

# LOOK

## ON THE FIELDS

... white already to harvest.—John 4:35

Brethren in Christ Missions — June, 1956



## Macha Jubilee Conference 1906-1956

### African Church Conference

Thursday, August 16th

- 2:00 p.m.—Business Session
- 7:00 p.m.—Evening Service and Prayers  
Greetings from Visitors and Responses

### JUBILEE DAY CELEBRATION

Friday August 17th

- 6:00 a.m.—Moments of Inspiration (Public Address System)
- 7:00 a.m.—Breakfast hour
- 8:00 a.m.—Service of Dedication "We give ourselves anew" J. E. Musser
- 8:45 a.m.—Service of Ordination of African Ministers.  
Message—Bishop I. W. Musser  
Ordination ceremony—Bishop A. M. Climenhaga and Bishop I. W. Musser
- 11:30 a.m.—Lunch
- 1:00 p.m.—Jubilee Service—Program to be arranged (Following service, tea for invited guests.)
- 5:30 p.m.—Supper hour
- 7:00 p.m.—Evening Service, Message—Guest Speaker.

### BIBLE CONFERENCE DAY

Saturday August 18th

- 6:00 a.m.—Moments of Inspiration (P.A.)
- 7:00 a.m.—Morning Prayers, speaker—uMfundisi N. Dlodlo
- 8:00 a.m.—Breakfast hour.
- 10:00 a.m.—Devotional in charge of Assistant Overseer M. Sibanda  
"Are we born again Christians?"—Overseer S. Mudenda  
"Are we Spirit-filled Christians?"—uMfundisi M. Kumalo
- 12:30 p.m.—Interval and Lunch
- 2:00 p.m. Group Sessions
- 5:30 p.m.—Supper hour
- 7:00 p.m.—"Are we soul-winning Christians?" Evangelist S. Vundla

Sunday August 19th

- 6:00 a.m.—Moments of Inspiration (P.A.)
- 6:30 a.m.—Breakfast Hour
- 7:30—Feet Washing and Communion Service  
A. Message on Feet Washing Overseer P. Munsaka  
B. Message on Lord's Suffering—Guest Speaker  
Following Communion Service—Lunch hour

Mid-day Noon Service—Farewells, Responses, etc.

Sermon—Bishop I. W. Musser  
Dispersal of African Church members and close of Jubilee Conference

### Preview of the Jubilee—Northern Rhodesia Field

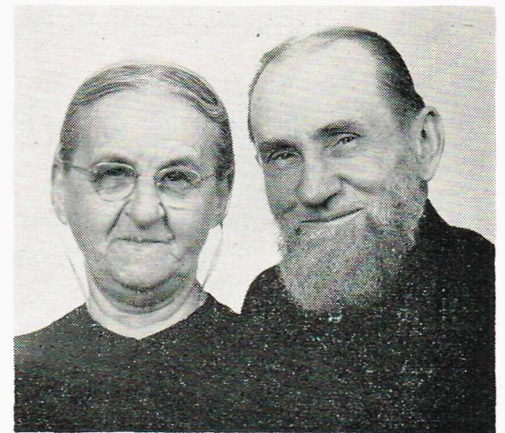
Arthur M. Climenhaga

"The Lord scattered them abroad." Thus did the author of the record of our church mission history entitle the chapter dealing with the opening of the Northern Rhodesia field and the starting of the first mission there—Macha Mission. Fifty years ago on July 4, those two intrepid sisters H. Frances Davidson and Adda G. (Engle) Taylor set their faces northward and on August 17 pitched their camp on the Macha Mission site. Since then, under the blessing of God, the work has grown until today there are three mission stations, twenty-nine outstations and one evangelistic point.

The African Conference this year is to be held at Macha Mission. The program is so arranged that the Church Conference with African members will be held on days including the Jubilee. Several features of the Conference are being included to mark the Jubilee celebration. The business conference on Thursday afternoon, August 16, has as the main subject of discussion the establishment of a pastoral system and the development of indigenous church administration in the Northern Rhodesia Church.

Friday, August 17, as the Jubilee day is a fitting time for the first ordination of African ministers in the Northern Rhodesia Church. Overseers Peter Munsaka and Sampson Mudenda are to be ordained in the 8:30 a.m. service.

Following a noon meal, the Jubilee Anniversary will be held. While most of the Conference is for church members only, the Anniversary celebration is thrown open to all. When one considers that a thousand people are not uncommon for baptism-communication weekends, we will not be too surprised to see two to three thousand Africans in attendance at that service. Then, too, invitations are being issued to about seventy special African and European guests.



Bishop and Mrs. I. W. Musser

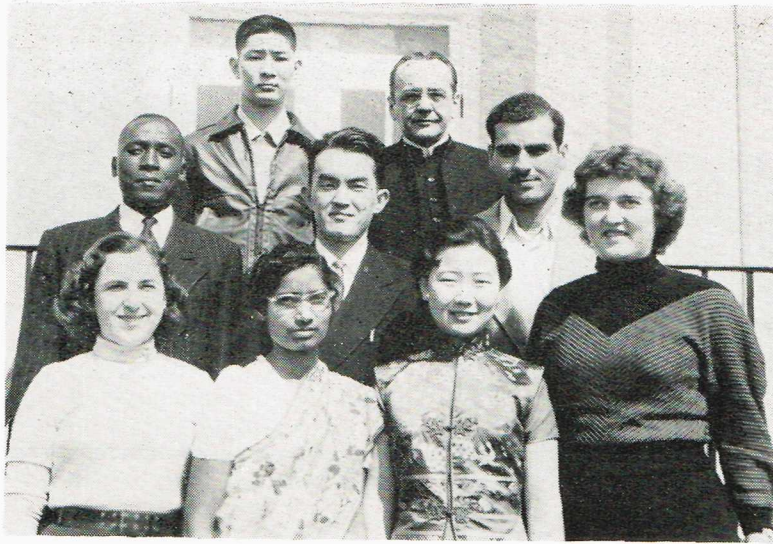
### Mussers to Visit African Mission Field

Bishop I. W. Musser, retired secretary of the Foreign Mission Board will serve as Board representative at the Macha Conference.

As a calm following the storm, so will it probably seem in the Saturday and Sunday Bible Conference meetings. But those meetings will also mark the contrast of people still in heathenism and those who are blood washed and members in the Bride of the Lamb. Whereas on the Friday all types of people will be present, on Saturday the church will feed on the Word so as to go out with renewed inspiration for the home evangelism which is the only true basis for fulfilling Matthew 28:19, 20.

The African church is particularly anticipating the presence of Bishop I. W. Musser as Foreign Mission Board representative in these services. It is planned that Brother Musser preach the ordination sermon on Friday and the climax message of the Conference in the Sunday noon service. How fitting to have our brother with us who spent so many fruitful years in service as secretary of the Foreign Mission Board.





The international students at Messiah: Front Row, Celia Lascarides, Greece; Gulabi McCarty, India; Weng Teng, Formosa; Marianne Wiebe, Germany. Second Row, Jonathan Muleya, South Africa; James Iida, Japan; Herzel Nahom, Israel. Third Row, Peter Teng, Formosa and President Hostetter

## Missions and My Country

### The International Students Among Us Make a Contribution to World Missions Outlook

To return the international students to their fatherland as witnessing Christians is not only in the words of Dr. Bob Finley—one of America's greatest foreign mission opportunities, but the international students in our midst have much to contribute to our own world mission outlook.

From them we get a first-hand picture of spiritual conditions in their homeland. We learn to see their culture, not through American eyes, but in terms of the people themselves. We discover what it means to be a Christian in their native country, and our admiration for their courage and faith mounts apace.

Let us introduce these young people and tell you a word about each:

#### GERMANY

Marianne Wiebe, a daughter of one of the displaced Mennonite families of East Germany, first fled as a refugee child to Denmark and later with her family to West Germany where they set up a new home and she completed her secondary schooling and entered secretarial training in Cologne. Here as a girl of sixteen she was led to have a concern for the spiritual growth of her fellow Mennonite young people and spearheaded a movement by which they would meet together on Sunday afternoons for Bible study and prayer. Meeting first in the Y.M.C.A. in Cologne and then in various homes or the out of doors, they made great sacrifice to get together for these occasions. Marianne says: "For some it was a lot of money to come by train or bus, and some came by bicycle. It was not

easy to find a room in Cologne for most of the people here are Catholics and we had no money to rent a room. But it was God's Word, Jesus spoke to our hearts when we prayed together and when we read His book. We found strength and the right ways for our daily life. . . After a while some of our group brought their friends . . . We saw how God heard our prayer to bring other young people to our group. I really learned to trust God in everything, because He gave me the strength and help to start this youth group, and He gave me also understanding when I prepared our Bible study.

Speaking of her stay in America Marianne says: "I want to have a look at the life of the Christian people here and get more stimulation for my own Christian work under *Mennonite Youth* in Germany."

#### JAPAN

Seeking for spiritual truth while a student at Kyoto University, Shataro (James) Iida came to believe on the Lord Jesus Christ as a result of his study of the history of Christianity. He was especially impressed with the teachings of non-violence set forth in the New Testament. But this principle is also present in the teachings of Buddha.

He completed his studies in philosophy and religion at the university, received his master's degree, and joined Rev. and Mrs. Norman Wingert in their Mennonite Central Committee work in Tokyo. Here he found in addition to the non-violence attitude of Christianity a service motive, a love

for all mankind expressed by the MCC. In his previous contacts with missionaries he had felt that they came with their western civilization—a superior civilization they seemed to think—and sought to teach the national people as inferiors. But here in the MCC center he found a desire not to teach, but to serve; and he was deeply moved. Seeking further spiritual growth, James was encouraged by the Wingerts to come to America and study at Messiah College. His enthusiasm for the study of the Word of God and his whole-hearted commitment to the Kingdom of Christ has challenged us all.

#### NORTHERN RHODESIA

Jonathan Siakwambwa Muleya was born in the village of Mudukala, North Rhodesia and was educated in the Brethren in Christ Mission Schools. He then decided to be a teacher and took training at the Matopo Teacher Training School and Chalimbana Teachers College at Lusaka. Witnessing a loyalty to the church program, Jonathan taught eight years in the Upper School of Sikalonga Mission. Chosen as the first of our African brethren to be sent to America for his college training, he says: "I am exceedingly glad today, because God truly showed me what I should do in order to be able to serve my people efficiently in a spirit like Christ.

"I came to Messiah to get a balanced education in order that I may academically and religiously be fitted to serve my people efficiently. I hold the idea that academic education without Christian education is detrimental to the individual or literally groundless . . . My desires are to become an effective teacher and to become a true follower of Jesus Christ and be able to share with my people the healing Word of Jesus Christ the crucified, who set my people free from their treacherous tribal customs. This is the same Christ I want to instill into their spiritual minds.

"Our prayer to God is, 'Use us in the way you wish.'"

#### GREECE

Vassiliki (Celia) Lascarides was born in Thessaloniki and now lives in Athens, Greece. She was reared in the Greek Orthodox Christian Church of which she is a member. Trained in the School of Social Welfare in Pierce College, Athens, Celia plans to engage in Christian social work in her homeland. Speaking of the services that a Christian student can do in his own country she says:

"It is easier for us to go back to our country and do Christian work because, first, we know the language of the people with whom we are going to work. Also, we know their customs and ways of life and how they think. We are one of them who have suffered with them during the war years. It is always easier to accept one from your own group with new ideas rather than a stranger with innovations.

(Continued on page seven)



## Sunday School News

We praise God for the increase of attendance in our Sunday School in Cuatro Caminos. Our average in 1956 so far has been 68. We are happy for the way God is working. We use the Jeep to bring in several loads from the other part of the town. In the country we have two other Sunday Schools which are conducted by our Cuban Workers, Brother Lopez and wife. The Sunday School in Mella is in a thatched-roof village and has had every child in the village attending. The other is in a sugar mill center at Portugalete. The attendance here has dropped off due to opposition of the Catholics and other reasons. Pray for this school.

Every one of us lives under one of two tents—Con-tent or Discon-tent.

## Baptismal and Communion Service in Cuba

On Good Friday we had a blessed communion service as the Spirit of the Lord graciously rested on the meeting. Thirty communicants enjoyed this fellowship in the Lord. Some had never witnessed a communion service previously.

The day preceding the communion service there was a baptismal service in which nine of our Christians were baptized. Obedience to this command brought special blessing to these new Christians. We much appreciated the baptistry in the church, since the stream at the edge of our town is dried up. We have been informed this has been the driest season in twenty years.

Horse sense is a stable thing.

## Saint Lazarus Day in Cuba

On December 17th we visited a little village named Rincon in which there is a cathedral and shrine of various saints including that of St. Lazarus. He is the object of worship by those who are afflicted. This day is set aside for special worship to him and for healing for those who come to him.

It is difficult to describe the scenes of sick and suffering people lying on the streets, and of physical torture and punishment endured for the purpose of appeasing and moving the spirit to heal them.

In the crowd there are many contrasts: gambling booths, lottery, food counters, vendors, soldiers, beggars, and a lot of people wearing clothes made of burlap as a testimony to the fact that they are worshipping the saint for their healing.



Dorcas, the taller of these two native women, doesn't know much about theology, but she has met the Lord Jesus Christ.

### Dorcas

*"As you have done to Dorcas, so do also to me."*

We were camping in Hasaili, Paul's village, a group of twelve of us giving the Gospel story in the village and to the villages round about it. Paul, the first convert in the Purnea Mission area, had asked us to come to his home and to bring Christian women, too, so his wife would also accept Christ and they could have a Christian home. Dorcas' village was close by. She was sick with *kalazar*, a tropical fever, common in the Orient. Her parents had spent much trying to cure her, but neither the sacrificing of goats and chickens nor anything the witch doctors could do helped Dorcas. We had come at the right time. Dorcas' people heard the Christian message and asked us to come to their village. Dorcas heard and accepted the Christ. Later when we returned to Paul's village

for a baptismal service, Dorcas and the Chief and his wife were ready. Dorcas had found peace and her faith in her Lord was strong.

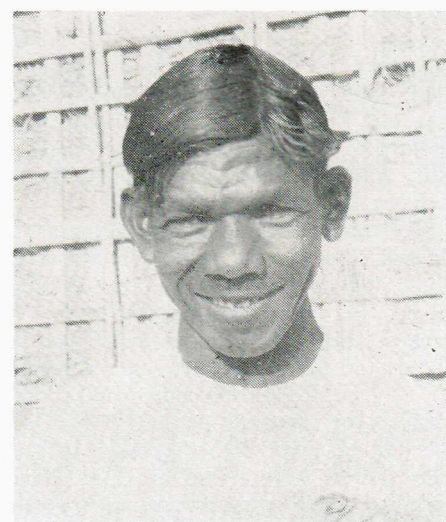
That same evening we took her along back to Purnea and had her admitted into the large Government hospital about a mile from our home, where she was able to get injections for her sickness.

Dorcas lost no time in going about her Master's business. Like Philip first findeth Nathaniel! so Dorcas first found a fellow-patient. A heathen Santal woman in the hospital with her sick husband, met Dorcas and heard from her of her joy and peace in the Lord and the forgiveness of her sins. This heathen woman was so convinced of the reality of Dorcas' salvation that when she met us she said, "As you have done to Dorcas so do also to me," meaning as you have taught Dorcas to accept Christ, so also teach me. Dorcas won her first soul within the first month of her new life.

### "I Would Like to Purchase this Book"

These words, spoken one night in slow but understandable English arrested our attention. In outward appearance the speaker was unkempt with his long hair hanging down on his forehead, no gleam in his eye, nor any look of intelligence in his face. But to our surprise he spoke in English his desire to purchase a copy of the New Testament in Santali, his mother tongue.

Needless to say, he got the book. Pitu read and read. He really devoured the Book. Several days later he attended the Sunday morning service in the little church in Purnea where we worship and went along with us to our house. He wanted to know more about this Way of Life.



Philemon, once a witch doctor, lives two miles from our India mission station at Purnea. Read the story of his conversion below.

Patras began to read and teach the Word to him and learned that he was an Ojha; that is, a witch doctor. This explained the darkness of his countenance.

However, a small taste of God's word and a ray of light increased his appetite to know more. He attended the pre-Christmas retreat at Banmankhi and went with us on the post-Christmas village tour arriving home on New Year's morning only to be tongue-lashed by a furious wife. "Why was he running around the country with these folks? Why didn't he go to the villages where their son was sick and perform witchcraft in order to drive out the evil spirits so that he might get well. Poor Pitu was speechless, but not Benjamin. He suggested that we pray about it and asked God to heal the young man.

The next day Pitu went to the son's village and found the son well. Upon inquiry, he also found that he had suddenly become  
(Continued on page eight)



# Personality Portraits from Our Church in Japan



Kanakubo San with Margy Willms.



Ohashi San



Ichikawa San standing by sign advertising Brethren in Christ Mission.

## Kanakubo San

Kay San is an easier name by which to remember the interpreter of the mission in Hagi. She is a radiant Christian, not yet a year old in her faith, but already she is leaving in the dust of their own self-lives many who have had years of Christian experience.

Kay San interprets Pete's sermons and Thelma's talks and answers callers at telephone and door when the matter is too involved for beginners in Japanese. She teaches a Bible class or two of her own, befriends the lonely and troubled who come her way, addresses envelopes in Japanese, unravels the mysteries of mail in Kanji, assists Mary and Pete in their language study, cooks a Japanese breakfast once a week for the mission family, throws light on Oriental customs, clarifies the point of Japanese newspapers cartoons that elude a Western sense of humor, and does one-hundred and one other indispensable things in the mission home.

She especially needs your help in bearing a prayer burden for her family in Tokyo, none of whom are Christians. Her older sister is trying to persuade her to return to Tokyo because Kay San's mother is not well. But Kay San feels that the Lord wants her in Hagi at present. Pray that she may continue to grow in daily knowledge of God's will in her life.

## Ohashi San

In the beginning of the second month of the new year, Ohashi San confessed her faith in Christ and her desire to follow His teachings. She has been attending a Bible class for some weeks now; she has been reading her New Testament. But she made her decision following a Bible class where Kanakubo San, the interpreter, gave her personal testimony of acceptance of Jesus Christ. After prayermeeting one evening since Ohashi San has believed, her face radiated a quiet joy as she read the motto

hanging in the worship room: "Thank the Lord who gave us His Son, Jesus Christ."

"It used to be I did not understand that verse," she said, "but now, I understand!"

Ohashi San's father has advised her not to be a Christian because, when the time comes to marry, she will need to marry a Buddhist, for Christian husbands are the exception in Japan. Her father said further that a combination of Christianity and Buddhism would make difficulties in the marriage relationship. And, in his discernment of the impossibility of a good marriage between a Christian and an unbeliever, he is correct. Not many people in Japan realize, as he seems to realize, that one cannot be a Christian and a Buddhist at the same time.

Ohashi San has said she feels she is standing at the crossroads of her life. She was graduated from high school this spring, and she has always wanted to go to college. But she knows her family has not enough money to send both her and her brother through university. She wants guidance to help her seek work (most difficult to find in this crowded land) and to give her direction for life.

Seeking the Lord's will for daily life choices is a new concept for Japanese young people. Their stand for Christ is not easy because the family will have very strong influence over their decisions. Pray that Ohashi San may truly yield herself to God, that she may learn to be guided by the Lord, that she will mature in the Word and in her Christian life, that she may be a testimony in a heathen society and to a non-Christian family, and, finally, that she will come to see her responsibility in Christian baptism and church membership.

## Ichikawa San

This dear Christian woman, now in her seventies, has been most faithful in the public profession of her faith. When church attendance dwindles because of the

pressures of daily living or the wounded spirits of some who are easily offended, Ichikawa San is always present. When the spiritual tide is high, she worships in the background among the crowd, but when the ebb leaves but the one or two, her faithful presence gives steady influence.

The circumstances of her life are not easy. To supplement a meager income she mends and sews beautifully. Often she does fine monogramming of family crests on elaborate kimonos. Her husband is not a Christian and has shown no interest in becoming a Christian. They have no family of their own.

Pray that the testimony of her life may influence other Christians who have not been so faithful as she. Pray also that her quiet faith may draw her husband into the Kingdom.

## Kaneshige San

Kaneshige San is a junior in high school. She has a sweet face and a sparkling personality. Recently she professed faith in Jesus as the Son of God in response to a personal question, but she has never spoken publicly of her faith. In private conversation she sincerely requested, "Please tell me more about Jesus Christ."

Not long ago Kaneshige San expressed a desire to do Sunday School work, and she has been attending the Sunday evening Bible class and the Sunday School teachers' meetings on Tuesday evenings. Several times she has gone with Ehime San to Nagasaki to assist in the Sunday School there. Kaneshige San has almost no background in the Word, but she is eager to help. When the pressure of examination time is on she is tempted to drop her Christian responsibilities and spend day and night on her studies. But the Christian has one supreme loyalty, and Kaneshige San will soon come into conflict with her loyalty to God and the prevailing climate of unchristian opinion that school comes first.

Pray for Kaneshige San's deepening comprehension of what it means to belong to God. Pray that she may be given faith to put God first and trust Him to clarify her studies for her.



# The BATTLE For BOYS

Boys are what men are made of, Every boy's life is a battle-field. Brethren in Christ Home Missions work to win boys for the Lord.

## THE BIRCH ST. SUNDAY SCHOOL BOYS

In San Francisco where the Life Line Gospel Mission has for many years been engaged in the desperate struggle to rescue men enslaved by sin in all its ugly forms, Mrs. Harry Buckwalter works in a rich field (see cut). The potential of this Sunday School Class is greater than that of the salvaged lives rescued off Skid Row.



Mr. H. W. Buckwalter and her Birch St. S. S. Boys at San Francisco Mission

## NAVAJO BOYS

Gathering them from their scattered homes in the Sagebrush Country, Bro. Charles Myers, Jr. takes boys for several days of camping in the beautiful Jemez Mts. The timidity of this reserved people is exhibited as they climb aboard the mission pick-up truck.

Freddie came in from his sheep herding to enjoy the adventure of exploring the mountains and its thrilling wild life. Back home his mother and step-father stagger on



But Lewis, (Navajo Boy) didn't go to camp!

in the clutches of sin. Freddie heard the voice of God around an open camp fire.

For Archie, manhood is fast approaching. Almost as tall as his father, he is already driving the family's old pick-up truck. His mother has accepted the Lord but his father's manhood is constantly dissipated by the curse of sin. Archie's heart is tender as he approaches the critical years. At camp he shared with other boys who have similar problems and aspirations.

But Lewis didn't go to Camp. A boy whose life is filled with cross-currents, he had expressed a strong desire on the last day of school to go to Camp. But, after being back home for three weeks, his old environment and the emotional barriers with which he battles once again robbed him of the companionship of other boys he needs so badly.

## PENNSYLVANIA BOYS

In the mountains of Pennsylvania mission workers are seeking to win boys to Christ. Stepped-up youth activities give increased opportunities to lead them to the Lord.

Two young men from this area had a fruitful period of ministry among the Cheyenne Indians of Oklahoma. Witnessing and teaching in simplicity, these Christian boys were loved as true "brothers." Numerous of the Cheyennes who had been nominally Christians testified to the stirring their people had experienced in contacting these living testimonies of God's love.

## SASKATCHEWAN BOYS

In the great Canadian Northwest men are being made. Three Brethren in Christ pastors are laboring to win boys to Christ. Following a successful Youth Camp, another is planned for this summer at Christopher Lake near the North Star Mission. The hope of the Brethren in Christ Church in Saskatchewan hinges on winning these boys.

The climate itself calls for sturdy men. Temperatures drop to 50% below zero. The boys at stake are of good calibre.

What God can do with boys is no secret. The Brethren in Christ have a great harvest field among boys.

# LABORING in the HARVESTFIELD

Nearly 120 workers are assigned under the Brethren in Christ Home Mission Board to the harvestfields. They work under different circumstances and in different places. But the object is the same everywhere—a harvest of souls.

During the past Conference year pastors and workers have been laboring tirelessly at a wasting harvest.

## TENNESSEE

To lead a new work at DeRossett, Tennessee, Bro. Edgar Giles left his native Kentucky. There are needy souls in this area. It has all the characteristics of a pioneer work.

## SHANESVILLE

A newly-wed couple is working at Shanesville, Ohio. Bro. and Sr. Atlee Hershberger (nee Janet Musser) are developing a work in a converted store building of this town about 20 miles south of Massillon.

This being his home community, Atlee was the first Brethren in Christ member of this church which he now pastors. Present membership is nine with a S. S. of about 25.



"Cutting wood for the preacher at Evangel Chapel (Ky.) in 1939. The preacher works at his job in the woodlot as well as the pulpit."

## CANOE CREEK

The work at Canoe Creek was one of those areas in which Bro. Herman Miller, pioneer home mission worker, established a foothold for the Lord. Bro. Elwood Flewelling was the first pastor stationed there in 1938. The Sheldon Wilson's are now pastoring the flock at this point. Coming from Ontario their challenge is to capitalize on a Sunday School with an attendance of more than fifty. A large part of their battle is praying for a heaven-sent





The Sheldon Wilsons are pastoring at Canoe Creek since the summer of 1955.

revival and the salvation of lost souls in this Central Pa. community.

**DETROIT**

Among the men of Skid Row Rev. and Mrs. Paul Hill are teaching of the Saviour's love. In an all-out effort to win these men, a new project called the "Soup Line Counter" has been begun. Rescue Mission work brings them in contact with many types of people. Their prayer and burden—everyone for Christ. A native of Michigan, Bro. Hill and his co-laborers are using various ways of bringing Christ to the many lost souls around them.

**PHILADELPHIA**

One of the oldest mission works among the Brethren in Christ is the Philadelphia Mission. Established over 60 years ago, the Philadelphia Mission is now the origin of the radio broadcast "Gospel Words and Music." Bro. William Rosenberry is radio pastor to an audience from seven stations in four states.

Recently dedicated is a new church building to accommodate the growing congregation at this mission point.

**HANOVER**

Bro. Samuel Lady, a builder for God and the Church, has taken the pastorate of this new congregation in this growing town of southeastern Pennsylvania. Apart from preaching God's Word and exercising in prayer, Bro. Lady is spearheading a building project that will shortly make a fine church home for this vigorous congregation.

**FARRIS MINES**

Visiting the neighbors, native son Rupert Turman, knows which of his neighbors do not profess to know the Lord. The work in his part of the harvestfield is cut out for him—the salvation of 200 of his neighbors. Feeding the flock challenges Bro. and Sr. Turman in the great work at this southern Virginia church.

**CHICAGO**

Driving down a Chicago street, the pastor suddenly pulls to the side, and quickly crosses the street. It's Sunday afternoon, and there's a Sunday School boy over there who has stopped coming to the mission. He's washing a car. Pastor Carl Carlson

must let that boy know that he still loves him. A brief chat, and from his pocket a few tracts, and the pastor is on his way again. The boy, though uncomfortable, cannot forget.

In his field of labor Bro. Carlson is called upon on many occasions. Recently he was called by the police at three in the morning for information about a woman who was murdered in the alley near his garage door.

When the Chicago Mission's PA System goes on prior to the evening services this servant of God in a few loving words invites his neighbors to come to the services.

Pray the Lord of the harvest that He may continue to bless the ministry at 6039 South Halsted Street.

## DEDICATION of the CLEAR CREEK CHURCH

On Sunday, April 22, 1956, a large new church was dedicated one mile south of Everett, Pennsylvania. A Youth Rally was conducted on Saturday night of the big weekend with Bishop Henry Ginder speaking. A group of young people from the Rapho District sang and presented a number of special features.

Bishop C. N. Hostetter, Jr. spoke on Sunday morning on the "Place of the Church in the Community" and gave a brief his-



Clear Creek Church is dedicated on April 22

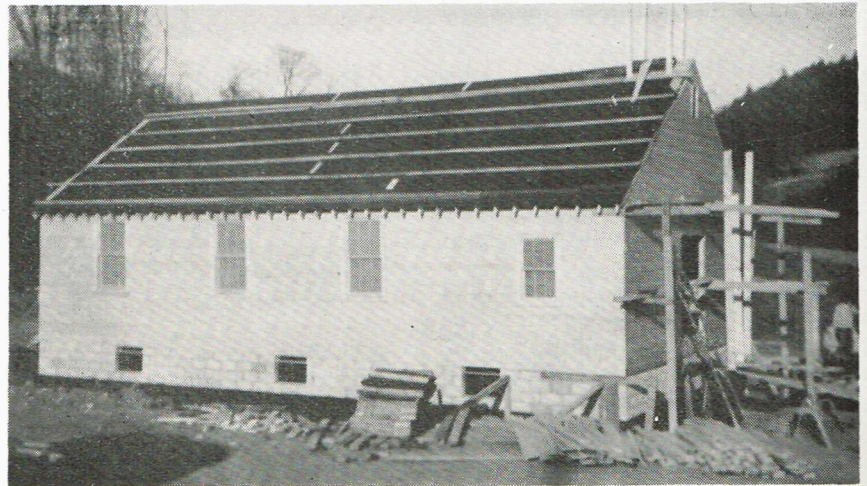
torical presentation in the afternoon.

The Sermon of Dedication was given in the afternoon by Brother Albert Engle and Bishop Henry Ginder officiated in the ceremony of Dedication.

The work at this place was begun in the summer of 1933 in a tent-meeting conducted by Brother Harry Fink and others. A few months later an old church building known as Clear Creek was purchased. The Lord blessed the work in this building. For the growing Sunday School the one-room building was inadequate.

The new 36 x 72 brick-tile building is a credit to the church and community. Its full basement provides facilities for a Christian Education Program.

Careful management and donations of labor and material made it possible to erect this beautiful building for about \$20,000 cash. An offering of about \$650.00 on the day of dedication leaves a debt of about \$8,500.00. Pray for the pastor, Ross Morningstar, and the work at this place.



Through united effort the new ADNEYS GAP Church takes form in a few days.

**ADNEYS GAP**

Adneys Gap needed the Word of the Lord. The Lord sent Raymond Conner to preach the glorious Gospel up and down the "holler." The Spirit of God attended this ministry and souls have been saved.

The rickety church in which they worshipped could not long meet the needs of this new body of believers. Through united effort in both money and labor a new church (see cut) is appearing in this challenging mission field.

Pennsylvania brethren have shared with the local community in making this greatly needed church a reality without delay. It is clear that salvation is the best thing that has ever been brought into this southern Virginia community.



# DEMONSTRATED LOVE

in the

# HARVESTFIELD

The past generation has seen many Brethren in Christ youth take training to serve in the harvest field through the medical profession. Registered nurses have been assigned to the Kentucky field regularly for quite a few years.

Assisting a family at the arrival of a baby into the home is an excellent time to point them to Jesus. At the bedside during times of illness many hearts have been touched with demonstrations of Christ's love through the selfless services of the nurses. In times of bereavement the nurse's help and comfort have carried the weight of many sermons to the hearts of sorrowing families.

## SHOTS

The pain of a "shot" is seldom held against the nurse, except in the case of small children. Through immunizations and the numerous marvels of modern science, the needle has been used to demonstrate that a little momentary pain is desirable rather than prolonged suffering and possible death. There is an obvious parallel in Christ's remedy for sin.

## PILLS

Although much of the unpleasantness of taking pills has been removed, frequently some bitterness accompanies this type of medication and children like only the candy-coated ones. Here again the mission nurse has an object lesson at hand. "Take the pills administered by the Great Physician and your virus of sin will be cured. Some present discomfort will make possible a glorious relief in new life and health."

## CASTS

The Home Missions Program has also launched into a ministry of setting broken bones. At the Navajo Hospital the newly installed X-Ray was used recently on an old Navajo man estimated to be about 89 years old.

Tottering, partially drunk, across a highway, he walked into the side of a passing car. Dr. Alvin Heise estimates a possible 20 fractures in the old man's chest, arm, and clavicle. To everyone's amazement, this veteran of many moons was admitted conscious and has put up a brave fight for life.

During the long period of convalescence his devoted wife, Cecilia, lived at the mission's guest hogan and with other members of the family heard the Gospel during the Camp Meeting. The "old wife," Clara, was also present and expressed her joy at the pleasures of a Camp Meeting as contrasted



Sr. Elizabeth Hess, veteran of 10 years on the Kentucky field, stands by the clinic at Knifley, Ky.

with the traditional "sings" that are always attendant with drinking and trouble.

Our Lord who came to provide our salvation spent much time ministering to the physical needs of the people. Pain and suffering always received immediate attention from the Lord of life. Wherever He walked people knew He would help.

There are spots in our harvest fields where a medical ministry is most practical. Opportunities for ministry through medical service continue to be one of the most effective tools at our disposal. Souls who would never attend a religious service will accept medical care at the hands of a consecrated missionary.

## Financial Report

### Walsingham Center (Ontario) FIRST QUARTER FINANCIAL Receipts

Church at large:	
Bertie S. S. ....	\$ 80.23
Rosebank S. S. ....	34.35
A. friend .....	45.38
Falls View Octette .....	20.00
Boyle Congregation .....	19.25
Cheapside Congregation .....	28.25
Fordwich Congregation .....	17.50
Frogmore Congregation .....	19.95
Houghton Centre .....	20.10
For use of telephone .....	2.00
Local:	
Sr. Angus, church dues .....	7.00
Walsingham congregation .....	91.83
Total Receipts .....	\$385.84
Less Deficit Dec. 31, 1955 .....	172.25
Total Cash Available Dec. 31, 1955 .....	\$213.59

<b>Expenditures</b>	
Groceries .....	\$ 121.41
Car Expense .....	126.70
Oil for Heater .....	68.88
Telephone .....	12.10
Electricity (Church and Home) .....	23.74
Interest on loan for maint. ....	2.01
Total Expenditures .....	\$354.84
Deficit March 31, 1956 .....	141.25

PRAY for—

The laborers in the harvestfield. Their work is never done. They need fresh anointing of the spirit of God for every day's work.

PRAY for—

Those workers who seek the lost in the *skid rows* of San Francisco, Los Angeles and Detroit. There is a terrible pull on them physically and spiritually. Pray that God will sustain them through every battle.

PRAY for—

All those workers who will be working to win boys and girls this summer. The world is bidding high for them, but we have something much better to offer. Pray that our workers may become skillful in their fishing.

PRAY for—

Those pastors and their wives whose job it is to shepherd fledgling congregations. Theirs is the task of *building the church*.

PRAY for—

Those mission points where there are building projects underway:

Adney's Gap  
Hanover  
Navajo Mission

PRAY for—

The continued supply of money needed to keep the harvesters supplied. They need equipment.

## Missions and My Country

(Continued from page two)

"As international students living in a foreign country, we learn to understand and accept and appreciate the other individuals as they are, not to merely tolerate them. We learn to respect them fully in every aspect. This worldwide project leads toward peace in addition to the educational values that it grants.

"People are always the same with good hearts and weaknesses, no matter how far you travel east or west, north or south, no matter of color or race. This both the international and the American students learn as we work together."

### CHINA AND FORMOSA

The Tengs, Weng and Peter, are children of a Chinese doctor and his Christian wife who fled with their family before the



communists in China. Dr. Teng came to New York city in 1950. Mrs. Teng and her children followed last year. They first fled to Formosa and then to America.

Weng and Peter's family have been Christian for a long time in China. The paternal great-grandfather was the first Christian believer in his village. He was also a Chinese pastor. Christianity was brought to his North China village by a European missionary. Weng and Peter's mother, from a strict Buddhist family, is a devout Christian. Both Weng and Peter have sought to learn more of Christ in their stay at Messiah. Says Weng: "Being a Christian has come to mean so much more this year. I saw my roommates reading the Bible every day, and I came to enjoy it and understand it better. I've learned what it means to be a real Christian."

#### ISRAEL

Nahom (Joe) Herzal, born in the famous city of Bagdad and brought up in Jerusalem, came to America on the recommendation of Rev. Jesse Lady. A Messianic Jew (a believer in Jesus Christ), Joe says that he came to search for spiritual truth following his service in the Israeli war of independence. In the lull that followed he did some soul searching. He came under the influence of a Baptist missionary and began to realize that one cannot accept the Old Testament without accepting the New. In seeking for more spiritual help he turned to the Kreiders and Brother Lady. Then it was that plans were made for his coming to Messiah. Here at Messiah, Joe states that he was deeply impressed with the joy and trust displayed by the Christian believers. And he saw a commitment that deeply moved him. He further says: "I have learned the most this year in every point of view and aspect of life that I have ever learned. I have come to a larger understanding of what it means to be a Christian."

#### INDIA

Gulabi Renuka McCarty of Saharsa, India, was reared in a missionary's home in North India, trained at the Isabella Thornborn College in Lucknow, and then joined the Brethren in Christ mission schools where she served as a teacher. On June 4 of this year she was graduated with her A.B. from Messiah. She has this to say about the international student program:

"Being away from our homeland helps us to make comparisons that brings better understanding of our own people as well as of the Americans. The exchange of ideas is helpful in removing misconceptions we have of each other. It is also a great experience in good Christian fellowship.

"As we study the Word of God, we grow spiritually, we learn new methods of Bible teaching, and we are stimulated to do more for the Lord. It gives us a larger vision of missions and the needs of the world. It stirs us to get into action to do something about them. Most of all, it gives us a new

appreciation of the missionaries. Their sacrificial lives and services have challenged me to do more for the Lord . . . to be satisfied where I am and with whatever I have. We learn that all Christians are missionaries wherever we are and not sometime in the future, but now."

#### THE SPIRIT OF THE INTERNATIONAL STUDENTS

What the international students feel in Christian fellowship is so well expressed in the following Chinese poem composed while they were traveling to the International Student Conference at Goshen College recently. James Iida composed the first four lines, and Weng Teng fitly added the fifth. Representing two cultures which have so much in common, but which so often have been military enemies, James felt there was much significance in their joint composition.

我們來自四方  
 不管國籍  
 不管種族  
 吳越同車  
 向明天前進

Translated, the poems reads:  
*We came from everywhere,  
 No matter of races,  
 No matter of colours;  
 We all God's children  
 Adventure for tomorrow.*

Says James Iida: "I like the last word best because Weng made this good choice. It means literally, "march toward the dawn sky."

May we with the international students all march toward the dawning of a new sky in Christian understanding and good will.

#### Pitu

(Continued from page three)

well at the time of Benjamin's prayer the day before. Stimulated by this act of God's power and by reading the Word, his faith took hold of God. *This was the Way of peace and power!* Even though his wife strongly opposed him, he continued to seek after God and his life was changed.

March 2, 1955, Pitu, the Santal witch doctor, by his act of faith and his public confession by baptism became Philemon

Pitu Marandi, a child of God, a witness to His saving power. His face shining, his eyes gleaming, Philemon continues to witness for Christ. His wife's opposition is now ended and she and two of their daughters are now looking forward to baptism. Help us pray that Philemon's village will become a lighthouse to the Santal community around Purnea.

#### Late News on a Church in Bulawayo

"Last Friday I received word from Dr. E. H. Ashton, Director of African Administration, Bulawayo, that our application for a site in the Mpopoma African Township has been approved. Yesterday (Monday) I went along to see Dr. Ashton and received a very favorable reception. It appears Dr. Ashton saw our Matopo Church and wants us to build something on that line in the location area. It need not be as large, but he wants the distinctive Brethren in Christ aura to it. This area is to be a lease purchase area of housing accommodations for Africans. Dr. Ashton has promised to cooperate as much as he can in helping our urban church members to purchase lease houses in this area if they are so minded. He will also let us have a site adjoining the Church site for the pastor's house. We feel the Lord going before us and opening doors that were completely shut a year ago."

#### Preparing for 51st Year at Mtshabezi

This year of 1956 is also the Jubilee year of the opening of the work at Mtshabezi. It will be outstanding in that it is a year of intensive preparation for the new work that opens next January.

Early planning envisioned moving the first year Primary Teacher Lower Certificate school from Matopo to Mtshabezi. Further developments lead to the conclusion it would be more advisable to move the school in total. Thus plans were laid to provide dormitories, classrooms, teachers quarters and all necessary facilities to begin this two year school program for sixty students. The third stage of planning was introduced by the government requesting the mission to double the size of the school and accommodate one hundred and twenty students. Thus when the fifty first year of work at Mtshabezi begins, to the east of the Mission compound, will be a new school plant and from this center will go an increased stream of African youth, all of them trained to teach, preach and live the Christian life among their own people.



crowd ever to participate in a communion at Philadelphia gathered, God manifested Himself in a gracious way. As we observed the Washing of the Saints Feet, tears flowed, songs of praise were sung, and shouts were heard on both floors. Saints from many different congregations and churches were present. It was a foretaste of Heaven. Original plans for the service were to dismiss before the hour grew too late as bodies were tired from early and late hours spent in preparing the church. But it was nearly 10 o'clock when the service was dismissed, and we left refreshed in body and spirit. Glory to God!

Sunday was a perfect day. A special program was given in the Sunday School to a crowd of nearly 300. The worship service followed with Bro. Albert Engle bringing the morning message to a packed house. Over 300 meals were served at noon by the young people.

We have already described a little of the crowd that gathered in the afternoon for the dedication service. Bishop C. N. Hostetter, Jr. brought the dedication sermon and Bishop Henry Ginder officiated in the rite of dedication. The young people's chorus sang songs that thrilled our hearts, "The House That Stood The Storm," "Hallelujah For The Cross," and "Holiness Unto The Lord."

And the evening service! How shall we tell of the glory of God in our midst! It was the opening night of a three-week revival with Bro. John Rosenberry as evangelist. The church and balcony were again filled as many stayed to enjoy the service with us.

Bro. Rosenberry was still on the first point of his message when the glory fell, saints shouted, wept, marched, jumped and ran as the Holy Ghost moved in. The service ended with seekers and saints gathered around the altar to bathe in the presence of God.

How can we praise Father, Son and Holy Ghost for His faithfulness? We simply say, "Lord, let the glory cloud hang low, let the waters be troubled till many weary, sinsick souls shall bathe in the fountain and be made whole."

To all of you who read these lines we say, "Come and see what the Lord has done. Come, and enjoy the times of refreshing with us."

#### YOU MAY SHARE

At the beginning of the dedication services, \$28,000 was still owed on the church. Offerings of \$3000 were received leaving \$25,000 yet to be paid. If you desire to have a share in this work which is dedicated to the saving of souls and the promotion of Scrip-

tural Holiness, send in your gift or write for a pledge card which you may pay within the year.

A limited number of dedication booklets are still available. If you are interested in reading more about the church and its program, write for one.

## New Parsonage for Altoona Mission Pastorate

After several years of considerations, plans and prayers are being fulfilled for a much-needed parsonage at Altoona, Pa. to take the place of the present three-room upstairs apartment, which is being rented.

The house, 28' x 30', is patterned after the "Cape Cod" style. It will include seven rooms, bath, and a full basement.

The unselfish labors of the local brethren have been greatly appreciated. They have labored long and hard to bring the building to its pres-

ent standing. The Lord has greatly prospered the work thus far and we are trusting through His continued favor to bring it to early completion.

Although this is a large undertaking for a small congregation, we know God will stand by us! Several thousand dollars will be needed above what has already been raised locally. Your continued prayers as we labor in this project will be sincerely appreciated.

Gerald and Lucille Wingert, 3701 Sixth Avenue, Altoona, Pa.



"A view of the parsonage after six days of construction. Location is one-half block from the church."

## Holiday for Two Teachers

An account of four days of visiting villages—Sisters Wolgemuth and Hensel, accompanied by a Christian girl or woman and an outschool teacher or pupil. "One thing that impressed us was the eagerness of these Christian young people to accompany their missionaries from village to village. They are marvels of God's grace—all from non-Christian villages."

Florence R. Hensel

IT WAS more than a pleasure trip or time to rest: the main purpose was to visit people and learn of their relationship to the King of Kings.

Mbaulo is surrounded by mountains and kopjes, a beautiful spot in a thickly-populated area; the villages are many and large and placed in lines—some very close together and most of them filled with children. This school year about 90 children were turned away from school, all beginners—no room and no teacher. They already have two sections in the beginners' class. There are at present three teachers and a second school building is just being completed.

Camp was set up Saturday afternoon in a small hut about 8 feet

square but large enough for two sleeping cots, a table, food boxes, and suitcases. Cooking was done outside near the hut and the car was kept close by, as extra storage space and a place to sit in to study or write. It also served as a comfortable sleeping place for the boy who served as cook, dishwasher, and camp attendant. He did not want to sleep in the school building, it was too far away and also the owls slept there!

LET US VISIT A FEW OF THESE VILLAGES

First is the home of James Mpofu. James spent three years at Wanezi and then taught one year. He was always much interested in studying the Bible and received a New Testament one year for having the highest mark





NGULA MOYO AND FAMILY

Whenever we thresh, said Lionel Fletcher, evangelist, there is always a pile of chaff—and there are always those who backslide after a revival campaign—but what is the chaff to the wheat? In the vicinity of every outstation there are some faithful, “salt-of-the earth” people. Here is one such father and mother with two of their children. Make no mistake! Missions are a going concern!

in Bible. Now he is a student at Matopo Secondary school. He is earning his own way in school. The parents are old and very indifferent to the Gospel. James is the only Christian in the family except a sister-in-law who is not in fellowship at present, but wants to return to the church.

Another village was the home of Maria Tshuma, a Christian teacher of many years. She is at present teaching there at Mbaulo. Her father is very old and has had at least twelve wives and they say 52 children. He shows no signs of repentance nor do some of the old heathen wives in the village. One of the grandsons was a former pupil at Wanezi and is now this year completing his training as a teacher. He is a young man with a great future before him. His name is Vita. *Please put him on your prayer list.*

Now go with us to the home of Elizabeth, a Homecraft girl of last year. Her father is Mlinga Sibanda who at one time lived at Malole, but had to move. He also was a preacher, now has five wives. The first wife is still a Christian. A niece and step-daughter, Elida, is now a trained teacher at Mtshabezi. She was home for this holiday and found much pleasure in accompanying her missionaries. She too is a marvel of God's grace for she had to find her own way through the mission schools and now is a wonderful Christian teacher. *Please also put her on your prayer list.*

The next village belonged to Nako Sibanda, a man with a history similar to Mlinga's. His first wife and mother are faithful Christians and church members, the oldest son Joseph is now teaching having completed his schooling at Wanezi last year. One daughter also took the two years course in the Homecraft school. The father's last wife is a very young girl who was in school at Swazi last year. There were 16 children present for the service in that village.

Makutya Sibanda's village is one we do not want to miss. He is called by one person, “a hard rich miser.” He consented for a service but wanted to argue and so not much time was spent in discussion but the Word itself will speak. One wife expressed a desire for prayer and she and two young girls were taken alone into a hut and prayed with. She said that the old man will not let his wives go to church nor the children either. Nor does he allow them to go to school. One teen-age daughter managed to come for evening prayer that day and remained for prayer. She would like to go to church and school but her father will not allow it. She is afraid that he will marry her off soon to some old or undesirable man. She wants to be a Christian, but must be one in secret. *Another for the prayer list! Zensokubi.*

Sometimes the services were held out in the fields under a tree. As this is harvest time, the family goes out in the morning and spends the whole day in the field. At one such service a young man who had finished standard 3 at Swazi several years ago and Johnson, a second year J.C. student at Matopo, were present, the young man, Tauzeni, is making plans to take a second wife. Both Johnson and Elida warned him not to do it as it would only bring unhappiness into his home. He knows better, but says it is the custom of his fathers. What will he do?

At the end of the week it was estimated that the Gospel had been given to about 200 adults and approximately that many children in the villages. Very few of those adults go to church. Some of the children contacted in the villages came in for prayers around the camp fire in the evenings, and others came who had been herding during the day. Several times there were 60 children present at prayers. One evening half of them stood for prayer and to repent. The seed was sown and the promise is, *“It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I send it.”* (Is. 55:11)

## “The Last Mile”

“A missionary may travel ten thousand miles to a land and fail go *the last mile*,” a missionary now sleeping neath the sod at Macha used to say. “The Last Mile” is the one to the grey mud huts. Here are accounts of village visiting. The longer a missionary lives in his adopted country, the more meaningful and rewarding is village visiting—but it always entails a certain amount of weariness to the flesh and spirit. The *least* you can do is to read these accounts.

Think you it was easy for our Lord, out of the Ivory Palaces, to interest himself in the little details of life in Galilee? He “took upon him the form of a servant, and was made in the likeness of men.” All praise to Him! *Lord, help us over the “Second Mile” and the “Last Mile”!*

## Missions Tour In Ontario

Beginning Saturday evening April 7, missionaries and Mission Board representatives, both home and foreign, shared with sixteen or more congregations in missionary services, conferences or rallies. This first service was held in the Heise Hill church and the last on Sunday evening, April 15th, when the missionary party served in six different churches in the Wainfleet, Black Creek, New York area.

Two Christian workers' conferences were held on the tour. The primary aim of these meetings was to help make the program of the home Church more effective on the local congregational level. Brother and Sister R. H. Mann presented phases of missionary work in Africa; Sister Anita Brechbill represented city mission work; and Brother Andrew Slagenweit reported on home mission work in rural areas. Brother Albert Engle, the executive secretary of the Home Mission Board reported on Home Missions as a whole, while the executive secretary of the Foreign Mission Board, Henry N. Hostetter, represented the Foreign Missions program.

Interest and response by the Canadian Church was most encouraging and we believe that God used the campaign to the advancement of His work.

Henry N. Hostetter