

9-10-1976

Evangelical Visitor - September 10, 1976 Vol. LXXXIX. No. 17.

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/2292>

Recommended CitationZercher, John E., "Evangelical Visitor - September 10, 1976 Vol. LXXXIX. No. 17." (1976). *Evangelical Visitor (1887-1999)*. 2292.<https://mosaic.messiah.edu/evanvisitor/2292>

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

September 10, 1976

Letters to the editor

Questions Logic

Having read the background paper "Facing Facts" by Philip Harnden (E. V., May 25) to be used for the 1976 General Conference of the Brethren in Christ Church, I must say I am appalled and disturbed. I felt a response in written form was necessary especially since this article appears to have the awesome position of being background paper to guide members' thinking on the subject of resource conservation and sharing. My comments are not an attack on the author personally but on what he says and his failure to perceive the problem as one that is many-faceted and complex.

To start with his introduction is unfair to the beef industry and misleading. As one who has viewed and evaluated many feed-lots, I have seen few where beef cattle only wait to gorge themselves on grain. I also question whether consumers can actually choose between grain fed and grass fed beef and whether they can differentiate them by taste. The author should not want to see the beef industry weakened or eliminated simply because pet owners treat their pets too well; I say attack the pet owners' use of beef, not the beef itself! With regard to increased per capita consumption, the author, (in a background paper on resources!) mentions *only beef!* What a nar-

row and biased view to take! Have we not increased our consumption of all our other resources; let's have a clear picture here — this is a background paper to shed some light on conservation, is it not?

While I agree on Philip's facts, a beef animal is not a protein factory in reverse. In fact, it can work in forward gear, taking poor protein out of feed grains and forages and converting it into nutritious food for humans. A more realistic grain to beef ratio (for North America) would be 5:1, not 7:1 as he says. A growing pig would use three pounds of grain per pound of gain, not four, and for chickens I feel 2.5 pounds of grain per pound of gain is closer to the truth. I agree livestock can be inefficient and low in the food chain, but is the author not playing on emotionalism when he accuses our livestock industry of "wasting food"?

As I have said before, I cannot disagree with the facts in Philip's article, but he left some out and this lack of inclusion, this lack of objectivity, and this lack of knowledge on this subject I find most distressing.

Facts:

1. About 45-55 percent of a beef carcass is used for byproducts: fertilizer, textiles, glues, feeds, pharmaceuticals, etc. Only the "moo" is not used; what other industry or machine is this efficient I ask?

2. Livestock have the unique ability to highly concentrate many necessary vita-

mins and minerals for human nutrition *not* found in any vegetable food. Before these items were extracted for study by scientists to page seven

Contents

Letter to the Editor	2
Editorial	3
The Dimensions of Our Task Benjamin F. Reid	4
Holy Living and Structural Evil (Part 2) Edgar Stoesz	6
Religious News	7
Is Your Church Mission Minded? Vergil Gerber	8
Milk from Olive Leaves An MCC Release	10
A Passover Sedar Brenda Barnett	12
Retreating and Advancing	13
Church News	14
Presidium Meets in Indonesia Alvin C. Burkholder	16

From the Editor

Political conventions do not do much for my estimate of the political process. I watched a few sessions of the Kansas City convention with moods varying from amusement to disbelief to disgust. This is hardly a partisan evaluation. No convention which I have witnessed or heard is a credit to the national image — some are just worse than others.

I did attend a convention this summer where business was transacted, elections conducted, and the purpose highlighted. It was called a General Conference. The contrast between Kansas City and Azusa was the contrast of two worlds — two kingdoms.

I have had occasion recently to read in the Ephesian letter. In this letter Paul writes of God's cosmic purpose. He states that in Christ all things in heaven and in earth will find their ultimate fulfillment. The crucified, risen, ascended Lord will ultimately rule over the cosmos and all that is in it. The church is the beginning of this rule and the channel of God's purpose.

Whatever our political leanings or national identity we would do well to take seriously the Ephesian letter and evaluate and compare Kansas City and Azusa in light of it.

I have been interested in the degree of response which we receive in respect to articles on hunger — especially when the subject of meat is injected into the discussion. This is a sensitive area.

In our "Letters to the Editor" department we include a response to a May 25 VISITOR article entitled "Facing the Facts." The response was not sent in as a letter but the editor "converted" it to a letter since it easily fell into a "reply" category. Mr. Steckley does not fall into the trap of being only negative but comes through with some very positive recommendations.

Be sure to read the letter to the end.

Evangelical Visitor

Volume XXXIX

Number 17

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

Are We Trying to Outdo the Reformers?

Paul S. Rees

MOST OF US have a hard time accepting the limits not of our *faith*, but of our *knowledge*. We are not content with reality. We insist that reality shall be delivered to us in a package wrapped and tied with such logical tightness that our faith is compelled rather than freely affirmed.

Take, for example, our confidence in the Bible. The Reformers, such as John Calvin, did not argue for the authority and dependability of Holy Scripture on the strength of formal logic, as if certain criteria resources, whether external (historical) or internal (textual), might be so exhaustively employed as to compel faith rationally.

It was not that the Reformers undervalued this approach. It was rather that they held it to be insufficient of itself. It had to be complemented and validated by what they called "the testimony of the Holy Spirit." It is the Holy Spirit who persuades us that, through the medium of Scripture, God is revealed to us in word and act with respect to his saving purpose in Jesus Christ his Son, our Lord. It is the Holy Spirit who both sanctions and safeguards the Bible as being "the only infallible rule of faith and practice."

Three years ago *The Evangelical Quarterly*, that excellent theological journal so ably edited by Professor F. F. Bruce, published an article dealing with the "Doctrine of Scripture in Historical Perspective." The position taken was that, soon after the Reformers had given their witness respecting the lofty place of Scripture in Protestant thought, there developed a tendency to spell out the Protestant view along lines that were subtly more scholastic and rationalistic; that is to say, more preoccupied with the *mode* of the biblical revelation than with its meaning and majesty.

Thus by the third quarter of the 17th century we have the famous and highly regarded Puritan leader, John Owen, going *beyond* the published position of the Reformers:

God was so with them [the Bible writers], and by the Holy Ghost so spake in them — as to their receiving of the Word from him, and their delivering it unto others by speaking or writing — as that they were not themselves enabled, by any habitual light, knowledge or conviction of truth, to declare his mind and will, but only acted as they were immediately moved by him. Their tongue in what they said, or their hand in what they wrote, was no more at their own disposal than the pen is in the hand of an expert writer.

Give John Owen high marks, if you will, for wishing to exalt the Bible as being, under the illumination of the Holy

Spirit, our incomparable authority on all things essential to our salvation, all things necessary to its being constituted a court of appeal for the Church of the living God, lest the latter fall into error or fail to enunciate truth. Give the same John Owen full credit for attempting to affirm the Bible as being, in its sum and in its parts, the written revelation that God wanted us to have, given the limitations of language and the relativities of language translation. In much the same way, I would add, we affirm Jesus Christ our Lord to be the *personal* revelation of himself that God wanted us to have, given the limitations and frailties of his humanity.

Do *that* indeed, but when you have done it, have the insight and courage to recognize that John Owen, in the above pronouncement, has been trapped into an effort to do what the Reformers wisely refrained from attempting: namely, trying to define precisely the mode, the mechanics, the technique, by means of which the Bible became the vehicle of the revelation God intended. Instead of confessing the profound mystery that resides in the mode, Owen's statement goes far in the direction of removing the mystery. If God took human beings, stripped their faculties of every power except that of docility and rendered them no more participatory in what they recorded than the pen or stylus with which they wrote, then Holy Scripture is virtually emptied of that literary wonder which is the Bible, whose divine/human creativity and authority have made their bid for our trust across the long and testing centuries.

It is true that in another passage, John Owen, without modifying in the least the rigor of the statement we have quoted, made the incongruous allowance that the Bible writers' "mind and understanding were used in the choice of words." The only way, however, that he can be rescued from a flat contradiction of himself is to assume that the word "used" is to be defined in reference to the total passivity of their "mind and understanding."

Many have been the attempts to do what John Owen did. Some of them are better than others. The point to remember is that no statement of the exact mode of inspiration is entitled to the status of a criterion for evangelical faith. It is the source and content of revelation, rather than the mechanics of disclosure, that the Reformers confidently, joyously confessed. Their wisdom remains superior to that of later confessors who have divided evangelicals by investing human statements *about* the Bible with an authority that is due alone to the Bible itself.

Reprinted from *World Vision*. Used by permission.

The Dimensions of

Benjamin F. Reid

YE SHALL receive power, after the Holy Ghost has come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the *uttermost* part of the earth."

And Jesus said, "Go ye into *all the world*, and preach the gospel to *every creature*. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

And Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and *disciple all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you always*, even unto the end of the world!"

"And it shall come to pass in the last days, saith God, *I will pour out of my Spirit upon all flesh . . . and whosoever shall call on the name of the Lord shall be saved.*"

"It is not His will that *any* should perish, but that *all* should come to repentance."

"I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation, to *everyone who believes!*"

Remember that "in time past you were without Christ — aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus you who were once afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . now therefore ye are no longer strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

Thank God for these beautiful notes of Scripture that blend together into a magnificent symphony of hope and joy in the midst of a troubled, torn and tattered world.

Evangelical, Bible-believing, Christ-centered, Spirit-filled Christians ought to be the happiest people in the world;

This message was presented at the closing session of the General Conference. The speaker is a pastor of a Los Angeles inner-city church.

for while every other form of theology, ethical philosophy and human religion can only offer spiritual bufferin tablets and pietistic, humanistic patent medicine, *we preach Christ* — God's only, complete and sufficient antidote and cure for the spiritual poison that is threatening the human race with extinction! Sin is our malady. Sin is our sickness. Sin is our disease — and the whole point of the New Testament is that there is no other name under heaven whereby we can be saved — except Jesus Christ!

This is a faithful saying and worthy of acceptance by all men everywhere — that Jesus Christ came into the world to save sinners—

Black sinners—White sinners;
Rich sinners—Poor sinners;
Intellectual sinners—Ignorant sinners;
Skid Row sinners and Park Avenue sinners.

Jesus Christ came to save sinners — Let the earth hear this message! He came to save—

Sinners in the slums and sinners in the suburbia;
Sinners in the White House and sinners in the whorehouse;
Sinners on the college campus and sinners in the factory;
Pious, respectable sinners in church and evil, repulsive sinners in the gutter;
White sinners in Australia and black sinners in Africa;
Red sinners on the reservation, yellow sinners in China and
Brown sinners in South India.

Let the earth hear His voice! "I have not come to call the righteous, but sinners to repentance!"

"We have heard the joyful sound: Jesus saves!

Spread the tidings all around: Jesus saves!

Bear the news to every land,

Climb the steeps and cross the waves;

Onward! 'tis our Lord's command: Jesus saves!

"Give the winds a mighty voice, Jesus saves!

Let the nations now rejoice, Jesus saves!

Shout salvation full and free,

Highest hills and deepest caves;

This our song of victory: Jesus saves!"

It is not His will that *any person, anywhere, in any situation* should perish, but that *all* should come to repentance! This is the *Good News* in these *bad times*. This is the word of hope in this century of despair. This is the sure word in these unsteady times — Jesus Christ came into the world to save sinners. Hallelujah!

Three thoughts exercise me today!

The **dimensions** of our missions: *Go into all the world!*

The **design** of our method: *Preach the Gospel to every creature.*

The **dynamic** of our ministry: *"I am with you!"*

Ye shall receive power from the Holy Spirit.

The Dimensions of Our Mission

Jesus stated it clearly: into all the world! The grand design of Jesus is that every man, every woman, everywhere shall hear the good news of the Gospel. We evangelicals could convert the world within a generation *if we really did not care who accepted Christ, who received the Gospel, who joined our congregations and who became a part of our spiritual fellowship!*

We must re-affirm that the glorious gospel of salvation through Christ and deliverance from sin through His blood is not limited by racial barriers, language differences, national origins, or by *color, culture, class, caste or clime!*

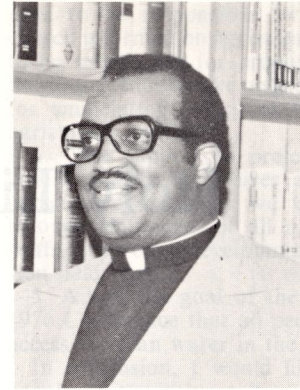
Jesus is not inhibited by our political differences, national boundaries, forms of government, cultural heritage and physiological peculiarities. "Whosoever shall call on the name of the Lord shall be saved!"

The Church of God must bridge the culture gap! We must leap racial walls. We must transcend all sociological traps. We must disprove the Satanic lie that each of us can reach only his own kind.

Jesus insists — *into all the world! unto every creature! to the uttermost parts of the earth! To all nations!* To the extent that we dare permit our mission to be limited by any human barrier or cultural difference or racial prejudice or stupid sociological sys-

Evangelical Visitor

Our Task



stem — to that extent we prostitute the Gospel and we fail to fulfill the dimensions of our mission. Just as Jesus dared flout Jewish prejudice and preached to a Samaritan woman — just as Peter broke his own tradition and brought the Gospel to Cornelius — just as Philip sent a black man home to Ethiopia rejoicing in Christ — just as Paul took the light to the Gentiles, so *Christ sends us into all the world!*

Design of Our Method

To preach the Gospel. "Go and preach," says Jesus. "It pleased God by the foolishness of preaching to save them that believe!" God's method is still the proclamation of the Word! Coffee hours are great. Multiparish ministries are great. Potluck suppers, missionary bazaars, bowling leagues, Sunday school contests, recreation programs, social service centers, basketball leagues, church growth seminars — all add relevancy, richness and renewal to our church programs. But all the programmatic innovations in the world will not deliver the soul that is bound in sin! All the suppers, socials, shindigs, sensitivity sessions and psychedelic religious rock shows will not transform sinful character. *The Gospel must be preached!*

Evangelicals, we know the power of this Gospel! Inherent in the Spirit-anointed proclamation of the Gospel is soul-saving, life-changing, sin-destroying power! In a day when wise men tell us that preaching is outmoded, old fashioned and obsolete — I challenge you — *preach the Word!*

The open Bible, on a free pulpit, expounded by a divinely called and anointed minister, to believing hearts and hearers is still our primary method! *And it works!*

I pastor a growing inner-city church. We are surrounded by gangs, juvenile lawbreakers, heavy drug traffic, deteriorating family life, excessive numbers of welfare families — all the heartbreak and hell of the American urban scene. Yet, Sunday after Sunday we see blighted lives changed, broken homes mended, alcoholics sobered up forever, prostitutes for-

sake their immoral practices, pimps find gainful employment, drug addicts find deliverance from their habits — *all from hearing the Word of God.*

Oh, we have a well-rounded program — choirs, youth groups, counseling, mental health center, drug abuse assistance, senior citizens program, Bible studies, Christian Day School, radio ministry, full recreation programs, food and welfare distribution — but at the center and heart of our total evangelistic thrust is *the preaching of the Gospel!* Three times on Sunday and three or four times throughout the week, *the Gospel is preached!*

Oh, the power of the Gospel! Any method of changing society that does not center in the proclamation of the Gospel of Jesus Christ is doomed to fall!

We preach Christ—crucified, risen, ascended, ever-living, and coming again! That is how we know that we can salvage lives, transform characters, break the fetters of sin and shame, change young hoodlums into saints, make the crooked straight and the rough smooth. *"I am not ashamed of the Gospel, for it is power!"*

The Dynamic of Our Ministry

"I am with you always." "And ye shall receive power, after the Holy Spirit has come upon you!" We have power enough for the tremendous task that lies ahead of us, because Jesus Christ is with us and His Spirit is within us. He makes us able. He makes us adequate. He makes us victorious. There is no reason for us to be dry, lifeless, cold and complacent. There is no need for our message and mission to be hampered by sleepy-headed, sloppy and slipshod soul winning!

There is no need for us to be pre-occupied majoring in minors, stressing non-essentials, caught up with petty politics, piddling while the world is burning. There is no need for us to be:

- Confused by spiritual compromise;
- Confounded by spiritual coldness;
- Constrained by spiritual complacency;
- Crippled by endless spiritual controversy!

Nice little, dry, formal, hurried, anemic worship services won't get the job done! Crisp little, amusing, empty and inoffensive sermonettes and lectures won't redeem this sick world. Social crusades, Supreme Court decisions, busing and anti-busing laws will not bring in the kingdom. Empty sloganism, Madison Avenue advertising techniques and neat, instant, freeze-dried evangelism gimmicks won't get the job done.

Theological sterility, coupled with doctrinal uncertainty, wedded to ecclesiastical ineptitude will only hasten our destruction. Sitting on our "Blessed Assurance" and squatting on our "I shall not be moved" is the surest way to destroy the evangelical movement! But if we will pray the fire down — if we will believe until the winds of the Spirit blow — if we will dedicate, consecrate, commit, yield, surrender ourselves to the personal and active ministry of the Holy Spirit — if we will lead our churches into an unashamed, sensible, realistic, biblical experience with and reliance upon the Holy Spirit — if we will permit the dynamic of God (the power of the Holy Spirit) to be channeled through us, even if it disturbs our program, adjusts our theology, re-arranges our priorities and wakes up some of our sleepy constituents — then indeed will the Holy Spirit be poured out upon all flesh — then indeed men shall call upon the name of the Lord and be saved — then indeed shall the earth hear His voice! Brethren, this is our finest hour! In the power of the Holy Spirit, let the earth hear His voice.

From Moscow to Tokyo,
From Ethiopia to Newfoundland,
From Los Angeles to Bombay,
From London to Sydney, Australia,
From North Pole to South Pole,
From the mountains to the isles of the sea—

In His Name—let the earth hear His voice!

PART 2

Holy Living and Structural Evil

Edgar Stoesz

(continued from August 25 issue)

How Does Structural Evil Express Itself?

It expresses itself in structures which do not facilitate; they obstruct. What are these structures and how do we get at them? They are not easy to identify, and this precisely is the problem of dealing with structural evil. It gathers up our resources, uses them as it will and leaves us standing by helplessly.

Governments, I am convinced, are the most all pervading structures with which we must come to grips. And we must acknowledge that we now have far more government than our founding fathers thought good. I say governments in general and ours in particular. Not that the U.S.A. or Canada are any worse — they are not — but a) they are a major world factor; and b) they are *our* governments.

I want to say it charitably — it is after all our birthday — but I must also say it directly. Part of what is wrong with God's world is what's wrong with America. We have our political, military and trade policies influence, and in too many instances interfere in the internal affairs of other nations. Our chickens are coming home to roost. Many nations feel about the United States as Canada's Prime Minister Trudeau said upon leaving the White House. "Living with the United States," said the Prime Minister, "is like sleeping with an elephant. Regardless of how good-natured the beast, every twitch and every movement shakes the whole bed."

Mexico has suffered with the same problem. Former President Cardinez once said, "Poor Mexico! So far from God and so close to the U.S.A."

My purpose is not to knock the U.S.A. Rather it is, as David Augs-

burger has said, "To care enough to challenge it [U.S.A.] with worthy goals and to call it to the highest good for all." It is to warn that the oppressor becomes oppressed by his own oppression. It is to remind ourselves of the proverb "He who sows injustice will reap calamity" (Prov. 22:8).

What is America doing wrong? I want to suggest three things. First is our dependence on military might and muscle flexing. Displease us and be prepared to suffer the consequences, is the message we send around the world.

Our national motto is "In God we trust." Our national trust is also placed in other things including a \$110 billion defense budget. That is \$500 for every resident of this nation. To put that \$500 per capita military expenditure in context, 60% of the world's people live in nations whose total per capita income is less than \$500. If this wealth could be spread among the world's poor to buy better food production methods, better health and more adequate education, it would go a long way toward correcting the structural evil of our day.

Our weapons stand ready to defend our interests anywhere in the world.

Second, how we engage in international trade. Most current trade relationships are rooted in the colonial era of the 18th and 19th century. The now developed and industrialized nations extracted raw materials primarily from Africa and Latin America. This included not only minerals but even people through the demonic institution of slavery. The colonial powers combined these raw materials and brute labor with its own growing technology and managerial capability and produced the industrial revolution. An unprecedented transfer of wealth and power (they go together) took place. It set the stage for the disparity which exists today.

Gradually as colonialism spent itself the disparity was maintained through terms of trade. Because the industrialized nations are strong mili-

tarly and economically they can set the price of raw materials purchased and they can also set the price of finished products sold. In short, it is an arrangement by which we cannot lose and they cannot win.

Herbert Walker, Jamaican ambassador to the United States, has analyzed it well. "I am convinced that to a great extent the poor remain poor because they are incapable of influencing the price mechanisms of the world and because of the inequitable relationship between the ever rising prices of imported manufactured products and the gyrating prices of the primary products which the developing countries export to industrialized countries."

Now a relatively new structure is coming into being — the multi national corporation. It takes the best of both worlds and doesn't submit to regulation by either. Its methods are exploitive. It responds mostly to the insatiable profit motive of its stockholders and the driving ambition of its managers. The Third World doesn't know how to cope with this new form of structural evil.

Third, our national indifference to the poor. We have not found a solution to domestic poverty — I'm not even sure how hard we are trying anymore. Poverty in North America has again become endemic and invisible. Our national welfare programs are costly and at the same time unproductive. It is unfinished business.

Nor are we generous abroad. The U.S.A. now ranks 14th among the nations of the world in percent of Gross National Product contributed to development. Our national indifference toward the plight of other nations can be seen in how we deal with our number one export, grain. It bothers us that the Arab countries have a monopoly on oil. It does not bother these same people that the United States and Canada have an even more tightly held monopoly over

to page eleven

This is the concluding installment of one of the three theme sermons preached at the General Conference.

LETTERS TO THE EDITOR

from page two

tists, single-stomached animals needed an additive of animal protein to their feed to provide this "animal factor" they required for good health. This nutrient can be added synthetically today, but likely is a more costly means than simply including some protein of animal origin in the feed. This applies to human nutrition as well!

3. Livestock provide us with food that is a pleasure to eat and while Christian living demands sacrifices and concern for others, does this mean we must deny ourselves even this small pleasure in life? If Christ could turn water into wine, surely we can turn animal feeds into edible animal protein.

4. Livestock, unlike people and many plants are scavengers, making good use of garbage, roughland pastures, and industrial wastes. Once again, what is more efficient than this factory called a beef animal?

5. Beef can (in most cases) be produced most economically when a few pounds of grain are fed each day along with a roughage diet, rather than forcing the animal to "finish" on only roughage.

6. Beef animals can exist, reproduce, and yes, put on pounds in localities where, due to sub zero temperatures, poor terrain, and even economical-political conditions, no plant (let alone grain) could hope to thrive.

To be fair, we can do with less all-grain fed beef but let's not sell ourselves and our beef industry down the illusory path of misinformation by getting on the bandwagon of useless rhetoric Harnden has indulged in. In his criticisms of government policy, he is in effect saying to the North American farmer, "You cannot enjoy the benefits of export markets to sell your product and earn a decent income; it makes for short supplies and higher prices at home and for relief agencies." Does he say the same to those who export raw and processed materials, technology, capital, and labor to foreign lands?

The author does not and this is the glaring problem here. He has attacked only one segment of society — beef producers and their clientele — when he should be attacking the problem or issue of resource sharing and usage. As a young farmer and agrologist, I had a moral responsibility to condemn this article and refute some of the passages.

This is not enough however. Therefore I humbly suggest the following. In looking at the theme of Conference 1976, I must give my most sincere praise and support to those who chose it as the main subject matter. The church has great potential here to speak out on these very pertinent issues. As one who is also politically involved, I am eager to hear what the laity says on these matters, especially from a church with agricultural roots. I trust something is said about our wasteful use of other resources such as the energy to drive big cars, the steel used to make big cars, the land used to contain these huge industries and roads, and all the productive efforts going into manufacture of large wardrobes, movies, leisure, and luxury items.

Last but not least, what about all the grain going into alcoholic beverage production? (Philip, how could you let this one pass?) Why, oh why, could Philip Harnden not write on the *total* subject of sharing and conserving our *real* resources: land, energy, water, base materials, and most important, our human resources?

The experiences I have had with policy discussions and policy making have involved resolutions also, and so as not to be totally negative in my remarks, I offer the following resolutions for consideration by the Church. Be it resolved that we:

1. Support the total agriculture industry of North America as the sector that should have first place for our depleting resources and the sector that will in turn play the major role in feeding the world.

2. Recognize the contribution made by North American farmers to the growth and enhancement of our standard of living and that all sectors of the industry deserve increased support and attention, not less.

3. Initiate plans to create a food and agriculture committee composed of producers, processors, consumers, and agrol-

gists to be responsible for keeping the church informed on agricultural issues and to be responsible for proposing positions the church should take on these issues, and for enunciating policy of the church re agriculture and food.

4. Give support to projects that help others to help themselves and enjoy the agricultural benefits we enjoy, either through shipments of all types of food-stuffs, or through developments in the mission field itself.

5. Adopt the goal of the UN Habitat 1976 Conference that all people will have access to clean water in the next decade.

In conclusion, I would like to say the people of today want "straight talk" to quote U.S. President Ford and I hope I have given some. Canada's Prime Minister P. E. Trudeau has called for a "conspiracy of love" to emanate from the developed countries to the rest of the world. This is something we all can work on, our ultimate goal, and God's answer to resource sharing and conservation.

David Steckley

Ridgeway, Ontario

Religious News

Graham Warns Evangelicals On Voting Religion

Evangelist Billy Graham has warned U.S. citizens that people who form "voting blocks" to elect politicians simply because of religious beliefs must be prepared to bear the brunt of public opinion when officials they put into office err in their public responsibilities.

"I would rather have a man in office who is highly qualified to be President who didn't make much of a religious profession than to have a man who had no qualifications but who made a religious profession . . ." the evangelist told *Los Angeles Times* Religion Writer Russell Chandler.

At the press conference Graham declared that "If (an evangelical) candidate gets in and falls on his face or corruption gets into his administration close to him, then evangelical Christians are going to get blamed."

Terminates 10-Year Agreement With Wycliffe Bible Translators

Katmandu's Trighuvan University has terminated its 10-year agreement with the Summer Institute of Linguistics, effective in September.

SIL, affiliated with Wycliffe Bible Translators, will be forced to scratch Nepal from its two dozen foreign countries because the zealous Hindus among Nepal's 12 million citizens want to preserve the nation's Hindu religious character and have outlawed conversion from Hinduism to any other religion.

No reasons for the termination were given, however four cases of Christian conversion were recorded recently, and SIL was charged by implication because of Scripture translation ministries being carried out in the country.

Angola Churches OK in Government Controlled Areas, Suffering Where Civil War Rages

Churches in sections of Angola firmly controlled by the new government are faring well, but are in distressful situations where civil war continues, according to a clergyman just returned from the area.

"I was not prepared for the level of military activity still going on there," the Rev. Lawrence W. Henderson told an Associated Press Reporter.

Angola's central "breadbasket" region is the battleground in the struggles between the National Union for the Total Independence of Angola (UNITA) and the Movement for the Popular Liberation of Angola (MPLA), which claimed victory in February and set up the new government at the capital at Luanda, where ecclesiastical peace prevails.

"The government is absolutely committed to a Socialist society," said the United Church of Christ official representing his denomination's Board of World Ministries. "But I found no reason to believe its leaders intend to carry out any war against religion."

New High For Scripture Distribution: 303.4 Million in 1975—ABS

An increase of 19 percent over the previous year saw distribution figures for Bibles and portions of the Bible around the world at 303.4 million, according to the American Bible Society.

This is an increase of 49.3 million over 1974.

Is Your Church Mission Minded?

Vergil Gerber

YOU can have the largest missionary budget and the best organized missions conference anywhere, but unless pastor and people literally burn with incendiary mission purpose, the church's very reason for being will be extinguished.

The churches of the New Testament literally burned with missionary purpose. From its very inception the tiny Jerusalem fellowship was so kindled by contact with that central fire of Christ that they sparked new congregations all over the city, later spreading throughout the world.

The strength of a fire will be determined not by outward appearance, but by the quality of its combustible material. Like a pile of crumpled newspapers igniting quickly, its intrinsic grandeur is impressive but the determining factor is the intensity at its core.

To illustrate, let's compare two churches. Church A gives more than \$40,000 annually to missions. Church

B gives only \$11,526. Which is more mission-minded?

Let's look closer. Each year Church A hosts a large attractive missionary conference with 40 or more missionaries participating. The church claims partial support of 105 missionaries and contributes to a wide variety of organizations — between 75 and 100 each year.

Church B has never had a typical missionary conference, partly because of its location and size. But it does have a systematic year-round program of missionary education, information and exposure. It has sent five missionary families from its congregation, two of these within the last three years.

Per Capita Giving. Church A has 1,032 members while Church B has only 102. The per capita missions giving of Church A comes to a little less than \$41 each. Church B's per capita missions giving is exactly \$113. If the per capita giving of Church B were parallel to that of Church A, the smaller church's annual missions giving would be reduced from \$11,526 to \$4,182.

Dr. Gerber is Executive Director of Evangelical Missions Information Service. The article was reprinted with permission from the Conservative Baptist IMPACT.

TOTAL INVOLVEMENT TEST		Churches	
		A	B
1. preaching	—What percentage of the pulpit ministry is mission-oriented?	20	50
2. teaching	—What percentage of the church receives systematic instruction in the task of world missions and the responsibility of every believer in it?	10	80
3. giving	—What percentage of the total budget goes to missions?	14	46
4. training	—What percentage of the youth activities qualify as internship for missionary involvement?	8	40
5. praying	—What percentage of the congregation prays regularly and intelligently for missionaries?	15	60
6. membership	—What percentage of the membership is involved in the church's missionary program?	6	60
7. departments	—What percentage of church departments could be considered mission-oriented?	20	70
8. homes	—What percentage of church families make missions a family involvement at home?	10	60

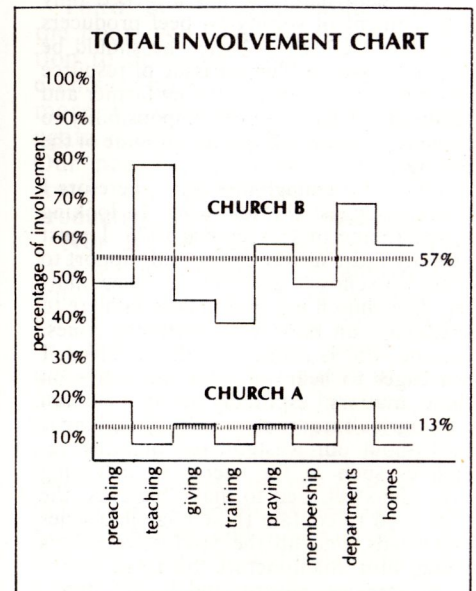
Percentage Giving. Church A budgeted approximately 14 percent of its total church budget for missions. On the other hand, Church B gave 46 percent of its total budget last year to missions. Had Church B given only 14 percent, its budget would have amounted to approximately \$3,500 instead of \$11,526.

When the two churches completed a Total Involvement Test (see diagram) Church B showed a 44 percent higher involvement in missions. How does your church compare?

It is almost impossible to create a fire with one log. However, several logs, even poor ones, can produce an excellent fire if they stay together as they burn. This was the early church's secret. The mission-minded church involves the total church family at all age levels and in all of its departments, not simply a special committee.

Smoldering coals, continuing after the flames have died, are still capable of igniting new materials. A church pulpit must provide continuous missionary enthusiasm, the Christian education department must continually prepare potential missionaries and the church must continually be alert for future missionary candidates in their congregation and staff. The youth program must serve as a training ground for missionary outreach.

A hastily built fire flares up momentarily and dies out. Too often our efforts are spent on fanning the coals in an effort to keep the missionary flame flickering, instead of carefully building the fire at its base and coordinating the materials, energy and structure to accomplish its intended purpose.



Coordination starts with the pastor. Unfortunately some pastors see missions as a threat rather than a trans- fusion, competitive instead of compelling. It competes with the building program, with the preaching time, with the CE department and with dollars in the pews. Too often the unified budget says, "Let's pledge first to the needs of our church and if God sees fit to bless us with a surplus, we'll give what's left over to missions."

Coordination also includes establishing priorities and a year-round climate for missions. An active missions committee, together with the pastor, is responsible to develop an integrated mission program providing year-round maximum participation for church members and continuous information.

Even the most combustible material will not burn by itself. It must be exposed to intense heat.

Annual mission conferences are a means of exposing church members to today's mission needs. Other exposure can come through mission-conscious church educational programs, faith promise gatherings, family participation in mission programs, missionary speakers and missionary appointees.

Nine out of ten missionaries will probably confess that exposure to a particular missionary greatly influenced their decision to become a missionary.

Is your church being inspired through exposure to Scripture pertaining to missions; informed through exposure to current mission data, media and knowledge; and disciplined through mission programs which expose them to worldwide needs?

When recruiting missionaries in your church, the Holy Spirit's motivation is the most important ingredient. Michael Griffiths, author of *Who Really Sends the Missionary?* (Moody Press), gives scriptural documentation that the volunteer system of missionary recruiting is suspect on biblical grounds. Concerning Acts 11:22 he writes, "The Holy Spirit, the Author of Scripture, chooses to say nothing about appeals for volunteers or Barnabas' subjective sense of call, but focuses attention upon the Jerusalem congregation's corporate responsibility for the objective selecting and sending of an individual. It is significant that in all the subsequent sendings of missionaries in Acts, the emphasis made by Scripture is never upon an individual volunteering or upon his subjective sense of call, but upon the initiative of others."

Griffiths maintains that if the whole

congregation became involved in the missionary selection, sending, training and praying, "missionary deputation would cease to be a bore and a drag for ministers and churches, and a distraction from the main work of the congregation."

Keeping these previously mentioned things in mind ask yourself, "Is my church mission-minded? How many career missionaries have we sent out in the last ten years? Five years? Two years? Does our overall church program lend itself to discovering, developing and deploying missionary recruits?"

To get a concise picture take the Total Involvement Test or better yet, ask your church leaders to discuss the basic concepts presented in this article.

Give each a copy of the Total Involvement Test and ask them to rate their church program. Compile their evaluations on a Total Involvement Chart (see diagram) and draw a bold line through the composite average.

Next, discuss and list specific areas which need strengthening. Determine corrective measures to be taken and decide objectives for the coming year. List steps of implementation, set deadlines and review the church's progress at least once each quarter. In one year take the same test again, comparing it with a year ago.

A mission-minded church aggressively, systematically and continuously involves its members in the task of bearing Christ's torch worldwide, fulfilling His mission.

BOARD FOR MISSIONS

General Fund Statement

Quarter Ended June 30, 1976

Canadian Balance, April 1, 1976	\$ (6,499.49)
U.S.A. Balance, April 1, 1976	(18,532.75)
Canadian Receipts	18,620.52
U.S.A. Receipts	89,423.69
Transfer from Reserves	15,000.00
Total Receipts and Balance	\$ 98,011.97

Disbursements	U.S.A.	Canada
Administrative	\$ 20,581.03	\$1,052.71
Personnel	16,640.47	1,965.00
Information Services	3,807.43	
International Currency	8.91	
Rhodesia Church	5,542.77	
Rhodesia Mission	2,764.23	
Zambia	3,500.00	4,000.00
India Church	4,732.35	
India Mission	1,979.63	
Bangalore	1,405.00	
Delhi	1,140.00	
Japan	8,000.00	
Nicaragua	10,500.00	
Navajo Mission	1,410.00	
San Francisco	300.00	
Bronx (Fellowship Chapel)	825.00	
Montreal Lake Children's Home		825.00
Salem (Labish)	825.00	
Mission Churches	4,105.89	1,049.96
Extension Churches	15,589.95	4,374.96
Urban Ministries	4,139.63	
Christian Service Ministries	5,525.28	
Total Disbursements	\$113,322.57	\$13,267.63
DEFICIT BALANCE, June 30, 1976		\$126,590.20
		(\$28,578.23)

Analysis of Balance

U.S.A. Balance	(\$27,431.63)
Canada Balance	(1,146.60)
	(\$28,578.23)

Milk from Olive Leaves

I HAVE HAD delightful hours working with experiments in processing olive leaves for cattle fodder," reports Harold Nigh, Mennonite Central Committee volunteer on the Greek island of Crete.

Feeding olive leaves to cows, something Nigh as yet terms a "way-out" experiment, is an indirect result of MCC's shipping 12 cows to Crete in 1966 to provide fresh milk and serve as the means to demonstrate modern dairy farming.

"The cows gave much more milk than the local sheep and goats, but they ate more, too," Nigh explains, "too much for the tiny fields of mountainous Crete. After 10 years the farmers were getting discouraged trying to keep them in fodder which was scarce and expensive."

However, olive leaves are available by the ton in western Crete, Nigh says. "Some local people predict that in 10 years there won't be any open fields left in western Crete, so fast are olives being planted. So we must integrate our animal program with that or be useless."

Leaves are knocked from olive trees when the olives are harvested and go along with the olives to the presses. There they are separated from the olives and left to rot or be dumped somewhere else.

Former MCC volunteers in Crete had tried using the pumace, remaining after the olives had been pressed for their oil, for cow fodder but had little success, so Nigh decided to try the leaves.

Searching for information on olive leaves, he discovered in some publications from the Food and Agricultural Organization of the United Nations that he was not the first to feed olive leaves to animals.

"They cite an inscription from the second century, A.D., that sheep prize the leaves highly, and experimenting has been done with them at a French station in Tunisia with very good results in milk production for sheep," he says. "The analyses show that the leaves are twice as high, kilo for kilo, in total digestible nutrients when fresh as sorghum silage and two and a-half times as high when ensiled."

Nigh began by feeding the leaves to cows without any processing to turn them into silage. "At first they didn't eat many leaves for they are quite bitter," he says. "But, as the Greeks

say, 'little by little you learn everything,' and they were soon eating them readily."

By the end of December the cows were getting most of their roughage from olive leaves, along with a little sorghum silage and alfalfa hay, and, as happened with the sheep, their milk production has increased substantially.

"We're not shouting too far yet about the increase in milk production, but that could turn out to be the most significant part of the experiment," Nigh comments. "It has raised the low producers almost to the level of the high producers, for the time being at least."

Since the information from the FAO also indicates that the digestible nutrients in the olive leaves increase when they are made into silage, Nigh is experimenting with that process.

"We have about 20 tons of leaves in one silo and are waiting anxiously to see if that method of preserving them works," he says. "I opened a test bottle that has been sealed now for about 80 days and the silage was good. Very interestingly the bitterness had disappeared, but that doesn't seem so important now that we know the cows don't mind the leaves' bitterness. For

them the leaves must be the reverse of the little book of Revelation: bitter in the mouth but sweet in the belly."

"Some of the local people and some of the olive press owners are beginning to take an interest in what's happening," Nigh says. "One owner says he has a partner who has a press in the mountains which will continue to have fresh leaves for two or three months after the nearby presses have stopped and we can get leaves from him."

In addition to filling a silo with olive leaves, Nigh reports that he is drying some as hay so he will have a supply to work on for the rest of the winter and spring when fresh leaves from the harvest are no longer available.

Nigh's project is arousing interest in wider circles than just among local people. Greek agriculturists are asking him for information, and the director of agriculture for the local area brought a representative from the Greek Ministry of Agriculture in Athens to visit the project.

"It was interesting to hear Mr. Ailianos from the ministry in Athens say, 'We must begin a center like this for practical demonstration in Chania,'" Nigh reports. Chania is the area of Crete in which Nigh and his wife and three daughters live.

An MCC Release

MDS Active in Thompson Canyon

On Thursday, August 5, four days after the flood struck, 35 Mennonite Disaster volunteers were on the job cleaning up rubble which the Big Thompson River left behind when it flooded Big Thompson Canyon along a 30-mile stretch between Estes Park and Loveland, Colo.

Although Colorado state MDS officers were on the scene the morning after the flash flood hit Sunday night, August 1, they were not able to gain access to the area until several days later because the river runs through a canyon as narrow as 150 yards across at some places with rock walls as high as six stories, making access difficult.

Because of the area's geography, which makes surveying difficult, state and federal government officials hedge on giving a damage assessment, but estimate that total damage may fall between \$50 million and \$100 million.

MDS has opened an office at the Van Buren Elementary School in Loveland, Colo. MDS projects an MDS operation of several months.

Volunteers are housed at the Seventh Day Adventist Academy in Loveland which has dormitory space available over the summer and are being supplied with food by the Red Cross.

HOLY LIVING AND STRUCTURAL EVIL

from page six

surplus grain. I am not convinced that we are any more benevolent in dealing with our surplus than the Arabs are in disposing of theirs. On the contrary, they accept an obligation to supply oil to the industrialized nations while the United States is very unclear on what responsibility it feels to food deficit countries.

These are some ways governments, by their action and inaction, help to maintain disparity and inequality. There are, however, also other structures which serve to facilitate or obstruct. I will mention them briefly.

- Labor unions
- Professional associations such as the AMA, ABA, teachers, farmers groups (AFBA, NFO, etc.)
- Service clubs (Lions, Rotary, etc.)
- Corporations, through stock ownerships.

Maybe this is enough to establish that structural evil exists. The system is stacked. Some have too much, but they have the power to keep it that way. Some do not have enough, but they cannot do anything about it. They are told to lift themselves by their bootstraps when they have no boots.

What Choice Have We?

We are frustrated that our energy and resources are being used to exploit others and reinforce inequality. This is not our intention. We are confused by the compromises the secular world forces on us. What rightfully belongs to Caesar and what is God's is not always clear to us. What can the Christian who wants to be responsible do? I have four suggestions.

1. Be more conscious of and sensitive to structural evil and how it seeks to co-opt us. Sometimes we find ourselves supporting evil structures because we don't know how to avoid it. In humility we must confess, however, that at other times we do not care enough. We become so preoccupied by our own ambition that we do not hear they cry of the poor and the oppressed. We do not take the time to understand how we are lending support to injustice and exploitation. We need to be reminded "He who closes his ear to the cry of the poor will himself cry out and not be heard" (Prov. 21:13). May God sensitize us to how we willingly and needlessly support what Paul in Ephesians calls "the

evil rulers of the unseen world." Structural evil, I am convinced, is one of the techniques Satan uses to confuse even the elect.

2. Repentance and confession must be accompanied by a changed life. A good exercise for most of us would be to take an inventory of the organizations we support with our time and money, and this also includes our investments. If they are indicted by the definition of evil suggested earlier, we should review our membership and future support. The unequal yoke the Bible refers to applies to partnerships and memberships as much as it does to matrimony.

Charity is good in its place, but charity is often made necessary by the evil deeds of structures which make and keep people poor. Under some circumstances the appropriate action is to deal with the structures. To give charity when the problem is structural evil is of little consequence.

If I don't believe in war, then neither should I own defense stock, regardless of what the dividend record. If I believe God's people are meant to be free with opportunity to develop to their God given potential, then I shouldn't support companies who under pay their help and own huge tracts of land which are kept out of production. If I am concerned about the environment, I should not support an enterprise which pollutes the atmosphere. If I believe my own consumption results in someone else's need, this should be reflected in my lifestyle. In this connection most of us also have some more serious work to do on what we owe Caesar when he uses so much of it for defense. People who strive to live holy lives must avoid even indirect support of evil structures.

3. Influence and discipline the structures we support. Ronald J. Sider in a forthcoming article in *Christianity Today* has said, "If we are part of a society or group which profits from institutional evil and if we do nothing to try to change things, then I think we stand guilty before God."

Structures belong to people and are controlled by people. They are meant to serve us, but if they are not disciplined, they will run away with us and even enslave us. They can become corrupt and distracted from their task. They must be held accountable.

Few people have struggled harder and, at the same time more creatively,

with the evil tendencies in government than Senator Mark Hatfield. He says in his new book *Between a Rock and a Hard Place*, "We must never lose sight of the responsibility to call government into a judgment and account to see that it nurtures justice, as defined biblically."

What Hatfield has so courageously done in the Senate also needs doing in our local communities. School boards and county commissioners do not appoint themselves, though it may sometimes appear that way. They are elected. They serve at the will of the people. They too need to be held accountable.

Dan Hertzler, editor of the *Gospel Herald*, has said, "The duty of government is to look after the poor — the rich look after themselves. We have reversed this process. Government looks after the rich and powerful special interest groups while the poor are left without an advocate."

Are we willing to put ourselves, our resources, our prestige on the line in behalf of the poor? As Christ intercedes for us, so we should intercede for others who are trapped by exploitation and victimized by evil structures.

4. Remind ourselves of the dangers of false allegiances. Jesus calls us to membership in a supranational kingdom which transcends earthly kingdoms. In this bicentennial year the discerning disciple of Jesus must be wary of subtle patriotism which lumps loyalty to God with loyalty to country and gives to Caesar that which belongs to God.

Structural evil also takes many forms other than nationalism. Many other gods compete for our loyalty including the god of materialism, the god of might, the god of science. Let us renew our allegiance to Christ and then these less-deserving gods will have less claim on us. Let us renew our resolve not to let the world press us into its mold. Wrong loyalties reinforce evil, and when Christians do evil, it is a great comfort and delight to the world.

If it is true that there are evil structures, it is also true that there are structures that serve to facilitate and build God's kingdom on earth. If sin did abound, grace did much more abound. One of these structures is the church. To be sure, it is always under tension between the forces of good and evil, and to be sure it sometimes fails, but its victory is assured. To God be the glory.

A Passover Sedar

Brenda Barnett

AS ARLENE MILLER and I sat at the Passover Sedar sponsored by the Israel's Messianic Fellowship in April of 1975, we thought of an idea: "Maybe Valley Chapel could have a Passover Sedar next year." I thought of the idea with much excitement throughout the next year.

I knew from the past experiences of our family that if the church were to have a Sedar, we would need to start planning early. Arlene and I discussed it and she asked if maybe my parents would conduct the Sedar. I wasn't really sure if they would or not, but was more than willing to ask them.

I stalled around for a couple of days waiting for the right time. Finally I got the courage and said very quickly to my mother, "Valley Chapel would like to have a Sedar this year; would you and Dad want to conduct it?" She looked at me with a very strange expression and said she would speak to my father about it. Then she said, "I wonder if I should ask the Rabbi if we should." I thought, Lord, forgive me for not asking and praying for your guidance in this situation. I prayed that if this Sedar would honor Jesus then he would move on my parents heart to say "yes." A few days later my mother came back and said "yes" — not just an ordinary "yes," but I sensed an excited "yes."

I immediately spoke to Arlene and my pastor, Rev. Smucker. We set up a date for them to discuss the Sedar with my parents. I felt I should give them a preliminary warning so I mentioned to Arlene and Rev. Smucker that my parents will probably want complete control and would not want us to correlate the Passover Sedar and Jesus and the Last Supper. I felt this correlation was important so I mentioned that we arrange a time to do so before the Sedar.

The Sedar is about a two to three hour long affair. It begins at sunset on the first night of Passover. Each Jewish family sits down and reads from a book called the *Haggadah* remembering Moses and the flight of the Hebrews from Pharaoh in Egypt. After the story is told a large dinner is served. A short service follows dinner to end the first night of the tradition of

remembering God's hand on the Hebrew people.

As my parents explained this to Arlene and Rev. Smucker, they also explained about all the food preparation and different symbolic foods we needed. We agreed my mother had better help in the preparation of the matzaball soup, potato latkas, and a few other little things. The ladies of the church would prepare the rest. The gentlemen would wear yamakas, a head covering, as part of our tradition. All jobs were arranged. The Sedar would be on Palm Sunday at 5:30. Then my father said something that I could hardly believe. It was a contradiction to my previous statement! "And of course if you want to correlate what this means to you as Christians, you may feel free to do so." What was my father saying? Praise the Lord!

We put a sheet on the bulletin board for people who wanted to attend the Passover Sedar to sign. When the names reached fifty, I began to get very nervous. I couldn't help wondering how this was going to turn out. What would my parents think? What would the people of Valley Chapel think? I knew I couldn't let the devil in for the Lord had it planned.

The day before the Sedar, Arlene, Mrs. Denson, my mother, and I worked all afternoon setting the tables and getting things ready. I kept thinking "Poor Arlene, a lot of the jobs fall on your shoulders." How thankful I was that she was getting it all together because I couldn't concentrate on my work at all. Many other ladies would be coming early Sunday night to help with the preparation. I guess the biggest part was preparing food for fifty people.

Sunday morning at church I was told several people were meeting at the church a half hour early before the Sedar to pray for the Sedar. My heart was warmed as I felt a Christian closeness through such a kind act. Sunday afternoon my mind was overloaded with wondering and my insides ached with nervousness. It was hard to believe the time was so near. Then my dad asked me to come downstairs as he wanted to go over how he was going to conduct the service. I wasn't listening at all until my father interrupted my thought saying, "Brenda, are you

listening to me?" "Yes, father that sounds very good." Then my mother proceeded to tell me she invited my elderly two aunts and my uncle. My heart went to the floor, because I knew they didn't understand I was a Christian. Oh well, it was time to go. Off to the Sedar went my dad, my mother, my sister, two aunts, an uncle, my friend Donna, and I.

Before the Sedar began my aunts, uncle, and parents were speaking to a lady of the church, Grace Leas, who had baked a Lamb cake for the occasion. She mentioned her sister used to work for a Jewish family, the Worshils. The Worshils? I thought the roof would cave in. We were the Worshils! Here Grace's sister worked for my mother's parents. My two aunts were sisters to my mother's father. What a blessing from the Lord! Grace's sister was always so much a part of the family and our hearts were thrilled.

The people were coming rapidly and we had to add a few extra seats making a total of fifty-five people. My hands were actually shaking. I couldn't believe it was time for the Sedar to begin. My father began the service and it was beautiful. It was thrilling to watch the eyes of my Valley Chapel family as my father talked, as they tasted the different foods, and as we shared the Old Testament heritage. My father was in ecstasy talking away, sharing his Judaism and other various ideas. After the meal, Pastor Smucker gave a beautiful correlation of the Passover Sedar and Jesus and the Last Supper. We ended on a prayer of thanks to our Passover Lamb, Jesus Christ.

Everyone at Valley Chapel expressed enjoyment of the experience. It was a beautiful time of fellowship. My family got to know the church members better, and the church members got to know my family better. The love of Jesus Christ through Valley Chapel shone in a special way to each member of my family. My parents talked for days about how wonderful it was and my aunt said, "Brenda, if I had all the money in the world, I would donate it to that little church." Only Jesus knows what it meant to individuals in their hearts. How wonderful it will always be for Jesus to use this experience for His honor and glory.

Brenda attends Valley Chapel, Canton, Ohio. Her testimony appeared in the May 25, 1976 issue of the Visitor.

Retreating and Advancing

THE Five Forks Christ Crusaders held a Youth Retreat at Messiah College from July 26th through July 29th. Of the forty young people in attendance, twenty-eight were regular Crusaders, four were new Crusaders, one was a Crusader who had been absent for several years, four were former Crusaders who had moved out of the Five Forks area but returned for the retreat, and three were guests.

The retreat included a visit to the William Penn Museum in Harrisburg, the battlefield at Gettysburg, and an amusement park at Hershey. The spiritual training included Bible lessons on the following topics:

- 1) How important is the Bible to you?
- 2) Ye must be born again.
- 3) The blood of Christ.
- 4) The Lord's Prayer.
- 5) Happiness is.
- 6) Jesus and war.

There was also a one hour Bible quiz conducted where the Crusaders were required to know all the books of the Bible in order, both frontward and backward, how to spell each book of the Bible, and how many chapters are contained in each book of the Bible.

We are very thankful to the Lord for the opportunity to have this retreat and believe that He will use it for His glory and the good of His people.

The Lord continues to bless the youth group at Five Forks and for this we are very thankful. The youth group has an income of \$4,000 to \$5,000 per year which they either contribute from money they have earned from part time jobs or which is earned through various group work projects. Except for the money that is spent for the annual retreat and some socials held throughout the year, the money is used for mission projects. Some of the mission projects include the following:

- 1) Supporting a Navajo Indian child.
- 2) Supporting a seminary student in India.
- 3) Helping to pay tuition expenses for a Spanish student to attend a Bible Institute in Texas.
- 4) Helping to pay tuition cost for missionaries' children to attend Messiah College.
- 5) Sending Christmas bundles through MCC.
- 6) Giving money to the local church.
- 7) Purchase of a church bus.

The Lord has not only blessed the young people with finances, he has used them spiritually. In recent years some of our young people have served in summer service in New York, Michigan, and California. Just recently a former Crusader returned from two years of voluntary service in Africa and presently a former Crusader is preparing to leave for the mission field in Africa. We also have some former and present Crusaders helping in the Sunday school department. In addition, the youth usually make up about one half of our attendance on Wednesday evenings for prayer meetings and at our Sunday evening services. The youth also meet one hour early on Sunday evening for a Bible reading class.

While we are very thankful for the way the Lord has blest our youth group, we also recognize that our group is far from perfect and that we

need to continually rely upon the Lord. We also recognize that much of the good that the youth accomplish is because of the training they have received at home and in earlier years in the church. There is just no substitute for good Christian training in the home. Our church presently has Sunday school classes for all ages of youth and in addition, we have Good News Club (ages 2 through 8), Scouting Groups (ages 8 through 12), and Christ Crusaders (ages 12 through the early twenties). It is the combination of the Lord using many people that enables our youth group to experience some successes.

Praise the Lord for His goodness and the willingness of many Christians to be used.

Mr. and Mrs. Ronald Besecker and Mr. and Mrs. Wilbur Besecker are the Youth Directors of the Five Forks congregation. Rupert Turman is the pastor.

Chino Youth Receives Highest Award

Christian Service Brigade's highest achievement award — "Herald of Christ" — was presented to Jay Guengerich of the Chino, California congregation during the Sunday morning worship service on June 13. Jay has been a member of C.S.B. Charter #2725 since its inception in 1966. Jay also completed the 8 Blockhouses and 8 Sentinel Stations of Stockade achievement before enrolling in Battalion 6 years ago. "Herald of Christ" is achieved after completing all the ranks of Battalion, writing an extensive paper on the theme, "My Christian Living, Witness, and Service," and completing a personal interview with the regional representative.

In presenting the award, Lowell Gerber highly commended Jay, noting evidence in all these areas of the candidate's personal and spiritual matur-



Left to right: Jay; Les Guengerich, Jay's father; and Jay's brother Berny, who received the "Herald of Christ" award in 1973.

ity. He has been directing Bible study prayer groups both at Chino and Upland for the youth.

Jay is a transfer student from Chaffey College to California State Polytechnic University in Pomona, where he is pursuing a degree in Agricultural Business Management. His parents are Mr. and Mrs. Les Guengerich. The pastor is Rev. Robert Bushnell.

PRESIDIUM

from page sixteen

"The churches in Indonesia face very uncertain days ahead with muffled talk among leaders about a possible end or sharp curtailment of religious liberty at the hands of an increasingly militant Muslim majority. The Indonesian churches suffered dreadfully during the Second World War and the revolutionary struggle. They have been tested before. Pray that they will be strong in coming tests."

This over 20,000 mile trip has been one of the most rewarding of my ministry, to see God at work in many lands, to share the pulpit in Tokyo, Jakarta and among the Chinese Christians in a village of northern Java was a thrilling experience, the fellowship with the Presidium members and Christians of other lands brought great blessing. It was a joy to represent the Brethren in Christ and we do thank the church for her prayers and God's protection.

Church News

MISSIONS

Joseph and Marietta Smith arrived in the United States on August 7 from India, on furlough from their work with university students in Delhi. They are beginning a furlough assignment at the Temple Campus of Messiah College in Philadelphia.

David and Doris Barr and Kevin arrived in Lancaster on August 23, having completed their Voluntary Service assignments at Choma Secondary School, Zambia.

Levi and Sandra Brubaker, Victor, Timothy and Deborah are on furlough from Choma Bookroom, Zambia, having arrived in Detroit on August 20.

Leonard and Muriel Sider, Daryl, Judith and Beth arrived in Toronto on September 3 after completing their Voluntary Service assignments at Nahumba Mission, Zambia.

MESSIAH COLLEGE

SOCCER

September 25, 1976—2:00 p.m.
Messiah-Upland Alumni vs.
Messiah College

CONFERENCES

Allegheny

The **Air Hill congregation** enjoyed a fellowship on the parsonage lawn on Satur-

Messiah's Dean New Houghton President

Dr. Daniel R. Chamberlain, academic dean at Messiah College, submitted his resignation, effective August 31, 1976, to accept the position of president of Houghton College, Houghton, New York.

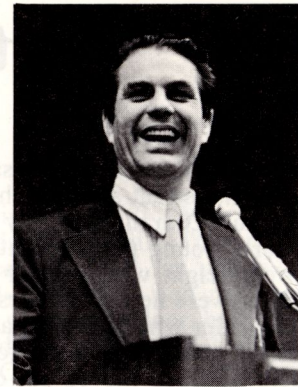
In making the announcement to the Messiah College faculty, President D. Ray Hostetter expressed deep regret at the resignation of Dr. Chamberlain, who served as dean since 1968.

The president announced the appointment of a search committee who will immediately begin the search for the next Messiah College dean. Dr. D. Wayne Casel, Registrar and Assistant to the Dean, has been named interim dean by the Board of Trustees.

Dr. Chamberlain is a native of Missouri, later transplanted to California, and one of six children born to missionary parents. He spent much of his childhood in the Caribbean. He is a graduate of Upland College, California State College, and the University of Southern California.

He taught English and History at Western Pilgrim College where he also served as academic dean. From 1965-1968 he served as Assistant University Dean for University-Wide Activities under New York State University Chancellor Ernest Boyer. Since then he has been Dean at Messiah College.

Dr. Chamberlain has been active in the life of the denomination. He is a member of the Brethren in Christ Church Publication Board, the Committee on Ministerial Training, and the Foundation Cur-



riculum Editorial Council. He chairs the Christian Holiness Association Men's Commission.

As a junior in college, Dr. Chamberlain married a classmate, the former Joyce Books of Salem, Oregon. Presently she is completing a Masters degree in Elementary Education at Pennsylvania State University. During the past eight years she has taught elementary classes in the West Shore District near Harrisburg.

The Chamberlains have seven children, three sons and four daughters. The two older sons are married, the youngest is a college student at Messiah. All four girls have accompanied their parents to Houghton, the oldest to enter the freshman class in September.

day afternoon, August 8. The pastor is Rev. Roger N. Witter.

The **New Guilford congregation** viewed Chester Wingert's film, "From Darkness to Light," during the WMPC Prayer Service on Wednesday evening, August 11. Rev. Maurice Bender is the pastor.

Atlantic

The **Holden Park congregation** began a monthly series on family themes on Sunday evening, August 1. Each family was encouraged to pick a day each week for "Family Night at Home" and spend it together as a family. The pastor is Rev. Larry Steffee.

Canadian

Two missionary films, "The Peace Child" and "Through Gates of Splendor" were recently viewed by the **Heise Hill congregation**. The congregation recently received 14 persons into church fellowship. The pastor is Rev. James Cober.

The **Massey Place congregation** will dedicate their Sunday school staff of 32 on Sunday, Sept. 12. The congregation has grown so extensively that either more space will be needed or more than one school will need to be held. Rev. Douglas Sider is the pastor.

Central

The **Bethel Community congregation** viewed the film, "The Beloved Enemy" on Sunday evening, August 1. Rev. Devon Bontrager is the pastor.

Bringing a report of the WMPC to the **Christian Union congregation** on Sunday evening, August 8, was Dorcas Climenhaga. The pastor is Rev. Marlin Ressler.

The **Hartville Mennonite Church** social hall was the setting for an Open House on



Evangelical Visitor

Saturday, July 24, in honor of **Mr. and Mrs. Henry Weisel** on their fiftieth wedding anniversary.

Hosting the celebration were the couple's children and their spouses, Mr. and Mrs. Ned (Kathleen) Aquino and Mr. and Mrs. Richard (Marilyn) Garrott, all of East Canton, Mr. and Mrs. Norman Weisel of Louisville, Mr. and Mrs. Ronald Weisel and Mr. and Mrs. Larry (Linda) Erb, all of Hartville, and Mr. and Mrs. Aden (Verla) Erb of Sarasota, Florida.

Mr. Weisel and the former Georgia Werstler were married July 14, 1926, by the Rev. C. L. Werstler in St. Jacob's Lutheran Church in Middlebranch. Members of Uniontown Brethren in Christ Church, they have 31 grandchildren and nine great-grandchildren.

The **Valley Chapel congregation** observed Christ's Crusaders Day with members of the teenagers filling teaching positions on Sunday, August 1. Rev. Paul Smucker is the pastor.

Pacific

A recent guest to the **Life Line Mission** was Abrao Berberian, President of Gideons International in Brazil. Mr. Berberian was in attendance at the Gideons Convention where over \$380,000 was raised to print and spread the Word in Brazil. The pastor at Life Line is Rev. Paul D. Hill.

Births

Demler: Melanie Lynne, born June 30, to Terry and Pearl Demler, Fairland congregation, Pa.

Foor: Dhusten Gregory, born May 7, to Larson and Ellen Foor, Saxton congregation, Pa.

Greenhalgh: Brian Ronald, born June 28, to Mr. and Mrs. Tim Greenhalgh, Massey Place congregation, Sask.

Sider: Dustin Craig, born June 14, to Rev. Doug and Charlotte Sider, Massey Place congregation, Sask.

Stiffler: Regina Nichole, born June 12, to Wesley and Vickie Stiffler, Clear Creek congregation, Pa.

Zercher: Rebekah Emily, born May 6, to Wendell and Faith Zercher, Grantham congregation, Pa.

Weddings

Bradstreet-Dourte: Colleen Gayle, daughter of Rev. and Mrs. Jesse Dourte, Manheim, Pa., and David Hart, son of Mr. and Mrs. Arthur Bradstreet, Brockton, Mass., July 17, in the Mastersonville Brethren in Christ Church, with the father of the bride and Rev. Monroe Dourte, grandfather of the bride, officiating.

Classen-Hoffman: Linda Diane, daughter of Mr. and Mrs. John Hoffman, Jr., Maytown, Pa., and Timothy Lee, son of Dr. and Mrs. Peter Classen, Elkhart, Ind., July 24, on the lawn of the groom's home, with brother of the bride, Rev. Warren Hoffman officiating.

Anna M. Eyster 1900-1976

Anna Margaret Eyster, daughter of Jesse R. and Malinda Eyster, was born at Galva, Kansas, January 26, 1900. She was converted at the age of eight. At the age of fifteen she committed her life to the Lord and soon afterwards felt a call to Africa, where she had spent her childhood with missionary parents. She sailed for Africa in 1931, having been ordained as a missionary by the Upland Church.

She spent many years at the Sikalongo Mission, being in charge of the school and for some years also of the dispensary. After twenty-five years she returned to America. She cared for her elderly parents for several years, and then accepted the position of Alumni Executive Secretary for Upland College in which she served until her retirement in 1965.

She attended Beulah College, the University of California at Los Angeles, and Claremont College. Early in her life she completed a course in practical nursing which was very useful to her on the mission field.

Her keen interest in missions remained with her throughout her life. She also had a great interest in the young people of the church. She had a ministry in prayer which sustained her when because of age she could do little else.

On July 19, 1976, after several years of vacillating degrees of health, she departed this life like one "who wrapped the drapery of (her) couch about her and lay down to pleasant dreams."

The funeral service was at Upland, in charge of Bishop Philemon Kumalo, of Rhodesia, and C. R. Heisey. Interment in Bellevue Mausoleum.

Faley-Myers: Cynthia A., daughter of Mr. and Mrs. Alvin M. Myers, Jr., Mechanicsburg, Pa., and James Michael, son of Mr. and Mrs. J. J. Faley, Harrisburg, Pa., July 31, in Warm Springs Gardens, New Bloomfield, with Rev. Charles Burgard officiating.

Hade-Peck: Joyce, daughter of Mr. and Mrs. Melvin Peck, Shady Grove, Pa., and Donald, son of Mr. and Mrs. Donald Hade, Fairfield, Pa., July 24, in the Five Forks Brethren in Christ Church with Rev. Barton Starr officiating.

Hess-Stern: Doris, daughter of Rev. and Mrs. Amos Stern, DuBois, Pa., and Eber S. Hess, Chambersburg, Pa., June 12, in the Grantham Brethren in Christ Church, with Rev. Maurice Bender and father of the bride officiating.

Kohn-Stauffer: Rosalie, daughter of Rev. and Mrs. Melvin E. Stauffer, Gladwin, Mich., and Robert Kohn, son of Mr. and Mrs. Stanley Kohn, Sandusky, Mich., July 31, in the Mooretown Brethren in Christ Church with father of the bride officiating.



A TRIBUTE by THE BOARD FOR MISSIONS

Anna Eyster's life has spanned the period of the Brethren in Christ Church's adventure into worldwide missions. She was two years old when her parents took her with them to Africa. This was her home until she was thirteen years old.

Feeling the call of the Lord to mission service as a young girl, she went to Africa as a missionary in 1931 where she gave twenty-five years of dedicated service in Zambia and Rhodesia.

Anna was a missionary teacher, but found many other ways of relating in understanding and warmth to the needs of the people she loved and served. Her keen interest and understanding in missions was a part of her entire life, including fellowship with missionaries over the time of the recent General Conference.

The Board for Missions pays tribute to this Saint of God who represented the Church's faithfulness to God's call for all of us in this world.

Laufenberg-Gall: Mary, daughter of Mr. and Mrs. Walter Gall, Elizabethtown, Pa., and Paul Edward, son of Mrs. Edward Laufenberg, August 7, in the Conewago Church of the Brethren, with Rev. Frederick Geib officiating.

Martin-Turman: Cynthia S., daughter of Rev. and Mrs. W. Rupert Turman, Waynesboro, Pa., and James R., son of Mrs. D. Lillian Martin, Lancaster, Pa., and the late Robert H. Martin, July 31, in the Mechanicsburg Brethren in Christ Church, with Rev. Charles R. Burgard officiating.

Olver-Strite: Chryl Ann, daughter of Mr. and Mrs. Walter L. Strite, Waynesboro, Pa., and John Sherk, son of Mr. and Mrs. E. Budd Olver, Chambersburg, Pa., July 3, in the Fairview Avenue Brethren in Christ Church with Rev. Jerry Traister officiating.

Riblet-Martin: Anita R., daughter of Mr. and Mrs. Lloyd Martin, Chambersburg, Pa., and Ronald B., son of Mr. and Mrs. Robert F. Riblet, July 25, at the home of the bride, with Rev. Maurice Bender officiating.

RICHARD E THUMA
R 1
MARIETTA PA 17547

1-77

Presidium Meets in Indonesia

Alvin C. Burkholder

TWENTY MEMBERS of the Mennonite-Brethren in Christ Presidium were present in Semarang, Indonesia, when President Million Belete of Ethiopia opened the four day session, July 26-29. Members present came from Africa, Europe, Asia, South America and North America; representing 580,000 Mennonite and Brethren in Christ around the world. The writer of this article and Lawrence Yoder were the Brethren in Christ present. Brother Yoder, serving in Indonesia under MCC, was one of the local church leaders who shared in the preparation for the conference and sat in on the sessions.

The main purpose of the meeting was to adopt a new constitution for the Mennonite and Brethren in Christ World Conference and to prepare the program for the 10th World Conference to be held at Wichita, Kansas, July 25-30, 1978. These two items consumed a major portion of time given to the meeting. Twenty-six items were cared for with open discussion and decisions arrived at with the conscious leadership of the Holy Spirit. The Presidium Executive Secretary, Paul Kraybill, masterfully directed the sessions.

The two host churches, Evangelical Church of Java, (40,000 members) and the Muria Christian Church of Indonesia (5,000) went all out to provide the best of Indonesian hospitality. It was a great experience for these Mennonite affiliated bodies to entertain their world guests.

Nearly one day was given to representatives from the five continents relating what God was doing in their areas. It was thrilling to hear these reports. Outstanding was the report of the Indonesia church growth in their country which is 85% Moslem. The book of Acts was repeated in the miracles related. The power of the gospel is at work around the world and according to present statistics nearly 30% of the total Mennonite and Brethren in Christ Church membership is outside North America and Europe. If present growth pattern continues it will only be a matter of time until Third World membership will outnumber North American and Europe.



Alvin C. Burkholder reporting to the Presidium, in session at Semarang, Indonesia, what God is doing among the Brethren in Christ.

In our travels we visited with the John Graybills in Tokyo, Japan. Here we found a growing Japanese church. New churches are being opened and the membership has adopted definite goals, including dates for establishing new churches. It was a thrilling experience to share in opening a new Brethren in Christ church in Tokyo.

We were also invited to spend four days with the General Conference Mennonite Church in Taiwan. Here we found a fast growing church with enthusiasm for outreach by evangelism. We spent time with Paul Lin, a former Messiah College student, and now Chief of Chaplains at the 120 bed Mennonite Christian Hospital at Hualien. In all our contacts including a gathering of 14 church leaders we were greatly impressed with the spiritual dimensions of the Chinese Christians and their zeal for winning the lost.

Several days were spent with the Campus Crusade program in Philippines. Rhoda Winger from Ontario, Canada, is our Brethren in Christ representative in this active program. Miss Rhoda is being used of God significantly in working among the university faculty. Many are responding to the call of the gospel.

Much could be written about our journeyings and the work of the presidium, but I will conclude with an observation written by Brother Yoder which he is sharing in this report.

"The oldest Mennonite or Brethren in Christ Church outside Europe and North America is in Indonesia. The first missionaries were sent here from Holland in 1851. The first representative to a Mennonite World Conference to come from outside Europe and North America came from Indonesia (1952). But only this week did the Mennonite World Conference Presidium come to Indonesia. It was the first time for Asia too. The Indonesian Churches had long expected and hoped that the presidium might be held here, and that it finally came was a real encouragement to them.

to page fourteen