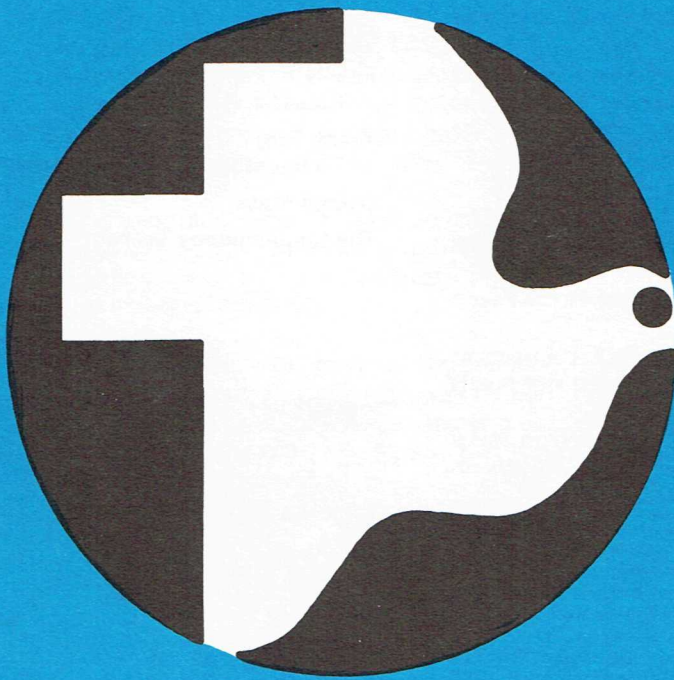


Evangelical VISITOR

March 10, 1970



As Jesus Saw People

Merle Brubaker

The Renewal of Social Concern

Myron Augsburger

FOCUS—Nicaragua

J. Wilmer Heisey

MCC Annual Report

From the Editor

In 1920 two young men* went to Russia taking relief goods to those suffering in the midst of revolution and persecution. This year marks the 50th anniversary of this small beginning of what is now known as MCC—the Mennonite Central Committee. Sunday, July 26, has been designated as MCC Sunday in observance of this 50th Anniversary.

This issue of the *Visitor* includes the annual report of MCC ministries. It is the report of an attempt to love not "in word, neither in tongue; but in deed and in truth."

The two lead articles relate to the emphasis of the issue. Merle Burbaker, pastor of the Amherst congregation, asks us to see men through the eyes of Jesus. One of the speakers at the Minneapolis Congress said, "Jesus loved people and used property. We love property and use people."

The article by Myron Augsburger is an abridgment of the message he brought to the annual meeting of MCC. He addresses the broad spectrum of the church's attitude towards social issues and has a word for all along this spectrum.

The Executive Secretary of our Board for Missions reports on Nicaragua—a report growing out of his recent visit to this Central American country. The providing of a building fund for needed facilities for the work there is the WMPC project for 1970. This article, "FOCUS—Nicaragua," could well be the basis for a WMPC meeting (to which the men and youth could be invited).

The college page contains items not only of interest but of importance—especially for those who are affected by college schedules, calendars and deadlines.

Pastor Rolston of the Sherkston congregation shares on the Home Page a new role for families in the ministry of the church.

The Youth Page visits last year's Sunday School Basketball Tournament and the viewpoint expressed is understandably biased—as are most viewpoints at basketball games.

We are adding a new word to our vocabulary—ecology. And we have a new worry to add to our list—pollution. The Contemporary Scene presents an interesting biblical perspective to this new problem.

*Orie O. Miller, and Clayton Kratz. They went together as far as Alexandrousk in the Dnieper Valley. Here they separated, Orie returning to Constantinople to dispatch supplies accumulated there, Clayton remaining to develop plans for their distribution. Within a few days the Red Army overran the area in which Clayton had remained. He was separated from the Mennonite colony and was not seen again. The Soviet government's only reply to inquiries was "Disappeared in Charkof." Orie Miller returned to serve many years as Executive Secretary of the Mennonite Central Committee. Both men gave their lives for MCC.

calendar											
NHA Convention, Detroit—April 1-3											
NAE Convention, Kansas City—April 7-9											
*Centennial Sunday—July 5											
*MCC 50th Anniversary Sunday—July 26											
*Special bulletins are available for congregations to help in the observance of these days. Additional information will be coming to the pastors to aid in making these Sundays significant occasions.											

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Editorial

Is the Grass Really Greener?

One of the current popular pastimes—and editors are not immune—is the critical analysis of the church. Both friend and foe; those within and without; liberal and conservative, take their turns. And if it is done often enough and loudly enough the church can easily develop a complex.

The Brethren in Christ are not immune to these criticisms nor to a sense of inferiority which they bring. Indeed, because of our size and our wide and scattered geographical distribution, we may be more tempted than others. It is easy to assume that other groups have more imaginative programs, more spiritual vitality, and are doing a much better job.

I wish to look at some facts about the Brethren in Christ. Even aware of the Bible's caution about comparing ourselves among ourselves I may make some comparisons with the church at large and other fellowships.

Growth: We do not seem to grow is a common observation. This is particularly disturbing because we are not large to begin with and we hear of great movings in other fellowships. It may be of interest to know that the increase in membership in the four years 1964-1968 among reporting Protestant churches was 3.1%. For the Brethren in Christ it was 11%.

More significant is a report I have before me from one of the larger evangelical denominations. Were I to poll our readership I believe that a plurality or even a majority would select this group as the fastest-growing denomination in United States and Canada. This group was reviewing the past decade and reported an increase of 24% in membership. During the past decade the Brethren in Christ increased 31%.

Giving: Someone has remarked that the last part of a man that God gets is his pocketbook. If there is a degree of truth in this observation then the giving of a group has some relation to the spiritual dedication of the membership. The per capita giving of all reporting Protestant denominations for 1968 was \$95.31. For the Brethren in Christ it was \$248. In 1967 (the latest year available) the Brethren in Christ were sixth among reporting denominations in per capita giving.

Ministerial Students: I propose that one of the measures of the vitality of a church is its ability to provide young leadership in the pastoral and other full-time ministries. The pastor crisis in protestantism is a recognized fact. A news release I received recently reported that one of the major denominations was closing five of its seminaries—reflecting a financial squeeze and seminary student demand.

Those responsible for supplying pastors to our churches have not found this task easy. There has never been a surplus of pastors. But it is significant that Brethren in

Christ young men have not deserted the church nor the pastorate. There are at present fourteen men in seminaries and Bible colleges, most of whom are training for the pastoral ministry. What is especially significant is that the prospects are for twenty-three men to be in seminaries and Bible colleges in 1970-1971. Several of these are seasoned pastors taking further or part-time training but the great majority are young men who have not given up on the Brethren in Christ Church.

Mission Outreach: The most recent Missions Directory lists ninety-eight full-time missionaries serving under our Board for Missions in our four overseas fields. Not included in this are the twenty-seven who are serving in short-term assignments on these four fields; nor does it include those who are rendering equally devoted and sacrificial service in our mission institutions and mission churches in the United States and Canada.

Now these figures mean that there is one full-term or short-term missionary overseas for each eighty-three church members. If one would include those serving under related mission boards and those giving full-time service in our mission institutions in the United States and Canada, the proportion would be around one to every fifty-one members. Few denominations can claim a better ratio. Indeed, there are few congregations in our brotherhood that do not have a member serving somewhere in the church's mission program.

Balanced Emphasis: It is interesting to me to hear or to read statements by evangelical churchmen who are now discovering that the Bible teaches a ministry to the whole person. I am interested when those, who have always known of the first great commandment, discover that there is also a second. And it is gratifying to learn that the evangelical churches are discovering that to love one's neighbor and one's enemy is as clear and definite a teaching as the Great Commission.

I say I find this interesting because the Brethren in Christ have given assent and, indeed, commitment to this balanced teaching for generations. It is a part of our doctrinal statement. It has been part of our practice in times of war and peace. The biblical unity of evangelism and social concern being discovered by evangelicals and articulated at the Minneapolis Congress is not a new thing for the Brethren in Christ.

No doubt each of these observations is vulnerable and the isolated conclusions open to question. It is possible to come to different conclusions from the same given data. I would be the first to admit that there is room for improvement in all areas. Surely a 2% membership growth (during 1968) is nothing with which to be satisfied. A per capita giving of \$248 is very likely less than the tithe. Even our strong mission emphasis may reflect a degree of escapism from the hard work next door.

But I believe that when we look at the entire picture it does say something—something that we need to hear. One could say it this way, "The grass only *looks* greener across the fence."

We may not have reason to glory but we do not need to be ashamed. To paraphrase a scriptural admonition, "We should not think more highly of ourselves than we ought to think but let us think as well as we can."

As Jesus Saw People

Merle Brubaker

How much is a person worth? Jesus gave the final answer to that question on the cross! How do we feel about people we meet, people we hear about, *people for whom Christ died!*

"The root of Christianity is its excessive valuation of the human soul, and the absurd idea that God takes an interest in man." These are the words of Celsus, the first known literary critic of Christianity about 150 years after the death and resurrection of Jesus.

Celsus seems to have been concerned. It wasn't safe to have Christians living in the Roman Empire. They care too much about people. Christians are dangerous. In the words of an earlier critic, they turn the world upside down! (Acts 17:6).

What would Celsus say about us? Would he say that we care about people too much? Or would he feel that we have toned down our concern for people sufficiently? Would he consider the Brethren in Christ quite safe to have around?

Celsus would no doubt be impressed with our reports of our activities around the world. True followers of Jesus tend to be like Jesus—they have compassion on the hungry, the sick, the poor, the alienated, the oppressed, the prisoners, the lost, the brokenhearted.

When John the Baptist sent his disciples to ask Jesus, "Are you the one who should come, or should we look for someone else?" Jesus' reply was, "Go and tell John what you have seen and heard: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the Good News is preached to the poor." Apparently Jesus felt that this would be evidence enough for John to know who He was.

Surely we can expect Jesus' followers to do some of the same things He did. The early church understood it this way. Paul says that the only instruction he got from the church at Jerusalem was "...that we should remember the poor." James wrote that pure religion includes taking care of orphans and widows. The writer of the letter we know as I John finds it incredible that anyone could claim to have the love of God in him, if he doesn't help a needy brother when he can.

Even beyond meeting the needs of a brother, Jesus makes it clear that His followers are to be like His Father who gives rain and sunshine to the evil and to the good. Paul believed that evil could be overcome with good. After all man's efforts to overcome evil with evil, many non-Christians in our day are ready to try Jesus' way. (It is embarrassing to discover many Christians still trying to overcome evil with evil.)

Certainly many followers of Jesus are showing all over the world that they care about people as Jesus did. Can we relax then, knowing that all is well?

Certainly not! The follower of Jesus is always called to go on, to go forward! On to "the measure of the stature of the fullness of Christ," "like Him in all things!"

Our director of Stewardship warned us recently in an article in the *Evangelical Visitor* that Christians tend to give a smaller percentage of their income as their income increases. It seems incredible, but just think about it.

Thousands of times every month, we North American Christians are urged to get the things we want. The average person sees a thousand commercials on television alone every month urging him to get something or to do something for himself, for his own pleasure. In addition to all the advertising, friends, relatives and neighbors use subtle, and not so subtle, methods to entice us to get all the things for ourselves that we possibly can. We who choose to follow Jesus will want to listen more and more carefully to Him lest we be led away to another gospel, the "gospel" of pills, clothes, cars, houses, travel and entertainment. As rich as we are, it is absolutely incredible that we are not doing more for our "brother in need."

At the 1969 pastor's conference at Messiah College, Dr. Dennis Kinlaw shared his thesis that Biblical religion is linear rather than cyclical. If our faith were based on observations of nature we could expect the future to be a repetition of the past. But God revealed that there would be a "greater than Moses," a "greater than David!" Jesus said His followers will do "greater works" than He did.

Telemachus walked into the Roman Colosseum, right up to two armed gladiators, and said, "In the name of Christ, stop this senseless killing." The crowd

killed him for daring to interrupt their sport, but in his death came victory. The emperor, who witnessed the scene, discontinued the games in which people killed each other to entertain the crowds.

Anabaptists believed that men should *choose* to follow Christ. They were known as the radicals, the extreme left-wing of the Reformation. They believed such radical things as separation of church and state, church membership through new birth rather than through the decision of the king of the country. They did not believe that a man should be put to death because his religious beliefs differed from the majority. Usually Anabaptists were bitterly persecuted by other Christians. They seemed to be dangerous revolutionaries, upsetting the establishment.

Some of those reached in the Wesleyan revival learned to care about people. They cared about boys and girls, 7, 8, 9 and 10 years old who were forced to work in factories and mines 15 hours a day, six days a week, and they did something about it. They cared about the people involved in the slave trade and they did something about it! They repented—they changed. Then they called on others to change. They understood that a follower of Jesus Christ cannot pass by quietly while people are robbed of their personhood, their right to be fully human.

The task is not finished. It took almost 400 years until one Christian gave his life and killing games were eliminated from the Roman Colosseum. It took more than a millennium until the followers of Jesus realized the truth about slavery. Only now are many followers of Jesus beginning to realize the evil of thinking that people of one race are superior to people of another (that if a man's skin is a different color, he loses the right to choose where he and his family will live).

The followers of Jesus are beginning to ask more questions about how we treat people "*for whom Christ died!*" (Romans 14:15). What are the implications of those four powerful words to war, to capital punishment, to slaughter by automobile, to the loss of human dignity because of over-population, racial prejudice, poverty, alienation, ancient methods of imprisonment, inadequate care of the mentally ill, a

The writer is pastor of the Amherst Church, Massillon, Ohio, and a member of the Board for Missions.

dehumanizing welfare system, a compulsory draft and TV murder for entertainment. "Is it nothing to you, O ye that pass by?"

Jesus Christ invites us to repentance. *Things* have often been more important to us than *people*. Jesus challenged that ungodly reversal of priorities in His day.

The establishment immediately tried to find ways to get rid of Him. Some Gadarenes asked Him to leave when some property was destroyed while a man was being healed.

We need to ask ourselves which side we are on when laws and customs are used to destroy the image of God in

men. When we find ourselves on the opposite side from Christ, we need to repent. We need to change. God is calling us forward to more challenges, to new victories in His Name. He is eager to give us a revival that is greater than the Anabaptist movement, greater than the Wesleyan revival. "Let us go on . . ."

The Renewal of Social Concern Among Evangelicals

Myron S. Augsburger

Let me first say a word about the definition of "evangelical." What do we mean by this? In looking at the Christian church in North America, one finds programs oriented around "proclamation" and they call themselves evangelicals. There are programs oriented around "service" and they are embarrassed to call themselves evangelicals. Then there are programs oriented around "discipleship" which reach into both of these areas and that is the kind in which we Mennonites and Brethren in Christ stand. The priorities in our brotherhood issuing from discipleship do not remove proclamation nor service, but hold these together in an inter-relation. This gives us both a power and a uniqueness to communicate and serve that a lot of our fellow denominations do not have.

Further, the term "evangelical" is used in about three ways. Some have sought to make of it a doctrinal structure. Secondly, there are those who have sought to make of it an organizational structure. Thirdly, there are those who have always regarded it as a perspective of faith inside a variety of doctrinal structures.

The writer is president of Eastern Mennonite College and Seminary and a well-known evangelist. This article is the abridgement of a speech given at the Annual Meeting of the Mennonite Central Committee, January 23, 24, 1970.

I refer to evangelical in the complimentary sense of the latter pattern. In that sense, we as Anabaptists are the original reformation evangelicals. We need to interpret matters in the light of this heritage, rather than over against persons who artificially have added "evangelical" as a dimension to their doctrinal structure.

There is a new discovery today among persons who call themselves evangelical, among any one of these three categories. They are discovering that it is entirely possible to say that one is conservative in his theology and at the same time liberal in his politics and social concerns. Now that is old hat for many of us because being conservative in theology means that we confess the Lordship of Jesus Christ. Because He is Lord, we are not committed to nationalism in respect to political and social concerns, and thus can be quite liberal in these matters.

This has not been the case for the average evangelical because he thought that to be conservative in his theology meant he had to be conservative all across the board. While many have talked a lot about the absolute necessity of the new birth, they haven't gone beyond and talked about how a new creature behaves. This new discovery is one thing that is happening in the thought processes in evangelical circles.

The theological premise that I believe to be the classic in Anabaptist thought is that the Anabaptists related ethics to Christology in the same way that they related soteriology to Christology. And when one works that through theologically it makes the basic difference between us and other groups. But there is a new awareness of this theological perspective among persons today who call themselves evangelicals.

But what about renewal of social concern among us in the Anabaptist tradition? When you talk about evangelicals, we are among them. We have been evangelicals for 450 years. When Calvin and Luther were both saying the great commission was for the first century, the Anabaptists said, "Nothing doing; it's for us." Belief in the existential dimension of Christian faith was uniquely Anabaptist; the other reformation leaders didn't emphasize it. The whole concept of the contemporaneity of the risen Christ, and that one walks with Him, was Anabaptist, for only in their baptismal code does one find any reference that "now you are sharing the resurrected life."

Yet our churches, the Mennonites and the Brethren in Christ, had to have a reawakening in the last number of years. MCC has been a vital part of this, in terms of what social concerns and service really are, as an extension of the proclamation.

While we can boast that we didn't own slaves and that we had a position against slavery, we still had to have an awakening on civil rights, did we not? That is a part of the social awakening.

Or take the matter of extending brotherhood. We drew a line between ourselves and everybody else, and of all others said, "That's the world." We would only call a man brother who was in our immediate circle. This has changed and we see brotherhood now not in terms of a structure, but in terms of a spirit that we can express. We have a dimension of community, which in our fragmented society, is one of the most relevant things to be shared.

In the last number of years our theology has related us to issues other than simply our stand against war. We are rethinking this position to discover whether we can go beyond being merely a social conscience. A conscience only speaks negatively; it never gives positive guidance. It is not enough to be telling people judgmentally what they should or shouldn't do. Having crawled out of our shell a bit and being more secure and less threatened by interacting with others, we may now be mature enough to get beyond being a mere conscience and become a creative force of influence.

The Congress on Evangelism at Minneapolis, one of the most significant meetings in the history of American protestantism, demonstrated that evangelicals are as seriously concerned about social ills as are the liberals. When Ralph Abernathy came to Minneapolis to speak, he didn't add one new dimension to what already had been said by Leighton Ford and Tom Skinner and others. The interesting thing was that both Abernathy and the evangelicals were grappling with the same social problems. It was also interesting that the more theologically rigid persons, to the right and the left, ruled themselves out and became conspicuous by their absence. In the judgment of the fundamentalists, Minneapolis was a compromise.

The Congress on Evangelism in Berlin did not come to grips adequately with world-wide problems. There was little intelligent deliberate discussion on topics such as war, poverty, race, population explosion and the like. But when the Minneapolis Congress was being planned, there was a deliberate attempt to be certain that we met these issues head on. The meeting placed out in the front the fact that among evangelicals there is a general concern about the social dimension of the Christian mission.

But there are problems. The evangelical, awakened to social concerns, still finds it easier to grapple with problems which are less directive in terms of social decisions and influence than those problems which are limited more to the personal dimensions. He can deal with poverty, as well as anyone, by going into Appalachia with rural missions. He can deal with the problems of drug addiction and alcoholism, and even run coffee houses on Sunset Strip and convert topless dancers to Jesus Christ.

But when you begin talking about the questions of war and peace, there is a great vacuum. The conscience of the evangelical has not really been awakened to recognize the perspective of separation of church and state, the problem of the idolatry of nationalism,

and the privilege of thinking in terms of building the kingdom of Jesus Christ on a world-wide basis which transcends promoting a certain kind of patriotism. This is a very real problem. One might ask if there is really any reawakening here. My answer to this is, "yes," in pockets. While there is far more openness among evangelicals to discuss the war and peace question today, I do have to admit that the freedom for such discussions is usually in their academic centers.



Personally, I have never held an evangelistic crusade but that I bring the expression of my peace position into it. One example comes from the crusade in Miami which, incidentally, a number of churches refused to support because of *Time* magazine's paragraph about me—churches which did not want to work with a man who is a pacifist and an integrationist.

One of the men who did the counselor training told me when I arrived, "I've been in a spot that I don't know what to do. Here I'm out representing you, as a pacifist, and defending you, and I'm anything but a pacifist!"

I told him I'd answer for myself at the first occasion. At an integrated ministers' meeting, I presented my peace position, concluding by saying that I cannot take the life of a man for whom Christ died, when my ultimate goal is for him to become my brother in Christ.

By the end of the crusade, that same man stood before the ministerial association and said that while he had never before heard of this peace position, he would now have to rethink his whole position, because it made sense from the standpoint of his faith.

The biggest hurdle the evangelical has today in terms of social conscience and social concern is the same one that we are facing within our own churches. That is the question as to whether history doesn't show that persons who

maximize social concern minimize proclamation. If there is any group which has the chance right now to demonstrate something else, it is those of us within the MCC constituency. If we flub it, I think we will have missed one of the greatest opportunities our brotherhood has ever had. Because of our emphasis on discipleship, I think we can hold the Gospel and social service together, instead of letting the two be divorced.

One of my concerns for the brotherhood today is whether in the next decade we have enough of evangelical, spiritual involvement on the part of our young people, so that they will serve in the same type of spirit that many of their elders have, out of an experience with Jesus Christ. I'll tell you why I say this. I have witnessed on our own college campuses a change of mentality since I was in school 20 years ago. The question in the classrooms today is: "Can you answer my doubts and tell me why I should be committed to Christ?" Whereas, the question earlier was: "Can you tell me how to answer the doubts of a man and lead him to what we have in Christ?"

It is out of this context that I say that as a brotherhood we need to be careful lest we miss the opportunity to strengthen the essential kind of contribution we can share with other evangelicals.

As Mennonite and Brethren in Christ churches we have taken a position historically against the idolatry of secularism. We sought to express that opposition by what we call nonconformity, as limited as that may have been. But the hippie generation has shown us that what we were trying to say should have been said better, because they too are sick and tired of the American affluence that measures everything by the dollar.

Secondly, we sought to oppose the idolatry of nationalism by nonresistance. Now in the twentieth century, if we are going to stand against nationalism, we are going to have to do so by meeting the issues of our time, not the issues of 50 years ago. Also, we sought to oppose the idolatry of humanism by an emphasis on missions and evangelism. And I think this may be the crucial issue right now for our churches. Not nonconformity or nonresistance, but our answer to humanism. It is difficult for me to see how we are able to relate to persons who have a peace position but hold a humanistic religion, and not be able to relate to persons who haven't a peace position but who have a Biblical concern.

Let us not forget that there is quite a difference between giving a cup of cold water, and giving a cup of cold water "in the name of Christ."

Religious News

Middies, Cadet, Sue to Break Mandatory Chapel Attendance

In an effort to break the service academies' rule of compulsory chapel attendance, six midshipmen at the U.S. Naval Academy and a West Point cadet have gone to court.

Their lawsuit, drawn up by attorneys for the American Civil Liberties Union, challenges the requirement as a violation of the Constitution's ban on establishment of religion.

Lifeline Book Sales Soar

Any doubts about the health of the Bookrack Evangelism project could not have survived the past year. 1969 was a year of unprecedented growth in the number of good books being sold to customers in supermarkets, variety stores, bus depots, and airline terminals.

In a January report from Mennonite Broadcasts, coordinating agency of BRE, Kenneth Weaver states that the 1968 total of 66,950 books increased to 106,058 in 1969.

In 1969, 16 district conferences, including Amish Mennonite, Conservative and General Conference Mennonite, were involved in Bookrack Evangelism.

Television Spots Named Best Public Service

Advertising Age of January 5 named Mennonite television spots on family living best in the area of public service. The spots are carried on 350 stations in Canada and the United States.

Special commendation went to the spot which likens marriage to clay: "Marriage, like clay, is gradually shaped and molded." There is intercutting from hand molding clay to warm husband-wife scenes: "What keeps your lives workable in the rough spots? The flexibility of your concern, the warmth of your love for each other. God's kind of love that cares enough about the other person to listen, accept, and even forgive."

Comments Advertising Age's critic T. V. Byor: "No mod music. No sex. No pop-on titles. Just plain old-fashioned love, handled with rare skill by writer Esther Groves and director J. Fred Rowles."

Inaugurate Agency for Christian Cooperative Ministry

Evangelist Billy Graham was the speaker at an Oklahoma City rally which drew 15,000 people for the launching of the Agency for Christian Cooperative Ministry.

"The strangest thing is that as I look over this audience I can't tell the difference between a Catholic and a Protestant or a Baptist and a Presbyterian," Graham said. He made only one other reference to ecumenicity which characterizes the new group.

It stresses cooperation to meet spiritual, human and social needs, but not organic union. The Agency for Christian Cooperative Ministry has attracted members from a cross section of denominations ranging from Roman Catholic to Nazarene and Southern Baptists.

Sees Christian Image Marred in Nigeria

Far-reaching implications will follow the support of Biafra on the part of Western Christians, according to the Sudan Interior Mission magazine "Africa Now."

"We can understand governments taking sides with the rebels for political reasons," the magazine quotes Nigeria's Director of Information as saying, "but it is hard to understand why Christians would support them."

This, the officer said, has antagonized a lot of Nigerians.

Foreign critics alleged that the war was genocidal, the periodical states, (that it) was a conflict between Islam and Christianity, and Communist-backed. These allegations have been disproved during the war and now in its cessation. Nigeria, says "Africa Now," naturally resents such allegations.

Tie Defendant's Religion with Pot

An attorney in Marin County Superior Court near San Francisco has tried to convince a jury that his client's possession and cultivation of marijuana is for religious reasons.

Terence Hallinan, appealing for 40-year-old entertainment tycoon Frank Werber, said his client experienced "almost a revelation," when he first smoked pot.

"He reached a point where he was able to feel God in himself," Hallinan said.

Werber achieved such an experience only when smoking marijuana, the lawyer said. He said Werber's peculiar religion stems from countries of oppression of the Jewish people.

Christianity Seen Spreading In Africa

By the year 2000 Christianity may be the religion of predominantly southern nonwhite peoples, a study made in Africa indicates.

The Rev. Theodore Tucker, executive director of the Africa Department of the National Council of Churches, revealed the findings to missionary specialists in Chicago and other cities.

The Christian community in Africa has grown from 4 million adherents at the beginning of this century to about 100 million in late 1969. If it continues to grow at its present rate it will reach 350 million by the end of this century.

Soviet Writer Predicts End of U.S.S.R.

Just as the adoption of Christianity determined the date of the fall of the Roman Empire but did not save it from the inevitable end, so Marxist doctrine has delayed the break-up of the Russian empire—the third Rome—but has been powerless to avert it.

This is the view of a young journalist from the "Samizdat" group of underground writers in Moscow who publish unafraid of the Soviet bureaucracy.

Andrei Amalrik, 31, was quoted by C. L. Sulzberger in London as saying that "I have no doubt that this great eastern Slav empire, created by Germans, Byzantines and Mongols, has entered the last decades of its existence."

Don't Know of Khrushchev's Conversion

If former Premier Nikita S. Khrushchev has been converted to Christianity, Russian Baptist leaders know nothing of it, according to European Baptist Press Service.

Reports have been revived recently throughout the free world stating that the former Communist boss had indeed experienced Christian conversion and was now a follower of Jesus Christ.

Congo Climate Changes, Missionaries Hopeful

Following the 1960 year of independence in the Congo it was dangerous to be white. But in the past six months the role of the white technical assistant has risen considerably, according to Mennonite Brethren missionaries Vernon Wiebe and J. H. Epp.

They quoted President Mobutu as saying in a recent visit to Belgium that "we are condemned to live together." He meant technical assistance is needed, but whites would never domineer again. The missionaries termed it a hopeful climate in which to strengthen their services.

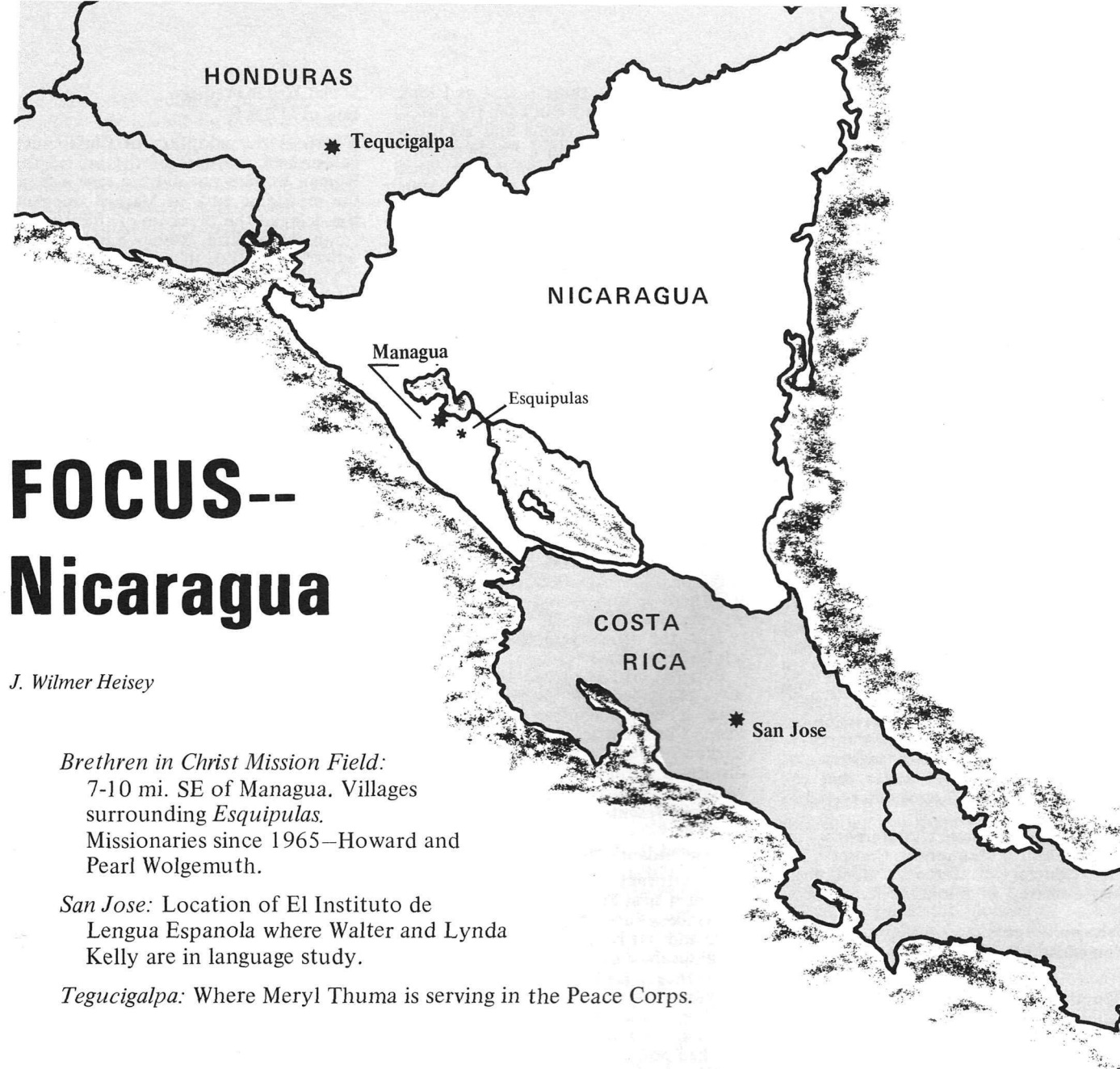
Hatfield Notes "Spiritual Renaissance"

The growing interest in items such as yoga, astrology and drug use indicate to Oregon Senator Mark O. Hatfield that America is experiencing a spiritual renaissance.

Americans are "looking for person-changing experiences," Hatfield said during the 12th annual California Governor's Prayer Breakfast. Some 700 business and government leaders present heard Hatfield say he believes the "most dynamic and exciting of person-changing experiences" and the basis of true peace are found in God and Jesus Christ.

Also speaking was Governor Reagan who said he believes America is headed for "a great spiritual revival."

Hatfield told the group the nation's dilemmas stem from a breakdown of human relations. "If there is going to be a spiritual renaissance, we cannot expect our institutions, including the church, to do it for us," he said. "It is deeply personal."



FOCUS-- Nicaragua

J. Wilmer Heisey

Brethren in Christ Mission Field:

7-10 mi. SE of Managua. Villages surrounding *Esquipulas*.

Missionaries since 1965—Howard and Pearl Wolgemuth.

San Jose: Location of El Instituto de Lengua Espanola where Walter and Lynda Kelly are in language study.

Tegucigalpa: Where Meryl Thuma is serving in the Peace Corps.

Our recognition of the call to Latin America came late. Half a century after sending our first missionaries to Africa, the Brethren in Christ had no organized Christian witness in continental America south of the United States.

Contact with Spanish Americans came to us first through seasonal agricultural laborers from Puerto Rico and Old Mexico. But perhaps it was travel that awakened us to the challenge of a whitened harvest. In the 1950's some Brethren in Christ began crossing our borders into Mexico from the west and into the Caribbean Islands from Florida. In addition to evangelistic efforts a few young men gave service in projects in South America. The establishment of a mission in Cuba led to the assignment of personnel by the Board for World Missions. By the end of the decade, however, political upheavals threatened that small but growing Brethren in Christ

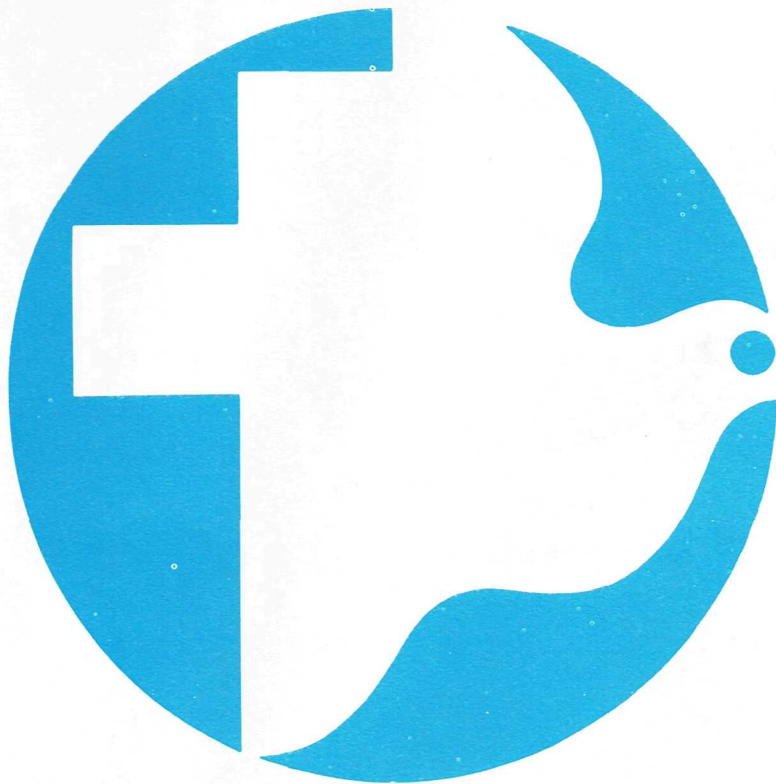
beachhead—within a stone's throw of the home base, figuratively speaking.

Our last workers forced out of Cuba in 1960, Howard and Pearl Wolgemuth continued a ministry among refugees from Cuba for several years. Meanwhile, the Board for Missions surveyed possibilities for the opening of a new field. In the beginning of 1965 the Wolgemuths moved into Managua, capital of Nicaragua. In the rural area south of the city they found a community in which there was no active evangelical witness. Although it was considered a difficult community they soon established a regular contact in the village of Esquipulas.

Since then the Brethren in Christ workers in Esquipulas and surrounding villages have seen an encouraging response from these people, with a number of conversions. There are now about 20 baptized members.

Earl Musser and I had the privilege of accompanying the Wolgemuths for a week of strenuous ministering on their circuit. It goes something like this: As we approach the community for an evening service, taped Spanish Gospel music is beamed from the loud speaker projecting from a window of their Daihatsu (Japanese) Van telling the people that a service is about to begin. We park at a predetermined location in the yard of a home, get out the P.A. system, and arrange seats by placing the concrete blocks and planks stacked at the home from previous meetings. The people appear and take seats for the service. Rousing singing opens the service, followed by prayer by one of the believers, quoting of a significant passage of Scripture by one of the worshippers, announcements and, on this occasion,

(Continued on page twenty-five)



Mennonite Central Committee Annual Report 1969

Annual Report 1969 attempts to picture the world-wide ministry of the Mennonite Central Committee. But many more than sixteen pages are needed to tell the whole story — the compassionate service and witness of Christian volunteers in the midst of unspeakable poverty, disease and ignorance in North America and in more than thirty overseas countries. There are 700 people in the program, for which reason all could not be listed, are mentioned in this report. But these are only a few examples from the great company of witnesses. Most of those writing are young volunteers, which also reflect the character of MCC. Though on the eve of observing its 50th anniversary, MCC is still peopled in the majority by the mid-twenty-year-olds. ■ This report is dedicated to all the men and women now serving with MCC who, from day to day, in the name of Christ, carry the witness of the church in relief, rehabilitation, service, peace and mental health. ■ With this report MCC expresses its gratitude to the constituent churches which supported the program so generously in 1969.



My Teacher Was...

Raised in Cincinnati, black, came to Atlanta when she got married, divorced and first grade teacher for ten years at Franklin, an all-black school in the northeast ghetto. When she first came South, she told me her harsh accent made her stand out like a sore thumb, but she said now, thank goodness, you couldn't tell her from one of them. She majored in education in a "mixed" school up North, and so when she came down South she said everyone was afraid of her because she was so educated.

When I'd bring ideas to her from books I had read she'd tell me how she used to get everything out of books but how now she'd had the experience of the classroom and knew more about how not to get so discouraged the way she had done during the first two years she taught. After almost every day she had been ready to cry — and then she had about forty kids — eighty altogether in a morning and an afternoon class. Really, it's true, she went on, that even coming to school and sitting in your classroom all day is helpful to these people. They are so far behind.

While she talked, I'd remember back to the night before when I couldn't get to sleep because thoughts of what I wanted to happen in the classroom the next day kept me nervous. One day I had planned to do phonetics with the group of slow readers I worked with. I thought maybe we could combine beginning consonants and our work on rhyming to build enough vocabulary to read a simple story. My teacher was only luke warm on the idea of studying phonetics. She said they didn't spend much time on phonetics during the regular school year, since now educators have this idea that it isn't good for children to waste time learning the names and sounds of individual letters. It's better they get a feeling for the entire word. So, she had the children copy a "weather story" from the board every day. The story almost never varied in form — just like the weather. But all the same, most of the children only guessed wildly when I asked them to read me what they were writing. I objected to the method, and she concurred with me that she felt the "old-fashioned way" was perhaps better but that unfortunately, you can't stop progress.

I thought about those masks I was hoping to do and then about the work in phonetics. There wasn't time for both now; it was too late. Too bad they couldn't have started when they wanted to. The

weather story was a must, so also was the need for working in well-defined periods. Curtis had already sat at the work table for fifteen minutes with his weather story finished, and construction paper, crayons and scissors waiting in front of him. He was doubly confused that he couldn't start. I had told him that he could, before his teacher noticed him and asked him above the confusion to take his seat.

You have to be real dedicated to teach, she told me many times. So much pandemonium — I'll be an old lady before my time! And the pay, what it is — I wonder sometimes we have teachers at all. My failing is that I like children. Most people aren't in that trap.

I know I should, but I can't stay for those long teachers' meetings a lot of times. I figure they have us here 'til closing time. Then our conscience can be our guide. She wrote out her report cards sitting there and chatting in that air-conditioned room before twelve-thirty. She did them in two days. She whipped right through them, because, as she said, she didn't have much time to spend — didn't I know they were due Thursday? Still, she gave every single kid a good comment. She wanted to do the parents a good turn — and the kids, too; they were so used to failing.

That day I started whining and jumping up and down when she announced we would be going outdoors, right in the middle of our precious remaining hour. The way she turned and looked at me I felt like an irresponsible child. I was too impatient and I had let it get away from me. I should learn that things can't exactly follow a schedule in a first grade classroom.

I was getting angry about a haphazardness that was much too general — too much of expecting the pandemonium and getting it while at the same time not condoning initiation of creative projects by the children. Of course the kids were getting restless being forced to spend a good hour fiddling around with a two-sentence handwriting exercise! Sure, now they were so restless it was a lot easier to keep track of them running around the playground than to maintain a good learning atmosphere inside our 100-degree classroom. So, we parade outdoors with them, like Pied Pipers, and turn them loose on the playground.

— The article, by Cornelia Brown, a summer MCC VSer in Atlanta, Ga., shows why an Urban Teacher Corps was recently established by MCC.

Hurricane Camille, Mennonite Disaster Service.



Like People on Noah's Ark

Cursed Camille arrived, bent on the obliteration of Pass Christian. She would have been more successful had all the residents been home. Luckily half the Mississippian town had been evacuated.

Those who stayed endured a nightmare they would like to forget. The awesomeness of man pitting his weakness against one of the most violent storms in recent history is too shocking to forget.

Among those who stayed, there is now a special bond. They command a certain reverence in the ability to say, "I was here." When they say it, they laugh, now. But they laugh with tears in their eyes. And the laugh is generally a coverup for a sentence choked off by emotion.

Theresa Atkinson was there. She lived directly across the street from a public school that was being used by Red Cross as their disaster headquarters. Several miles north a coastal inlet extended partially around the town, shaping the land mass into a broad peninsula. South of the Atkinson residence was an elevated railroad tract, and over that, the center of town and the Gulf of Mexico. West along the coast lay Gulfport.

She sat recalling the past events.

"We was in a church across the railroad tracks from here," she said, "At about nine o'clock that night they said the hurricane was 35 miles from Gulfport. I was in the church with eleven others. We all thought this safer than our homes.

"We started out in the sanctuary. But the wind got so hard that the deacon decided we better go to the front of the church to the elevated area behind the pulpit. The wind became so strong that the church looked like it was rocking. It just seemed that it was coming apart.

"We decided that the children better get on the floor under the seats in case the building would cave in. But then the deacon decided it would be best if we would stand in the halls in case the church would cave in. We went to the hall, and I decided to sit on the floor. But then the water started a comin' in. So we went upstairs again and put the children in a little closet and the grown-ups stayed and watched the water coming up the steps.

"The water was five steps from getting to us when we decided to look out the window. When we opened it, we could see the water from the Gulf

meeting with the water from the bayou. It looked like if a whale had made a big vomit. It just spitted up. And we could see the houses floating.

"Then we went back and stood by the stairs and watched the water coming up. Well, I'm Catholic and I had holy water. So I decided I would throw my holy water down the steps because if the water could have got to us, the only place we had to go was up in an attic. Three of us would have had to drown to get the other nine into the attic. Then the water finally started going back down and it got pitch dark and started raining."

The wind increased, blowing the roof off and the windows out of the church. With that, the rain fell on the little group clustered against a wall.

"The children finally went to sleep about two o'clock," Theresa Atkinson continued. "They all slept on the floor in this little room. The grown-ups got on the benches. The benches was wet, but we just set there. And it looked like it would never get daybreak.

"At daybreak we went to the windows again. We was just like people on Noah's ark. It must have been an hour before we saw anybody, and by that time we came to the conclusion that there must be an awful lot of people dead. When we could see people, the only place they could walk was on the railroad track because the water was still up as high as the top of the church steps. The water was about six feet deep.

"I think it was did for a purpose, but we don't understand what it was did for, and I don't think the majority of us will ever understand. And I hope it never happens again. To me I think it was worse than the Judgment Day. It was a horrible ordeal, but it's something we have to live with."

As she sat on the front steps of a simple frame building that had been her home, the roof gone, six inches of slimy, stenching mud covering floors, the walls, and everything within, many of her possessions partially buried in her yard, she vowed to come back. "The majority of us plan to come back and start all over. Some have homes, some have nothing."

MDS — Mennonite Disaster Service is for people like Theresa Atkinson.

— By Burton Buller, MCC staff photojournalist.

Confrontation, the American scene.



From "A Message"

In this first annual Peace Assembly (November 22-24, 1969) called by the newly-structured Peace Section of the Mennonite Central Committee, we have struggled together with the issues of Christian conscience and conscription. Gathered as a consultative body, we unite in addressing the following concerns to the Mennonite and Brethren in Christ churches in the United States and Canada, as well as to other groups and persons.

I. We reaffirm our commitment to the Gospel of our Lord Jesus Christ as revealed in the Scriptures. It is our primary allegiance to Christ and His kingdom from which we develop our witness to the love of God, neighbor and enemy throughout the world as the essence of Christian living. We affirm our Anabaptist view of the church and of Christian discipleship. This view emphasizes a continuing testimony of word and deed joined in a life style of Christian brotherhood, as a witness to the redeeming love of Christ and against all militarism and war.

II. We affirm that war is sin. It is contrary to God's will for all men. Yet militarism is rampant in our society, permeating the social and economic systems. While some among us have accepted service within the armed forces, such service seems clearly unacceptable as a Christian response. We are nevertheless ready to continue ministering to such persons in their situation.

III. We affirm that conscription, as an integral part of the military system, violates the essential freedom of each person. This evil should be abolished along with the military system which it supports. . . . Objecting to all war, we cannot identify with those who call for a voluntary or mercenary army as an acceptable alternative to military conscription.

IV. Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief of our brotherhood today about radical discipleship to Christ in relating to war. . . .

A. As Christians we acknowledge a calling that transcends the demands of government. Out of such a sense of Christian vocation, the young people of our churches should voluntarily offer service as an expression of discipleship. When the government recognizes it, such services may be offered to meet draft requirements. . . .

B. Though for some, conscripted civilian service in earning positions is a proper expression of Christian vocation, for many others it has become so routine as no longer to call for a serious moral decision of discipleship and also so routine as to have largely lost its symbolic value in witnessing against war. We

question such routine and easy response as an acceptable form of Christian service.

C. We recognize noncooperation with military conscription as a valid expression of nonconformity and peacemaking. For many the confrontation with the moral decision has given new vitality to their commitment to radical discipleship and to their witness against war. The church should help them in making their decisions; nourish them in their faith; minister to them with literature, counsel and encouragement; and provide financial assistance where needed in event of prosecution, imprisonment, and other costs of discipleship.

D. Others find neither prison nor alternative service according to God's will for them. As evidence of their conscientious objection to military service they choose to migrate to a place where they can worship and serve in freedom from the system of military conscription. The Canadian and United States churches should join these persons in brotherly support and help them to determine where God calls them to establish new communities and how best to maintain their faith and witness in the new location.

E. Should the government continue to conscript, we would urge that exemption from military service be extended both to those whose conscientious objection to war is not on religious grounds and to those whose conscientious objection is only to particular wars. We extend our facilities to help such persons, who call on us, find meaningful alternative service assignments.

V. Since the burden of objection to war and militarism is the responsibility of the entire brotherhood and not only of the young who face the possibility of conscription, we appeal to every member in our congregations to join in witness against these evils and in witness to the redeeming love of Christ, through prayerful selection of occupation, the sacrificial use of money, the rejection of high standards of living made possible by a warfare economy, rejection of the modern idolatry of nationalism, participation in some form of voluntary service, and the use of appropriate means to change the systems which support the continuation of militarism and nationalism. . . .

Confessing our weakness and ineffectiveness and moved by the danger of our time to humanity itself, we ought to be gripped by a new sense of urgency to work for peace. We send this message in the name of the Prince of Peace and the hope to which all Christians are called. — A full copy of "The Message" and other peace materials can be secured from the Peace Section.

Literacy class, Bolivia.



Four-Hundred-Year-Old Walls

Since arriving in Brazil, we are reminded of the words of José Bonafacio de Andrada de Silva who is revered as the father of the nation's independence. He saw clearly the economic absurdity of slavery and its social corrosiveness when he wrote in 1819:

"Twenty slaves require twenty hoes, all of which could be done by one plow. He who lives on the earnings of his slaves lives in indolence, and indolence brings vice in its wake."

When we observe the agricultural methods and the social structure in existence in Brazil today, one is painfully aware that the great nation's leaders have not really comprehended the wisdom and the significance of these words.

Human need in Northeast Brazil is an oppressive, omnipresent force threatening to engulf the individual who permits himself to be sensitive to it. The need, whether it takes the form of nutritional or economic deficiencies or agrarian backwardness seems inescapable. It hounds one from the metropolitan state capital of Recife to the small rural towns, from the sugar plantations along the coast to the remote interior farmlands. And the Brazilian churches are deeply concerned about the problem.

It is obvious that wealth and poverty have learned to live in proximity without one affecting the other. Common sense on which one has learned to rely begins to rebel and convulse here. As I sit in the unit house and look to the north, I see an eight-foot brick wall. If you would take a ladder and look over the top you would see the "favelas." There are shacks in clusters, chickens, children, dogs, filth, no running water, and you can just imagine what the washroom facilities are like. If you would then take the ladder and look over the eight-foot wall to the south, you would find the following:

A large white brick house, large shiny terraces, two cars, wall-to-wall rugs, floor length curtains and three full-time maids. Here I sit between the two extremes trying to find meaning and purpose for being here. This is where common sense fails me and begins to rebel.

Both families over the walls are pleasant, friendly and bear no outward malice towards one another nor to the foreigner between them. The one has learned to exist, the other has learned to "live," and I am trying to find purpose in their existence and meaning in living, and thus trying to establish a position for myself.

On pondering these two extremes, I suddenly come to the realization that this is the place for MCC. Yes, this situation fits the philosophy of MCC as I understand it. We are not here to fill the country with material aids to meet the physical needs. We are here with human resources to inject the spirit of human self-respect and dignity. Our purpose goes deeper than that which can be cured by a shot of penicillin or material aids, which can never fill the bottomless pit of poverty. We need the human resources to teach the man to the north a better way of living, and to teach the man to the south that he also has a responsibility towards his neighbors.

I am reminded once more of the story of Lazarus and the rich man. I have never seen it portrayed more vividly, granted my experiences even yet are limited. Let me give you a case in point.

While going down to the corner bakery, one such a Lazarus confronted me. There he sat on the side of the sidewalk with his bearded, scrawny face, devouring a hard crust which had fallen from the rich man's table. He attacked the piece of bread in an animal fashion. As I approached him, my gaze met his begging eyes. Eyes like that of a dog who tries to befriend you, waiting for that piece of bread. Here was a man who had degenerated to animal level, one who had lost all his self-respect and human dignity.

Here lies the problem, as it meets the naked eye. The root, however, extends deep into the history. This problem cannot be solved by tossing a crust of bread to fill the stomach. This problem cannot be solved by a shot of penicillin. This approach would serve only in an emergency measure. We realize that when we get down to the roots we are knocking at the social structure. The big question which then confronts us is, how are we ever going to penetrate those 500 year-old, eight-foot walls?

This is the problem which faces our MCC unit of human resources. We have a unit which has tremendous potential. Among the members we have a vast backlog of knowledge and experience. With these resources and the guiding hand of the Creator we hope to inject into the people with whom we work the self-respect and human dignity which is the inherent right of all God's creations. We probably will not see the day in which these walls will be penetrated, but we can leave behind our little indentations. — By Abram Dyck, director, MCC, Brazil.

Plowing virgin land, Bihar, India.



No Gift Without the Giver

From the moment we climbed the ladder into their second-story cubicle, we knew an exciting evening lay ahead. As we squatted around a raincoat spread on the floor as a tablecloth, his wife was setting the dinner before us — traditional North Vietnamese rice meat roll with fish sauce, and beside each place, Coca-Cola. While Pat Hostetter asked the blessing on the food we felt a spirit that superseded national and cultural differences.

Perhaps Quang and his wife could live more extravagantly than they do. But then, Quang's life is centered around people more than things. The simplicity of the one room which was home to them reflected their general attitudes toward life. We knew that the tasty meal Mrs. Quang had prepared for her four guests was quite special. And we were reminded again that many of our friends in this country eat more modestly than we.

An evening breeze flickered the candlelight as Quang cleared his throat to speak: "Our people appreciate when you come to our country to help. . . . But I want to ask you one question. In what way will you help us?" The query came simply and sincerely. Yet it uncovered a world of feeling and understanding — both in ourselves and in the people we had come to serve.

"Many of your people come to our country with the honest intention of helping us, but many times they do not help us but hurt us." I thought at once of the mistaken bombing of innocent villages or the fact that American soldiers had obliterated all that there had once been of his rice farm, his fruit orchard and his old farmhouse. But he brought me back to earth with "I don't mean the war people, although that is bad, very bad. I am thinking of the people who come in peace to help us; instead we are hurt."

Quang's question to us was pertinent. Our group has been involved in distributing food, clothing and other commodities to our Vietnamese neighbors. Now he was asking us, "How can you give?"

As a Paxman, I wondered. Our lives had never been blessed with physical need. We had known only the unhappy fortune of possessing. Now we had come to a land which had learned the hard lessons of suffering and deprivation and desperate need.

Why had we come? What did we have to give? Had we come to serve our brother? Or were we here to

give rest to our consciences — our wealth-laden consciences? Never was our giving out of painful sacrifice; rather, out of unending supply.

"Your giving of things without the giving of yourselves is making people dependent on the rich foreigner. Many of our people are becoming lazy."

Quang didn't say so but we could not miss the further application. What he said about things could also apply to the giving of our advice, our culture, our religion. In this country already plagued with literally thousands of advisers, how could we further insult the self-confidence of the people by passing on a "better way of life" or a "superior religion"?

We climbed down the ladder out of Quang's room realizing we could not teach until we had learned; we could never advise until we had listened; we could not really give until we had first known the blessing of great need. And perhaps it was in listening and learning that we truly gave.

I could not help but think of the way of Jesus who spent His life in giving Himself — very seldom things — rather Himself.

Perhaps this was a lesson Paxmen would still have to learn. That the building of houses and barns, the gift of cows and chickens, the distribution of food and clothing, the proud turning over to national agencies of facilities and extension programs had missed the point of the lesson Jesus came to teach. The real gift, if it was given at all, lay in the way the Paxman gave of himself to people. And the only lasting monument of his effort is found in those who have learned from him to give of themselves to each other.

Always learning, I feel guilty, having come to give, and instead receiving so much. So many have been my gracious teachers. The workman who came this morning to beg help to acquire tin roofing, the little guy I sat beside in church who didn't seem to know any of the hymns because of their Western tunes, the exuberant province chief congratulating the Quaker couple upon their dedication of a child day care center, the uncommonly rotund proprietress of the little side restaurant where we are — all contribute to the day.

The memorable part, the really exciting part of Pax service is people. — By Earl Martin, condensed from a chapter in the book, **Soldiers of Compassion**, by Urie A. Bender, Herald Press.

Sewing class, Arab refugee camp.



Service at Debili Rtic

Never was it questioned in his mind that a logical dialogue could contain the foul names of communist leaders. Mao, the Russian controllers of Stalinism, and the mild advocates like Yugoslavia's President Tito were devils produced from the same hell. We don't talk with the slime of the world behind the protective socialist barrier that holds out a driving, conquering American economy. People live there? Don't give him that line. Only things can exist under communist conditions.

He knew for a fact that people are free when they own a large house, several cars and a large bottle of aspirins used for the occasional depression. This guy was not naive. His learning process had moved through great experiences, including blessed anti-communist books such as **None Dare Call It Treason** and patriotic speeches by men inspired to root out traitors.

Then it happened. This ideal American kid, except for a nonviolent background, was called by MCC to carry out a two-year Pax assignment in Slovenia, the northern most province of Yugoslavia, one of the most advanced in technological knowledge plus personal freedoms of any area under the hammer and sickle.

The very first day he arrived on his project at Debili Rtic he observed the assailing actions of this state against his homeland. Yugoslavians and Italians had gathered to donate blood for an ally, North Vietnam, at the hospital-camp where he had been asked to maintain the grounds. This was the bottom. What if his family and friends knew he was in such a situation?

Several months passed and thoughts of the heroic battles he was going to wage against the foe started to fade. He readily accepted the kindness the native people generously offered. He found them hungry for dialogue about his country and ideals, and he was also wondering what constituted their lives. Through the coming together of two, truth shows itself by breaking down prejudices and expanding the mind to include a greater whole of existing life.

Being of similar age and intellectual level, our Paxman found in the university students the most stimulating discussions. Here were people like himself who had not consolidated strict concepts and were not worried about being deceived by new experiences.

In the summer camping spots, only several kilometers from the hospital-camp, and among the counseling staff who came to supervise the 400 sun-enjoying youngsters, he found his student friends. They typified the new person who has become con-

scious of his individuality. Their colorful clothing were the modern styles from the mod shops of Italy or selected local tailors. Their music was mostly in English, with the latest rock tunes of Hendrix and Donovan.

The Paxman and Yugoslavian friend observed each other across a round table of truth, the roundness signifying the wholeness of truth with no sides of prejudice. Both had a wish to serve humanity. One had been taught the workers' revolution and the other instructed about the exactness of science and the mind, but they had seen that neither produce the "good life." The stage was set.

We had broken down; now we could only go up. The solution lay in a balance outside of the over-domination of political or religious ideas. At that moment the Christian realized that he was only one who possessed the truth, and that was through the person of Jesus Christ. The propaganda of Christ's truth cracked the student of Marx and enlightened the American Christian. This was how it happened when the Yugoslavian Red Star met the American Dollar Christian.

Meanwhile back at the camp, this Paxman, in addition to his maintenance work, helped to wash dishes, iron laundry, move tables and beds, haul garbage, plant trees and fix windows and electrical systems. Such duties often were performed after the set working hours of the day. He worked these hours not only to fill the extra time, but also to convey to his fellow workers the concept of service.

People noticed and asked why, thinking him a bit crazy. It gave him a chance to get in a short testimony and show them how much work really needed to be done. They didn't understand completely and brought it up at their workers' meeting. After that, they informed him that he shouldn't work past noon, and absolutely not past 2 p.m.

This Paxman discovered that he had to find ways to use constructively his free time. During the winter he read, studied Slovak, made trips to see former MCC trainees in nearby towns, or visited village friends, sometimes helping them to cut firewood.

His work at Debili Rtic was a definite aid to the camp for needy children. Not that he worked extra hard, but just tried to keep a different attitude toward the whole situation. He tried to keep a service perspective and help wherever needed. It was an interesting experiment for him in a communist-ruled country.

— By Murl Dirksen, a Paxman, who recently returned from his Yugoslavia assignment.

Outdoor clinic stop, Nigeria/Biafra.



Health for the Soil and Soul

Like other African nations, Tanzania has been assaulting a host of development problems since its independence. During the current Five-Year-Plan period the slogan, "To plan is to choose" is often quoted, for it emphasizes the need for setting development priorities.

Two of the prime development targets center on education and rural development. Massive resources are poured into the country's "manpower producing unit," i.e., the educational institutions. Those efforts make it possible to realize substantial "localization" of government posts.

By its nature, the current educational structure tends to produce high-level manpower. Those students who don't find entry into either secondary schools or university are frustrated since they are in fact not really trained for making any special contribution to the nation. The high-level manpower needs are being met on schedule by the present educational structures. But at the same time, the economy is not expanding as rapidly as anticipated. If the current arrangements are maintained for some time to come, the country will experience a surplus of people with high-level training while the productive power of the masses remains static.

In view of these problems, the goals of education have been resighted, aiming to provide universal primary education by 1989. Such redirection of education is intended to bring the masses to a higher level of social and economic consciousness, making a variety of applied development aids more effective.

Ten MCC teachers are currently placed in church-related secondary schools and one couple teaches in a government technical school. Within the coming year, government will virtually be taking over the country's entire school system, creating a proper public school system. Future TAP teachers in Tanzania will be making their contribution within the country's public school system. Their sense of church-relatedness will be decidedly less distinct, though their contribution to the country's development goals will be as strong as before. Also under TAP administration, MCC has six persons assigned to medical institutions in Tanzania.

Besides restructuring its education system, Tanzania has suggested a new framework for rural development. During the next Five-Year-Plan period the govern-

ment will give priority assistance to groups of farmers who have arranged themselves into kibbutz-like settlements. These settlements are expected to facilitate the provision of water supplies, health and educational services plus market facilities. They are also expected to provide an excellent base for the establishment of cottage industries.

Hopefully, the Tanzania farmer in the Ujamaa Village scheme will experience health to the soul as well as the soil. This inter-relatedness is well described by Sudan United missionaries Peter G. Batchelor and Harry R. Boer in *Theology and Rural Development in Africa*.

"God's salvation is always a twofold one. It saves **from** and it saves **for**. It saves from evil and it saves for good. When God saves the farm He saves it from erosion, from subsistence operation, from exhaustion, from drudgery and bondage. When God saves the farm He saves it for fertility, for productivity, for order, beauty, respect, attractiveness and joy of labor. The salvation of man has no meaning if it does not save all that the saved man's hand and mind touch. Therefore the man who is indifferent to nature's claims, to the treatment and potential of the soil he works, is less than the man God intended him to be. The task of the Christian agriculturist and farmer, in short, is to discover by experimentation, observation and study what the laws are with which God is pleased to control food, vegetation and animal husbandry and to devise methods of work and treatment that conform to and apply these laws so that the potential that is in the farm may be realized."

Everyone is expecting the Ujamaa Villages to act as a development nuclei. These villages take a variety of shapes and their immediate needs are by no means all the same.

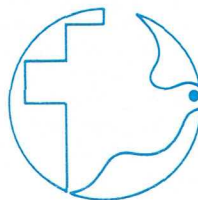
Ujamaa clusters and other training centers are giving priority consideration to the establishment of cottage industries. Needed are carpenter and metal working tools. The women's groups are asking for sewing machines. Fortunately MCC has been able to provide a number of excellent material aid shipments containing just such items. This type of assistance capitalizes on local initiative and is very important in the training of new skills. The future will see the needs of this level rising. MCC should continue to respond to these kinds of needs. — By Harold F. Miller, East Africa TAP Representative, Tanzania.

Financial Summary

For the Years Ended November 30, 1969, 1968
A more detailed financial statement is available on request.

	1969	1968
WE RECEIVED		
Gifts of Cash	\$1,655,729	\$1,549,366
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	2,176,669	2,485,948
TAP Income	426,285	294,885
Voluntary Service Earnings	255,312	276,060
Other Income (Note 1)	307,765	313,389
Total	\$4,821,760	\$4,919,648
WE SPENT		
Overseas Services	\$4,239,592	\$4,330,819
Voluntary Service	251,165	225,242
Peace Section	94,476	81,713
Mennonite Disaster Service	15,803	13,481
Mennonite Mental Health Services	27,223	29,509
Other Expenditures (Note 2)	80,611	179,721
Total	\$4,708,870	\$4,860,485
Increase in Fund Balances	\$ 112,890	\$ 59,163

Note 1: Material aid repayments, trainee repayments and headquarters food services and housing expenses are included in this amount.
Note 2: Certain categories of interest expense and depreciation, as well as headquarters food services and housing expenses are included in this amount.



Personnel Summary

For the Years Ended November 30, 1969 and 1968

	1969	1968
Total Personnel	700	651
Voluntary Service	130	110
Service Education Abroad	13	11
Pax	118	131
TAP Includes Africa, Newfoundland, Bolivia.	209	190
General Overseas	149	125
Akron Headquarters Includes VS but not MTS, MII or MEDA.	66	65
Regional Offices	16	12
MCC (Canada)	8	7
Americans	563	536
Canadians	121	120
Europeans	12	16
Latin Americans	2	0
Asians	2	2
Total Personnel Overseas	469	434
Africa	222	205
Asia	53	62
Europe Includes 22 in language study.	59	53
Latin America	95	84
Middle East, North Africa	40	30
Total Personnel North America	231	217
Akron Headquarters	66	65
Appalachia	23	24
Institutions	46	40
Newfoundland	27	39
Regional Offices	14	15
Urban Areas	40	23
Winnipeg Office	8	4
Other	7	7

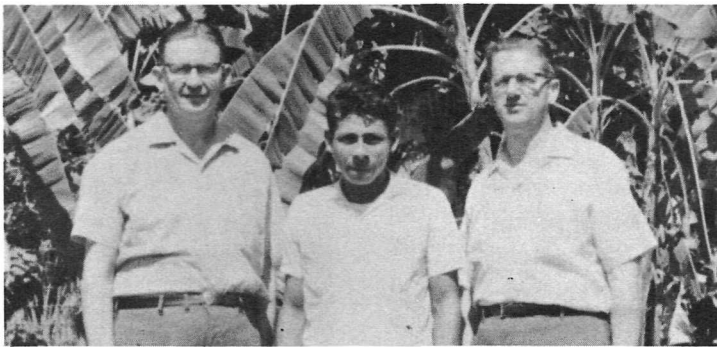
Mennonite Central Committee

Founded in 1920, the Mennonite Central Committee is the joint relief and service agency for nearly all North American Mennonites. It coordinates and administers programs in overseas relief, education, medicine, agriculture and peace; voluntary service, disaster service and mental health. Representatives of fifteen Mennonite groups form the committee, which meets annually in January to review the program and to guide further outreach. The thirty-four-member committee operates through a nine-man executive committee, whose executive secretary-treasurer is William T. Snyder. Direct inquiries to the executive secretary or the information services.

Beginning in 1970 and marking its 50th anniversary, MCC will be using a new identification program approved by the executive committee. With the diversification of the MCC program it has been necessary to simplify the original mark, removing those elements that create a false or static impression of the organization. An attempt has been made to create a symbol which utilizes the universal language of the visual. It was intentionally designed to require a moment of active participation by the viewer to understand its content. That content is very simple: a dove or messenger form unfolds or empties from the cross. It is thus a visualization of the phrase used by MCC since its founding — "in the name of Christ." By restudying and revising its identification, MCC affirms its intention of being committed to innovation in the area of Christian service, responding to new needs wherever they arise in ways still to be found.

Contributions for the Mennonite Central Committee should be channeled through your own congregation's offerings or be sent to your conference's relief, service and peace treasurer. In Canada direct contributions should be sent to the provincial MCC treasurer.
21 South 12 Street
Akron, Pennsylvania 17501
1483 Pembina Highway
Winnipeg 19, Manitoba

Printed in USA 270oe85M
Illustrated by James Ponter
Designed by Omar Eby



During visit to Nicaragua, Jan. 12-19 (and San Jose), J. Earl Musser, Director of Missions; Miguel Vallecillo, "a young man who has plans to attend Bible Institute"; J. Wilmer Heisey, Executive Secretary.

Nicaragua

(Continued from page eight)

greetings from the visitors from the North.

Although the Wolgemuths communicate on a quite understandable level in Spanish, the message is regularly brought by a lay preacher brought out from Managua. Several men share in this work. We were impressed with their ability and manner of presentation of the Gospel. Following a message (30 minutes—minimal time) a film from USIS (United States Information Service) is shown. Wherever the Wolgemuths conduct services regularly, they have a large sheet of white plywood affixed to the wall of the house to serve as screen for showing films. Among the films we saw was "The John Glenn Story"—narrated in Spanish, of course.

After the service the dismantling of the place of worship proceeds with order and dispatch. Those from nearby start home afoot; others crowd into the Van and are dropped off along the way.

The heart of the work is at Esquipulas where three times a week people can come for spiritual nurture and other ministries, including a clinic on Friday afternoon. We were impressed with the enthusiasm and warmth of the testimonies in the Wednesday night prayer meeting in the chapel. Both young and old gave words of praise for the Lord who had come to be their Savior. It is considered normal and natural that a believer bear testimony to his faith on a fairly regular schedule.

A number of the young people have made fine progress since accepting Christ: they lead singing, teach illustrated Bible lessons, lead in prayer, etc. It seems highly desirable that these young people be encouraged and helped to get further education. Several evangelical Bible Training Institutes are within their reach if the young people meet certain minimum basic requirements. While there is always risk in their going to Bible school (marriage and other

interests), it was our observation that unless they do go away for such additional training their ultimate usefulness will be limited.

In the Schick housing development, nearer to the capital city (Managua: 285,000 pop.) the one weekly contact, on Sunday afternoon, concentrates primarily upon the many children who flock to the service. Under the missionaries' present work load, it has been impossible to follow up with meaningful visitation the many homes from which these children come. We got the impression that the Schick community might well become the Nicaraguan Christians' first Mission outpost. The idea has already taken hold: a sixteen-year-old girl from the Esquipulas community walked five miles to share in the Schick service.

Impressions

Evidence of the "American presence" in Nicaragua was minimal. Relatively few people speak any English. In the shops of Managua one saw as much Japanese as American merchandise.

In our contacts with Christian laymen and pastors of other evangelical groups we noted evidence of training and some educational attainments, yet they did not speak English. In this climate indigenous procedures seem appropriate. However, the lack of educational disciplines on the part of the charter members of our Brethren in Christ community presents a definite challenge. I would hope that the task of "teaching them all things" will not be limited to the traditional school system for children only. The parents and grandparents who are coming to know the Lord want to and should bear testimony to their faith. A vital nurture program for them now would help them greatly.

Projections

Walter and Lynda Kelly, assignees to our work in Nicaragua, are in language studies at *El Instituto de Lengua Española* in San Jose, Costa Rica. A

highlight of our trip was a visit with the Kellys in this garden spot of Central America. San Jose is the largest city in Central America (south of Mexico) and represents some of the finest social, economic, and cultural development in that part of the world. While the Wolgemuths continue to carry their heavy but fruitful ministry, the Kellys are applying themselves admirably to making as much progress as possible in learning the language—before entering the work in Nicaragua.

The Director of Missions looks forward to having the benefit of a visit to Nicaragua in early April by Dr. K. B. Hoover, Secretary of the Board. Dr. Hoover, who serves on the Executive Committee of the MCC, is making an extensive visit to a number of countries in South America under MCC auspices.

Your prayers for the work, the workers, the Board—and particularly for Brother Earl Musser who carries administrative responsibility for this field are solicited. Let our focus southward be accompanied by intercession upward.

Returning to India



MARY JANE
SHOALTS

Enplaned from Buffalo, February 21—Mary Jane Shoalts (Wainfleet Cong.) Since her return in 1965, she was graduated from the University of Western Ontario, Canada with a B.S. in Nursing. After that she taught the Medical Surgical Course in the Mack School of Nursing, St. Catharines, until January, 1970. "I believe that the Lord has directed my ways to return to India," she writes, "and I am looking forward to returning."

Going to Zambia



MARILYN
JOY SIDER

Marilyn Joy Sider (Bertie Cong.), graduate nurse, left Buffalo airport February 20.

Reminder to WMPC

"Unto the Gentiles Foolishness..."

Thelma Book

I had gone with a new friend, Mrs. Takahashi, to see about enrolling Stephanie. Most kindergartens are private businesses in this country and the owner gave me a quite exhaustive lecture on his philosophy of life which he tries to impart to the children.

The gist of it is this: Japan is in its present mess because people have forgotten religion. His purpose is to instill into the children's minds an attitude of thankfulness to their parents and ancestors, and behind them to Hotoke-Samma (Buddha) and the Kami (Japan's thousands of deities). All religions are equally good. . . . Christians have a narrow concept, but his is wide, wide: all religions are good.

I could not resist disagreeing with him. "All religions have good teachings," I said, "but I must take issue with you that a return to religion will rectify Japan. Jesus said man's problem is not lack of religion but, rather, presence of sin, that not religion but He alone is the solution to this sin problem. Because I believe Him and His Words, I cannot agree with your philosophy."

"Ah," he said condescendingly, "that is narrow thinking. My thinking is broader and includes all."

On the way home these sober words came to me,

Jesus said, "I am the Way the Truth and the Life; no man cometh unto the Father but by me . . . Wide is the gate and broad is the way that leadeth unto destruction and many there be that go in thereat. Strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

Deeply have these words entrenched themselves in my mind and heart. Now the big question for me is, "Do I want to send my little Stephanie to that kindergarten?"

Church Building and Residence Badly Needed in Nicaragua

This was the urgent word which came to WMPC about a year ago.

Our missionaries in Nicaragua have been faithfully working for God. The result? God is working in the hearts of men! We stand by our missionaries regularly in prayer; and this year we have promised to help them in an added way.

OUR PROJECT for the Conference year, 1969-70: a Church Building and a Missionary Residence for Nicaragua.

Have you sent in your offerings for this project? Pray and ask God what you should give. As we obey, our goal of \$12,000 will be reached.

Send all offerings to—

Mrs. Lester L. Haines, Treas.

R. 1, Box 255

Clayton, Ohio 45315

*Dorcas Climenhaga,
National WMPC President*



This is the house that WMPC built with last year's project funds. After moving in, mid-October, the Marlin Zooks wrote, "It is a joy to be in a new, comfortable and convenient house and we are very thankful for this blessing."

Dr. K. B. Hoover Secretary of MCC Executive Committee



The Executive Committee of MCC, elected at the annual meeting, January, 1970. Left to right: Atlee Beechy; Newton Gingrich; Andrew Gingerich; D. P. Neufeld; H. Ernest Bennett, Chairman; Robert Kreider, Vice-chairman; William T. Snyder, executive secretary; H. H. Dyck (rear); and K. B. Hoover, secretary.

Colleges

MESSIAH COLLEGE

Sider Earns Doctorate



Ronald J. Sider, in his second year of teaching at the Philadelphia Campus, recently received a Ph.D. in history from Yale University. His dissertation, "The Intellectual Biography of Karlstadt" was directed by Jaroslav J. Pelikan. Besides his teaching in Philadelphia, Dr. Sider is teaching one course, Philosophy of Religion, on the Grantham Campus this semester.

Dr. Sider lives in the Philadelphia facility with his wife and two sons. He is the son of the Reverend James Sider, pastor of the Oak Ridges Church in Ontario.

College Musicians to Publish

A new series of anthems and hymn arrangements under the title "Messiah College Choral Series" will soon be published by Stone Chapel Press. The series will initially include eight works by Messiah College faculty and alumni. The series will be edited by Dr. Ronald R. Sider, head of the music department at the college.

Stone Chapel Press, an affiliate of Menchey Music, Inc. in Hanover, Pa., plans to make the series widely available for use by churches and choral groups.

Among the contributors to the series will be Dr. Sider, Mr. Ronald E. Long, and Mr. Ronald L. Miller of the college faculty, and Mr. J. Bert Carlson, accomplished musician and alumnus of Messiah College.

Deadline for Financial Aid Applications

April 1 is the deadline for applications for financial aid for the 1970-71 school year. High school students who would like to apply should use the form provided by the Office of Admissions.

Students who have not applied for admission by this time will have only slight chance of acceptance. There may still be room for a few young men, but essentially the college is filled for next year.

Events in March

- 10—Music-Lecture: Satori Woodwind Quintet. 8:00 p.m.
- 12-14 and 19-21—Brethren in Christ Sunday School Basketball Tournament.
- 18—Senior Recital: Kathleén Torchia and Marlin Hubler. Alumni Auditorium. 8:00 p.m.
- 19—Concert: Western Christian High School Choir. 7:00 p.m.
- 24—Concert: Messiah College Wind Ensemble. 8:00 p.m.
- 26-April 7—Spring Recess.

Choral Society Schedule

March

- 1 p.m.* Greensprings Brethren in Christ Church
- 1 p.m. Chambersburg United Methodist Church
- 8 p.m. Conoy Brethren in Christ Church
- 15 a.m. Skyline View Brethren in Christ Church
- 15 p.m. Souderton Brethren in Christ Church

Spring Tour—March 27-April 5

- 27 p.m. Martinsburg Brethren in Christ Church, Martinsburg, Pa.
- 28 p.m. Amherst Brethren in Christ Church, Massillon, Ohio
- 29 a.m. Chestnut Grove Brethren in Christ Church, Ashland, Ohio
- 29 p.m. Pleasant Hill Brethren in Christ Church, Pleasant Hill, Ohio
- 30 p.m. Christian Union Brethren in Christ Church, Garrett, Indiana
- 31 p.m. Our Redeemer Church, Evangelical Mennonite, Midland, Michigan

April

- 1 p.m. National Holiness Convention, Hilton Hotel, Detroit, Mich.
- 2 p.m. Goodrich Brethren in Christ, Goodrich, Michigan
- 3 p.m.* Niagara Christian College, Fort Erie, Ontario
- 3 p.m. Wainfleet Brethren in Christ Church, Wainfleet, Ontario
- 4 p.m. Heise Hill Brethren in Christ Church, Gormley, Ontario
- 5 a.m. Bertie Brethren in Christ Church, Stevensville, Ontario
- 5 p.m. Clarence Center Brethren in Christ Church, Clarence Center, N. Y.
- 17 p.m. Harrisburg Greater Zion Baptist Church
- 19 p.m. Lancaster Brethren in Christ Church
- 26 p.m. Grantham Brethren in Christ Church

Polyphonic Choir Schedule

March

- 15 p.m. Asquith Presbyterian Church, Baltimore, Maryland
- 22 p.m. Steven's Memorial United Methodist Church, Harrisburg
- 24 p.m.* Senior High School, Mechanicsburg

April

- 10 p.m. Harrisburg Area Community College, Harrisburg
- 12 p.m. Presbyterian Church, Camp Hill
- 19 p.m. Newberrytown United Methodist Church, Newberrytown
- 26 p.m.* Market Square Presbyterian Church, Harrisburg

May

- 10 p.m. Grantham Brethren in Christ Church

*Denotes afternoon programs. All other p.m. programs are in the evening.

Home Family to Family for Christ

Christ"? I became intrigued with the idea of establishing a Spiritual Adoptive Program. There were couples in our church who would qualify as spiritual parents. I became convinced that the same needs, of giving and receiving love, existed on a spiritual level also. It is interesting to notice the relationship that Christ established between the home, the convert and the neighbor. In Luke 8:39 Jesus instructed the demoniac to return to his home and share the Gospel with his circle of friends.

I would like to share some examples with you. A young mother accepted the Lord as her Saviour. She had a non-religious background, and was totally uninformed about spiritual things. After her conversion she began to suffer from loneliness, frustration and other difficulties. I placed this young lady and her husband in the spiritual family care of another Christian family, of similar age and cultural background. These two families were to meet one hour per week during a twelve week period for Bible study and fellowship. At first the unsaved husband was unwilling to remain in the home for this weekly visit. Shortly afterward he not only remained, but actually anticipated the opportunity for friendship and discussion.

In our correlation we endeavour to make placement according to age, interest level, children's ages and cultural background. During 1969 we made four placements, and we have made some interesting observations which we would like to share with you.

The spiritual adoptive family made some startling discoveries about the problems and difficulties which a new convert faces in the home, in the church and in the community. Their heart began to expand in sympathy and understanding. They could then visualize why so many new Christians become dropouts. These new discoveries generated a greater love for Christ and the heritage of the Brethren in Christ Church.

I was also fascinated with the growth and development of the new convert. Their children eagerly anticipated the weekly youth activities, the unsaved husband or wife was welcomed at church by people who knew him or her, and a visit to the home would clearly indicate that there had been a Christian witness exerted. The church calendar on the wall, the Sunday School papers, the congregational publications, Boys Brigade and Pioneer Girls' uniforms, bore silent witness to the same fact.

The bond of spiritual friendship formed during this twelve week period is not terminated or easily broken. This cord of love has drawn two families closer to each other and to the Lord, and the Brethren in Christ Church.

In the midst of a world that is reaching up to the stars, we call upon Christian families to reach out for the new family in your congregation. Open your heart, your home, and your Bible and allow God's love to flow into the aching, lonely and hungry heart of the new believer.

Robert J. Rolston

It was a Friday morning and the sunlight filled our hearts as well as our living room, as Joyce and I conversed with the placement worker from the Children's Aid Society. We were finalizing the adoption of our son Robbie.

I reviewed in my mind the processes we had gone through to become parents and of the resulting rewards; both for Robbie and us. I had a further thought. As a pastor I carried a concern for new converts and growing Christians. Could a similar idea be used in our church to bring love and shelter to "babes in

Centennial Hymn Writing Contest

\$75 for Best Hymn Poem

\$75 for Best Hymn Tune

1. Send entries to a member of the Music Commission by June 10.
2. Poems should be set to an original tune or be metered so it can be used with a tune from a standard hymn book.
3. Tunes should be so metered as to be usable with a text from a standard hymnal or set to an original text.
4. Send as many entries as you like.
5. Winning entries will be presented and performed at the 1970 Centennial Conference, Upland, California.
6. New missionary hymns, folk hymns and hymns speaking to the contemporary scene are suggested areas.
7. Format may be that of a Hymn, Gospel Song or other.

The writer is pastor of the Sherkston Congregation, Sherkston, Ontario.

To the Victor Belongs the Spoils

Paul Hostetler

At the time of the Basketball Tournament at Messiah College last March, Miss Allyson Merriman of Timber Bay, Saskatchewan, was in Voluntary Service in New York City. When the Bronx Church decided to enter a team, Allyson and some other girls decided to attend the games at Grantham without letting the fellows know.

The boys who went were: Luther Schwartz, Captain; Roy Shelly, Wayne Steffee, Carlos Rosada, Jay Poe, Rodney Good, Norman Robinson, Benito Martinez, Spencer Regrut and Joe Valentine.

What an exciting story she tells! Unfortunately, her report was much too long, so only parts of it can be quoted.

The girls' secret planning involved many near misses, but they finally got away without being suspected. For a while the trip was uneventful but Washington, New Jersey, was something different.

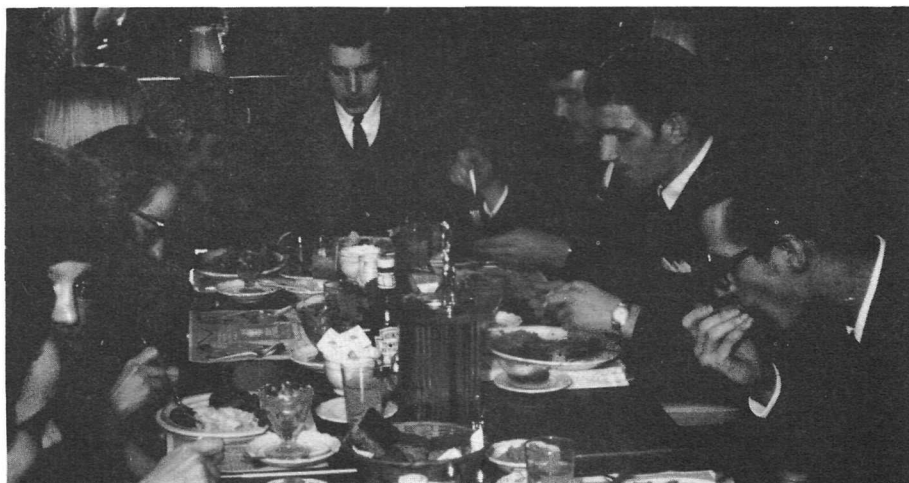
"We had just stopped for a red light when a man came knocking at our window. He said we had a leaking gas tank. At a nearby service station we learned that there was a huge hole in the tank which would mean hours of delay."

While standing there trying to decide what to do, one of the girls shouted and pointed, "There goes our van!" And, sure enough, it was the team. They had been delayed in starting from home.

"The attendant, after having a good laugh at us crazy girls, suggested we phone the toll bridge 12 miles ahead and have them send the guys back." And it worked. Although their van was already full, the girls got in and away they went.

"It was very late when we finally got to bed. We were tired and a bit disappointed, but very happy.

"The next morning there was much excitement prior to the game. Then there was complete silence as everyone bowed his head in prayer to ask God's



Enjoying the "spoils" of victory. The trophy can be seen in the center of the table.

guidance and help whether it be in winning or losing.

"Within the first three seconds Benito scored the first two points and we were off to a good start." And they never looked back, winning easily.

The girls had promised the fellows a restaurant meal if they won the trophy. After the first game Wayne warned, "Well kids, you had better start saving your money!"

The next game was on the following Friday. The opposition was from Greensprings and the Bronx team won again. The following day they faced Hollowell, "a tough team." With only seconds remaining the score was 76-74. Hollowell tried desperately to close the gap but failed. "The cheers were deafening. We girls ran to congratulate the guys in any manner we thought acceptable."

"The championship game was that evening. A gym full of people gathered to see New York and New Guilford battle it out for first place. The tension was almost unbearable . . .!"

"Immediately we were in the lead. When a basket was made we would cheer, clap, holler, scream . . . There were times when the score was very close. Norman was our star player. And then the buzzer sounded, the game was over, and we were the champions! Luther accepted the trophy. Could it possibly be our own?"

"The following week was full of excitement making plans for the supper. The fellows got each of us girls a

beautiful corsage. The food was ordered within a certain price range because we girls were in Voluntary Service.

"After supper we made speeches, congratulating the fellows for their Christian behavior and sportsmanship. And then we gave them another trophy from us cheerleaders.

"You girls have bigger hearts than you have heads of common sense!" exclaimed the boys.

On the way out of the restaurant one of the guys turned to Allyson and said, "Now I know what real Christian love is. Since I have been in Voluntary Service you girls have shown me Christian love beyond degree!"

Perhaps even as you are reading this, a game in this year's tournament at Grantham is in progress with cheers and whistles and net-swishing. And may your church team win!

SUMMER SERVICE—1970

The Commission on Youth is again sponsoring a Summer Service program this year. Youth will be serving some of the same areas as in previous years, along with new ones. Applications should be in by no later than May 15. Write to Rev. Walter Winger, Director of Youth, 343 W. Louthier St., Carlisle, Pa. 17013.

BIBLE QUIZ

The deadline for teams entering the quiz is March 15. Quizzers, please note the following change: No "situation questions" will be used this year.

Church News

ALLEGHENY CONFERENCE

A good attendance witnessed the ordinance of baptism, February 15, when nine followed the Lord in this rite at the **Carlisle Brethren in Christ Church**.

The **Jemison Valley Church** helped the **Prentice Drake** family celebrate their 50th wedding anniversary November 29, 1969, with an open house from 2:00 to 8:00 p.m. The couple have eight children: Clayton, Mrs. Linda Vandertloog, David, Glenn, Frances Powell, Wilbur, Mrs. Lois Tuddle and Mrs. Vera Kent. They also have 27 grandchildren and seven great-grandchildren. Mr. and Mrs. Drake attend the Jemison Valley Church.

Mr. and Mrs. Roland King of Westfield, Pa., celebrated their 50th wedding anniversary with an open house Sunday, January 4. They have three children: Mrs. Bernice Davis, Robert, and Wayne. They also have seven grandchildren and one great-grandchild. Mrs. King attends the **Jemison Valley Brethren in Christ Church**.

The **Mechanicsburg** youth have been active again this winter with Youth for Christ activities in Harrisburg. This winter the youth participated with two Bible quiz teams from the Mechanicsburg congregation. Out of eleven Harrisburg area churches participating in the Olympic Bible Quiz, Mechanicsburg's teams performed superbly with Mark Simmons finishing the first half of the Olympics as high scorer with 820 points; David Anderson was runner-up high scorer with 540 points; and Harry Musser came in fourth with 370 points.

Mr. and Mrs. Earl K. Stern of Mill Hall were entertained recently at a 50th anniversary dinner celebration in the home of their son, Earl, of Lock Haven, Pa. Another son, Dr. Myron and family; and a daughter, Mary (Mrs. Alden Long), and family were present. They received a cablegram from two sons in Africa, Ira and Harold. Letters came from Lucille (Mrs. Keith Ulery), and another daughter in Colorado Springs; and from Rev. Aaron Stern, the oldest son, in Ontario, Calif.



On January 18, members of the **Cedar Springs congregation** held a surprise Family Night service at the home of Mr. and Mrs. Stern in honor of their anniversary. The congregation participated in a program on family living and time was given to the Sterns for "reminiscing." Mrs. Frank Hennigh, who had attended the Sterns' wedding, was present for the service. Monetary gifts given by members of the congregation were used to purchase gifts for the Sterns and the unused amount was given to the building fund in their honor. Refreshments were served by the Mother's Club of the church.

The **Mowersville congregation, Pa.**, held an Appreciation Tea, January 6, in honor of **Mr. and Mrs. Clarence A. Musser, Sr.**, who live on the Roxbury Holiness Camp Grounds. Brother and Sister Musser were retiring from the office of deacon at the Mowersville Brethren in Christ Church after 25 years of service. Bishop Charlie Byers had the devotional and spoke words of grateful recognition for the years of service by this devoted couple. Members of the congregation also added their words of esteem. Rev. Barton Starr, who was pastor to the Mussers for many years, spoke briefly. A letter from Bishop Ginder was read by the present pastor of the church, Avery Musser. The Mowersville congregation presented the Mussers with a large picture of "Way to Emmaus." About 75 persons were in attendance. On January 11, **Mr. Merle Hafer**, president of the Franklin County Sunday School Association, presented to Brother Ezra Bert of the Mowersville congregation a medal for 50 years of service in the Sunday school.

ATLANTIC CONFERENCE

Youth Week at the **Mastersonville Church** opened with Ron Ludwig, ministerial student from Messiah College, speaking at both the morning and evening services, February 1. Christ's Crusaders Day, February 8, saw the Mastersonville Crusaders much involved in service. They planned and conducted the

Sunday school hour. In the morning worship they provided leadership and music, and shared in the ministry of the Word. A luncheon at the church, a visit with senior citizens at a nearby resthome, and a sledding highlighted the events of the afternoon.

CANADIAN CONFERENCE

Sunday afternoon, January 25, found the **Bertie Church** well-filled for a baptismal service. Rev. Doug Sider, pastor at **Welland**, and the local pastor, Wilbur Benner, shared in the service. Pastor Sider baptized four and Pastor Benner baptized Sister Zora Kenezzone, a lady seventy years of age, who was saved at home by reading her Bible and through the testimonies of her daughter and son-in-law, Mr. and Mrs. Lloyd Schaubel. Her religious background was Greek Orthodox, coming from the country of Rumania.

The **Falls View Church** reports the church building program is well under way and completion date is scheduled for March 21 when the Falls View congregation will host the Canadian Regional Conference.

The **Port Colborne Church** sponsored a Valentine Box Social for their teenagers, February 13, inviting the teenagers from the Pentecostal Church to be their guests. Last November these teenagers held a Walk-a-Thon. Some 32 persons walked the twenty mile route from Port Colborne to Niagara Christian College through intermittent drizzle and rain. This successful event raised a total of \$756.16. Proceeds were used to purchase an electric organ for the teen department; to remodel and redecorate the department and to donate to a worthy missions project. Forty girls and eight guides took part in a candle-light procession, singing the Pioneer Girl theme, when the Pioneer Girls of the Port Colborne Church held their February encampment the evening of February 8.

The **Puslinch Community Church** held a Valentine's Day party, February 14. Special

From the General Conference Secretary

The following is excerpts from a communication sent to congregational secretaries by the General Conference Secretary and printed here for the information of all. The communication concerns the annual General Conference to be held July 1-5, 1970 at Upland, Calif.

Number and Responsibility of Delegates

Each congregation is entitled to one delegate for each fifty members or fraction thereof. To be a voting member requires registration and attendance at all sessions of Conference. Except for emergency reasons, no members are excused before the close of Conference. Delegates selected should be able to be present from Wednesday, July 1 at 2:00 o'clock through Sunday, July 5 at 4:00 o'clock.

Arrangements for any necessary irregularities should be made in advance with the General Conference Secretary who is also secretary of the Credentials Committee. Any changes from delegates duly elected by the

Congregational Council should be presented in writing by responsible congregational representatives. Attention to these matters will avoid the necessity of a special action by Conference in the seating of delegates.

Current Policy Regarding Entertainment of General Conference

An action of the Board of Administration at its midyear meeting, December 20, 1968, adjusted the traditional policy relative to free meals at General Conference. The following only may expect to receive free meals: members of General Conference, General Boards, Committees, and Commissions, staff members of the Conference, and guests and special groups as approved by the Board of Directors. (The entertainment of personnel engaged in entertaining is at the discretion of the entertaining Regional Conference.) Dependents—wives and children—of Conference members WILL NOT receive free meals. Lodging for non-Conference members will be \$2 per night. This policy should be kept in mind by those planning to come to Conference.

music was provided by the Clairmounts from Messiah College and by Don Skinner, a trombonist from Emmanuel Bible College in Kitchener. Guest speaker was Ken Bistretzan, also from Emmanuel.

CENTRAL CONFERENCE

Dr. Donald Minter, Goshen, Ind., presented the project of the Camp Lakeview Memorial Chapel Sunday morning, February 22, at the Nappanee Church. At 2:30 the WMPC sponsored a tea with Mrs. Jesse Heise as guest speaker. In the evening session Dr. Jesse Heise was the featured speaker. He also showed slides of the medical work at Macha Hospital in Zambia where he and the family lived for a year and worked.

The Dayton Church reports a baptismal service on February 15 with Rev. Marvin Keller, pastor, administering the rite. On January 11 the Dayton Church also received three new members into their fellowship.

The Pomeroy Chapel in Smithville, Tenn., received three new members into church fellowship on February 15.

The Sippo Valley Church sponsored a Valentine Banquet for the Crusaders on the evening of February 13. The focal point of the evening was the beautiful four-foot heart with a cross in the center. Mrs. Greg Borrel, president of the Crusaders, gave a humorous reading; the Wengerd sisters led the group in folk songs, and slides were shown of old Crusader activities. A meal was served by the ladies of the church. The highlight of the evening was a baby picture guessing contest, the winner receiving a box of valentine candy. The evening was brought to a close with a short meditation by the pastor, Dr. Archie Penner.



MIDWEST CONFERENCE

February 15 was Christ's Crusaders Day at the Dallas Center congregation. Rev. Edward Rickman from Vennard College gave the message and the Chamber Choir from the College ministered in song. A noon fellowship dinner was provided and in the afternoon the young people shared in the monthly services at the Dallas County Home and at the jail.

PACIFIC CONFERENCE

The Chino Brethren in Christ Church is looking forward to their new building program to begin in the near future. The name of the building will be Tissot Hall, in recognition and honor of the many years of the faithful and sacrificial service of Arthur and Lucy Tissot.

BIRTHS

Anderson: Tricia Louise, Feb. 9 to Mr. and Mrs. Richard Anderson, Fairview (Pa.).

Bossert: Jeffery Donald, April 18, '69, chosen son of Mr. and Mrs. Donald Bossert, Fenwick (Ont.).

Davis: Melissa Anne, Jan. 21 to Mr. and Mrs. Guy Davis, Waynesboro, Pa.

Eyster: Shawn Leroy, Jan. 4 to Mr. and Mrs. Stanley Eyster, Mechanicsburg, Pa.

Hawbaker: Sheryl Ann, Jan. 27, by adoption to Rev. and Mrs. John Hawbaker, Zion (Kans.).

Heise: Sandra Lynn, Nov. 13, '69 to Mr. and Mrs. Dave Heise, Virginiatown, Ont.

Hunter: Robert Michael, Jan. 7 to Mr. and Mrs. Robert Hunter, Falls View (Ont.).

Kelly: Stephanie Ann, Dec. 16, '69 to Mr. and Mrs. Burton Kelly, Chestnut Grove (Ohio).

Lehman: Christopher David, Feb. 3 to Mr. and Mrs. David Lehman, Orrville, Ohio.

Musser: Teresa Ann, Nov. 18, '69 to Mr. and Mrs. Dale Musser, Chambersburg, Pa.

Paulus: Sherry Sue, Feb. 2 to Mr. and Mrs. Denver Paulus, Highland (Ohio).

Rodgers: Lesli Jean, Jan. 21 to Mr. and Mrs. Daniel Rodgers, Port Colborne, Ont.

Simmers: David Andrew, Jr., Jan. 10 to Mr. and Mrs. David Simmers, Waynesboro, Pa.

Smoyer: Kevin Lynn, Feb. 12 to Mr. and Mrs. Charles Smoyer, Colyer (Pa.).

Starner: A baby girl, Feb. 2 to Mr. and Mrs. William E. Starner, Hummelstown, Pa.

WEDDINGS

Davidson-Meyers: Brenda Meyers, d. of Mr. and Mrs. Marvin Meyers, Greencastle, Pa., and Robert Davidson, s. of Mr. and Mrs. Fred W. Davidson, Shippensburg, Pa., February 1, by Rev. Paul Z. Hess.

McNiven-Watterson: Suzanne, d. of Mr. and Mrs. Gordon Watterson of Welland, Ont., and Donald McNiven, s. of Rev. and Mrs. Andrew McNiven, Dec. 26, 1969, with Rev. Andrew McNiven, father of the groom, officiating.

Steffee-Yoder: Kathleen, d. of Rev. and Mrs. Leroy G. Yoder and Wayne, s. of Mr. and Mrs. Richard Steffee, Jan. 2, by Rev. Larry R. Steffee, assisted by Rev. Lawrence Yoder and Rev. Leory G. Yoder, at Harrisburg, Pa.

OBITUARIES

Diehl: Simon A. Diehl, born Jan. 31, 1901, son of the late Edward and Nancy Wenger Diehl, passed away Feb. 3. He was a member of the Mowersville Church, serving currently on the church board and as treasurer of the Sunday school. He is survived by his wife, Sarah; a son, Leland and two grandchildren; also one sister and four brothers.

Funeral services were conducted by Pastor Avery Musser, assisted by Rev. Barton Starr. Interment in the Spring Hill Cemetery.

Eshelman: Henry L. Eshelman, Souderton, Pa., was born Jan. 21, 1907 and passed away Feb. 11. He was the son of the late Abram and Annie Melkes Eshelman. In addition to his wife, Florence, he is survived by these children: Freida, wife of Raymond Weaver; Jean, wife of William Nock; Rachel, wife of Dr. Marion Heisey; Kathleen, wife of Herbert Rittenhouse; Henry, Jr.; Joseph, Stanley, Leroy and Gerald. A daughter, Sarah, preceded him in death. Also surviving are 21 grandchildren, four brothers and one sister.

Funeral services were conducted from the Souderton Church with Rev. John A. Byers officiating. Interment in the Silverdale Cemetery.

French: Denise Ann, Ashland, Ohio, born Jan. 30, 1963, passed away Feb. 2. She was the daughter of Mr. and Mrs. David French. She is survived by her parents and two brothers: Clinton and Lee at home. Funeral services were conducted by Pastor Samuel Hollingsworth with interment in Chestnut Grove Cemetery.

Ginder: Mrs. Amanda S. Ginder, daughter of Henry and Martha Aucher, born Aug. 1, 1882, passed away Jan. 22. She was the widow of the late Bishop Jacob T. Ginder, who died in 1960. She is survived by one son, Bishop Henry A. Ginder, Mechanicsburg, Pa.; eight grandchildren and 14 great-grandchildren. A son and daughter predeceased her: Amos, shortly after his arrival as a missionary in Africa; and Mary, wife of Joseph Ginder. The funeral service was held from the Manheim Brethren in Christ Church with Pastor Isaac S. Kanode officiating, assisted by Rev. Allon B. Dourte. Interment was in the Master-sonville Cemetery.

Penfield: Mable, age 77 years, passed away Feb. 2. She was born in the Eyster family in Dickinson County, Kansas. She is survived by her husband, Vincent, two daughters and one son and one half brother. Burial was in Lancaster, California.

Plank: James D. Plank, Westfield, Pa., was born Jan. 19, 1949, and passed away Jan. 12 as a result of wounds received in action in Vietnam. He was a member of the Jemison Valley Brethren in Christ Church where he had served as Sunday school superintendent. He is survived by his parents, Mr. and Mrs. Harold F. Plank, two brothers, Harry of Binghamton, N. Y. and Thomas at home. Funeral services were conducted by Rev. Allen Brubaker and Rev. Larry Strouse. Interment was in the Champlin Cemetery, Westfield.

The Contemporary Scene

Subdue the Earth and Pollute It?

Many national news magazines have responded to President Nixon's State of the Union message with articles detailing the specifics of our national and global pollution crisis.

Several noted periodicals quote writers who suggest that the fault lies at the door of the Judeo-Christian ideology. The February 2, 1970 issue of *Time*, for example, states that it is the "deeply ingrained assumption . . . that nature exists primarily for man to conquer. Many thinkers have traced this notion back to early Judaism and Christianity. Genesis 1:26 is explicit on the point that 'God gave man dominion over the fish of the sea and over the birds of the air, and over the cattle and over all the earth.' "

A careful reading of the Genesis text and the related passages such as Psalm 8 and Hebrews 2:7, 8, makes it abundantly clear that the word "dominion" (Hebrew *radah*) can in no way be translated or interpreted as abetting damaging exploitation. On the contrary, the Bible statements are explicit to the effect that man was placed here as the dominate species with the responsibility to manage the planet earth and account to God for his stewardship. The words in Genesis 2:15, "to dress and to keep it" mean "to protect and preserve."

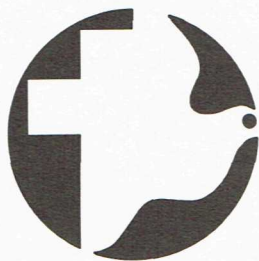
God's first instructions to Adam were a lesson in taxonomy—the beginning of all biological sciences. Adam was required to classify and name the lower creatures as a kind of inventory of his kingdom. The statement about having dominion stipulated that everything in the earth was included in his stewardship. Everything, without exception, was to be his to use but with responsibility to God.

Adam's rebellion toward God and alienation from God resulted in terrible mismanagement of the generous commission. One of the side effects of the alienation is man's own present frantic search for meaning that is really a perplexity about his own place in the scheme of things. As long as men were few the magnificent self-healing, self-cleansing ecological system could cover man's mistakes. The present population explosion has finally brought man's astonishing misuse to a day of reckoning.

In the last book of the Bible there is a prophecy of the inevitable end. God's indictment and reason for the judgment prophesied is tersely summed up in these words: "... and ... destroy them that destroy the earth" (Revelation 11:18).

The punishment fits the crime.

—Mrs. Donald Austin



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