

6-10-1976

## Evangelical Visitor - June 10, 1976 Vol. LXXXIX. No. 11.

John E. Zercher

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2285>

---

### Recommended Citation

Zercher, John E., "Evangelical Visitor - June 10, 1976 Vol. LXXXIX. No. 11." (1976). *Evangelical Visitor (1887-1999)*. 2285.

<https://mosaic.messiah.edu/evanvisitor/2285>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



*Evangelical*  
**VISITOR**

June 10, 1976

**A New Song** □ PAGE 4

**The New Music** □ PAGE 5

**Reflections on a Convention** □ PAGE 6

**Salary Support Plan** □ PAGE 10

**If Christ Be Lord** □ PAGE 16

## GENERAL CONFERENCE INFORMATION

This is the last issue of the *Evangelical Visitor* before General Conference. The deadline for lodging is past. If you have somehow overlooked this, call Paul Hostetler, 717-766-2621; office phone, 766-2511. Send all *changes* in lodging or transportation plans to him *through June 15 only*. After that date, all communications should be sent/called to the Assistant Convention Director, Glenn A. Ginder, 1368 Tulare Way, Upland, Calif. 91786 since Paul Hostetler will be motoring to General Conference soon after June 20.

Travel directions to Azusa Pacific College are on the tear-off page of the registration blank. Your pastor and the Convention Director have extra copies.

If you do not already have General Conference programs, they should be in your hands soon. The first business session will open at 3:30 p.m. on Saturday, July 3. Registration will open that day at 9:00 a.m. The Conference will close by noon on July 8. The General Conference phone, located at the information booth, will have the following number: 213-334-2010. It will be in service by 9:00 a.m. on July 3.

## Letters to the editor

### Should Spell It Out

I read with considerable interest Millard Herr's article, "Social Concern at the Congregational Level" in the March 25 *Visitor*. The article has some rather far-reaching implications, and the fact that it comes from the secretary of the Board of Benevolence, adds to its significance.

The closing paragraph of the Board's report to General Conference of 1974 states that: "The Board . . . sees its arena of action as increasingly broad and its area of concern and responsibility as expanding in scope and complexity. It is our objective to move with a new focus and an enlarged vision as to the temporal needs within the brotherhood" (p. 114, 1974 General Conference Minutes). It would seem that Brother Herr's article might reflect further thinking of the Board along the lines implied in this statement.

In short, Brother Herr is suggesting that there is an area involving "temporal needs within the brotherhood" which should be brought into sharper focus, and for which more adequate provision should be made to meet the needs.

I am sure the Board of Benevolence will not be advocating that the church assume all areas of economic assistance which are now, rightfully, provided for by government agencies, with tax money which we help to supply. But, says Brother Herr, there "is the need for a new and vital approach to benevolence within the church."

Certainly, the church has always had, and still has, a sense of caring for those in need, and has made concerned efforts to meet those needs. Brother Herr recognizes this. But if there is a need for "a new and vital approach" in this important phase of the church's ministry, we should at least be ready to listen to proposals which would enable the church, more fully, to sense and to meet, its responsibility in this area.

Brother Herr has made a good general presentation of the case. It seems to me now we should have specific proposals spelled out which would more clearly define the *nature and scope* of the "socioeconomic" needs within the congregation; the congregational agency which would serve in this area and how it would function; how the local congregational budget would be affected; and also the relation of the Board of Benevolence to the total program.

I am ready to receive "more light" on the question.

C. W. Boyer

Albany, N. Y.

## Contents

General Conference Information	2, 3
Letters to the Editor	2
Editorial	3
From the Editor	3
A New Song Peter Letkemann	4
The New Music Randy Zercher	5
Personal Reflections on a Convention Glen Pierce	6
Religious News	7
Report to General Conference Board for Missions	8
Nicaraguan Conference Glen Heise	10
The Christian Liberal Arts College Hess Brubaker	11
Brainwashed or Born Again Leighton Ford	12
"Miss Youth for Christ"	13
Church News	14
If Christ Be Lord Mark Hatfield	16

### Evangelical Visitor

Volume LXXXIX

Number 11

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, Nappanee, Indiana.

Editor: John E. Zercher

Editorial Council:

C. B. Byers, Eber B. Dourte, Isaiah B. Harley, E. Morris Sider, Anna Ruth Ressler

Page Editors:

Missions: Glen A. Pierce  
Christian Service Ministries: J. Wilmer Heisey  
Christian Education Ministries: John L. Ebersole  
Pulpit and Pew: David E. Climenhaga

Brethren in Christ Publication Board:

Isaiah B. Harley, Lester C. Fretz, Paul E. Hostetler, Louis O. Cober, Paul E. Witter, Dwight E. Bert, Daniel R. Chamberlain


Mailing Information:

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550.

Subscriptions and change of address should be sent to Evangel Press, Nappanee, Ind. 46550. Include both old and new addresses with requests for change of address.

Renewals: 1 year, \$4.50; 2 years, \$8.50; 3 years, \$12.50; and 5 years, \$20.00. New and gift subscriptions, \$4.00 a year.

Entered as second-class mail at Nappanee, Indiana 46550.

MEMBER  EVANGELICAL PRESS ASSOCIATION

## A Timely Proposal

THE NEW missionary support proposal, shared with the church in this issue of the VISITOR, is a significant step in Brethren in Christ missions. It is a proposal that deserves the consideration of the church, and the support as well.

We, within our fellowship, have given to the missionary a place of honor. We have affirmed this honor by adequate provisions during the years of service. However, the traditional plan of support made little provision for retirement years or the increased costs of family responsibilities.

No missionary is going to become wealthy under this new proposed plan. Indeed, it may call for a greater degree of financial management than did the traditional pattern. It will respect each person and each family's values and priorities and a person's integrity.

My mother was surely no social activist but she knew the difference between charity and justice. She spoke sympathetically of a friend of hers who served as a domestic in a home of a well-to-do family. The pay granted was meager but the family was very generous in giving her gifts. My mother's friend wished that her employer would have paid a reasonable wage and reduced the charity.

Hopefully, under the proposed plan the decision to enter or discontinue missionary service will not be affected by financial considerations to the extent these decisions may have been influenced under the traditional pattern. The suggestion that avarice will tempt persons to turn to pastorates or mission service can only be made by those who either know little about the demands of the ministry or little about the remuneration offered.

The proposed plan should allow for greater mobility within the church ministries. I believe that movement between pastorate and college and administration and mission service will be for the well-being of the body. A support structure which is more nearly equal across the church should encourage this mobility. It is exciting to contemplate the mutual benefits of pastors taking a "sabbatical" in a missions ministry and a missionary filling a pastorate between terms or a national minister serving in an exchange program. The ministry of Messiah College to the overseas churches and the church in America can be an expression of this mobility.

The proposal should result in a new sense of the oneness of the mission of the church. Sacrifice is not a word restricted to missions. This should be the mark of each Christian. If the new salary proposal calls for an increase in budget it means that for many years our mission personnel have been expected to bear more than their share of sacrifice.

The mission of the church is every member's task. Distance adds no particular virtue to mission. Proximity should not decrease the need for sacrifice. If this proposal is approved it opens possibilities for a greater participation of each in the mission of the church.

June 10, 1976

### IMPORTANT

#### GENERAL CONFERENCE INFORMATION

More lodging registrations have been submitted for General Conference than had been anticipated. Some reasons are: More people going to Conference, lack of desirable campsites, and very limited use of motels.

As a result, no more beds are available at Azusa Pacific College. Fortunately, more have been found at nearby LaVerne College. These rooms, plus necessary transportation, however, will cost considerable more than at A.P.C.

We could simply pass this cost along to the people involved, but the Board of Directors feels that Brethren in Christ tradition calls for many helping hands.

In addition to the above, we need to recover other General Conference Administrative expenses. As you know, all these costs could be added to the Board of Administration budget and the necessary funds raised by way of the membership assessment. However, this should be done as a last resort.

After carefully considering the various implications, it seems best to have a cost-sharing fee of \$5 for all people over seventeen attending Conference. This includes both members and non-members of Conference staying in dormitories, motels, campers, and private homes who have sent their registration to the Convention Director. This amount can be submitted upon arrival at Conference.

We trust that you will be understanding with us for making this necessary stewardship move, and are confident that the added fellowship and enthusiasm generated at General Conference by the larger crowd will more than repay the additional cost being shared by the brotherhood.

General Conference Board of Directors

## From the Editor

One of the traditions of the Brethren in Christ has been congregational singing. This is a tradition we share with the Mennonite churches.

An evidence of our interest in music has been the long history of hymnody within the denomination. Among the earliest publishing efforts was the hymnal — first in German, then in German-English, and finally in English.

Two articles in this issue, a result of cooperative effort with Mennonite editors, touch on facets of the ministry of music within our churches.

The call for some new texts is timely. When *Hymns for Worship* was being compiled the committee was made aware of the scarcity of current hymns and gospel songs suitable for inclusion. Perhaps the article will call forth some texts and tunes to enrich our hymnody and our gospel songs.

The "Reflections on the NAE Convention" may seem belated as it relates to the date of the convention. But its proximity to the United States Fourth of July observance may be timely.

The Board for Missions has made a major change in missionary support. The report on this on page ten of this issue. Speaking of missions we should be in prayer for the missionaries and the national church in Rhodesia during this very difficult time. I anticipate that the Board for Missions will have a statement on the Rhodesian situation in an early issue of the *Visitor*.

## *Singing in the Brethren in Christ and Mennonite tradition*

“O sing unto the Lord



A New Song

Peter Letkemann

for he has done marvelous things”

**S**INCE their beginning some four and a half centuries ago, the churches of the Anabaptist tradition have given a prominent place to singing in their worship services.

Singing has served as an expression of their faith and their life, with its joys and its sorrows. As such, it has been at times a kind of emotional release, as well as being an important part of the proclamation of the Word.

The fervent, living faith of the Anabaptists and their intense missionary zeal demanded expression in song (instrumental music was forbidden), but it has always been difficult to transmit such a vital faith to the second and third generations. Within a hundred years, their children had lost the zeal and fervor of their founders and had withdrawn to their own separate communities, leading a quiet, peaceful life as “die Stille im Lande.”

Singing maintained its importance, partly as an expression of “togetherness” within these closed communities, and became a “tradition” handed down through generations — the danger here being that more importance was attached to maintaining the tradition than to giving contemporary expression to a living faith. The tradition included unison singing of a slow nature, unaccompanied until the second half of the eighteenth century, when churches in Holland, Germany, and Prussia began installing pipe organs. Those groups which had emigrated to North America before this maintained the tradition of unaccompanied unison singing (as it is still practiced by the Amish today).

It is curious to note that, although the early Anabaptists had written hundreds of hymn texts, very few had survived until this time (and even fewer are known today). Most of the hymns sung had been borrowed — with very few original hymns being written by the descendants of the Anabaptists.

Beginning in the second half of the nineteenth century many great changes occurred in the “tradition” of both North American Mennonites and Brethren in Christ. The changes included a higher level of formal education, the introduction of Sunday school, the move to the English language, and the development of part-singing in the congregation.

The changes were not brought about without bitter controversy! — between those wanting to maintain the “tradition” at all costs and those trying to give more contemporary, relevant expression to their faith.

Today, those changes of the nineteenth century tradition have become part of our “tradition,” and again there is always the danger of allowing the tradition to become

more important than the present, so that the living faith of the dead becomes the dead faith of the living.

Our faith must be a living faith of the present, building on the past but not trying to copy it; and our singing must be an expression of this faith. To examine this expression in more detail, we must look at the two elements of singing: the text and the music.

Music has always had great “power” over human beings, and there is tremendous power in a group of people, whether large or small, singing together. There is the physical impact and volume of the sound; there is the spiritual power of people uniting their voices in prayer and praise.

Singing together allows all members of the Body of Christ to be active in expressing their faith in worship to God, preventing them from becoming an inactive “audience.” This is one aspect of the “priesthood of all believers” concept. Where the faith is alive and strong, where the Spirit of love and forgiveness, discipleship and community is present, there participation in singing will be strong and active.

In church traditions which emphasize the preaching of the Word or the performance of the Sacrament more than this active participation of all believers, this has not been the case. Thus, our singing tradition is intimately bound up with our concept of the church.

Where this concept is maintained, the introduction of instruments to accompany singing can only enhance the prayer and praise. If the spirit and zeal of the members is lost or if the instruments are used (or misused) by inadequately trained persons, the fault does not lie with the instruments. This is not to say that all churches should use instruments, but if they do, they have a great responsibility or provide people with adequate training to use them in worship.

Musically speaking, the singing tradition has remained strong in our churches, but this does not apply to the second aspect of singing — the text.

The texts of the hymns and songs sung in the church reflect the faith of those singing them. Thus, it is disturbing to hear more and more people saying that they actually don’t pay much attention to the words they are singing, they simply enjoy the music. (Check yourself the next time you sing a hymn, whether you really know what the text says, and whether you can affirm it!)

This was not the case in the early stages of our tradition. The Spirit was moving strongly in the people and there was a tremendous output of texts, as many believers gave personal expression to their new understanding and experience of faith in their own hymns. The tunes for these texts were generally borrowed from the songs of the day: the Lutheran chorales, secular folk songs, popular dance melodies. Using these contemporary tunes, the Anabaptists sang their faith into the hearts of many hearers.

*Peter Letkemann is an organist and choir director from Winnipeg, Canada, currently a half-time instructor in music at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, and a student in the Christian Education program.*

What about their descendants today? In the course of time the active faith became an inner-directed faith and the church became ingrown. Fewer and fewer hymns were written and more were borrowed from outside sources. These borrowed texts have had a strong influence in changing the central thrust of the faith. They still survive in our present hymnbooks and only a handful of hymns actually written in the twentieth century have been added.

In a way, the hymnbook is like a museum, where we can admire and marvel at the faith of those in the past; but in a sense the hymns are out-dated, and it is small wonder that people do not pay attention to the texts they are singing. By this I do not imply that we should throw our hymnbooks, for the past they represent is important; but it does mean that we must be able to give creative, contemporary expression to our faith — if it is still the strong, living faith referred to above.

## THE NEW MUSIC

Randy Zercher

**R**EFORMATION CHORALES, Wesleyan hymns, and nineteenth-century gospel songs are all the products of periods of spiritual awakening and great change within the church. A similar period of churchly change began about ten years ago, resulting in a proliferation of new folk hymns and songs. The change began in the Catholic church and the larger Protestant denominations and spread eventually to the smaller denominations and the evangelical churches.

Many of us had learned in college or elsewhere that God preferred good (i.e., classical) music to gospel music, and high literary quality to simple choruses. When the new music became popular, we were left without criteria for discerning good from bad religious music. This article will suggest some criteria from evaluating it.

The evangelical songbooks I reviewed, have successfully drawn on popular music and ideas for their inspiration. This is not entirely without historical precedent — Martin Luther is supposed to have said, "Why should the devil have all the good tunes?" when he borrowed beer-hall melodies for his religious poetry. The music of Ralph Carmichael and Kurt Kaiser combines folk rhythms with cocktail-jazz harmonies, thus witnessing to the world (or a segment of it) in an idiom which is familiar to it. This musical style is also enjoyable to Christian young people and keeps them from feeling that the worldly kids have all the fun!

Unlike Luther's texts, most of the texts in these books do not reveal a

profound knowledge of the Scriptures nor of the Christian experience. Themes of conversion and witnessing predominate; themes of Christian growth, service, or reconciliation are largely missing.

One of the newest compilations and one of the best is Carlton Young's *The Genesis Songbook*. The variety of styles makes it difficult to characterize the entire collection, but one may safely say that the texts are generally theologically mature and meaningful to growing Christians. Musical styles vary from rock to blues to folk to jazz. There are more secular popular songs than I personally prefer. The topical index includes "songs for committee meetings" and "songs for the weak," thus demonstrating its eminent and probably timeless usefulness!

The almost incomprehensible variety of music available today tempts one to throw out the notion of "bad" and "good" music in favor of the motto, "If it feels right, do it!" Indeed, that principle is operating in a large part of the church today. However, the following criteria may help make sense of the profusion of songs.

(1) Does the music go with the text in rhythmic accent and in mood?

(2) What associations does the music have for you?

(3) Is the musical style familiar or meaningful to you? While it is desirable for Christians to experience the music of other cultures, there is no more logic in singing in a folk style that is foreign to us than for an African Christian to know only American hymns. The syncopated rhythms of the

There has been a trend to creativity among some of our young people, but where is the creative expression of the older generation, or of the ministers? In the past it was often the case that a minister would compose a hymn text to be sung after his sermon, summing up the message and letting the whole congregation respond. The tunes did not have to be original — any familiar tune can be used to convey our message of faith.

If the function of singing is to retain its place in our churches, there must be a renewal of the creative expression of *our* faith in new texts which speak to our contemporary situation. This can happen when we are open to the experiences of our day, relate them to a living, loving faith, and desire to communicate this to others.

This is what the psalmist means when he sings: "O sing unto the Lord a new song, for he has done (and is doing) marvellous things."



new music are difficult for many adults, and there is no reason to impose this style on them.

(4) Do the texts express your theology? An attractive tune sometimes disguises trite or even meaningless lyrics.

(5) Do the texts help you grow in faith and servanthood or do they draw you back to the infancy of your Christian experience?

(6) In worship (and when are we not in worship?) do these songs stretch you to offer your *best* thoughts and singing to God, or do they allow you to offer God a rocking-chair expression?

(7) Do they bind you together with sister and your brother and your neighbor or separate you from them as you strive for a more intense personal experience?

(8) What is the purpose of the song? What is its function, if in a worship service?

Music in the Christian experience should never be an end in itself, but should serve to enhance the devotional, educational, binding and loosening life of the church. Keep that in mind when you go shopping for some new religious folk songs.

# Personal Reflections on the NAE Convention

Glen Pierce

**B**ETWEEN sessions, in hallways and hotel rooms, and once in a grand get-together in a nearby restaurant, the twenty-some Brethren in Christ attending the National Association of Evangelical's convention in Washington, D.C., compared notes:

"'O God Our Help in Ages Past' is one of my all-time favorite hymns. But the way it was used in last night's musical, it almost made me ill."

"I've heard people talk about the evils of 'civil religion' and I've never been quite sure of their concern. But this convention — I'm beginning to see the dangers of idolizing the state."

"After last night's program I didn't want to see or talk with anyone except for one person, the chairman of the Commission on which I serve. I found him, and told him that if this is typical of the emphasis of NAE, I cannot in good conscience be a part of it."

"The program is terribly lopsided. I think we ought to bring to the convention a formal statement presenting the other side." A brother responded, "Remember that not all Brethren in Christ are agreed on the subject. Depending on what is done, I might well find myself on the receiving end of your protest."

Speakers with obvious emotion, "You've ruined this convention for me. I'm not a theologian — I can't see the dangers of civil religion which you see. All I know is that I love America and I'm proud to be an American!"



As might be expected, the dominant flavor of the NAE Convention was "Bicentennial." Two evening choral productions blended patriotic songs and Christian hymns into one continuous whole, epitomized by one song in which the first stanza speaks of the State of Liberty and the second stanza asserts that the cross of Christ is "my Statue of Liberty." The refrain alternates back and forth so that in terms of effect, the two become virtually synonymous.

Speakers developed the same

theme. Congressman John Conlan struck a responsive cord in the audience when he affirmed that "I'm looking forward to the second coming of Jesus Christ and I'm looking forward to going home with my Heavenly Father, but," he continued, "I also know that we are told as believers to occupy until he comes, to be about His business of keeping the light of freedom — 'stand fast therefore in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage.'" I confess to considerable distress in the subtle shift from our commonly-held anticipation of Christ's coming to the characterization of Jesus' ministry as "keeping the light of freedom" — and the context clearly was that of political freedom.

I also was distressed at what seemed (to me, at least) to be gross misuse of clear scriptural references. For example, Dr. Harold J. Ockenga, president of Gordon-Conwell Seminary, used as his text Monday evening Ephesians 6, Paul's discussion of the "whole armour of God" — truth, righteousness, faith and the Word of God. The Apostle Paul makes it clear that the conflict is not against flesh and blood, but against "spiritual wickedness in high places." Yet Ockenga used this text as the springboard for asserting the need for a strong U.S. military machine. The reliance on bombs instead of the sovereign God of history was challenged the next morning in a breakfast speech by Senator Mark Hatfield — prompting one Brethren in Christ observer to remark, "The theologian brought us the gospel of war; it took a politician to bring us the gospel of Christ."

The United States was represented as being uniquely crucial in God's redemptive plan for the world — much more so than other nations like Great Britain or Canada. In fact, Congressman Conlan stated flatly, "If you can break the United States, you break the Christian movement around the world." While not disputing the significant input to recent world evangelization, is it not a bit immodest to

say that in the sweep of history, we are indispensable to God's task?

I was also concerned about the psychological need to present the "founding fathers" as our spiritual ancestors, heroes of the faith, despite the fact that many were Deists — what we might call the "liberals" of their day. An interesting comparison is to contrast Thomas Jefferson's mutilation of the Holy Scriptures (deleting those parts he didn't agree with) to Francis Shaeffer's impassioned plea in the Wednesday night banquet to make biblical inerrancy the fundamental and determining factor in defining who is "evangelical."

One could wish that a perspective presented to the Evangelical Foreign Missions Association (meeting at the same time as NAE) could have permeated the NAE sessions as well. Warren Webster, Conservative Baptist missions executive, noted the challenge of developing "world Christians" (no, not "worldly Christians") in our congregations. He defined world Christians as totally committed believers who develop a biblical world view, not limiting themselves to a nearsighted vision, and who commit themselves to personal involvement in the Great Commission, adopting attitudes and a lifestyle consistent with this world perspective. Perhaps if NAE would have seen America from the world perspective, the tone might have been somewhat different.

The 1976 NAE Convention is history. But the Fourth of July, 1976 is still ahead. We as a church will be gathered together in a General Conference setting. I hope that as God's people, we find ways of appropriately celebrating those elements which are good and commendable in America, without falling into the trap of an excessive adulation or allegiance to a system which (like all other human systems) stands under the judgment of God. I know I have brethren who say that is impossible, and other brethren who do not feel there is a problem in reconciling the two. Can we trust each other enough to candidly discuss the issue?

---

---

# Religious News

---

---

## **434,100 at Billy Graham Seattle Crusade**

Attendance records were shattered at King Dome Stadium at Seattle when 74,000 people jammed the facility May 14, for the sixth day of the Pacific Northwest Billy Graham Crusade. When the meeting closed, records showed an aggregate attendance of 434,100 with 18,136 making decisions for Jesus Christ.

Evangelist Graham declared on the opening night of the eight-day crusade that the meeting was "not a show, not an entertainment," but the delivery of "an old message: the Gospel of Jesus Christ . . . that has transformed the life of millions."

He told his audience that more people are now being converted to the Christian faith than ever before.

## **May Tie Tuition Tax Deduction To U.S. Tax Reform Measure**

A bill to allow taxpayers to deduct up to \$1,000 a year from their taxable income for each person whose school tuition they pay may become part of a tax-reform package heading for a possible Congressional vote in June.

Any school tuition — public and non-public, grade school through graduate school — would be covered, sponsors said.

An aide to Sen. James Buckley, the New York Conservative-Republican sponsoring the Senate bill, said, "We don't know if we'll be offering it as an amendment on the floor, though, until just the last minute."

A Buckley aide said there is "a chance the whole tax reform package will be . . . vetoed by the President, so we don't want to hitch our wagon to a falling star."

## **One-Third of U.S. Catholic Orders Said To Be In Financial Difficulty**

A writer who specializes in religious financial affairs said that at least one-third of all Roman Catholic religious orders are in financial straits, due mainly to the decline in religious practice, empty classrooms and fewer vocations to the religious life.

James Gollin, author of *Worldly Goods*, a 1971 study of the financial status of the worldwide Roman Catholic Church, observed that the religious orders "no longer need and can no longer afford the elaborate novitiates and training facilities that were once a source of pride."

## **Conlan Amendment Against Federal Funds for Secular Education Passes**

The House of Representatives has voted 222-174 in favor of John B. Conlan's amendment prohibiting federal funds for the promotion of secular humanism in specified areas of education.

"The Supreme Court has cited secular humanism as a religion . . . which believes that there is no God and that the value standards of traditional religions must be discarded, the Arizona Republican told his associates in the House.

"The courts have ruled religious teaching and the Bible out of public schools, and so the federal government should not use taxpayers' money for preferential funding of the humanist religion aimed at undercutting the moral fiber of children in the schools," Conlan argued.

## **Tax Aid Tops \$300,000 For TM**

More than \$300,000 in federal, state and local public money has been used during the past four years to teach or promote Transcendental Meditation (TM), according to Americans United for Separation of Church and State.

The agency, along with other plaintiffs, brought suit in February to stop the teaching and promotion of TM in five New Jersey high schools at federal expense. The suit charges that TM contains substantial elements of Hindu religion and therefore may not constitutionally be taught in public institutions at public expense.

## **NASA Okays Satellite's Use For Christian Broadcasting**

The National Aeronautics and Space Administration (NASA) has approved the use of a \$260 million satellite for a Christian broadcasting experiment called "Project Look-Up."

Broadcasters from some 49 participating Christian organizations will use the satellite to beam community service programs to South American countries. Project Look-Up is expected to be launched in January.

## **Peoples Church Raises Largest Missionary Budget**

\$1,032,672 has been pledged for global missionary work by the Peoples Church of Toronto.

It's the largest amount ever raised for world service by a single church anywhere in North America, according to Dr. Paul B. Smith, pastor of the church in suburban Willowdale. He announced the total at the end of the Sunday evening service as the climax of the two-week long World Missions Conference. Last year, slightly more than \$958,000 was raised in the same period.

The funds will have many uses worldwide. Among them will be support of humanitarian projects in Bangladesh. The funds to assist Bangladesh were raised during a live two-hour telethon which took place Sunday, May 2.

## **Chicago Measure On Film Violence Would Bar "Under-18" Attendance**

Mayor Richard J. Daley of Chicago has proposed an ordinance which would ban youths under 18 from viewing films depicting "harmful violence."

Banned to young people under the proposed ordinance are films whose themes are "devoted primarily or substantially to patently offensive deeds or

acts of brutality or violence, whether actual or simulated.

Chicago would become the first major city to ban the showing of excessively violent movies to young people if the proposed ordinance is passed, as expected, by the City Council.

Mayor Daley's proposal received strong support during three days of hearings. It was opposed by the Motion Picture Association of America on grounds that the industry's voluntary rating program "enables parents to make informed judgments in guiding the attendance of their children at motion pictures."

The local chapter of the American Civil Liberties Union formally opposed the proposed ordinance on the ground that it is so broad it could violate the Constitutional guarantee of freedom of speech.

A child psychologist affiliated with the Chicago Motion Picture Appeal Board said excessive violence in films was a "contributing factor" to juvenile crime and was one that could be controlled.

## **An Antidote For Loneliness: The Voice-A-Gram Program**

A nationwide campaign has been launched to foster the exchange of messages on cassette tapes between elderly or handicapped persons in institutions and their loved ones across the country.

The "Voice-A-Gram" program involves the use of corps of volunteers who will interview the elderly or handicapped persons, drawing them out so they can get their messages on tape without "freezing" in front of the tape recorder. The recorded messages will be sent to family members or friends, who will return the tape with a message on the other side.

## **"TV Communion" Stirs Debate Among Lutherans in Sweden**

Can a television viewer receive Holy Communion at home by eating bread and drinking wine (or water) while watching a televised celebration of the Eucharist? That question has stirred a theological debate in Stockholm.

"Sharing in the actual act of worship is the essential part," (Lutheran) Church of Sweden Pastor Ingemar Glemme said. "The substance of the elements or the use of electronic means to hear the words of the liturgy are not essential."

## **Mennonite, Back From Vietnam, Cites "Amazing" Religious Tolerance**

A Mennonite Central Committee volunteer who worked in South Vietnam for three-and-a-half years says he found an "amazing amount of religious tolerance" under the new government.

The assessment by James Klassen, who returned to the U.S. from Saigon in April, differs from other reports of varying degrees of restriction and persecution of Christians since the defeat of the U.S.-supported government a year ago.

Mr. Klassen said Christian worship and prayer meetings continue and that Christians participate in education and social-work programs which were formerly privately run but which have been taken over by the government.



# Board for Missions

## Part II — Recommendations

### ITEM I. Regarding Support of Missionaries

Throughout the history of the Brethren in Christ movement, discipleship has been understood to be costly (ref. Luke 14:26-33). With the emergence of enlarged missionary vision during its second century, the church's missionary efforts were understood to be one expression of leaving all to follow Christ. Emphasis was placed on calling out people who were willing to leave home and family for the harvest fields of the world. Those who sent the missionaries assured them of their support — prayer, moral and emotional support, and enough finances to sustain them in their homes away from home. Resourceful planning and frugal management have provided for a growing corps of Brethren in Christ workers around the world.

In recent years profound changes in lifestyle have come to the Brethren in Christ in North America. There has been a trend from rural to urban living. Social welfare which was once expressed within the local church community has now become a primary concern of the public, i.e., Social Security laws, etc. In our economy most needs are negotiated with money. Individuals and families require money for present and future needs. To the present time the missionary's immediate needs, for the most part, have been met adequately. His long-term needs, however, (education, equity, retirement) have not been provided for on a part with the provisions being made by his peers at home. The possibility of a missionary becoming a ward of the state and/or the church represents a stigma which is incompatible with Christian brotherhood. It is in this environment that the Board for Missions has conducted an in-depth study of the long-term needs of missionary personnel during the present conference biennium.

After long and careful consideration, the Board for Missions has come to the conclusion that it is time to change

from an Allowance system to a Salary Support system for its missionary personnel. To implement this decision, the Board for Missions presents the following resolutions.

WHEREAS, the long-term needs of servants of the church require that provision be made for present and future financial needs, and

WHEREAS, the long-range planning for these needs requires the development of equity during the prime earning period of a person's life, and

WHEREAS, in our society the management of one's resources is an expression of his life values, the Board for Missions

RECOMMENDS the adoption of a Salary Support system for assigned missionary personnel that is commensurate with the financial remuneration for pastors in North America. It is further

RECOMMENDED, that provision be made for retirement benefits for present and future missionary personnel comparable to other servants of the church in North America. It is further

RECOMMENDED, that the change from an Allowance Support system to a Salary/Benefits system be implemented during the budget years 1977 and 1978 and that special attention be given to insure that no missionary currently assigned will suffer reduced support in the transition to a Salary/Benefits plan. It is further

RECOMMENDED, that the Board for Missions continue to provide the option of Voluntary Service opportunities where such assignments are feasible and in the best interests of the church's ministries on the mission fields, both at home and overseas. It is further

RECOMMENDED, that General Conference call all of our people in the brotherhood to make a renewed consecration to the task of missions under the guidance of the Holy Spirit until Jesus comes.

## About this new salary support plan . . .

A NEW Salary Support plan is one of the major recommendations from the Board for Missions to the 104th General Conference, meeting in Azusa, California.

Throughout the history of Brethren in Christ missionary effort, its missionaries were sent with the solemn pledge of support by the sending fellowship, but without salary. A broad segment of the brotherhood can personally testify to the strengths and weaknesses of this system — many have either had personal experience on the field or are closely associated with persons who served.

But times have changed. In the 1930's Social Security legislation was introduced in the United States. In Canada, public assistance for the personal needs of private citizens began to be legislated in the 1940's. This

marked the beginning of profound changes in our economic and social patterns of living. Few there are today who do not accept Social Security payments from the government, whether or not they "earned" it by contributing to the fund during their earning years.

After long study, the Board for Missions has concluded it is time to change its support for missionaries to a Salary Support plan. This was done only after conducting broad-ranging studies over the past year with missionaries on the field, former missionaries, other mission boards, and open discussions with other concerned persons in the brotherhood.

And the discussion is not over. Some issues and concerns are mentioned below, along with concise answers. For more information, write

to the missions office, Box 149, Elizabethtown, PA 17022. Or contact any of the Missionary Support Task Force: Erwin Thomas (chairman), Rachel Martin, Merle Brubaker, Mark Hess, Howard Landis.

### 1. How will the salary figure be determined?

The missionary's base salary will be a figure set by the Board for Missions, roughly comparable to that of a full-time pastor in North America. The Board will periodically review this base figure for appropriate adjustment.

### 2. What about differences in "costs of living" in different areas of the world?

Organization Resources Counselors (O.R.C.) is a professional service providing differential tables for all major

cities in the world. The Board's base salary figure is then applied to these differential tables, determining the adjusted salary figures for each country in which we work. The frequently revised tables take into account both cost of living and currency exchange fluctuations.

**3. Will there be a way to recognize years of service in the salary?**

The Board plans to adopt an increment plan based on years of service, which will become effective January 1, 1977. This means that in 1978, a continuing missionary's salary would be computed on the base salary plus one year increment.

**4. How will Social Security and Pension Fund costs be cared for?**

The Mission Board will pay half the cost with the missionary paying the other half.

**5. Will there be a "savings plan" for missionaries?**

The Mission Board will be providing for financial counseling for missionaries, with a view toward their establishing a savings program.

**6. How will medical care be provided?**

The present medical plan of the Board for Missions will continue to apply to all missionaries. A portion of the funds providing for medical care will be raised by a deduction from the missionary's salary.

**7. Who will pay the educational expenses of missionaries' children?**

The normal educational costs will become a part of the missionary family budget. The Board will provide, via the field budget, for such costs for primary/secondary education which might be necessitated by the children being in boarding school. The family will provide such living costs then as they would have if the children were with the parents, attending local schools.

During the first three years of transition, the Board will provide assistance to families for *post*-secondary education costs. After that transition period, expenses for college or vocational schools will become a part of the family budget.

**8. What about transportation?**

Travel costs to and from the field will be provided by the Board, as is now the case.

The missionary will provide his or her personal transportation on the field from the salary. Reimbursement for direct "missions" use of private vehicles will be made.

**9. What if a missionary's financial situation becomes more difficult under the new system compared to the allowance system?**

The Mission Board will charge its administrators that no missionary shall suffer reduced support during the transition to the Salary Support system.

**10. When will the Salary system be implemented?**

The Board for Missions projects implementation of the Salary plan for missionaries in India, Japan and Nicaragua on January 1, 1977. For missionaries in Rhodesia, Zambia and North America, implementation will be in 1978.

**11. What does the Salary plan do to Voluntary Service in the missions program?**

There will continue to be opportunities for Voluntary Service under support arrangements basically the same as under the present allowance system.

## A Ridiculous Question

*Gail Henninger*

WHAT IS better than going to heaven and worse than going to hell? (A ridiculous question, you say? Not really, when you know the answer.) The answer: taking somebody with you. Rather sobering, isn't it? No matter which direction you are going, you are taking others along. How many depends on your influence and enthusiasm.

It was the principle behind this question that brought me to Palm Valley Brethren in Christ Church in Pharr, Texas, in October of 1975. For the past several years I had been actively involved in my church youth group and the Christian Club on my college campus. I witnessed for the Lord whenever I could, and prayed constantly that my life would be a living example of Christ's goodness and love. And yet, in the midst of all my busyness, my church work, school work, my "clowning around" times, etc., I felt a dissatisfaction — not with life, but with what I was doing for

God. Sure, I was on my way to Heaven. But how concerned was I, really, about taking others with me?

I knew God wanted something more from me, and I began to pray that He would make His will known to me. As always, God was faithful and gave me that answer, along with a calm, satisfying peace. I would be going to Pharr, Texas to help with the program at the two-year-old Palm Valley Brethren in Christ Church. The Lord provided me with an apartment, another girl — Leona Whitesel, also from Pennsylvania — to share it with, and a 35-hour a week job to care for the finances. What a blessing!!

But that was only the beginning. Little did I know what was in store for me. I thought I knew what "busy" was in Pennsylvania! I am busier now than ever, but I am loving every minute of it. Why? Because I know I am doing God's will and I am seeing results. Praise God! Time and space do not permit many examples, but I must give you this one:

From the time I first came to Texas, there was a young boy attending church who, for obvious reasons, had

a special place in my prayers. He was fifteen years old, little and scrawny (although quite a fighter, I was to find out), nervous, self-conscious, and involved in mischief and crimes that were almost unbelievable for a boy his age. And yet every time I looked at him, I saw eyes that begged for love and searched for peace and happiness.

It was not hard to love him and let him know I wanted to be his friend. He responded by opening up and sharing some of his problems and frustrations with both Leona and me. We continued to pray for him and asked God for wisdom in leading him to the Lord. Well, about one month later, our prayers were answered. After an especially moving Sunday evening service, this young boy went home and gave his heart to the Lord. What a change! He couldn't have hid the glow on his face if he had wanted to. His behavior changed. His attitudes changed. He is a "new creature!" Needless to say, becoming a child of God has not solved all of his problems. He has many temptations yet and problems that will have to be faced. But with God on his side now, he can conquer them.

This life is a beautiful example of what God will do in every life that is yielded to Him. And each of us can be

to page eleven

*The writer is a member of the Free Grace congregation near Millersburg, Pa. (Atlantic Conference).*

# Nicaraguan Conference

Glen Heise

IT IS night, and the full moon lights the area. But where the men are working, they are using flashlights and kerosene lanterns. Each of the thirty posts, arranged in five rows, has a fork in it about ten feet from the ground. Across the forks are stretched 30-foot long bamboo poles, each a foot wide at the base, and crossed over these poles are another set of bamboo poles. Several men are standing on rickety wooden tables, stretching to put palm branches on the bamboo frame, while others drag palm branches from the piles where they are stacked to the men who are lifting them onto the frames.

In the cool open air, the men's voices don't carry far. The most persistent sound is the steady swish of palm branches being dragged along the ground, then flipped up into position on the flat-roofed shelter. We all take a break for a drink of water.

From time to time a car or jeep approaches on the nearby road, throwing a bright bouncing light on the men working in the shelter, then roars past, leaving us to breathe the dust it stirred up. And then there is silence again, and the ground is lit with just a few patches of moonlight that manage to get through the palm-branch roof, and the white circles of light from the flashlights and the lanterns. When the shelter is done, it is already Friday morning, the 13th of February.

Through the gradually warming morning and into the oven-hot afternoon of the 13th, Bert Sider works to decipher the wiring system at the Arroyo church, and to run wire down the hill from the church to the shelter for the lights and the loudspeaker system. Chuck and Cara Musser keep up with the progress as they run errands in the mission's Toyota microbus — down the hill from their house, past the church, on down past the shelter — then up past the shelter and the church again on the return trip. In the middle of the afternoon Marian Sider gets to see Bert — and the wiring still isn't right, but other things need to be done.

By the time Bert left Arroyo to go

home for lunch, four or five ladies from different congregations had begun cooking for the evening meal. Now, at five o'clock, the sun is low enough to let the world begin to cool off, and near the cooks' little palm-branch shelter next to the church, it's easy to smell the strong sweet Nicaraguan coffee brewing. We start to eat, but it's hard to stay sitting; one of us is always getting up to look around the corner of the church toward the shelter below. Most of the people who arrive come quickly to the cook-shelter. Conversations multiply, interrupted only by the sizzle of cheese being dropped into pans of hot oil to fry. The beans have been boiling for several hours now, and are soft — just right for mixing with the rice. A spoonful of rice and beans, then a bit of boiled plantains, tasteless, dry, and a bit tougher than a banana. Then some cabbage and tomato salad with vinegar on it — to keep the tastebuds awake. And between conversation and the rest of the food, a bite or two of crunchy fried cheese, and a sip of black coffee. Delicious!

Just as it's getting dark — good news! Moises Martinez, the deacon from Schick, has the electric system working. And it's time to begin the first service of the first Annual Conference of the Brethren in Christ Church in Nicaragua.

Thirty minutes later, the guest speaker feels that there are still not enough people to begin the service. How many are there? Maybe 40, but they are standing in little groups all over, not ready for the service.

Finally we've started — almost a whole hour late. But frankly, I think we missionaries are the only ones who have minded the delay at all.



*That first sermon was a powerful one. Jeronimo Perez preached from II Kings 7, calling our attention to the four lepers who realized their impossible situation outside the gates of Samaria, who found out that God had taken care of their problem, and then went to tell others their good news.*

*Rev. Perez is from the Assemblies of God Church and is a man of prayer; he asked that his afternoons be left*

*free so he could have time to pray. His forcefulness can be due only to the Holy Spirit's presence in his life. And his articulateness and control in the pulpit are not so surprising when one knows that he was a very successful disc jockey and aspiring actor before he became a Christian.*

*Saturday began with only about 60 people present. Then for the afternoon service Victor Estrada, a former International Baptist missionary from Guatemala to Nicaragua, gave a Bible study on stewardship of our money. It was impossible to escape the conclusion that what we have is not our own — everything is God's. By Saturday night there were almost 200 people in the shelter as Brother Perez preached again and, with his family, delighted us with almost twenty minutes of music.*

*Sunday evening climaxed an exciting weekend. Brother Perez introduced us again to his "sweetheart" (they've been married twenty years) and to six of their seven children. Then with guitars, tamborines and maracas, they led us for half an hour in singing some well-known Spanish choruses and also helped us with two new ones. The rest is hard to describe — over 250 people listening attentively to a sermon over an hour long (but so interesting it was impossible to even want to think about something else) and 40 people responding to an invitation to pray daily for revival in our churches.*



The shelter has been cleared of its palm-branch roof, and the bamboo frame that held the palms is gone, too. But the posts are still standing in their rows down the hill from the Arroyo church. And even though the rains haven't come yet, and the dust which coats our furniture so fast would seem to say that there's no water available anywhere, some of the posts have begun to grow where they were placed, pushing out little bunches of green leaves — oh, but ever so tentatively. It's our prayer that this first conference will help all of us, Nicaraguans and foreigners, to take root, too — to draw our life from the Living Water.

*The writer and his wife, Wanda, are serving under Voluntary Service the mission and church in Nicaragua.*

# The Case for The Christian Liberal Arts College

Hess Brubaker

**T**HE DECISION on where to spend valuable time and money in pursuit of a college education is made in the midst of a barrage of overt pressures. Parents, guidance counselors, favorite teachers, pastors, interested Sunday school teachers, friends, and college admission representatives all cluster around prospective students, bombarding them with reasons to attend *their* college or university. Which one? is a difficult question to answer.

There is little wonder that college-bound students are confused by conflicting claims erupting from the approximately 2,700 colleges and universities in the U.S. Each endeavors to make its institution the one selected by the most talented students. The value our society places on further education is evidenced by the aids, grants, and loans made available by government, professional, and religious organizations, businesses, private individuals, and foundations.

Christian people capable of doing academic work need to prayerfully answer these two questions: Should further academic learning be pursued? If so, where should the time be invested to prepare for the greatest service for Christ in this confused world?

I believe that a Christian liberal arts college with proper accreditation is the best choice for the following reasons.

**First**, very few high school graduates are sure of the place God wants them to invest their time and talents. Although natural abilities give some guidance, knowing where Christ desires them to serve requires exposure to the claims of Christ while pursuing college training.

For twelve years most young people study in a secular school system with religion and Christian faith divorced from this training. To continue this trend by attending a secular college does not assist them in fusing their Christian faith and vocation into a life of preparedness for the Lord's work. Notwithstanding, some students prepare well for His work in the secular institution while others never discover God and His will in Christian college life. But the ingredients are purposely

*The writer is a member of the staff, Messiah College.*

present in the Christian liberal arts college to give the student the proper direction.

In order to be accredited, a Christian liberal arts college must meet the same requirements as a secular college. Bible schools are good and serve a very important place in preparing a Christian for church work, but they are not able to give credits to enter the secular professions. This limitation narrows the fields of Christian services "in the world" (John 17) that graduates may enter.

In order to seek out God's will and pursue it, it is necessary for Christian young people to know the demands of true discipleship and how to satisfy its demands.

**Second:** During these years of decision, Christian young persons are testing their philosophy of life. Now they must think for themselves and move into an adult world. Such thinking needs to discover truth and incorporate it into decision making. Is Christ preeminent in all discovered truth? Their total behavior for life will be guided by these discoveries.

The Christian college employs Christian professors to help students find truth. How can an unbelieving professor correctly present the facts about God, His creation, the society in which we live, and the claims of Christ? If Jesus Christ is Truth, then He is the interpreter of the facts that ultimately become integrated into the philosophy of developing Christians.

During their public school years, Christian youth have been confronted with, administered by, and instructed in a secular system. How can they "know the truth" and that truth make them free, without being confronted with the claims of Jesus Christ in the course of their academic pursuit? Before these Christian young people can relate their total life to Jesus Christ, they need to know the preeminence of Christ as it relates to all of life. Isaiah 33:6 says, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." "The fear of the Lord is the beginning of wisdom" (Psa. 111:10).

**Third**, the close association experienced in dorm life enables students to discuss differences of theological

thought and forge life-time friendships. These friends will fill essential positions in all walks of life. Their Christian testimony will be a constant reminder of the spiritual growth enjoyed during college days. Praying together sometimes makes them prayer partners for life.

Students have many opportunities to meet Christian young people of both sexes. These experiences become delightful opportunities for courtship. Counseling, courses of study, and daily activities will assist such courtships to blossom into happy marriages.

These opportunities for Christian interpersonal enrichment are impossible to evaluate in dollars and cents. All young people need to seriously consider the social enrichment provided by a Christian campus while preparing for the greatest possible use of their God-given natural abilities.

I am convinced that Christian students who apply themselves will be better prepared in a Christian liberal arts college because of the Christ-centered teaching, the many peer experiences that enrich Christian development, and the repeated challenges to enter many different fields of service.

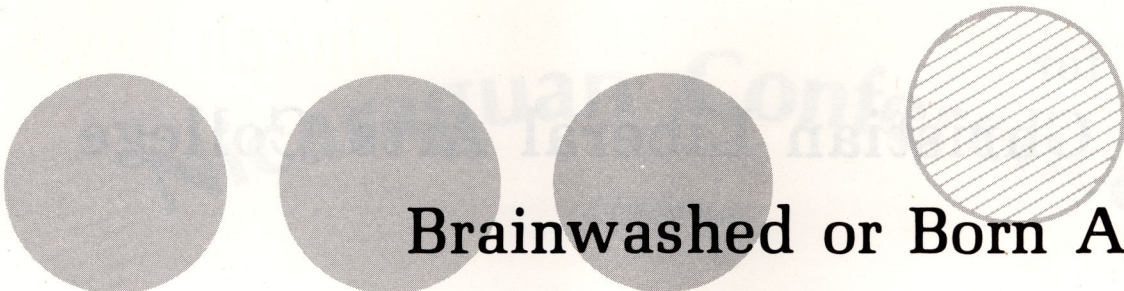
## A RIDICULOUS QUESTION

from page nine

a vessel through which God can work. God said, "Go . . . and preach the gospel . . ." He didn't say, "Wait for a special call from the Lord." He said, "Go!"

It may be you will go to another country. You may go to another state. Or you may go to the house next door. The place God sends you is between you and Him, but the command never changes. If you yield to that command, life will never be more satisfying. I know — it is happening in my life.

*Recently the ministry in Pharr, Texas became a Special Mission/North America. Other Special Missions under the Board for Missions are Life Line Mission, Navajo Mission, Fellowship Chapel and Montreal Lake Children's Home.*



# Brainwashed or Born Again?

Leighton Ford

THE TRIAL of Patricia Hearst in California continues to draw international attention. I was struck the other day by the front page of our paper. At the top was a story headlined "Brainwashing." Increasingly the case focuses on the issue of whether Miss Hearst was actually "brainwashed" to abandon her parents' values.

At the bottom of the same page was another story about parents trying to save their kids from religious cults they accuse of "brainwashing" teenagers and alienating them from their parents and society. Some claim that a religious conversion experience is just another form of psychological brainwashing.

At the same time a new book had exploded on the scene which claims that conversion to Christ is a genuine, liberating encounter with the living God. Charles Colson, the White House counsel who went to prison as a part of the so-called Watergate conspiracy has published his story under the title *Born Again*. He claims that he really was "born again" and is a new man.

Modern headlines are resurrecting a term that is twenty centuries old. Jesus Christ taught that "unless a man is born again, he cannot see the kingdom of God." His words echoed and fulfilled the prophecy of Jeremiah that God would give to men "A New Heart." Jesus taught that we will never have a new world until God's kingdom comes, and that God's kingdom would not come until men are born again, radically and deeply changed.

What Jesus taught is backed up in the world around us.

The need for a new birth is written in the hopelessness of modern life. An Australian Scientist, Dr. Charles Birch, warned that the world is on a titanic collision course. Human survival is threatened by population explosion, food scarcity, depletion of resources, environmental pollution and war. "I cannot see that there will be any fundamental reshaping of technology and society without a basic change of heart and mind." He is talking about man's relationship to nature, but what he says applies even more basically to man's relation to God.

The need for a new birth is also evident in the powerlessness of the modern church. I say this as a man who loves the Christian church and believes in it. For all its weaknesses the church is still the greatest force in the world for serving God and man. Yet a large part of the modern church has lost the revolutionary power of the early Christians. The reason is that many church members have oozed into church membership, knowing nothing of the radical change of an encounter with Jesus Christ.

A need for a new birth is also seen in the emptiness of modern man. Men have tried to do without God and have ended up lost, lonely, anxious, ridden by guilt with no remedy, haunted by life with no purpose. They inhabit what Paul called a world without hope and without God (Eph. 2:12).

Two thousand years ago, on a dark and windy night, Jesus Christ was interviewed by a man named Nicodemus. When Jesus said, "I tell you the truth, unless a

man is born again, he cannot see the kingdom of God," Nicodemus is puzzled. How can a man be born when he is old? Surely he cannot enter a second time into his mother's womb to be born. Like Nicodemus, many people today will be mystified as to what Charles Colson means by being born again. Jesus explained, "I tell you the truth, unless a man is born of water and the spirit, he cannot enter the kingdom of God." "Flesh gives birth to flesh," He went on, "But the Spirit gives birth to Spirit."

There is a mystery about being born again. An invisible working of God that cannot be neatly put in a formula. We cannot know *how* God works; we *can* describe how it happens.

Let's look at Charles Colson's story. I think we can describe it in three words: inventory, invasion, inversion.

First, there was an *inventory*, a stock taking. He was told by a friend, I don't think you will understand what I'm saying about God until you are willing to face yourself honestly and squarely. This is the first step. Then he handed him a copy of C. S. Lewis' book, *Mere Christianity*.

Charles Colson read words which bounded home to him: "There is one vice of which no man in the world is free. I am talking about pride or self-conceit . . ." As long as you are proud you cannot know God." In his own words, Colson suddenly felt naked and unclean. Painful or not, the inventory was necessary and Charles Colson was like a man about to die . . . to his old self. That summer night he prayed his first real prayer: "God, I don't know how to find you, but I'm going to try. I'm not much the way I am now, but somehow I want to give myself to you."

That prayer of honest admission was to lead to the next step in being born again: *Invasion*. As he continued to read he questioned . . . was there really a God? Could He be known? or was it all emotion? His reasoning led him to believe there is a loving infinite God. But how did Jesus Christ figure into it. Thus he was cornered with the central thesis of Christianity. That Jesus Christ is God . . . not just part of God, or sent by God, or related to God, but that "Christ is the living God who promises us a day-to-day living relationship with Him." Colson realized that if Christ is real he was face to face with the core of life-itself . . . That Christ would change his view of life . . . and change it drastically.

As he sat alone Charles Colson prayed: "Lord Jesus, I believe you. I accept you. Please come into my life. I commit it to you." And an *invasion* took place in his soul. "God was filling the barren void I'd known for so long." The Apostle Paul once wrote, "If any man be in Christ, a whole new creation has begun. . . ."

If this is brainwashing . . . then I hope we can all get brainwashed! But this is *not* brainwashing. It is soul-cleansing. It is being born again. The whole point is that God is saying to you . . . "Take inventory . . . and do what Charles Colson did. Ask me to invade your life, to take control through Jesus Christ."

## Conoy Youth Named Miss Youth for Christ

Miss Marilyn Sisco, daughter of the Rev. and Mrs. Jay E. Sisco of Elizabethtown, was named Miss Youth for Christ, 1976, in the annual "Miss Youth for Christ Pageant" held by Greater Harrisburg Youth for Christ.

Five young ladies competed in the pageant, which was held at the Youth for Christ Teen Center.

As Miss Youth for Christ of 1976, Miss Sisco is representative of a high level of Christian maturity and spiritual poise. During the year, she will represent Youth for Christ through participation in the Saturday night rally programs, special teen ministries and teen conventions.

Miss Sisco is a junior at Elizabethtown Area High School. She attends the Conoy Brethren in Christ Church where her father is pastor. At her church, she sings in the choir, is president of the youth group, and is a member of the church Bible quizzing team.

Her involvement in the program of Youth for Christ includes being a member of her high school Youth for Christ club, a member of the "Chosen Generation" teen choir and attendance at several special events such as teen conventions, soul-winning seminars and participation in the summer "Wing Ding" program.



As part of the competition in the Miss Youth for Christ Pageant, Miss Sisco presented a dramatic monologue based on the 13th chapter of First Corinthians. Miss Sisco became a Christian in October of 1973 during evangelistic meetings at Messiah College.

All of the young ladies competing in the event gave testimony of salvation through Jesus Christ and were examined on talent, poise, and spiritual maturity. The Saturday evening pageant was entitled the Pageant of Lights, and featured presentations by two former Miss "Youth for Christ," Miss Kathy Bretz of Boiling Springs and Miss Eileen Simmons of Mechanicsburg.

Miss Beth Harner of Camp Hill, Miss Youth for Christ of 1975, gave her farewell address and testimony and shared two solo selections with the audience.

The pageant was coordinated by the Rev. George Kell, assistant director of Greater Harrisburg Youth for Christ.

## Church News

### NIAGARA CHRISTIAN COLLEGE



#### Jesse Sider Honored

The Niagara Christian College Alumni chose as recipient of this year's Alumni Distinguished Service Award Mr. Jesse Sider.

Mr. Sider, who has been associated with the school in varying capacities for many years, has rendered invaluable service to the College. Much of his work has taken him far beyond the call of duty and brought him little remuneration other than the joy of having performed a faithful ministry before the Lord. Deep gratitude and prayers for many continuing years of Christian service accompanied the presentation of this recognition.

Mr. Sider is pictured receiving the award from Alumni President, Larry Sider.

*Africa holds the graves of veteran Brethren in Christ missionaries such as Harvey Frey, Henry Steigerwald and Myron Taylor, who gave a lifetime of service to the Lord's work there. Certainly they speak loudly of "faithfulness unto death!" There are also graves of those who died early in their missionary careers. The recent passing of Marie Traver has highlighted the cases of these youth who were called away soon after their arrival on the field.*

## CHALLENGERS

HARVEY LADY \* GRACE MANN \* AMOS GINDER  
MARIE TRAVER

Alone and still  
on Afric's veldt  
they rest.

Torrential rains  
have flattened out  
mound crests.

Three swarded graves  
have challenged all  
of us!

We carry on  
the work they left  
undone.

And now a fourth  
has dropped the work  
she loved.

They winged her corpse  
to hometown grave  
and hoped

that other youth  
take up the task  
and go

to water seed  
that she with love  
had sown.

—Norman Wingert

### MESSIAH COLLEGE

#### Elisabeth Elliot Leitch Addresses Graduates

Messiah College had its sixty-sixth annual Commencement on May 8, with 177 graduates receiving diplomas before relatives and friends who filled the Brubaker Auditorium in the campus center.

The speaker was Elisabeth Elliot Leitch, the 1956 widow of martyred Jim Elliot. She spoke on "How to Be First," basing her remarks on the words of Christ to His disciples when two of them were seeking high places in His kingdom.

Larry Sollenberger, graduating *magna cum laude* and at the top of his class, was awarded the annual alumni award for

to page fourteen

**CHURCH NEWS**  
from page thirteen

"Scholarship, Leadership, and School Loyalty." He is the son of Chester and Norma Collins Sollenberger. Keith Ulery, alumni association chairman, presented the citation.

Other awards (given before graduation day) were as follows: the Dr. and Mrs. Robert E. Sider award—Carol Heise, daughter of Alvin and Maxine Engle Heise; and the Merit award to a sophomore—David Rosentrater, son of Betty Rosentrater.

**January 1977 Offerings**

Readers are encouraged to enroll in one of the following Messiah College January term classes in 1977.

1. A cross-cultural study-tour of Greece will be directed by Dr. Edward Kuhlman and Dr. Howard Landis, spending 22 days in Greece and Israel.

2. "Drama in the Church," will be taught by Dr. Norman Bert, looking into drama as an activity for the local congregation and providing experience in simple forms of drama.

3. Dr. Dorothy Gish and Dr. Robert Hess will lead a tour group to Africa in "African Peoples in Zambia." African culture, religious values and family structures will be studied."

**RETREAT 60+**

**For Men and Women 60 and Over**  
at  
**Camp Hebron, Halifax, Pa.**

**Retreat Sessions:**  
September 27-October 1, 1976  
October 4-8, 1976  
October 25-29, 1976

The Retreat is a 5 day experience of fellowship, rest, arts and crafts, meditations and vespers, field trips, recreation, rides, and inspiration. Most activity will occur in the Sylan View Retreat Center which offers modern motel style accommodations. This includes dining room, bath in each bedroom, lounge and recreation center. Accommodations make it possible to welcome individuals with handicaps or wheel chairs. The total registration fee is \$55.00 and includes all meals, lodging and most activities.

Retreat 60+ is jointly sponsored by the following Brethren in Christ Church agencies: The Allegheny Conference Commission on Home, the Social Services Messiah Home, and the Atlantic Conference Board of Christian Education and Camping Commission.

For more information contact: Social Services, Messiah Home, 2001 Paxton Street, Harrisburg, Pa. 17111 (717) 232-7836.

4. Mr. William Higgins will teach the course, "Instrument Manufacture, Maintenance, and Repair." This course will include a 3-day trip to Elkhart, Indiana, where many band instruments are manufactured.

5. "Nature Study in Florida" is the name of the course being conducted by Dr. Benjamin Myers. It will deal with plant and animal identification, ecology, and nature appreciation.

6. Dr. E. Morris Sider will spend three weeks in Ontario, dividing his time between Niagara Christian College and the congregations.

Messiah College welcomes inquiry into any of the above courses, which may be taken for college credit.

**Faculty and Trustees Honored**

At the Messiah College appreciation dinner for Trustees, Associates, Faculty, and Staff, President D. Ray Hostetter gave the following acknowledgements:

To Mr. B. E. Thuma, secretary of the Board of Trustees for more than 16 years and a board member of 35 years. He was given a large college seal medallion.

John Sollenberger, a "dollar a year" man, was recognized and given a silver dollar.

The speaker was Dr. John Z. Martin, Executive Director, Associated Colleges of Indiana. He emphasized the values of Christian higher education and encouraged all present to take new courage despite coming difficulties in financing and enrollment.

---

**CONFERENCES**

---

**Allegheny**

The **Carlisle congregation** honored their pastor and wife, Rev. and Mrs. Walter Winger, on Sunday evening, May 9, by presenting them with the art work, "The Flock." Rev. Winger graduated from Eastern Theological Seminary on May 23. Rev. Kenneth Hoke is the assistant pastor.

On Sunday, May 2, the **Cedar Heights congregation**, held an Installation Service for their deacon and wife, Nathan and Violet Long, who will be serving another term. Bishop Henry Ginder was in charge of the service. After the service a fellowship dinner was held. The pastor is Rev. Albert Wynder.

Four children were dedicated to the Lord on Sunday, May 2, in a Dedication Service held in the **Chambersburg Church**. Rev. A. Graybill Brubaker is the pastor.

A Children's Crusade was held in the **Five Forks Church** on May 16-19. Stories were presented from a lifesize "living Bible." The pastor is Rev. James Esh.

The Christ's Crusaders of the **Green Spring congregation** held an auction at the Ralph C. Hock farm. The pastor, Rev. Lorne Lichty, conducted the auction with the proceeds going toward the bus ministry and new church hymnals.

**Atlantic**

Sixteen persons were received into membership by the **Highland Park congregation** on Sunday morning, May 2. On Sunday evening, April 25, twelve persons were baptized. A baby dedication was held on Mother's Day. Rev. Orvin White is the pastor.

The **Holden Park congregation** recently held a Victory Dinner for their Big Step Forward. Their goal of \$35,000 was exceeded with \$48,129.66 being raised. The pastor is Rev. Larry Steffee.

On April 29, the **Mt. Pleasant congregation** hosted the **Atlantic Conference WMPC Fellowship** with 370 ladies attending. Mrs. Ruth Dourte was the main speaker using the topics: "Who am I?" and "This Do and Thou Shalt Live." "Who Art Thou, Lord?" was Mrs. Thata Book's topic in the morning session. Lois Book, Anna Graybill, Anna Kettering and Sharon Weisser told of some of the duties the Lord called them to perform while serving in Africa. The following officers were elected for the next year: Mrs. Evelyn Dell, President; Miss Anna Kettering, Vice President; Mrs. Jeanette Dourte, Secretary; and Miss Verna Mae Ressler, Treasurer.

**Canadian**

An Indian dinner began a Missions Weekend for the **Heise Hill congregation** on May 1 and 2. On Saturday night the pastor and his wife, Rev. and Mrs. James Cober, presented slides of their work in India. On Sunday morning and evening, the Bert Sider family shared their experiences in Nicaragua. On May 10, the Ontario Bible College Choir presented a concert of sacred music.

On Sunday morning, May 9, four children were presented to the Lord in a Child Dedication Service held by the **Houghton congregation**. The Gospel Messengers, musical group from Brantford, presented music in the morning and evening services on Sunday, May 23. Rev. John R. Sider is the pastor at Houghton.

**Central**

A witness team from the **Carland Zion congregation** traveled to the **Highland Church** for the weekend of May 1. The team were guests to a Bill Gaither concert on Saturday night and shared in both of the Sunday morning services. Rev. Eric Stanton is pastor at Carland, and Rev. Louis Cober is the pastor at Highland.

Dr. Howard Hendricks' film, "The Christian Home," was viewed by the **Christian Union congregation** on Sunday evening, May 16. The pastor is Rev. Marlin Ressler.

The **Valley Chapel congregation** hosted a combined Hymn Sing of the Northern Ohio churches on Sunday evening, May 30. Rev. Paul Smucker is the pastor.

The **Western Hills congregation** received three persons into church fellowship on Sunday, March 14. On Easter Sunday, attendance of 100 was reached. The pastor is Rev. Charles F. Ankney.

## Midwest

The **Dallas Center congregation** designated Wednesday night, May 5, as "Family Night." After sharing from God's Word, family experiences, singing, poems, and praying together for their families, refreshments were served. Helen Hawbaker showed pictures and told of her work in Africa on Wednesday, May 12. Rev. Millard Haldeman is the pastor.

## Births

**Allen:** Amy Elaine, born April 27, to Mr. and Mrs. Arthur Allen, Jr., Highland congregation, Ohio.

**Book:** Matthew Chad, born Dec. 14, to Dr. and Mrs. Morris Book, Navajo Brethren in Christ Mission, New Mexico.

**Carlson:** Jennifer Sue, born March 14, to Jon and Anita (Hoke) Carlson, Mt. Vernon, Ind. The Carlsons are members of the Bellevue Park, congregation, Pa.

**Darland:** Joshua Alvin, born May 4, to Mr. and Mrs. Paul Darland, Highland congregation, Ohio.

**Dixon:** Shanel Dawn, born March 26, to Garry and Karen Dixon, Green Spring congregation, Pa.

**Lofthouse:** Michelle Loretta, born April 28, to Mr. and Mrs. Stan Lofthouse, Rosebank congregation, Ont.

**Purdue:** Christopher Eric, born May 10, to Michael and Teresa Purdue, Lancaster congregation, Pa.

**Simmons:** Janell Renee, born May 6, to Mr. and Mrs. Ray Simmons, Mechanicsburg congregation, Pa.

**Stern:** Kevin Eugene, born May 3, to Charles and Anita Stern, Pleasant Hill congregation, Ohio.

**Stull:** Elizabeth Renee, born May 22, to Mike and Judy Stull, Union Grove congregation, Ind.

**Troung:** Daniel Schungel, born March 16, to An and Kein Thi Troung (Vietnamese family), Green Spring congregation, Pa.

**Winger:** Heather Marie, born Feb. 13, to Dennis and Janet Winger, Green Spring congregation, Pa.

## Weddings

**Garis-Chalet:** Allison, daughter of Mr. and Mrs. Philip Chalet, Creamery, Pa., and R. Gene, son of Mr. and Mrs. Marvin Garis, Rolston, Pa., May 1, in the Souder-ton Brethren in Christ Church with Rev. John A. Byers officiating.

**Hogan-Steckley:** Myrtle Irene, daughter of Mr. and Mrs. Henry Steckley, and Harry James Hogan, both of Toronto, Ont., Feb. 7, in the Bridlewood Brethren in

Christ Church with Rev. John W. Schock officiating.

**McDiarmid-Kilpatrick:** Susan Anne, daughter of Mr. and Mrs. William Kilpatrick, and John Gordon, son of Mr. and Mrs. Gordon McDiarmid, both of Toronto, Ont., April 10, in the Bridlewood Brethren in Christ Church with Rev. John W. Schock officiating.

**Nichols-Nichols:** Karen Nichols, daughter of Mr. and Mrs. John Forsythe, and S. Sgt. Richard John, son of Mr. and Mrs. Alvin Nichols, both of Dayton, Ohio, reunited April 11, in the Phoneton Brethren in Christ Church with Rev. Elam O. Dohner officiating.

**Poe-Rosenberry:** Mary Jane, daughter of Mr. and Mrs. Homer W. Rosenberry, and Tim Labesky, son of Mr. and Mrs. Donald W. Poe, April 17, in the Chambersburg Brethren in Christ Church with Rev. A. Graybill Brubaker officiating.

**Witman-Miller:** Ruth Ann, daughter of Mrs. Verna Miller, Richland, Pa., and Victor, son of Mr. and Mrs. Lloyd A. Witman, Womelsdorf, Pa., April 24, in the Fairland Brethren in Christ Church with Rev. John R. Yeatts officiating.

## Obituaries

**Horn:** Morgan D. Horn, Sr., born Feb. 14, 1891, in Freestone, Pa., died March 3, 1976, in the Chambersburg Hospital. He is survived by his second wife, Flora Guyer Horn; five sons: William H. Morgan D., Jr., Ira T., Frank A., Glenn R.; one stepson, Harold a Guyer; 17 grandchildren; 14 great-grandchildren; and a sister. On Nov. 29, 1960, he was preceded in death by his first wife, Fannie Myrtle Horn. He was a member of the Chambersburg Brethren in Christ Church. The funeral service was conducted by Rev. A. Graybill Brubaker and Rev. Charles W. Rife.

**Mann:** Mrs. Effie K. Mann, age 84, died May 4, 1976, in the Messiah Home, Harrisburg, Pa. She is survived by a daughter, Mrs. Mark Wolgemuth; and a son, Leroy K. Mann. She was a member of the Messiah Brethren in Christ Church where the funeral service was conducted with Rev. Leroy C. Yoder officiating.

**Miklosik:** Mrs. Roberta J. Miklosik, Lemoine, Pa., born Oct. 11, 1925, died April 30, 1976. She is survived by her husband, Paul; two sons: Rodney and Craig. The funeral service was conducted in the Musselman Funeral Home with Rev. Andrew Slagenweit officiating. Interment was in the Rolling Green Cemetery.

**Payne:** Gladys E. Payne, born Dec. 23, 1909, died April 28, 1976, in the Messiah Home, Harrisburg, Pa. She is survived by two sisters: Mrs. Randall Miller and Mrs. Sophie Thomas; and one brother, Walter E. Payne. She was a member of the Brethren in Christ Church since a child. The funeral service was held in the Messiah Home Chapel with Rev. Leroy G. Yoder and Rev. Joel E. Carlson officiating. Interment was in the Hummelstown Cemetery.

**Simmers:** David A. Simmers, Jr., born

Jan. 10, 1970, in Waynesboro, Pa., died May 4, 1976, in the Waynesboro Hospital. He was the son of David A. and Emma M. Minnich Simmers who survive. He is also survived by a brother, Travis Lee; maternal grandparents, Mr. and Mrs. Earl F. Minnich; paternal grandparents, Mr. and Mrs. Milton E. Simmers; and maternal great-grandparents, Mr. and Mrs. W. E. Shew. The funeral service was conducted in the Grove Funeral Home with Rev. Virgil Books officiating. Interment was in Price's Church Cemetery.

**Steckley:** Mrs. Cora Mae Steckley, Agincourt, Ont., born Aug. 9, 1889, died April 28, 1976, in the Riverdale Hospital, Toronto, Ont. She was the daughter of Levi and Anne Schell. She was married to Henry Steckley who survives. Also surviving are two daughters, Mrs. Myrtle Hogan and Mrs. Ruth Tuttle; and two sisters. She was a member of the Bridlewood Brethren in Christ Church. The funeral service was held in the Ogden Funeral Home with Rev. John W. Schock and Bishop E. J. Swalm officiating. Interment was in the Heise Hill Cemetery.

**Trego:** Kimberly Jane, Newville, Pa., died at the age of five. She was the daughter of Albert and Rebecca Trego. The funeral service was conducted in the Hoffman Funeral Home, Carlisle, Pa., with Rev. Lorne Lichty officiating. Interment was in the Newville Cemetery.

**Underhill:** Daniel Underhill, Langton, Ont., died in Tillsonburg, Ont., April 25, 1976, at the age of 90. He is survived by his wife, Bertha Chute; three sons: Morley, Blake, and Ralph; four daughters: Mrs. Muriel Fay, Mrs. Doris Wells, Mrs. Fern Rohrer, and Mrs. Freda McBride. He is also survived by two sisters and a brother. He was a member of the Houghton Brethren in Christ Church. The funeral service was held in the Ostrander Funeral Parlor, Tillsonburg, with Rev. John R. Sider and Rev. Edward Gilmore officiating.

**Weaver:** Milton Victor Weaver, born May 24, 1934, died Feb. 28, 1976, in the Hamilton General Hospital, Hamilton, Ont. He was married to Phyllis Sider, who survives. He is also survived by three daughters: Sandra, Carol, and Bonnie; three sons: Barry, Karl, and Victor; a brother; a sister; a step-sister; and step-mother. He was a member of the Cheapside Brethren in Christ Church where the funeral service was conducted with Rev. Charles Byer and Rev. Ronald Lofthouse officiating. Interment was in the Selkirk Cemetery.

**Winger:** Jessie Irene Winger, born Oct. 13, 1896, died May 4, 1976, in the Victoria Nursing Home, Ayr, Ont. She was the wife of Benjamin Winger who preceded her in death. She is survived by three daughters: Mrs. Vera Comfort, Mrs. Nellie Sallans, and Sarah; a son, Samuel; a stepson, Alvin; 25 grandchildren; and 15 great-grandchildren. Three sons preceded her in death. She was a member of the Bertie Brethren in Christ Church where the funeral service was conducted with Rev. James Sider and Rev. Harvey Stickley officiating. Interment was in the adjoining cemetery.



MRS LENORE L SWOPES 5-80  
205 BRIGGS ST  
HARRISBURG PA 17102

# If Christ Be Lord

Mark Hatfield

... The real difficult thing that you and I face today is to confront the problem of enculturated Christianity — to be wise enough to distinguish between that which is scriptural and biblical, and that which we have permitted to creep into our own Christian beliefs that are really representative of values of the culture.

For example, what do we as Christians have to say today in terms of exercise of power? Do we have a unique message to say to those who have the responsibility of power? Or do we just say, "Accumulate more and more, and manipulate more and more, to demonstrate your power of leadership?" I think we have in the washing of the feet of the disciples the example of power and leadership...

What does the Christian have to say in the world of economic power? ... I am concerned that the concentration of political power and economic power ... And all of this giantism that we hear so much about today is undergirded by an overzealous commitment to military power. Do you realize that today we spend \$50 of your tax money to destroy life ... for every \$1 that we spend of your tax money to sustain life? What does a Christian have to say to this? Is our faith in our bombs? Or is our faith in the sovereign God of history?

And all of this elicits an enculturation of the church for nationalism, to the place that it becomes fuzzy as to whether we are serving Caesar or God, because they become one. And one of the great dangers to the church today is being manipulated, used, and exploited for nationalistic and political purposes, when it is denying the very words of Jesus Christ, the very teachings of Jesus Christ. Because somehow the idea permeates our society that America was born after some kind of inspired prayer meeting, and Washington — like Abraham and Moses — was leading this nation into a new Israel. There is no special covenant God has, except with one people — the people of Israel. And we stand under God's judgment.

What do we as Christians have to say to a consumer-oriented economy? Oh, we like to talk about the costs of government. But again, are we concerned about reducing those costs by assuming responsibilities that once belonged to the church — those who believe in the command to feed the poor and help those who are outcasts of society? What are we doing about that today? Let me say to

you that if every church and synagogue would adopt one and a half children, we could abolish the Aid to Dependent Children program that is so odious to people as they look at public welfare and the federal government. What do we say to the hungry of the world? What do we say to the poor of this country? "Bless you — go on your way"? There is a scriptural lesson on that one.

Let me say this to you. We have become enculturated to the point that we have fallen before the twin gods of convenience and disposability. We have raised these gods up in our culture to such heights that we are willing to be 6% of the world's population consuming 40% of the world's resources because we want the convenience and disposability of products and services. We, too, often times have adopted the throw-away ethic — use it and throw it away. Does that square with the stewardship teaching of the Scripture, that we own nothing — God the Creator owns all things? We are but stewards in the utilization of these blessings and resources that He has given for the sake of all of His creation, and not just a nationalistic group of exclusive people that have developed a technology to know how to consume more and more and more at the expense of the poor and dispossessed. What does a Christian have to say to this today?

My friend, this is where our liberty is; this is where our freedom is — it's in a nation that has established political freedom to speak to these questions in such a way that our people will rise up, because we have been "infected" with the teachings of Jesus Christ. Be careful with what you do with resources that God has created because you own nothing. I do not even own the garment that is on my back. If once somehow we could catch this vision of biblical truth and let it become part of our lifestyle, we could then become that catalyst in this great nation to revive once again those elements of greatness that have been somehow subdued by our quest for technology, for science, for power, and for all those other things that have not led us into times of happiness and joy, but into frustration and fear.

I say to you that the real issues that we confront and with which we struggle are spiritual questions. And we are only looking at political band-aids at the moment. But when the Christian community rises up in its great power, under the lordship of Christ and the movement of the Holy Spirit, to speak to these issues, and allows that to become the great power in this land — America's greatness can be and will be preserved. I have faith it will be, only under the guidance of God and the Spirit moving through the lives of believers.

*Transcription (with minor editing) from a tape of Senator Hatfield's remarks at the Tuesday morning breakfast meeting of the National Association of Evangelicals, Tuesday, February 24.*