



THE CHRISTIAN LEADER

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by Leslie E. Mark



CHEAP GRACE?

EVANGELISM — and especially American evangelism — is faced with a serious problem. The problem is the belief that conversion is all that is necessary for receiving all the benefits of salvation. The frequent results of this concept are conversion without repentance, a persistence in premeditated intentional acts of sin after conversion, a mistaken belief that one will inevitably be a participant in the resurrection of the just regardless of his morality, an aversion to any kind of moral law or restraint, a diluted kind of Christianity with little or no discipleship, and a superstition that to "receive Christ" magically changes one immediately from a sinner to a saint. Obviously this is not always the case, but it happens all too frequently.

How did this all come about? It could be the result of a combination of influences. One of these is Systematic Theology. This discipline is a human attempt to put into philosophical and logical forms all of the theological abstractions that western Christendom has found in the Bible.¹ The Bible is unconsciously considered to be something like a unified university textbook. This has produced a formal creed of theological concepts instead of a living description of human experience.

One of the results of this is that today the majority of churches have as their requirements for membership the acceptance of a body of doctrine in the form of a statement of faith. It seems perfectly acceptable socially to ask a person whether or not he accepts the Nicene Doctrine of the Holy Trinity, but to ask him if he has abandoned his sins

is considered indiscreet. As in the days of the Holy Inquisition the communicant was barred from the fellowship of the church not because of his morality or lack of it, but rather because he doubted certain accepted and authoritative propositional truths.

Another cause of the existing situation is twentieth century Calvinism. This affirms the traditional Five Points (Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of the Saints) as a logically air-tight system of theological dogma — which it is.

The problem with this neat package is that it presumes that God's method of reasoning must be the same kind of reasoning as human logic.² It may contribute to the belief that one can safely live a life of sin while resting on the assumption that if one is among the elect of God he cannot in any way be excluded. In some cases this system may produce great confidence in God and great presumption and carelessness in life.

In all fairness, however, a clear understanding of Calvinism does not produce the evils mentioned above; but who has a clear understanding of Calvinism? The greatest of theological minds are still debating it. What, then, of the poor soul who wants an answer that neither makes him a puppet of inevitable destiny nor a lonely slave of a responsibility which is too great for him to assume with confidence?

Another possible cause of the problem is the overemphasis on the necessity of a euphoric religious emotional phenomenon as absolute evidence of a Christian

conversion. The eighteenth and nineteenth century evangelist revivalism insisted that conversion was a work of God, secretly wrought, known only in its results. But for many the work of God was an emotional reaction or a dramatic change similar to that of St. Paul or Martin Luther.³

Today, if a person "accepts Christ" by saying "Yes" to certain rehearsed questions he is considered "saved" and is given the congratulatory handshake, baptized, and received into the brotherhood. If frustration persists, he is encouraged to be baptized in the Holy Spirit. This is sort of a magic rite that claims to have no particular influence upon the interpersonal relations of the individual involved, but is supposed to give the person a degree of assurance. It is seen by many to be a happy relief from the arid and inhibited ceremonialism of so many decades.

Another possible cause of the present situation is a lack of Biblical Theology. This discipline attempts to discover what each Bible event meant to those who experienced it.⁴ In the framework of a combination of biblical and systematic disciplines perhaps it is possible to discover who a Christian really is, how he should be distinguished from the rest of the public, and what is his relationship to other Christians.

From a combination of these two disciplines emerges a clear concept of the people of God. Since the Fall it is discovered that God's purpose has been to recruit repented, converted, and continually obedient individuals who will become His special people. This recruiting is done by Him without

violating the individual's power of choice. That liberty to make responsible decisions is a part of the image of God in man and that which makes a man distinct from other creatures here on the earth.⁵

The reason for existence of this body of people is that of demonstrating the character of God to a world in a relational aspect (1 Pet. 2:9). The reason for this is that our God is three distinct persons eternally living in a perfect relationship in submission to one will. Jesus affirmed that He acted and spoke only in loving harmony with the will of His Father and never independently (Jn. 14:10). He also said that the Holy Spirit speaks and acts in a perfect relationship with Him and the Father and never independently (Jn. 16:33). None of the pagan gods are like our God. The relationship is analogous to that of the Three Select Men who govern in some New England towns. Whatever discussions might have occurred in their chambers, their decisions were a declaration of one unified will. They spoke as one man. Such is our Triune God.⁶ It is the purpose of the people of God to demonstrate this loving, voluntary, unified relationship to a world that knows nothing of reconciliation.

The unifying factor of the people of God is a covenant.⁷ It is not enough to be individually reconciled and to submit to God's will and moral law in a vacuum. The covenant provides the prerogatives, the promises, and the conditions of being a people of God. These are summarized negatively in the Ten Commandments and positively in the Sermon on the Mount. These are entirely relational. Any religious ceremonies which automatically bring grace are absent.

How then, does one become a member of this people? He does so by a responsible decision to abandon all his sin, to submit himself to the plain teachings of Holy Scriptures in union with others of the same persuasion. This is what it means to believe in Christ and to love God (Jn. 14:15, 21; 15:10; 1 Jn. 5:3).

How can a man alone who is sinful, weak, and dominated by his own impulses obey these laws? The answer is that upon sincere repentance and abandonment of sins, God declares the man pardoned. He gives him of His own powerful Spirit "to meet the Law's

requirements" (Rom. 8:4—Phillips). One of the characteristics of a true converted member of the people of God is a complete repentance and a determination to abandon all his sins that God reveals to him.

This is not accomplished alone and instantaneously ordinarily. The revealing of sins is a process which takes place in the progressive light of learned Scripture. No one can surrender the sins today which are not revealed until tomorrow. Repentance and renewal continues. Neither is this accomplished alone. Christianity is relational and social, and although isolated conversions have occurred, the entire concept is that of union and progress in a covenant relationship with others for mutual admonition, discipline, help, and instruction. The competitive individualism of Protestantism is noticeably absent from the biblical idea of the people of God.⁸ Thus, we see that we are a people bound together under a relational, encouraging, behavioral covenant.

And what of the security of the one who falls into sin and persists in it? No security is found for him in the Bible apart from repentance and restoration. Our God reserves the right to turn sickness, the serpent, and the plague even against His own people when they disobey Him (Num. 21:6-9; 11:33; 12:1-16).⁹ There is nothing magic in religious acts apart from righteous living. Saul learned that bitter lesson (1 Sam. 15:22). It was the superstition of the rite of circumcision and ceremonial obedience which people thought brought salvation which Paul attacks so vigorously in Romans and Galatians. It is patently true that a sinner is justified (declared righteous before the tribunal of God) by simple faith in Christ's atoning work, but justification is subjective. The objective evidence of its reality is good works. This is the argument of both Paul and James (Eph. 2:8-10; Jas. 2:22-24). The doing of the moral law is the unmistakable evidence that a person has received a spiritual conversion and the Holy Spirit (Rom. 8:4; Gal. 5:19-25; Acts 2:38).

From this point of view is understood the difference between premeditated sins of intention and sins of ignorance (Numbers 15:27-31; Deut. 17:12-13). The former has no propitiatory sacrifice. There is only excommunication from the

people of God. The latter find forgiveness when there is repentance. The true people of God are known by a refusal to continue in known, intentional, deliberate sin (Heb. 10:26-27). They seek to be impeccably honest to their own consciences (Rom. 14:14). It is in this light that Paul wrote: "Although my conscience does not accuse me of anything, this does not mean that I may not be guilty" (1 Cor. 1:4).¹⁰ In this passage he has committed no known, deliberate sin intentionally. He recognizes, however, and admits the possibility of having sinned inadvertently; he has obeyed his conscience fully. This way of living is that which characterizes the true people of God.

In this there is no cheap grace. There is no magic religious assurance of salvation apart from proper relationships. There is a challenge to be fully responsible in the continual making of decisions without fear. There is the joy of having the mutual help of others who also are in this pilgrimage.

And what of security? The reply of the elder of the Hutterite Bruderhof is sufficient: "If we live in obedience to God's commandments, we are certain of being in God's gracious hands; we do not worry further about our salvation. Rather, we try to walk the narrow path in the fear of the Lord. We fight sin and practice brotherly love. How then can redemption be lacking?"¹¹

NOTES

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7. Eichrodt, Walther: *Theology of the Old Testament*, Volume One; The Westminster Press, Philadelphia; 1960; p. 36.
8. Friedmann, Robert: *The Theology of Anabaptism*; Herald Press, Scottsdale, Pennsylvania; 1973; p. 81.
9. Eichrodt, op. cit., p. 45.
10. Translation mine from *Dios Llega al Hombre*, Sociedades Biblicas Unidas, 1970.
11. Friedmann, op. cit., p. 78.

My Adventures Through Prayer

by Vi Fast

I STARTED the new year feeling overworked, overtired, and overwhelmed with many cares and concerns. Inflation had taken its toll on our already small bank account and our "end of the month" bills were unusually large. Even our weekly grocery bill was staggering! Unexpected college expenses for our sons cut back our finances even more. My wardrobe desperately needed replenishing. Some of my children's life-styles and ideas did not fit into the mold I had designed for them, and I found this irritating to the point that it kept me from sleeping well at night. My pessimism and constant complaining was causing my husband's patience to wear thin!

Then early in January, at a Sunday night service in our church, the Lord spoke to both my husband and me through a message on prayer, based on the book of James. That night we determined to become more bold in our prayers. "Ye have not because ye ask not" (Jas. 4:3) we read, but then reading on, we were struck with the words in the next verse, ". . . because ye ask amiss, that ye may consume it for yourselves."

What should we ask the Lord for this week, we wondered? We began to take inventory of our material assets — we have a job, a comfortable home, two cars, five healthy children, many good friends — the list went on and on. Somehow, we just didn't feel right asking the Lord for more things. So we agreed that we would pray for *people*, not for *things*! That week we interceded for specific people as the Holy Spirit brought them to our mind, and of top priority in our prayers was this request, "Lord, use us to be of help to someone else!"

During the next few weeks the opportunities to help others were numerous. Sometimes I was unaware that the Lord was using me to touch someone until the act was done. One afternoon I had a deep longing to talk to one of my sisters, and so I made a long distance call to her, not realizing until I had a letter from her later that week, just how much she needed a listening ear and word of encouragement right at that moment! I stopped in at the home of a friend who was sick. I shared some scripture in a letter to a friend, which met her need the day she got my letter. There were other incidents, which, although small, I knew they were answers to my prayer, and a direct opportunity to help someone and spread God's love.

But my greatest thrill came last Thursday! Let me tell you about it. About a year ago I met the wife of a

business executive in the office building where I work. She was his office manager and I walked past her door every morning and evening. I would often smile at her in passing, but she seemed unresponsive, cold, and indifferent. The rapid succession of girls who came and left their jobs in her office made obvious the fact that she was not an easy person to work for.

One day I met her in the ladies lounge. She was in tears and obviously very distraught. I asked her if there was something I could do for her, and she blurted out, "Everything is wrong! My life has been hell ever since I lost my boys." Being the mother of five sons, this immediately struck a responsive chord in me, and I took time to listen as she poured out her story of tragedy and sorrow.

Her only two sons, ages 24 and 20, had been killed in a helicopter crash several years ago. In their intense grief, she and her husband each withdrew into their own world, and now they were unable to communicate with each other. She felt bitter, unappreciated, and utterly alone! I determined right then that I would be her friend. From that day on her attitude toward me changed, and she responded to my greeting with a smile as we passed each other in the hall. But several weeks later she quit her job, and I no longer saw her, except on a few occasions when she would stop in at her husband's office.

For some reason I happened to think of her one day last week, and as I went about my work I sent up a silent prayer for her. To my surprise she walked past my office door the next day! Immediately I asked the Lord to give me a chance to talk to her. I was still groping for some excuse to go to their office, when she walked back to the outside door. She smiled in recognition as she passed my door, then she stopped, turned back, and came into my office.

We began to talk and during the next fifteen minutes I realized again how unhappy and lonely she was and how desperately she needed a friend. Before she left we exchanged first names and phone numbers, and agreed to get together for a chat sometime soon.

This week I saw her again — she walked past my office door on Tuesday. I took advantage of the opportunity and invited her to meet me for lunch the following day. She readily accepted my invitation. For a moment my mind was filled with doubts and feelings of inadequacy, and I wondered why I had gotten involved. But then I was reassured that I had asked

the Lord to help me learn to know her, and had prayed for wisdom on how to proceed, and this was a direct answer! So we met at the designated time and place. She drove up in her late model Toronado and I in my little blue Volkswagon.

During the next hour I listened while she spoke, but before we parted I was able to tell her of the One who came to "bear our griefs and carry our sorrows" (Is. 53:4) — the One who came not only to give us eternal life, but to give us "life more abundantly," here and now (Jn. 10:10). She accepted a paperback edition of the Gospels, with the promise to read it, and expressed a desire to talk to me again.

On the way home I realized in a new and exciting way that Christ was able to reach out to someone in need *through me*. The words of Galatians 2:20 came to me, "... not I, but Christ liveth in me." Through the Holy Spirit, who lives in me, I can be used to

communicate Christ to others!

Throughout these past few weeks our joy has been great. We have truly experienced that "it is in giving that we receive" (St. Francis of Assisi). And in addition to the joy that we have experienced from helping others, there have been so many other "side-benefits" and blessings. We were able to pay every one of our bills the end of this month. Our three college sons were able to meet all their financial obligations for the new quarter. We were able to increase our giving to the Lord's work through our church. I am feeling better, both physically and mentally.

Life just takes on new meaning and purpose when you start the day with anticipation and ask, "Lord, what have you in store for me today?" To God be the glory! He is faithful in keeping His promises!

But don't take my word for it. Try it for yourself!

On Being a Woman

by F. Kay Toews

I LOVE being a homemaker. Well, most of the time. There are days when I wish I didn't have to think about anyone except myself, but these thoughts quickly pass and are almost forgotten.

I like doing the housework and striving to create a pleasant and peaceful atmosphere for my family. I like being cuddled by my husband and feeling safe and secure in his arms. I like his being head of the house and spiritual leader of the home. I like the compliments I get on my homecooked meals and the clothes I've sewn. It's very important to me that my son remembers his growing-up years included home-made bread, warm-from-the-oven cookies, simmered soups, and foods fresh from the garden and orchard.

BUT

I also enjoy doing things outside the home. I like being involved in community projects. I especially like being involved in church work. It's one of my favorite places to be. I like teaching, singing, discussing and sharing with other people. I feel God has given me certain leadership qualities.

SO

How do I bring it all together? How do I fulfill my role as wife and mother and still make use of the gifts and talents God has given me without upsetting the balance of the leadership role of my husband and church?

I have struggled with this question for some time. One part of me wants

to be the homemaker and another part of me wants to make use of all my talents even though I am a woman. There are instances in the Bible to support both sides. The breakthrough finally came when I realized I didn't have to be one or the other but that I could be both. I didn't have to be "just" a homemaker nor a women's libber. I could be a combination of the two.

Being a combination takes a lot of thought and prayer because I don't want to upset the balance of God's order for the family and church. Whenever I have a decision to make about filling a certain position, I ask myself two questions.

1. *Will my taking this assignment interfere with my husband's leadership role in the family?*

If I feel the answer is "yes," then I must graciously say I can't take the job. I believe that a wife's first obligation is to her husband. Sometimes I pull at the reins of this relationship but in the end I realize God made me and He knows what is best. If I must decline a position, but I feel God has equipped me for it, I then must pray. Pray that my husband will grow spiritually so that next time the position is open, I can accept it. I can then do it because my husband's life has been spiritually lifted so much that my taking that position is no longer a threat to his leadership.

If I can accept a position without interfering with my husband's role, I

ask myself the second question.

2. *Will my taking this assignment interfere with the church's male leadership roles?*

In this age where women seem to be taking over (such as PTA and civic organizations), this is an important question. Although I want to use the gifts and talents God has given me, I don't want to do it at the expense of our male leaders. I want our children to have a father image to look up to and the church is about the only place to find it. I cannot accept a position that I feel interferes with this role.

By asking ourselves these two questions and honestly seeking the answers, we can use our gifts and talents as befits each individual family and church. A position that is suitable for a woman in one church may not necessarily be suitable in another church.

What do I do if I feel trapped and there seems no further room for growth? I must repeat that the only insight I have received regarding this is prayer. I pray that our men will become such "super" spiritual leaders that there will be more and more positions for us as women to fill while still remaining submissive. I pray that there will be so much discipling that it will take all of us — men, women and children!

Will we as women be able to develop into all God has planned for us? I believe it depends on our men. Men, please don't disappoint us. □

From Tutoring to Teaching

THE REQUEST for intensive Bible study surfaced again last January in the Indian church in Panama. Several alternatives were discussed, among them sending a man and his family to Guatemala to a Bible school. This idea was rejected because they realized this man would come back with the qualifications requiring a salary and in their economy they would be unable to support such a man.

An acceptable plan was adopted in which I would tutor two leaders who felt called of God to teach their people, while supporting themselves with farming as they have been doing. I was asked to work with two men, Agustin Membora in Capeti, and Emilio Cheucarama from Chitola.

Beginning with the book of Genesis in the popular version in Spanish (on the style of *Good News for Modern Man*) they study the major stories and then discuss the story with the people in their villages, encouraging them to tell the story in their own language. They conclude with the questions, "What is God trying to tell us in this story?" This is the discovery way of Bible teaching.

I approached this work with several presuppositions in mind. I recognize the Bible as God's divine inspiration of truth and that it was written over a period of many years within a cultural, time, and space frame of reference, but that its truths can be applied to all generations and all cultures. Even as the revelation of God progressed in Old and New Testament times, so there needs to be a progressive unfolding and assimilation of God's Word by the Choco church. The teaching of the Scriptures therefore needs to be in keeping with the needs and experiences of the church through time. I tried to keep in mind that the church is indwelt by the same Holy Spirit who inspired the Scriptures, and is therefore dependent upon Him to interpret the truth in its cultural framework and world view.

One of the essentials is that the stories must be told in the dialect itself by a native speaker. Secondly, the people must reflect upon their traditional beliefs and practices, and upon their current experiences. And thirdly, there needs to come out of this a message that is particularly pertinent to the church.



Agustin Membora whom John Goertz is tutoring so he can teach his people.

La Palma. In La Palma we started with the creation story. I used "what" questions to be sure that the details were understood. Then we went through it again and asked some "how" and "why" questions. This led to discussing how God would have said this if He had used the Waunana dialect. Attempts were made at retelling the story in the Waunana dialect. I asked Agustin to record his version, and his translation became the basis for some lively discussion. One of the main difficulties was to find an adequate translation for the word "form" (Gen. 1:2). They finally settled on a word that means face, after considering many other possibilities. The exciting part was to see the people battling with the translation because it awakened a desire to know and understand.

Chitola. In my visit to Chitola, I worked with Emilio and 12 to 15 other people. I was going to once again move through the various levels of questioning as I had in La Palma, but it seemed that they were more interested in talking about: "What is God like?" and "What is man like?" We drew up parallel lists from the account of the creation.

We talked about why the two distinct accounts: the traditional and the biblical. They suggested two possible reasons: (1) The Waunana and the biblical account describe two different creations, one for the white man, the other for the Indian. I raised the question, "Are there then two separate Gods that create? Is Hewandam (their God) one and God another?" (2) The other ex-

planation was that the two stories describe the same event but there are two different ways of telling it. To this Emilio had already given some thought and he said, "The Bible account is obviously the correct account because it's the written account." Here was a blind faith in something being true simply because it is written. But his idea was correct. His rationale really was that since it is written it does not change. He explained that because their tradition is oral, it goes through many generations and a part of it may be lost or in some way be changed. The Bible thus became a way of providing accuracy and validity.

We worked on translation of Genesis into Waunana. The dilemma for me was to achieve a rather free translation of the stories without being too concerned with linguistic precision. We want to be as accurate as possible, but I am more interested at this point in a free flowing retelling of the story in their own language, not bookishness.

As a wrap-up, I asked the people who were studying to think about what God was saying to them through the study of the Scriptures and to share these messages with the congregation. That evening six volunteered. One or two thoughts predominated. They believed that God was showing them in a new way that He is good and they learned to respect the power of God because He was able to speak and it happened. It was an exciting evening. We started at about seven o'clock that night and finished at 11:00.

In assessing the results in Chitola, several things were evident. (1) There was a group effort in struggling with meaning. (2) People previously marginal became active. For example, Yoni Cardenas has been very marginal to the church until now. However, after his participation in the meetings, he shared a warm testimony at the evening service recounting his own gradual coming to faith. It was the occasion for him to publicly commit his life to Christ. His commitment to the Lord that night was of great encouragement to the people. (3) The whole of the church was inspired especially through the final service when so many people spontaneously shared new insights and related these to their own personal experience. (4) The approach that we took in trying to be very sensitive to "what God is trying to say to me," led to the experience of sensing God moving the church and in Emilio. This resulted in the church selecting him officially as their pastor.

Capeti. I spent a week in Capeti working with Agustin Membora in the same way that I worked with Emilio in

MISSIONS and SERVICES

Chitola. We had only three or four regulars but a very enthusiastic group. The people here were excited about comparing the account of Genesis with the account of their traditions. They were amazed at parallelism that was revolutionary to their thinking. For example, in chapter 2 of Genesis we read that God wants a man, when he is of age, to leave his father and mother and to take a wife and the two should be as one. Jorge, the elder man, said, "That is what our fathers told us too."

The biblical concept of marriage seemed to support their traditional concept. Another parallel seen was that women have pain at childbirth. The traditional account, according to Jorge, was that women at one time were given a chance to choose between various types of childbirth. The women insisted on childbirth as we know it. The crux of the matter was that the woman was self-willed and wanted her own way, and thus disobeyed the Lord.

The matter of thorns and thistles and the difficulty with which man must earn his bread is explained: at one time Hewandam provided all things for his people. He wanted them to trust him and to love him. Man was not satisfied with this. He moved ahead of God, and began to build houses for himself, to grow his own crops, and earn his own livelihood. Because of this disobedience and lack of faith, the Lord said, have it your own way, but you will have a hard time doing it, there will be all kinds of obstacles. Again the details differ from the scriptural account but the idea of disobedience and lack of faith is evident.

During our studies Julio Carpio made a comment that made all of the efforts totally worthwhile. "I have always thought that Christianity is a North American white man's religion. But now I see that it is not so foreign at all." I believe that if the Good News can come to a people within a framework of their own background, it will take away the idea that the Christian faith is distinctly an ethnic faith. We must by all means clothe the facts of the gospel in the people's own culture and language.

We had a large gathering on the Sunday night of my visit. Each student presented a brief portion of Genesis chapter 3 in a rather free translation. Agustin brought a spontaneous ending to his teaching. He paralleled the temptation of Jesus with the temptation of Eve and Adam and the conclusion was that the model that we follow must be that of Jesus and not that of the woman. We cannot give excuses for our weaknesses and our sins because the woman fell into sin. It was Christ's example that we should follow.

With Agustin I came up with an

approach to succeeding efforts in the Bible learning/teaching process. First, we need a free-flowing translation of the Scriptures. Secondly, translations should be done in consultation with other people in the community. Thirdly, these stories should be taped and written up. Fourthly, presenting these stories should be from the tape-recorded or written version in the Waunana. There should be a time of reflection when people would ask themselves what it is that is really important in this story, what is the "that is why" in this story, what is God speaking to me

about? What does God want me to do?

Developing this program has already brought a kind of renewal in my life and consciousness. It made me ask some of the questions that one needs to review from time to time, and it has given me a great appreciation for the greatness of God and His faithfulness in revealing Himself to people down through the ages. It has given me a keen awareness of the fact that God speaks today and that He speaks not only through us but through all people whose hearts and minds are keenly attune to spiritual things.

—John P. Goertz, Panama

Phase II of Thrust Evangelism

PHASE ONE of Thrust Evangelism in Paraguay brought a team to 24 villages. Phase two — establishing Bible studies, is now under way.

Villeta. We encountered a club that did not like us and so we were not able to have the stadium on the planned evening, but received permission for a less likely place. We prepared for the service, even as invitational propaganda was going out from the local theater to attend their show. That evening 800 persons came to our meeting, and at 10 p.m. the theater was still waiting for the people to come to their show.

The president of the club then upped the price from 3,000 Guaranies to 5,000 for eight nights. When I wanted to pay they wanted 10,000. One evening the electricity was cut off and we had to get a generator with which to operate the projector.

The work is not without opposition. Satan is working strongly, but God is giving victory.

Carapegua. Here we had many battles

from the beginning, but there was no obstacle so great that God couldn't give the victories. The first day we announced the films for that evening, free to the public. The theater then also announced free films the first few days and then a small charge after that. Our prayer was that God would manifest Himself because Satan was working very hard to hinder the work. God heard our prayers. The theater could not show their films; we continued to have the same number attending our meetings.

Dreams are considered significant to these people. One lady, through a dream, saw herself as a sinner and accepted Christ the next evening. Then she had a reassuring dream, showing a banquet prepared for her and other redeemed people. She shared her testimony with the assembly.

One evening a young man came crying, drunk, and despairing of life. We prayed with him and he began to confess his sins. It was almost impossible to listen to him confess all his sins; he had

Crowds gather nightly when Thrust Evangelism comes with films and speakers.



been in jail several times and had no respect for his family. It was difficult to see how he was battling, but God freed him that evening. The family can hardly understand what has happened to him.

About 1,500 attended the last evenings, and some 50 made public decisions for Christ. These included a doctor and his wife. We answered questions several evenings. There was interest in studying ways to grow in Christ. A request for more services in their villages was also raised.

Pray much for the work. Paraguay is not densely populated, but few people know Christ personally. That is why we work in this intensive evangelism.

Quiindy. We had more opposition from the church leaders here than in other places, but we also experienced God's special grace. At the Sunday mass the priest warned his people against attending our services and reading our literature, saying it was poison and would lead them astray. In spite of that, six to seven hundred came each evening. Three of the priest's strongest supporters were saved. This was highly significant as they began immediately to openly witness to their friends. They offered their house for a meeting place for Bible study. This in spite of the fact that the people had been forbidden in a letter from their church to offer their house for this purpose. Some newly saved persons suffer persecution from their parents and relatives. A few have been threatened with expulsion from the family home, and others with bodily harm. But it is exactly these who suffer the most who visit other newly converted persons, and encourage them to remain faithful!

Of special joy to us are the young people, who want to gather for Bible study and prayer. On their own initiative they gather in homes and encourage one another. One young person said, "I have been reading Acts, how the disciples were persecuted for Jesus' sake. Then what we are enduring is as nothing." How we thank God for this steadfast faith, and pray that God will continue to help and protect them.

Acay. At first there were few results, but later we saw the spirit of God convicting people of sin. Again, the young people responded well, and have rented a small place where they meet. We found no noticeable opposition here and believe there is a ripe opportunity here. We also believe that the time has come for Paraguay to experience God's command to "Go ye into all the world and preach the Gospel to every creature."

—Pedro Berardo, co-worker in the Paraguay Thrust Evangelism Team



Ruth Friesen makes a weekly visit to the maternity hospital and brings UNICEF milk to the mothers.

Sight for the Blind Brings Joy

WHILE making evening rounds at the hospital, the nurse in charge of the women's ward asked me to see a young tribal woman who appeared to be acting somewhat strangely. She was almost hilarious and bouncing around on her bed to such an extent that the nurse was concerned she might do some harm to her eyes. She had had cataracts removed a few days earlier. Such behavior is somewhat unusual among these stoic people.

I decided to investigate. Both of her eyes were padded, but as I came to her bed she grasped my hand and began to feel my coat sleeve, again, rather irregular behavior for a woman in this part of the world. It was evident she was peeking out from beneath her bandages and was simply ecstatic at being able to see for the first time in several years. We did our best to calm her down to prevent injury. Gradually she settled down and had a good night. And so did I.

One would think that such incidents would be common in an eye hospital, although never as dramatic as that long-awaited moment on TV when the surgeon removes the bandage and the patient beholds his surroundings or loved ones. But these people, both by their culture and temperament, seldom express gratitude either by emotions or words. But we know that many are pleased with the result and may demonstrate it by a gift or other means. By the same token a poor result (which we hate to admit!) is usually accepted as the "will of Allah" with little complaint.

Many young children come to us, especially in the spring, children who have had a very meager diet in winter with resultant vitamin A deficiency, as well as other nutritional problems. The lack of vitamin A is particularly devastating as the cornea literally melts away and scar tissue forms with near or total loss of vision. It is all the more ironic when even an occasional carrot or other good source of vitamin A would have

been sufficient to prevent such a tragedy. So much more needs to be done in the area of public health teaching. Modern medical care is still a phenomenon to many people here and there are many superstitions about going to doctors. Proper diet is something we learn from early childhood. We could not imagine giving our child only tea and bread for months on end.

One area of our lives which requires constant vigilance is that of offending people in certain cultural matters. There is an Afghan proverb which states "a lie that does good is better than truth which does harm!" This explains the problems which we run into frequently. But we do enjoy good rapport with our colleagues.

We look forward to seeing many of our friends when we come home on leave in summer 1976. —Herbert Friesen

(Dr. Herbert Friesen is an eye specialist in Kabul, Afghanistan, working in the National Organization for Ophthalmic Rehabilitation hospital.)

NEW CHURCH IN BOMBAY

A NEW Mennonite Brethren Church was started in Bombay, India, on April 6, 1975. A number of families have moved from Andhra Pradesh to Bombay to find work. They have found each other and began worshiping on a regular basis. These families have also had opportunity to share their faith in a number of other churches. They feel like unofficial missionaries of their home church 500 miles away in Andhra. These families have expressed gratitude that the Word was brought to them over 70 years ago, and covet our prayers for this newest church in a metropolitan area.

To preserve the Bible in the event a nuclear holocaust wipes out a portion of the world, the United Bible Societies have stored away in fireproof vaults a copy of each of the 1,549 Bible translations.

Consultation on Evangelization

A FIRST for our brotherhood will occur in Winkler, Manitoba, right after the General Conference sessions in Winnipeg. It is a World Mennonite Brethren Consultation on Evangelization.

Thirty-six delegates from the Mennonite Brethren and related conferences around the world have been invited to five days of fellowship, Bible study, and intense discussion.

Fifteen countries will be represented. The conferences with less than ten churches will have one delegate, usually the conference chairman. Conferences with more than ten organized churches are invited to send an evangelization leader as well.

The purpose of the World Mennonite Brethren Consultation on Evangelization is to bring together Mennonite Brethren leaders from each Mennonite Brethren and related conference to counsel together concerning cooperative efforts in evangelism and church planting around the world. The presence of many conference leaders will also make it possible to conduct informal discussion on the nature of our world Mennonite Brethren brotherhood.

The site of the consultation will be the Winkler Bible Institute which offers splendid housing and meeting facilities in a quiet, reflective setting.

The leadership of the consultation will be shared. Each day a different moderator, Bible teacher, and findings committee will function.

The day will begin with a Bible study on 1 Thessalonians and prayer fellowship. The topics for the days are "The Mennonite Brethren Brotherhood," "Evangelism and Church Planting," "Christ and Culture."

The last morning will be spent in sharing how the consensus which has been reached can be put into practice at home.

The planning committee, in preparing the consultation, listed a series of hopes for the meeting: A relaxed, affirming spirit of brotherhood, personal spiritual renewal, an international perspective, an opportunity-centered outlook, specific consensus which can be taken home to the churches, growth in Mennonite Brethren ministries around the world, and a closer fellowship among Mennonite Brethren churches around the world.

Immediately after the consultation, the overseas visitors will minister in churches for two weeks.

To some this consultation will seem like a large and needless expenditure. Not so. The consultation is a sign of a

growing brotherhood that needs to know itself as fellow servants in building the Lord's church. Until now each of the countries where we have established the church has had a relationship only with the North American churches. By introducing the conferences to each other about the most important thing in the world, we are building a new base for extending the church to every nation, tribe, tongue and people.

—Vernon R. Wiebe, General Secretary

Meet Fujio Nakano Of the Senri Church

I AM Fujio Nakano, 32 years old. My wife is Hiroko and my two girls are Masako and Akiko. In 1961 I went to church regularly for the first time in my life. I had gone to study English conversation before, but I had not been interested in Christianity.

After graduating from high school I was employed in a company, but I was really troubled about the purpose of life, and didn't have any true friend. One of my nominal friends showed me a tract from the Imazato Mennonite Brethren Church. Missionary Sam Krause was beginning pioneer evangelism in the Imazato area of Osaka. Here I learned clearly the facts about Jesus Christ.

After becoming a Christian, I began going with Sam Krause to make home visitations and take part in evangelistic meetings. We visited young and old, all kinds of people. One time we visited an old person. That person was well and strong at the time. Two weeks later we wanted to visit the same person and found out that he had died. At that time Romans 10:14 came to my mind. "How then shall they call upon Him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach unless they are sent?" This verse really gripped my heart. When I thought of the multitudes of

people who were dying without hearing the gospel, I wanted to give my body and life to God.

In April 1963 I began studying in the Osaka Biblical Seminary. After five years of study I graduated. I was married April 12, 1969. My bride also had dedicated her life to full-time service, so we joined our hearts and lives to work together for the Lord.

We have served the Senri Mennonite Brethren Church for seven years. I have never thought that our work was very successful or that everything goes smoothly. Really in everything we are insufficient. However, when one or two get saved and the group of believers slowly increases, there is a sense of great joy. When we see a soul transformed through faith in Jesus Christ from a life of darkness and sorrow into the light and freedom of the children of God, we can say that this is the most wonderful work in the world. This work cannot be purchased with money nor obtained by human strength. I can now fully understand the last part of Romans 10:5, "How beautiful are the feet of those who bring glad tidings of good things!" Please pray for us that we may be more effective workers for Jesus Christ.

I serve as a member of the Japan Mennonite Brethren Conference Evangelism Committee and the Conference Youth Committee. Together with youth representatives from each of our Mennonite Brethren churches we plan conference-wide activities for the young people. On January 15, 1975 we had our first youth dinner, with testimonies, singing and messages. Every November 3 we sponsor the youth field and sports day, at Nosegawa Camp for a day of fun and sports.

I am especially interested in helping the young people with their marriage arrangements. I have the responsibility to get the list of marriageable young people from each church and with the other pastors, counsel together with them. I am teaching church music and minor prophets and choir in our Mennonite Brethren seminary. □

The Fujio Nakano family in Osaka, Japan. Fujio is pastor of the Senri Church.





The Tabor College "Life Unlimited" trio members are, left to right, Brenda Litke, Glenn Litke, and Lynn Schafer.

'Life Unlimited' Trio Touring Japan

THE TABOR COLLEGE "Life Unlimited" trio left May 26 for an 11-day singing tour to Mennonite Brethren churches in Japan.

"Life Unlimited" has had a busy concert year, beginning in the fall at the Mennonite Festival, the inter-Mennonite convention held at the Century II Convention Center in Wichita, Kansas. They also appeared at the Central and Southern District Conferences of the Mennonite Brethren churches held at Mountain Lake, Minnesota, and Wichita, Kansas.

Recently the trio sang at the Mayor's Prayer Breakfast at Hesston, Kansas. In addition, they have appeared in concert with the Tabor College Choir and have traveled extensively in churches, appearing often with Dr. Roy Just, president of the college.

The trio presents a combination of lively and mellow gospel music, centered on message. Their repertoire includes contemporary gospel music by such famous arrangers as Bill Gaither and Andrae Crouch.

Two of the singers, Glenn and Brenda Litke, are from the Hillsboro community, while Lynn Schafer is from McClusky, North Dakota. Glenn and Brenda

are brother and sister. Glenn graduated from Tabor prior to leaving on the tour, with a music education major. He serves in the music program of the Ebenfeld Mennonite Brethren Church, where he has served as choir director. Brenda, a sophomore majoring in music, is pianist of the group and sings as well. Lynn Schafer is a junior majoring in elementary education.

Their 11-day concert tour in Japan to Mennonite Brethren churches began May 30. On the schedule for the presentation of songs and testimonies are the Sojiji Church, the first All-Conference Foreign Missions Rally, the Nishihatsu Shiba Church, the Nosegawa Church Camp, the Neyagawa Church, the All-Conference Early Morning Prayer Meeting, the Seminary weekly chapel, the Nagase Church, and at the English weekend at Nosegawa Camp.

After returning from Japan, the trio will continue on concert tour through the San Joaquin Valley of California June 22-29.

TEACHER EDUCATION PROGRAM EVALUATED FOR APPROVAL

THE TABOR COLLEGE teacher education program underwent program approval scrutiny by an evaluation team from the State Department of Education, April 30, May 1 and 2.

The 14-member evaluation team included in their process, intensive questions and dialogue directed toward the Tabor education department, departments offering teaching field disciplines, students currently in the teacher education program, recent graduates, teacher placement, and the community at large. One statement made by the chairman,

Lowell Ewert, Bingham Lake, Minnesota, receiving his degree from Dr. Roy Just, Tabor College president, was one of the record number of 111 seniors to receive Bachelor of Arts degrees at the annual commencement on Sunday, May 25. Five students received the Associate of Arts degree. Ewert is the son of Mr. and Mrs. David Ewert who have had six children attend Tabor College for a total of 23 years. Five of the six graduated from Tabor.



Dr. Calvin Harbin, was that the team was generally impressed by the sense of good feeling and pride among the faculty, students, and the Hillsboro community about Tabor College.

In their exit interview the team listed the following strong components of the Tabor teacher education program: recent improvement made in methods courses and in the education department, a very strong general education program, counseling and advisement of students, cooperative programs offered through the Associated Colleges of Central Kansas (ACCK), commitment of faculty regarding the implementation of school objectives into the program, prior initiative taken by the Teacher Education Committee to concentrate in areas in the program that need to be improved, movement to humanize the courses, and the recent proposal passed by the Tabor faculty to begin a pilot program putting college methods teachers full-time in the public schools during the January interterm.

AWARDS TO STUDENTS GRANTED BY TABOR

TABOR COLLEGE held its annual Recognition and Awards Convocation, Tuesday, May 20, to honor students who have achieved outstanding performance in some area of their school life during the past year.

Wesley Prieb, dean of the college, presented the awards to nine senior students who had been nominated to be included in *Who's Who in American Colleges and Universities*: Edith Bastin, Seldon, Kans.; Jennie Berry, Lake Placid, Fla.; Grace Entz, Peabody, Kans.; LouAnn Fredrickson, Wichita, Kans.; Richard Klassen, Newton, Kans.; Helen Wohlgenuth, Hillsboro, Kans.; Lyndon Plett, Garden City, Kans.; Brenda Vogt, Sterling, Kans.; and Rebecca Weber, Beatrice, Nebr.

Divisional Awards were granted to students within a division on the basis of scholarship, personal contribution to departmental program, leadership commitment, and potential. Recipients of the divisional awards included:

Humanities: Edith Bastin, Seldon, Kans.; Nadine Friesen, Hillsboro, Kans.; Kathleen Mendel, Doland, S. Dak.; and Leon Toews, Frazer, Mont.

Natural Sciences: Richard Klassen, Newton, Kans.; Rebecca Weber, Beatrice, Nebr.; and Helen Wohlgenuth, Hillsboro, Kans.

Social Sciences: Joe Fawcett, Sherman, Tex.; William Loewen, Vancouver, B.C.; Cheryl Miller, Bedford Heights, Ohio; and Constance Norton, Hillsboro, Kans.

Education and Applied Arts: Grace Entz, Peabody, Kans.; Neva Fast,

Grand Island, Nebr.; CleoBeth Friesen, Hillsboro, Kans.; Dennis Janzen, Reedley, Calif.; Kim Jost, Hillsboro, Kans.; Richard Manning, West Monroe, La.; Patsy Valliant, Hillsboro, Kans.; and Brenda Vogt, Sterling, Kans.

The Dean's Scholars were announced and awarded by associate dean for academic affairs, Larry Feil. The students were recognized for their cumulative grade point average of 3.90 or higher on a four-point scale. They are:

Seniors: Edith Bastin, Seldon, Kans.; Grace Entz, Peabody, Kans.; LouAnn Fredrickson, Wichita, Kans.; Steven Jost, Henderson, Nebr.; Gregory Suderman, Hillsboro, Kans.; and Helen Wohlgemuth, Hillsboro, Kans.

Juniors: Diane Deckert, Hillsboro, Kans.; Edward Hett, Peabody, Kans.; Franklyn Jost, Hillsboro, Kans.; Paul Jost, Hillsboro, Kans.; Jeanne Just, Hillsboro, Kans.; Deborah Schlichting, Hillsboro, Kans.; Cynthia Vix, Hillsboro, Kans.; Janette Vogt, Sterling,

Kans.; and Randall Whitcomb, Racine, Wis.

Sophomores: Keith Braun, Hampton, Nebr.; and Cynthia Franz, Campbell, Calif.

TABOR WINS KCAC SPORTSMANSHIP TROPHY

NELSON HARTMAN, commissioner of the Kansas College Athletic Conference, announced May 4 that Tabor College was the winner of the 1974-75 Sportsmanship Trophy for KCAC competition.

The decision for the awarding of the trophy was made by the ratings of all officials for each member college in both football and basketball combined, with the award received because of the highest average of ratings.

In the combined ratings Tabor received 62 points for above average sportsmanship; 34 points for average sportsmanship; and 0 points for poor sportsmanship. □

museum.

Arnie speaks of his year at Mennonite Brethren Biblical Seminary with some regret.

"I'd have benefited from a longer exposure," Arnie says. "But I have gained a framework for understanding the Bible. It's not a neatly airtight package of theology but a way to have the Bible fall into place." The historian in Arnie is revealed when he concludes, "I've also gained a new and greater appreciation for my Anabaptist heritage."

For six months of his year in Fresno, Arnie has served as interim pastor of the Community Bible Church at Kettleman City, California, 60 miles from Fresno. Arnie calls that experience "very enriching. My personal, spiritual, and emotional life as well as commitment to Jesus Christ has grown significantly this year," says Arnie.

STUDENT WORKS AT SALVATION ARMY

THE PHONE rings at Salvation Army offices in Fresno and a voice says, "My sister and her family lost all they owned in a fire. They have moved in with us. Can you help with something?"

Seminary student, Rod Hill, takes the request and explains what assistance Salvation Army is able to give. "If you will come down to our office at 1854 Fulton, we can issue you \$2.50 coupons per family member to spend at our Thrift Store. And we have a new supply of tennis shoes from which you can pick a pair for each person," Rod concludes.

After hanging up he explains that a former alcoholic who was helped off the bottle by Salvation Army started a shoe factory and gives all his "seconds" to the Army for free distribution.

Minutes later, a bedraggled-looking man walks in with a tale of woe. The family left San Francisco for Los Angeles, the car broke down, and they had to use cash reserves for repairs. Could Salvation Army help with gas to get to Los Angeles where a job is waiting? Rod makes several routine checks to verify the story and may decide to authorize a fill-up at a local station.

Rod explains that little gas is given now. The Salvation Army also suffers in today's economic crunch and so has curtailed budgets drastically just when many more need help.

Transients who walk in with the usual "bum's rap" of money for a meal, are given a meal ticket to the Eagle Cafe down the street.

Rod Hill, second-year student at Mennonite Brethren Biblical Seminary, works at Salvation Army for a living but sees it as a part of his ministry. "I'm often frustrated because I feel the Army

M.B. Seminary

Neufeld Active in Historical Studies

ARNIE and Trudi Neufeld came to Mennonite Brethren Biblical Seminary after three years of teaching experience in Stony Plain, Alberta, and one year in the Dartmouth, Nova Scotia, schools. During one year of work at the seminary, he will finish all but his thesis for a Master of Arts degree in historical studies.

Converted at the age of nine, Arnie experienced some years of teenage rebellion which ended abruptly at age seventeen when his older brother was killed in a car accident. The patient love of his parents, the influence of a camp director, and the care of his local church were all focused by this tragedy and he turned to live for God.

After two years of study at Winkler Bible Institute and further studies at Waterloo Lutheran University and the

University of Winnipeg, he earned his Bachelor of Arts degree in 1968. In an effort to settle matters of faith, he studied at Mennonite Brethren Bible College, Winnipeg, earning the Bachelor of Theology degree in 1969. Arnie enjoys teaching and will join the faculty of his alma mater, Winkler Bible Institute, beginning next fall.

Arnie's concern for the church's involvement in the world around it has directed his life through several crucial steps. It attracted Arnie to Trudi Klassen, a schoolteacher from Alberta who was "one of very few women at college knowledgeable in politics and world happenings." Later when they were teaching at Stony Plain, his interest eventually earned him titles of: chairman of the Teacher's Professional Development Committee, second vice-president of the Northeast Alberta Social Credit Party, first vice-president of the Social Credit Party Executive in the county and president of the Constituency Organization for the party. He was also active in a project to renovate an old schoolhouse and convert it into a

Arnie and Trudi Neufeld with Matthew and Christi. After a year at Mennonite Brethren Biblical Seminary, Arnie will teach at Winkler Bible Institute next fall.



Rod Hill, Seminary student, working at the Salvation Army offices in Fresno.



is in a lot of social service without the gospel. But I try to bring in an element of witness whenever I can." Rod also works with young people in a Methodist church 30 miles from Fresno on Sundays.

In both cases Rod gets some field education credit for his work at these

locations. To earn it, he is supervised "on the job" by Captain Danielson of the Salvation Army and Pastor Hornbaker of the church respectively. He must complete specified hours of work per unit of credit, meet with students in periodic evaluation sessions, score his own performance, and have a faculty

member visit to observe his work.

Asked about the most exciting part of his work at Salvation Army, Rod says, "I guess it's trying to find missing persons." He cites several months of work tracing a lost half brother for a woman in Tennessee. His only lead was that "he works for a bus company in Fresno." Through the city business directory Rod found the man had worked for a gas company in Fresno but left without a forwarding address. The Department of Motor Vehicles finally showed the man in Los Angeles with two moves and "no current address." In a kind of "stab in the dark" Rod tried directory assistance in several nearby Los Angeles suburbs and found his man.

After relaying his half sister's message of searching for him, to the man, the missing man indicated that he had lost his sister's address in his many moves and had not kept her informed of his whereabouts. He was grateful for the information and promised to contact her by phone that very day. □

Pacific College

Janzen, Reimer to Head Interim Council

PACIFIC COLLEGE will be administered by a presidential council for a one-year interim beginning July 1, 1975. The announcement is made by the Pacific board of directors, who met in Fresno, May 9.

The board has named Edmund Janzen, chairman of the division of Biblical studies and religion and campus pastor, as chairman of this council, with Dr. Dalton Reimer, dean of academic affairs, serving as vice-chairman.

These men will jointly spearhead the administration during the interim. Janzen will assume primary responsibility for the external functions of the college as its public voice, while Reimer will give his time to internal administration.

In announcing the board decision, the chairman, Dr. Alvin Warkentine of

Fresno, indicated that appointment of a new president to succeed Dr. Arthur Wiebe is projected during the coming academic year. Dr. Wiebe, who served as president since 1960 and whose resignation announced last fall becomes effective June 30, will continue in his present positions of professor of mathematics and director of the Pacific College Mathematics Project.

Edmund Janzen, who came to Pacific College in 1967, is a graduate of the Ontario M.B. Bible Institute, Kitchener, and received his B.A. degree in English at McMaster University, Hamilton, Ontario. He holds two degrees in theology, a Th.B. from Mennonite Brethren Bible College, Winnipeg, Manitoba, and a B.D. from Mennonite Brethren Biblical Seminary, Fresno. He was granted a Th.M. degree in missions and urbanology by Golden Gate Baptist Theological Seminary, San Francisco, and served as pastor of churches in North Dakota and California before coming to Pacific.

Janzen is currently vice-chairman of the U.S. Conference of Mennonite Brethren Churches, and is a member of the denomination's Boards of Reference and Counsel for North America, for the U.S. area, and for the Pacific District. He has served on U.S. boards for Publications and for Evangelism and Christian Education in the past, and is a frequent Christian conference speaker.

Dalton Reimer, who has been on the Pacific staff since 1961, attended Tabor College two years, then received a B.A. degree in speech and social science from Fresno State University. He earned

both the M.A. and Ph.D. degrees in the area of public address and group communication from Northwestern University, Evanston, Illinois.

In addition to his teaching and administrative duties, Reimer has directed speech and drama activities. He is a past member of the Publication Board of the U.S. Conference of Mennonite Brethren Churches, and has taken active church education and leadership roles in the Butler Avenue Mennonite Brethren Church in Fresno. He was named dean of academic affairs in 1971.

PRESENT FORUM SERIES ON 'THE WOMAN'

THE Women's Residence Council at Pacific College sponsored a four-part forum on "The Woman" at two-week intervals during April and May of the spring quarter. It featured as discussion leaders various women associated with the college.

Ruth Enns, a former teacher and missionary, interior decorator, Pacific faculty wife, and mother of three, spoke about "Woman and Self" in the forum opener.

A Pacific graduate and junior high school English teacher, Sue Hiebert, addressed the subject, "Women and Women."

Luetta Reimer, assistant instructor in English at Pacific, mother of two, and a frequent speaker at women's functions, continued with a discussion of "Women and Men."

The final topic, "Women, Church, and Society," was discussed jointly by two speakers. Jean Janzen, a member of the

Janzen

Reimer





Wilmer Thiessen from the Mennonite Brethren Board of Missions/Services interviews Christine Larsen, Pacific junior, for summer service assignment.

Pacific College board of directors, mother of four, and involved in church activities, cochaired the discussion with Joan Becker, instructor in oral interpretation and doctoral candidate in communication.

WEEK OF MISSIONS EMPHASIS AT PACIFIC COLLEGE

THE ROLE of the Christian church and the individual Christian in the task of world evangelization was the focus of the Pacific College campus the week of May 12-16.

Dr. J. B. Toews, president-emeritus of Mennonite Brethren Biblical Seminary, Fresno, and former missions executive, presented two of the three special college hour lectures on this theme, entitling them "Missions in a Day of International Tensions."

Toews emphasized the absolute necessity for Christians to identify with persons and cultures in which they are working, stressing that no communication can take place without it. He further pointed out that the highest personal responsibility emerges from a relationship to God, that humanitarianism is not a lasting motivation for missions.

Hans Kasdorf, assistant professor of missions and languages at Pacific, continued on this theme in the third lecture of the week, and concluded by listing some of the agencies which are particularly helpful to students contemplating an initial short-term missions experience.

Friday was designated a "Missions Fair" by the student leadership which organized it. A total of thirteen missions and service agencies were represented in Alumni Hall by literature displays, eight of them accompanied by personnel

available for interviews and consultation with students between 9:00 a.m. and 3:00 p.m. Wilmer Thiessen represented Missions and Services.

These agencies included the Conservative Baptist Church, Far East Broadcasting, General Conference Mennonite Church, Inter-Varsity Fellowship, Mennonite Brethren Church, Mennonite Central Committee, Mission Aviation Fellowship, Nazarene Church, Overseas Crusade, Sudan Interior Mission, Southern Baptist Church, World Vision, and Wycliffe Bible Translators. □

The fiftieth year of instruction at Winkler Bible Institute, Winkler, Manitoba, was highlighted by the graduation of 43 seniors on April 20. An overflow crowd had gathered for the occasion. The commencement speaker was Hans Kasdorf of Pacific College, Fresno, California. Kasdorf entered WBI in the 25th year of operation and graduated from the four-year course which was offered at that time. Attendance at WBI this past year was 143.



Academy Instructor's Textbook Published

WORD WAS RECEIVED recently that Marlin E. Thomas, Bible instructor at Corn Bible Academy, Corn, Oklahoma, has signed a contract with Mott Media of Milford, Michigan, to publish his textbook, *The Story of the New Testament*.

Thomas has been working on his text since 1971. It is a survey of the story of the New Testament, from the birth of Jesus to the death of John the Apostle, written for freshmen and sophomore high school students. It follows the chronology of events as given by A. T. Robertson for the Life of Christ, and the chronology for the Book of Acts and the writing of the Epistles as given in most standard New Testament Introductions.

Mott Media is a new publishing company specializing in the field of Christian textbooks for Christian day schools. Their market includes Lutheran, Mennonite, Adventist, and Baptist constituencies. Tentative publication date for the textbook is January 1, 1977.

Thomas is a graduate of Tabor College, Hillsboro, Kansas, and Mennonite Brethren Biblical Seminary, Fresno, California. He was pastor of the Mennonite Brethren Church of Atwater, California for some time. He has held his present position as an instructor of Bible in the Corn Bible Academy for the past four years. □



Reflections on *GLORIETA 75*

by *Wilfred Martens*

GLORIETA 75 was not merely the first U.S. youth conference. It was not merely 1,300 young people and adults gathered in the hills of New Mexico. It was not merely buildings, programs, and activities. It was a California girl squealing with delight, watching snowflakes fall while a Kansas roommate muttered, "Big deal." It was a gallant boy from Nebraska pounding a jammed vending machine in order to help the sweet young girl from Oregon get her snack. It was slipping on ice, talking and singing late into the night. It was eating, sleeping, playing, praying. It was a weeping youngster with the consoling arm of an adult around the shoulders, both bowed in prayer. It was four days in March. It was the Holy Spirit touching many lives.

Several participants were asked to respond to their Glorieta experience on the final day of the conference. Each was encouraged to reflect personally, and in imaginative ways, on the meaning of Glorieta, using whatever forms they desired. Some chose to express themselves in poetic forms, some in prose. These are only a small sampling of the many and varied responses to the conference. Most reflections were not written down, but are still carried in the lives of those who attended.

Kathy O'Gara, Seattle, Washington
Crying and trying and finally
aspiring unto Him,
it was something no
one not there could comprehend.
Love, compassion, involvement
are the key to learning about our God.

What we learn here
we will retain.

Friends, sisters, brothers
are what we each need now.

That special person who listens in time
of want.

Jesus Christ, Son of God, the theme of
all we know.

Regina Fast, Ulysses, Kansas

To me Glorieta has been a wonderful happening in my Christian life. When I came I was expecting a blessing spiritually and a life renewal. I got both. The meetings that we had with Josh McDowell were really good and they have helped me in many ways. I praise the Lord for the many blessings that He has poured down on me and the rest of the young people in our youth group. I know that it will be hard to keep up the "high" that we are on now, but with God's help I know we can. I would hope that everyone would pray for all the young people and that we would live up to those prayers.

Lyndon Vix, Sawyer, North Dakota

Glorieta 75 will always be remembered as one of the greatest events in the history of Mennonite Brethren youth.

Never before has there been a better assortment of speakers and musical talent at one Mennonite Brethren convention.

Josh McDowell gave some exciting talks.

With groups such as "Revised Edition," "Charity," "Joyous Celebration," and a host of amateur talent from the district churches, the music sessions were some of the most inspiring events of the whole convention.

The thirty-four seminars, that were all

top quality, made for great experiences studying God's Word and gaining new insight in the problems of the present and future.

And so the activities began, and it seemed, ended all in the flick of an eye. We were no sooner organized in our rooms than we had to repack and start home. Some went north, some west, and some east.

The question is: Will there be a Glorieta 78? If it is God's will we have another Glorieta, then we say, "Praise the Lord!"

Donna Penner

Jesus will always fill my mind when I think back of my glorious days at Glorieta.

I'll always remember sitting in the lobby of Thunderbird Lodge and listening to Rick of "Joyous Celebration," and then in the middle of his song, a first snowflake. It was the first one I'd ever seen fall. It was so peaceful and so real.

The first day dragged by. The next day things really sped up. The hours kept accelerating until the last night. Again, favorite songs were sung and new ones introduced. A message touched many hearts. My heart, too, was touched. A last late night. A feeling of togetherness. Our last good-bye.

I thank God for Glorieta.

Marilyn Kroeker, Immanuel High School senior, Reedley, California

Live has its beautiful experiences, and the most beautiful is growing, growing in strength, in knowledge, in love for life . . .

but most of all, growing in our Lord and Savior, Jesus Christ!

Lyle D. Kliever, Sioux Falls, South Dakota

Upon driving into the Glorieta compound I could tell that something about this retreat would be unique. It was already different from what I'd expected. Thus I began to withdraw into a protective cocoon, much like a shy child who wraps his mother's apron around himself when he sees a new face. Ironically trying to withdraw from a potentially new experience is what brought the new experience about. It made me look at myself instead of other people because I was the only person I had to look at in my cocoon. Sure, I wandered away from my cocoon and mingled with other people occasionally, but I always knew where my security blanket was.

Though I was scared to face a new experience I think the weekend was good for me because I did face the new experience. I withdrew into my cocoon and got a good look at myself.

Jo Wennerlind, Seattle, Washington

When we first arrived at Glorieta my heart throbbed nervously. Months and months of planning this trip were all over and our three-day bus trip came to an end.

Later on I was handed a yellow packet full of information which was to be our key to Glorieta.

My four roommates and I conked out quickly in bed that night, happy that we could settle down to the same room for three days.

I had enjoyed beautiful scenery along the way, from Seattle through six states. Glorieta, however, was soon to have a very special meaning to me.

The change of scenery was a great help. It was at Glorieta where my "spiritual blahs" were removed. The excitement of the "Praise Festivals" and all the things I learned from the seminars helped me to accomplish this. It was also great to apply what I learned from the seminars to my own life. I hope and pray that I can continue to keep this spiritual excitement alive wherever I am.

Randy Nord, Bakersfield, California

"Lord make thy people one." If there ever was a phrase that described the feelings of every person who attended Glorieta 75, this was it.

The closeness and oneness that everyone felt on the closing day was what Glorieta was all about.

It seemed to me that the first day or so, most of us had come to have fun and not much else. But when Josh McDowell, the conference speaker, spoke on "Maximum Sex" Monday night, it signaled a turning point.

From then on we became involved, not only physically, but spiritually and mentally, in all that was taking place.

Monday night and Tuesday morning signaled the climax of the conference and was highlighted by hundreds of students making a public commitment to Christ, many of them for the first time.

Glorieta contributed so much to many of our lives, and will be fondly remembered by all who attended it. It made us all assess where we are in our relationship to Christ.

Vickie Pauls, Tabor College, Hillsboro, Kansas

Four beautiful days of sharing, loving, living and learning;

One tender, compassionate moment of commitment and giving;

overwhelming joy, quiet peace;

promises to keep, challenges to meet.

I leave now to face the world,

help me, Lord, give me strength and power!

But I failed again! Why, why, again?

I'm not different! I'm still the same!

How often I've said I'm sorry,

and how often I keep on hurting you!

Lord, what do I do now? Help me!

Will you once more let me experience your forgiveness?

Please show me clearly what I must do now,

and please, please, give me the strength to do it.

Amen.

Susan Dickie, Fresno, California

Lord, how I often wonder what my life has in store. So very many times I want to be good for You, Lord; temptation seems to be constantly at my side. Yet, even temptation is good, for it makes us realize, Lord, that You're there when we need You.

Life is so beautiful to me. Christ has so filled my life with love and joy. It's hard to imagine heaven, could it really be even ten times better. With Jesus everything you need is fulfilled. Oh, there are problems, and you don't always have your way. But you can be assured of one thing: Whatever God does and decides for you is the very best for you because He cares.

Dave Kroeker, Tabor College, Hillsboro, Kansas

Power. Power to be free. Power to follow in Christ's steps. Power to go out and change the world. And yet, I feel so very small. I sit here overlooking the Glorieta campgrounds from a large rock jutting out of a nearby hill. I look at all of the manifestations of God's power. I see the blue sky overhead. I feel the warm rays of the sun beaming down on

me, and suddenly a tingling chill as a cloud crosses the sun and rolls its shadow across the hillside. Mountain peaks dot the faraway horizons as the springtime haze attempts, but fails to conceal them from my view. The wind whistles through the treetops. A bird twitters its song to the world; it seems free, no cares or worries.

The same power which created all that is around me is a power that is within me also. I am as free as that bird sitting on that evergreen bough. No matter how small or insignificant I may be, I have God's power through His Holy Spirit within me. I can be free in this. This same power which made the mountains before me, that holds the robin in His hand, can enable me to go and sing my song of love for Him to the world.

Those of us who have attended Glorieta here this weekend have learned that God's power has set us free to go out and sing our song to the world. What an impact the Mennonite youth of America would create if they would take this power back home with them, sing their song to everyone who has an ear to listen! I thank my Almighty Father that I can step out and in this power sing my song to the world!

Lois Loewen, Elbing, Kansas

Why did I come here anyway?

Why didn't I stay home and get my rest?

What's the point of the whole thing?

Sure, I have fun sometimes.

But of what use is that?

More often I feel the tremendous loneliness

and aimlessness that seems to pervade my life and the lives of those around me. Where am I going? How does all this relate

to what God wants of me?

And then came my experience tonight. I know now why God brought me here —

to feel utter inadequacy, and, most of all, to see His power and glory, to renew the hold He has on my life, to dedicate and surrender my life to Him, and to rejoice in what He is doing in the lives of others.

I feel my love for Him overflowing.

I want to sing or shout at the top of my voice,

"Praise God. I love Him. He's wonderful."

But I'm silent. My joy is too strong for words.

I pray, my eyes brimming with tears, Thank you, Lord.

* * *

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them (Eccles. 12:1).

A History of 'Words of the Gospel'

WORDS OF THE GOSPEL celebrates 10 years of broadcasting this year. The program began May 8, 1965 on five radio stations, all in California. The name of the program, "Words of the Gospel," came right out of the pages of the hymnal then used by Mennonite Churches all over America.

The radio ministry in 1963 was a vision of four men who served on the Welfare and Public Relations Committee of the Pacific District Conference. Jim Gaede, a psychiatric social worker from Reedley, was chairman of the group. Also included were Dave Hofer, owner-manager of radio station KRDU in Dinuba; Theodore "Spud" Heinrichs, general manager of radio station KWSO in Wasco; and Rev. Leo Wiens, pastor of the Rosedale Mennonite Brethren Church near Bakersfield. This group had asked for permission from the Pacific District to study the feasibility of establishing a radio broadcast. In 1964 the conference approved the recommendation which authorized the group to begin a broadcast as soon as was possible.

Work progressed throughout the fall of 1964 and spring of 1965. Leo Wiens was to narrate the first broadcasts, and local pastors were invited to develop and present the short devotional message within the broadcast. "Spud" Heinrichs wrote the first script and coordinated the music arrangements provided by a special *Words of the Gospel* choir. All recording was done in the large Reedley Mennonite Brethren Church by engineer Herb Ratzlaff, who hauled his own electronic equipment in his station wagon from Fresno each week.

Leonard Vogt, then the pastor in the Salem, Oregon, Mennonite Brethren Church, and serving as chairman of the Pacific District Conference, presented the devotional comments on the first broadcast. The Ambassadors Quartet was also heard on the broadcast from the beginning program.

All these plans and arrangements culminated on May 8, 1965, when *Words of the Gospel* became a reality.

Within one year after *Words of the Gospel* was aired over five California radio stations in 1965, the program was accepted by 22 radio stations.

In January 1966, the Rev. Al Kroeker, pastor of the Neighborhood Mennonite Brethren Church in Visalia, was appointed as full-time speaker for the program and Al Lepp of Reedley was appointed as music director.

Acceptance of the program continued and in 1968, *Words of the Gospel* was made the national radio voice by the

U.S. Conference of Mennonite Brethren Churches under the Board of Evangelism and Christian Education.

As the size of audiences grew, so grew communication from listeners. The Rev. Louis Paul Lehman served as executive director of the broadcast and also assisted Rev. Kroeker in the heavy volume of correspondence of this public ministry. Both pastors continued their work in their home churches; Lehman from Bakersfield, and Kroeker, now from Santa Clara. And both commuted long distances to make this weekly radio ministry possible.

During this time the ministry grew to include Family Life television spots and Choice radio spots. Both efforts are a result of inter-Mennonite cooperation. Begun in 1970, the television spots are 30 and 60 second "non-commercials" designed to challenge the viewer to consider Christian alternatives in dealing with family situations. The Choice radio spots (30 seconds to three minutes) are designed to accomplish similar preevangelistic goals.

As part of the *Words of the Gospel* program, a Home Bible Study ministry was begun. The Rev. Leo Wiens served as Home Bible Study pastor from 1971 to 1974 when Mr. and Mrs. George Kroeker succeeded him.

From its early beginnings in primitive technical circumstances: a speaker recorded in one location; singers recorded elsewhere; equipment being hauled from town to town in the back of a station wagon; a dedicated engineer, Herb Ratzlaff, piecing and splicing together recording tape from these various sessions and coming forth with consistent professional results, the *Words of the Gospel* components came together in one location. Their home as of 1970 is called the Conference Building, a structure built with funds from the Biblical Seminary, Pacific District Conference, and the U.S. Conference.

Here the broadcasts are recorded weekly. Al Kroeker prepares a separate script for each broadcast and records programs six to eight weeks in advance of their airing time.

The volunteer choir and male octet appear every other Saturday night to record music. Some travel as much as 200 miles at their own expense.

The recording equipment is more sophisticated now. The present engineer Ric Seaburg doesn't have to load the equipment into a station wagon. That doesn't necessarily mean his job is an easy one.

Seaburg was responsible for engineering the sound equipment for the first

Midwest tour of the *Words of the Gospel* singers and speaker. At recent banquets and visits to churches, Seaburg and Pacific College's Don Isaac, negotiated sound equipment and seemingly miles of cable.

This "in-person" ministry of those involved in the broadcast is possible only because of the total dedication of the singers and speaker. During the 1974 tour every person who had been a part of the broadcast participated. They shared the expenses of travel and each took time from their work to minister to congregations throughout the Midwest.

According to Don Heinrichs, public relations consultant who joined the staff on a part-time basis in 1973, *Words of the Gospel* is now broadcast on 33 stations and is heard by an estimated 18 million listeners.

The scope of media in ministering to listeners and viewers was again enlarged with the appointment of Joe Bridges as media consultant. The U.S. Conference has encouraged studies into audio and video tape ministries, use of cable and broadcast television for evangelism and training, and other uses of media in and for God's ministry through the Mennonite Brethren Churches. □

'Words of the Gospel' Celebrates 10 Years

SUNDAY, June 15, has been selected as the date for a special anniversary broadcast of *Words of the Gospel*. Voices from past programs, both speaking and singing will be featured.

Anniversary materials have also been sent to churches. These are designed to help congregations join in the anniversary commemoration. Bulletin covers, posters, newspaper ads layouts, and even a sound/slide presentation have been made available to pastors who wish to celebrate God's faithfulness in this radio ministry outreach.

Along with the in-church celebration, each family has been sent a specially prepared recording of music and words from Al Kroeker, speaker on the weekly broadcast. The flexible disc, featuring both the *Words of the Gospel* choir and the new male octet, Men of Melody, is playable on any record player.

The poster features excerpts from several of the many letters which *Words of the Gospel* receives. This will give listeners a rare opportunity to see what people think about the broadcast and also what needs are regularly expressed in the letters received.

If your church did not receive any of the above materials, you may request them from the offices at 4824 East Butler, Fresno, CA 93727.

Agency Serves as Christian Clearinghouse

INTERCRISTO, for International Christian Organization, is a Seattle-based not-for-profit Christian job-matching service which was formed in 1967 by Phil Butler, a former overseas missionary correspondent, to coordinate the filling of personnel needs between Christian groups.

Now by calling the toll-free telephone number 800-426-0507 more than 14,000 job openings from Indiana to Indonesia are available. These include more than 500 full-time teaching positions to be filled; more than 500 secretarial jobs. About 50 journalism-related positions are open, plus 10 engineering jobs.

Salaries aren't always competitive, but all jobs pay a living wage — if you are a service-oriented Christian or are willing to work for Christian organizations.

The organization's basic job-matching service called Intermatch, works this way:

Christians or others willing to work for a Christian organization pay a \$15 fee for a systematic matching process that takes about six months for a permanent job, less for a summer or short-term job.

Applicants complete a 41-point questionnaire on their personal background, education, skill and work experience. From the information, Interchristo then provides a computerized printout of at least 10 specific job openings. Final placement is left to the prospective employee and employer.

More than a third of the 14,000 job listings at Interchristo are in straightforward evangelism and church work with such groups as Campus Crusade and Wycliffe Bible Translators. About 60 percent of the openings are in foreign countries.

But there are hundreds of highly specialized jobs available, pharmacy and French teaching among them, for persons who do not feel called to overt church work.

The biggest obstacle to overcome in the coming months, Interchristo admits, is to receive continued exposure for the toll-free phone number. "So many people tell us when they call, 'we never heard of you until we were told about your number.'" President Butler continued, "We know there are many Christians who still don't know about this cooperative effort by Christian mission groups to provide a national clearinghouse for Christian work opportunities. Our hope is that many within the Christian media will continue to expose their audiences to this toll-free number." □

Pulsebeats

... by Henry H. Dick

The Pulse Is Strong

IT IS ALMOST six years now since I was asked by the United States Conference Executive Committee to share with our constituency some of the activities and pulsebeats in our conference. It was at that time that a decision was made to share such activities and concerns through a regular column in the *Christian Leader*. I chose to call the column "Pulsebeats" indicating that no one was really qualified or experienced enough to measure, evaluate and communicate the pulsebeat but it surely would be possible to share some "pulsebeats."

A lot of water has flowed under the bridge since that time. Many "pulsebeats" experienced by people from our churches have been shared and some have gone unnoticed. The pulsebeats have been strongly throbbing around the clock and have made an indelible mark upon the cardiogram of our conference ministries and programs.

Since I continued with this column three years beyond my assignment as general secretary of the conference and since I have been associated with the seminary since that time, I feel that it is now time for our constituency to hear another voice. I have been impressed with some of the new efforts in the *Christian Leader* such as "Window on the Bible" that are giving us a new and fresh look at the teaching of the Scriptures.

We have come through a decade of trials and challenges. The Committee on Contemporary Concerns has worked hard to remind us of the need to minister to the total man. Not neglecting physical needs while proclaiming the gospel. The work of this committee has been difficult since some of the efforts to move toward helping minorities, etc., have not been easy to interpret to our conference. The U.S. Conference in session in Henderson seriously questioned some of their activities. The delegates, however, did find liberty to give the CCC a new mandate which is to be more directly involved with the U.S. Executive Committee.

Offering counsel to the young men of our conference during the Vietnam War involved much travel and struggle. Those young men who were committed not to enter the military were at times severely tested but, in these tests, were upheld and supported by their churches. Although many of our young men chose noncombatant service, it was interesting

to note that in the later years of the war military participation by Mennonite Brethren dropped from 60 percent to 40 percent. It was a good thing to see the interest of our churches and of MCC in these servicemen when they sponsored my visit to Vietnam in 1970.

To see the struggle of returning Christian Service workers and MCC volunteers has also been a strong pulsebeat. When young people serve under primitive conditions for several years overseas and then suddenly find themselves amidst the affluence of the American way of life, a real struggle exists. Some of their voices have been prophetic in asking us to reevaluate our life-style.

Christian education has also experienced an upswing in enrollment but with this a serious financial deficit. The churches have asked our colleges to promote a Christian liberal arts program with a strong evangelical emphasis.

Mennonite Brethren Biblical Seminary, having doubled in enrollment during the past three years, is presently negotiating with Canada hoping to finalize a General Conference-sponsored Seminary during the August conference in Winnipeg.

Our Board of Missions and Services, deeply in debt in the fall of 1969, saw the churches rally and liquidate the debt of \$450,000. Today because of the strong financial response, the board is looking for new opportunities and programs.

"Pulsebeats" will continue in our homes, offices, churches, schools, work and play. They will especially continue with our inner man. From time to time, I will be sharing a "pulsebeat column" in the *Christian Leader*. I want to thank all of you who have given so much encouragement to me with your comments and prayers during the past six years.

* * *

(I am sure that I speak for many readers in saying that we have greatly appreciated "Pulsebeats" by Henry H. Dick during the last six years. To have copy ready for every issue is not an easy thing, so we especially appreciate his labors. We shall look forward to an occasional "Pulsebeats" article as Brother Dick suggests. Meanwhile, we thank Brother Dick for what he has contributed to the *Christian Leader* and pray that God may continue to reward him for it. — Orlando Harms, Editor.)

The 1975 General Conference

ISSUES at general conference gatherings in the 1880s included topics like swearing or affirming on legal documents, attendance at circuses, evangelism at home and abroad, wrongness of life insurance, compilation of a hymnal, ladies worshipping with a head covering and being quiet at business meetings, and establishing an organization to provide personal property insurance for church members.

Times have changed. Many persons will fly to Winnipeg next August 9-12 for the sessions of the General Conference; no one will come by horse and wagon. Women will not only not keep quiet, they will serve as official delegates. There won't be any neat head coverings on the ladies' heads either; they won't even wear hats. We won't agree to compile a new hymnal; we will use an excellent one completed a few years ago.

There will be similarities, however, between those first gatherings in a small, struggling church on the Nebraska plains and the fifty-third convention of the General Conference of Mennonite Brethren Churches in the new Winnipeg Convention Centre (business sessions in the Portage Avenue Church). Brothers and sisters will still meet to worship, as did about a hundred persons at Henderson in 1878. The convention will still provide the occasion for learning to know new friends. Moreover, the delegates will struggle with issues that to our generation seem very vital.

The Board of Reference and Counsel is working on a series of resolutions and papers to be presented at the Winnipeg sessions. A study on "Our Ministry of Reconciliation in a Broken World" by J. A. Toews is the result of questions raised by young people at the Vancouver convention in 1969.

A more detailed statement on the sanctity of human life, arising out of dissatisfaction with the accepted statement on abortion at Reedley in 1972, will speak directly to life/death issues but also propose a challenge to the brotherhood regarding directives to the church when people fail to live up to God's laws.

Other subjects possibly becoming agenda items from BORAC include amnesty, views on the Arab-Israeli conflict, labor-management relationships, offender ministries, and a new approach to the promotion and support of Mennonite Central Committee projects.

A major item on the agenda hopefully will be the approval of the revised *Confession of Faith*. Previous Menno-

nite Brethren confessions of faith include one in 1860 — "Document of Secession," one approved by the Russian conference in 1900, and revisions of that for the American Mennonite Brethren Church in 1902 and 1928.

Study of the present revision, initiated in 1966, has proceeded on different levels throughout these years. Both area conferences made suggestions at their 1974 conventions and this descriptive outline of our faith will be presented for approval at the August meeting.

"Bonded Together with Christ" will be the convention theme. Delegates and worshipers will be reminded that our family is spread around the world. Visitors from Europe, Asia and South America will assist us in seeing how we are being "fitly framed" into the temple of God (Eph. 2:19-22). Churches and individuals are encouraged to pray that this gathering will enhance the building of that temple in which God dwells.

—Marvin Hein, chairman, Board of Reference and Counsel

European Pax Reunion?

IT WILL be twenty-five years ago April 1, 1976 that the first contingent of Pax men landed at Espelkamp, Germany, which launched a significant experiment in international sharing. There is some interest being expressed in some type of European Pax reunion which might include visits to some of the major sites, some planned meeting time to share memories, visits with some of the friends we made, and even

toll-free!

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No 'Leader' June 24

In order to give Publishing House employees a chance to take their vacation June 8-22, there will be no *Christian Leader* which would ordinarily be dated June 24. The next issue will be dated July 8.

To continue to serve the public and the constituency, however, the bookstore will be open as usual and a skeletal staff will be in the office to take care of mail, telephone calls, orders, etc. Though most of the staff will be on vacation, we'll still take care of your needs, so feel free to contact us.

—M.B. Publishing House

possible tours to some of the sites with Anabaptist relevance.

If you would be interested in participating in this type of adventure, please indicate your interest by replying and sharing what you think would be the best package. Send to Calvin Redekop, for the *ad hoc* committee, Goshen College; Goshen, Indiana 46526.

The Clearinghouse

GENERAL CONFERENCE ACCOMMODATION: stay at Jogi Bear's Jellystone Park, Winnipeg, #1 Highway East. 233 complete trailer hookups, free swimming, shuffleboard, volleyball, and basketball. Children's playground and mini golf. A great place for kids while you are at the General Conference. For reservations write: Box 1, Grp. 612, R.R. 6, Winnipeg, Man. R2C 2Z3. Jake Suderman, general manager.

PLETT FAMILY REUNION: The Michael Plett Family Reunion is being planned for Sunday, July 27, 1975 at the Westport Mennonite Brethren Church, Collinsville, Oklahoma (four miles south of Collinsville on Highway 169).

A basket dinner is planned for 1:00 p.m. Drinks and table service will be provided. A short program is planned for the afternoon. □

* * *

MELODYLAND TO BUILD RESEARCH ACADEMY

ANAHEIM, Calif. (EP) — Melodyland School of Theology has organized a separate Ecumenical Research Academy (ERA) to be headquartered in a

proposed new \$9,000,000 multi-story Library-Learning Resources Center to be located in Anaheim, Calif., according to J. Rodman Williams, ERA director.

The academy has a unique affiliation with Melodyland School of Theology, Melodyland Christian Center, Melodyland Hotline Center and the Advanced Center for Theological Studies.

Research scholars will also share the combined resources of the Advanced Center for Theological Studies (ACTS) — a center for the continuing education of clergymen of all denominations — and Melodyland School of Theology, allegedly the fastest growing theological school in America. While only in its fifth semester of operation, MST has an enrollment of nearly 500 students from 33 states and seven foreign countries — representing 27 major Christian denominations. □

DEATHS

HINZ, LENA KRAUSE, Corn, Oklahoma, was born July 9, 1880 in Burrton, Kansas, and died May 12, 1975 at the Cordell Memorial Hospital at the age of 94. She was married to Emil Hinz on July 24, 1903 who preceded her in death in 1974. They were privileged to celebrate their 70th wedding anniversary in 1973. She was a member of the Corn Mennonite Brethren Church. Surviving are one daughter (Martha Grecian), four sons (Alvin, Ed, Leonard, and Vernon), 13 grandchildren, and 17 great-grandchildren.

BOLDT, AGATHA, Dinuba, California, daughter of John K. and Helen (Buhler) Dick, was born near Mountain Lake, Minnesota, November 5, 1899 and died May 10, 1975 at the age of 75. She was married to Nick Boldt on May 1, 1928 who survives. At the time of her death she was a member of the Dinuba Mennonite Brethren Church. Also surviving are two daughters (Dorothy — Mrs. Paul Nickel, and Helen — Mrs. Gus Janzen), six grandchildren, and four brothers.

HEINRICHS, JACOB A., Reedley, California, son of Abraham and Helena (Peters) Heinrichs, was born at Henderson, Nebraska, August 20, 1886 and died May 1, 1975 at the age of 88. On August 8, 1907 he was married to Mary Warkentin who survives. He was a member of the Reedley Mennonite Brethren Church. Other survivors include four daughters (Helena — Mrs. Dave Ediger, Lydia — Mrs. J. D. Koop, Susan — Mrs. Albert Schroeder, and Linda Plett), four sons (Herbert, David, Ernest and Robert), 31 grandchildren, 58 great-grandchildren, and one brother.

WALL, ANNA, Bakersfield, California, daughter of Henry E. and Elizabeth (Epp) Wall, was born June 17, 1894 at Bingham Lake, Minnesota, and died in April 1975 at the age of 80. She was a member of the Church of the Mennonite Brethren, Bakersfield. Surviving are two sisters (Martha and Bertha), and one brother, (Henry).

FUNK, CORNELIUS J., Corn, Oklahoma, son of Cornelius and Elizabeth (Janzen) Funk, was born November 19, 1887 in Harvey County, Kansas, and died May 5, 1975 at the age of 87. He was married to Lydia Schmidt December 13, 1914 who survives. He was a member of the Corn Mennonite Brethren Church. Also surviving are three daughters (Leona, Erna, and Adena — Mrs. Alvin Dalke), five sons (John, Cornelius, Paul, Orlando, and Dannie), and 18 grandchildren.

THE by RICHARD J. SCHROEDER CUTTING EDGE

ON APRIL 29, the Ford administration formally announced that the final evacuation of Americans from South Vietnam closed two decades of United States involvement in an unpopular war and closed "... a chapter in the American experience." Within hours after the evacuation, the Saigon government surrendered unconditionally to the Viet Cong, ending thirty years of war.

The collapse of South Vietnam may be the end of an era for the U.S. The victory of North Vietnam and the Viet Cong may be a new beginning for people who have known nothing but war for more than a generation. Yet, the future of Vietnam as a communist country will certainly be important and interesting. It may be worth some early comments.

To be useful, the terms 'left' and 'right,' 'liberal' and 'conservative' require careful definition. We will take 'left' and 'liberal' to mean the belief in considerable *individualism* that translates into great *liberty* when put into practice. We will take 'right' and 'conservative' to mean the belief in sizable *authority* that translates into great *security* when put into practice. The extreme on the left becomes anarchy, and the extreme on the right becomes a dictatorship. There are many shades in between.

The domestic, internal affairs of the United States are basically liberal. Many causes and ideals are represented among the people. There is much emphasis on individual liberties and personal freedoms. There is much concern about rights and liberation. One of the results is a lack of comfortable security. Sometimes we're not sure we'll survive the dissent and the demonstrations.

The foreign policy of the U.S. is basically conservative. It relies on wealth and power to preserve the *status quo* around the world as a way of protecting the country's self-interest. Unfortunately, that approach has put the country in the position of trying to fight an ideology like communism with hardware like guns and missiles.

On the other hand, the observation in communist countries seems just reversed.

Internal policy relies on the force of authority to preserve itself. Freedoms and ideals are repressed. Government is unresponsive to the wishes of the people.

Communist foreign policy is basically liberal. With a kind of missionary zeal,

the communists promote all the things they deny to their own people: liberation, the creative voice of the populace, individual freedom.

The practical implications of all this theorizing may become important in the future of Vietnam.

As liberals, the communists gain two significant advantages in the world arena: propaganda and time. The communists can use every kind of unrest and disunity to promote liberation. They can pass themselves off as heroes to the downtrodden and the oppressed. They don't have to be in any hurry. They can use whatever methods work at the moment.

With the eyes of the world on Vietnam, then, one could sincerely expect the communist regime to be somewhat of a model government, relatively free and open. There would be several advantages.

1. The Vietnamese people are tired of war and will probably welcome the security of a government firmly in control of the country.

2. The Vietnamese people may feel they have been let down by the U.S. and be more willing to listen to the promises of another ideology.

3. Liberals in the U.S., who have been opposing the war on principle for many years, would then be able to point to the results of the communist victory and say, "See, we were right all along. Communism isn't really so bad after all!" The propaganda value for communist influence in the U.S. could be tremendous.

In conclusion, one would hope not to be in that category of journalists described by Murray Kempton when he said, "Most of the time all editorial writers do is come down from the hills after the battle and shoot the wounded."

Yet, the impact of Vietnam on the U.S. will continue. We may put behind us the assessing of blame for U.S. involvement. We may leave to future historians the evaluation of achievements there. But, if the communists are able to gain a propaganda advantage by their future course in Vietnam, this chapter in the American experience may not be entirely closed. The communist threat to the tranquility of the United States and the world ... lives on. □

* * *

Duties are ours; events are God's.

Our JUNIOR LEADERS

Dear girls and boys:

Years ago when one cent would buy more than it does today, little Mary wanted bubble gum more than anything, but she never had the extra money. Each Sunday Mary's dad gave her and her sister a penny apiece to put into the Sunday school offering.

One Sunday Mary saved her penny and the next day she dashed to the store near school and bought a piece of gum. It was the sweetest gum she'd ever tasted! Still, she didn't want to be selfish, so she shared some of it with her sister.

"Where'd you get the money for the gum?" Sister wanted to know.

Mary told her the truth — with the promise that Sister wouldn't tell. But sly Sister used it as a "stick" over Mary wherever she could. "I'll tell Mom about the penny," she'd say to Mary if there was a chore she didn't want to do and shoved it onto the unwilling Mary.

One day Mary rebelled, and refused to do Sister's job. Sister kept her threat and told Mom about the penny. The hurt that crept into Mom's eyes cured Mary's taste for bubble gum! But she remembered after that where God's money belonged — and never "stole" it from God again! It's something to keep in mind when we have something which doesn't rightfully belong to us, isn't it?

Aunt Esther

WITH A CAPITAL T

by Esther L. Vogt

ANDY QUINN squinted down the row of seats and gasped a little. Sure enough. Dutch Slocum had come to vacation Bible school! Dutch — long, dirty hair tangling over his freckled face, looking bored to pieces. Well, that figured. Dutch had never been to church in his life, and he probably didn't know what a Bible was. So how he ever ended up in VBS —

"Good morning!" Mrs. Pastor Wayne said brightly. "Welcome to Bible school. I'm glad so many of you have come out to learn more of God's Word. We're also happy for the visitors who have joined us this year."

I hope she doesn't lay it on too thick with Dutch, Andy thought. You give him an inch and he takes a mile.

She went on. "We're also happy to have William Slocum with us, and we bid you a hearty welcome, William!"

Andy frowned. A "hearty goodbye" would've been more like it. It was certain that Mrs. Wayne had no idea who Dutch Slocum was. "William," indeed! Well, as long as Dutch kept out of Andy's way, he wouldn't gripe too much.

The morning wore on, and aside from a little snickering and wiggling, Dutch behaved. But this was only the first day and maybe he was bashful.

During recess on the baseball field,

Dutch got pushy. "Hey, I wanna be first batter. If ya don't let me bat first I won't come back tomorrow."

Fine. Fine, Andy thought. We don't need Dutch any more than he needs us. But he knew what Mom would say. Dutch needed to be "exposed to the gospel" — which meant that he needed to learn about God's love for the lost. Well, maybe Dutch didn't want to get saved. Some people were naturally mean and you just wasted your time trying to shove them into heaven.

Andy watched Dutch swing his bat and let fly. The ball soared high, and Dutch made a beeline for first base, then second, third, and then homered in. Wow! Whatever else Dutch did or didn't do, he knew how to swing a mean bat!

Andy ambled toward him. "Hey, that was neat, Dutch. You sure put that ball into orbit. Just what we need. A good batter."

Dutch eyed him slyly. "Yeah. Sure. But I don't dig all those Bible gigs. You mean, we gotta learn them verses every day for two whole weeks?"

"That's right," Andy said, nodding. "Never hurt anyone to know the Bible."

Dutch swung away sharply and began to tamp the bat onto the hard ground. Andy saw Herbie Mason glare at Dutch. After all, Herbie was considered the best ball player the church had. No wonder he resented Dutch.

After recess Dutch seemed to have

lost his bashfulness and began to make trouble. He laughed out loud when Barry stumbled through his verse, and stomped his feet whenever anyone stared at him.

When it was Dutch's turn to say his verse, a sly gleam lurked in his brown eyes. He cleared his throat and began lustily:

"Whiskey not that I must be about my Father's business?"

The class grew quiet, although a few tittered. "The words are 'wist ye not', William," Mrs. Wayne said quietly. "Let's say it right."

After Bible school when Andy and Barry walked home, Barry clenched his fists. "Of all the rotten stupidity! I hope Dutch won't be back any more."

"I know, Barry. But you know Dutch. He feels important now, with the home run he hit and all. He won't quit."

Andy was right. Dutch came day after day, and things got no better. He wasn't really mean — just pesky. There were little things, like dumping out the red paint during crafts, which he claimed was an accident; ignoring his Bible homework; and making faces when he should be listening to the lesson. He knew he was disrupting things and that's probably what he wanted. Now and then, though, he could be nice. Like handing out lesson books and gathering up Bibles. That puzzled Andy even more, for it wasn't like Dutch at all.

It wasn't until the end of the first week that Andy really worried. The offering money had mysteriously disappeared and the teachers were trying to find out what had happened. Naturally everyone suspected Dutch, for it would've been just like him to have stolen it.

Andy grabbed Mrs. Wayne's arm when he noticed how grim she looked. "Why don't you go right up to Dutch and demand it?" he said bluntly.

She shook her brown head. "We don't know that William took it, Andy. Accusing him unless we're sure isn't going to show him to the Lord."

"I — guess not. But Dutch is a Troublemaker, with a capital T — and you know it. Who else could've taken it?" Andy argued.

"That's not the Christian's way, Andy," she said quietly. "Prayer can change things. We must win him with love."

"You mean — like maybe buying him malts, and telling him what a great guy he is?"

Mrs. Wayne smiled. "Perhaps."

Well, accusing Dutch of the theft was out after that. Andy didn't want to spend his hard-earned allowance on Dutch — that would be stupid. Yet he knew he should do something nice for

the kid — whether he felt like it or not.

On Saturday when Andy went to town on an errand for Mom, he stopped at the dime store for some paper clips he needed for his crafts project. At the sports counter he saw Dutch Slocum buying a new baseball glove. Hot anger welled up inside of Andy and he marched toward Dutch with quick, firm steps. How dare Dutch use the stolen missionary money to buy more baseball things!

Suddenly he remembered. This wasn't the "Christian's way," as Mrs. Wayne had said. There had to be a better one.

Uh — hi, Dutch," he said. "Fancy seeing you here! I — I just noticed you buy a keen baseball mitt."

"Yeah. My pa said if I'd last the first week in that Bible school of yours, he'd give me money to buy the mitt. I guess he missed out on stuff like that when he was a kid. Now he wants me to get all I can."

After that Dutch chatted and laughed as though they had always been buddies. It puzzled Andy but he decided it might be the way to get Dutch to confess to taking the money.

When the two boys walked out of the store, Dutch grabbed Andy's arm. "Look! There goes Herbie Mason. I wasn't gonna say anything, but a couple of days ago when I came in for a drink at recess I saw Herbie inside the church, snooping around Mrs. Wayne's desk. I'll just bet he stole that missionary money."

Andy's mouth dropped open. Could it be possible that Dutch *wasn't* guilty? That Herbie, who was jealous of Dutch's ball playing, wanted it to look as though Dutch had taken it?

"Hey, stop, thief!" Dutch hollered suddenly. "Herbie Mason, you're a thief!"

Herbie whirled around, his face red and his hands shaking. "Aw — I — I didn't mean — look, if you won't tell anyone, I'll sneak back every penny. I swear I will!"

"You gotta tell them you done it, Herbie," Dutch said boldly. "That's what the Bible says to do when you do wrong. If ya don't, I won't let ya use my new mitt. C'mon. Me 'n' Andy'll go with ya."

Slowly Herbie followed the two boys to the parsonage. Andy and Dutch listened quietly as Herbie confessed to stealing the money to Mrs. Wayne. After Herbie had left, Andy turned to Dutch.

"Something puzzles me, Dutch. You've changed since you've come to Bible school. When you came, you were the same old Dutch we knew at school — full of mischief and all that. But lately —"

A wide grin slashed across the freck-

les. "Oh — *that*. There's lots of good stuff in them Bible stories, ya know. And when you were all so nice to me and I wasn't used to all that, and no one even accused me of stealin' the money — well, that really did it. I was sure Herbie had taken it but decided at first not to mention it. Let the Bible school suffer, I thought. Then I remembered the verse I'd said wrong — and refused to say right. It was — 'Wist ye not that I must be about my Father's business?' And it seemed like Jesus was tellin' me a part of *my* business was to do right. That's when I decided Herbie better

confess."

Andy sighed, but it was a happy kind of sigh. Well, maybe it was also a part of "the Father's business" for Andy to be a friend to Dutch.

"Hey, Dutch, how about stopping over at the Dairy Queen for a malt — just you and me?"

Dutch looked startled. "Huh? Me? Ya mean it, Andy? Hey, you're all right, Pal. You're t'riffic — with a capital T. Thanks. I sure will!"

With a capital T. Andy grinned. Dutch was going to be a good part of VBS after all. □

Window on the Bible

Turning the Other Cheek



THE OTHER DAY at our house the door slammed and a thoroughly frustrated and disheveled boy announced between sobs, "If he ever hits me again, I'm going to knock his block off!" Both the choice vernacular and the vehemence with which it was expressed made me think of similar childhood adventures in my own life. I recall all too well my feelings of inner turmoil — turmoil caused by wanting desperately to pay back with interest and by nevertheless wanting to be loving and Christian. There were times where it was disgusting to be so Christian.

Perhaps others too have honestly chafed under the Lord's simple statement, "If someone slaps you on the right cheek, turn and offer him your left" (Mt. 5:39 — NEB). What can one make of that statement when one's natural instincts run counter? Perhaps a cultural insight will be helpful here: apparently the illustration Jesus uses had special significance to His audience. If one slapped or hit a person on the right cheek (assuming one was right-handed) then the only way that could be done was to do it with the back of one's hand — and to the Eastern mind that was a terrible insult.

Not only is the cultural custom significant but so is the principle of revenge against which Jesus tests His teaching. "An eye for an eye and a tooth for a tooth" is believed to be one of the oldest laws ever recorded, traceable to Hammurabi of Babylon, some 1700 years before the time of Jesus. While it appears to be a bloodthirsty rule, this *lex talionis* as it came to be called, actually limited revenge. Previously if someone had his eye or tooth knocked out, he (and his friends) might retaliate so forcefully that his enemy would lose both eyes and/or all his teeth. Thus its purpose was good.

But as usual, Jesus was interested in a higher moral and spiritual level. One can sense in the teachings of Jesus regarding one's relationship with an enemy or adversary a progression of thought summoning the reader to move from limitless revenge to limited revenge to limited love to limitless love (these terms are ones attributable to Clarence Jordan, the author of the *Cottonpatch Version of the Gospels*). But regardless of the cultural setting in which the illustration is couched, the puzzle still remains: Is it not a weak thing to turn the other cheek?

No, not really; for the weak thing would be to run away. And the natural instinct would be to hit back. However, it takes deliberate self-control and an attitude of courageous love not to respond in kind. Additionally, this Christ-like attitude has a way of defusing most situations, for tension to remain as tension, requires a set of certain circumstances.

The practical level of Jesus' illustration reminds us that nonresistance or nonviolence is more than not fighting in military campaigns: it includes family, school and even church relationships. In a time when violence is a way of life and self-defense is commercially marketed, this principle of Jesus must be clearly taught in home and church.

By Edmund Janzen, Chairman, Bible Department, Pacific College, Fresno, California



The CHRISTIAN WORLD

in the NEWS



Peter Funk, left; Paul S. Gross, center; and Edwin Karber represented Mennonite Brethren congregations at the 25th anniversary observance of Mennonite Mutual Aid. The three are directors of the MMAA board.

MMAA Observes 25th Anniversary on May 16

THE TWENTY-FIFTH anniversary of Mennonite Mutual Aid Association was observed at Goshen, Indiana, May 16 with several members of the original board of directors present. Milton R. Good, Breslau, Ontario, board president in 1950, spoke briefly and was presented with a plaque at an evening dinner.

C. L. Graber, first manager of MMAA, then known as Mennonite Aid, Inc., also was given special recognition, as were several other early board members.

Mennonite Brethren representatives

present for the observance and annual meeting of the board were Edwin Karber, Fairview, Oklahoma; Paul S. Gross, Bridgewater, South Dakota; and Peter Funk, Fresno, California.

One hundred and two Mennonite Brethren congregations participate in Mennonite Mutual Aid Association hospital-surgical, automobile, and survivors' aid cost-sharing programs. Nearly 180 Mennonite Brethren pastors, missionaries, and other church-supported workers are enrolled in the Mennonite Retirement Plan.

REFUGEE RESETTLEMENT OPPOSITION BRINGS BIGOTRY

BOSTON (EP) — The head of World Vision International believes Americans would not react negatively to the current refugee resettlement if emigres were "white Caucasians from Europe" rather than Vietnamese.

Dr. Stanley Mooneyham of Monrovia, Calif., said that criticism, which he thinks is a minority expression, "represents at least a cultural kind of bigotry" and is "perhaps racist."

The Baptist clergyman, interviewed here, does not think "these bigoted expressions represent the real heart of America."

Opposition to bringing some 120,000 Indochinese refugees into the U.S. has been voiced in several quarters. While

the total number of letters to Congress has not been heavy, a majority of those writing has opposed resettlement.

Dr. Mooneyham said that while World Vision is not directly involved in resettling Indochinese refugees in the U.S. it does help with referrals when congregations or individuals want to sponsor families.

WYCLIFFE TRANSLATORS SEE FOUR TESTAMENTS PUBLISHED

HUNTINGTON BEACH, Calif. (EP) — Four New Testaments have been added to Wycliffe Bible Translators' growing list of published, translated Scriptures.

Three in languages of Papua New Guinea — Daga, Fore and Wantoat — were dedicated during March. The fourth, in the Mansaka language of the

Philippines, came off presses in late April.

These four bring to 49 the number of published New Testaments completed by Wycliffe translators, who are at work in more than 600 other languages in 29 countries.

BAPTIST MISSIONARIES ASSIST REFUGEES TAKEN TO GUAM

GUAM (EP) — Southern Baptist missionaries who recently left South Vietnam are continuing their ministry in a "tent city" here, helping tens of thousands of Vietnamese refugees.

In addition to providing religious activities and Christian literature, the missionaries are assisting in counseling, providing medical needs, and serving as interpreters in the Vietnamese language.

"These people come from a hot country. Many are simple farmers and all have experienced great emotional trauma which will be compounded by culture shock," a missionary said, in a Baptist Press report.

"I believe a ministry of compassion to Vietnamese refugees . . . at a time when they are literally and totally helpless and dependent, has the potential of seeing more Vietnamese come to know the Lord . . . than we have seen won in Vietnam."

The Baptist missionaries have access to two tents for religious activities (shared by all religious groups) and a tent for their personal use.

RECORD GOOD RESPONSE TO PRISON WITNESSING

SHREVEPORT, La. (EP) — Some 356 inmates at Louisiana State Prison in Angola made decisions for Christ during special evangelistic services sponsored by the Christian Prison Ministries.

Representatives of several local churches participated in the meetings led by the Rev. Amos Terrell and the Rev. Billy Crosby in the five-day series.

Christian laymen and pastors made their way through the cellblocks of the prison witnessing to inmates and the youthful musical group "The Transformation" from Summer Grove Baptist Church provided music for the special crusade.

HATFIELD DECRIES MILITARY, URGES WORLD FOOD BALANCE

OAK BROOK, Ill. (EP) — After challenging 215 editors and publishers to apply their Christian ethics to political questions, U.S. Senator Mark O. Hatfield warned that oversubscription of military arms must stop and global balance of food must begin.

"I'd not vote for sending our military might into any part of the world to solve any political problem," the Oregon

Republican Congressman told conventioners of the Evangelical Press Association on May 12. "We need to get out of bilateral relationships."

Mr. Hatfield, who gave the keynote address here at the 27th annual convention of EPA, said he would instead send diplomats, and send them now, to seek to assure enough food for undeveloped nations.

It was his conviction, he said, that if the U.S. had worked to develop better agricultural methods in Southeast Asia, rather than "plowing \$150 billion into

that rathole," we would have a base today from which to work.

The Baptist layman urged his fellow believers to show "love in action" through "the church dispersed."

KARL MENNINGER OPPOSES DEATH PENALTY

TOPEKA, Kans. (EP) — Thirty-six states have reinstituted the death penalty, but noted psychiatrist Karl Menninger opposes the moves strongly, insisting that "Capital punishment is not a deterrent to crime."

The reason he gives is that "people

engaged in desperate acts such as murder do not govern their actions with cognitive reasoning."

Dr. Menninger hopes the U.S. Supreme Court will rule against the constitutionality of capital punishment in cases now before it. In his book, *Whatever Became of Sin?* Dr. Menninger states, "Sin has a willful, defiant or disloyal quality; someone is defied or offended or hurt. The willful disregard or sacrifice of the welfare of others for the welfare or satisfaction of self is an essential quality of the concept of sin."

Viewpoint

...by Katie Funk Wiebe

Helping the Glue To Stick

THE INVITATION which came in the mail says, "Come to our wedding." I am glad to go and rejoice with each couple in their new decision. Yet I realize also with some sadness that some couples will become a casualty to the modern divorce trend. In Mennonite churches we can no longer take the stability of most marriages for granted the way we used to.

In my childhood my young friends and I never considered divorce even a remote possibility for our elders. Then one day the news arrived that a couple closely connected to the family had been divorced. At a family gathering I overheard the grownups grasping for an understanding of what had torn these two lives apart. I do not remember their words, but I remember the anguish.

In my childish mind I knew that parents argued, struggled, cried and sometimes became discouraged, but they also stayed together to laugh, to sing, to joke, to have good times and to plan together. Somehow there was always enough glue to keep the home together.

Today much has changed. That much-needed glue is often in short supply. Roles for both husband and wife have changed. Modern technology has turned homes into consumers of goods instead of producers. Family mobility has removed the young family far from relatives and forced them to rely on their own emotional resources, often very limited. The pill, education, and new attitudes toward sex are all chipping away at the glue which formerly held marriages together.

In "The Family Should Be a Great Setup" (*Christian Living*, May 1975) Ross Bender points out that marriage

has fouled up because the husband-wife relationship has been made the focus of the nuclear family. Such an emphasis places too heavy a burden on the spouses to provide totally for each other's emotional needs. In some family systems, some of these needs were provided by grandparents, sisters, brothers or other individuals intimately connected with the family. Today, couples left without this support system to ease the heavy strain of an intimate relationship, break under it.

Bender suggests we need to develop again a support system in the covenant community for strengthening the nuclear family. It should include the couple and their children, the unmarried, the widowed, the elderly, the divorced. "Our family of faith must surround with God's love and ours all its children regardless of their marital status," he writes.

His statement reminded me again of how our closely graded church school system builds walls between age groups. Sunday school classes too frequently consist of tight, comfortable little groups of one kind — all middle-aged men or women in double-knit outfits with conservative outlooks or all young students or young married couples with the same or other types of outlooks. Why not mixed classes?

Perhaps in a mixed group of young and old, some who have been married for many years might be free to share that the success of their marriage was not due to the fact that they were perfect people, but because time and again when they failed they found grace for forgiveness. Theirs may not even have been a storybook kind of reconciliation, but because they were committed to the institution of marriage because it is God's plan, there was no room for dropping out when the going got rough.

For a support system to work, it may mean a change in thinking regarding modern marriages. Some couples consider their marriage their own business only. Letha Scanzoni in *Sex and the*

Single Eye states, "To be valid from the social point of view, marriage must be a public — not a private affair — for the protection of the partners involved, for any future children, for peers, and for society as a whole. Society has a right to know that a man and wife are pledged to one another, and therefore, no one else has any right to sexual relations with either one of them." She says marriage is the socially permitted cohabitation of male and female. It represents a new unit in society and has purpose in relation to the husband and wife and their children, but also in relationship to the family of God and society as a whole.

At some wedding ceremonies I notice that the parents of the couple are pledging support for the new family. Though my parents never made this open vocal commitment, I realize now with much thanks how much support they have given me and my family and my brother and sisters and their families during the fifty-five years of their marriage.

They made it a rule never to pass on any gossip about the members of the family in letters or conversation. They were always ready to help with a new baby, with a problem with an older child, with words of comfort, encouragement or praise, even with what financial help they were able to give.

When my husband and I were newly married and teacher's salaries were \$100 per month and less, often after my parents left we found a box of dented cans of groceries on the back porch. "I can't sell them anyway," my storekeeper father would comment drily. Today we children often joke about the way Dad must have deliberately flung the cans around so he would have a box of groceries he could legitimately give away. Each unlabeled can was a challenge to my cooking skill, but also a reminder of love.

I have no dented cans to give, but perhaps even a little dented love given to my married children will help the glue from loosening. □

Our CHURCHES in ACTION

To Start New Church in McPherson, Kansas

EFFORTS toward establishing a Mennonite Brethren Church in McPherson, Kansas, will move into action when Rev. and Mrs. Melvin Friesen and family of Huron, South Dakota, come to McPherson in June to begin their ministry of initiating a church-planting venture.

The new venture is being begun under the Church Extension and Evangelism Commission (CEEC) of the Southern District Conference which has on several occasions met with interested families in McPherson and has conducted several surveys to ascertain the potential for starting a Mennonite Brethren Church in the city.

At a meeting on April 17 and 18 the Church Extension and Evangelism Commission interviewed the Friesens. Later they extended a call to the Friesens to begin the work in McPherson. The Friesens accepted and will begin the new venture on July 1.

Friesen comes originally from the Zoar Mennonite Brethren Church at Inman, Kansas. He received his Bachelor of Arts degree from Grace Bible Institute, Omaha, and his Master of Divinity degree in 1969 from Grace Theological Seminary, Winona Lake, Indiana.

Mrs. Arlene Friesen is from Hutchinson, Kansas, where she graduated from Central Christian High School. She



Rev. and Mrs. Melvin Friesen

holds a three-year diploma in Bible from Grace Bible Institute.

For the last six years the Friesens have pastored the Mt. Olivet Mennonite Church at Huron, South Dakota. They have three children, Greg, 14; Barb, 13; and Beverly, 4½ years old.

Members of the Church Extension and Evangelism Commission are asking for the prayer support of the constituency as plans for this new church are launched.

evening at the Carson Mennonite Brethren Church, Delft. The Mountain Lake Christian Day School presented the evening service, May 11. An open house was held the afternoon of May 4 in honor of the golden wedding anniversary of Mr. and Mrs. Isaac Wiens.

Children's Choir Presents Concert

FRESNO, California (North Fresno) — The Mennonite Children's Choir presented its spring concert at the evening service, May 11. That morning five children were dedicated to the Lord. The Believer's Quartet presented a sacred concert at the evening service, May 4. A groundbreaking service for the new multipurpose building was held following the morning worship service, April 27. The church choir presented the musical, "Jesus Is Coming," at the evening service, May 25.

Honor Senior Citizens

GETTYSBURG, South Dakota — A special recognition of the senior citizens was held during the morning service, May 4. Neighborhood Bible Time Youth Crusade was held at the church June 8-13. Training sessions for the teachers were held prior to the crusade. Two members of the MBY have been chosen to minister with the Central District teen

team which will serve in Rapid City, South Dakota, June 13-22.

Christian Education Secretary Speaks

PRINCE GEORGE, British Columbia — John Unger, executive secretary of Christian Education for the Canadian Conference, was the guest speaker at the evening service, May 11. Willy Murray and The Messengers Quartet ministered to the church in a crusade, April 27—May 2.

Church Observes Communion

SAN JOSE, California (Blossom Valley) — Communion was observed at the worship service, May 18. Werner Heidebrecht, pastor of the Lincoln Glen Church, brought the message May 25 in the absence of the interim pastor, Harold Schroeder. During the Sunday school hour, Sheila Kawaoka presented the work of Inter-Varsity Christian Fellowship.

One Is Baptized

HILLSBORO, Kansas (Ebenfeld) — One person was baptized at the evening service May 18 held in the Parkview Mennonite Brethren Church. She was received into the fellowship of the church during the worship service, May 25. Bill Winkley, a representative of the Gideons, spoke during the morning service, June 1. That evening the church held a farewell for their pastor and family, the Henry Brucks. VBS was held June 2-6.

Church Holds VBS

FAIRVIEW, Oklahoma — Vacation Bible school was held May 18-22. A musical concert was presented by the Grace Bible Institute Chorale, May 23. The Oklahoma Bible Academy Choir, Meno, Oklahoma, presented a concert during the morning service, May 4.

Missionary to Taiwan Speaks

MUNICH, North Dakota — Dorothy Holzwarth, missionary to Taiwan under TEAM, was the guest speaker at the missionary service, May 25. That morning two children were dedicated to the Lord. Church library night was held June 1.

Moody Students Present Service

CHICAGO, Illinois — Students who have been attending and helping with the church work during the past school year presented the evening service, May 11. Words of appreciation were expressed to those students and a time of fellowship was held following the service.

Church Views Film

SAWYER, North Dakota — The film, "The Sounds of Love," was shown at the evening service, May 11. Vacation Bible school was held together with the Baptist and Nazarene churches, June 2-6.

Dedicate Two Children

HURON, South Dakota — Two children were dedicated to the Lord during the morning service, May 11. VBS was held at the midweek services for five weeks beginning May 14 and concluding June 11. Reception of new members was held at the morning service, May 18. Ben Friesen, Windom, Minnesota, spoke at the evening service in the interest of wills and estate planning. The church participated in the South Dakota

Tabor President Speaks

REEDLEY, California — Dr. Roy Just, president of Tabor College, was the guest speaker at the evening service, May 18. Presenting special music during the morning worship service was the choir from the Reedley High School. The 20th anniversary dinner of the Mennonite Brethren Biblical Seminary was held at the church, May 23. Edmund Janzen of Pacific College, was the guest speaker at the morning service, May 25. Eighteen persons were baptized during the morning service, June 1.

Dedicate Five Children

BUHLER, Kansas — Five children were dedicated to the Lord during the worship service, May 11. A community evening service was held in the Buhler High School where the film, "The Cross and the Switchblade," was shown. Community VBS classes were held June 2-6.

Five Are Baptized

MOUNTAIN LAKE, Minnesota — Five persons were baptized during the morning service, May 18. At the same service they were received into the fellowship of the church and communion was observed. A joint Christian Endeavor service was held that

Mennonite Brethren Song Festival held at the Silver Lake Mennonite Brethren Church, Marion, the evening of June 1.

Choir Presents Service

FRESNO, California (Butler Avenue) — The church choir presented a special musical program as part of the morning service, May 18. The premiere performance of the cantata, "A Miracle in Capernaum," presented as part of Pacific College's Festival of the Arts, was rendered at the church that evening. The youth choir presented their final home concert following the cantata.

Hold Joint VBS

TOPEKA, Kansas — A joint vacation Bible school was held with the Friends Church at the Fairlawn Church, June 2-6. A closing program and ice cream social was held the evening of June 8.

Church Views Film

MINOT, North Dakota — The film, "Blood on the Mountain," was shown at the evening service, May 18. A child dedication service and communion were held during the worship service, May 11. Vacation Bible school was held June 2-6.

Three Are Baptized

PINCHER Creek, Alberta — Three persons were baptized at a special service held the afternoon of May 11. That evening they and another person were welcomed into the church and communion was observed. The church solicits the prayers of the brotherhood as they select a new pastor. The present pastor, George Reimer, will be leaving at the end of July.

Roy Just Speaks

KINGSBURG, California — Dr. Roy Just, president of Tabor College, brought the morning message, May 18. That evening the church was invited to the Madera Avenue Mennonite Brethren Church to hear the presentation of "Alleluia" by the church choir. Ed Hinz, Reedley, brought the morning message, May 25, in the absence of the pastor, Ernest Friesen, who was attending graduation activities at Tabor College in Hillsboro.

Rempel Speaks

HILLSBORO, Kansas (Parkview) — Nick Rempel, pastor of the Buhler Mennonite Brethren Church, was the guest speaker at the evening service, May 18. He explained the plans for the Mennonite Brethren Evangelism efforts which have already been started and will be continuing through the next year. Joe A. Kleinsasser, Sioux Falls, South Dakota, brought the morning message, May 25. VBS was held May 27-June 6 with the closing picnic and program held June 8.

Four Are Baptized

WINNIPEG, Manitoba (Portage Avenue) — Four persons were baptized during the morning service, May 4. At the same service they and three others were received into the fellowship of the church and communion was observed. The church joined with the Portage Avenue Mennonite Brethren Church for the evening service, May 11. The German choirs from both churches combined to present a musical program.

Immanuel Choir Sings

DINUBA, California — The choir from Immanuel High School, Reedley, presented a sacred concert at the evening service, May 11. A child dedication service was held during the morning service. Dr. Roy Just, president of Tabor College, was the guest speaker at the vesper service held May 18.

Church Views Film

CIMARRON, Kansas — The film, "Blood on the Mountain," was shown at the evening service, May 11. The pastor, Erwin Klaassen, was the graduation speaker at Corn Bible Academy, Corn, Oklahoma, May 16. Becky Timkin shared of her work with Campus Crusade for Christ and of the total program of Campus Crusade at the evening service, May 18. VBS was held May 27-31.

PBI Choir Sings

BURNABY, British Columbia (Willingdon) — The Ambassador Choir from Prairie Bible Institute, Three Hills, Alberta, presented special music for the morning worship

service. At the same service nine children were dedicated to the Lord. That evening the choir from Mennonite Brethren Bible College, Winnipeg, presented a concert. The church is pleased to announce that David Traub will assume the position of assistant pastor in the near future.

Choir Presents Cantata

BAKERSFIELD, California (Church of the Mennonite Brethren) — The church choir presented the musical, "Alleluia," at the evening service, June 1. At the morning service, communion was observed. Dr. Bernard Erickson brought the evening message, May 18.

Church Celebrates 16th Anniversary

GARDEN CITY, Kansas — The 16th anniversary of the church was celebrated with special services the morning and afternoon of May 4. Speaking at the morning service was Horace Brelsford, former pastor of the church. Following a fellowship meal the special anniversary service was held.

North Fresno Adds Multipurpose Structure

AUGUST 20 has been set as the date of completion on the two-story, multipurpose addition to the North Fresno Mennonite Brethren Church.

Groundbreaking for the proposed \$175,000 building was held Sunday, April 20. The new structure will house a multipurpose room, offices, meeting rooms, a mechanical room, kitchen, shower rooms, and rest rooms.

The addition marks another milestone in the rapid growth of the church which was started by a group of seven, led by

Elmo Warkentin, in September 1969. The group began by meeting in the home of Elmer and Martha Kliever. As the group enlarged, they met for services in the Pacific College Chapel. More than 30 members signed the original charter.

In August 1970 the congregation, by then 70 members, moved to the former Zion Missionary Baptist Church and renamed it the North Fresno Mennonite Brethren Church. Membership is currently at 212. Rev. Ray Wiebe has been serving as pastor since January 1974.

Members of the congregation of the North Fresno Mennonite Brethren Church gather to watch the recent groundbreaking service for the multipurpose building due for completion August 20. Turning the soil are: (left to right) Willard Janzen, chairman of Stewardship Commission; Menno Harms, chairman of the Building Committee; Charlyn Bridges, most recent baptized adult member; Erwin Bartel, charter member; and Brenda Heinrichs, MBY president.



Several charter members of the church spoke, special music by a ladies triple trio and the church choir was presented and talks by Floyd Born, the first pastor of the church; Horace Brelsford, the second pastor of the church; and Jacob Neufeld, present pastor of the church. Communion was also observed at the service. Eleven persons were received into the fellowship of the church at the morning service, May 11.

Nine Are Baptized

LOS ANGELES, California (City Terrace) — Nine persons were baptized during the morning service, April 20, and received into the fellowship of the church at the evening service. Baruch Goldstein, founder of the Jews for Jesus Movement was the guest speaker at the morning service, April 27.

Church Hosts Quartet Festival

HILLSBORO, Kansas — A quartet festival was hosted at the evening service, May 25, with quartets participating from several areas around Hillsboro. Al Dueck, professor of psychology, was the guest speaker at the morning service.

Pacific Drama Group Performs

BAKERSFIELD, California (Rosedale) — The Narrow Gate Company from Pacific College presented "Signs of the Kingdom," a drama centered around the parables Jesus taught. Vacation Bible school was held June 9-13. A unique feature of this year's VBS program was classes for the whole family.

COMING

Southern District Camps:

Junior Camps — Boiling Springs State Park, Woodward, Okla. — June 30—July 5; Red Rock Canyon State Park, Hinton, Okla. — July 21-26; **Junior High Camps** — Boiling Springs State Park, Woodward, Okla. — July 7-12; Osage Hills State Park, Bartlesville, Okla. — July 27 — Aug. 2; **Senior High Camp** — Horn Creek Ranch, West Cliff, Colo. — Aug. 4-9; **Senior High Travel Camp** — July 19-27.

July 7-11, 1975 — Central District MBY Camp, Swan Lake, Viborg, South Dakota.

August 9-12, 1975 — General Conference Sessions, Winnipeg, Manitoba.

October 24-26, 1975 — Central District Conference, Huron, South Dakota.

October 31-November 2, 1975 — Southern District Conference, Enid, Oklahoma.

November 7-9, 1975 — Pacific District Conference, San Jose, California.

Regional Evangelism Training Seminars for Pastors and Local Church Evangelism Chairmen: Pacific District — October 24-28, Boulder Creek, California; Central District November 14-18, South Dakota; Southern District — November 21-25, Wichita, Kansas; South Texas — November 27-29.



The Lull Mennonite Brethren Church and Iglesia de la Comunidad (Community Bible Church), Donna, Texas, held a special meeting at Camp Loma de Vida (Hill of Life) on Saturday, May 3. About sixty persons gathered for Christian fellowship. At 6 p.m. a time of singing and testimony was held followed by an object lesson on "God's Time" by Anselmo Salinas, pastor of the Lull Church. One decision was made for Christ. The service was followed by a potluck lunch. Brother Salinas requests prayer for the needs of the Lull Church.

Pastor Speaks at Special Services

BALOKO, Oklahoma — The pastor, Gary Miller, was the guest speaker at Spiritual Life services held at the Burlington (Colorado) Mennonite Brethren Church, June 8-11. VBS was held at the church May 29—June 4 with the closing program held the evening of June 4.

Academy Ensemble Sings

SALEM, Oregon — The musical ensemble, "Sounds of Truth," from the Salem Bible Academy presented the evening service, May 18. The church choir presented the cantata, "This Same Jesus," at the evening service, June 1.

Church Holds Family Retreat

WASCO, California — A family retreat was held May 24 and 25 at Hartland Camp. Harold Dyck, pastor of the Grace Evangelical Mennonite Brethren Church, Reedley, was the guest speaker at the Saturday evening service and Sunday morning service. One person was received into the fellowship of the church at the worship service, May 11.

Hold Joint VBS

CORN, Oklahoma — A joint vacation Bible school was held May 19-23 with the Calvary Baptist Church. Enrollment for the week was over 60. The baccalaureate service for Corn Bible Academy was held at the church May 11 with Cycil Adrian as the guest speaker. Graduation was also held at the church the evening of May 16 with Erwin Klaassen as the speaker.

Gomez Speaks

BLAINE, Washington — Walter Gomez, director of the Mexican Mission Ministries, was the guest speaker at the evening service, May 4. Ed Hinz, Reedley, California, and former pastor of the church, was the guest speaker at the evening service, May 18. The church choir also presented a program of

special music at the same service. The pastor, Lloyd Pankratz, is speaking on the events of Christ's second coming at the morning services.

Tabor Choir Sings

WICHITA, Kansas (First) — The Tabor College Choir presented a concert at the evening service, May 11. The children of the church presented the musical, "Zack, Jr.," during the morning worship service, May 18. That evening four persons were baptized. They along with five others were received into the fellowship of the church at the same service and communion was observed.

Speaks on Teen Missions

CAPITOLA, California — Wyman Borrisson, a member of the church, spoke at the evening service, May 11, on his work with Teen Missions, Inc. Last summer he ministered in Alaska and this summer he will work in the national parks of the Southwest sharing Christ with campers and vacationers. A documentary film, "The Chinese Are Coming," was shown at the evening service, May 18.

Four Are Baptized

DENVER, Colorado (Bellevue Acres) — Four persons were baptized at the evening service, May 11. They and two others were welcomed into the fellowship of the church at the same service. Communion was also observed.

Ewing Speaks

NEWTON, Kansas (Koerner Heights) — Bruce Ewing, a recent graduate of the Dallas Theological Seminary, was the guest speaker at the morning service, May 18. The all-church picnic was held June 1 at the Harvey County Park. Sunday school and the worship service were held at the park prior to the dinner.

Denver Women Sponsor 'Journey of Love'

IT IS a little unusual to ask ladies of two churches to take a journey lasting six weeks, climaxed with an overnight retreat. But that is exactly what happened in Denver at the Bellevue Acres and Garden Park Mennonite Brethren Churches. This advance preparation for the retreat was the "Journey of Love," a spiritual workshop written by James C. Phippen (*Guideposts*, May 1974).

It began March 18 with a progressive dinner for women of the two churches. Guidelines were given at the dinner to make each week of the following six weeks a different phase of this journey by encouraging the women to show and express love with a Hand of Love, Voice of Love, Deed of Love, Heart of Love, and Mind of Love.

The setting for the retreat April 25-26, was Deer Creek Christian Camp at Pine, Colorado, with the theme, "Celebration of Life," carried out meaningfully by Mrs. Leonard Vogt and Mrs. Roland Reimer, pastors' wives of the two Denver churches. The women learned that life can be a celebration when we commit ourselves completely to Jesus Christ with the Holy Spirit to guide us.

"Women returned home uplifted and ready to continue to fill each day with expressions of love," reports E. Berniece Givan, secretary.

Steve Smith, Grace Bible Institute evangelist, Omaha, speaking at a Youth "Pizza Splash" held April 23 at Faith Bible Church (Mennonite Brethren) in Omaha. Jim Seibel is pastor of the church.



MISCELLANEA...by the Editor

- **CYCIL J. ADRIAN**, pastor of the Post Oak Mennonite Brethren Church at Indianhomah, Oklahoma, for the last ten years, resigned his position on May 18. Reportedly he has no immediate future plans.
- **MENNONITE BIBLICAL SEMINARY**, Elkhart, Indiana, celebrated its 30th anniversary on May 23 in conjunction with the dedication of a newly completed library addition. That evening commencement exercises were held at which 27 students of Associated Mennonite Biblical Seminaries received their degrees. David Schroeder of Canadian Mennonite Bible College, Winnipeg, delivered the commencement address entitled "Understanding the Grace of God in Truth." Schroeder served as visiting professor of New Testament at the seminary during the past school year.
- **BETHANY BIBLE INSTITUTE** of Dalmeny, Saskatchewan, is sending four students abroad for the summer in its 1975 missions project. Ron Baerg will work with the John N. Klassens in Germany; Martha Wiens in Sao Paulo, Brazil; and Irene Isaak and Mary Ann Ewert in Mexico, where they will assist the William Thiessens in their work among the Old Colony Mennonites at Durango.
- **FREEMAN JUNIOR COLLEGE AND ACADEMY**, Freeman, South Dakota, observed its 75th anniversary with a series of special events the weekend of May 16. A pork barbecue followed by a slide and sound presentation of the history of the school opened the events on Friday. On Saturday a showing of art and artifacts was held with the alumni banquet in the evening. Following a potluck lunch on Sunday noon, the new museum building was dedicated. The weekend was climaxed on Sunday evening with commencement exercises. Dr. James Waltner of Normal, Illinois, was the commencement speaker.
- **DR. DAVID EWERT** of the faculty of Eastern Mennonite Seminary, Harrisonburg, Virginia, taught a course on Revelation at the European Mennonite Bible School, Bienenberg, Switzerland, May 25-June 7. The short course was for ministers, missionaries, and church workers.
- **THE DISCIPLESHIP CENTER**, the newest building at Eastern Mennonite College, Harrisonburg, Virginia, was dedicated April 27 during homecoming activities at the college. The 2,000 square foot hexagonal facility was made possible by a special grant from the Harman Foundation as a tribute to the late Frank T. Harman, Harrisonburg businessman and longtime EMC trustee. The center will accommodate up to 150 persons for seminars, fellowship, sharing, Bible study, and prayer.
- **THE PLAY**, "In Search of a Country," by Mennonite playwright Urie A. Bender, is being presented at the Theater of Arts, University of Waterloo (Ontario), by Conrad Grebel College on June 14, 15, 21, and 22. It has already been presented on May 31, June 1, June 7 and 8.
- **CHRISTIANITY TODAY** reports that Oral Roberts University of Tulsa, Oklahoma, has announced plans to build a \$60 million medical school which officials hope will be going by 1980 along with graduate schools of law and dentistry. An undergraduate school of nursing will open this fall.
- **ALLEN TSCHIEGG**, interim pastor of the Kingwood Bible Church in Salem, Oregon, is terminating his work in this position on June 15. On June 29 he will be installed as associate pastor at the Evangelical Mennonite Brethren Church in Dallas, Oregon.
- **URBANE PEACHEY**, currently Mennonite Central Committee's Jordan director, will join the staff of MCC's Peace section this summer to administer joint programs for the Peace Section and the Canadian Committee for Peace and Social Concerns. He will handle international peace concerns which Peace Section has outside of North America, and coordinate peace education activities which are equally applicable to Canada and the United States.

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Editorial OPINION

*But whoever
has the world's goods,
and beholds his brother
in need
and closes his heart
against him,
how does the love of God
abide in him?"*
1 John 3:17 (NASB)

THE CHRISTIAN LEADER

Volume 38

10 June 1975

Number 12

ORLANDO HARMS / Editor

PHOTO CREDITS:

Cover — Clark and Clark Photography. Page 25 — Photo by Mel Froese.

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THOUGHTS ON BUDGETS AND GIVING

THIS IS the time of year when churches begin their final push to reach their budgets for various church and conference activities. It is gratifying to see that more and more churches are taking their budgets and their conference contributions seriously and are seeking to contribute their full norms.

One problem which is often encountered is that the fiscal year of the individual church and respective conference boards are not the same. In fact, the fiscal year of different conference boards are not even the same. This often creates conflicts for both the church and the conference board, especially when it comes to reporting.

Although there has been limited effort in this regard in the past, it seems to me that renewed efforts should be made to standardize the fiscal year on all levels — general conference, area conference, district and provincial conferences, and local churches. This would be a real service to all these areas of activity in many ways.

In order to bring in all areas of the brotherhood, it seems that this standardization should be implemented from the general conference level with the area, district and provincial conferences, and local churches cooperating for the sake of uniformity. Although I am not sure whose responsibility it is to implement this uniformity, it might be most logical for the Board of Reference and Counsel to pick it up and, if need be, refer or delegate it to whatever board or boards necessary.

Another problem encountered in raising budgets in the local church is that some budgets will be met or oversubscribed while others are seldom met. Consequently the board or activity whose budget contributions are not up to par, may eventually find itself in serious financial difficulty — even threat of extinction — while another agency may have more funds than it needs.

Someone has suggested that all conference monies should go into one unified treasury which would pay out proportionately to each agency according to its needs or the total budget position. I doubt whether this would be a workable solution. Certainly not for the immediate future.

Another way of meeting the needs of those who are not getting sufficient funds might be for individuals and churches not to give solely on the basis of causes but also on the basis of need. I believe there are situations where it is our responsibility to help conference activities according to their needs, irrespective of the cause, for all are part of the Lord's work.

The ideal is certainly to provide sufficient funds to meet the needs of all agencies; however, where there are needs which have not been met, the principle of 1 John 3:17, I believe, would apply to a conference agency or board as well as to a Christian brother. It says: "But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?" (NASB).

One of those in need at this time is Tabor College. Should we fail to meet the need and eventually lose the school, this loss would affect every area of our conference, churches, missions and personal lives. Let us not let this happen. The responsibility would be too great.