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John E. Zercher

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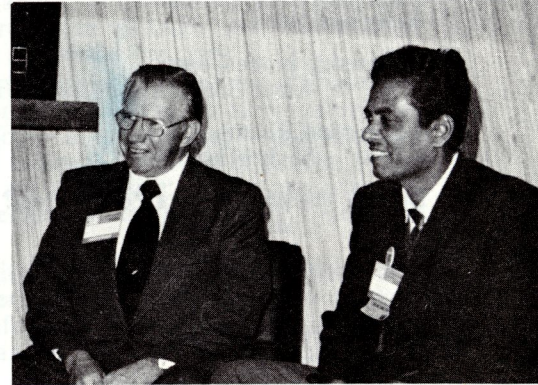
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Evangelical VISITOR

September 25, 1974

Lausanne '74

see pages 2, 4, 5



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Roy V. Sider (left) and Arthur M. Climenhaga reflect positive reactions to the Congress while seated before the Population Clock which was started at the opening of the Congress.

COVER: Top to bottom: Bishop Philemon Kumalo, Rhodesia, and Sampson Mudenda, Zambia / Bishop H. A. Ginder and Hem K. Paul, India / Martha Mpofu, Rhodesia.

Brethren in Christ at attendance at the Congress, left to right: George Bundy, Arthur Climenhaga, Lona Climenhaga, Nicholas Mnkandla, Sam Wolgemuth, Martha Mpofu, Hem K. Paul, Surendra Rai, Glenn Schwartz, Sampson Mudenda, Fred Holland, Roy V. Sider, Henry Ginder, and Philemon Kumalo (see page four for additional identification).

Time magazine states that some emaciated Nomads in Chad begged a U.N. official not to send them medicine — "Don't send us medicine . . . death from diphtheria is quicker and easier than starvation."

From the Editor

We have featured Lausanne in two issues of the *Visitor*. If any justification is needed for this extensive coverage it could be said that Lausanne was interested in the same concerns that we as a denomination have high on our agenda. The major themes of the Congress as identified in the messages, papers and workshops sound a bit like a Brethren in Christ General Conference.

If my observation is correct, let me go one step further and say that this commonality of concern speaks well for both. It is to the credit of the Brethren in Christ that we know something about what is going on in the world and do not have a "head-in-the-sand" attitude towards the world or a superficial view of the Gospel message. We may not have all the answers but I believe we do know some of the questions and these were the questions Lausanne was dealing with.

The collation of Scriptures and writings on page six ("Jesus Is Lord") were taken from a similar feature in *Emphasis*, the official organ of the Missionary Church. Erek Storms, Kitchener, Ontario, is the capable editor of this fine magazine.

We will, from time to time, be featuring the pressing need for food and the ever present threat of famine (see page 16). If any of you feel we are overdoing this emphasis I would be open to hearing from you. Perhaps when you write you could tell us what you and your family are doing about this pressing need.

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Editorial

We're Human, Too

THREE FACES of man are revealed in the Genesis account — he has been created in the image of God; he was created out of the dust of the earth; he is a sinner in alienation and rebellion against God.

Created in the image of God, he is the highest of God's creation. Indeed, the attainment of man in his dominion over nature is awesome. His creative talent seems to know no limit. His moral sensitivity expressed in conscience is a residue of his divine image. When made a new creation by God's grace, his life brings a ray of divine light into a darkened world and the image of God is more truly reflected.

But all too evident is his sinful state in which the image of God has been marred and perverted. In fact, it is his glory that has made his shame the more shameful. Refusing to live in his subordinate state in obedience to God, he sought to be as God and in this rebellious act lost his fellowship with God and alienated himself from his fellowmen. Pride separated him from God and selfishness alienated him from his brother. The pages of history are filled with the record of his fallenness.

The third characteristic of his nature is his creaturehood. This is graphically portrayed when the accounts relate that man was formed of the dust of the ground. In the 103rd Psalm the Psalmist writes of man as dust and as the flower of the field and like grass.

These terms do not speak of man's lack of value but they do speak of his creaturehood — his identification with creation and the transitory nature of his earthly existence. As creature, man is finite and limited. He is subject to the perils of creaturehood. He becomes hungry and needs food. He becomes tired and needs rest. He becomes ill and needs healing, he dies and returns to dust. All that which is part of his physical nature — mind, body and emotions — is subject to the wear and tear of existence.

Our creaturehood — our humanity — in no way makes us worthless before God. However limited may be our human endowments we are loved by God even as sinners and when we come to Him He becomes our Father. Indeed, the tone of Scripture seems to be that God is especially on the side of the poor and the helpless — those who may be the least endowed with creaturely assets.

The effectiveness of our Christian life will be determined by how we accept the limitation of our creaturely existence. As creatures we are born to all of the contingencies of creaturehood. This lesson we need to learn. God's grace does not alter this fact. No matter the degree of spiritual attainment, we are limited in our judgment, finite in our wisdom, and transitory in our existence.

God gives us grace to live with this fact. He supplies our daily needs. He gives direction and wisdom and strength for the tasks of life. But in none of these do we escape the bonds of earth or the destiny of dust.

We would understand more about the problems of "unanswered" prayer if we would take seriously this fact of our nature. How many of our prayers, which seem to us to be unanswered, are really prayers to escape our creaturehood?

This is particularly pertinent when we pray for healing for ourselves or others. Too often the failure to realize an

answer to a prayer for healing is attributed to a lack of faith or to some reason beyond us of why God does not heal. A third element may need to be considered and that is the fact of our creaturehood.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down . . ." (Job 14:1, 2).

There is another element of man's creaturehood that impinges upon our spiritual experience. The Christian life is concerned with behavior and relationships and attitudes. Obviously these are related to the spiritual life. Selfishness, pride, jealousy, and covetousness are sins condemned in Scripture which result in attitudes and relationships and behavior that are also sinful.

But there are also patterns of behavior and attitudes and relationships which are rooted not in our sinful nature, but in our humanity. Some of us are quick and decisive. Others are slow and tedious. Some are reflective; others are activists. Some are expressive; others are reserved. Some are quick of temper; others are passive. One could go on and on.

Now in a community of faith such as the congregation, these human characteristics need to be taken into account as well as those manifestations of our sinful nature. Interpersonal relations can be hindered because persons of diverse personalities find it difficult to work together. Attitudes that seem to reflect carnal opposition may be simply a natural reluctance to change or innovation.

This is more than just an observation on interpersonal relations. The recognition of these two elements in all of our lives and in a congregational setting is important if we are to recognize the real enemy and distinguish between sin and humanity.

It should be the concern of the pastor and of each of us as members to recognize the difference between that which arises out of the fallenness of our nature and that which is a legitimate expression of our creaturehood. The former should be dealt with in confession and repentance, surrender and cleansing. These are the works of the flesh and are to be put off. One of the disciplines of our Christian lives is to analyze our behavior, reactions, relationships, and attitudes to determine if their origin may, in fact, be in our fallenness.

But there remain those characteristics which are normal and human. How do we live with them? The grace of God is available here as well.

I should like to believe that God's love and grace in my life would compensate to a degree for those less desirable qualities in my character and personality — qualities which are a part of my humanness. Even some of the rough edges may be smoothed out. Hopefully, I would be conscious of my less desirable traits and attempt to refine them. I could hope that the same would happen to those with whom I fellowship in the body of Christ. So we have not only become *new* people but are becoming *nice* people in our pilgrimage together.

But I confess that I have more hope in God's grace dealing with this in another way. That He will give me a love that will see beyond those characteristics in my brother or sister that run across the grain of my life. And that, similarly, grace will be given to my brother or sister to love and appreciate me in spite of those things in my life that run counter to the grain in theirs.

This is not "enduring" grace. This is loving grace. This is not a matter of "putting up" with my brother or sister, but of accepting one another as human with all that that means, and at the same time enjoying each other as children of God and brothers and sisters in Christ.

Z

We share Lausanne with our readers through the eyes and ears and hearts of those who were present. The inspiration of the Congress and its mountain location calls to mind an experience of three disciples of Jesus with their Lord on another mountain and of Peter's desire to stay. But as reflected in the replies of the respondents, it is . . .

No Time to Build Tabernacles

THE OFFICIAL title was "The International Congress on World Evangelization." It will more likely be remembered and referred to as "Lausanne" as it is identified with the beautiful Swiss city where it was held.

4,000 were in attendance at the Congress with 2,400 being in the category of participants. They came from 150 nations and they returned to 150 nations with inspiration and information; with new awareness of the problems and new confidence in the gospel received at this ten-day convocation on evangelization.

Fourteen of the 2,400 participants were Brethren in Christ. Six of these fourteen were from Asia and Africa. The composition of the Congress called attention to the world-wide character of the Christian church. The Brethren in Christ delegation reflected the growing international character of our own denomination.

A number of the Brethren in Christ representatives at the Congress were asked their impressions and what they felt to be the more outstanding events.

Bishop Philemon Kumalo was impressed with the message of the Congress — especially Dr. Billy Graham's: His messages according to Bishop Kumalo "were simple and warm. There is sincerity and love . . . He said, 'when I go to preach the gospel, I go as an ambassador for the kingdom of God — not America.'"

Sampson Mudenda from Zambia found it difficult to single out one address but he said "Again and again I have felt that Stan Mooneyham's presentation [of the Spirit at work in the world] was one of the most striking addresses because all church members were involved in bringing men to Christ and this left a vivid impression on my mind, because it is the New Testament pattern . . ."

India representative Hem K. Paul was impressed with the imagery used: "Sheep and goats" — If we quarrel with each other and if we are selfish we are already gathered on the left hand side. On the other hand we have already the experience of heavenly places if like sheep we blindly follow Christ . . ."

It was the recounting of God at work in the world that meant much to Martha Mpfu: "Personal testimonies on the work of the Holy Spirit in evangelization of individuals and through the church."

It was difficult for Roy Sider to find one or two presentations which he could single out: "The theological content of John R. Stott's message, the concepts of the church from Howard A. Snyder, the comprehension of man's total need from Samuel Escobar, of youth by Francis Schaeffer, and understanding the relevance of the Incarnation for modern man by Malcolm Muggeridge" impressed him and reflected the wide range of concerns

Brethren in Christ at Lausanne

Roy V. Sider: Moderator of the General Conference; Bishop of the Canadian Regional Conference; Director of Evangelism and Church Growth. Bishop Sider was the official Brethren in Christ delegate.

Philemon M. Kumalo: Bishop of the Brethren in Christ Church in Rhodesia; President of the Rhodesia Christian Conference; member of the Convening Committee of the Lausanne Congress.

Henry A. Ginder: Bishop of the Allegheny Conference; member of the recent Key '73 Executive Committee; past denominational Director of Evangelism (1967-1974).

Sampson M. Mudenda: District Superintendent, Macha District, Brethren in Christ Church in Zambia; Assistant Chairman of the Zambia General Conference (BIC); member of the Executive Committee, Evangelical Fellowship of Zambia.

Surendra N. Rai: District Superintendent, Saharsa District, Brethren in Christ Church of India; Manager Saharsa Bookroom; past-Chairman of the Brethren in Christ Church of India.

Hem K. Paul: Regional Superintendent of the Barjora Region, Brethren in Christ Church of India; Secretary of the Brethren in Christ Church of India; Principal of the Barjora Boarding School.

Martha Mpfu: (Mrs. Isaac Mpfu) Active in Rhodesia Home

and Family Life ministries and a member of the YWCA (W.A.) in Rhodesia.

Sam Wolgemuth: President of the International Council, Youth for Christ; member of the Convening Committee of the Congress.

Arthur and Lona Climenhaga: Arthur is Dean, Western Evangelical Seminary; Secretary of the General Conference of the Brethren in Christ; and active in the National Association of Evangelicals.

Glenn Schwartz: Representing Fuller Seminary School for Missions where he serves as Assistant to the Dean of the School for Missions; former missionary in Zambia.

George Bundy: Representing Evangelical Fellowship of Rhodesia of which he is Chairman. The Bundy family left September 2 for Rhodesia where George serves as Education Secretary and with Ethel will be teaching the Extension Bible School.

Fred Holland: Representing the Association of Evangelicals of Africa and Madagascar in theological training. The Hollands have taken up residency in California where Fred will be working on his doctorate at Fuller Seminary.

Nicholas Mnkandla: Assistant Coordinator of New Life for All in Matabeleland.

and the outstanding evangelical leaders brought to the Congress.

Dr. Graham's and Dr. Schaeffer's presentations were seen by Bishop Ginder to set the pace and climate of the Congress. The Congress will tend to keep "evangelism and social action in proper perspective and will influence evangelism to be true to Scripture."

Information and inspiration are for action. Those attending the Congress found that the truth learned and the inspiration received were productive in ideas to be put into action.

"One thing that strikes me," stated Bishop Kumalo, "is that when we do the work of evangelism we must have men that are full of the Holy Spirit and power."

It was the spirit of brotherhood which Martha Mpofu wishes to carry back to Rhodesia. She also wants to share the gospel in cross-cultural evangelism. The call to sacrifice needs to be included in the message of Christ. For, according to Mrs. Mpofu, Christianity in Rhodesia has too "often been used as a means of recognition and attaining comparatively better and responsible jobs." The testimony and accounts of recognized scientists and doctors laying their gifts and lives at the feet of Jesus and becoming His servants needs to be shared."

Bishop Sider realized anew "the local congregation living as an open, supportive community of believers."

"I was convicted," states Bishop Ginder, "to again have the 'kernel' of the gospel in every sermon I preach."

Sampson Mudenda wrote with deep feeling of the help he received to involve every believer in the church. "This has been the weakest spot of our ministry. We have a highly organized system of committees and executive boards but our ordinary church members are not involved in witnessing for Christ . . ."

It is not only in Zambia where lay involvement is needed. Hem Paul listed this as a need in India and "Lausanne" has given him help to involve youth and laymen in the life of the church. The need for revival, the importance of prayer, regular attendance at services of the church, and the touching of areas not yet reached by the gospel were brought to the fore as ways to bring Lausanne to Bihar.

It is not only, nor perhaps primarily, the practical lessons learned, nor the individual workshops attended, nor the messages heard which are of primary value. Rather it is the feel one gets — the total impact that is more than the sum of the parts.

The global character of the gathering impressed Bishop Ginder. From the view at Lausanne he became aware of the "trend towards having the churches on all continents send missionaries to the unevangelized of all the continents . . . Consider the excitement of having missionary couples come from Africa, India, Japan, or Nicaragua to evangelize North America!"

The need for the church in its evangelism and mission outreach to cross cultural barriers was a strong theme of the Congress. We white westerners have worked at this as we have gone to other lands and also to other cultures within our own national boundaries. It is significant that Bishop Kumalo and Mrs. Mpofu referred to cross cultural evangelization as an aspect of their ministry in Rhodesia.

Mrs. Mpofu was impressed with "the friendly spirit found in everyone and the entire involvement into the Word of Jesus Christ . . ."

Significant was Sampson Mudenda's observation concerning the traditional evangelical-social services dichotomy. He wrote: "To every conference I have attended in my lifetime I have discovered that social services are not very much emphasized and once a person



A view of the front of the Convention Center where the Congress was held.

stresses on social services he is not regarded as an evangelical and yet some of the great men of history such as William Wilberforce and a host of others had much to say about social services and justices and I have already noticed in this Congress too much of this spirit and I feel very strongly that in this world in which we happen to live and with the help of God we should try to evaluate our work. I am saying this not in a critical way, but I feel every situation must be fully examined and I hope in our churches (BIC) this must be carefully noted because St. Paul had much to say in regard to this problem."

For Hem Paul the Congress renewed his commitment to return to the primary school at Barjora of which he is the principal. Here 85 Christian boys and girls and 85 non-Christians are in attendance. This is a tender age and pliable. Here is an opportunity for evangelization.

Nicholas Mnkandla, a member of the Brethren in Christ Church in Rhodesia, who is working with "New Life for All," made the observation that "the church of the Brethren in Christ from Rhodesia and abroad need one another tremendous . . . We need the prayers of our brethren in America and their support financial as well as their advice. Furthermore, we need to understand one another and be united in the evangelization of the world." Then he made the interesting and exciting suggestion "that we need a conference that will make us come together and look at the world that needs our help as we are unique and united body of the church of Jesus."

Obviously Lausanne called attention to the need for increased evangelization in light of the vast number who have not heard. But it also lifted up the fact that the modern missionary movement has come of age. Not that the work of evangelization is complete nor that the need for missionaries is ended. Rather it means that in lands and among peoples to which the gospel was taken there are strong and growing churches which themselves are missionary-minded. We now are beginning to see what the writer of the Revelation saw when he recorded:

"After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb.' " Amen and Amen.

Jesus Is Lord

"Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

Acts 2:36

"I wonder if there is any more urgent need in the contemporary church than that professed disciples of Jesus should take their profession seriously. It is no use *calling* Jesus Christ our Teacher and Lord if we do not *treat* Him as such. He is not only our Savior, who washes us from our sins. He is also our Teacher to instruct us and our Lord to command us. If we are Christians, we should gladly accept toward Jesus Christ a position of voluntary subordination. As His pupils we are under His instruction; as His slaves, we are under His authority. And true freedom is found in assuming Christ's yoke, not in discarding it."

—John R. W. Stott

"You call me Teacher and Lord, and you are right, for so I am . . ."

John 13:13

One sunny morning an airplane flew low down the course of a great river in the jungles of South America. The pilot gasped in horror as he saw what he feared he would see:

On the river beach below lay the mangled bodies of five young men, who had sought to bring the gospel to the very savages who had slain them.

Jim Elliot was one of those young men. He lived with God; His surrender was complete and his dedication absolute. Listen to these words penned by him in his various moments of surrender:

"God, I pray Thee, light these idle sticks of my life and may I burn for Thee. Consume my life, my God, for it is Thine. I seek not a long life, but a full one, like You, Lord Jesus . . ."

"Father, take my life, yea, my blood if Thou wilt, and consume it with Thine enveloping fire . . . I would not save it, for it is not mine to save. Have it, Lord, have it all."

—Shadow of the Almighty

"For to this end Christ both died, and rose, and revived, that He might be Lord."

Romans 14:9

"Working for Christ has today been accepted as the ultimate test of godliness among all but a few evangelical Christians. Christ has become a project to be promoted or a cause to be served, instead of a Lord to be obeyed. Thousands of mistaken persons seek to do for Christ whatever their fancy suggests should be done, and in whatever way they think best. They fail to see that the what and the how of Christian service can only originate in the sovereign will of our Lord. The busy beavers among us ignore this fact and think up their own schemes. The result is an army of men who run without being sent and speak without being commanded.

To avoid the snares of unauthorized substitution, I recommend a careful and prayerful study of the lordship of Christ and the discipleship of the believer."

—A. W. Tozer

"But sanctify in your hearts Christ as Lord."

1 Peter 3:15

"Becoming a Christian is man's choice. But the making of that choice is not a single, simple act of selection; it is a way of total living. And to choose it means to choose it again and again, today and tomorrow, and continuously reaffirm it in every act of life."

"Typical of our Christian society, many are willing to have Him as their Savior, but few obey Him as Lord. The cry for "freedom" and independence resounds through our world. But true freedom is found in being a slave to the lordship of Jesus Christ. He *is* Lord; to ignore that is to live in rebellion to Him and to be slaves to either self or the lordship of another power."

—J. Allen Thompson

Religious News

YFC Leaders Endorse "Lausanne Spirit," Pledge Aggressive Evangelism

Some 100 national presidents of Youth for Christ from 51 nations vowed to launch an "aggressive commitment to world evangelization," in a meeting held July 26-Aug. 4, following the Lausanne International Congress on World Evangelization.

The YFC leaders vowed to "use every resource to reach young people worldwide with the message of Christ," and "to work in close cooperation with the whole of the body of Christ."

Evangelist Billy Graham, who served as honorary chairman for the 10-day Lausanne meeting, exhorted the group to continue the "outstanding work" begun 30 years ago.

"I am deeply grateful to God for YFC," Graham told the African, Asian, American, Australian and European delegates. "Had it not been for YFC, I would not be in evangelistic work today."

Sam Wolgemuth was elected president of the international council for a three-year term.

Catholics Seen Not Downgrading Mary

Taking issue with the "rumor" that the Catholic Church is "quietly . . . but definitely, downgrading devotion to Mary," a Redemptorist priest declared that Vatican II discussed and documented the role of Mary in the Church more than any other council.

He told a Knights of Columbus gathering that during the homily of the Mass ending Vatican II, Pope Paul hailed Mary under a new title, "Mother of the Church."

"Does this sound like downgrading?" he asked.

Urging more realism in the consideration of the Mother of Christ and suggesting that it would increase devotion, Father Joseph E. Manton of Boston's Basilica of Our Lady of Perpetual Help said "think of the real Mary . . . human . . . a mother . . . a housewife of Nazareth" and "forget the plaster of Paris figure" in the Christmas crib.

Mennonites' Christian Bookracks Approved for Airport Displays

The Christian bookrack program of the Mennonite Board of Missions is being extended into airports.

Permission has been received for displays in air terminals in Philadelphia, Houston, Miami, Ft. Lauderdale, Greensboro (N. C.) and Kansas City, according to Ron Yoder, director of the program, called Choice Books.

The book ministry is a part of Mennonite Broadcasts, the media division of

the mission board of the Mennonite Church, headquartered in Harrisonburg, Va.

Youths' Alcohol Abuse Is Called "Alarming"

Authorities in the field of mental health and alcoholism are expressing deep alarm about a growing problem of alcohol abuse among teenagers and in some cases even among pre-teenagers.

"Every indicator and every statistic we have tells us that the switch is on — from a wide range of other drugs to the most devastating of all: alcohol," says Morris Chafetz, director, National Institute on Alcohol Abuse and Alcoholism.

Baptist Leader Hits Proposal Of Federal Aid to Churches

Dr. James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, has charged that a bill now before Congress designed to promote charitable giving would violate the principle of voluntarism in religion.

He expressed opposition to H. R. 15722, sponsored by Rep. H. John Heinz III (R-Pa.), which would allow taxpayers the option of taking a tax credit for 50 percent of their charitable contributions in lieu of the lower deductions currently allowed for such contributions.

While the tax credit limit would be \$500 for the single taxpayer or \$1,000 on a joint return, the net effect of the plan would be to increase a middle-income taxpayer's deduction from the current 15 or 20 percent to 50 percent should the measure become law.

Billy Graham Says He's Not Sure Of His Relationship With Nixon

Evangelist Billy Graham, a long-time friend of Richard Nixon, says he was unable to reach the former President during his last days in the White House and does not know what their relationship is now.

"I did call twice just to let him know I was praying for him, but I could not get through," Mr. Graham told the *Los Angeles Times* in a telephone interview from his home in Montreat, N. C.

"I hope to remain a friend of President Nixon," he continued. "I don't know what my relationship is now."

Church-State Issue Curbs Efforts To Help Pinched Colleges

Efforts by the states to rescue financially troubled colleges are hung on the ropes by the church-state issue.

A major development occurred recently when the Nebraska Supreme Court struck down the state's student-aid program set up two years ago by the Legislature. The plan had provided tuition grants for residents attending private colleges in Nebraska.

In at least five other states, the use of public funds for direct or indirect support of private colleges is being tested in the courts because sectarian campuses are among those receiving grants. Plans of this type are said to be in violation of the United States Constitution.

Explo '74 Spurs Koreans To Evangelize Their Country

Strategies for nation-wide evangelism grew out of the five-day training congress attended at Seoul, Korea, at closing night by 650,000 people.

Earlier, Dr. Joon Gon Kim, president of the Korean division of the sponsoring Campus Crusade for Christ, had expressed the hope that "history will one day record that the Christianization of Asia began this week in Korea."

Bailey Marks, Asian director of affairs for Campus Crusade, which sponsored both Explo '72 in Dallas and the August week, said of the Koreans, "I know of no other country with people more dedicated and led of the Lord."

Dr. Bill Bright, Campus Crusade president, warned a group of Korean leaders against repeating some of the mistakes that have been made in the United States. He denied there was religious repression in South Korea. "It is only political, and I believe it is for good cause," he said.

Women Devise Guidelines For Ideal Pastor's Wife

Fifty women concerned about their roles as wives of clergymen ended a three-day conference in Jakarta with five tips for women like themselves. The ideal pastor's wife, they concluded, should always: (1) Be friendly, kind-hearted, and not easily offended, (2) Dress neatly and fashionably but not extravagantly, (3) Be allowed to work, if necessary, provided that her work conforms with the position of her husband, (4) Avoid being involved in too many organizations because, like other wives, she is mainly responsible to her family; she should also help her husband in his pastoral duties, and (5) Be able to keep a secret.

Other features of the conference included lectures on sex education, civics, and facial care.

Held by the Indonesian Christian Church in Central Java, the conference theme was: How Pastors' Wives Should Act.

Britain's "Post-Christian Atmosphere" Makes It World's Toughest Mission Area

Britain presents the toughest area of mission because of "its atmosphere of post-Christian society," Dr. Colin Morris, general secretary of the Methodist Missionary Society, told a rally of 1,500 in Liverpool's Philharmonic Hall.

But Dr. Morris, former minister of Wesley's Chapel in London, did not let the West as a whole escape.

"The West is the most intractable mission area in the world, compared with all other continents," he said. "It is infinitely more difficult to confront a post-Christian society than a pre-Christian one."

Dr. Morris was addressing the Merseyside Annual Methodist Missionary Rally. He said the age of Western missionary self-confidence is over. It had been replaced by a new age of worldwide Christian proclamation by many different traditions, characterized by clergy coming from the Third World to serve in British

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FELLOWSHIP IN CHRIST

*Anna Graybill and Loraine Buckwalter
Wanezi Mission*

“WELCOME to Hlatshwayo!” accompanied Mr. Mtelisi Moyo’s broad smile as we got out of Umfundisi Ncube’s car to attend the weekend Baptism and Communion services.

As we started to unpack our camping gear, the other teachers, all graduates of Mtshabezi Teacher Training, came to greet us. Jeconiah Mnkandla, who has been teaching for about fifteen years; Michael Dube, also a veteran teacher; Buhle Dube, a first-year teacher (Mkubo Dube’s second daughter); and Kenneth Sibanda, the head teacher, made us feel very welcome.

Arriving on Friday afternoon at the start of the meeting gave us a feeling of oneness with the Christians who arrived later. It was a joy to meet our friend, Elliot Msipha, who is teaching at Dekezi.

We questioned, “Elliot, are you going to lead us this weekend in a good time of singing choruses?” Elliot meekly answered that he wasn’t sure because of having had a cold which left him minus a voice. He humbly added that Reverend Ncube had asked him to give a word. We were sorry to know he was incapacitated, for he had often been the life of the weekend meetings.

When the people crowded into the little church for the evening service, who should be called upon to lead choruses but Elliot Msipha. What a surprise to hear his hearty singing, not for five minutes, but for over one-half hour! Next came prayer and some announcements by Rev. Ncube. Following that we had another surprise when Elliot Msipha was called on to give the evening message, which turned out to be a fine message that held our attention for well over one hour.

The preparation of our first meal went down in history, too, for there was intended to be a sheep there for us, but somehow the person entrusted to this duty got lost on the way. Thus seven o’clock came and the porridge was cooked, ready to be eaten, but there was nothing to eat with it. We suggested to Mrs. Ncube that we eat after the service, but this was vetoed

by her husband who was afraid the postponement would result in lack of appetite. Just then a warm, freshly-slaughtered sheep was brought into our dining/bedroom and hung from the rafters.

Since the service was to have begun at seven o’clock, we suggested getting meat from the common pot which was prepared for the crowd. This was done and we had set before us meat, such as comes from the first cooking after a slaughter. Some of us decided milk and porridge was more satisfactory.

Our meat supply kept us company as it hung from the rafters all weekend, and we had no trouble counting sheep as we crawled into our sleeping bags on the floor below it, or rather nearby it.

One of the thrilling sights Saturday was to have Khome Ncube return to

church fellowship. He had traveled about seventy-five miles from his place of work at Shabani to be present. There were ten baptized and three returned to church fellowship.

The spirit of the weekend was extremely uplifting. Especially encouraging was the fact that all the Hlatshwayo teachers were present, helping with the hospitality and giving several numbers in song. Bishop Kumalo complimented us for our helping in a quartet singing “Qhuba Phambili” (Blessed Assurance) with his wife and the overseer’s wife in Ndebele which wasn’t pronounced quite as perfectly as it should have been. He suggested the women of the congregation try to sing in English. Apparently he was trying to comfort us English-speaking people.

There were almost one hundred in the Communion service on Sunday morning. It was a powerful message that the Bishop gave in the worship service out under the big tree. It was especially directed to the youth. He has been concerned about the new members who cannot be found in the worship services in the years following their baptism.

Being out at a meeting such as this broadens our vision and gives us a prayer burden for these members in the Body of Christ.

This Gospel Team . . . had a very small beginning. A few young people met in our home for a prayer cell. As the group grew, it became a Bible study as well as a prayer cell. It seems the young people are more open and ready to follow the Lord than ever before.

In order to provide more activity for this lively group, a Gospel Team was formed. They have open air meetings in the African Townships, they conduct free Coffee Bars in halls over weekends, and Wednesday evenings they meet at the Mpopoma church for prayer and choir practice. At the Coffee Bars the young people give their testimonies and sing Christian songs to modern tunes. As a result, several have been converted and joined our team. Occasionally they give a programme outside the city, including Matopo and Wanezi Missions.

Some of the results of the Gospel Team work includes one of the twenty young people experiencing a call to join Youth With A Mission in Salisbury. He is being trained to be a full-time worker with youth. Two others felt led to go to Bible Institute — one is finishing Form IV (High School) this year and the other is working for school fees.

These young people will be taking an active part in witnessing and visiting homes during the 1974 New Life For All Crusade in Rhodesia. The motto of the Gospel Team is “Go ye into the whole world and preach.”

—Rev. N. J. Mnkandla
Director, New Life For All in Matabeleland



photo by G. V. Ngwenya

Should Missions Have a Postmortem?

Rev. Luke L. Keefer

BY WHAT one reads and hears about missions from world church bodies and leaders, one is forced to see that a mixed-up world views "missions" in various ways. To some minds, missions is a corpse needing immediate disposal. Others feel that an inquiry should be made into the cause of missions' lamentable death. However, we thank God that the world's "postmortemists" are relatively few. In contrast to this fatalism, many people think of missions as an instrument of Christian faith which needs "therapy." The truth is, missions have not always succeeded. Hence, today there is a flood of writing concerning missions — some helpful, some hurtful.

Missions is charged with the evil of imposing Western culture onto the people of the non-Western world. This is a founded fact, for two reasons. First, it is true because missions was a Western vision and compulsion for building the kingdom of heaven and missionaries, for the most part, used the principles and practices by which they themselves were molded. In practical terms this means that clothes, education, transport, architecture, church government, etc., of the missions were of a kind foreign to those of the field entered. Secondly, changes in cultural styles were effected because the gospel itself is a transforming agent where the prevailing cultural practices of a mission field are contrary to the scriptural standards of righteousness. The gospel is always in conflict with sinful society. One example will suffice to make this clear. The gospel speaks to the issue of the status of women in pagan societies and at once begins to secure for women the place of equality and dignity due them by creation and redemption. (Genesis 2:22, 23; Galatians 3:28). Hence, in this case cultural change is a must — not a sinful innovation — and the attending effects are far-reaching.

Now having said this much, may we remind ourselves that this charge of imposing a Western culture dare hard-

ly ever be laid only at the doorstep of missions today. World travel, trade, economy, education and communications have largely freed missions from the guilt of imposing innovations. Emerging nations, for competition sake, desire to be Western.

Another issue in focus today is that of the role of missionaries. The question briefly stated is, does a national church make missionaries unnecessary, or does it rather change their roles? If it is a change of roles, what roles? Or the question could be stated from a different perspective: has there ceased to be a mission field which requires missionaries, or should missionaries be assigned to new fields? If the latter is true, what fields?

These questions stimulate mental chain reactions. How does one evaluate the success, completion, or failure of the missions task? While it may be true that being too close to the forest prevents seeing the trees, it is also true that being at too great a distance from the forest prevents seeing that trees exist at all. Another measurement hazard lies in the area of "nose counting" as a success indicator. A true missionary is continually saying, "We should do better." A non-missionary might ask, "What have we to show for seventy-five years of toil and investment?" If "nose counting" is a valid success indicator, then it should be applied to the "sending Peter" as well as to the "going Paul." What have we to show for two hundred years of work in our native habitat?

Again, with our highly developed, feverishly competitive assembly-line mass production concept of efficiency which we have taken from the materialistic Western world, can we be truly objective in our analysis of what "efficiency" is in the Third World? The fierce clash between the Western concept of efficiency and the "inexpertise" of an underprivileged world is a constantly festering sore for which a "holy ointment" is almost daily needed by missionaries. Great comfort lies in the fact that God deals with all of us on the basis of meeting His expectation only. Therefore, shall we expect efficiency of the Western brand

in measuring missions, or shall we more realistically measure in terms of cultural opportunism?

Another thought in the sequence of logic is the matter of the accumulation and expenditure of missions funds. It appears that the trend today often is to reach the ones near at hand; that is, intensify the program and increase the expenditure of funds on the local level. Does this mean that we are justified in diminishing the missionary role and mission expenditure abroad if we increase instead our ministry to the local situation? Since the world which Jesus saw is today composed of the "haves" and the "have nots," and since it is estimated that two billion people out of approximately three and one half billion do not have gospel enlightenment, it may be necessary for us to take a long, hard look at increasing our home consumption of mission energy and funds.

There is soundness in the theory of developing the planted church to a point of self-sufficiency financially by progressively reducing the support from the planting body, but this theory only partly deals with the various issues involved. It is claimed in support of this theory that gifts decrease the personal appreciations of the recipients and actually, instead, breeds in them contempt because the recipients are made debtors to the donors. The real crux of this issue may be indicated in Jesus' words, "Freely ye have received, freely give." Whenever the donor makes the recipient feel that along with the gift he owes to the donor a benefit in return — however subtly this is done — then the damaged attitude of the recipient has been imposed on him. Gifts must be freely given and appreciations must be volunteered rather than demanded. Jesus willingly healed ten lepers, and . . . !

In our kind of world, assistance support may be a necessity for our missions as a long-standing avenue of service. Even social ministries may become almost the only way to pave an approach to the hearts and souls of men. Since the Western world has earned for itself the reputation of

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The writer is a teacher at the Ekupheleni Bible Institute, located at the Mtshabezi Mission, Rhodesia.

The "Light" of Bronx

Sonia Quintero

I WAS NEW in the city that Sunday afternoon in September 1972, and a two-day-old "babe in Christ." It was a strange calling from God that afternoon — I was planning to attend the Spanish-American parade, but I heard a voice, as sure as if a person was standing with me and talking. The voice told me step by step where to go, what corner and street to turn. (Now I know it was the Lord speaking to me; but then, a new-born babe in Christ, I thought I was going nuts!)

The first person I met as I approached Fellowship Chapel on Tremont Avenue was Thata Book, the pastor's wife. She was so warm and full of love, I felt like I'd known her for years. There in her kitchen we talked about the Lord; and I told her what the Lord had done in my life. She introduced me to a few of the Voluntary Service workers. They, too, were warm and "shined-on" with God's love.

That Sunday I spent the entire afternoon and evening at the Chapel getting to know people and finding out the many activities the church had for the community. I was indeed surprised to see many young people at Fellowship Chapel who also knew the Lord Jesus Christ. That Sunday evening service was very interesting. Pastor Book spoke clearly, with the words of the Lord and the knowledge

of Christ. At the end of the service the congregation was so friendly I could hardly believe it.

Since then, Wednesday prayer and Bible study have helped me a lot with my problems as a Christian and my relationships with others. These services make you stop and think about what you're doing in Jesus' life. On Tuesdays we have sessions of sharing, Bible study and prayer. It's a good way to unwind, share your problems, pray for one another and just talk about what Jesus wants us to do for Him in our lives.

Friday night is youth night. Here we relax, enjoy each other's company, and play games such as pool, ping pong, etc. The girls have a craft class — doing decoupage, sewing, cooking, etc. The boys have shop classes and make all types of projects. It gives the kids a place to come out from the "jungle" of New York City. Mrs. Book and the pastor usually intermingle with those here at the youth center; Pastor Book with the boys in the workshop and Mrs. Book teaching the girls how to crochet, knit and generally just telling them about Jesus.

Once a month a group from Fellowship Chapel gets together on Saturdays for door-to-door tract distribution. Jesus has spoken to hearts as we greet those at their homes with news from the Word of God. Some



Sonia (right) and Thata Book (left) watch as VSer Pat Stumbaugh demonstrates a crochet stitch to Valerie Martin during Friday night youth activities.

have come to know Jesus and the ministry here at the Chapel. In turn, they have blessed us with their songs and testimonies of what Jesus has done for them.

There is also a Voluntary Service unit here, and the people who do service for the Lord are so helpful, loving and just "shining-on" for Christ. I thank the Lord for them. They have loved me, helped me, helped others to grow in the Lord, and have shared our griefs, sorrows, burdens and joys.

All in all, I appreciate all those at Fellowship Chapel. They have shown me what it really is to live for the Lord. I praise God for that "light" that shines in Bronx, New York. I praise Him for those who have earnestly prayed for me, and are continuing to pray for me. Those here at Fellowship Chapel make you feel like part of their own family. (In the Bible it states that we are all part of the body of God; one part cannot do without the other parts of the body.)

Please pray for those at Fellowship Chapel, that they will be continually blessing the surrounding community with God's love.

The Ninety and Nine

Marlin Zook, Japan

Recently I was privileged to attend the Japan Congress on Evangelism. This meeting was held in the old capital of Japan, the city of Kyoto, which is still the center for traditional religions and cultures. It is famous for its temples and shrines, its arts and crafts, and its beautiful gardens. It seemed very appropriate that the Congress on Evangelism could meet in this ancient capital. While there have been large evangelistic rallies before, this was the first time that missionaries, pastors, and laymen met together to study methods of evangelism and to encourage each other in the task.

One of the points of the Congress was that Christ left 99 sheep in the fold to search for the one lost lamb. How much more should the pastors "leave" the 1% of the Japan people who are Christians and search for the 99% which are lost! The proportions of our task and those in the parable that Jesus told are just reversed.

POSTMORTEM

from page nine

being selfish, it hardly seems reasonable that we dare do less and less abroad if we hope to shed our chagrin. In the light of our times one can understand the "all the world" missionary urge. The forsaking of friends and fortune for the sake of lost people in a suffering world is an understandable de-Westernization in a gospel nutshell.

It appears that missions is not in the mortuary. Missions may have a "headache" indicative of a "touch of the flu," but with the coming of our Lord at hand, it is urgent that missions should have "feet shod with the 'Gospel' of peace."

MODERN DAY SAMARITANS

Norman Wingert



MDSers beginning to pick up the pieces in Xenia, Ohio — one of the areas where Mennonite Disaster Service moved in following the devastating tornadoes of last April. MCC photo by Leland Gerber.

THE EXPERIENCES of two Alabama families could well compete as prize-winning stories in a collection of April 3 survival and recovery tornado tales. Both the Joe Williams and the Robert Rice families lost their homes to the wind on that infamous Wednesday.

One-hundred two tornadoes ravaged five states with seven of that number choosing to vandalize northwestern Alabama.

When Joe Williams, his wife Yvonne and their four-year-old son Joey emerged from the ditch that had protected them, they saw that their house had vanished in the storm's swift stroke.

"We didn't even have any debris," Joe said, managing a smile. Nothing remained of their frame house except a partial foundation under which their two-month-old pup had lodged. He emerged muddy and shaken but happy to be reclaimed by his family.

Nor did the Williamses escape physical consequences of the storm. Flattened in a ditch half-filled with water, Williams felt thousands of particles of sand, glass, dirt and specks of finely ground metal pierce his skin. A fingernail was ripped from his wife's hand. Joey's ears were packed with mud which resulted in a virus infection.

But there are better things to think about now. Mennonite Disaster Service is building the Williamses another house. A group of half a dozen Pennsylvania Amish arrive at 6:30 a.m. Taking an hour break for lunch, they work all day until 6:00 p.m.

"They aren't jacklegs (semi-skilled carpenters)," Williams said. "They're sharp and organized and know exactly what they're doing." Williams works a night shift in a factory but finds it difficult to sleep during daylight hours "when those guys are outside building my house." Usually he is out there helping them.

Near Athens, Alabama, another family's house sailed away with the wind. Robert and Vera Rice fled to a storm cave a few feet from their home while the storm raged for less than two minutes.

When they opened the door of the storm cave, they saw their house was gone. The tornado had deposited a heap of uprooted broken trees and brush where the house had stood. The only unbroken object was one egg sheltered under the debris. Five of the eleven chickens survived nude, their feathers gone with the wind. Also gone was the family's pet dog and doghouse.

A quarter mile away a high tension power line tower lay uprooted from its cement pilings. Fantastically twisted into an approximate ball, it was partially wrapped up in its wrist-thick cables. Ninety such towers were reported as having been felled by the tornado in the state.

A neighbor's grocery store about four miles from the Rices was also taken by the storm. Two weeks after it disappeared the owner received a postcard from Canada saying the store sign had been deposited in the sender's yard. A photo was enclosed to confirm it.

The government had loaned the Rices a house trailer until the house Mennonite Disaster Service was building

would be completed. The couple was eager to share its impressions of the volunteers.

"The Mennonites just stood in there with us," Robert said. "Every minute they had someone out there with us working on our house. They laid the foundation," he continued.

Vera Rice commented on the six girls who had painted their house. "They were all Christians. They enjoyed themselves." There was no superior attitude among them, she said.

Her husband continued their story. "They're just like one big family," he said. "Back when I was a boy and an accident happened, people would come in and get things back together. That's just about the way with the people you brought down here."

Both Robert and Vera expressed disappointment that they could not feed the MDSers. "Back before the storm we always raised a lot of stuff to eat. My wife always put up fruit in jars, you know, the old-fashioned way. I just feel plumb bad that these people have to go back to town to eat. Everything we had was taken away."

The Rices recalled the sound of the storm's harsh rhythms from their refuge inside the storm cave. In the almost dark interior they watched splinters penetrate the door from the wind's force. "It blowed mud from a half to an inch thick," Robert said.

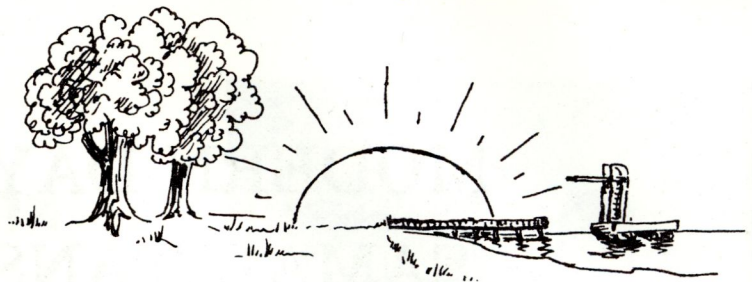
The tornado hit at prayer meeting time on Wednesday evening. The pastor of one church urged his members to crawl under the benches. Although they were protected, he was too late and was killed in the fray. Another pastor who felt his church would be spared refused the protection of the benches; he too was taken. A Baptist church was holding its prayer meeting in a chapel that was one-third of the church building. None of the group was injured although the other two-thirds of the church was blown away.

The chapters of a tornado serial are unlimited. Incredible accounts of destruction and suffering are still being countered by compassion and volunteer labor.

Jonas Kanagy, MDS field director for the Alabama recovery, commented, "I'm scared. The Alabama people are forming an image that is going to be hard to live up to."

Mennonite Disaster Service remains only a good idea and a worthy ministry unless a congregation is organized to respond. This ability to respond depends upon a "contact person" to whom the area MDS coordinator can come when need arises. For more information, contact should be made with Raymond Hess, 334 Fairview Avenue, Souder-ton, Pa. 18964.

Serving Christ Through Summer Service



Summer Service is a program for youth sponsored by the Board of Christian Education. During the summer interested young people are assigned for service at camps, missions, and institutions of the Brethren in Christ Church. These youth volunteer their time and help pay their travel expenses.

This past summer, 28 young people participated in Summer Service. They served at Camp Lakeview, Mile High Pines Camp, Montreal Lake Children's Home, Navajo Mission, Life Line Mission, and Spring Lake Retreat.

The following reports were submitted by some of the young people who participated in Summer Service. These reports reflect the Holy Spirit's work in the lives of these young people.

Everyone and everything was beautiful. That was the first time I was at a Christian camp. The people showed God's love in everything they did. They were concerned about each of the kids individually. I guess that's what impressed me most of all. Everyone was there working for Jesus Christ, not for themselves, not for their own glory. I guess that is what made me turn my life over to Him. If He can forgive me and straighten out my life, which He has since, He's worth it.

Connie Wolff—Camp Lakeview

I would recommend Summer Service for young people because it is a real great experience. I got to meet a lot of different people and I made a lot of different friends. I really became a better Christian from this experience, and it helped me to become closer to Jesus Christ.

Alan Shue—Camp Lakeview

My Summer Service experience was tremendous. I became a stronger Christian because I had the opportunity to help people. I learned to have patience with people and to love everyone. The other team members and I shared our love for Christ by helping others. I would most certainly recommend Summer Service to a friend because of the wonderful times I had. I wish everyone could experience the thrill of helping people, if only in a minute way, to find Christ.

Florence Miller—Camp Lakeview

It was a wonderful experience. I think I have matured and have become more independent. Also, I have become less shy when meeting new people. It was a great feeling to know that we were serving the Lord in the work we did without being paid for it.

Brenda Shenk—Navajo Mission

I really loved my three weeks at Camp Lakeview! Not only is the Camp beautiful, but the people are too! Rev. Demond, his family, the counselors, the staff — all are people I praise God for giving me the opportunity to work with.

I loved working in the kitchen. It was a lot of work — but it was fun too! There were plenty of examples of God being at work in the kitchen as well as in other aspects of the camp.

Summer service for me was a great growing experience. There were tears and laughter and plenty of hard work and I praise and thank God for every minute of it. I praise God also for the people I got to know — especially for the other two Summer Service kids at Lakeview — Beth Wingert and Mark Bair.

For anyone who is interested in a really neat way of serving God — consider Summer Service. It's beautiful!

Susan Myers—Camp Lakeview

Summer Service is the best thing that could have happened to my spiritual life. The people in San Francisco and their actions brought me much closer to the Lord. I think that I am a changed person as the result of Summer Service. My friends think so too. I would and have recommended Summer Service to my friends because they could experience what I have experienced.

Ray Runyan—Life Line Chapel

I would highly recommend Summer Service to any Christian young person. As a result of Summer Service I developed more faith in God and learned to trust Him more. The life that God has for each one of us is the best life anyone can live. I met new friends — ones that I won't forget for a while because we were like one big family at camp.

Ray Martin—Camp Spring Lake Retreat

I feel my Summer Service work was a great experience for me this summer. I enjoyed the flying, meeting new people, making new friends, and the good Christian fellowship we had together.

Clair Thrush—Montreal Lake Children's Home

Summer Service was a great experience for me. I enjoyed meeting other people and doing the jobs I was given. We all got along as one big family. I would recommend Summer Service to anyone. It's just a great experience!

Debra Hock—Mile High Pines Camp

Through Eyes of Youth

What Is It?

It has no bottom or no top
It thrives forever, cannot stop
It's tender, kind, sincere and good
Not bought with silver nor made with wood.
The wisest man can never know
Why it was sent to earth below
To mother, daughter, father, son
To tall and small, to everyone.
A precious gift and yet it's free
For those who undeservingly
Accept this treasure from above
This wonderful miracle—God's own love.

by Connie Leinbach
Nappanee congregation

Rose of Thanks

I'd like to give this single rose
as a symbol of beauty and love.
The fragrance of its pure small bud
just like you, each day sweeter it grows.
You gave to me so many things
your smile or a squeeze of the hand.
You made me see God's perfect plan
in the freshness of summer and spring.
I know this rose cannot repay
for your friendship so selfless and true,
But may it be . . . from me to you
a small token of thanks said my way.

by Lucille Lauver
Maytown congregation

My World

My world is full of song and melody
As budding life begins and spring draws near.
The water seems to speak so happily
As over the rocks it tumbles, cold and clear.
The songbirds lend their willing voices, too
As they announce the coming of the spring.
The breeze refreshes, just as if it knew
That only it, the breath of life could bring.
The barren trees receive their tiny leaves
And flowers push their sprouts through softened ground.
The rain and warming sun, together weave
And blend beauty and color all around.
But then, just as the close of day is nigh
The mellow sun, with paintbrush, streaks the sky.

by Lucille Lauver
Maytown congregation

Untitled

Sometimes loneliness sleeps
in the back corner
of my mind—
his breathing reminds me
of his presence.

Sometimes loneliness strolls lazily
on the path
crossing my vision
and I know he is there.

Many times loneliness cleans house—
for the dust of his ambitions
nettles my awareness
and I know he is there.

But never is
loneliness so unbearable
as when he opens the windows
of my consciousness
and screams hideously
into the ears of my mind.

Loneliness has been imprisoned
inside my soul
and I cannot get rid of him.

by Martha Byers
Five Forks congregation

Make Me Lovely Too

Like the mountains high with beauty
Make me lovely too.
Like the streams of running water
Wash my heart anew.
Like the trees so tall with colors
Let me see the light.
Like the animals of the forest
Let me do what's right.
Like the children of the world
Let me help them see the way.
Like the Father up in Heaven
Let me worship every day.
Like the BIBLE, O so lovely
Make me lovely too

by Cheryl Falls
Cedar Heights congregation

These poems were submitted by these young people to the Creative Arts Contest.

RELIGIOUS NEWS

from page seven

inner cities, some 3,500 missionaries being sent between Third World countries without any obligation to Western Churches, and the widespread recognition that no church could renew itself — "renewal always comes from outside."

U.S. Methodist Theologian Hits Criminal "Justice"

"Clobbering offenders" is the only interest of the U.S. criminal justice system, according to a United Methodist theologian.

Dr. L. Harold DeWolf, dean emeritus of Wesley Theological Seminary, Washington, D. C., charged that the system has no concern for the "restitution or protection of victims."

He challenged the claim that capital punishment is a deterrent to crime and doubted the value of lengthy incarceration and severe punishment as corrective measures.

"Retribution — an eye for an eye — should be totally eliminated from all concepts of criminal justice," Dr. DeWolf told 60 selected delegates taking part in a denominational Consultation on Prison Reform and Prison Ministries.

Americans Spent \$3.1 Million Hourly To Buy Alcoholic Beverages Last Year

American consumers spent an average of more than \$3.1 million an hour on alcoholic beverages last year, the promotion secretary of the National Woman's Christian Temperance Union reported.

Addressing the 125-member executive committee of the organization prior to its centennial convention, Mrs. Herman Stanley cited statistics from the U.S. Department of Commerce, Bureau of Economic Analysis.

They indicate, she said, that the American public spent an all-time record \$27.2 billion for alcoholic beverages in 1973. On the basis of 24 hours a day seven days a week, Mrs. Stanley added, the expenditure amounted to "the mind-boggling sum" of \$3,107,305 every hour of the day.

Church News

Allegheny W MPC Retreat

Grantham Brethren
in Christ Church

SATURDAY, OCTOBER 12

10:00-3:00

Speakers

Eleanor Ginder (Rhodesia)

Lucille Graybill (Japan)

Debbie Ritchie (Child Evangelism)

MESSIAH COLLEGE

Faculty Appointments

Dr. M. Lucille Wingert has joined the Messiah College faculty as assistant professor of education. Daughter of the Rev. Samuel Lady, Lucille is the wife of the Rev. Gerald Wingert. She and her husband recently moved to Pennsylvania where Gerald is serving as pastor of the Pequea congregation.

Two teachers who have returned to Messiah College are: Mr. David W. Kale, assistant professor of speech, and Mr. Terry L. Stoudnour, who will serve as chairman of the department of education.

Day of Prayer on Campus

Wednesday, September 25, will be observed as a Day of Prayer at Messiah College. The day is during Spiritual Life Emphasis Week with Dr. Roy Just, President of Tabor College, Hillsboro, Kansas.

Enrollment Increase

In a day when many college enrollments are down, Messiah College reports a modest increase for the year 1974-75, with the total being close to 900 students.

Faculty Retreat

The Messiah College faculty spent two days together early this month considering and discussing "Maturing: As Persons — As a Community." Dr. John Noonan, Director for the Center for the Improvement of Teaching Effectiveness, was the guest speaker for several sessions. College personnel gave guidance in further sessions for the exploration of other important facets of the theme.

CONFERENCES

Allegheny

The **Five Forks congregation** held a covered dish supper and meeting for all Sunday school workers and their families on Thursday evening, Aug. 29. The pastor is Rev. James Esh.

The **Grantham congregation** held an installation service for Rev. Merle Brubaker as associate pastor on Sunday evening, Sept. 1. Bishop Henry Ginder conducted the service. A reception was held for the Brubakers following the service. Dr. Robert B. Ives is the pastor.

Atlantic

The **Manheim congregation** will hold a ten weeks course on the Book of Revelation, beginning Sept. 5. Rev. Clarence Lefever, Bible teacher at the Lancaster Bible College, will teach the course. The pastor is Rev. Isaac S. Kanode.

Canadian

The **Ridgemount congregation** will show the Billy Graham film, "For Pete's Sake"

on Sept. 29. Rev. John W. Schock is the pastor.

The **Sherkston congregation** held a dedication service for their parsonage on Sunday afternoon, Sept. 22. Bishop E. J. Swalm brought the message and Bishop Roy V. Sider led the dedication service. Special music was given by the Gospel Four. The pastors are Rev. Robert J. Rolston and Rev. Leonard Chester.

Central

The youth of the **Merrill congregation** presented the Sunday morning service on Aug. 18. The pastor is Rev. Bert E. Winger.

Midwest

The **Mountain View congregation** held a baptismal service for seven persons on Sunday, Aug. 18. Six were received into church membership at that time. Rev. Sam Hollingsworth is the pastor.

The **Palm Valley congregation** reports on the camp in Kansas. Several of the young people who attended the youth camp wrote letters of thanks to those who contributed to the camp fund. The pastor is Rev. Henry F. Landis.

Pacific

The **Labish Village congregation** welcomed Brenda Hess as a voluntary service worker on Sunday evening, Aug. 25. Brenda is from the Lancaster congregation and will be working as a teacher aide at a local elementary school. The pastor at Labish is Rev. Art W. Cooper.

Births

Bateman: Julie Anne, born July 14 to Mr. and Mrs. Gordon Bateman, Manor congregation, Pa.

DeHaan: Angela Wilhelmina Jeanne, born July 22 to Mr. and Mrs. Adrianus DeHaan, Macha Mission, Zambia.

Downin: Kenneth E., born Aug. 20 to Mr. and Mrs. Ken Downin, Five Forks congregation, Pa.

Eld: Jennifer Danielle, born June 8 to Mr. and Mrs. Frank Eld, Perkiomen Valley congregation, Pa.

Gall: James Edwin, born Aug. 18 to Mr. and Mrs. Edwin Gall, Shenks congregation, Pa.

Garling: Ronda Lee, chosen daughter of Mr. and Mrs. Ronald Garling, born July 19, Fairview Avenue congregation, Pa.

Lehman: Stephanie Rae, born May 26 to Mr. and Mrs. Raymond Lehman, Perkiomen Valley congregation, Pa.

Lloyd: Heather Lea and Beth Lorraine, born April 25 to Mr. and Mrs. Thomas Lloyd, Perkiomen Valley congregation, Pa.

Rose: Melinda Jo, born Aug. 15 to Mr. and Mrs. Daniel Rose, Elizabethtown congregation, Pa.

Rosenberry: David Scott, born to Mr. and Mrs. John Rosenberry, Lancaster congregation, Pa.

Weddings

Brown-Baughman: Cynthia Ruth, daughter of Mr. and Mrs. Neil C. Baughman, Harrisburg, Pa., and Scott Forrest, son of Mr. and Mrs. Luther P. Brown, Jr., R. 1, York, Pa., Aug. 24 in the Skyline View Church with Rev. LeRoy B. Walters officiating.

Bruce-Winger: Audrey, daughter of Mr. and Mrs. Howard Winger, Ridgeway, Ont., and Vernon, son of John Bruce, Niagara Falls, Ont., Aug. 2 in the Bertie parsonage with Rev. Wilbur W. Benner officiating.

Dodson-Meyer: Kathy Lou, daughter of Mr. and Mrs. Delbert Meyer, Leedey, Okla., and Gary Leon, son of Mr. and Mrs. Leon Dodson, Putnam, Okla., June 14 in the Red Star Church with Rev. Ron Pingleton officiating.

Dorman-Doyle: Merri-Jan M. Doyle and Richard W. Dorman, June 15 in the St. John's Lutheran Church, Berrysburg, Pa.

Harting-Finnegan: Sheila, daughter of Mr. and Mrs. Robert Finnegan, Buffalo, N. Y., and Edward, son of Mr. and Mrs. Edward Harting, Timmons, Ont., June 10 in the Bertie Church with Rev. Wilbur W. Benner officiating.

Knutti-Love: Nancy Jean, daughter of Mr. and Mrs. William Love, Orrville, Ohio, and Gary Michael, son of Mr. and Mrs. David Knutti, N. Lawrence, Ohio, Aug. 10 in the home of the bride's parents with Rev. Walter Krieger officiating.

Kreiser-Buck: Linda L., daughter of Mr. and Mrs. Harry Buck, R. 1, Grantville, Pa., and Kenneth, son of Mr. and Mrs. Paul Kreiser, R. 2, Jonestown, Pa., June 22 in the Skyline View Church with Rev. LeRoy B. Walters officiating.

Putman-Jones: Diane, daughter of Mrs. Phyllis Jones, and Kenneth, son of Mr. and Mrs. Hershall Putman, both of Ft. Erie, Ont., June 22 in the Bertie Church with Rev. Wilbur W. Benner officiating.

Seibert-Lehman: Barbara, daughter of Mr. and Mrs. Joseph George Lehman, Hershey, Pa., and Edward, son of Mr. and Mrs. Edward Seibert, Palmyra, Pa., Aug. 24 in the Conewago Church of the Brethren with Rev. Jay Booser officiating.

Sider-Fidler: Virginia Fidler and Roger Sider, July 27 in the Wainfleet, Ont., Church.

Silvestro-Schaubel: Faye, daughter of Mr. and Mrs. Harold Schaubel, Stevensville, Ont., and Richard, son of Mr. and Mrs. James Silvestro, Welland, Ont., Aug. 3 in the Bertie Church with Rev. Wilbur W. Benner officiating.

Weaver-Farst: Cynthia Louise, daughter of Mrs. Sarah L. Farst, and Jeffrey Lynn Weaver, son of Mr. and Mrs. Glenn R.

Stoner, both of Palmyra, Pa., Aug. 10 with Rev. J. Robert Lehman officiating.

Obituaries

Bechtel: Elmer K. Bechtel, born in Limerick Township, Pa., died May 8, 1974, in the Phoenixville Hospital. He was the son of Charles and Ella Kulp Bechtel. He was married to Kathryn Tyson Bechtel who survives. He is also survived by a daughter, Mrs. Margaret Gottshall; a son, Charles T.; and a grandchild. He was a member of the Perkiomen Valley Brethren in Christ Church. The funeral service was held in the Perkiomen Valley Church with Rev. Keith D. Ulery officiating. Interment was in the church cemetery.

Cober: Eldon Elmer Cober, born in April 1931, at Stouffville, Ont., died April 1, 1974 in the Kingston Hospital. He was the son of Mr. and Mrs. Gordon Cober who survive. He is also survived by his wife, Audrey; seven children; and one brother. Two daughters preceded him in death. The funeral service was held in Cornwall, Ont., and later in the Heise Hill Church with Rev. Andrew McNiven and Rev. Ronald Lofthouse officiating. Interment was in the Heise Hill Cemetery.

Delp: Mrs. Lavada R. Delp, born June 20, 1901, in Cumberland County, Pennsylvania, died Aug. 17 in the Waynesboro Hospital. She was the daughter of Foster W. and Belinda Richwine Rockey. Mrs. Delp was married to Elmer U. Delp who preceded her in death. She is survived by her mother; one daughter, Mrs. Clarence Moyer; three sons: Chester E., Foster, and Chalmer L.; one brother; four sisters; seven grandchildren; and three great-grandchildren. The funeral service was held in the Pittenturf Funeral Home, York Springs, with Rev. Virgil Books and Rev. Melvin Bole officiating. Interment was in the Uriah Cemetery.

Gruber: Irvin S. Gruber, age 85, born in Rapho Township, Pa., died Aug. 8, 1974, in the Orville Mennonite Home, Lancaster, Pa. He was the son of Jacob and Ellen Stauffer Gruber. He was married to Cora Martin Gruber who preceded him in death in 1960. He is survived by one son, Norman; one daughter, Mrs. Herman Ginder, six grandchildren; and thirteen great-grandchildren. He was a member of the Cross Roads Brethren in Christ Church. The funeral service was held in the Gerald R. Sheetz Funeral Home with Rev. Roy J. Peterman officiating. Interment was in the Mt. Pleasant Cemetery.

Hilts: Everton Roy Hilts, born Oct. 26, 1905, near Gormley, Ont., died Aug. 5, 1974. He was the son of Mr. and Mrs. Joshua Hilts. He is survived by one sister, Mrs. Reta Appleton; a niece and a nephew. He was preceded in death by one brother. The funeral service was held in the Heise Hill Brethren in Christ Church with Rev. Andrew McNiven officiating. Interment was in the Heise Hill Cemetery.

Jones: Ben Jones, born Aug. 5, 1892, in Broad Top, Pa., died Aug. 22, 1974, in the Park West Manor, State College, Pa. He was the son of Thomas Matthew and Jane

Farr Jones. On March 1, 1913, he was married to Elizabeth Roche who preceded him in death. He is survived by two sons: Frank and Marshall; three daughters: Mrs. Cora Cdrosky, Mrs. Mabel Brandick, Mrs. Arlene Rodgers; and a foster daughter, Mrs. Esther Young. Also surviving are 20 grandchildren, and 27 great-grandchildren. One son and one daughter preceded him in death. The funeral service was held in the McClain Funeral Home with Rev. Bedsaul Agee officiating. Interment was in Broad Top IOOF Cemetery.

McNeal: Minnie McNeal, born Sept. 3, 1923, died Aug. 6, 1974, in Colonial Park, Pa. She was the daughter of Calvin and Lucy Barb. She is survived by four daughters and two sons. The funeral service was conducted in the Skyline View Church with Rev. LeRoy B. Walters officiating.

Mort: Violet E. Mort, born Aug. 18, 1906, died Aug. 18, 1974, in the J. C. Blair Memorial Hospital, Altoona, Pa. She was the daughter of Cyrus T. and Ellan Mellott Rinard. She was married to Robert J. Mort who preceded her in death. She is survived by a half-sister, Mrs. Ada Dolan; and a number of nieces and nephews. The funeral service was held in the Masood Funeral Chapel with Rev. Bedsaul Agee officiating. Interment was in the Duvall Cemetery.

Sherer: Bertha Bricker Sherer, age 83, born in Franklin Co., Pa., died in Mt. Joy, Aug. 20, 1974. She was the daughter of Jacob S. and Emma Foust Bricker. She was married to Simon T. Sherer who survives. Also surviving are one son, J. Samuel Sherer; one step-sister, Mrs. Nannie Johnson; one grandchild; and two great-grandchildren. She was a member of the Cross Roads Brethren in Christ Church. The funeral service was held in the Mt. Pleasant Church with Rev. Graybill Wolgemuth and Rev. Roy J. Peterman officiating. Interment was in the adjoining cemetery.

Steckley: Clarence Earl, born near Gormley, Ont., April 21, 1898, died July 16, 1974. He was the son of Mr. and Mrs. Joseph Steckley. He is survived by two sons: Carl and Donald; two daughters: Helen and Hazel; fifteen grandchildren; five great-grandchildren; five sisters; and one brother. He was preceded in death by his wife and one son. The funeral service was held in the Heise Hill Church with Rev. Andrew McNiven and Rev. E. C. Flewelling officiating. Interment was in the Heise Hill Cemetery.

Steckley: Anna Mae Steckley, born in Cherrywood, Ont., Sept. 27, 1895, died July 19, 1974, in Gormley, Ont. She was the daughter of Mr. and Mrs. Benjamin Cober. On Nov. 26, 1924, she was married to Rev. Jesse R. Steckley. She is survived by one son, Keith; one daughter, Miriam; three grandchildren; and one sister. She was converted at the age of twelve and was a member of the Brethren in Christ Church. The funeral service was held in the Heise Hill Church with Rev. Andrew McNiven and Rev. E. C. Flewelling officiating. Interment was in the adjoining cemetery.

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