Mast, Millersburg, Ohio) have been assigned to Frontier Boys Camp, Divide, Colo., as counselors. Here fellows work with emotionally disturbed boys from various cities in Colorado. The basic program is intensive group therapy, which needs the leadership of interested and stable grownups. Jonathan served for several months at the Gospel League, Chicago, a rescue program for families in physical and spiritual need. Dale spent the past two years at Goshen College, where his interest was social work.

The End of an Era

Kansas City, Mo.—The Kansas City Mennonite Fellowship brought to the end of an era on Sunday, June 9, with the dedication of a new worship center in the former VS home, the installation of Roman Stutzman as pastor for another term, and the close of its working relationship with voluntary service.

The dedication and first worship service in the building came when the VS unit closed operation in Kansas City after 15 years. The unit had worked in Kansas City General Hospital since 1948 and in the first years assisted in the mission efforts at the former downtown Gospel Center. Community questions about VS suggested the need for better community contact and the first children's club grew to seven clubs, summer Bible school, Sunday school, and finally to an organized congregation.

With the unit closing, the unit home was remodeled as a more adequate congregational facility. The first floor is the worship center, while basement and second floor are used for clubs and Sunday school, fellowship center, and fellowship room for student nurses.

The Kansas City Mennonite Fellowship has 31 members. One hundred and five persons attended the dedication-installation. Milo Kauflman, South Central Conference overseer, conducted the service. South Central will continue a small subsidy for the fellowship.

Ray Horst, secretary for relief and service for the general mission board, attended the service. Afterward he said, "This is a significant milestone in the life of the Kansas City Mennonite Fellowship. It is also the fulfillment of the VS unit begun in Kansas City 15 years ago. The general board hopes to see a similar pattern of church development at VS units at Surprise and Stanfield, Ariz.; Portland, Ore.; Pueblo, Colo.; Claremont, N.H.; and Edson, Alta."

On Safari with Paul Erb
XVII

We flew to Jerusalem by a roundabout way, roughly the one the children of Israel followed on their journey from Egypt. But we did it in an hour and three quarters; it took them forty years! We were flying in a United Arab plane, which could not fly over Israeli territory. So we headed south-east across the Red Sea and the Sinaic peninsula to the Gulf of Aqaba and then turned north. Mt. Sinai loomed off to our right. We marveled again at how the Children of Israel could have survived in so desolate a country.

The gorge of Petra, the famous rock city of Old Testament times, where a sudden freshet (can it ever rain in this desert?) a few weeks ago drowned some tourists, was to our left. A macadam road twisted below us from one oasis settlement to another.

Ken Barkman, of the Jerusalem MCC center, met us at the airport. After we ascertained that we could not cross over into Israel until our second day here, Ken planned for us two days of interesting sight-seeing. The Holy Land is always interesting, even to one who has seen it before. To Bro. Buzzard it was all new: the Dome of the Rock in the Temple Area, the narrow streets of the Via Dolorosa, the stuffy superstition of the Church of the Holy Sepulchre, the Garden of Gethsemane and the adjoining Church of All Nations, Gordon's Calvary and the Garden Tomb, the Mount of Olives, the muddy Jordan and the Dead Sea, now adorned with a ritzy hotel on its shore, the narrow streets and the crowded shops of the Old City. And I saw a number of things I had not seen in 1952: the House of Caiaphas, the probable site of Peter's denial, Solomon's Stables beneath the Temple Area, the Virgin's Fountain and the Pool of Siloam, connected by Hezekiah's Tunnel, which we did not have time to wade through. With some other Mennonite tourists we drove to Bethlehem and through the beautiful grape vineyards to Hebron, seeing of course the Church of the Nativity and the Mosque over the Cave of Machpelah. Along the road we drank tea at the Boys' School which the Stoltzfus sisters have been conducting for MCC for some years; also the secondary school headed at Beit Jala by the Walter Martins, who are also in charge of the center in Jerusalem. At Jericho we drove through one of the refugee camps and visited the sewing room presided over by Ruth Keim, the clothing distribution center, and the feeding center where children get a daily supplement of rations. We ate lunch with the Linds, who will soon be coming home.

Jordan has changed a good deal in the past eleven years. There are many new buildings on the north side of Jerusalem, including a number of fine hotels. The refugees are better housed, and many of them are earning a part of their living. A new road from Jerusalem to Jericho eliminates dozens of curves and makes this famous route easy to drive.

But the wall of hatred and intolerance between Jordan and Israel is as unyielding as ever. Because we were crossing through the Mandelbaun Gate one day later than scheduled, we wanted to get word to Roy Kreider, 50 miles away. There was no way to do this except to cable Menno Travel Service in Amsterdam and ask them to cable Kreider. In our message we had to avoid any mention of Israel. These two neighbors try to act as if they were unconscious of each other's existence.

We walked through the Gate on the Jewish Sabbath, and found the Israeli Jerusalem very quiet. Bro. Kreider was a very good guide to relate places to events in the Bible story. It was especially impressive to visit the valley where, in the war between Israel and the Philistines, David killed Goliath with his sling. We stopped by the dry brook where David could easily have picked up his five smooth stones.

The trees have grown in Israel, and millions of new ones have been planted. Many of the hillsides are green, and hard work has cleared the stones from many fields. One gets the feeling that the economy is gaining in permanence. Jerusalem has many new apartment houses and Tel Aviv with its suburbs has become a typical big city.

The Kreiders took us up the coastal road, through orange groves and irrigated fields, to the ruins of Caesarea. Then we drove on to Nazareth where we were the guests of Margaret Dyck, a Canadian Mennonite Brethren nurse who works in a large Protestant hospital there. This hospital, a real center of evangelical witness, has been operating for over 100 years under the sponsorship of an organization of Christian doctors in Scotland.

From Nazareth, the chief Protestant center of Israel, but now growing rapidly in its Jewish population, the road leads through Cana, and past the Horns of Hat- tin, to the Sea of Galilee. Higher than usual, this beautiful lake was flooding its shores. We secured a place to stay for the night at the YMCA, and enjoyed afternoon tea in the garden on the shores of the lake. Then we had our Sunday worship service in the Harte Memorial Chapel whose glass front looks toward the north end of the lake. It is an inspiring place to recall many stories of the ministry of our Lord. We drove up to the ruins of Capernaum, which I had not seen the other time I was here. The synagogue ruins here are thought to be at the same place as the synagogue of Jesus' day. Of special interest here is a stone picture of the Ark of the Covenant.

After dark and early the next morning we saw the fishing boats on Galilee. Below Tiberias we stopped at more Byzantine ruins and at one of the largest of the communal farms of the Jews. We drove back to Ramat Gan under the shadow of Mt. Tabor, through the agricultural garden of the Plain of Esdraelon, past Megiddo, and down again on the coastal road.

Bro. Kreider took us to the weekly seminar meeting which brings together Jewish and Arab Christians. A Bulgarian Christian Jew gave a learned lecture on religious education among the Jews. We visited the Dugith Art Gallery, which Bro. Kreider manages as a part of his indirect approach in giving a Christian witness. Books, both religious and secular, are sold here, and a good reading room is attracting many people. We were interested in hearing about the plans for Nes Ammim, which is to become an evangelical Christian center, agricultural and industrial, in this country in which Christians as a minority sometimes have a hard time in getting along.

A big TWA jet carried us from Tel Aviv at 40,000 feet to Rome. Clouds below us hid the Mediterranean and its islands. It was raining during the stop at Athens, but it was clear as we boarded over Rome for the landing at the big new airport near the sea.

At Rome Bro. Buzzard's wife met him; they will be touring Europe during the rest of my trip, returning with me to New York on June 14.

I went immediately by train to Florence, and enjoyed this surface ride on a fast electric train through lovely countryside. The railroad parallels the Apennines, and occasional snow-capped peaks looked through the openings in the nearer hills. The little farms were like gardens, with whole families planting or hoeing or making hay. Grapevines were ingeniously planted to support themselves on olive and other fruit trees. It must be interesting to pick grapes out of almond trees. Motive power on these farms consists of white oxen. Looking down on the valleys are red-roofed towns crowning the hills. Distracting somewhat from the sylvan beauty of this Tuscan scene is a new superhighway being constructed from Rome northward.

In Florence (Firenze in Italian) I stayed in the home of Dick Paul, a World-wide European Fellowship missionary who prepares the tapes of our Italian broadcast.
Parole di Vita (Word of Life). Our work in Florence centers in the Italian Mennonite Mission, which occupies the second floor of a building on Bellariva Street. Luciano Monti, who was brought to the Lord by Paul Lehman when he was a missionary here, takes care of the growing literature program. He edits a monthly paper and publishes books and pamphlets, many of them translations. He gives his full time to this work, for which he is enthusiastic.

The radio work is in charge of Elio Milazzo, a dynamic personality and a spiritual Christian. He writes the sermons and selects the music and makes the recordings. The little congregation which has been organized here meets in the Milazzo home in a new apartment. The Milazos both speak good English.

In the recording studio I listened to one of the Parole di Vita programs, and to tapes of music by Paul Lehman and his wife, and speeches by Truman Brunk and John H. Yoder, given in a conference here in the fall of 1961. A view from the hill here showed Florence in its breath-taking beauty among its encircling hills.

Florence is one of the great cultural centers of history. Here lived Medici and Machiavelli. Here Cellini poured his bronze statue of Perseus slaying the Medusa. Here Michelangelo and Leonardo da Vinci headed a school of great artists; Michelangelo's masterpiece, David relaxing after slaying Goliath, dominates one of the famous museums of the city. Here Dante produced that crowning literary masterpiece of the Middle Ages, The Divine Comedy, and Boccaccio wrote the tales which gave to Chaucer his method. In Florence, Savonarola by his fearless preaching against the immorality of the rulers and even of the pope drew upon himself a sentence of death, and was burned at the stake. The day I was there was the anniversary of the execution, and a huge wreath decorated the spot in the square where it occurred.

One day is too short a time to see Florence.

A LETTER

(Continued from page 543)

state of the peace teaching in our churches. We shared the general feeling that we as ministers and our people have not emphasized this doctrine enough, nor taught it with sufficient clarity. Several panel discussions, in which everyone present took an active part, indicated that we as a church are in danger of losing this teaching. We will fail our Lord in this matter unless we make much greater efforts to instruct our children and youth in our homes, in the church, and at every other opportunity. Some indeed felt that we are in our last hour and that this opportunity may not always be ours.

We agreed that nonresistance is not to be understood merely as a teaching against war, or participation of Christians in the national armed services in wartime. It is much more a way of life, which, stated positively, must issue forth in a loving relationship in everyday affairs—whether in the home, the neighborhood, the shop, or the office.

We were reminded repeatedly that our Lord and Master lived such a life of love while on earth that He taught this way of life to His followers, and finally gave His life to overcome evil, thereby purchasing our redemption from sin and condemnation.

Through our study of the way of love in the Bible, we could not help feeling that we have been very remiss in furthering this doctrine. We have not demonstrated the way of love as we might have. We have not spoken as clearly as we should have. Our lives within and without the church have not been such as to exemplify the Spirit of our Lord in this matter nor such as to undergird whatever verbal witness we have tried to bring.

We felt a sense of conviction that others may not have been attracted to this way because they could not see in our lives and attitudes the Spirit of the early church of which it was said, "See how they love one another."

We therefore felt called to repentance—repentance for our materialism, which has so permeated our lives and the life of the churches that it has become almost a new form of idolatry. All too many of us have come to worship the "golden calf," not because we intended to, but because we give very little time and priority to the things of God as compared with the things of this world.

Our children do not follow us when we teach them in this way, because of the things that we do or leave undone. Our attitudes and our real scale of values as seen in the mirror of these things to which we give our attention do not support our spoken word.

We must also repent because of our isolation in the past. We have not testified publicly to our beliefs. We are too reticent or unsure of our faith to stand up and be counted in an unpopular cause. In a time when mankind is literally threatened with nuclear extinction, we keep the doctrine of peace to ourselves and we leave it to others who do not hold "... like precious faith" to witness against war, the nuclear threat, and for disarmament and peacemaking.

In a time which calls for a prophetic voice, we whimper for our own safety and tend to request special consideration and privileges from our government.

We must also repent for our dual ethic, which speaks of nonresistance for ourselves but secretly, or even openly, approves of the threat of the use of nuclear weapons by our governments in the pursuit of national policy. We thereby seek to escape our own fault in this by suggesting that it is not for the children of God to tell the constituted authorities what to do.

The participants of our retreat felt called to urge a renewed effort in our teaching ministry. If Christ's teaching is to survive, it must be taught in its fullness and with its implications for us as people and as churches. We also urge upon our churches a greater emphasis upon the service program of our churches and the Mennonite Central Committee as expressed in spiritual, physical, and other aid to those millions who are faced with deprivation and suffering in the world.

We must do more to acquaint our youth with the challenges of voluntary service here at home, Pax service overseas, the Teachers Abroad Program in Africa, and local work through Mennonite Disaster Service. We must also urge our program administrators to develop other imaginative and still more effective ways of giving expression to our best ideals derived from the teachings and example of Christ.

Above all, it is what we are that must give validity to what we believe and say and do. We call on all of the members of our congregations represented through the Conference of Historic Peace Churches and others who share our faith to repent with us and share our resolve to walk worthy of the vocation wherewith we have been called.

SILENT WORLD

(Continued from page 545)

ocation. When he misunderstands something or there is something he misses, no one takes special notice. Thus the deaf are often misunderstood.

It would be an injustice if we were to close this article at this point without mentioning that there are millions of deaf in the world above. There are 65,000 deaf in Mexico and no known mission work among them. There are another 90,000 deaf in Japan with only about a half-dozen missionaries to them. In the Philippines there are an estimated 65,000 deaf and less than half a dozen workers and missionaries to them.

Many of the deaf coming to these missionaries have no language; they cannot read, write, or talk. There is no way to communicate with them to tell them of Jesus. The missionaries have to teach them a language before the deaf can be told the wonderful story of the Son of God.

The work among the deaf is a long way from being finished. In fact it has only begun. "Pray ye therefore the Lord of the
harvest, that he will send forth labourers into his harvest." That is the only thing that holds up the harvest of deaf souls—labourers.

"Whom shall I send, and who will go . . . ?"

—via EMBMC.

Mission News — CONTINUED

Robstown club children, under the leadership of Eunice Yantz and Kenneth and Kathryn Seitz, gave a program on May 29 for 100 club parents, other relatives, and friends. An eye opener to the parents, the program included nine piano students of Eunice's, singing by two club groups, and a simple operetta about Little Red Riding Hood. A display of craft work done during the club year rounded out the evening.

Deputation Schedule

Tuesday, June 25, to Tuesday, July 9

California
Upland, Seventh Street, Lee Kanagy, Sun., June 30, a.m.
Colorado
Cheraw, East Holbrook, Carl Beck, Tues., July 2, p.m.
Illinois
Metamora, Albert Buckwalter, Wed., June 26, p.m.
St. Anne, Rehoboth, Ralph Buckwalter, Wed., June 26, p.m.
Eureka, Roanoke, Paul Swarr, Thurs., June 27, p.m.
Gibson City, Paul Swarr, Fri., June 28, p.m.
Indiana
Elkhart, Prairie Street, Elvin Snyder, Sun., June 30, a.m.
Indianapolis, First Mennonite, John Driver, Sun., June 30, a.m.
Peru, Santa Fe, Joe Richards, Sun., June 30, a.m.
Amboy, Howard/Miami, Joe Richards, Sun., June 30, a.m.
Middlebury, Forks, Elvin Snyder, Sun., July 7, a.m.
Middlebury, Middlebury, Elvin Snyder, Sun., July 7, p.m.
Iowa
Wellman, Lower Deer Creek, Ralph Buckwalter, Thurs., June 27, p.m.
Mt. Pleasant, Pleasant View, John Driver, Sun., July 7, a.m.
Wayland, Bethel and Sugar Creek at Sugar Creek, John Driver, Sun., July 7, p.m.
Des Moines, John Driver, Tues., July 9, p.m.
Kansas
Harper, Pleasant Valley, Carl Beck, Sun., June 30, a.m.
Crystal Springs, Carl Beck, Sun., June 30, p.m.
Hutchinson, Perishing Street, Ralph Buckwalter, Wed., July 3, p.m.
Hesston, Pennsylvania, Ralph Buckwalter, Area Missions Conference, Fri., July 5, to Sun., July 7
Inman, West Liberty, Albert Buckwalter, Sun., July 7, a.m.
Minnesota
Alpha, Ralph Buckwalter, Fri., June 28, p.m.
Missouri
Garden City, Sycamore Grove, Paul Swarr, Sun., July 7, a.m./p.m.

La Clede, Lakeside Mennonite Camp, Paul Swarr, Mon., July 8 to Fri., July 12

Nebraska
Beemer, Ralph Buckwalter, Sun., June 30, a.m./p.m.

New Jersey
Oxford, Faith, Paul Erb, Sat., June 29, p.m.; Sun., June 30, a.m./p.m.

Ohio
Orville, Orville, Paul Swarr, Tues., June 25, p.m.
Smithville, Oak Grove, Paul Swarr, Wed., June 26, p.m.

Pennsylvania
Mt. Pleasant, Laurelvilie Mennonite Camp, Charles Shenk, Mon., June 24, to Fri., June 28
Gettysburg, Bethel, Charles Shenk, Sun., June 30, a.m.

Texas
Perryton, Carl Beck, Fri., June 28, p.m.

Births

"Lo. children are an heritage of the Lord" (Psalm 127:3).

Baer, Harold and Effie (Ropp), Youngstown, Ohio, third child, first son, Gareth Lamar, June 2, 1963.

Bast, Sanford and Mattie (Gerber), Stratford, Ont., fifth child, third daughter (one deceased), Janell Marie, June 5, 1963.

Bechel, Lester and Alma (Bast), Preston, Ont., first child, Bruce Jeffery, born April 12, 1963; received for adoption, May 29, 1963.

Beller, Clarence W. and Dorothy (Ruth), Mifflinburg, Pa., a son, Kenneth Dean, April 29, 1963.

Booth, John and Faye (Bailey), Tallahassee, Fla., second child, first daughter, Rhonda Jo-Ellyn, April 27, 1963.

Chupp, Harvey and Carolyn (Myers), Morocco, Ind., first child, Brenda Lee, June 4, 1963.

Detwiler, Homer M. and Pauline (Halite-
man), Taftsville, Vt., fourth son, Dana Eun-

Erb, Albert and Bernice (Yoder), Winne-
ber, fourth child, third daughter, Brenda Sue, May 24, 1963.


Horst, John L. and Elsie (King), Salem, Ohio, second child, first daughter, Michelle Renee, May 8, 1963.

Kauffman, Melvin L. and Mary Ann (Smok-

Kauffman, Norman and Clara (Weirich), Middletown, Ind., second daughter, Linda Sue, April 16, 1963.

Kratz, Arlan and Alda (Godshall), Harleys-

Lehman, Wilmer R. and Mary Louise (Ru-
fenacht), Harrisonburg Va., second child, first son, Philip Ray, June 9, 1963.

Miller, Melvin J. and Iva (Schmucker), Go-
shen, Ind., third daughter, Cheryl Ann, May 1, 1963.

Anniversaries

Gehman, Jacob F. Gehman and Emma N. Landis of the Franconia (Pa.) congregation were married on June 4, 1913. They observed their golden wedding anniversary on June 4, 1963, at their home on Montgomery Ave., Souderton, Pa. Their ten children are LeRoy, Telford; Jacob, Jr., Hatfield; Wainbert (de-
cassed); Sarah—Mrs. Clayton Derstine, Telford; Marvin, Ottsville; Lawrence, Souderton; Alice —Mrs. Howard Gross, Myerstown; Dennis, Soud-
terton; Clifford, Telford; and Kathryn, Soud-
terton. They have 51 grandchildren and 25 great-grandchildren.

Our Mennonite Churches: Wesley Chapel

Wesley Chapel, Newark, Del., was founded in 1956. The present membership is 43, and Herman N. Glick is pastor. The congregation is a member of the Ohio and Eastern Conference.

Gospel Herald, June 25, 1963
London, England—A translation of the Bible in "clear simple English" is under way by the British and Foreign Bible Society to help in the translating of Scriptures into various native tongues. Called a "translation for translators," the edition will aid translators in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new "straightforward, unambiguous" English edition as a standard for their foreign-language translations.

Evangelist Billy Graham's eight-day crusade in Paris was hailed as an "overwhelming success" by French Protestant leaders. More than 60,000 turned out to hear the American clergyman preach in a great tent set up near the famed "Flea Market" in Paris. A crowd of 10,000 attended the closing session. Dr. Charles Westphal, president of the French Protestant Federation, said Dr. Graham's crusade constituted "one of the most successful evangelism efforts ever undertaken by Protestants in French history."

Leaders of the crusade said that more than 1,200 persons had responded to Dr. Graham's appeals to receive Christ. Several of the American evangelist's sermons were carried throughout France via television.

Old Ship Church, reportedly the oldest wooden church in continuous use in the U.S., has formally become an American landmark. The ancient edifice, built in 1681 and modeled after Westminster Hall in London, was dedicated as a Registered National Historic Landmark at a ceremony held in Hingham, Mass., by Ronald F. Lee of the National Park Service. Only example of Elizabethan Gothic architecture made of wood still standing in the country, the church was built at a cost of 450 British pounds. Funds were raised by assessing each of the 144 families in the town according to their ability to pay. It is said the name "Old Ship" came from the early belief that if the building were immersed in water it would float because of its unusual construction. The roof rafters are shaped like the hull of a ship.

Pope John XXIII's call for a different approach to communism in his encyclical, Pacem in Terris, has had no public endorsement from the major American Catholic spokesmen or theologian, it was asserted in New York's Commonweal, Catholic weekly magazine edited by laymen. In the lead editorial of its May 24 issue, Commonweal observed that a "general paralysis" had gripped American Catholics in the face of the encyclical's "implicit 'opening to the left.'"

"The most common reaction has been either to deny that the encyclical represents any kind of change in the church's thinking on communism, or to restrict all comments to a cautious description of what the encyclical appears to be saying," the magazine stated. "No major church spokesmen or theologian has publicly espoused the idea, so clear in the encyclical, that the times may require a different approach to communism," it stressed. "Nor for that matter, has there been any notable support for the current diplomatic negotiations now taking place between the Vatican and the Soviet Union."

"Speaking in tongues" was described as a psychological, not a religious, phenomenon in a report issued by the California Protestant Episcopal diocese which warned the practice has been spreading rapidly among Episcopalians in the country. The report said its growth may be associated with the church's "failure" to pay more attention to the Bible and to a tendency of Episcopal worship to be "over-formalized.

Arms control and racial problems are the "two great overriding issues of our time," it was stated in Detroit by Harold E. Stassen, former Minnesota governor and presidential assistant who was elected unanimously to head the 1.5-million-member American Baptist Convention. The noted political figure and lifelong Baptist layman was the only presidential candidate nominated at the 56th annual meeting of the ABC, which was attended by some 4,000 delegates and 6,000 visitors.

High above the earth on his 17th orbit, astronaut Gordon Cooper uttered a prayer into the tape recorder of his space craft. "I am not too much of a preacher," President Cooper told cheering legislators, "but while on the flight, on the 17th orbit, I felt so inclined to put a small prayer on the tape recorder. . . ."

The prayer came as he was "over the middle of the Indian Ocean in the middle of the night. Things had been going so beautifully; everything had been working perfectly. It was an ideal flight." He then read the prayer from a transcript of the recording: "Father, thank you especially for letting me fly this flight. Thank you for the privilege of being able to be in this position; to be up in this wondrous place, seeing all these many startling, wonderful things that you have created. Help guide and direct all of us that the way we have to live our lives to be much better Christians, trying to help one another and to work with one another, rather than fighting and bickering. Help us to complete this mission successfully. Help us in our future space endeavors, that we may show the world that a democracy really can compete and still is able to do things in a big way . . . able to do research development and . . . conduct many scientific and very technical programs. Be with all our families. Give them guidance and encouragement and let them know that everything will be okay. We ask in Thy name. Amen."

The Philadelphia Conference of the Methodist Church voted in Reading, Pa., their endorsement of financial support for Dickinson College, Carlisle, Pa., because of a new college policy allowing drinking of alcoholic beverages in fraternity houses. A $25,000 contribution for the 1963-64 academic year was rescinded by a resolution because of the policy. At Carlisle, College President Howard L. Rubendall said he was "surprised and disappointed" that the action was taken without consulting the college.

Pennsylvania's Amish farmers, harassed by the Federal government last year, are under new attack today from one of Eastern Pennsylvania's plush suburban townships. Health authorities of Lower Merion Township have notified some 220 Amish farmers that milk from their farms no longer will be acceptable in Lower Merion since the Amish light their barns with kerosene or gasoline mantle lights, and not electricity.

The ruling can be devastating since Lower Merion Township's health regulations set the standard for the entire Milk Control District I-A. The Amish have been selling most of their milk to the Sealtest Dairy, which has found it satisfactory and up to all state health standards. Sealtest even picks up milk Saturday nights and early Monday mornings so as not to violate Amish religious principles against working Sunday.

But under pressure from the Lower Merion health authorities, Sealtest has notified the Amish farmers that they must electrify and direct all of us that there has been a net increase of 915 churches and a net gain of 1,284 ordained ministers.