

A Calling To Fulfill

1976

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**1976 YEARBOOK
BRETHREN IN CHRIST MISSIONS**

ELIZABETHTOWN, PENNSYLVANIA

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Introduction

"The object of the organization is to promote worship of Almighty God and to disseminate His gospel." (Manual of Doctrine and Government)

5

Missions is at the heart of the stated objective of the Brethren in Christ Church. Perhaps even more importantly, we sense that missions is at the heart of the life of the church in the 1970's. As we contact the church, the question of "whether or not" missions is settled. The "how" of missions is the topic of much discussion, however.

A CALLING TO FULFILL seeks to build on this foundational commitment to missions by providing resource information about the various fields of mission endeavor. Here you will find in capsule form:

- background data on the areas where we minister,
- summaries of the various "founding visions,"
- maps of the churches today,
- vision statements for tomorrow's witness.

Whether you are an individual interested in missions or a member of a congregation's mission committee, you will want to refer also to the 1975-76 MISSIONS PHOTO ALBUM, especially the Church Leaders' section which features photographs of more than 60 leaders in the Overseas Churches. (While almost all copies of the PHOTO ALBUM were sold out this spring, there are still available copies of the Overseas Leaders' section.) A list of other resource material is found on the inside back cover of this book.

BRETHREN IN CHRIST MISSIONS
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*A presentation made to the
Niagara Holiness Camp Meeting
in August 1976*

Biblical Basis for Missions

*Bert Sider,
Managua, Nicaragua*

6 Missions is an activity of God arising out of the very nature of God. The Living God is a Sending God:

God sending the prophets to Israel,
God sending His Son into the World,
God's Son, in turn, sending His disciples,
God's Son sending the Holy Spirit to believers,
The Holy Spirit sending each of us into our "Macedonias."

The very heart of the Bible is also the center of missions. John 3:16-17 states clearly, "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And Jesus said, in John 20:21, "As my Father hath sent me, even so send I you."

OLD TESTAMENT

In the Old Testament, almost as soon as man decided to reject what God had so carefully set forward as His plans for mankind, God in His great love chose the man Abraham to channel His blessing to the entire world (Gen. 12:3). To me, Abraham stands out as one of the many Old Testament characters who were striking examples of missionary spirit, from the moment of his divine call in Gen. 12:1 to his desperate pleading for sinful Sodom.

The entire world is God's creation but God chose from it this one man to bless the other nations of His creation. Perhaps the greatest tragedy of history is the way the Jewish nation selfishly monopolized what was designed for the good of all mankind. But there were glimpses of truth that got through:

- the Gentile widow feeding Elijah during the famine,
- Naaman the Syrian miraculously cured of leprosy through the ministry of a Jewish maid and Elisha,
- Rahab of Jericho and Ruth the Moabitess both in the lineage of the Messiah.

And what a beautiful missionary message is found in Solomon's dedicatory prayer for the temple (I Kings 8:41, 43): "a stranger that is not of thy people Israel, when he shall come out of a far country for thy name's sake . . . Hear thou in heaven thy dwelling place and do according to all that the stranger calleth to thee for; for all peoples of the earth shall know thy name to fear thee."

The Psalms are full of missionary thoughts. Psa. 67 says, "God be merciful unto us and bless us, and cause his face to shine upon us . . ." (Why?) "that thy way be known upon earth, thy saving health among all nations." The 72nd Psalm is

just one more example: "All nations shall call him blessed . . . and blessed be his glorious name forever: and let the whole earth be filled with his glory."

In Isaiah the missionary message continues. "For mine house shall be called an house of prayer for all people" (56:7). "There is no God else beside me, a just God and a Saviour; there is none beside me. Look unto me and be ye saved all the ends of the earth" (45:21-22). In these and other passages Isaiah states clearly that there is no other God, that all peoples are included in the salvation message, and that the Jewish people were to spread this great truth.

There were many Old Testament missionaries. From childhood we learn to appreciate Daniel, that great man of prayer who was commissioned to witness to kings and rulers. Jonah showed beyond possible doubt that God is the only God of both Jew and Gentile, and that without Jehovah, all people perish. We could fill pages with the Old Testament missionary message, finding in its pages an atmosphere vivifying God's love of the earth's children and His desire that they be His children. But let's concentrate on the New Testament.

NEW TESTAMENT

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Immediately we find that the New Testament is pre-eminently and uniquely missionary-oriented—that every section was written by a missionary, either to meet missionary needs or to promote mission work. Many orators have noted that "the New Testament draws its breath in missions, it incarnates missions, and wherever it goes it creates missions." The first impulse we have upon hearing something good is to pass it on, and that is the very essence of the good tidings of the Gospel message. As Philip hastened to tell Nathanael, this should be every Christian's impulse.

Gospels

The angels at Christ's birth gave the essence of the Gospel: "Good tidings of great joy which shall be to all people." Or, as wise old Simeon said, "A light to lighten the Gentiles and the glory of thy people Israel." Christ did minister mainly to the Jewish people, but to the woman at the well He proclaimed Himself as the Saviour of the entire world. While talking to that great man of faith, the Roman centurion, Christ stated: "Many shall come from the east and west and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven."

In the Gospels Christ spoke of the church in terms of "salt," "light," and "leaven." Each of these is a figure representing penetration, and if unused or hid, it becomes expendable. The truth of missions according to these parables is that the church does not *have* missions, it *is* missions. Neither do we *send* missionaries, we *are* missionaries. The church and missions are as related as fire is to fuel; the church being no more able to exist without missions as fire can exist without fuel.

We oft think of the Great Commission as an expression of love, but it really is much more than that. It is a text expressing the nature of God. It appears that the Gospels culminate in this challenge as the real center of the New Testament, to which everything before leads up to, and from which everything after leads on.

The authority of the Great Commission is clearly seen in Christ's life example of evangelization, in His sacrifice for human sin, and finally His devastating conquering of Satan, death, hell and sin.

One notices immediately that the Commission was apparently repeated several times, seeming to be the last thing that Christ said to the faithful. This would give it significance in Christ's sayings, and would appear to be a summation of what His entire life's teachings should mean. In it, Christ was describing the purpose of sending Christians as that of salvation of the lost world. Mark and

Luke state clearly that repentance and remission of sin is the reason we must go and preach, so that the world might believe and be saved.

In all of the five statements of the Great Commission, a reference to the Holy Spirit is made or implied. Is this not also significant? Worldwide missions constitute a divine enterprise directed, not only from heaven, but by the Holy Spirit sent to earth primarily for that purpose. Because the Holy Spirit is in command, its inception had to wait for His arrival. Christ's two great post-resurrection commands are "go ye" and "tarry ye." Pentecost was the essential preparation for missions, and missions was (and is) the logical result of Pentecost. It was no accident that Christian missions began at Pentecost. It couldn't have been otherwise.

Acts

8 From the Gospels we go to Acts, that great story of church growth—or is it that? I guess really Acts is the history of early mission work, the church moving and reaching out into new countries with the precious Gospel story. They moved out with the greatest of rapidity, fearing nothing, because of their great love for lost men. They were criticized, yes, but what a glorious criticism: "These that have turned the world upside down."

As we watch the young church develop, one thing that should utterly amaze and challenge us is how it could, at the very earliest stages of growth, send forth from its ranks the very best developed and qualified of its group to go into all the world. It could have only been through their conviction that the world was indeed *their* responsibility to win for Christ.

Epistles

In Romans, Paul deals systematically with sin as found in the different classes of mankind. He then brings an awesome indictment against mankind because of immorality and idolatry in defiance of the light of nature and conscience which God has given to all men. He then pronounces a final verdict of "guilty" against the entire human race, all in preparation to introducing God's only permissible plan of redemption through Jesus Christ. Continuing through the letter we read in chapter ten an absolutely unanswerable argument for the necessity of the preaching of the Gospel to all men everywhere.

Paul was filled with an overwhelming sense of responsibility to make Christ known to those who had never heard. The Apostle did not seek to convey to the Romans the idea he was conferring a great favor or generosity of Spirit in bringing the Gospel to them. He states clearly, "I owe you the Gospel, and therefore I am ready to do my very utmost to get it to you." To the Corinthians he wrote, "For if I preach the gospel, I have nothing to glory of: for necessity is laid upon me; for woe is unto me if I preach not the Gospel."

How radically different is Paul's missionary conviction when compared to that of many Christians, who think of it as a "hobby" on the part of a few pious souls or perhaps misled folk who choose to bury themselves in a foreign land, shutting their eyes to personal advantages and the good life at home. No, missions is no hobby—it is our personal debt to a lost and dying world. It is our obligation, "committed to our trust," as Paul tells Timothy.



After Christ gave the Great Commission and ascended into heaven, leaving His disciples, the Bible states "and while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel, who also said: Ye men

of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Here we have the Lord's marching orders to the new church and the promise of His visible return to earth significantly and closely intertwined. The reason for this linking is obvious. The departing Lord left a distinctive program for His church to carry out during His absence and the promise of His return was added, the natural inference being that He would come when that program was fulfilled.

Previously in the chapter the Lord brushed aside the question of the restoration of the kingdom as something unimportant, an act which magnified the importance of what Christ then went on to talk about—the giving of themselves unreservedly to the one great business and prime objective of the church for that age and this, the evangelization of the entire world.

Frequently I have heard prophetic teachers and preachers state that all the events and world conditions in Scripture needing fulfillment before Christ's return have occurred. But Christ has not come, thus all requirements have not been met. It is more possible than not that His delay may have been caused because the task assigned His followers has not come to fruition. We are not finished with what He has left us. In the Bible we read of Christ returning as the Bridegroom claiming His chosen Bride, but one doubts very much that He will return for an incomplete Bride. The Holy Spirit was sent for the great purpose of helping us reach to all parts of the world, and as the Lord Jesus reported to the Father that He had "finished the work thou gavest me to do," so will the Holy Spirit report a completed work and Bride to the returning Lord.

9

I am not trying to overlook the obvious signs of increasing lawlessness, earthquakes, growing religious apostasy, etc. It is worthy to note, however, that about these great matters we can do little or nothing. But the promotion of the Gospel and the completion of the Bride is something we can all be actively engaged in.

Thus in a nutshell we have glimpsed the relation between the Lord's command that we go, and the promise of His return. It should enable us to think of world evangelization with a solemn responsibility and glowing inspiration. I suppose that we could conclude here, but there are several very great themes that the Bible speaks directly to which are of great importance to and influence missions overwhelmingly.

Recently, while visiting a museum dedicated in part to the two great world wars of this century, I noticed a poster that read, "If you can't go, then give. If you can't fight, make your dollars fight." That, I believe, states the case for missions also. Every missionary sent, every country entered, every person won to Christ is a matter of dollars and cents. The missionary enterprise belongs not to the missionaries alone but to every member of the Bride of Christ.

God's law of giving is stated by Matthew, "Freely ye have received, freely give." The Apostle Paul develops this theme further in his letters, teaching us that our giving should be (1) voluntary, (2) deliberate, (3) systematic, (4) proportionate.

My intention today is not to speak on the theme of giving, but I must bring into these few minutes a little reminder of this most important subject. We have already dealt with our obligation to evangelize the world, and as many people have noted, it is not possible for us all to participate in a foreign setting. Thus possible areas of participation must be iterated.

The completion of the task of world evangelization within the present generation is a very real one through a church that will measure up to God's conditions. But it will never be achieved without much sacrifice because, quite simply, God intended it that way. He who laid the foundations of missions and personal salvation in the sacrifice of His dearly beloved Son will have it continued and

finished only by similar sacrificial means, and one of these means happens to be financial. Paul said of the Philippian gift that it was "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

A second mini-theme needing to be mentioned is that of prayer. The most vital consideration in missions is not methods, men or money, but God Himself and His mighty working power. Since primarily through prayer we discover the will and revelation of God, this should be the mightiest factor. God seems to have joined praying and preaching in the evangelization process. They never seem to stand alone. The early church was correct when they stated, "we will give ourselves continually to prayer and to the ministry of the Word."

God needs missionaries to go abroad and preach, but our efforts are in vain without the support of effectual intercessors at the home end. Listen to Paul as he pleads to the Thessalonians. "Brethren, pray for us that the Word of God may have free course and be glorified." Also to the Corinthian brethren, "Ye also helping together by prayer for us."

10 Do we realize the unity we have with each other in the spreading of the gospel? Do we accept this vital role? Prayer! Days could be spent witnessing to the vast unleashed power that it holds, the unlimited miracles that it has seen unfold, and yet the subject would only be at its most beginning stage. It takes no great wealth, or education, or talent—just time to allow God to teach us to prayer, and time to pray properly. Horace L. Fenton says in effect that "if some believers realized how costly true prayer is, they might like to excuse themselves from its stern demands, for prayer is hard work, if we are meaningfully involved.

It has been of interest to me to note how God has used the bedridden, the aged and others who seemingly don't have much to offer, but who will take the time to learn to properly intercede and has made them some of the greatest missionary intercessors, reaching to the uttermost parts of the earth.

J. Hudson Taylor once said, "The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in place of weakness, failure and disappointment, let the whole church answer God's standing challenge: 'Call unto me, and I will answer thee and show thee great and mighty things which thou knowest not.'"

Too many are those who think of missions with a "graded involvement attitude," feeling there are the "goers" who inhabit the select inner circle, then the "givers" in the next important circle, and finally, bringing up the rear, are those who pray. Theologically speaking, this idea has no base. To be faithful to the light that the Great Commission and other verses have given us we must all go, we must all pray, and we must all give; and all three call for total and unconditional involvement. For those who are called to go, praying and giving are not acceptable substitutes. Or, to say it differently, "going," "giving" and "praying" are not three alternatives that we are at liberty to choose from. The unmistakable command to us is "Go and preach."

Scriptures calling for service have already been cited, but undoubtedly the saddest one is Ezekiel 22:30, where God in all His wisdom of man's hearts looked for a man to perform a task and states, "I sought for a man . . . and I found none." There are always many qualified persons, but willingness to be used of God at any time and place is seemingly not a top Christian priority.

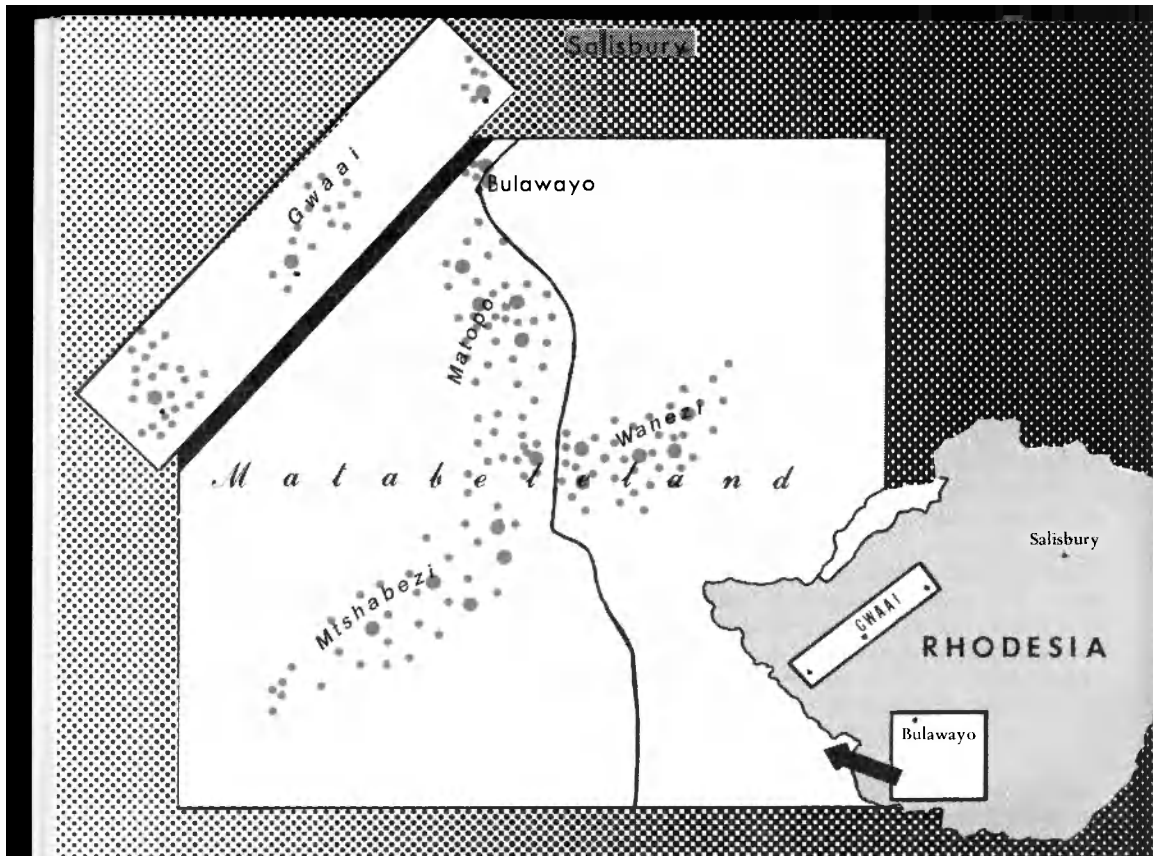
As Christians, we must put ourselves at our Lord's disposal to be used in any geographical location the Lord calls us to fill. It is strange how some parents are thrilled when God calls their child to work in some glamorous far-off place, but then utterly reject the calling of another child to work in the slums, ghetto or inner city near at hand. There is no possible way of excusing ourselves from the all-inclusiveness of the "go and preach" of our Lord's commission to us. The geo-

graphic location is important, but not nearly as relevant as our accepting His charge to our lives.

Yes, sacrifice is the very heart and breath of missions. God quite simply wanted it that way—that we give ourselves without reserve in service, that we give generously from what He has given us, and that we intercede without ceasing in prayer. Let us go therefore into all the world and preach the gospel, so that he that believes and is baptized is saved, for he whom we do not tell shall be damned.

My prayer in conclusion is that on the judgment day, it is not said of us as I stated before of the Jewish people. It is the greatest tragedy of all history the way the twentieth century Christians selfishly monopolized what was designed for the good of the entire human race.

The names of the overseas churches appear in the local language in titles on pages 13, 17, 21, 25, 29 and 31. For example, "La Iglesia Los Hermanos en Cristo" (p. 29, 31) means "The Church of The Brothers in Christ."



In 1975 there were 166 preaching appointments for 3,264 communicants and 1,633 enquirers.

Background Notes on Rhodesia

The British Charter Company obtained concessions from King Lobengula in 1889 and in the next year, drawn by the lure of gold, Europeans entered the country. Britain took over Southern Rhodesia from the British South Africa Company in 1923, granting internal self-governance. On November 11, 1965 the Ian Smith government announced a unilateral declaration of independence, which was followed by sanctions by Britain and most other countries.

Rhodesia (Zimbabwe) is about the size of California with a total population of 6.3 million. The Africans, which outnumber the Europeans by more than 20 to 1, are of two major tribes. The Mashona (the larger tribe) live principally in the eastern part of Rhodesia, while the Matabele, who subjugated the Mashona in the mid-1800's, live in the western sector. Capital city is Salisbury.

MISSIONS STAFF

- 42 missionaries and voluntary service personnel assigned as of July 1976.
- Since 1898, 245 persons assigned by Brethren in Christ Missions have shared their lives and testimony with the people in Rhodesia.

Abazalwane Baka Kristu Rhodesia

The Founding Vision

On November 24, 1897, five missionaries sailed from New York—Jesse Engle, his wife Elizabeth, H. Frances Davidson, Alice Heise and Barbara Hershey. Their tickets were written for Cape Town, South Africa. Beyond that, their destination was unknown.

Over the years, individuals in the brotherhood had been burdened about the need to launch foreign missions. Some members had even contemplated service with other groups who had a foreign missions emphasis. It was at the 1894 General Conference in Kansas that the vision for foreign missions crystalized for the Brethren in Christ. Mrs. Rhoda Lee gave a paper on the subject of missions. Later the same day, Elder J. E. Stauffer was moved to give \$5.00 for foreign mission work. A treasurer now was needed, and was appointed. A year later, a Foreign Mission Board was named. And now, three years later, the party of five were aboard the Majestic.

13

During shipboard discussions, differences in vision were discovered. Jesse Engle was drawn toward the Transvaal, not too far inland in South Africa. Another member of the party was called to the interior of Africa, to the most needy regions where Christ had not yet been named.

The chief engineer on the ship went over maps with the missionaries, showing them the locations of missionary endeavors and those regions where no gospel witness had been planted. By the time the ship docked at Cape Town, consensus had emerged that the Lord's place for them was in that part of Southern Rhodesia known as Matabeleland. Jesse Engle met with Cecil Rhodes, the "empire builder" for whom Rhodesia was named. He gave Elder Engle a letter recommending a grant of land in Rhodesia for a mission site.

The missionary party arrived in the Matopo Hills south of Bulawayo in July 1898, just a little more than a year after the second of two armed rebellions against the British by the Matabele. The first baptismal service was held a year later, in August. The first overseas Brethren in Christ Church was planted.



Education seemed to be a logical method of reaching out into the new area. By October of 1898 the first school was started in a tent. In the ensuing years a system of primary schools was instituted, with the school teacher serving as the pastor of the local church. Schools which doubled as church meeting centers were scattered throughout the region surrounding the three main missions—Matopo, Mtshabezi, and Wanezi.

This educational thrust served to acquaint a large number of youth with the gospel. Almost all of the students affiliated with the church during their school years. But when students graduated, they often were "scattered" and "lost" to the church. Also, some teachers were far better teachers than pastors. Since the early 1960's, anticipating the time when primary schools would be turned over to government control, there has been the dual emphasis upon congregations building their own church structures, and providing pastoral leadership whose primary concern is the care of the congregation.

- | | |
|--|--|
| 1898—Matopo Mission founded | 1962—Matopo Bookroom moved to Bulawayo |
| 1924—Medical work begun at Mtshabezi | 1964—Recognition by General Conference in North America of the African church's assuming organizational responsibility |
| 1948—Bible school started at Wanezi | 1970—Philemon M. Kumalo consecrated as Bishop |
| 1955—Ministry begun in Gwaai (newly-developing area) | |
| 1956—Bulawayo churches started (beginning of urban work) | |
| 1959—Phumula Mission founded in the Gwaai | |

The Church Today

14

In 1976, the largest Brethren in Christ fellowship outside of North America is the church in Rhodesia. Some indication of the strength of the church may be seen in the average 1975 Sunday School attendance of 7,335, with 3,264 communicant members and 1,633 inquirers recorded. (Countless other persons have had a meaningful contact with the church through the educational institutions, but have been scattered throughout the country by employment, etc.)

The majority of the Brethren in Christ congregations are south of the city of Bulawayo, where the church headquarters is located. Newer churches have been planted in the Gwaai, Lupane and Gokwe areas to the north of Bulawayo, in the town of Gwaanda to the south, and most recently in the capital city of Salisbury, 250 miles northeast of Bulawayo.

The annual General Conference is the governing body of the church, while administrative oversight is provided by a bishop and overseers in four districts.

INSTITUTIONS SERVING THE CHURCH

Ekuphileni Bible Institute (Mtshabezi)
Matopo Book Centre (Bulawayo)
Mtshabezi Hospital
Phumula Hospital
Wanezi Clinic
Mtshabezi Teacher Training Institute
Wanezi Homecraft School
Matopo Secondary School
Mtshabezi Secondary School
Wanezi Secondary School

Preparation of leadership has been a priority concern for the Rhodesian church. Wanezi Bible School was opened in 1948. The school was renamed Ekuphileni Bible Institute when it was moved to the present site at Mtshabezi, reopening in June of 1969 with 30 students. A program of Theological Education by Extension (TEE) was begun in 1972 (succeeding an earlier emphasis on a mobile Bible school), designed to train local pastors who are self-supporting and thus unable to take full-time studies at Ekuphileni. By the end of 1975 there were nine TEE centers, training more than 75 persons.

The church in Rhodesia is blessed with an articulate and well-trained leadership. Many of the leaders have studied abroad. A pivotal point in the history of the church was the election of Bishop Philemon M. Kumalo in December of 1969 to succeed a missionary bishop. And at the General Conference of 1976, Lot Senda was elected as General Conference Secretary, replacing a missionary in that role.

75th
Anniversary
Celebrations



Today's Vision

P. M. Kumalo, Bishop

15

I would like to share with the readers of this article a few insights of the Rhodesian church.

Is the Brethren in Christ Church in Rhodesia indigenous? For the church to come to maturity, this question needs to be examined very carefully. I know the answer is not an easy one but needs to be given, sooner or later. Who is to give this answer? The nationals must raise these questions and find answers to them, e.g.:

Do we have the right goals?

Are we going the right way at the right time?

Are our methods right?

Are we going to the right people who are ready to come to Jesus Christ?

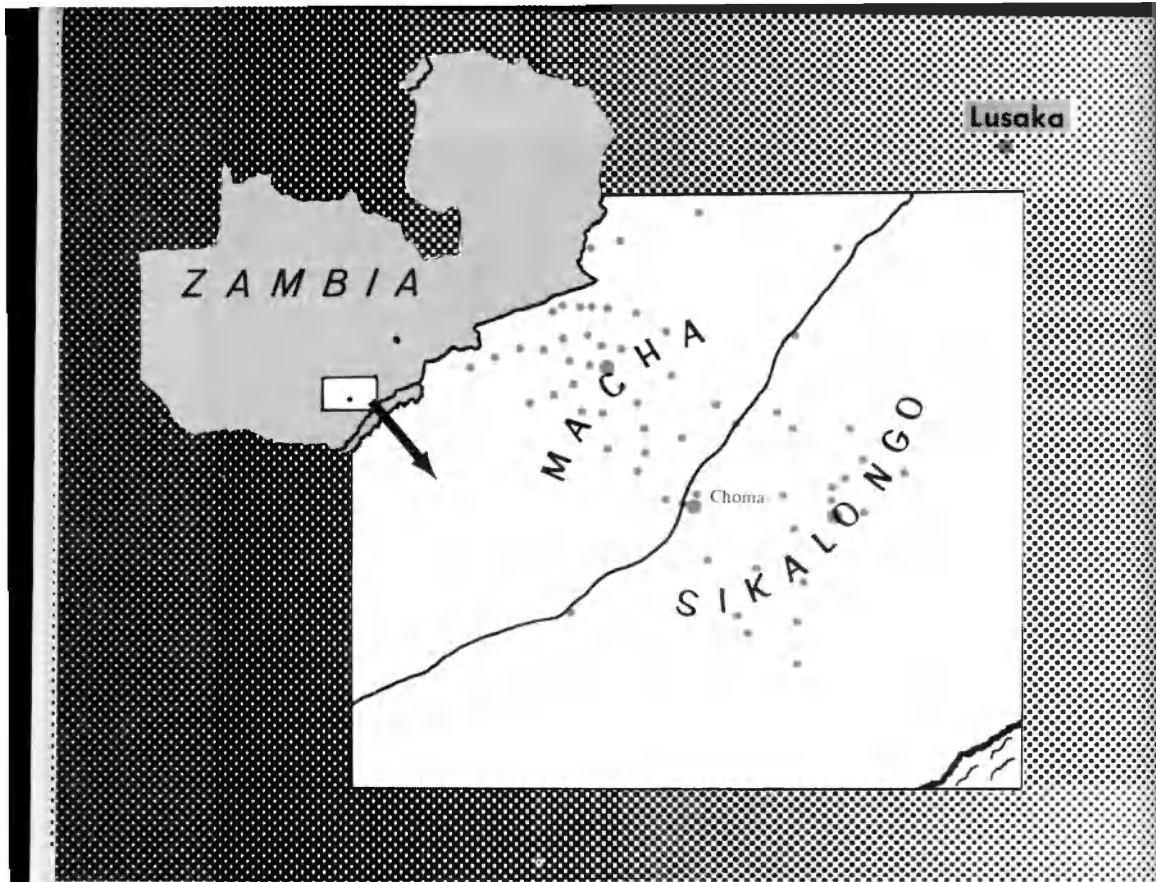
The church people need to be involved in the activities of the church. They should be witnesses of Jesus Christ among their fellowmen. They should have great desire to bring many to the knowledge of Christ.

Do members in our area of work find their congregations alive and active? Are the church services attractive to their communities? The Rhodesian church has some problems that need to be solved by all concerned. The church has many men and women who are wandering about without Christ and without knowing what to do. The church in many cases has failed to show love and concern for the lost souls. Some of these problems have been our own making.

As an autonomous church, there is no justification in depending on Westerners to provide solutions for us which tend to frustrate our members. In this case the church needs leaders with a burden for the lost souls. There are many nominal Christians and non-Christians in our area of work that need our attention and love. However, I am glad to say there are signs that the church is concerned for the lost, because there are gospel teams that go out to various churches, church women are taking great interest in village visitation, and young people's groups, organized by them, are visiting different churches in our church areas.

One important sign that shows the growth of the church is the attendance at our General Conference. Since the early '70's the number of people has been growing. The youth of the church are showing great interest spiritually and their number has risen from the 200's to the 800's now. The church is having a bright future, and for this we praise the Lord.

The church is now aware of the need of training leadership and laity. Training programs are very important and leaders should be well equipped for their work. Short retreats, Bible schools or even seminaries should help in the growing church. The church's goal is to win souls to Christ.



Bishop's Office is at Choma; Macha District to the north; Sikalongo to the south; scattered congregations from Livingstone to the Copper Belt in the north. 2,078 communicants, 450 enquirers.

Background Notes on Zambia

Slightly larger than Texas, the area now known as Zambia came under the administration of the South Africa Company in 1889. In 1924 it became the British Protectorate of Northern Rhodesia. Internal self-government was granted in January 1964, with Dr. Kenneth Kaunda the first Prime Minister. In October 1964, Zambia became an independent republic within

the British Commonwealth, with the capital at Lusaka. A new constitution adopted in 1973 provides for a one-party political system.

The total population of Zambia is estimated to be 5 million, composed of some 73 tribal groups. The largest tribes are the Bemba, Chewa and Ngoni in the northeast, and the Lozi and Tonga in the west and south.

MISSIONS STAFF

- 33 missionaries and voluntary service personnel assigned as of July 1976.
- Since 1906, 202 persons assigned by Brethren in Christ Missions have shared their lives and testimony with the people in Zambia.

The Founding Vision

One of the original missionaries who began the work among the Matabele in 1898, H. Frances Davidson long had the desire to go on into the interior of Africa. While on her first furlough to America, people gave her funds for foreign mission work. The 1905 General Conference decided she should use these funds for extending the work into the interior. Conference also suggested that "in consideration of her health and for the safety of the aggressive movement," Sister Davidson should start no more than one mission post during the next year.

Returning to Africa, she found Adda Engle expressing herself ready for the work. The rest of the missionaries were asked to pray about the project. "A few felt that an onward move was to be made, but the majority said they did not have a clear understanding of the Lord's will in reference to it." [SOUTH AND SOUTH CENTRAL AFRICA, p. 242].

17

J. R. Zook, then chairman of the mission board, noted that "when the planning of this adventurous trip was heard by the Foreign Missionary Board, steps were taken to discourage it, on the ground that no white man was available to accompany [the two lady missionaries] to the new prospective mission field; but before the Board's protest could be made effective, the dangerous journey was heroically and successfully executed and a new mission station planted north of the great Zambezi."

[*Ibid.*, p. 6]

On the fourth of July, 1906, eight years to the day that the original missionary party left Bulawayo for Matopo, a group of four left Matopo, beginning their trip across the Zambezi River. The venture was the first "missionary" endeavor of the young Rhodesian church, for accompanying Sisters Davidson and Engle were Ndhlalambi Moyo and Gomo Sibanda. Ndhlalambi had felt called for some time to carry the gospel beyond Matabeleland.

With their supply-laden wagon pulled by oxen, they travelled north in the company of a trader, Mr. King. He counselled them to consider the Macha area, having traded there. Arriving in Kalomo (then capital of Northern Rhodesia), the missionaries were rebuffed by the first official they contacted. A second official, however, gave them permission to select a mission site in the Mapanza District, with the stipulation that they could stay through the approaching rainy season only if they had completed a mosquito-proof dwelling.

Driving their ox cart through Macha and on to Mapanza, they looked for a location which would be near to water but at some distance from swampy areas. They also hoped for land close by for agricultural purposes. Easy access to the people of the region was of primary concern. They finally decided upon the present site of Macha Mission, on a hill overlooking the Macha River. It was August 17, just six weeks (and 485 miles) after leaving Matopo Mission.



From Macha the gospel was taken toward the Zambezi River valley, leading to the establishment of Sikalongo Mission. After World War II, the town of Choma was selected as the site for church headquarters (first established at Nahumba

Mission, outside of town). Located between the two major districts of Macha and Sikalongo which are more than 50 miles apart, Choma was on the rail and major road from Livingstone to Lusaka, the commercial center for the area.

1906—Macha Mission founded; a school for girls

1920—Sikalongo Mission founded; a school for boys

1954—Macha Mission Hospital built

1961—Livingstone church built (beginning of urban work)

1964—Recognition by General Conference in North America of

the African church's assuming organizational responsibility

1965—Choma Bookroom opened

1968—Bible School started at Sikalongo

1976—William T. Silungwe elected as Bishop-Designate (to take office in January 1978)

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The Church Today

There are significant differences between the Batonga people in Zambia and the Matabele people in Rhodesia. Likewise, the two churches have developed each in its unique way, even though until recently they were organized under one General Conference. In 1972, due in large part to difficulties in border crossings, etc., the African church decided upon a system of separate administration—each church governed by its own General Conference.

Political independence and the shift toward urban living have affected the Zambian church. With the coming of Zambian independence in 1964, a number of talented Brethren in Christ men came into positions of prominence in the government (several choosing to maintain a link with the church). The recent movement of people from rural villages (where the Brethren in Christ Church has been strongest) to Zambian cities and to the copper belt has proven to be both a problem and a challenge to the church. Graduates of Choma and Macha secondary schools are scattered throughout the country. Prominent church leaders who are education officers have been transferred by the Ministry of Education to positions at some distance from the church. In the '70's, the church is seeking to follow up these opportunities for growth, using these movements as a base for expansion.

At its General Conference of 1976, the Zambian church elected its first Tonga bishop. William Silungwe, who served for a number of years as an overseer, will succeed missionary H. Frank Kipe as Bishop in January 1978. Silungwe is currently in a study program at Messiah College, Grantham, PA.

INSTITUTIONS SERVING THE CHURCH

Sikalongo Bible Institute

Choma Bookroom

Macha Mission Hospital

Sikalongo Mission Hospital (Clinic)

Choma Secondary School

Macha Secondary School



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Today's Vision

William T. Silungwe, Bishop-Designate

The church in Zambia is being moved by a vision from God. God is fulfilling the promises which are found in His Holy Scriptures:

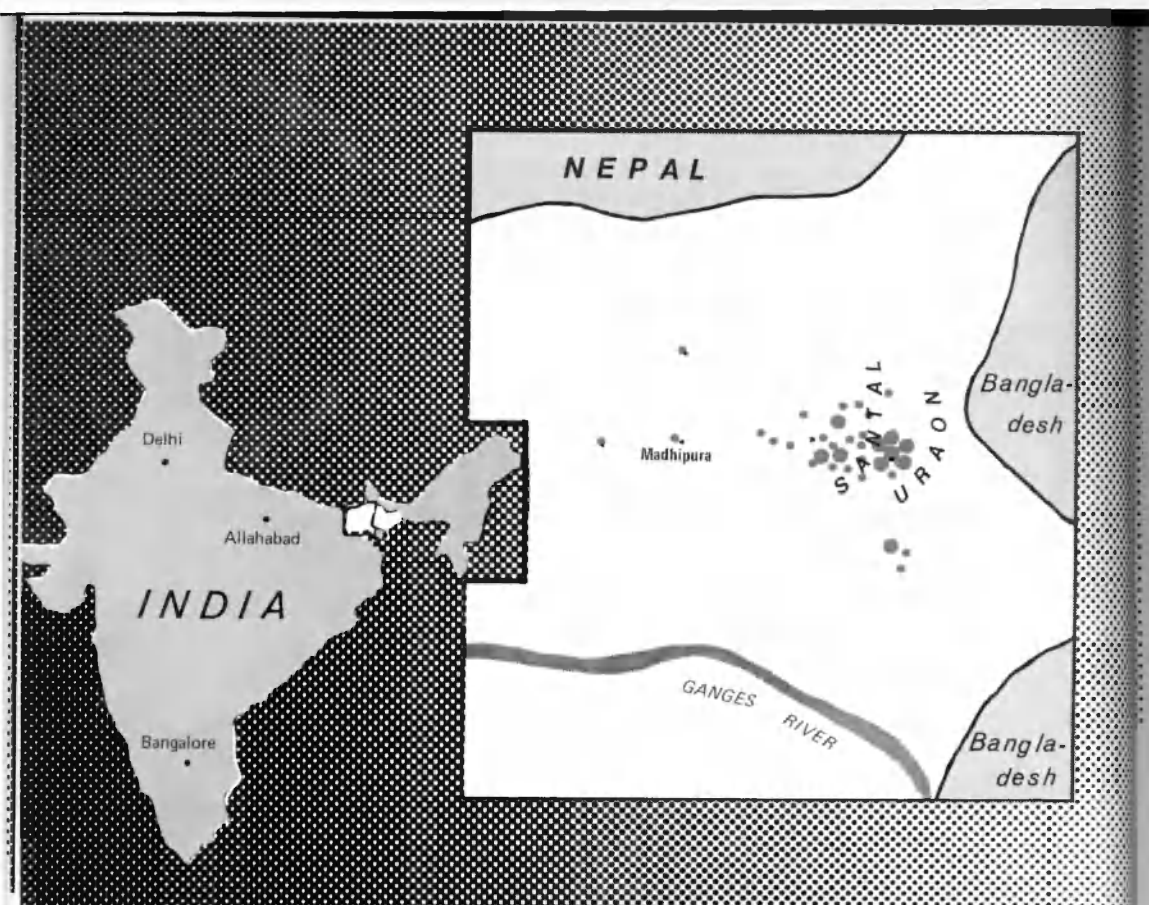
"You shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, . . ."

"And lo, I am with you always, even to the end of the ages." Acts 1:8, Matthew 28:20 (N.A.S.)

There is a desire to pray, study the Bible and have fellowship of believers in the homes or elsewhere. Requests are increasing for starting TEE Centres (Theological Education by Extension) in local congregations.

Also there is obedience to the Great Commission. Local churches such as Silukwiya in the Macha area and Nakempa in the Sikalongo area have respectively reached out to new places and have started new congregations, extending their ministries. The work is growing. The need is great for training God's called servants for both the church and its institutional ministries of education and medicine and so forth.

Praise and glory be to the Lord Jesus Christ. He is with the church in Zambia through all its problems and its spiritual warfare.



Thirty-five preaching points organized into four regional districts, and more than 1,000 members.

Background Notes on India

With an estimated population of 575 million and a land mass about 1/3 the size of the United States, India has one of the oldest civilizations in the world. Principal religions are Hinduism, Islam and animism.

After World War I, having been first under the control of the East India Company and then the British Parliament, Indian nationalism grew quickly under Mahatma Gandhi. Independence came on August 15, 1947, accompanied by the partition of the

country into India and Pakistan. In 1950 India became a democratic republic, composed of 21 states and 9 centrally-administered union territories.

North Bihar, just south of Nepal and west of Bangladesh, is one of the more rural states. Although there are no large cities in North Bihar, the population concentration in some areas is more than 800 persons per square mile.

MISSIONS STAFF

- Nine missionaries assigned to ministries in India, as of July 1976.
- Since 1904, 51 missionaries have shared their lives and testimonies with the people of India.

The Founding Vision

Gripped by a call to India, the General Conference of 1903 authorized the establishment of a mission on that subcontinent. A party of five missionaries, confirmed by General Conference of 1904, sailed from New York on December 6—Amos and Katie Musser, Henry and Annie Angeney and Maggie Landis.

By the summer of 1905, the Angeneys had left the mission to join another group. After ministering in several locations—Lucknow is northwest Bihar, Madhupur in South Bihar, and on the outskirts of Calcutta—the remaining three missionaries came home in 1912. During these years several baptisms had been administered but no churches were established.

In 1910, while the first missionary party was in Calcutta, they were visited by a delegation of brethren sent by the home church. The delegation's report sparked renewed interest in India within the church, resulting in a second missionary contingent—Henry and Katie Smith and Effie Rohrer—sailing from San Francisco on October 1, 1913.

The Smiths and Sister Rohrer visited Mennonite and Church of the Brethren mission locations upon their arrival. Accompanied by Bishop M. C. Lapp of the Mennonite Church, they inspected potential mission sites in North Bihar. Finally one was selected, with approval being given by the Bihar and Orissa Missionary Council.

The land was fertile and green, dotted with innumerable villages. The Kosi River, then 30 miles east of Saharsa, had not yet ravaged the land. (The Kosi River has shifted 100 miles west in 100 years.) A bungalow was rented in Madhipura, where the missionaries felt they could contact both the Hindu villager and the educated in the courts and schools. In January 1915, they moved to their first permanent residence. A month later, a baby girl, Leoda Arlene, was born to the Smiths.

In the first quarter century, the mission focus was primarily on the Hindu population, largely caring for orphans and widows, and preaching in Hindu villages. But the birth of a believers' church was slow. Converts from the lower castes of Hinduism found security in developing a new "Christian caste," which was essentially cut off from the rest of village life and thus required assistance from the missionary.

As early as 1917, contacts with Santals (tribal people to the east of Saharsa) had been made. But it was not until 1949 that a mission centered among surrounding Santal villages was opened at Banmankhi. Then other tribal groups were contacted, principally the Uraons in the Purnea area. The missionaries found a ready response to the gospel among the animistic tribal peoples. Whereas the first 25 years of work resulted in 150 recorded baptisms, the next 25 years among the tribals showed over 900 baptisms.

- | | |
|--|--|
| 1904—First missionaries arrive under Brethren in Christ assignment | 1958—Work among students in Delhi begun |
| 1915—First mission station opened, at Madhipura | 1960—Staff begin work with Far East Broadcasting Associates, Bangalore |
| 1918—Orphanage work started at Saharsa | 1971—Staff placed at Allahabad Bible Seminary |
| 1949—Banmankhi station opened, among Santals | 1974—Mission Administration phased out in North Bihar |
| 1954—Purnea station opened, among Uraons | |

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The Church Today

The genuine church growth experienced during the second quarter of missions work in India was accompanied by the awareness that the times of traditional missionary enterprise in India were tenuous. Circumstances might force the church to continue without the mission and/or its imported funds. With this external threat, coupled with the biblical vision of a strong local church, a sustained effort to train leadership for the continuing growth and nurture of the church became the major concern of the missionary staff.

In 1974 the church assumed total control of its administration and ministries; the mission structures had been completely phased out. Missionaries remained only in supportive roles, not in administrative positions. The growing church in North Bihar now numbers 1,000 and is organized into four districts, each with an assigned administrator. Following ethnic lines, each district is fitted to best serve the needs of its own people. These districts are brought together in a Conference which elects a chairman for a two-year period.

A limited amount of money is going to the Indian Church treasurer to assist in certain phases of the church's ministry. World Hunger Fund monies, together with resource personnel, are also projected to assist in food development projects in the North Bihar area.



INSTITUTIONS SERVING THE CHURCH

- Jiwan Jyoti—the bookroom in Saharsa*
- Madhipura Christian Hospital—now under the administration of the Emmanuel Hospital Association*
- Banmankhi Medical Clinic—providing medical services to the tribal church*
- Purnea Hostel—serving tribal children attending a government school*
- Barjora Hostel—serving tribal and Bihari children attending school*
- Saharsa School—serving middle- and upper-income Hindu families*

Today's Vision

Earl Musser, Director of Missions Overseas

The year 1975 witnessed a new era in the life of the Brethren in Christ Church in India. For the first time since the church in North Bihar was founded, there were no missionary personnel involved in church work. Dr. and Mrs. Henry Kreider and Leora Yoder have continued in service at the Madhipura Hospital, while William and Mary Hoke (on staff at the Allahabad Bible Seminary) come on occasion to share in short-time ministries within the church. But our Indian leaders have needed to carry responsibility for the total program of the church on their own.

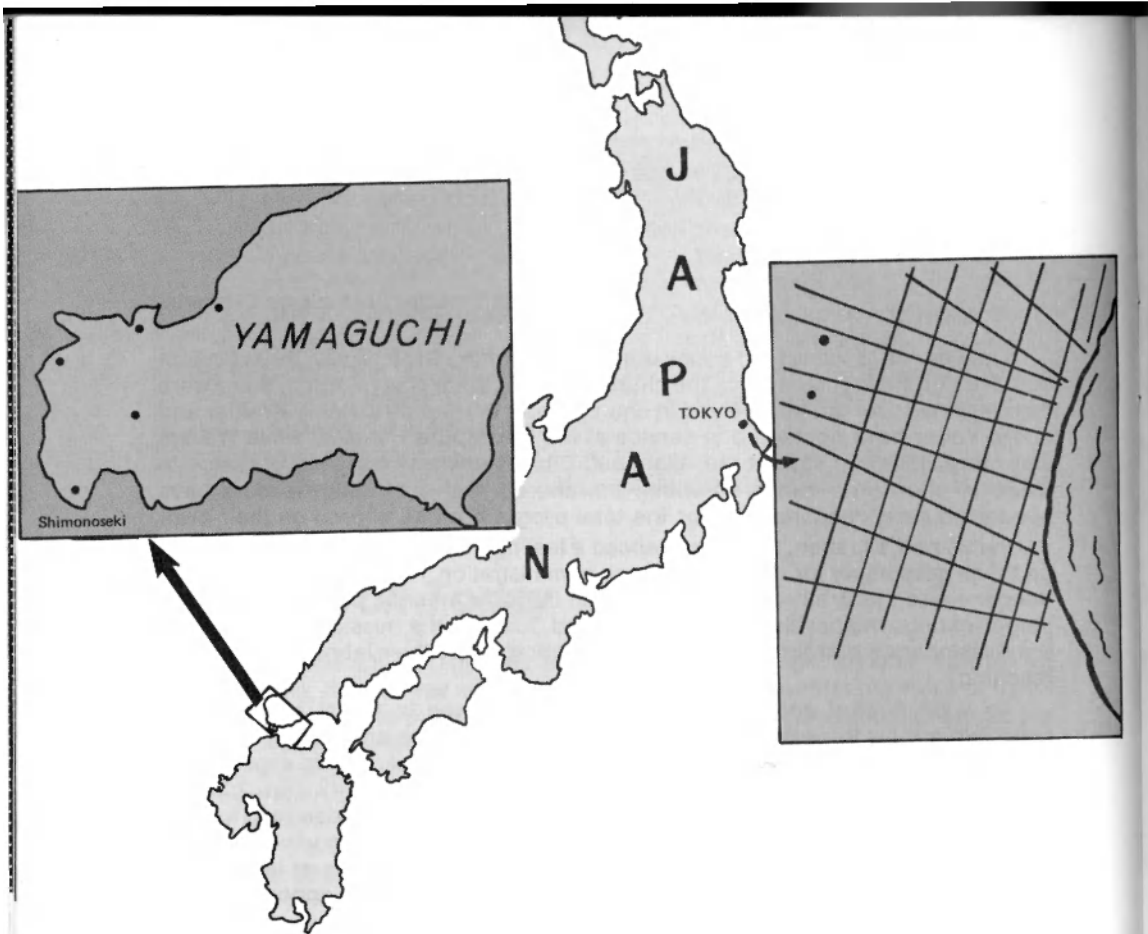
In this new situation, they experienced a feeling of aloneness, not being able to go to the missionary for advice on church administration. For some the feeling was deeper—was the Brethren in Christ Church in North America deserting them, no longer caring whether the church succeeded, fulfilling the mission in India which the missionaries had for so long a time encouraged by their labors, prayers and teaching?

To such natural and legitimate questions Brethren in Christ Missions has sought to supply the answers. The fact that no missionaries are serving in church administration is in recognition of the advance in national leadership experienced in the church over the years. The time for "total commitment" (2 Tim. 2:2) had come. We assured them of our continuing love for them and our desire to foster a continuing relationship of "mutuality" in which we can share together in many ways. The details of working together will unfold in changing ways as time moves on. The important thing is that we remember our brotherhood opportunities of being a resource to them and they to us as the years pass.

The vision which the church has for itself can be seen in the annual reports which the leaders have shared with us. In the midst of needs for financial resources and dedicated leadership, they express a confidence in the leadership of the Holy Spirit to help them find their way. They discover a fertile mission field in their midst, and continue to arrange for preaching tours and evangelistic camps to gather a spiritual harvest, especially among the Santal and Uraon tribal groups. They are concerned about training for their children and for potential leadership to enable the church to move ahead with vision and confidence. Development of more facilities, particularly at such centers as Banmankhi and Purnea, is being discussed, so they can more adequately care for times of celebration together.

There is a developing awareness in the Indian church that they are also called to the needs of mission fields further removed, such as Bangladesh and Nepal, where needy await the Gospel message. The vision for this opportunity and responsibility will certainly grow as the Holy Spirit continues to teach and lead.

God is with the church in India, and is working in wonderful ways. Our brothers and sisters there need our continuing love as we share with them, experiencing the fellowship that defies the obstacle of the miles between us.



Five meeting points in Yamaguchi prefecture. In Tokyo, two places of worship with plans for more. 131 communicants.

Background Notes on Japan

According to Japanese legend, the empire was founded by Emperor Jimmu in 660 B.C. From 1192 to 1867, political power was held by successive families of shoguns (military dictators), with contact with the western world limited to minor trade with the Portuguese and Dutch in the 16th and 17th centuries. Commodore Matthew Perry opened Japan to U.S. trade in a treaty ratified in 1854.

The transition from feudal society to an industrial society was rapid. Aided by a series of wars in the late 1800's and the first half of the twentieth century, Japan became a major

Pacific power. Recovering from the disastrous effects of World War II, Japan's technological society now leads the world in construction of supertankers, is second in motor vehicle production, etc.

Twice the size of Missouri, the island nation has a population in excess of 110 million. Tokyo, the capital, is one of the three largest cities in the world. Principal religions are Buddhism and Shintoism. Hereditary symbol of the nation but no longer regarded as being divine, the present emperor Hirohito is the 124th in his line.

日本基督教兄弟団伝道会

Japan

The Founding Vision

In the fall of 1951, three graduates of Upland College were touring across Japan—a gospel team composed of Peter Willms, Gordon Johnson and Royce Saltzman working with Youth for Christ and sponsored by the Men's Christian Fellowship of the Upland congregation. Through the EVANGELICAL VISITOR they shared with the home church their ministry in Japan. Other input to the brotherhood from Japan included VISITOR articles by Bishop and Mrs. Carl J. Ulery, recounting their experiences with an Oriental Missionary Crusade near Tokyo in early 1953.

Yamaguchi Province

Responding to the growing grassroots interest in and vision for missions to the Orient, the 1952 General Conference approved a study of Japan as a possible mission field for the church. In 1953, Conference confirmed Peter and Mary Willms as missionaries to Japan. Arriving in July, the Willmses visited several locations, including the city of Hagi located on the southern tip of the main island of Honshu. Then, after sharing in the Youth for Christ sponsored World Congress on Evangelism in Tokyo during August 1953, they began holding a series of evangelistic meetings in Hagi, accompanied by Bishop Henry A. Ginder.

Education and medical missions had been useful tools in planting the church in India and Africa. But these services were already existing in modern Japan. So the missionaries turned to evangelistic meetings, English classes and cooking classes to make initial contacts with the Japanese. The message was the same, but the tools for establishing communication had to be adapted.

The initial vision of the missionary staff was to establish a number of independent cell groups of believers, functioning with lay leadership, which would meet in homes or in school rooms, rather than building large church buildings and congregational structures.

With staff expansion, the work spread from Hagi to Nagato in 1959-60. Contacts were made in the city of Takibe in 1962. A "pilot project" was launched in Yamaguchi City in 1966, emphasizing a cooperative ministry among university students. By 1968, the Nagato work no longer needed a resident missionary, thus freeing personnel to go to Shimonoseki. In 1969, a missionary family arrived in Nishiichi, beginning a work in that beautiful mountain town.

Tokyo

In the 1960's, after a decade of working with small cells of believers and inquirers in what is considered "rural" Japan, it was decided to open a witness in the capital city of Tokyo. In post-World War II Japan, this city—one of the world's largest population centers—was seen as a strategic center for a Brethren in Christ witness. One factor in the decision was the desire to maintain contact with people

MISSIONS STAFF

- 5 missionaries and voluntary service personnel, as of July 1976.
- Since 1953, 18 persons assigned by Brethren in Christ Missions have shared their lives and testimony with the people of Japan.

moving from the Yamaguchi-Ken communities to the capital. Another reason was to provide for the children of missionaries English instruction at the Christian Academy of Japan in Tokyo.

A residence was built at Koganei (in the western part of Tokyo) in 1964. Later that same year, with the beginning of Sunday morning services, a church fellowship was "born." The Koganei congregation recently completed a major building program. In 1969, a residence was constructed in Kodaira, some five kilometers north of Koganei. A second congregation is developing there.

1953—Missionaries begin work in Hagi (Yamaguchi Province)

1960—Missionaries locate in Nagato

1964—Koganei (Tokyo) work started

1966—Missionaries transfer from Hagi to Yamaguchi City

1971—Brethren in Christ Conference formed in Yamaguchi Province

The Church Today

The form in which the visible church emerges in Japan is somewhat different than in many other parts of the world. In Japanese culture, only by a process of careful introduction and growing acquaintance can indepth conversation become pertinent. On this bridge of friendship the Gospel can then be presented. It is a deliberate process by which a Japanese convert takes his new faith back into his own home, where his former awareness of reality rested. Meanwhile, development of a sense of Christian community between households does not happen automatically in a church building. The process of Christian nurture, however, does lead the Japanese Christians to become aware of the nature of the body of Christ as they begin to reach out to each other and form a fellowship of brothers and sisters in Jesus Christ.

The early vision of establishing small cell groups with lay leadership remains a dominant concern of the Yamaguchi church. But as the small Christian groups developed in a number of towns in the province, the need for more aggressive pastoral care is also becoming evident. There has emerged a sense of need for fellowship and mutual support between the cells as well. This sense of brotherhood grew, until in 1971 the churches in Yamaguchi Province decided to form a Brethren in Christ Conference. Not modeled after American or African structures totally, it seeks to meet the needs of the small groups in their own setting. Asao Nishimura is currently Chairman of the Conference.

During the past decade there has been slow but steady development in both the Tokyo work and the Yamaguchi points of witness. The emergence of congregations has actually proceeded faster in Tokyo than in Yamaguchi. Because of their separation from each other in terms of geography (about 500 miles) and a markedly different style of life, there has been no effort made to have the two groups come together in an organizational union.

Vision and Goals of the Yamaguchi Prefecture Brethren in Christ Church

A. Vision of the church:

1. Our vision, first of all, is that each member will be led into a deep faith; that each one will receive the "abundant life" which the Lord gives until they are overflowing; and that each one will rejoice in the Lord, from his heart.

2. Secondly, that we will find our freedom, our life and our light in the Word, that we will know it experientially and that we will live daily with the Word of God.

B. Ministry:

We want to see an increase in the number of people brought to Christ, to see them rejoice in the Lord and live an abundant human life.

1. We want to do this primarily by evangelizing our homes and places of work. We will cause others to know the living Lord Jesus Christ by our overflowing joy and the words of truth which we speak.

2. In society as a whole, we want to introduce all people to Jesus Christ through natural circumstances.

C. Evangelism plans [This section is the plans of the Nagato Church, where Mr. Nishimura is pastoring.]

1. During this year, that 8 people will be saved.

2. Next year, the church building will be filled with 58 Christians.

3. The church will develop in praise, thanksgiving and dedication.

Submitted by Asao Nishimura, Chairman

Translated by Marlin Zook

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The Vision of the Tokyo Church

Ministry Our goal is to try and reach every person living in our communities with the challenge of the Gospel of Jesus, sharing with them our joy, our faith, and their need for a personal acceptance of Christ as Saviour.

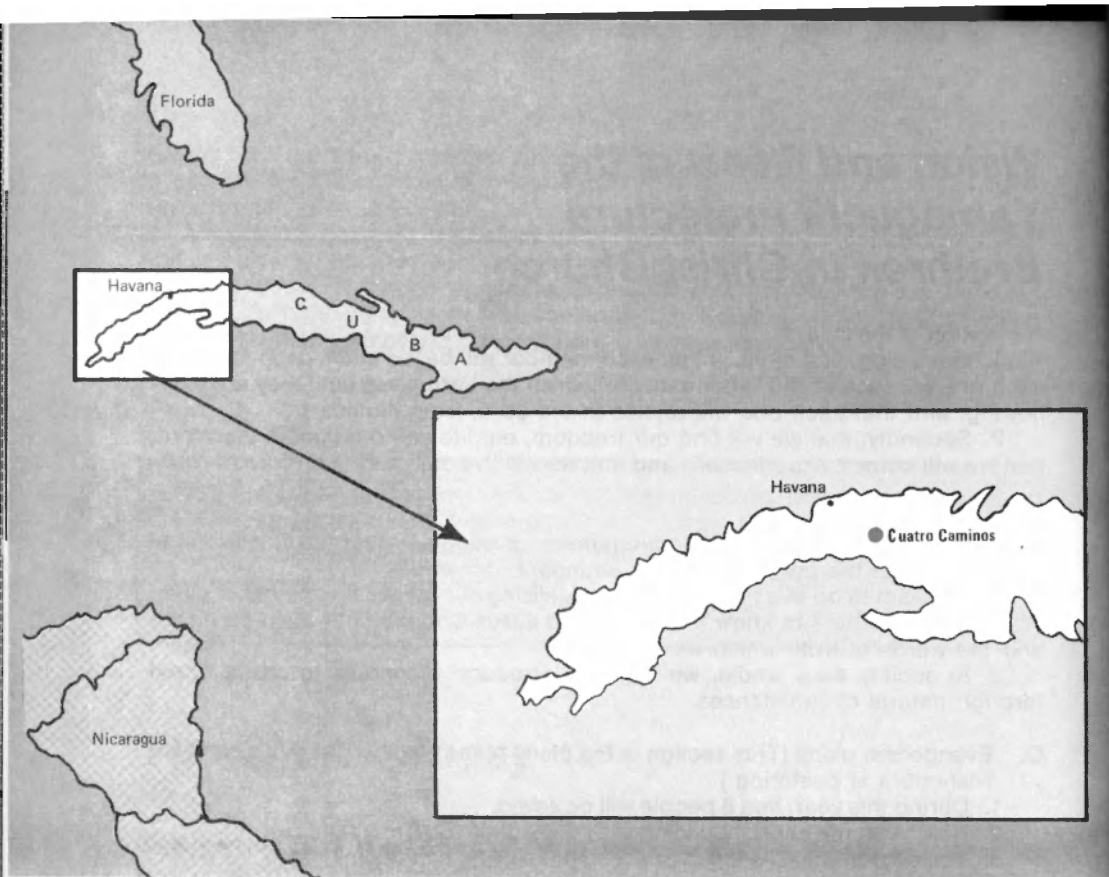
The various methods used are: Bible studies, home meetings, English classes, ladies' cooking classes, youth work, men's fellowship, literature distribution, home visitation, radio, cooperating with weekly TV broadcast, etc.

Vision We hope to keep the mother church in Koganei continuously growing, with daughter churches being established in nearby cities of Yayoi-dai, Kokubunji, Tachikawa, Yokohama and Fuchu. During these next ten years, we have a vision of seeing 5-6 new churches formed.

Growth We wish to trust the Lord for an average of 10% growth in attendance at all our meetings, which includes the worship services, prayer meetings, Sunday school, youth fellowships, ladies' and men's fellowships, etc.

We are praying that our cell ministry will increase by four new locations within the next five years; 100% increase of dedicated Christian workers; and from our Tokyo Brethren in Christ witness, we may be able to send some missionary to another foreign country with the cooperation of the Brethren in Christ Mission Board or Mennonite Central Committee.

Submitted by Mr. Tange



The Brethren in Christ congregation is about 14 miles outside Havana. 18 members.

The Founding Vision

Prior to the Brethren in Christ venture into Africa in 1898, H. Frances Davidson, one of the five pioneer missionaries to Rhodesia, was aware of the great spiritual needs in Latin America. As a college teacher in McPherson, Kansas, she had read about South America and was stimulated to respond. However, the church, largely of Swiss-German origin, perhaps understandably chose to make its first response to a missions vision in an English area of influence rather than in a Spanish area.

It was nearly 50 years later, after Brethren in Christ had increasing contact with Latin Americans coming into their home communities (both on the east and west coasts), that a missionary effort was directed towards Cuba. The 1954 HANDBOOK OF MISSIONS reports:

Responding in part to the cry of those desiring spiritual help on the isle of Cuba, investigation resulted in the purchase of the deserted church at Cuatro Caminos, which lies 14 miles from the city of Havana.

MISSIONS STAFF

- From 1954 to 1960, 6 Brethren in Christ people were assigned to the mission work in Cuba.
- No personnel currently assigned.

La Iglesia Los Hermanos en Cristo Cuba

The willing hands of brethren restored the house of the Lord to usefulness. Regular services are being conducted and souls are responding to the message of the Gospel. It has been rich reward to hear of the working of God in the hearts of those who are yielding to His call."

The church accepted this new mission field on a limited sponsorship basis at first; a special Cuban committee was established (apart from the Foreign Mission Board) to guide the work. Soon, however, the administration came under the jurisdiction of the mission board. Rev. and Mrs. Dale Ulery were appointed to Cuba for one year, July 1954 to July 1955. Beginning July 1955, Howard and Pearl Wolgemuth were confirmed by General Conference as permanent workers in Cuba.

In addition to services at Cuatro Caminos, Sunday schools were conducted in the country, at Mella and Portugaleta. In 1957, property adjacent to the church was purchased and a Christian elementary day school was opened with 16 pupils enrolled for the first day. In 1958, John and Ruth Pawelski joined the staff, and at the invitation of another mission society, the mission purchased a church at Nazareno, five miles away. By the end of 1959, the reports from Cuba noted 27 church members and 190 average attendance at the five centers of witness.

However, the political situation was such that by October 1960, the missionaries felt it advisable to leave Cuba, entrusting the care of the church to a committee of four Cuban Christians. After leaving the country, Howard and Pearl Wolgemuth worked with Cuban refugees, first in Jamaica and then in Florida. In December of 1964, they were appointed to begin the mission work in Nicaragua.

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The Church Today

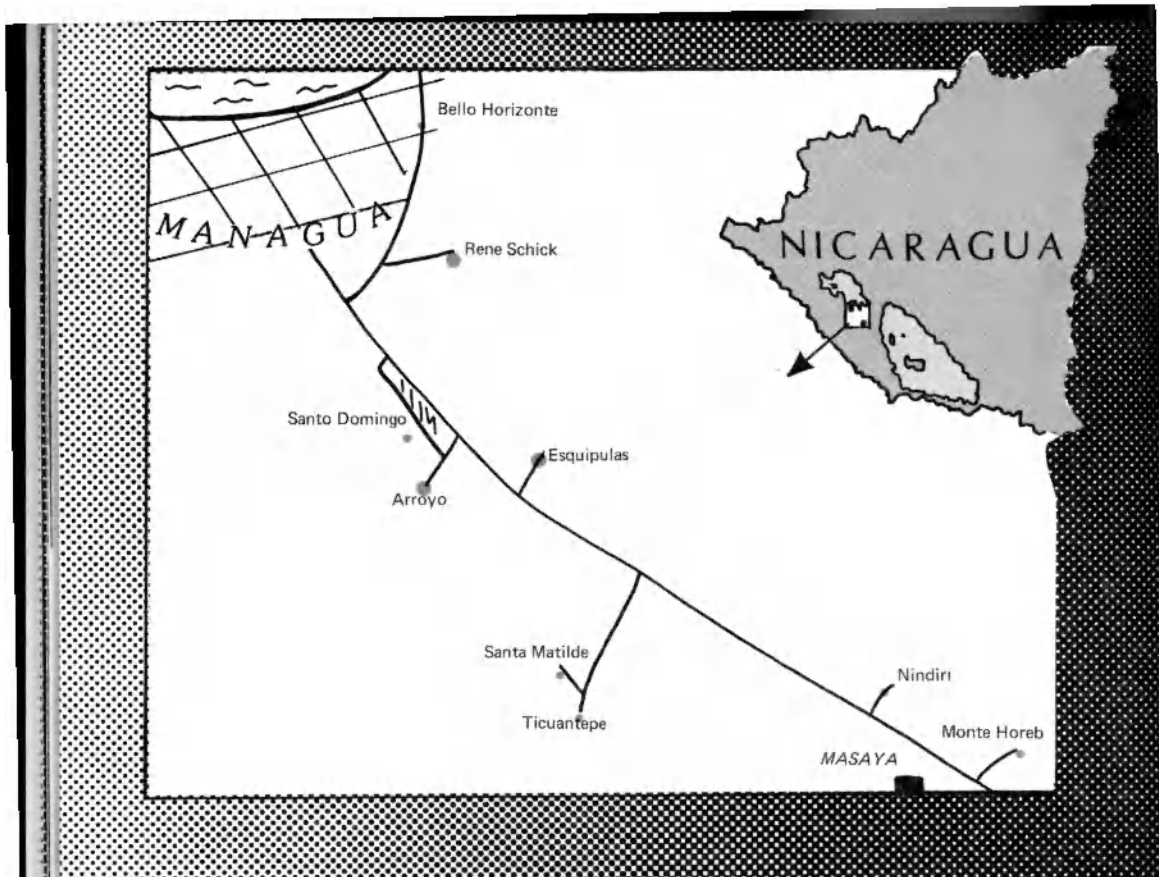
Since 1960, there has been only intermittent correspondence between the church in Cuba and the church in North America. But in 1975, two letters were received which indicated a Brethren in Christ fellowship was worshipping together. Plans were made for Ross Nigh, Canadian co-ordinator for the Board for Missions, to visit Cuba, hoping to make contact with the church.

Ross's February 1976 visit found a church of 18 members at Cuatro Caminos, led by pastor Juana Garcia. Ross had the privilege of baptizing two recent converts and speaking in several services. A pulpit Bible sent by friends in North America was received with tears of thanks. The church asked Ross to "Tell the church in North America that we are growing."

(For more information and pictures, see the April 25, 1976 EVANGELICAL VISITOR, pages 8-9).

Background Notes on Cuba

The largest island in the West Indies, about the size of Pennsylvania, Cuba has an estimated population of nearly 9 million. Governed by the Spanish until 1898, Cuba became a republic in 1902. In 1952, Fulgencio Batista seized control of the government and imposed a dictatorship until he resigned January 1, 1959. Fidel Castro became premier on February 16, 1959.



By late 1976 there are 10 preaching points, 5 churches. Membership (end of 1975) 113.

Founding Vision

With the closing of Cuba to North American missionaries, the church began to look for another Latin American field. In 1963 the mission board reported to General Conference:

"Plans are now being developed to carry on research studies among Latin-speaking nations to the south of us so as to ascertain the needs and possibilities of establishing another base in this language area. Prayer for guidance and understanding in this research and possible development planning is requested."

A year later, the board reported, "Areas most closely surveyed were Nicaragua and Honduras. The economic, moral and spiritual poverty is appalling and loudly calls for Christian compassion." Howard and Pearl Wolgemuth, who shared in laying the foundation of the church in Cuba, were assigned to Nicaragua in December of 1964.

MISSIONS STAFF

- Six persons assigned to Nicaragua mission, as of July 1976.
- Since 1965, 11 persons assigned by Brethren in Christ Missions have shared their lives and testimonies with the people in Nicaragua.

La Iglesia Los Hermanos en Cristo Nicaragua

The Church Today

While the rural communities where the Brethren in Christ work was launched are poor, including inadequate opportunities for schooling, the mission has launched a church-planting ministry rather than first developing schools. The value of this approach seems confirmed by the healthy development of congregations and the ministry of several local pastors who are learning to care for their flocks. Some congregations have already begun to start other churches.

Esquipulas, the oldest Brethren in Christ congregation in Nicaragua, is in a country village south of Managua. Services began there in 1965. Led by a Nicaraguan pastor, this congregation has been instrumental in starting two other churches. Recently they celebrated their 10th anniversary—some 350 people from various churches shared in the festivities.

Schick dates its beginnings to 1966, when a Sunday school was started in this satellite community on the outskirts of Managua. The growing town has more than 10,000 residents. Schick was the first "mission field" for the Esquipuias and Arroyo congregations, which are a 2-hour walk to the south.

Arroyo church, located in a traditional village near Esquipuias, was started in 1967. A Nicaraguan pastor leads this congregation, which has also started two additional churches.

Bello Horizonte is a middle-class community in the eastern part of the city of Managua. Considerable damage was experienced in the community during the 1972 earthquake. Missionaries Bert and Marian Sider live in this development, ministering to an emerging fellowship which currently has approximately ten members.

The **Santo Domingo** church was started by the Arroyo church in 1975. The congregation, with a membership of about 20, is looking for land to build a church. The town of Santo Domingo is famous throughout Nicaragua as the site of the predominant Nicaraguan saint.

In 1975 the Esquipuias congregation started a church in the large town of **Nindirí**. Land had been purchased and the congregation, under the leadership of a licensed minister, is hoping to build soon. Membership is about 20.

The church in **Monte Horeb**, located in a farming area, started when some people moved to the area from the Esquipuias church about a year ago.

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Background Notes on Nicaragua

The largest of the Central American countries, Nicaragua was a Spanish colony from 1502 to 1821, becoming an independent republic in 1838. In 1960 the constitution was revised and Nicaragua now is headed by a military president. The capital city is Managua. One of the least densely-populated countries of Central America, Nicaragua has 2.2 million citizens. Roman Catholicism is the predominant religion.

Attendance now ranges from 30 to 60. They have been offered land upon which to build a church.

Santa Matilde congregation, just outside of the town of Ticuantepe, was started in 1973 by the Arroyo church. Now a congregation of 60 led by a licensed minister, the church is contemplating reaching out by helping to begin a new work of their own.

These vigorous new Christian communities are coming to realize that discipleship includes a ministry to basic needs among believers and their unsaved neighbors. Social services such as medical clinics and adult literacy programs have been developed to serve acute needs of the people. The local Christian congregations are involved in the planning of these community services.

Today's Vision

Bert Sider, Superintendent

Objectives and goals seem to be a very positive part of the maturing Christian life. There seems to be prosperity and joy where there is vision. With this in mind, let's take a glimpse of what we anticipate as the future of the Nicaraguan church.

Presently we are working with a base of five established churches (congregations having self-rule). Our goals for the next ten years call for great dedication, sacrifice and involvement on the part of Nicaraguan believers.

We envision these churches reaching out, evangelizing their own communities as well as neighboring areas, presenting the Gospel in an understandable way. As they visit they leave tracts—1 million of them—with gospel messages representative of the personal contact for the Lord.

We are projecting a growth rate that will enable us to have 37 established churches in the next 10 years. As we look at the anticipated growth chart we see a "snowballing" effect—the more developed churches, the more works that can be opened.

As we examine our methods, we trust the Lord will enable us to send from our midst in 1977 a highly qualified pastor to start churches in a new geographic area in Nicaragua, financially supported by the existing churches in the Managua area. Other geographic areas will follow as the Lord directs. The established churches will have to relinquish their pastors to open new areas, and be content to have young "unqualified" men as their pastors.

As foreign missionaries, there we also have personal goals, projections and visions for our lives, but they are subordinate to the goals of the national church. Our task will be to work with the new churches and pastors, developing strategy with them and aiding them in their Bible studies and church management.

We don't desire a lot of foreign missionary staff to carry on this type of program, needing just enough to assist in the development of our Nicaraguan brethren so that they can confidently and competently fulfill the Great Commission to their people.

NICARAGUA



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JAPAN



The Life Line Chapel is at 422 Guerrero Street, just off the main business district. The Mission is at 917 Folsom Street, (about 16 blocks from the Chapel) between Fifth and Sixth Streets.

Early in the life of the Upland congregation, mission work played a prominent role. Less than two years after the congregation's 1904 organization, funds were sent to the Philadelphia Mission, and within four years the California church was supporting the work of Sarah Bert at the Chicago Mission. There was also active interest in mission work closer home.

At the congregational council meeting of September 20, 1910, the question was posed: "Shall a mission be begun in San Francisco?" It was decided "to appoint a committee of three . . . to investigate the matter."



On January 3, 1911, Andrew Winger, his sister Elizabeth, and N. Thomas Franklin left Upland for San Francisco. They located a vacant hall under a saloon at 608 Pacific Street, in the infamous Barbary Coast



Life Line Mission

district. Street services were started in late January, with services in the mission hall commencing soon afterward. Later in 1911 General Conference assumed the responsibility for administering the new mission venture.

During the more than sixty years of ministry, the outlook was sometimes bleak and disheartening. Sometimes the staff was reduced to two ladies, financial contributions were often slow in coming, many of the audience manifested an attitude of careless indifference or hostility. Yet God was able to sustain the work and the workers, and touch many lives with His transforming love.

1934—By city ordinance, the concentration of vice in the Barbary Coast was scattered. The Mission (which had relocated in the same general area before) was moved now to another rented hall at 224 Sixth Street.

1957—An experimental feeding program was started, feeding 20 meals the first evening. Becoming a regular feature, the program was expanded in the '60's to include a breakfast/Bible Study ministry.

1958—The building at 422 Guerrero Street, located some 15 blocks from the downtown mission, was purchased. Located in a residential/commercial district, the property was remodeled into a chapel, providing a center for a congregation which began to be formed.

1961—A bar and hotel on the corner of Fourth and Minna Streets was purchased. After remodeling, the new building provided space for a Christian residence for men and medical/dental clinic facilities, as well as the hall for evening mission services.

1968—A city redevelopment plan forced the mission to sell the Fourth Street building, purchasing another hotel at 917 Folsom Street.

Change, like time, is always a part of present reality. So it is with the ministries of the Life Line Mission. But in its seventh decade, there continues to come an endless stream of lost persons to the Mission, who need comfort and love. Their appearance differs somewhat from earlier decades, but their needs are similar in many ways to those who walked the streets before them.

Traditional responses to chronic needs are only a small portion of the challenge of the Life Line in the 1970's. To find new ways to touch a new generation of lost persons in a romantic city—that is the continuing challenge of those who "Keep the Charge" in San Francisco.



(From Albuquerque) Take New Mexico State Road #44 for 58 miles northwest from Cuba to Blanco Trading Post. Turn left onto Road #57 for 2½ miles southwest on rough gravel to the Mission.

(From Colorado) Take U.S. #550 south to Aztec. Turn left onto New Mexico #44, thence south, through Bloomfield, then 28 miles to Blanco Trading Post. Turn right onto Road #57, 2½ miles to the Mission.

In 1886, the Brethren in Christ took an initial step in starting mission work among the American Indians by sending a committee to the Indian Territory. The committee reported to the 1887 General Conference, which decided: "First, that we heartily support an attempt in that direction [mission work among the Indians]; Second, that a committee of three brethren be appointed for the purpose of ascertaining more specifically. . . ." The matter surfaced in the 1889 Conference but was deferred, and no mention was made on the subject again in that century.



"With the call of the Lord upon us, and with the encouragement of the Home Mission Board, we entered New Mexico September 1, 1945, to take up what was for us, and for our beloved Church, a new task: to bring the Gospel to the Navajo people."

Lynn and Elinor Nicholson spent that first year teaching at a Navajo School in the "checkerboard" area of northwestern New Mexico while they studied the language, searched for a mission location, and made acquaintances with the Navajo people. They were soon joined by Rosa Eyster, who is still a member of the mission staff. By 1947 they had pitched tents on Otis Hill.

1949—Boarding school opened, with about 20 students enrolled.

1950—Medical program began with a registered nurse joining the staff. The first Navajo baby was delivered at the mission.

1953—Hospital dedicated, with the first resident physician joining the staff in 1956.

Navajo Mission

1956—Chaco Chapel built, 20 miles from the mission.

1968—Navajo Chapel at the mission dedicated.

1973—Hospital inpatient services discontinued. Clinic services terminated in 1976.

Today's Vision

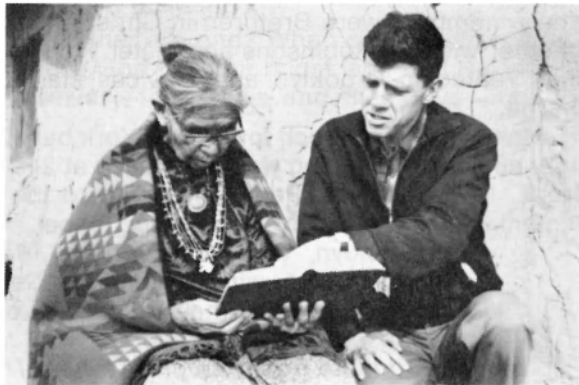
The Brethren in Christ pioneered nearly 30 years ago to open a work among the Navajo Indians. The Navajo Mission enlarged the borders of the camp again and again and again. The Navajo Mission is now pioneering, again—into regions beyond. Our work among the Navajos is only beginning to gain momentum as we plow up fertile ground for planting, nurturing and harvesting.

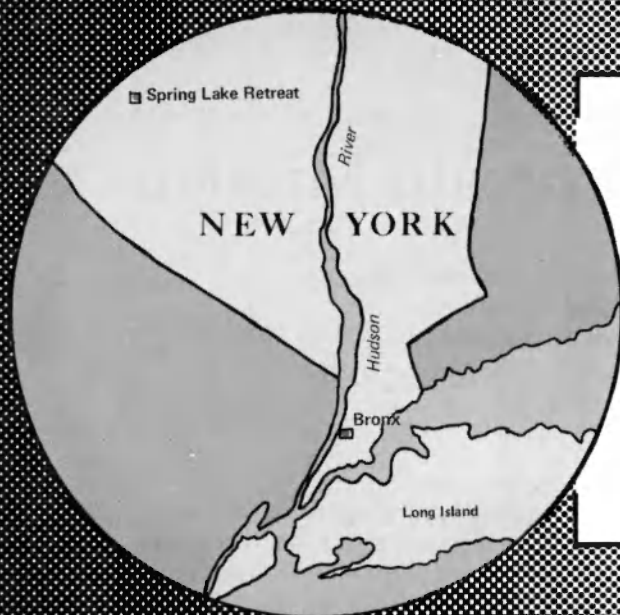
37

The population explosion among the Navajos is projected for doubling every ten years for the next 30 years. What is now a population of 150,000 will be over one million by that time. The Church is commissioned to serve, to minister, to plant and to harvest. We are in the infancy of our mission to Navajo people.

Within the next five years the Navajo Mission plans to extend its borders into new programs including ministries to children and community development. We are committed to building people, building homes, building lives and building the Kingdom. Pray for these endeavors.

The Lord never finishes His work with people. Shifting ministries are like barometers which respond to the needs of people. We adjust, change, modify and alter—sometimes phasing in, sometimes phasing out—but always allowing new doors to open for people to enter. This is our vision. This is our commission.





Fellowship Chapel is in the Bronx at 240 and 246 East Tremont Avenue. Coming from the George Washington Bridge, exit off the Cross Bronx Expressway (I-95) at Webster Street with a left turn. Turn left again, at Tremont, and the Mission is on the left side after the first two lights.

Spring Lake Retreat—Travelling west on New York #17, get off at Exit 112, make two left turns in short succession, thence up the mountain one mile to Mountain Dale Road. Turn right, 2 miles to the Camp (on left side of the road.) NOTE: If travelling north on U.S. #209, turn left in Wurtsboro, climb the mountain about 3 miles to Mountain Dale Road, turning right to the Camp.

In the early 1950's, a concern began to crystalize in the church to begin a mission in New York—"the stronghold of western paganism" as one writer put it. Several years were spent by the Home Mission Board in exploring options and searching for locations, including the summer 1954 assignment of Rev. and Mrs. William Lewis to the city.

In 1957 Mary Wenger (who had spent two years of mission work in Israel under the Foreign Mission Board) was assigned to New York, concentrating on personal evangelism with special attention to the Jewish population. A year later, Merritt and Esther Robinson, New York residents, transferred their membership to the Brethren in Christ and expressed interest in developing a mission in the city. Also during 1958, two black families moved from Hanover, PA, to Brooklyn. Three of the family members were Brethren in Christ members. They began to meet together with the Robinsons and Sister Wenger. By July 1959, a hall had been rented in Brooklyn and services started, with the Robinsons in charge.

Meanwhile the search for a "New York base" continued. Finally a four-story apartment building was purchased at 246 E. Tremont Avenue in the Bronx. Rev. and Mrs. Paul Hill moved to the city in September 1959, beginning the ministry of Fellowship Chapel.

In Brooklyn, a building at 958 Bedford Avenue was purchased in 1964, with a Voluntary Service unit started in 1968. In the next year, the present site of PILGRIM CHAPEL was purchased at Rogers Avenue, with the worship services transferred there from Bedford Avenue. The VS unit continued

New York Ministries

until late 1971, after which time the building was sold. The Pilgrim Chapel congregation (a mission church) has been growing slowly, with recent attendance running nearly 100.

FELLOWSHIP CHAPEL has continued to minister at the same location since 1959. A Voluntary Service unit was started in 1961. In 1963, Camp Brookhaven was purchased for a camp ministry to city youth. In 1973 a new camp was purchased in the Catskills, SPRING LAKE RETREAT, where a full program of camping is developing.

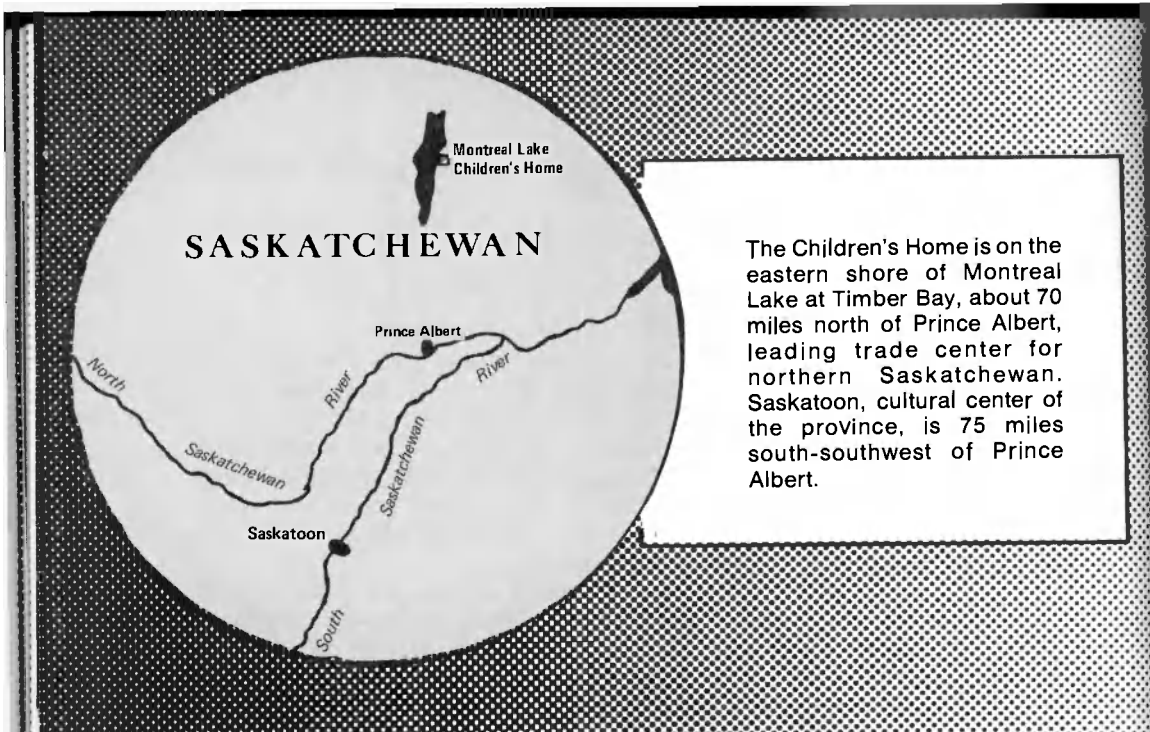
During this past year, the Fellowship Chapel congregation purchased a neighboring building at 240 E. Tremont. When renovated, the new property will provide for seating of about 120 people, double the present sanctuary capacity. A recent fund drive for remodeling expenses topped their \$25,000 goal for a three-year program.

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Future Vision of Fellowship Chapel

- The congregation is eagerly awaiting the day when renovations are completed on the new worship center. The additional facilities should provide added incentive to bringing others into the fellowship.
- A sense of congregational self-identity is emerging, bolstered by the recent fund drive's success. With it comes an increasing vision of challenge and responsibility as church members.
- A bilingual assistant to the pastor soon joins the staff, providing a needed link to the Spanish-speaking members of the community.
- A new community ministries program is in the planning, focusing initially on providing tutorial services to school children. Recruitment of leadership/personnel is now completed.

Where do the needs of the inner city end? When can the church say, "Now we are done?" We believe God is in our midst, and that His people will continue to pour themselves—their skills and their love—into the needs of the Bronx.



The Children's Home is on the eastern shore of Montreal Lake at Timber Bay, about 70 miles north of Prince Albert, leading trade center for northern Saskatchewan. Saskatoon, cultural center of the province, is 75 miles south-southwest of Prince Albert.

Much of the drama of discovery in the New World during the 17th and 18th centuries was across the wide expanses of the northland. The fur trade afforded intercourse with Native Americans who never had need for definition of space by meridians and parallels.

The Brethren in Christ throughout Canada and the United States became established on land formerly occupied and used by Native Americans. From *My Beloved Brethren* can be seen one significant response to Indian neighbors. Referring to John A. Nigh, E. J. Swalm observes,

Located as he was at the edge of the Brantford Indian Reserve, he carried a great concern for the social and spiritual welfare of the Indian people. For a few years he conducted a regular preaching appointment among them. Until the day of his death he was always in demand for funerals and special occasions on the Reservation.

Opportunity for an organized ministry in the interests of Indians of the north developed in Saskatchewan in the late 1960's. Through Brethren in Christ participation in MCC (Saskatchewan) it was learned that the Montreal Lake Children's Home at Timber Bay was seeking new management. The Home was established in 1952 under the sponsorship of Northern Canada Evangelical Mission. After 15 years the NCEM decided that their ministries did not ideally fit the institutional pattern of the Home and agreed to transfer the plant and the ministries to one of the Mennonite-related groups in Saskatchewan.

Montreal Lake Children's Home

Upon recommendation of the Canadian members of the Board for Missions, it was agreed that the Brethren in Christ would give leadership in providing administrative oversight of the Home for the school year 1968-69, with the option of taking over full responsibility for the home should that seem feasible.

The 1969 General Conference made provision for the administration of the Home under a Board of nine members, including representatives from four Mennonite conference groups. Since then there have been significant developments in both program and plant. A sizable grant from the Shafer estate in Canada and a successful WMPC project (1974-76) made these improvements possible.

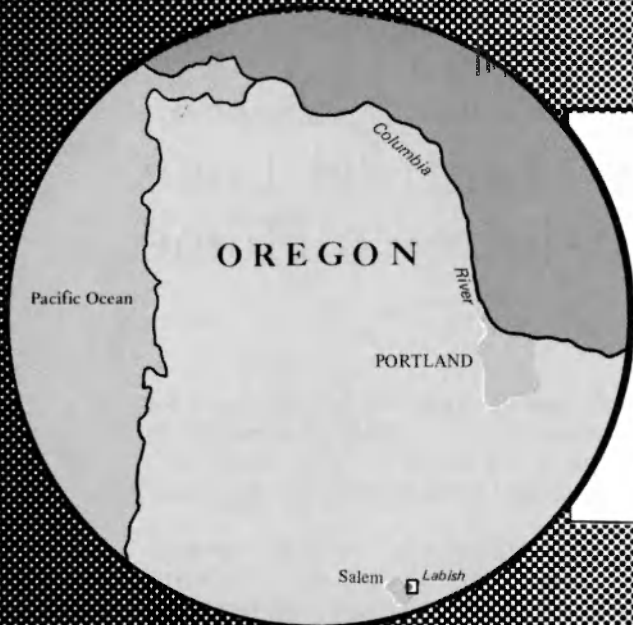
The government provides educational opportunities for treaty and metis Indians. It also provides funds for the care of children while attending school. The Montreal Lake Children's Home at Timber Bay is the opportunity for more than 60 Indian youth to attend school while in a Christian community. Many of the children have responded in commitments to Christ while at the Home.

The need for assistance and care in the adolescent years after leaving the Home is one of the major concerns not yet resolved. The Montreal Lake Children's Home Board is in conversation with the Mennonite Central Committee regarding the possibility of their helping to fill the unmet need for Indian youth in the critical years of middle and late teens.

The homes of the people are not in one concentrated geographical area. Prince Albert represents a possible area where this part of the need could be ministered to.

Meanwhile, a growing witness to the families of the area is bringing into being a new congregation at Timber Bay. Pastor Howard Rensberry makes many contacts with Indian families throughout the area.

A goal of the Montreal Lake program is for growing participation of the local people in programs that meet their felt needs. It is in the context of ministry to these felt needs that a genuinely Christian Indian community will emerge.



Labish is a village on the northeast outskirts of Salem (state capital), on the east side of Route #99E. Western Evangelical Seminary is about 40 miles to the north on the southern outskirts of Portland.

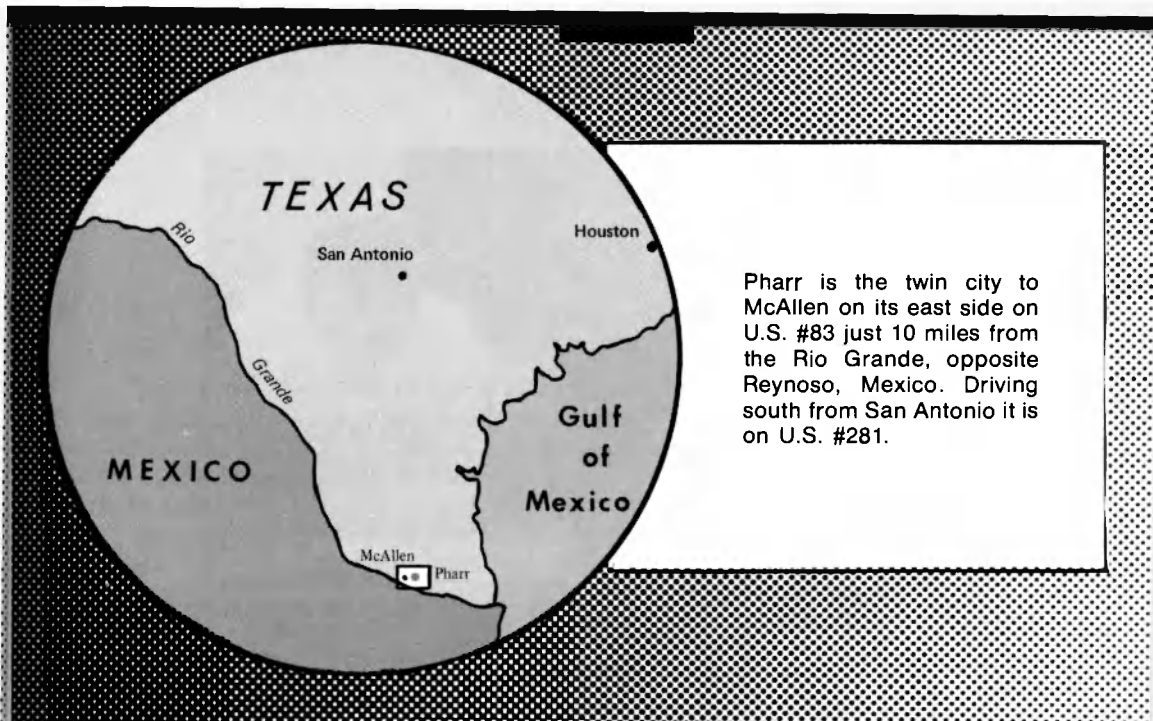
SPECIAL MISSIONS NORTH AMERICA

Labish Tentmakers

The Willamette Valley of northwest Oregon attracted people of many histories. Since its original inhabitants of centuries past, farmers have come from the East to transform it into a garden of food production.

At the edge of Salem, its modest but attractive state capital, has grown Labish Village where a tri-cultural community has emerged. Here Spanish-American and black cultures intermingle with the Anglo culture.

The church has special opportunities and unique problems in leading people into Christian discipleship. Since 1972 a number of volunteers have become a part of the Labish community as tentmaking community workers as an extended arm of the ministry of the Brethren in Christ Church established there in the mid 1950's.

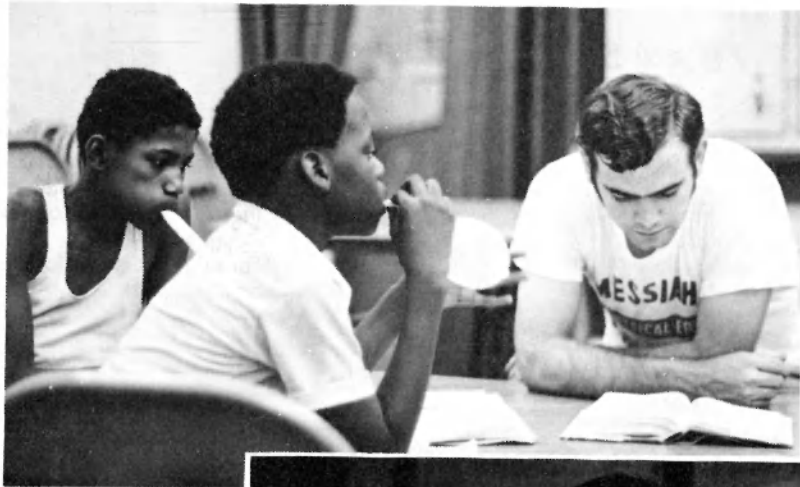


SPECIAL MISSIONS NORTH AMERICA

Pharr

The Star Spangled Banner proclaims America to be the land of the free and the home of the brave. But by its very nature the country demands a price of those who make it their adopted home. Those who, in this century, enter our land via the Mexican border face many social and economic problems. Amid mobility of life, new immigrants attempt to maintain themselves, frequently as farm laborer migrants, in a situation where Christian nurture is scarce.

It is among these new residents, many of whom are not yet citizens, that the Pharr ministry is focused. It is a field ripe for evangelism and hurting for Christian nurture. The Brethren in Christ, first through a couple, then a team, are responding to this needy area at the southern border of the Midwest Conference.



NEW YORK



LABISH



MONTREAL LAKE

Mission and Extension Churches

Since the HANDBOOK OF MISSIONS was first printed (1918), more than 100 different units have been supervised and nurtured by the Mission Board. From this effort there are today 82 congregations listed on the current official church directory of the Brethren in Christ Church (ref.: 1976 GENERAL CONFERENCE MINUTES, pp. 199-209).

In performing this special brotherhood ministry for the churches, the Board from time to time classified the work under a number of categories—city missions, rural missions, mission pastorates, institutional missions, mission churches, extension churches. The Board itself was restructured several times: Home Mission Board (until 1958), Board for Home Missions and Extension (1958-66), and Board for Missions.

Some mission efforts were discontinued for a variety of reasons (Boston, Buffalo, Detroit, Los Angeles, Philadelphia). Others (Chambersburg, Colorado Springs, Lancaster, Ontario, Paramount, Skyline View and Waynesboro) show a combined membership of 1,150.

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Extension Church Vision

There is a new surge of interest, both in Canada and the United States, in church outreach by the planting of new churches. In our brotherhood we call these churches "extension churches."

Initiation of this outreach is carried by each of the regional conference extension boards with their bishop. In this year each of these boards has promoted a very vigorous program.

In Canada the main area of outreach is at Kirkland Lake, though Bible study groups have been started in other urban areas to discover the potential for a larger fellowship. Pacific Conference has a full-time "developer" whose task is to get fellowship groups started and on their way. Atlantic Conference is also working on the possibility of a developer, with particular interest in Florida as an area for growth. Each of the other conferences—Central, Midwest and Allegheny—has been active in seeking to discover (1) needy areas to which the Brethren in Christ should be extending, and (2) present churches which have the dynamic for growth but which need assistance for growth.

The Board for Missions relates to each regional conference in helping to evaluate possibilities for growth and in participating through subsidies to make possible a stronger program of outreach at many of these places.

Christian Service Ministries

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The voluntary spirit of Christian disciples is as old as the Brethren in Christ fellowship. In fact, it is as old as the church itself. Among the Brethren in Christ a conscientious adherence to Jesus' counsel, "Let not thy left hand know what thy right hand doeth," makes it totally impossible to identify, much less codify, all the service ministries of the 200-year-old brotherhood. But this present era, ushered in by the conscription of World War II, has brought into reality a special category of service distinguished from the "missionary" category. Specific assignments have had specific designations but they all fit into the general category of Voluntary Service.

Any effort to list or classify the Voluntary Service effort of the past 35 years is only relatively active. Some of the reasons are: most Voluntary Service continues to be unrecorded in deference to Matthew 6:3; various forms of Voluntary Service are short-term and the persons involved never appear on official lists; some persons serve at different times and places, and under changing names.

The lists of Voluntary Service workers published periodically by the Mission Boards and the Peace, Relief and Service Committee include 665 names. It is an interesting footnote to history that an earlier memorial to a major event of Brethren in Christ history was printed in 1946, called THEY ALSO SERVED. This list includes 85 names of Canadian men and 142 names of men conscripted in the United States.

Urban Ministries

As a result of a major 1972 study authorized by the Board for Missions, an Office of Urban Ministries was created within the Board's structure. In style, the new department is much like the Department of Christian Service Ministries, serving primarily as a *resource* agency rather than a *programming* agency. The office seeks to provide specialized resources to existing city mission enterprises as well as providing input to those Brethren in Christ congregations who are experiencing in varying degrees the processes of urbanization.

Since the inception of the office, attention has been focused on programs in New York City, Philadelphia and Wilkes-Barre, PA. In 1977, contacts with other points throughout the church are planned.

47

Considerable time has been spent working with other evangelicals on the subject of the church and race relations, resulting in two national conferences—one in Atlanta, Georgia in 1975 and another in Newark, New Jersey in 1976.

WILKES-BARRE, PA, PROJECT

Following the Mennonite Disaster Service flood cleanup in the Wyoming Valley in 1972-73, there was interest in establishing an Anabaptist witness in the area. Representatives from the Franconia Mennonite Conference, the General Conference Mennonite Church and the Brethren in Christ have been working together since then, first developing a concept of ministry in house-fellowship groups, then searching for leadership. In July 1976 a leadership couple began a full-time assignment in Wilkes-Barre under three-way sponsorship. A small house-fellowship has started to emerge.

PHILADELPHIA PROGRAMS

Since 1974, Brethren in Christ Missions has supplied needed resources to two black evangelical groups—Christian Stronghold Missionary Society and Southside Center. We are making possible the employment at Southside Center of an evangelist/social worker and are providing partial support to the pastor/director of Christian Stronghold.

The participation of the Brethren in Christ has been an "equipping ministry" for black evangelicals to minister in areas where our mission board would have difficulty administering its own programs. In addition, our sharing with these programs has been a model to suburban Philadelphia congregations who are now sharing some of their resources with these inner city ministries.

In 1974, Rev. Richardson asked the Board to supply a white city missionary to work in the Christian Stronghold program. After more than a year of recruiting, a Voluntary Service placement was made. Dwain Harwick, a Messiah College graduate, is in a two-year assignment, working in the areas of adult literacy, tutoring, and youth work.

World Hunger Fund

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Since the creation of the World Hunger Fund at the 1974 General Conference, there has been an encouraging broad-based grassroots response to the challenge of helping meet the needs of hungry persons. The primary response to this challenge is taking place in Brethren in Christ homes across the brotherhood, in what seems to be a sustained and growing response.

In 1974, management of the Fund was committed to the Board for Missions. This was reaffirmed by the 1976 Conference, which adopted the following resolutions:

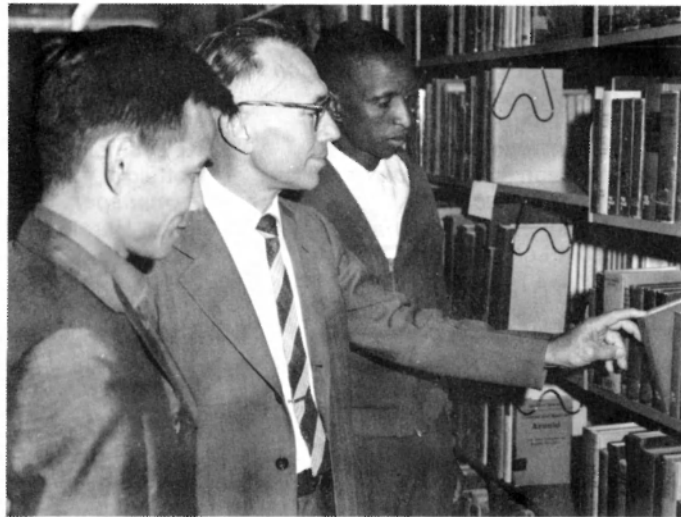
1. That "World Hunger" needs deserve sustained support from every Brethren in Christ household, and that the "World Hunger Fund" is one appropriate response to that need;
2. That the Board for Missions be assigned to manage the Fund, making regular reports to the Brotherhood through the pages of the EVANGELICAL VISITOR;
3. That the Board for Missions review annually the allocation of "World Hunger Fund" monies;
4. That emphasis shall be placed on the use of these funds to help develop food resources in needy areas. It is understood that in extreme specific situations, purchase of food is appropriate but that self-help and development-type projects are more productive.

Since the inception of the Fund through September 1976, Brethren in Christ contributions total \$163,458.50 (USA \$136,692.43; Canada \$26,766.07). Of the total, 75% has been allocated for the use of Mennonite Central Committee in its food and development programs around the world. The other 25% has been allocated for use of Brethren in Christ anywhere in the world where significant food needs can be validated. India has been a major focal point. In addition, some funds in 1975 were forwarded to the World Relief Commission of NAE. The mission board has established policy guidelines for management of these funds.

In 1976 a recommendation made from the floor of General Conference called upon the Board for Missions to "give very careful consideration to selecting someone to be available for at least a year in the next biennium to promote further awareness and understanding of world poverty via workshops, visits to churches, etc., with particular attention being devoted to the stewardship of possessions, the simple life and the underlying causes and unjust structures which contribute to widespread poverty and hunger in the world."

Such an assignment requires a person who combines an intellectual grasp of the current situation with a personal lifestyle which lives out that understanding. The mission board has found such a person in Dr. K. B. Hoover, long-time professor at Messiah College and member (and former chairman) of the Board for Missions. Dr. Hoover will give major attention to this new assignment in 1977-78.

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Personnel Roster

These people shared in the missions fellowship of the Brethren in Christ Church during the 12-month period from July 1, 1975 to June 30, 1976. Addresses may be found in the Quarterly Missions Directory, published in the EVANGELICAL VISITOR on the 10th of January, April, July and October.

One asterisk (*) indicates short-term personnel giving voluntary service; two asterisks (**) indicate short-term volunteers in earning assignment in the community.

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Rhodesia

Brubaker, JoAnne, <i>teaching</i>	Lehman, Erma G., <i>teaching</i>
Buckwalter, Karen*, <i>nursing</i>	Mann, Robert & Carolyn, <i>field secretary, church ministries</i>
Buckwalter, Loraine, <i>nursing</i>	Martin, Dorothy, <i>teaching</i>
Bundy, George & Ethel, <i>education secretary, teaching</i>	Melhorn, Eva Mae, <i>teaching</i>
Engle, Phyllis*, <i>bookroom</i>	Myers, Mildred, <i>teaching</i>
Frey, Miriam, <i>teaching</i>	Newcomer, Steven*, <i>teaching</i>
Ginder, Joseph & Ann, <i>bookroom</i>	Potteiger, Donald & Dorothy, <i>farm manager, pastor</i>
Graybill, Anna, <i>teaching</i>	Pyke, Harold & Myrle*, <i>financial secretary</i>
Hennigh, Esther*, <i>hostel</i>	Shenk, Jacob & Nancy, <i>extension bible teaching, farm manager</i>
Hess, Earl & Lois, <i>teaching, nursing</i>	Shenk, Wilbur & Bertie*, <i>teaching</i>
Hock, Elwyn & Meredyth, <i>bookroom</i>	Sider, Edward & Nancy*, <i>hostel</i>
Hoover, Ellen, <i>teaching</i>	Sider, Lewis & Gladys, <i>financial secretary, bookroom</i>
Kauffman, R. Virginia, <i>physician</i>	Sider, Lois Jean, <i>teaching</i>
Keefer, Luke & Martha, <i>bible institute teaching</i>	Snyder, John*, <i>teaching</i>
King, Samuel & Joyce, <i>building, teaching</i>	Switzer, Edna, <i>secretary to bishop</i>
Kipe, David & Cynthia*, <i>teaching, nursing</i>	Vilett, James*, <i>teaching</i>
Knepper, Carl & Winifred, <i>teaching, nursing</i>	Weisser, Sharon, <i>teaching</i>
Kreider, Nancy J., <i>teaching</i>	Winger, Betty*, <i>teaching</i>

Zambia

Barr, David & Doris*, <i>teaching</i>	Brillinger, Velma, <i>secretary to bishop</i>
Bert, Nathan & Catherine*, <i>maintenance, teaching</i>	Brubaker, David & Leona, <i>educational ministries</i>
Bert, Samuel & Erma Jean, <i>hospital ministries, nursing</i>	Brubaker, Levi & Sandra, <i>bookroom, bible teaching</i>
Book, Lois, <i>nursing</i>	

Bulgrien, Kenneth & Elva, *office assistants*
Byer, David & Jeannette*, *physician*
deHaan, Adrianus & Barbara*, *building, nursing*
Heisey, Mary, *nursing*
Heisey, Shirley, *nursing*
Kettering, Anna, *teaching*
Kipe, Frank & Blanche, *bishop*
Lady, Mary Olive, *teaching*
Long, Walter & Evalyn*, *financial secretary, nursing instruction*
Longenecker, Fannie, *bible institute teaching*
Miller, Edith, *teaching*

Poe, Marshall & Eleanor, *church ministries, bible institute teaching*
Sherk, Eileen*, *nursing*
Sider, Leonard & Muriel*, *building*
Spurrier, John & Esther*, *physician, teaching*
Stern, Ira & Miriam, *field secretary, church ministries*
Thuma, Alvan & Ardys*, *physician, teaching*
Traver, Marie*, *nursing*
Wenger, Larson*, *maintenance, building*
Winger, Dale & Linda*, *maintenance, building, secretarial*

India

51

Buckwalter, Allen & Leoda, *radio ministries*
Cober, James & Doris, *church ministries*
Hoke, William & Mary, *seminary teaching*

Kreider, Henry & Edna, *physician, nursing*
Smith, Joseph & Marietta, *student-youth evangelism*
Yoder, Leora, *nursing*

Japan

Bearss, Beth*, *english teaching*
Graybill, John & Lucille, *superintendent, Japan missions*

Zook, Marlin & Ruth, *church ministries*

Nicaragua

Heise, Glen & Wanda*, *financial secretary, nursing, social ministries*
Musser, Charles & Cara, *church ministries, nursing*

Sider, Bert & Marian, *superintendent, Nicaragua missions*

Special Missions

Albrecht, Ronald & Sharon, *plant foreman, float, Montreal Lake Children's Home*
Bert, Samuel & Cora*, *caretaker, Spring Lake Retreat*
Bigelow, Ronald & Rosalie**, *construction, youth work, Labish*
Blackketter, Iris**, *secretarial, San Francisco*

Boniface, Gemey*, *teacher's assistant, Navajo Mission*
Book, Alvin & Thata, *superintendent, pastor, New York*
Book, Esther, *teaching, Navajo Mission*
Book, Morris & Beth*, *physician, Navajo Mission*

- Bowman, Ron & Gayle, *superintendent*, Montreal Lake Children's Home
- Brubaker, Verle & Maralee*, *special ministries, club work*, Labish
- Brunt, Gay**, *clerical*, San Francisco
- Burkholder, Leon*, *community ministries*, Labish
- Cambridge, Joan*, *nursing*, Montreal Lake Children's Home
- Charles, Allen & Ellyce Jean**, *equipment technician, visiting nurse*, New York
- Chipman, Debbie, *cooking*, Montreal Lake Children's Home
- Cobb, Charles & Marjorie, *dorm parents (girls)*, Montreal Lake Children's Home
- Copenhaver, Rachel*, *nursing*, Navajo Mission
- Crider, Twylla*, *nursing*, Navajo Mission
- Dick, Esther*, *secretarial*, Montreal Lake Children's Home
- Eberly, Leroy & Judy, *pastor, team leader*, Pharr
- Eyster, Kathy*, *secretarial*, Navajo Mission
- Eyster, Rosa, *staff cook*, Navajo Mission
- Farthing, Alice, *dorm helper (girls)*, Montreal Lake Children's Home
- Funk, Gregory*, *thrift shop*, San Francisco
- Geisbreckt, Marlene, *float, cooking assistant*, Montreal Lake Children's Home
- Goldtooth, Nina, *interpreter*, Navajo Mission
- Hamilton, Rose*, *teacher's aide*, Navajo Mission
- Hamm, Shirley, *dorm helper (boys)*, Montreal Lake Children's Home
- Heisey, Marion & Rachel, *general director, pastor*, Navajo Mission
- Henninger, Gail, *youth work*, Pharr
- Hess, Brenda**, *teacher's aide, youth work*, Labish
- Hill, Paul & Evelyn, *superintendent, pastor*, San Francisco
- Hock, Ray & Winnifred, *director of mission*, San Francisco
- Hoffman, Warren & Connie, *director of community ministries*, Labish
- Hofstetter, Oren & Naomi*, *maintenance, coordinator of Chaco ministries*, Navajo Mission
- Hoover, Anna Marie, *medical records*, Navajo Mission
- Keefer, Dale**, *youth work, travel*, New York
- Knepper, Darrel*, *youth work*, New York
- Lady, Brian & Joyce*, *maintenance, teaching, dorm parents (boys)*, Navajo Mission
- Lofthouse, Anita, *float*, Montreal Lake Children's Home
- Long, Ruth Anne*, *secretarial, cooking*, New York
- Martin, Lauren*, *cooking*, Navajo Mission
- Mendenhall, Lynn**, *file clerk*, New York
- Merkey, Edith*, *teaching*, Navajo Mission
- Miller, Rosalee*, *secretarial*, Montreal Lake Children's Home
- Musser, Daniel*, *thrift shop, pick-up*, San Francisco
- Musser, Jay*, *dorm parent (boys)*, Navajo Mission
- Nell, Stewart**, *clerical*, San Francisco
- Nigh, Robert, *maintenance*, Montreal Lake Children's Home
- Oberholtzer, Janet*, *teaching*, Navajo Mission
- Ostlin, Lennard*, *director of mission*, San Francisco
- Parrish, John, *director of mission*, San Francisco
- Reese, Joseph & Marlene*, *school cooks, maintenance*, Navajo Mission
- Rose, Brenda, *cooking assistant*, Montreal Lake Children's Home
- Sawatsky, Valarie*, *cooking assistant*, Montreal Lake Children's Home
- Sider, Donald & Marion*, *vehicle maintenance, domestic*, Navajo Mission
- Sider, Tennyson & Marsha Lou, *dorm parents (boys)*, Montreal Lake Children's Home
- Smith, Eva, *dorm helper (girls)*, Montreal Lake Children's Home
- Steffee, Wayne & Kathy*, *camp administrator, food services director*, Spring Lake Retreat

Stoner, Benjamin & Eunice, *caring ministries, teaching*, Navajo Mission
 Stumbaugh, Patricia**, *secretarial*, New York
 Stump, Valarie, *dorm helper (boys)*, Montreal Lake Children's Home
 Stutzman, Judy*, *cooking*, Montreal Lake Children's Home
 Thuma, Kathleen, *nursing*, Navajo Mission
 Tice, Karen*, *dorm parent (girls)*, Navajo Mission
 Trujillo, Bessie, *dorm parent (girls)*, Navajo Mission

Tyson, Keith*, *maintenance*, Navajo Mission
 Wenger, Doris**, *visiting nurse*, New York
 Whitesel, Leona, *youth work*, Pharr
 Wildeson, Faye**, *domestic services*, San Francisco
 Willow, Dean*, *pick-up*, San Francisco
 Wingert, Carolyn**, *file clerk*, San Francisco
 Yazzie, Bobbie, *pastor*, Navajo Mission
 Yazzie, John Peter, *pastor*, Navajo Mission

Mission & Extension Churches

Ankney, Charles & Ruth Joanne, *Cincinnati*, OH
 Benner, Wilbur & Jane, *Bloomington*, KY
 Book, Jerel & Frances, *Ontario*, CA
 Brubaker, Clarence & Mary Ann, *Van Lear, South Hagerstown*, MD
 Brubaker, Milford & Ella, *Saville*, PA
 Buckwalter, David & Loa, *Pomeroy Chapel*, TN
 Channel, Norman & Muriel, *Campbellsville*, KY
 Cobb, Tyrus & Alice, *Sheboygan*, WI
 Cooper, Art & Elda, *Salem*, OR
 Dohner, Elam & Helen, *Phoneton*, OH
 Dohner, Ernest & Ruth, *Mt. Holly Springs*, PA
 Dutcher, Frank & Gertrude, *Bellevue Park, Harrisburg*, PA
 Fetrow, William & Ada, *Llewellyn*, PA
 Fisher, Samuel & Mary Sue, *Moreno*, CA
 Giles, Edgar & Anna, *Millertields*, KY
 Herr, Ohmer & Rozella, *Dayton*, OH
 Hershberger, Atlee & Janet, *Massillon*, OH
 Hopper, Allen & Anieta, *Delisle*, Sask.
 Jackson, Harold & Carolyn, *Des Moines*, IA
 Keller, Marvin & Miriam, *Baltimore*, MD
 Lofthouse, Ronald & Marjorie, *Kirkland Lake*, Ont.
 Lcney, Cecil & Myrle, *Brooklyn*, NY

Martin, William & Louise, *Searights*, PA
 McCann, Rodger & Carolyn, *McMinnville*, TN
 McIlveen, Steven & Anita, *Adney Gap*, VA
 Miller, Earl & Audrey, *Maple Grove*, MI
 Morningstar, Ross & Betty, *Hunlock Creek*, PA
 Parker, Irvin & Peggy, *DeRossett*, TN
 Pawelski, John & Ruth, *Dayton*, OH
 Reid, Kenneth & Charlotte, *Hanover*, PA
 Rensberry, Howard & Jennie, *Paddockwood, Timber Bay*, Sask.
 Ritchey, Harry & Jeanetta, *Blandburg*, PA
 Shaw, Dale & Ann Marie, *Collingwood*, Ont.
 Sider, Douglas & Charlotte, *Saskatoon*, Sask.
 Starr, Barton & Mildred, *Hanover*, PA
 Steffee, Larry & Rita, *Llewellyn*, PA;
Orlando, FL
 Stoner, John & Janet, *Bellevue Park, Harrisburg*, PA
 Swartz, William & Maxine, *Blairs Mills*, PA
 Turman, Rupert & Arlene, *Roanoke*, VA
 Walters, LeRoy & Cora, *Skyline View, Harrisburg*, PA
 White, Orvin & Colleene, *Dublin*, VA

Christian Service Ministries

- 54
- Burkholder, Nelson*, *maintenance*, Mile High Pines Camp
Chamberlain, Anthony*, *construction, maintenance*, Mile High Pines Camp
Ebersole, Daniel, *social worker*, MCC-VS, Atlanta, GA
Engle, Millard & Sharon, *teaching*, MCC-TAP, Swaziland
Harwick, Dwain*, *community ministries*, Christian Stronghold Missionary Society
Heise, Janette, *secretarial*, MCC-VS, Akron, PA
Heisey, Nancy, *teaching*, MCC-TAP, Zaire
Keller, Mark & Darlene, *teaching*, MCC-TAP, Zambia
Metzler, John & Adeline, *teaching*, MCC-TAP, Zambia
Nigh, Harold & Mildred, *agricultural development*, MCC, Greece
Nigh, Harry, *offender ministries*, MCC, Toronto
Nissly, Donavon & Jewell, *teaching, country director*, MCC-TAP, Swaziland
Oldham, Kay*, *domestic services*, Upland Manor
Peckman, Emerson*, *maintenance*, Mile High Pines Camp
Sider, Richard & Martha, *teaching*, MCC-TAP, Swaziland
Slabaugh, Phil, *social worker*, MCC-VS, Laurel, MD
Smith, Steven & Phyllis*, *camp managers*, Mile High Pines Camp
Thrush, Clair*, *maintenance*, Mile High Pines Camp
Ward, Christine*, *domestic services*, Upland Manor
Wolgemuth, Jack & Marilyn, *physician, medical records*, MCC, Zaire
Yoder, Lawrence & Shirlee, *theological education*, MCC, Indonesia

Personnel Serving Under Other Organizations

- Burkholder, Marlin, *Northern Light Gospel Mission*, Ontario
Carlson, David & Florence, *Trans World Radio*, South Africa
Dederick, Charles & Barbara, *American Rescue Workers Mission*, PA
Dick, Premnath, *East Harlem Interfaith*, NY
Doner, Ethel, *Unevangelized Fields Mission*, Haiti
Dutcher, David & Lorraine, *Eastern Mennonite Board of Missions*, Belize
Engle, Anna R., *The Evangelical Alliance Mission*, South Africa
Fretz, Lamar & Anna Mae, *David Livingstone Teacher Training College*, Zambia (Self-Supporting Mission Associates)
Graybill, Michael & Holly, *English Language Teaching*, Japan (Self-Supporting Mission Associates)
Haines, Joe & Elaine, *Mennonite Board of Missions*, Israel
McCarty, Gulabi, *Youth for Christ*, India
Musser, Robert & Marian, *Eastern Mennonite Board of Missions*, Tanzania
Myers, Douglas*, *Eastern Mennonite Board of Missions*, Florida
Pawelski, John & Ruth, *Mexican Evangelistic Mission*, Mexico
Raser, Lois, *Christian Children's Fund*, Mexico
Ressler, Donald & Mildred, *Central Alaskan Missions*, Alaska
Stuebing, Richard & Kathy, *David Kaunda Secondary School*, Zambia (Self-Supporting Mission Associates)
Thuma, Winnie E., *United Mission*, Nepal
Trautwein, Harriet, *Mexican Evangelistic Mission*, Mexico
Winger, Rhoda, *Campus Crusade for Christ*, Philippines
Wolgemuth, Carl & Marilyn, *Wycliffe Bible Translators*, Texas

Office Staff

Brubaker, Rachel M., *special services, receptionist*

Gutshall, Darlene, *secretarial (part-time)*

Heisey, J. Wilmer, *executive secretary, director of christian service ministries, director of special missions (NA)*

Horst, Phyllis, *receptionist, staff float*

Musser, J. Earl, *director of missions (overseas), director of extension*

Nigh, Ross & Roxena, *Canadian office*
Pierce, Glen A., *secretary of urban ministries, associate director of christian service ministries, information services*

Ressler, Verna Mae, *financial secretary, special services*

Rotz, Carolyn, *secretarial, transportation services*

Sider, Duane, *receptionist, staff float*

Board for Missions of the Brethren in Christ Church, 1974-76

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