

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

MARCH 13, 1962



Is this the right plan?

Reservations for Chaco Indians

Larry Kehler

THE MENNONITE COLONIES in the Paraguayan Chaco, with the assistance of the Mennonite Central Committee, this year will assume responsibility for the Indian resettlement program which the Mennonite mission boards have started in the Chaco. The program is initially planned for a three-year period, but it may be extended.

It is hoped that 192 culturally uprooted Indian families will be resettled this year, or, if they are already settled, that they will be provided with sufficient material and equipment to get properly established. Some of the Indians are presently living in villages, but they do not have the basic items necessary to make a go of farming. The resettlement project is a continuation of a program which Mennonite mission boards began as long as thirteen years ago, but which grew too big for them.

Mennonite Central Committee became involved in this program at the 1961 annual meeting, when the Mennonite Brethren Board of Missions presented the following concern: "The former nomadic pattern of life of the Lengua and Chilupi Indians has been changed through the influence of the gospel of Jesus Christ and the opportunity for gainful employment in the Mennonite colonies. At this stage they have become a people without a cultural framework, and indefinite continuation of this status would lead to a social, moral, and spiritual disintegration." The Mennonite Brethren Board of Missions proposed that the Mennonite Central Committee should help with the resettlement. This proposal was approved at the

1962 annual meeting in Chicago.

The resettlement project will be administered by a seventeen-member settlement board made up of colony, church, mission board, Indian, and committee representatives. Henry Duerksen of Fernheim has been elected *Siedlungsleiter* (settlement administrator) for a term of three years. An advisory committee consisting of doctors, teachers, Mennonite and Indian church leaders, colony leaders, mission committee members, and workers has also been named.

Constant Requests for Land

Nearly a hundred Indian families have already settled in four villages at Yalwe Sange near Fernheim colony. Two of these villages are fairly well established and will not need additional help, but the other two villages have less than half of the items considered necessary for making an adequate living.

Several other new villages, consisting of approximately twenty families each, will be started for about 100 new families. New settlements are being planned for Yalwe Sange near Fernheim and Nueve Esperanza, seventy miles southeast of Menno colony. The necessary supplies for each village consists of forty rolls of barbwire, ten hand plows, five cultivators, three wagons, ten teams with harnesses, and material for two wells. In addition, each family will receive twelve acres of land.

Each Indian family will be expected to clear about two and one-half to five acres and to put up its own dwelling. It is estimated that it will cost \$300 to resettle one new family. The Mennonite Central Committee has budgeted \$27,000 for this project for the current fiscal year. The colonies and Indians are expected to provide an additional \$9,000.



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The Indians, who have been deeply influenced by Christianity through the efforts of the Mennonite missionaries, appear to be anxious to leave their nomadic way of life and to settle down to farming.

Frank Wiens, the Mennonite Central Committee's director in South America and representative on the settlement board, wrote: "Increasingly during recent months the Indians have known that a major program to settle them was under way. They are constantly asking for land. They seemingly believe that by moving to the mission centers they will be taken care of. Although the missionaries have tried to keep them patient, quite suddenly the Indians have pulled up stakes and moved onto mission compounds."

J. Winfield Fretz, who has carried on several sociological studies in Paraguay, states that it is difficult to talk with exactness about Indians in the Chaco because they are basically nomadic in character. They wander over rather wide areas in search of food and shelter, and they do not regard existing political boundaries with reverence. Experts suggest that there may be as many as twenty different Indian tribes represented in Paraguay alone.

A Delicate Undertaking

The Chaco Indians live in regions that are economically marginal or relatively unproductive, such as swamps, deserts, and bushland. They have avoided their more powerful warlike neighbors who inhabit the arable land along the principal rivers. Because they live in unproductive environments, their simple food-getting techniques support only sparse populations. Thus, they have scattered into small social groups.

Two tribes, the Chilupis and the Lengua, are involved in the resettlement. It is thought that about 5,600 are living in the vicinity of the three Chaco colonies—2,500 at Fernheim, 1,800 at Menno, and 1,300 at Neuland. About a quarter of these are under twelve years of age.

The Lengua has always lived in the area now occupied by the Mennonites. Their colonization began in 1933 when the Mennonites began to teach them how to do common labor in the field. Later they were shown how to do more skilled work—carpentry, brickmaking, masonry. The children are being taught to read



and write. Presently three grades are being taught in the Lengua language to children between the ages of eight and twelve. Some Spanish is also taught. A few students have continued beyond the third grade in Spanish schools.

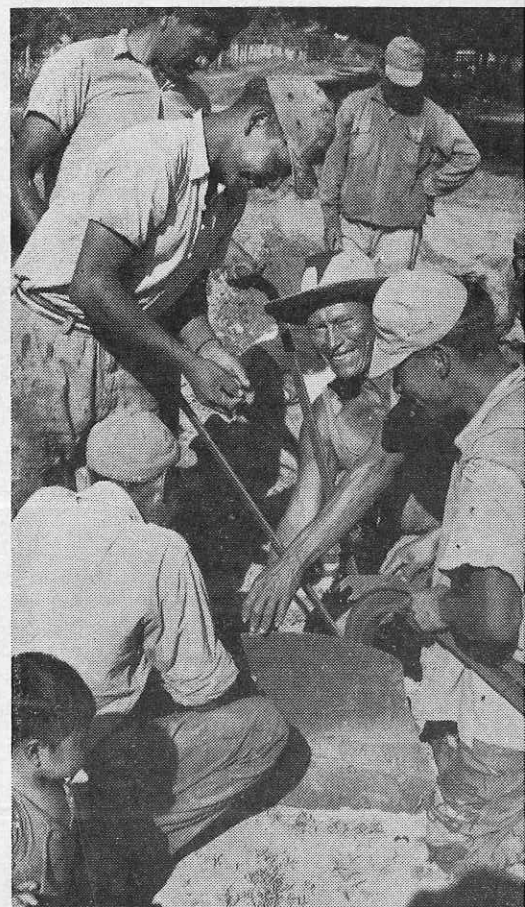
In 1949 a pilot colonization project was started by giving fifteen Lengua families an acre of land each. A village was laid out for them. Slowly this group learned the art of farming. By 1953 it was felt that a larger project was in order. This time twenty families were given twelve acres each. Two more villages, both somewhat larger than the first two, were established in 1957 and 1960. Seventy-six families were thus colonized.

The Chilupis migrated to the Mennonite colonies in 1946, and ten years later had grown to such an extent that full-time missionaries were appointed to minister to them and to help settle them. This tribe, because they had previously come in contact with white men, found it easier to learn certain skills. Some of the Chilupis do an excellent job of laying brick and floor tile. A school, similar to that of the Lengua, has been established for them.

The men in charge of the resettlement program are aware that resettlement is a delicate undertaking. The Paraguayans, nationally, are very close to the Indian situation. Whatever will be done in the Chaco will be of considerable interest to the Paraguayans in Asuncion in official and unofficial capacities.

Can Nomads Become Farmers?

One Mennonite worker in another South American country, when he heard about the Chaco resettlement plans, responded: "I need not remind you that this is a very deli-



Indians at Yalwe Sanga Station examine new plows.

cate matter. I recommend that you get some briefing from an expert anthropologist who knows the situation in Paraguay. . . . You may be able to make a wholesale resettlement in Paraguay, I do not know. What I do know is that if you would try it in Brazil, the Indian Protective Service would be on your heels. . . . The Indians were in the Chaco before the Mennonites were, and perhaps they do not like to be shoved around too much. What would happen if the Indians would start shoving the Mennonites around?"

Several concerns have been raised by a number of Mennonite leaders about the proposed project. For example, they question the segregated settlements of Indians and Mennonites. They fear that this method

too closely resembles the reservations which were unsuccessfully established for the Indians in the United States and Canada. In the light of our efforts to ease racial tensions in our various projects, they are concerned that we do not set a precedent for segregation in this undertaking.

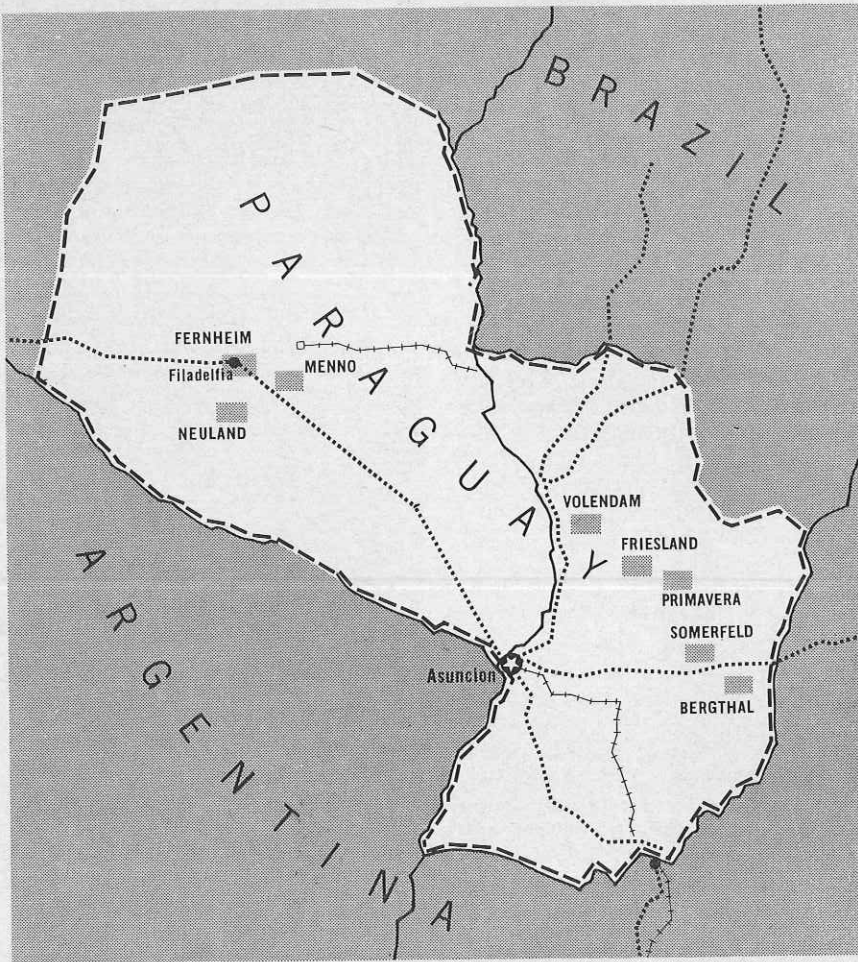
A second concern which has been raised is that the Mennonites are attempting to impose their own way of doing things on a people who are happy with the way they are doing things now. For example, the Indian does recognize specific surface areas and respects use rights, but nothing in Indian practice or scale of values requires that land be divided up and parceled out under any system of titles and private ownership.

J. W. Fretz in a recent article stated: "Settling Indians in Christian colonies is the first and natural solution that comes to a North American's mind. It is the method that has so often been established and repeatedly tried. It assumes that all converted Indians can, will, want, or must become independent land-owning farmers. It implicitly assumes that they have the capacity to do this or can be trained to develop the necessary skills. . . . Are we disregarding totally the Indian's values? He has been taught for thousands of years that land is to be occupied and used communally, but not owned in any sense that gives him the privilege of buying and selling it."

Several examples of settlement programs that have gone awry are cited by people who are dubious about the feasibility and rightness of the Indian resettlement now taking place in Paraguay.

We want to remain very sensitive to the problems involved in this project. Continuous reappraisals of the program will be undertaken. The men administering the resettlement are very concerned that the project be carried on in a manner which will be consistent with the Mennonite peace testimony and their total understanding of the Scriptures.

The implementation of a broader five-year program will be considered following the visit of William T. Snyder, executive secretary of the Mennonite Central Committee, to South America in March 1962. He will give special attention to the possibility of working with the Mennonites of Paraguay on the larger problem of the Chaco Indians beyond those living adjacent to the Mennonite colonies. He will also attempt to acquire a better understanding of the colonies' longer-term thinking on the Indian resettlement problem and to evaluate the inter-relationship of the churches, colony, administrations, and Indians to assure that the administrative arrangements will provide a channel that can be sensitive to the concerns of all.



Dotted lines indicate roads. The Trans-Chaco Road connects Asuncion and Filadelfia.

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THE UNITY WE HAVE

John Howard Yoder

A COMMON ERROR in thinking of the problems of church unity is to assume that each denomination is profoundly united in the conviction that its peculiar emphases are very true and very important, so that interchurch relations are a matter of comparing, contrasting, and mediating between denominational emphases.

Thus it is often taken for granted that Mennonites, even more than others perhaps, because of their long history of isolation and the radical nature of their distinctive beliefs, have much to teach and little to learn when they meet with other Christians. This may be the case in the attitudes of some individuals, especially in our peace witnessing; yet historically it is false.

Most of the things American Mennonites hold dear today they have learned from someone else in the course of the last century. Organized concern for missions, Sunday schools, temperance, evangelism; church colleges, theological training, and support of ministers; involvement in the fundamentalist, millennial, holiness, and eternal security doctrinal controversies; relief work, publishing, the understanding of nonresistance as crossbearing *agape* rather than as legalism; the congregationalism of liberal Mennonites, the denominationalism of conservative Mennonites, the general evangelicalism of Mennonite Brethren—all these have been brought into Mennonitism from the outside. We can hardly say in advance what the next thing is which we should learn from other Christians; but we may at least be sure that the burden of proof lies with those who, within our ranks or without, think we have nothing more to learn.

What we share with other Christians is not limited to the general consensus of orthodox beliefs (Trinity, incarnation, atonement, creation) or to the generally shared respect for saints who have gone before (Francis of Assisi, Luther, Pascal, Wesley, Moody). We also share the position of being imperfect, inconsistent, undisciplined churches. We must get over the myth according to which we *are* a disciplined, missionary, sacrificially serving believers' church, and other Christians are not.

Mennonites may differ from some other denominations in *desiring* explicitly to be this kind of church, or

at least in *saying* they so desire. In some very limited areas they may even differ quantitatively in the degree of partial attainment of such goals. But there is no qualitative difference between the practice of Mennonites at these points and that of others, except perhaps in the sense that, the officially proclaimed goals being higher, the failure to attain them is all the more blameworthy.

Mennonites are not only humanly imperfect; they are also humanly disunited. Mennonite conferences, with the exception of a few Amish and Old colony groups, are no longer—if they ever were—sects tightly organized around a creed, a person, or a cultural pattern. They are themselves actually councils of churches or small-scale ecumenical movements, including within their ranks both unity and diversity, some of the differences being quite significant and some of the agreements quite untheological. Yet on this level, no one challenges the usefulness of interchurch contacts and joint undertakings. On this level, moderators (the title is not meaningless) will argue that our unity lies not in total agreement (whether guaranteed credally, ethnically, or otherwise), but in the objectivity of Christ as our foundation and the Scriptures as a common norm, in addition to a certain amount of shared heritage and resulting common convictions. If, on the level of ecumenical relations we call the denomination, these considerations justify collaboration, there is no reason for the same reasons not to call for similar relations on other levels.

But let not our awareness of shared convictions and shared weaknesses binding us to other Christians cover up the fact that at certain points we of the Anabaptist-Mennonite tradition have been a particular witness of exceptional significance, to which the slogans, peace church, free church, and believers' church feebly point. Each of these emphases is represented by other Christians, often with more vigor and sometimes with more

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contemporary faithfulness than by Mennonites; yet ultimately the three are valid only together. Taken alone, the peace emphasis may degenerate into unrealistic social-betterment idealism, the free-church vision into fruitless debates about polity, and the believers' church ideal into unhealthy legalism and introspection. Taken together, not by simple addition of unconnected units but in a vital synthesis, they provide the corrective (which both mainstream ecumenicalism on the one hand and evangelicalism on the other) need if they are ever to overcome the temptation of conformity.

The measure of the solidity of our peculiar traditions will be the confidence with which we face the challenge of testifying to them before other Christians on which we have no hold except for our common loyalty to Christ. To stay within the circles where we can control the discussion by controlling the organs of education, communication, and discipline is a confession of insecurity and in fact an argument for the *Volkskirche*. This is not to say that in a free debate the truth is always bound to triumph; the re-

ality of apostasy is too omnipresent for that. But, still, truth is its own only defense, and it is truer for the truth to be crucified than to avoid the fray. There is thus something paradoxically out of order when the most convinced advocates of the rightness and the importance of certain peculiar Mennonite convictions are often the least interested in sharing them beyond the borders of Mennonitism, whereas those who seek the most to associate with other Christians sometimes have little in the way of peculiar convictions about which to testify. This paradox is the fruit of unbelief — of the assumption that we must bring about unity by organizing agreement (whether in the narrow circle by excluding others, or in the broader one by diluting our distinctives) instead of accepting it as a work of God. For by grace we have been united through faith, and this not of our own doing, it is the gift of God—not by negotiation, lest any man should boast. For we are His workmanship, created in Christ Jesus for the unity which God prepared beforehand that we should walk in it.

der the law. To those outside the law I became one outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I might share in its blessings" (1 Cor. 9:19-23). Given this attitude, the Christian can point to the cross where all men are made one in Christ.

While it is true that there are no "sure-fire" methods, it is also true that the Spirit of God is not bound to bless any slipshod or haphazard approach. The Christian soul-winner will be alert to chances where he can relate God's purposes to people's experiences. He can raise meaningful questions about Lent and Easter. He can answer excuses which individuals give about their neglect of spiritual matters. He can begin with a person's problems and make clear how these are more readily solved in a Christian fellowship. Men become dull and insensitive to spiritual matters in the daily routine of earning bread. They need to be called into a fellowship where Jesus Christ reigns supreme, where regular prayer, Bible study, and "comradship in religious interests" keeps the heart warm and the will responsive. The soul-winner must be a constant seeker.

The Lenten period is an ideal time for special emphasis on evangelism. A series of messages on the essence of salvation in Jesus Christ may be prepared. Man's response to that redemption should be clearly stated. This necessitates a rethinking of the whole basis of decision-making. The preacher will work out his messages in such a way that they climax in a call for commitment. His messages will invite people to repent in faith; his messages will challenge the believers to become lay evangelists to Christ's captivating cause.

Lenten evangelism as all evangelistic efforts will have as its goal the proclamation of the great truth: "God was in Christ reconciling the world unto himself." And because of this word of reconciliation being entrusted to all God's children, our testimony rings out with the words of Paul: "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:20).

Pointing Men to Christ

Henry Poettcker discusses evangelism

LENT IS A TIME of preparation. It is fitting that we prepare ourselves for the feast of Easter, the time when we commemorate the suffering, death, and resurrection of our Lord.

To think of the passion of our Lord is to be reminded that the Christian has been redeemed to bring others to the Redeemer. What can be more appropriate than engaging in evangelism during the Lenten season? And what better way is there of preparing for Easter than to be about the Master's business?

Lent is a time when people are receptive to the gospel and more open to discuss their spiritual problems. The very fact that many once-a-year churchgoers go at Easter

shows that at least some thought is given to this highpoint in the church year. The Christian will want to take this opportunity to testify to the deeper meaning of Easter and to confront people with the claims of Christ.

Witnessing to God's redemption in Christ, however, makes exacting demands on the witnesser. We find ourselves at a particular level in the social strata, and the easiest thing for us is to stay in that status. The Apostle Paul did not feel this way. He said, "For though I am free from all men, I have made myself a slave of all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one un-

NEWS

Resurrection of Christ in Television Feature



"The Crucifixion" by Cranach, courtesy of Art Institute of Chicago.

"He Is Risen," a sequel to the widely-acclaimed "The Coming of Christ" which has been a Yuletide television presentation of United States Steel for the past two years, will be telecast on Palm Sunday, April 15 (8:30-9:00 p.m., EST) by the National Broadcasting Company.

Art masterpieces of the late Middle Ages, the Renaissance, and the Baroque period, shown by the still-pictures-in-action technique employed in "The Coming of Christ," will be utilized in this production.

"The Coming of Christ" ends with the Sermon on the Mount. "He Is Risen" will treat the last days of Christ's ministry, the Last Supper, the agony in Gethsemane, the betrayal of Judas, the delivery to Pilate, the crucifixion, the entombment, and the resurrection.

The sequel is now in production by the same "Project 20" team responsible for the earlier presentation. Alexander Scourby again will be the narrator. The script will be based on the Bible.

Researchers have examined, in the original or in reproductions, thousands of pieces of art from which the final selection will be made for "He Is Risen." Among the artists represented will be Dirk Bouts, Rogier van der Weyden, Gerard David, Hans Memling, Gerard van Honthorst, Marten de Vos, Murillo, Ribera, Quentin Massys, Rubens, Rembrandt, Bellini, and Velasquez, all of whose work appeared in "The Coming of Christ." Additional painters represented in "He Is Risen" will include Caravaggio, Cranach, Philippe de Champaigne, El Greco, Guercino, Jordaens, Mantegna, Tintoretto, Titian, Van Dyck, and Van Eyck.

26 POSTS TO BE FILLED IN 1962

Delegates to the General Conference sessions in Bethlehem, Pennsylvania, August 9-14, will choose persons for twenty-six offices. At least ten of the men whose terms expire this year cannot be re-elected, according to the Conference constitution, which designates two three-year terms as the maximum service for Conference officers (president, vice-president, and secretary), and two nine-year-term board members.

While the constitution clearly states that persons may be elected for one term with the possibility of re-election, it does not distinguish between a partial and a full term. This comes into question only when a person is appointed to finish someone else's term and then is elected at the next conference. The Constitution Committee is working on a policy to define this matter.

Both the president, Erland Waltner, and vice-president, I. I. Friesen, complete their two terms this year. On the Program Committee, Henry P. Epp's first term expires.

Four elections will take place in each of three boards: Business Administration, Education and Publication, and Missions. Those whose first terms expire are Earl Eymann, Betty van der Smissen, H. T. Klassen, Vernon H. Neufeld, Walter H. Dyck, Lotus E. Troyer, and Willard Wiebe. Not eligible for re-election are August Epp, C. H. Goering, E. J. Miller, Lloyd L. Ramseyer, and W. Harley King.

Six persons will have to be elected to the Board of Christian Service. Those whose terms expire this year are Henry N. Harder, Robert S. Kreider, David Schroeder, William Stauffer, and Robert Franz (appointed in 1961 to replace Peter J. Ediger, who resigned). J. C. Neufeld has resigned, effective this year. All have served only one term, except William Stauffer who has completed his second term.

On the Mennonite Biblical Seminary Board second terms expire for A. E. Kreider and A. S. Rosenberger, and the first term for John Wichert. Ernest Bachman's term expires in the Schowalter Foundation Trustees.

The Nominating Committee will set up nominees for all these positions, but nominations are also accepted from the conference floor.

LATE SUMMER TOUR

Menno Travel Service will sponsor a Summer European Tour from July 12 to August 28. The tour is planned to accommodate Canadian teachers and others who cannot leave in early June. Tour members will leave Montreal on the ship "Empress of Canada" and return by DC8 Jet aircraft. Countries included will be England, the Netherlands, Germany, Austria, Italy, Switzerland, Luxembourg, Belgium, France, and Portugal.

AID SENT GERMAN FLOOD AREAS

Some material assistance was sent by MCC in Europe to areas flooded in northern Germany recently. The aid included a small financial contribution toward flood relief, approximately 300 pieces of bedding (blankets and comforters) and 40 cases of canned meat and lard. The goods were distributed through German welfare agencies to needy areas in Hamburg and Bremen.

EXCHANGE RADIO TAPES

WBCR, the Bluffton College radio station, has exchanged tape recordings with Antioch College's station WYSO. Milton Mayer's speech, "Hang Separately—the Man and the State," presented on the Music-Lecture Series, February 1, was exchanged for Antioch's recording of "The Cultural Crisis Reflected in the Theatre" by Tom Driver, drama critic of the *Christian Century*, who spoke on their campus.

Dr. Driver's speech will be broadcast on WBCR in the near future, the time to be announced later. WBCR may now be heard throughout Bluffton at 540 on the dial.

TIME AND LIFE IN BETHEL PLAY

"Time Remembered," a comedy by Jean Anouilh, will be presented by the Bethel College Department of Drama on March 15, 16, and 17 at 8:30 p.m., in Memorial Hall. The plot concerns a young prince who tries to remember what it was like when he was madly in love with a certain princess. The romance was only three days old when the princess strangled herself with a

BIBLE SCHOOL WORKSHOP

Age level work groups and seminars on children's work are featured in Western District's Bible school workshop on March 24. The meeting will be held in the Bethel College Church, North Newton, Kansas, from 9:00 a.m., to 3:15 p.m. Age level workshops for each grade from nursery to Grade 8 will be led by Mrs. Andrew R. Shelly, Mrs. Edgar Neufeld, Mrs. Victor Funk, Mrs. Arnold Epp, Mrs. Weldon Rupp, Mrs. Curtis Wiens, and Mrs. Maynard Shelly, all of Newton; Mrs. Harris Waltner, Moundridge, Kan.; and Mrs. Pete Bartel, Wichita. Lamont Woelk, Inman, Kan., will lead a seminar on the religious understanding of children. Mrs. Russell Mast and Robert Carlson, North Newton, will direct similar seminars on music and discipline.

NEW CHURCH IN SASKATOON

On January 28 the Martensville Mennonite Mission was organized with ten members. This church is sponsored by the Canadian Board of Missions. Pastor of the church is Ed Giesbrecht, 1-48, R.R. 4, Saskatoon, Saskatchewan. P. G. Sawatzky and H. H. Penner officiated at charter services.

HANDBOOK ON COMMUNISM

An important study of "a religion without God, a religion of men and machines," has been issued by the National Council of Churches. Prepared by its Committee on World Literacy and Christian Literature, this new edition of *A Christian's Handbook on Communism* provides an analysis of what communism is and does and plans to do.

stole which was tied too tightly.

The young man's aunt, the Duchess, who was even wealthier than the prince, decided to purchase everything the princess had touched during the three days. The prince then relived his three-day love affair. The Duchess even hired another who resembled the princess to play the part of the princess.

The director is Norman Lofland.

"A program of positive Christian witness that includes social education and action is the most effective way to combat communism," declares the booklet. Its six chapters deal with the appeal, theory, and practice of communism; the position of religion in Communist countries; basic Christian beliefs contrasted with Communist dogma; and the Christian responsibility in combating communism.

"Communism comes preaching world brotherhood but practicing a new type of revolution," the handbook warns, pointing out that the Communists demand "absolute control over the minds and hearts of men."

In treating the Christian response to communism, the booklet recalls "the long history of Christian social concern which has its roots back in the earliest Christian beliefs and Scriptures." The handbook states that, as Christians accept their vocations as God-given opportunities to serve Christ and their neighbor, the Communists "will be confronted with men and women who have a passion to match their own; men and women supremely concerned about human need."

"It is the denial by the Communists of the basic worth of persons created by God," says the handbook, "that permits them to do frightful things . . . radically at odds with the Christian faith." The handbook may be ordered at \$1.00 a copy from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

PIPER SPEAKS TO SEMINARY

Discipleship and discipline was the topic of the 1962 Associated Mennonite Biblical Seminaries lectures given on March 5 and 6 by the well-known author and lecturer, Otto A. Piper. Piper is presently professor of New Testament literature and exegesis at Princeton Theological Seminary, Princeton, New Jersey. His lectures were titled: Vision and Action, Perplexity of Faith, Learning Goodness, and Pacifism and Peacemaking.

Dr. Piper, who was born in Lichte, Germany, in 1891, received his theological training at Jena, Marburg, Paris, Munich, and Gottingen where he received his Th.D. degree in 1920. From 1920-1933 he taught at Uni-

versities in Gottingen and Munster in Westphalia. After being exiled by Hitler, he spent four years in Great Britain as guest of the University of Wales in Swansea and Banger before coming to Princeton. Here he has occupied his present chair since 1941.

A complete bibliography of Dr. Piper's work as well as an introductory biographical essay can be found in the book *Current Issues in New Testament Theology*, which has

SOUTH AMERICA FORMS YOUTH GROUP

Delegates from twelve Mennonite churches in Uruguay, Brazil, and Paraguay convened for a day of business and four days of devotional meetings, January 24-28. Theme of the conference was "The Foundation and the Building of the Church of Jesus Christ." About sixty visitors had registered for the conference which was formerly the "Ministers and Deacons Conference of South America."

Discussion on biblical themes dominated the conference. Papers on six subthemes were presented by ministers and became subjects for extended discussions during the conference. Vital were the topics on "Leadership in the Churches," "Types of Church Government," "Practical Stewardship," "Missions."

Each day was begun with a Bible study on Ephesians 1. Erland Waltner of Elkhart, Indiana, president of the General Conference Mennonite Church, led these discussion periods. He also served as special speaker at the evening meetings. Missionaries of the churches reported on the work of missions in Curitiba, Villa Hayes, Montevideo, Cambyreta, Asuncion, and others.

Highlights of the business sessions included the adoption of a constitution to guide in the co-ordination of activities of the various churches. Further steps were taken in the co-operation of the (Old) Mennonite and General Conference missions in Brazil and Paraguay. Uruguay already has a united missions committee responsible for mission fields of the (Old) Mennonites and Danzig Mennonites.

Forward steps were taken to support literature expansion in the churches. The Living Faith Sunday

been edited by William Klassen, Mennonite Biblical Seminary, and Graydon F. Snyder, Bethany Biblical Seminary, in honor of Dr. Piper, as one of the great contemporary biblical scholars. The book, a collection of essays by well-known New Testament scholars dealing with key issues which directly affect our understanding of the New Testament, is to appear in May, 1962, as announced by its publishers, Harper and Brothers.

School Series has become a part of the Sunday school curriculum in nearly all the churches. The conference suggested that each church pay at least 25 per cent of the costs of the materials. Pamphlets on peace and war and books are to be translated and published, as well as pamphlets on other vital themes.

The conference also voted to go ahead in the provision of visual aids for young people's groups and Sunday schools. Delegates were gratified to learn that numerous films on General Conference missions are now available to the churches. A filmstrip library has been started and more materials are to be added.

The conference showed interest in the proposed German hymnbook to be published by the General Conference. Some churches are using old Russian hymnbooks in their services.

A first at the conference was the formation of a South America youth committee with headquarters at Halbstadt, Neuland, until the next conference in 1964. The young people at the conference voted to elect a youth worker to visit the fellowships two to three times during the next biennium, to publish a monthly youth paper, to send a representative to the Mennonite World Conference in August, to sponsor a youth workshop at Foz do Iguazu in 1963, to exchange visits at the local youth retreats, to exchange program materials.

Preceding the conference a five-day ministers course was conducted on Counseling, Church History, Preaching from the Bible, A Minister's Qualifications, and others. Lecturers were Erland Waltner, Nelson Litwiller, Ernst Harder, Bruno Epp.

CHURCH RECORD

WORKERS

Curt Claassen, of Whitewater, Kansas, has temporarily been serving as a part-time assistant in the Board of Missions in Newton. Claassen, with his wife and children, will return to India in June for a third term of service.

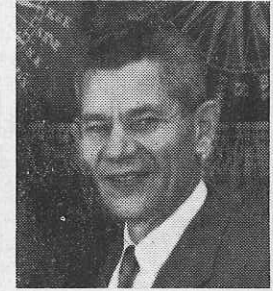
J. J. Esau of Mountain Lake, Minnesota, will serve Pennsylvania churches during March and April. Ward Shelly, chairman of the Missions Committee of the Eastern District Conference, reports arrangements for Mr. Esau to serve in the following locations: Napier, March 18-24; Bull's Creek, 25-27; Roaring Spring and Smith Corner, 29-31; Smith Corner, April 1; Lancaster (house visitation among refugees), 3 and 4; Philadelphia (Second Mennonite Church), 8-10; Bowmansville, 15-18. Mr. Esau, known as the blind evangelist, has served as an itinerant minister in the General Conference for many years.

Ralph Ewert and *Aganetha Friesen* have been transferred to Tshikapa from Nyanga in Republic of Congo to assume responsibilities at the hospital at Tshikapa. This hospital, recently taken over by the CIM, is in danger of being closed because of lack of funds.

The *Archie Grabers*, working for the Congo Protestant Relief Agency, have reported the distribution of nearly 4½ tons of seed corn, 7½ tons of peanut seed, and 4½ tons of seed beans to Angolan refugees besides food distribution.

E. P. Graber, Freeman, S. D., reports from Arizona: "We have much work to do and enjoy it immensely." He and Mrs. Graber, Winter Service volunteers, have moved to the third mission in Arizona, where they are assisting missionaries in various tasks.

Harold Graber, ministering at Tshikapa, reports that seven persons there have accepted Christ. Many others bought devotional books, expressing renewed determination to spend more time studying God's word. Sixty-one persons were baptized and received as members at Mukedi on Jan. 27.



Bruno Epp, Erland Waltner (see news), H. T. Klassen (see ministers).

Mr. and Mrs. Elmer Neufeld and family left February 28 for the Leopoldville, Republic of Congo, where they will serve with Mennonite Central Committee in a dual relief and Peace Section assignment. Neufeld, who has been executive secretary of the Peace Section for the past two and one-half years, will succeed Ernest Lehman as director of MCC in the Congo. In this capacity he will represent MCC in co-operative work with various agencies including Congo Protestant Relief Agency, Congo Protestant Council, Congo Inland Mission, and the Mennonite Brethren Mission Board. He will be responsible for MCC personnel in the Congo. The second major area of Neufeld's work will be with the MCC Peace Section in a ministry of Christian peace and reconciliation in sub-Saharan Africa.

The *Russell Schnells*, who returned to the Congo in September 1961, are now setting up the missions office in Tshikapa in accordance with the board's decision of last November.

William Unrau, Freeman, S. D.; *Virgil Gerig*, Pandora, Ohio; *Leo Driedger*, East Lansing, Mich., will represent our Conference at a conference on alcohol and tobacco. The conference, to be held April 5-7, is sponsored by the (Old) Mennonite Church and will be held at Goshen, Ind. Medical men, social workers, pastors, and teachers will present papers, and various aspects of these social problems will be studied.

MINISTERS

H. T. Klassen, St. Vital, Man., resigned as pastor of the Stirling Avenue Church, effective in May, to serve the Manitoba missions committee as hospital chaplain and the Canadian Board of Education and Publication as executive secretary, both on a half-time basis.

C. Melvin Snyder of the Richfield (Pa.) congregation was licensed recently as a lay preacher.

DEATHS

Cornelius Peter Funk, Frazer, Montana, was born January 15, 1884, in Adrian, Minnesota, and died February 24. His wife preceded him in death in 1960. Survivors include two sons and five daughters. Funeral services were in the Bethel Lustre Church.

Jacob P. Goering, member of the Eden Church, Moundridge, Kan., was born Jan. 8, 1884, and died Feb. 18, 1962. He gave much of his time to the church as trustee and Sunday school teacher. He is survived by his seven children.

Todd Douglas Goering was born Feb. 14, 1962, died Feb. 15, 1962. He was the infant son of Mr. and Mrs. Theodore Jim Goering of Walnut Creek, California.

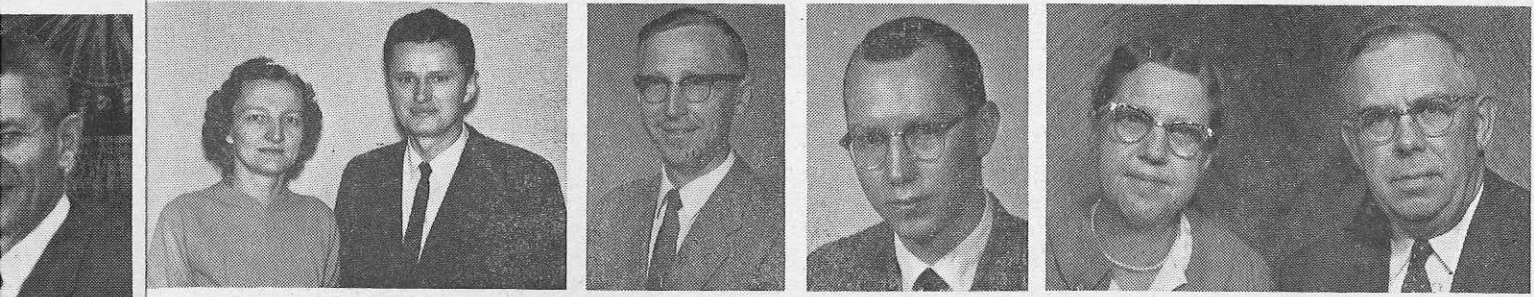
Mrs. Elizabeth Heiser was born June 19, 1877, and died Jan. 17, 1962. Services held at Calvary Church, Washington, Illinois. Survivors are her husband Peter, one son, and one daughter.

Mrs. Clara E. Oberholtzer, St. Jacobs, Ont., was born October 3, 1885, in England, and died January 20. Surviving are 2 sons, 1 daughter.

Mrs. Laura Meyer, Kitchener, Ont., was born June 4, 1882, in Waterloo Township and died February 6. She was a member of Stirling Avenue Church, and is survived by 3 sons and one daughter.

Aganatha Unruh Redekopp was born on May 27, 1882, in Steinbach, Man., and died Feb. 21. She was a member of the United Church, Laird, Sask.

Cornelius Regier, Cordell, Okla., was born October 30, 1901, at Cordell, Okla., and died February 16. He was a member of the Herold Church, and was the father of 2



LaVera and and Elmer Neufeld, Harold Graber, Ralph Ewert, Helen and Russell Schnell (see workers).

children. Survivors are the widow Freda and one daughter Carol Ann.

Ira Schrock, member of Warren Street Church, Middlebury, Ind., was born Oct. 12, 1881, in Elkhart County and died February 12.

Oliver Troyer, Sr., was born at Kalona, Iowa, on Nov. 30, 1886, and died Feb. 21, 1962. Services were conducted by Ezra Yordy and Heinz Janzen. His wife, Katie Unzicker Troyer, died in 1958. Survivors are six sons and three daughters.

MARRIAGES

Audrey Albrecht was married to *Melvin Peckford* at the Stirling Avenue Church, Kitchener, Ont., on Feb. 3.

Warren Dean Stucky, member of the Eden Church of Moundridge, Kan., and *Sharon Lee Roth*, member of the Christian Church, Lyons, Kan., were married Feb. 24.

Jonas H. Vogt and *Ida Stucky*, both members of the Eden Church of Moundridge, Kan., were married on Feb. 23.

John M. Schrag, Rt. 2, McPherson, Kan., and *Judy Carlene Stucky*, Moundridge, Kan., were married on March 3 at the Eden Church, of Moundridge, Kan.

CALENDAR

Mar. 11-16—Meetings, Zion Church, Elbing, Kan., with Arnold Epp.

Mar. 11-18—Spring Preaching Mission at Stirling Ave. Church, Kitchener, Ont., with Russell L. Mast.

Mar. 13, 14—Ministers and Physicians Workshop, Ramada Inn, Newton, Kansas, sponsored by Newton Ministerial Alliance and Harvey County Medical Society.

Mar. 14—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30.

Mar. 14—Han and Martha Vandenberg speak in Warden, Wash.

Mar. 14, 15—Mennonite Central Committee's meat canner will be in

the Cordell, Okla., area.

Mar. 15, 16—Freeman Academy play, "The Trial of Nancy Gage."

Mar. 15-17—Bethel College play, "Time Remembered," 8:30 p.m. in Memorial Hall, North Newton, Kan.

Mar. 16—Vandenberg speak in Lynden, Wash.

Mar. 16-18—1-W Training School, Henderson, Neb.

Mar. 16-18—Missionary Conference, Bethel Community Church, Santa Fe Springs, Calif. Speakers: Curt Claassen, Eva Doerksen, Elmer Ficke.

Mar. 18—Ordination of Floyd Quenzer to the ministry of Spring Valley Church, Newport, Wash.

Mar. 18—Han and Martha Vandenberg speak in Monroe, Wash.

Mar. 18—Freeman Junior College Choir sings in New Hutterthal Church, Bridgewater, S. D.

Mar. 18—H. A. Fast speaks on Mexico at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 18—Bluffton College night at Bethel Church, Pekin, Ill., 7:30.

Mar. 18-24—J. J. Esau speaks in Napier, Pa.

Mar. 18-23—Bible Emphasis Week at Lustre (Mont.) Bible Academy with Paul Goossen, 7:30 p.m.

Mar. 18-25—"New Life Meetings" at Menno Church, Ritzville, Wash., with W. J. Flickinger, 7:30 p.m.

Mar. 21—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kansas, 9:00 a.m. to 3:15 p.m.

Mar. 25—Bethel College Choir sings at Hillsboro (Kan.) High School.

Mar. 25—Vernelle Yoder speaks on Colombia at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Mar. 25-27—J. J. Esau speaks at Bull's Creek, Pa.

Mar. 25-29—Olin Krehbiel speaks in First Church, Aberdeen, Idaho, for Pre-Easter services.

Mar. 26-28—Freeman Junior College Spring Bible Conference, James Waltner, speaker.

Mar. 27-Apr. 1—Missionary Conference at Swiss Church, Whitewater, Kan., with Don P. Shidler and Vernon Vogt.

Mar. 28—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30.

Mar. 28-30—Church Music Workshop, Mennonite Biblical Seminary, Elkhart, Ind.

Mar. 29, 30—Freeman Junior College Women's Auxiliary Schmeckfest.

Mar. 29-31—J. J. Esau speaks at Roaring Spring, Smith Corner, Pa.

Apr. 1—Bethel College Choir sings in Bethel Church, Inman, Kan.

Apr. 1—J. J. Esau speaks at Smith Corner, Pa.

Apr. 1-7—Revival services at First Church, Clinton, Okla., with Ervin R. Wedel.

Apr. 1-8—Joint Missionary Conference of Canadian Conference churches, Winnipeg.

Apr. 5-7—Mennonite Folk Festival, North Newton, Kan.

Apr. 5—Women's Rally for California churches, Willow Creek Church, Paso Robles.

Apr. 8-10—J. J. Esau speaks at Second Church, Philadelphia.

Apr. 8—Spring Communion Service at Stirling Ave. Church, Kitchener, Ont.

NEW ADDRESSES

Clarence Baerg, 210-9th St. So., Glasgow, Mont.

Dean Bergen, 290 South Perry St., Apt. 3, Denver, Colo.

Norman Bergen, 1200 Grant, Beatrice, Neb.

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Mrs. Anna Buck, 2051 N. Ray-

mond, Pasadena, Calif.

Mrs. Alan Christie, Niemann Apt. B17, Norman, Okla.

Willy Dyck, General Delivery, Medicine Hat, Alberta, Canada.

Ardean Ediger, 3708 Dewey Ave., Omaha, Neb.

George Flasschoen, 817 S. Maple, McPherson, Kan.

Miss Donna Foust, McKinley Rt., Mio, Mich.

Leander Graber, Activity Building R. 137, Norristown State Hospital, Norristown, Pa.

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Allen Hiebert, Grafton, Neb.

Johnny L. Hiebert, 73 Sunset Dr., Hutchinson, Kan.

Yvonne Hofer, R.N., 2185 Bonnie Lane, Minneapolis 22, Minn.

Albert L. Jantzen, Hotevilla, Ariz.

Alvin H. Jantzen, % Dayton Steiner, Rt. 1, Orrville, Ohio.

Merlin D. Kaufman, Rt. 2, Marion, Kan.

Kathryn Klassen, Inman Home for the Aged, Inman, Kan.

Mineko Kubota, 1068 Kamiikegami-cho, Ohta-ku, Tokyo, Japan.

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Harry Neufeld, 5740 Cabanne, Apt. 3, St. Louis 12, Mo.

Daniel Peters, Box 96, Gretna, Manitoba, Canada.

Lena Peters, Box 508, Taipei, Taiwan, Republic of China.

Glenn Rocke, Congo Inland Mission, Nyanga via Tshikapa, via Leopoldville, Republic of Congo.

Leon E. Schanely, Ukurumpa via Goroka, Territory of New Guinea.

Daniel Schirmer, Busby, Mont.

Simon W. Schmidt, Box 123, Goesel, Kan.

LeRoy J. Stucky, Rt. 2, Hutchinson, Kan.

Irvin Voth, Box 1151, Amman, Jordan.

Mrs. Jacob E. Voth, Mt. Lake, Minn.

Mary Warkentin, % Mr. Isaak Thiessen, Hotel Viena, Encarnacion, Paraguay.

Mel Whitsett, Rt. 1, Box 533, Golden, Colo.

Mrs. Roy O. Yoder, 1270 E. Allen, Tucson, Ariz.

LETTERS

AN ANSWER TO A PROBLEM

Midwest farmers will probably harvest another excellent wheat crop this year. Now the question arises: what shall we do with it? Last summer much of it had to be dumped on the ground.

Are we as Christians giving our God-given abilities of productive farming to the best advantage? When the government is already spending millions of dollars for storage of unneeded crops which we help produce, is it right for us to continue to increase this monstrosity without concern? If Jesus would be our neighboring farmer, would He continue to grow wheat and corn without acknowledging the difficulty? Or would His teachings of service for the welfare of humanity lead Him to a country where farm products would be needed?

In my home training, throwing food away was considered unchristian. If this is so, then what about our large scale waste of farm crops. Is our large scale waste condonable because it is beyond our immediate responsibility?

If we enjoy farming to such an extent that we continue farming when our products are not needed and accept acreage cuts to the point

of making livelihood difficult, why not transplant our farming abilities to a place where it is needed. I can visualize such a person going to one of our neighboring countries to the south, possibly Mexico or a country in South America, to begin a prosperous farm in a community where food is continuously needed. Witnessing to the spiritual needs of these people in this manner which are as equally starved as their physical need, is a method of *self-supporting mission work*. This is our Christian responsibility in the first place (to be missionaries, each in his own way). The Great Commission still holds. It is our responsibility to first be in Christian service to the best of our knowledge before being overly concerned about social security in our home community. If several families would make such a move jointly to insure financial as well as spiritual support, it could have tremendous effects upon their neighbors.

Have you ever stopped to consider the possibility of lay missionary work? The Joe Hockings are a good example. Leaving the security and comforts of American life, Mr. and Mrs. Hocking took their family of four children to live in a backward village of Pucolpa, Peru, South America. They purchased a plot of land on the edge of this village and began making their living by producing and selling their farm crops. The initial cost of this venture was

reasonably small for land in certain parts of these countries is in abundance.

Mr. Hocking's Christian service was beyond measurement. After proving himself and becoming accepted by the common people, he accepted a position as a city official which gave great opportunity for Christian witness. He then started a church which has become a community of Protestant believers. He has totally identified himself with the country and has accepted citizenship.

Another example is a Mexican family of Cuauhtemoc, Mexico. Shortly after conversion, they purchased sixty-seven acres in a remote country village for a small sum of \$300. Taking James 1:23 literally (concerning being doers and not hearers only), they started a Sunday school class among their own people. Presently they are able to enjoy fellowship with other Christians and are also operating a successful farm program.

Before entering into such a venture serious thought must be given to the hardships involved. To leave family, relatives, and friends, and to enter a new country and accept foreign culture and customs are difficulties which one must first be willing to accept. But did not Christ say that whosoever loves family and friend more than Him was not fit for the kingdom of God? *George R. Ediger, Elkhart, Indiana.*

by two members of last summer's teen-age work camp
Elaine Klaassen and Virgie Hiebert

WORK CAMP PRAYER

YOUTH

Our Father in Heaven, thank you for giving us a chance to work in Montana. We pray that the retreat grounds near Ashland, that we helped to build, might be a place for many of them to find new hope and meaning in Jesus Christ. May the joy and blessing that You gave us at our work camp be given to all those that attend camp there.

Thank You for sending the Donavin Dillers, the Malcolm Wengers, Mrs. Laura Petter, and Mrs. Rodolphe Petter to bring Your gospel to Your loved ones on the reservation. We ask for them Your special protection. Keep them physically strong and give them understanding, patience, and love. Help Mr. Ike Shoulderblade and Mr. Joe Walksalong as ministers in Your churches. Give Your guidance to the congregations at Ashland, Lame Deer, and Busby.

Thank You for the friendship and fellowship that we campers found in working together and sharing the exciting inconveniences of camp life.

Thank You for watching over us as we worked from day to day. Even if it was just the ordinary job of clearing brush, painting a screen, or digging a garbage pit, we knew that it would stand in a small way as our personal service to You. Later we had the privilege of working on the dining hall, which, with Your help, Ike has now completed.

In everyday experiences we learned to show love to each other and grow in our personal relationships. Thank You for this learning experience. In the evening after supper we all gathered around the campfire for devotions, meditation, and sometimes a special program. Although ideas and views differed on many subjects, we found that we were all joined together by our faith and belief in You. We thank You for these and pray that they will continue to be an inspiration to us. Be with those of us who accepted You and testified of experiences with You.

We are grateful that our counselors were willing to come to work with us and guide us. Continue to keep them in Your care.

Traveling to Montana and home again and on the several field trips that we took, we enlarged our concepts of people and their ways of life. Some of the people that we saw and met knew and loved You. Others didn't. Many of them, young people like ourselves, were seeking something, searching and grasping for something to believe in so their lives might be sustained. It was a challenge for us to tell some of them of You. Forgive us for not witnessing more about Your wonderful plan of salvation and the happiness we have in acceptance of Your gift.

Looking back at our three weeks in Montana we are aware that we gave only a very small part of our lives and energy and You have done so much for us. Make us see daily opportunities to serve You that as we grow, our lives may become our gift to You.

When we left camp for home we had many feelings of fear and doubt in our own inadequate selves. We know that You will not fail us but that we in our weakness will fail You. Make us strong. In the name of our Lord and Saviour, this is our prayer, Amen.

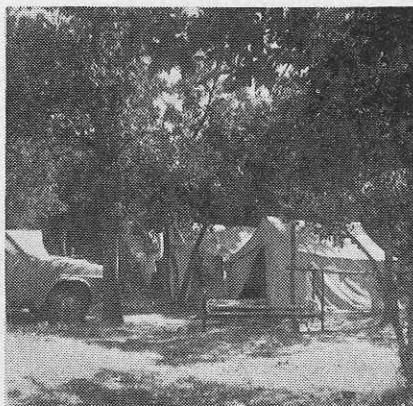
WORK CAMP ALBUM

When we arrived at Ashland, Montana, our home for the three weeks we wondered what we, a group of twenty-four teen-age work campers, gathered from across the United States and Canada, could accomplish. But as we looked around the campfire that night and saw the friendly smiles and the eagerness of the others, we knew that this could be nothing but a wonderful experience for us all.

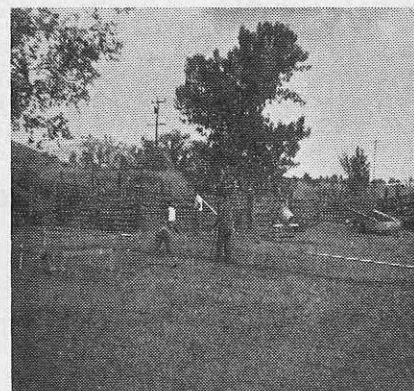
There were Bert and Marj from Saskatchewan; Pat, Martha, and Richard from California; Dean from Ohio; Dave, Jim, and Don from Pennsylvania; Verla, Vera, Darlene, Amelia, and Kenny from Montana; and then there were John, Karen, Virginia, Jerry, Jay, Doris, DeLonna, Joann, Virgie, and Elaine from Kansas. We won't forget the hauling of water from the irrigation ditch for dishwashing, the delicious meals seasoned by a sudden dust storm, the mountains of clothes we washed, hung, and ironed, the tents, and the tangle of mattresses on the church floor.

After working about six hours each day, we would relax at the swimming hole, play baseball, volleyball, or just rest under a shady tree.

Vel Teichroew from Minnesota was our recreation leader and girls' counselor; Bill and Jane Braun from Manitoba were camp director and cook; Phil Guerenia was our spiritual leader and the boys' counselor; and Ike Shoulderblade was the work director and also spiritual leader. *Elaine Klaassen and Virgie Hiebert*



We lived in tents,



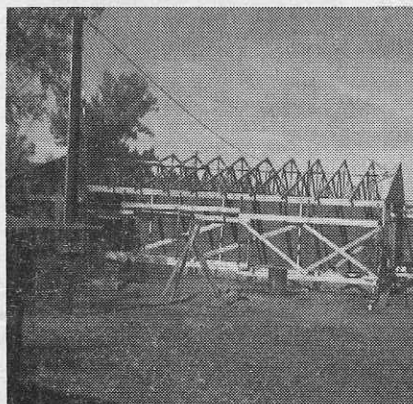
did odd jobs,



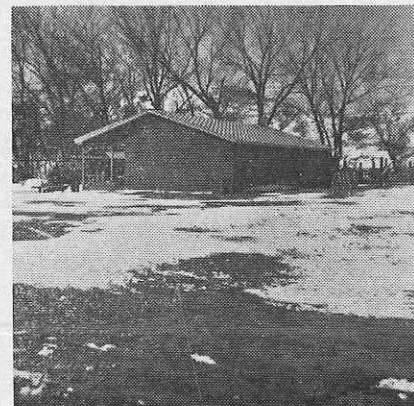
swam in the Tongue River,



and worked



and worked.



This is the result.

WORK CAMP POSTSCRIPT

DEAR YOUTH EDITOR: Since you wrote me the other day regarding the publishing of an article on the teen-age work camp last summer, I've been thinking of all that is still needed to even make the camp building usable. Mrs. Laura Petter has some windows and doors I hope (as soon as weather permits) to put

in, but there is a great deal still to be done indoors.

We need insulation for the whole building, material for the wall separating what will be the main hall from the kitchen. Flooring is needed clear through the building. Wall-board for walls and ceiling needed; a sink and cupboards. Electricity is there but the building would have to be wired.

So you see we need to have our faith strengthened to look to the

heavenly Father to supply all this. We know He is able but we also realize that He works through individuals. Would it be advisable to let others know of these needs when you print the article? Will you pray about this matter what the Lord would guide you as to what He would have you do? It would bring the need before the Christians and I'm sure many would be led to pray. Thank You. Sincerely in Christ, *Ike Shoulderblade*

Pardon Me, But. . .

. . . how come your youth group isn't planning a work camp? Easter vacations are made to order, you know. That plus a few people, a job that needs doing, and one planning meeting is all it takes. Put these things together and you get the satisfaction of doing something that needs doing, doing something as a group, and learning to know someone outside the circle of your everyday contacts.

In other words, work camps are a pretty great invention in my estimation. Our office staff had one a couple of springs ago. Just seeing the executive secretary of the Board of Education and Publication in raggedy jeans was something exciting — in an odd sort of way. Your counterpart might be a brand new glimpse of your group's sponsors. We cleaned up an invalid lady's yard. Your job could easily be a similar one, what with the weather turning warm and all. One thing we didn't do—or couldn't do: learn to know, or at least meet, the lady we helped. This is where you can

Talking to the Pastor

How does one establish a good standard of values? As Christians we know that Christ comes first, but this becomes confusing when determining the place of spiritual concerns and church work opposite studies and school activities. We also know that we must be diligent and learn as much as we can to be useful workers for Christ.

When a person loves God with all of his heart, soul, mind, and strength, and loves his neighbor as himself, his standards of values are set by how he feels he can best express his love. Everything he does, then, is geared to help him become a more useful person for Christ.

Certainly it is important for one to develop his talents, increase his knowledge through formal education, and develop socially along with working hard at his religious development. By all of this he shall

Send your question to Don Wismer, 10102 West 64th Place, Arvada, Colo. Your name must be enclosed but will not be printed.

YOUTH is sponsored by the Young People's Union. Editor, Muriel Thiessen, Newton, Kan.

March 13, 1962

improve on us. Work-camping, like giving, is a cinch when you just work and then leave—when you do not get involved with the person you're helping. It's harder when you have to give part of yourself, but you'll find that it's like a hand-clasp as opposed to a wave.

Youth Worker Milton Harder did a paper on service for youth groups and shared it with us at cabinet meeting before last. This is what stuck with me: "Service projects should ask of young people what they have to give—not what they don't have." In other words, instead of thinking that we serve only when we raise money for something, let's learn that service means just what it says: an act of serving.

Service comes in many shapes. And it goes without saying that we are not all able to be in the big three-week Conference-sponsored work camps. But before you pass it off, look next door or maybe down your street for a chance to give something you have—even if it's muscle. *M.T.*

be a better person and, therefore, a better and more useful disciple of Christ. In this sense school can help him become a useful worker for Christ, if he has committed his whole life to Him.

School studies are important. We should not push them aside. There is a problem, though, with the other school activities. Some are pretty important. But so are church activities. We do need to develop our spiritual lives to give meaning for our lives. A well educated person with few spiritual values is like a great sea captain on a rotten ship. When the storm breaks up the ship, he sinks.

It seems that each young person has to make a lot of conscious choices where conflict between church and school activities occur. He has to ask, "Which activity will be most useful in making me become a better disciple for Christ." If his commitment to serve Christ is strong then these decisions will more easily follow. But there may be times when you feel you would like help on deciding. Talk to your parents and pastor. They are as concerned about this as you are.

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COVER

At the landing, around the corner, or just inside the door is your chance to point men to Christ.

CONTRIBUTORS

Larry Kehler is director of Information Service for the Mennonite Central Committee, Akron, Pa. John Howard Yoder was for three years lecturer in theology at Mennonite Biblical Seminary and is now in Europe representing the Mennonite Board of Missions and Charities. Henry Poettcker is the president of Canadian Mennonite Bible College, Winnipeg. Elaine Klaassen and Virgie Hiebert are high school students in Hillsboro, Kansas. Ike Shoulderblade served as work director for last summer's teen-age work camp. He is a minister in the United Cheyenne Church.

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THE MENNONITE

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VOLUME 77

NUMBER 11

175

Mrs F N Funk
 207 South Washington Street
 Hillsboro Kansas

C-23

EDITORIAL

Blind want ads fascinate me. Sometimes. Those are the ads that list a telephone number, but no name. When I call someone on the telephone I like to know to whom I am talking. So I read through the telephone directory until I find the number. It takes less than an hour. Of course, there are only about 5,500 numbers in our book. If I lived in a larger city, I would do it less often; in Chicago, never. It is not recreation, but it is persistence.

I'm sure you've had similar experiences in sticktoitiveness—in looking for needles in haystacks. These are really simple projects. It takes no special skill; no intelligence. All you have to do is keep at it. It is really a kind of faith.

I think of the woman who came to Jesus. She came with a simple request. "Heal my daughter." But she got no answer. But she kept at it. "Heal my daughter." She irritated the disciples with her begging and crying. "Heal my daughter." When Jesus finally spoke, He spoke sharply. But the woman had prayed too long to stop now. "Heal my daughter." It was persistence and Jesus called it faith. "O woman, great is your faith" (Matt. 15:28)! Her prayer was answered. He healed her daughter.

We've looked for a lot of important things. For these we have searched hard. But the thing we really need is healing. Call it wholeness, holiness, or salvation. "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). This is what we need. We don't have it. We need cleansing. We need to learn how to live and how to please God (1 Thess. 4:1). Like the needle in the straw, it keeps slipping away from us. And we keep forgetting what we are looking for. We want the healthy life to which God has called us, and which God has prepared for us. We don't have it. But we can have it.

We find this health in Jesus Christ, and we find Him in faith. And we find more in Christ as we keep coming back to Him. Have we come to Him so often that the disciples try to send us away? Have we decided that the Christlike life is the thing we want above everything else? Good health is not a one-time thing. We practice it every day. The holy life is not an automatic dividend. We have to come back to its source every day. It takes persistence, but the goal of being whole is worth working toward. Jesus Christ came to save us from being halfmen. He came to make us whole men. If He could do this for us, it should be worthwhile for us to get it.