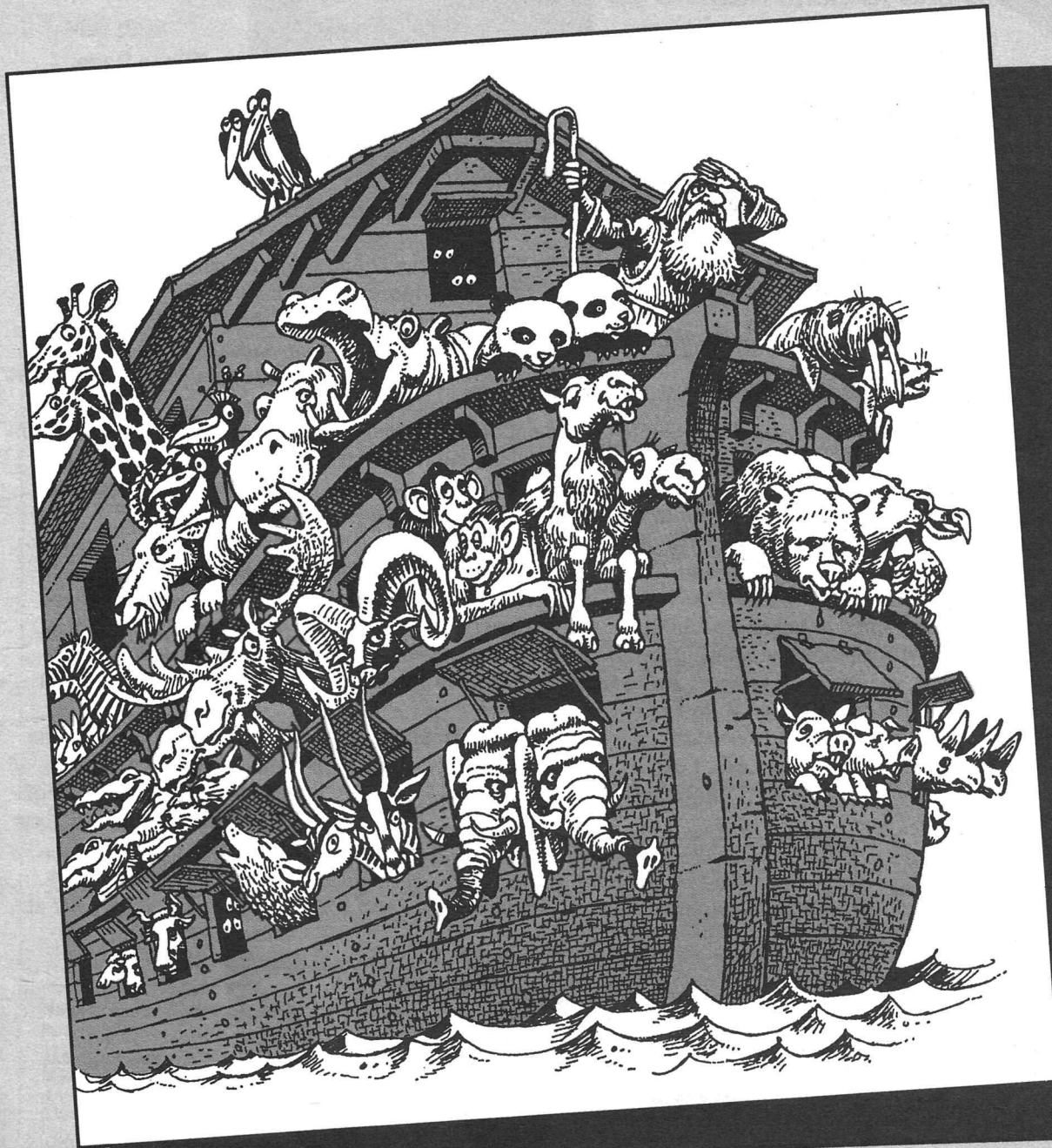


evangelical

VISITOR

May 1993



The story of Noah and the ark is a good example of the challenges facing the growing church today.

Special People



Eilene Page

The Cedar Grove Brethren in Christ Church is fortunate to include Eilene Page, a woman of great faith, a big heart, a warm smile, and a unique sense of humor.

Eilene was born and has lived (except for one month) in the same house in Licking Creek Valley in Juniata County, Pennsylvania.

Eilene, her husband Dwain, and their family began attending the Cedar Grove church in 1974. She and Dwain became members in 1977. Eilene says, "I inherited a love for handicapped people from my mother." She and Dwain worked with the Sunshine Class, designed for developmentally disabled persons, from its inception (about the time they joined the church). Eilene continues today.

In 1990, after 33 years of happy marriage, Dwain became ill with a rare form of leukemia. Though he desired to live, he became reconciled to his approaching death. Eilene was close by during his nine-month illness. The night of his homecoming, she stood by his bed, released him to the Lord, quoting favorite Scripture verses, and as he was slipping away, sang all the verses of his favorite song, "Take My Hand, Precious Lord, Lead Me Home." His spirit and body quieted, and by the end of the song, he was gone to be with his Lord.

Pastor Dale Allison conducted the funeral; one of the last before his own illness and death. Eilene experienced great strength and peace from the Lord. She continues her involvement with the Sunshine Class, writes poetry (some has been published), and again took up her interest in music, playing the guitar, and singing. She participates with a gospel group, The Circuit Riders, which ministers in hymn

sings, senior citizen centers, and elsewhere by invitation. Eilene and a friend play and sing in area nursing homes and have more invitations than they can accept.

A special memory to me is the picnic Eilene hosted last summer at her home. She invited 130 people: many who are handicapped or lonely, people "who are kind," as well as some family. Almost everyone came. Lots of food and tables dotted her lawn and farm sheds. The Circuit Riders entertained from a farm wagon. Someone remarked, "We are all one here." She hopes to have a similar picnic again this summer.

Since September 1992, Kristy, age 11, has been living with Eilene while her family is dealing with intensive cancer treatment for a four-year-old sister. Kristy stayed briefly in other homes but states, "I'm happiest with Eilene." Earlier in the year Kristy won an essay contest on "My Favorite Senior Friend"—of course, it was Eilene.

While servicing a route with Blair Products, Eilene finds many opportunities to minister. Wednesday evenings her car is often full of children she brings to activities at church.

Eilene is special to everyone who knows her at Cedar Grove. Surely the Lord delights in her too.

"Special People" profiles a wide variety of Brethren in Christ members of all ages and from all walks of life.

YOU are invited to submit a short article about some "Special Person" you would like to introduce to Visitor readers. Articles should be typewritten, preferably 300-400 words, and must have the approval of the person being profiled. If your article is accepted for publication, we will contact you to secure a photo for publication (which will be returned).

Mail your article to Evangelical Visitor, P.O. Box 166, Nappanee, IN 46550.

The author, Ferne O. Hepner, Mifflin, Pa., is a member of the Cedar Grove Brethren in Christ Church, serving as an assistant Sunday school teacher and as part of the Barnabas ministry.

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FEATURES

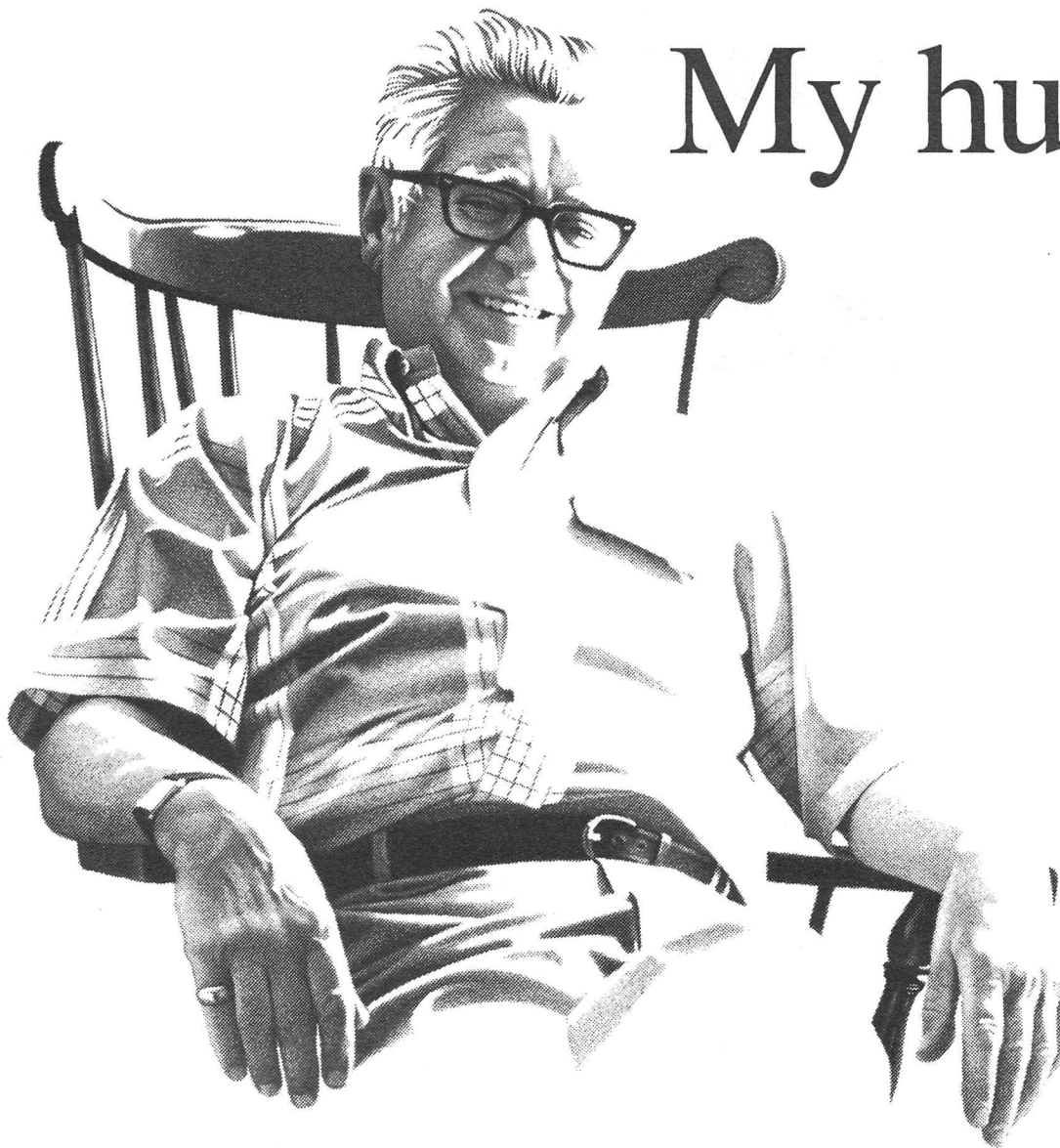
- 4 My husband has Alzheimer's disease** Gisela Riesen as told to Helen Grace Lescheid
- 7 I grew up in a Christian home (yawn)** Debbie Elkind
- 8 Feed them . . . keep them alive!** Wilbur W. Benner
- 10 Pentecost: The Divine Climax** Bedru Hussein
- 12 I pray more, and with deeper urgency, for the basic needs of people around the world** JoLene Hawbaker
- 14 The changing church in Zambia** Rich Stuebing
- 17 Target 2000: Expect and Attempt** Laurie Hadden
- 27 Brethren in Christ work teams assist in post-Andrew reconstruction** Peter H. von Keyserling

DEPARTMENTS

- | | |
|------------------------------------|--------------------------------|
| 2 Special People | 28 Messiah College News |
| 9 Pontius' Puddle | 29 Onesimus |
| 16 God at work in our world | 30 Focusing our Mission |
| 20 Church News | 31 Editorial |
| 21 E.V. Timelines | 31 Pontius' Puddle |
| 24 Money Matters | |

NEWS

- 16 Zimbabwe to host 1993 MWC General Council**
- 18 "Hope for a Hurting World" theme for 1993 NAE convention**
- 19 Evangelical Anabaptist Fellowship forming**
- 26 Constituency's generosity enables MCC to respond to emergencies**
- 26 MDS hurricane effort in Homestead seeks licensed electrician**
- 28 Mennonite Your Way Directory 7 released**



My husband

by Gisela Riesen
as told to
Helen Grace Lescheid

When Gary and I exchanged our marriage vows on April 23, 1959, we made a joyful promise to each other: to love and to cherish, in sickness and in health, till death us do part.

We loved each other deeply. For almost twenty years, we had a wonderful family life. Although my husband was very busy as a professional accountant, he reserved weekends for me and our two children. We'd go golfing or sailing, or spend time at home in our lovely backyard playing tennis. He was always gentle, pleasant and reasonable.

Suddenly, Gary had no interest in

family activities. He became argumentative and rough. He'd either ignore the children or make nasty remarks.

Something's very wrong, I thought. At work, too, I'd noticed changes: after twenty years of meticulous accounting, he was making mistakes. Then he did something totally out of character: he lied about them.

We had been able to talk about everything. Now Gary withdrew into silences. He'd begin a sentence and not finish it. His talk was rambling and repetitive.

Fluent in German, French and

English, Gary loved to read. Now he couldn't concentrate. He would read three sentences, then stop to figure out the words. In great frustration he'd give up altogether.

He became indecisive. Suddenly he didn't want to be alone anymore.

When I urged Gary to see a doctor, he angrily retorted, "There's nothing wrong with me."

"Oh God, is it me? Am I causing his frustration?" I asked over and over. "Please, God, show me what I'm doing wrong. Help me to change."

Of course, Gary's been under a lot of pressure, I rationalized. We'd

has Alzheimer's disease

just come through our busiest time in the office; doing annual income tax returns. I must learn not to rush him, not to challenge him in any way. I'd noticed his overreaction when I pointed out a mistake he'd made at the office. After some rest he'll be okay, I comforted myself.

About this time two close friends from Germany and Gary and I took a three-week vacation through the Canadian Rockies and on to California. Although Gary declined to drive the car, he enjoyed the ride, waving and smiling at everyone.

At the end of our trip, our doctor friend took me aside. "Gisela, I don't want to frighten you, but I strongly suspect Gary has Alzheimer's," he said. "Have you taken him to a doctor?"

Alzheimer's! I'd never heard that word before. My first reaction was relief: Somebody else had noticed a change in Gary. Perhaps he could now get the help he needed to feel better.

Our local doctor, a personal friend of Gary's, had also suspected Alzheimer's but hadn't told me yet. He immediately made arrangements for Gary to be tested. Meanwhile our friends and I waited anxiously for the results to come back.

Positive for Alzheimer's.

When the implications of this frightening disease of the brain for which there is no cure dawned on me, I went into shock. A bomb had been dropped into our peaceful home. I felt like a lost child wandering among the ruins.

Now twelve years later, looking back, I see how graciously the Lord Jesus cushioned me during this time of devastation. To have our close

friends from Germany still with us was part of God's perfect timing.

One evening, while Gary was sleeping, our doctor friend took me aside and with tears in his eyes tried to prepare me for the changes that would come into our lives. Over the years we could expect further intellectual and physical deterioration and personality changes in Gary. Eventually he would become totally disabled.

"Gary cannot change: his damaged brain comes up with all the wrong information," he said quietly. "Don't take his outbursts personally. Try to avoid all confrontation. He'll function better in a nonthreatening environment."

Although I tried hard to focus on what he was saying, my mind screamed, "God, why are you allowing this terrible thing to happen? Why does it have to be Gary?"

Our local doctor encouraged me to attend the Alzheimer's support group in Langley. He knew how important it would be for me to be with people who understood the disease and also struggled with it.

For about two years my husband continued to work, but more and more work fell on me and Gary's business partner. Threatened by this work shift, Gary became angry with me. The usual pleasant atmosphere in the office sparked with tension. I was often in tears.

At home, too, Gary vented his frustrations on me and the children. His angry words would wound me and the children deeply. Whereas he'd always been open and honest, now he was sly. I learned to lock up all cupboards and remove any potentially harmful utensils.

The doctor had prescribed medication to lessen his frustrations, but the side effects left him doped. The sight of my husband of many years slumped over, with his chin resting on his chest, tore at my heart. But when I decreased the dosage, he'd become restless and unreasonable. He would put on my clothes, or he'd fold his socks and place them into his shoes, then try to slip his feet inside. To him such actions made perfect sense. Humoring him or changing the topic often helped to get him to change.

We still spent weekends together, but now Gary couldn't figure out how to set the sails of the boat. Instead of golfing, he'd collect the balls and stuff them into his pocket.

Because Gary was terrified of being left alone, I took him along when I went shopping. But he wouldn't stay with me. I'd find him wandering through the parking lot frightfully lost.

Yet at other times he was fiercely independent. For instance, he insisted on driving himself to his weekly meetings at the Rotary Club. One day he didn't come home at his usual arrival time. Frantically I called the police. No, no one had reported an accident.

Where could he be? Then I remembered Woodward's shopping center—he'd said something about going there after his meeting. A friend and I combed the parking lot. Sure enough, there stood our car with the keys still in the ignition. Just inside one of the main entrances Gary stood panic-stricken. Some kind people were trying to help, but he couldn't find his car, remember his name, address or phone number.

For days thereafter he clung to me. From that time on he never asked to drive again.

Gary's agitation increased in the evening, just when I wanted to go to sleep. Several times a night he'd get out of bed and rummage around the house. One night I heard him rummaging around in the bathroom. I knew I ought to get up, but sleep overpowered me. At 2:00 a.m. I awoke with a start. Gary was not in bed beside me.

I jumped out of bed and searched every room. No Gary. Then I woke the children and together we searched the backyard. Beyond the yard were five acres of bush and then the freeway. Where could he have gone?

I let the dog out. Then I instructed our son to take the car and head south. I jumped into the second car and headed north.

Finally, I saw my husband running on the overpass, his pajamas flapping in the wind. I stopped the car beside him and called his name. Relief washed the look of terror from his face. Thinking he was running home, he'd run in the opposite direction. Two days later he was still shaking with fright.

"Why are you allowing these horrendous struggles?" I cried to God. I saw no purpose in all this suffering. Our marriage and family life had been so good. Now the children and I were always tense. I couldn't eat or sleep. In a short time, I'd lost twenty-five pounds.

Totally spent and in deep distress, I made an appointment with the pastor of our church. He called the elders together and they prayed for me. Then he encouraged me to pray. "Give the Lord Jesus your heavy burden," he said. "Let him carry it."

In a rush of words I dumped it all onto the Lord: Gary, frustrations, failure, anger, expectations, everything. I finally realized no matter how hard I worked, I couldn't change the course of Gary's illness. But God would give me the resources I needed to cope one day at a time. From that time on I had peace.

And I didn't feel so much alone anymore. Friends from the church often phoned me or took me to lunch or came over and helped in practical ways. I could feel our church's loving prayer support.

Three years into the disease Gary lost all bowel and bladder control. Yet with all his strength he resisted baths and cleanup. Now I enlisted the help of Homemakers, trained employees paid mainly by the health services of Canada, who help families with respite care.

For my own sanity I had to get away from it all for a while each day. I also made use of a day-care center where Gary received good care from 9:30 a.m. to 3:00 p.m. Monday to Friday. This enabled me to continue my work at the office and to study at college.

After almost seven years of caring for my husband in our home, on August 2, 1985, I placed him in an intermediate nursing-care home a few minutes drive from our house.

Now twelve years into the disease, Gary has lost the ability to walk or talk. Although I can't take him out anymore, when the weather is fine, I push his wheelchair outside into the lovely garden surrounding the care home. I talk to him about many things and he laughs. In this way I feel we're communicating.

While attending a social function I'm often asked, "Are you alone?" "Here I am, but I do have a husband. He has Alzheimer's and was unable to come with me today," I respond.

Some people whose spouses have Alzheimer's feel too ashamed to talk about it, but I've found it best to be open. I've never entertained divorce, knowing that Gary wouldn't either if he were in my shoes. If you allow bitterness to prevent you from caring for the patient, you carry an extra heavy burden.

At times I struggle with self-pity. There are tears. Sometimes I fall on my knees and pour out my anguish to the Lord Jesus. Always he has given me the grace to keep going, just as he said he would: "My grace is sufficient for you, for my power is

made perfect in weakness" (2 Cor. 12:9).

Moreover, because of Gary's illness, each of us in the family has been forced to grow. We've learned to depend on God. Our love for each other has deepened. We have a special feeling for people who hurt.

Sunday my son and I visited Gary. Always when he hears my voice he looks from side to side to see where I am. Then, when he sees me, he breaks into a beautiful grin. Later, in the hospital chapel, he sat between us dressed in a white shirt, tie, and jacket. As we celebrated the Lord's communion, he grabbed my son's hand and smiled. We treasure such moments of recognition a long time.

Research shows that Alzheimer's is the fourth leading cause of death in North America—behind heart disease, cancer, and strokes. Patients are given four to fifteen years to live.

Do I fear death? No, for a special reason. As I watched my sister-in-law die in my arms one Sunday morning, I acknowledged that death for the Christian is not a tragedy, but a triumph.

When Jesus calls Gary home, I will not hold him back. In heaven he'll be whole again. He'll enjoy a vibrant life such as he's never known before. As for me and the children, God will give us grace to work through our grieving.

Until then, we're thankful for every moment Gary's still with us. I'll cherish my husband until death us do part as I promised in our marriage vows many years ago. If the tables were turned, I know Gary would do the same for me.

Gary Riesen died about two years ago. Helen Grace Lescheid is a nurse and freelance writer living and working in the Abbotsford, British Columbia, area. She and her husband, Bill, have five children. She attends the South Abbotsford Mennonite Brethren Church.

IF I WERE REALLY HONEST I would have to admit that there were many things I hated about Camp Arnes. I hated the early morning calisthenics in a clammy bathing suit, and I hated the outhouses and the mushy porridge. But what I hated most about Camp Arnes were the testimony times.

Testimony time took place on the beach around a huge bonfire. We sang. We prayed. And then we passed around a box full of little chunks of wood, and everyone took one.

Somebody, most often a self-assured gorgeous blond, would flick her chip of wood into the fire, stand, and tell the story of her salvation.

"My parents were divorced when I was four because my father beat my mother black and blue every night. So my niece and I grew up together and ran away to Morocco when we were sixteen. While hitchhiking around, I . . . uh . . . fell in love with a 30-year-old Greek, and we were married. Then he ran off with my niece (remember my niece?). Finally the Lord brought me to a revival meeting in Holland, and it was there that I got saved."

How could I follow an act like that?

Why didn't I get up? Why didn't I stride forward and throw my "chip" into the fire? I didn't because, alas, I had no tale of misfortune or self-destruction to tell. I had had no life of abuse or truancy from which I had turned to Christ.

I'd always gone to Sunday school and church. I'd always listened to my parents (more or less) and didn't cheat on exams, or shoplift costume jewelry from K-Mart, or even smoke behind the school. I took part in the local "Prayer and Praise" meetings with the other Christian kids in the neighborhood. I went to a Christian boarding school for my eleventh grade year and even taught little children about Jesus one summer with Child Evangelism Fellowship. My story, compared to the others, was about as interesting as porridge.

ONE TIME when I actually did get up the nerve to "toss in my chip," my testimony went like this:

"I was brought up in a Christian home" (here one half of the campers began to yawn) "and accepted Christ at a very early age. I'm so happy I'm a Christian." So who was interested in that? I felt cheated—left with the kind of testimony no one cared to hear. I thought I had nothing to tell.

It wasn't that I thought I was sinless! I realized that my "small" sins were as despicable to God as others' "big" ones. But one has to face the facts: Losing your temper doesn't seem half as glamorous as stealing a car! With such a humdrum, steady, and secure Christian life, how could I be expected to be a witness of God's power to others?

One day my questions were answered.

My friend Bonnie was raised in a Christian home, but turned her back on that way of life. First it was mild—deceiving her parents, ignoring her spiritual training. Soon she

found herself partying and doing drugs. Then she got into witchcraft.

Eventually Bonnie got herself straightened out, and now she's a gentle, loving, and in many ways spiritually mature Christian. But I see that old life of hers pulling at her. Even though she's given herself completely over to God, her past experience haunts her.

But Bonnie isn't the only person whose pre-salvation life "unbalances" her now. There's the girl who got attention by wearing suggestive clothes and now finds herself craving that attention again, and the new Christian who unwittingly twists God's Word around because he never had a spiritual upbringing.

A friend of mine grew up within a secular family and had no contact with Christians until a year ago when she met me. She accepted salvation recently and commented to me, "I really started thinking seriously about Christianity when I saw the love and security of your parents' home. Everyone seems to trust God in everyday life, and no one makes a big deal of it."

It was through that calm and secure feeling—the very one I considered the humdrumness of Christian life—that my friend saw the power of God. So what if I don't have firsthand experience in drugs or gambling? My conversion wasn't a turnabout from a sensationally wicked life to a saintly existence. Rather, my Christian experience has been a day-by-day spiritual plodding—two steps forward, one step back.

I thought I didn't have a story to tell, but I found out that God will display his power in every type of Christian witness. Isn't God creative?



**"I grew up in a
Christian home."**

(yawn)

by **Debbie Elkink**

Article provided by David C. Cook
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“Feed them...
keep them
alive!”

by Wilbur W. Benner

Several years ago when the Antrim Church was growing more rapidly, as the pastor I became frustrated as to how to manage such a burgeoning group. I recall in my private devotions one morning I was led to Genesis 6:19-22.

As I read and waited before the Lord, the Spirit caused me to see verse 8: “Noah found grace in the eyes of the Lord.” Noah had found the one thing that could make him capable of handling what God wanted him to do; he found grace. The world is looking for just what Noah found. People are hungering for a revelation of God.

Today, God is at work in the body of Christ to bring his people back to the foundational principle of finding grace in the eyes of the Lord. We have traditionalized, ostracized, summarized, categorized, baptized, and pulverized the body of Christ until we’re so stereotyped and sterile that, instead of producing divine deliverance, all we produce is a form of godliness that

decries the very existence of the same Spirit that raised Jesus from the dead. Until we find grace in the eyes of the Lord, we will never fulfill God’s order and purpose for our lives.

God’s building program

At this point God comes to Noah and says, “Noah, you’ve done so well in being a just, mature man and in walking with me that I’m going to bring you into something new. I’m going to teach you to build. You are going to do something you’ve never done before.”

As I sat in my congregation that particular Sunday morning and observed the worshippers coming, I saw Baptist, Lutheran, Assemblies of God, Mennonite, as well as Brethren in Christ persons. I bowed my head and prayed, “Lord, you need to help me. What can I do?” It was after that week these following thoughts were born.

Part of the preparation for restoration is a time for building and growing. And during this time of building, God deals with us by the finest purifying principle in his kingdom—patience. “But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (James 1:4 KJV). Patience is God’s final filter, getting rid of all impurities and reveal-

ing the mingling mess of the conscious and subconscious, simply because it demands that we take another look.

We don’t inherit the promises just by faith. If we are to be the followers of Abraham, it will be through faith and patience.

And we do learn patience in building. We come to learn about height and depth, measurements, etc. We also find, in the process of learning, that some of these things are not that exciting. Can you imagine the work involved in building the ark—day after day, week after week, month after month, year after year? Patience!

Not only did Noah have to learn the extreme levels of patience, but also the heavy realm of rejection: “What are you doing, Noah?” the neighbors asked.

“I’m building a boat,” he replied.

“Why?”

“It’s going to rain,” Noah replied, “and God said he was going to destroy the whole earth and. . . .”

“You’re nuts, man!” the neighbors mocked, shaking their heads as they walked on by.

Here comes the zoo

Building the ark was the easy part. When it was finished God told Noah to bring a male and female of every living creature onto the ark, and then

Rev. Wilbur W. Benner pastored the Antrim Church, near Greencastle, Pa., for sixteen years. He is now pastoring the Van Lear congregation, Williamsport, Md. This article is adapted from a message he preached during a revival service at Mound Park Brethren in Christ Church, Dallas Center, Iowa.

God gave him one of the heaviest commands ever given to mankind: "Keep them alive!"

Oh, it's a tremendous responsibility for a pastor to keep the saints alive! Can't you just see God patting Noah on the back and saying, "You're a good man, Noah, and that's a beautiful boat. You've done just as I've told you. Now, I've got another job for you. See all those animals coming into the ark? I want you to feed them, care for them and keep them alive!"

Think of the tons of food Noah had to gather. Friends, this was no overnight cruise. You understand, we're talking about a journey of one year and 10 days. Now picture them coming two by two. I'm not at all sure Noah and his family were animal lovers. A dog or a cat, maybe. But when a couple of Bengal tigers came walking the gangplank, along with two lions, plus two elephants and a pair of rhinos and many animals they had never seen before . . . and then slithering up the gangplanks, all those reptile jobs known as snakes. . . . An instant zoo! And Noah is supposed to figure out who goes where and how to handle this conglomeration. That sounded like my church. Here were Methodists, Assemblies, Lutheran, Catholics, and others. The magnitude of the responsibility began to soak in as God told me, "Feed them and keep them alive!"

"Lord, isn't there some way I can put some of these animals into hibernation?"

"No," says God, "keep them alive! Oh yes, some do hibernate in church for an hour or so, but, Noah, you're to keep them alive!"

Here they come . . . male and female, clean and unclean, marching in procession, and already there is a miracle. These animals were natural enemies but as soon as they headed for the ark, enough of their nature was changed so that they were compatible. There was a form of unity. I said, "That's it, Lord, burn out the carnal nature so that this mixture of believers will be one in the Lord. Amen!"

I believe that the greatest miracle, after salvation, is God's command that you and I love each other. Here we are, coming from our different backgrounds, ethnic attitudes, traditions,

temperaments, nationalities, and economic status. As we come together, we are forced to reevaluate some of our attitudes, traditions, and separatist practices and prejudices. The story of Noah and the ark is a perfect pattern of what's taking place in the growing church today.

The animals in the ark represent spirits and attitudes that are found in every congregation. God didn't command Noah to bring only his favorites in. He didn't say, "Bring in your pets; we'll kill the rest." God's Word declares Noah had to learn to handle the clean and the unclean together and if you don't think that's a perfect pattern of the church, you need to look again!

Permit me to liken the ark to the church and the animals to people. Noah had to learn (and so did I) to deal with one of the basic problems of keeping certain types alive, that is, allowing God's grace to overwhelm the difficulties, to deal with personalities.

Donkeys have a unique personality; their strong trait is stubbornness. Generally there is at least one donkey family (sometimes two) in every congregation. And when a donkey is being stubborn he isn't working. All he does is a lot of braying. But God says, "Keep them alive!"

"Lord, could we isolate them?"

"Feed them. Keep them alive!"

Then there are the birds. Have you ever been called some kind of a bird—a chicken, an old crow, a turkey? Somewhere you are going to encounter peo-

ple who have "the bird syndrome." Every church has at least one chicken, always scratching around in the dirt looking for trouble, or a rooster cock-a-doodle-doo-ing at the wrong time. From crows to canaries, from parakeets to parrots, from doves to vultures. . . . "If I hear one more peep out of one more bird, Lord, I'll go nuts!"

But God says, "Keep them alive!"

"Lord, I liked it better before there was an ark. I liked it when I was living in my own house with just my wife and kids. It's not just the noise, Lord; I mean . . . have you smelled this place? I don't think I can stand it any longer. Let me out!"

"Sorry, Noah, there's no place to go. You couldn't survive in the storm that's raging outside. Just go to the upper window, Noah, and breathe in a little more of that grace."

We all have a tendency to be escape artists and try to flee from our problems. God has a way of putting us in positions from which we can't escape, and when he shuts all the doors, so that we can't escape, we are forced to learn to deal with our situations. I remember engaging in the old "home mission" work of the church in the 1950s. When a number of us missionaries would get together we'd sing: "I will follow where he leadeth; I will swallow what he feedeth." The more I think about it, the more I am amazed that God would give a command as absolutely impossible as this one: "Keep them alive, Noah!" And I suspect Noah said at first, "Sure, Lord; no problem."

Don't you love that first fervor . . . that "I'll go where you want me to go, dear Lord." Until we get there. Then it's, "Lord, are you sure?"

"I'm sure Noah. Keep them alive!"

"But Lord, I've got donkeys braying, horses neighing, birds getting into my hair. . . . How am I supposed to handle this!"

"My grace, Noah, my grace."

Then there is the lion—the king of the beasts. He's the number one influence in the church, roaring every time something displeases him. Or else he's hungry all the time. "The pastor won't feed me—roar!"

"Feed them, Noah. Keep them!"

Pontius' Puddle



continued on page 11

Pentecost: *The Divine Climax*

by Bedru Hussein

According to the unfolding revelation of the New Testament, the day of Pentecost marked a tremendous climax in the dealings of God with the human family. For the first time in human history, men and women received the baptism of the Holy Spirit.

On that day the Holy Spirit came as a person to take the place of Jesus with believers on earth. The exchange of residence between Jesus and the Holy Spirit was completed. From that moment until Jesus returns, the Holy Spirit is the permanent personal representative of the Godhead now resident on earth (John 14:15-17).

The primary place of the Holy Spirit's residence during this dispensation is the church—the whole company of true believers on earth. Speaking to all believers collectively in 1 Corinthians 3:16 Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (KJV).

The miracle of divine grace revealed at Pentecost goes even beyond this. The Holy Spirit did not merely come upon the group. He also took up his dwelling with each disciple. "What? Know ye not that your body is the temple of the Holy Spirit which is within you?" The physical body of each believer becomes a temple, redeemed and sanctified by the blood of Jesus, in which the Holy Spirit takes up permanent dwelling.

Bedru Hussein is executive secretary of the Meserete Kristos Church in Ethiopia.

Here, then, is the true climax fulfilled on the day of Pentecost. At this point in human history a new dispensation began—the dispensation of the Holy Spirit.

The book of Acts reports that this personal experience of Pentecost was granted on subsequent occasions to others:

In Acts 8:14-20 the persons receiving this experience were the *Samaritan believers* converted through the ministry of Philip.

In Acts 9:10-19 it was *Saul of Tarsus* (later the apostle Paul) who received this experience.

In Acts 10:44-48 it was the *household of Cornelius*, with the same events in the house of Cornelius further referred to in Acts 11:15-17.

In Acts 19:1-6 the record deals with *certain disciples* to whom Paul ministered in Ephesus.

In every case, except that of the household of Cornelius, it is clear that those who received this personal Pentecost had already experienced salvation some time previously. In the cases of the Samaritans, Saul, and the disciples at Ephesus, the Pentecostal experience was ministered through the laying on of hands.

Today millions of people around the world have experienced personal Pentecost. You, too, can have the same experience. This is not the story of yesterday or 2,000 years ago. It is the story of the tremendous move of the Holy Spirit in the lives of hundreds of thousands of believers across the world today.

The secret behind why so many churches are planted in Latin America, Africa and Asia is the personal Pentecost experience. I have seen in Ethiopia the lives of many Christians glowing in fire after this experience. The early Christian community had the following characteristics because of the Pentecost experience:

1. Unity. Acts 4:32 tells us that they were one in heart and mind. Beyond the physical togetherness there was a meaningful spiritual togetherness. The unity of the church was not then the sum total of the individuals present at one time. It was that they were together in *one spiritual purpose*. The church is not made up of a group of individuals coming together like pebbles in a bucket; that would be an aggregate body. The church is a living organism—the one body of Christ himself into which individual members are brought by faith. Let us be clear on one thing—that this unity does not mean uniformity. Diversity there is, and should be within the church. But diversity must exist without disunity. Just as in a large family like in Africa, there are differences in temperament and taste, but we are united by the Spirit of God into one body. Actually the differences of personality enrich the entire church, for each one of us benefits from the others.

2. Mutual sharing. "They had all things in common" (Acts 2:44). It is significant that in any great spiritual movement, the faithful stewardship of money seems to be the natural

outflow of dedication to God. As a result, many matters have been solved as hearts were made right. What have those of us who have plenty done towards the poverty-stricken Latin Americans, Africans and Asians in the Mennonite and Brethren in Christ world family?

3. Worship. Acts 2:46 tells us that they were all attending the temple together. Worship is the church family gathering together in God's presence to glorify him. Due to the Pentecost experience, each worshiped the Lord in spirit and truth. The worship service became more meaningful. What kind of worship do we have today? Does it look more like a social gathering?

4. Joy. The Pentecost experience pours oil of gladness (joyfulness) into the hearts of men and women. Because of this the book of Acts tells us that they partook of food with glad and generous hearts (Acts 2:46). What is our experience today?

5. Proclamation. The people were "praising God and having favor with all the people" (Acts 2:47). Wherever the people were, they proclaimed by life and by lip their devotion to the true and living God. Worship is never an end within itself but always preparation to go out to give witness with adequate power. The gathered church meets to equip itself for service. The scattered church moves into each segment of the world to bear its witness to the power of Christ.

As Mennonite and Brethren in Christ churches here and there, we must become more distinctly *proclaiming* churches. We can only do this if we have the Pentecost experience—the Divine Climax. This can happen today. Jesus Christ is the baptizer with the Holy Spirit and fire (Matthew 3:11). He is the same yesterday and today and forever (Heb. 13:8).

Feed them . . .

continued from page 9

"Lord, I'd like to feed them a knuckle sandwich, but no. . . ."

God is teaching us to feed not only the sheep but the goats as well. There's a little of goat nature in all of us. There's a goat nature in all who haven't had it dealt with. I heard a preacher say recently, "If I get your goat, you've a goat that needs to be gotten." Yes, mankind has a goat nature that needs to be dealt with.

"Lord, I love the little sheep, and I don't mind feeding them, but maybe we could just use the goats for a sacrifice. Or, better yet, we could feed the goat to the lion and everybody would shut up for awhile."

"Noah, that's not keeping them alive."

Then there's the giraffe . . . the high and lofty one. He's head and shoulders above everyone else, always looking down at people. "What do I do with him, Lord?"

"Keep him alive!"

"But how? Maybe if I break his legs I can get him down to my level. . . ."

Then there are the zebras with their stripes. They have to see everything in black and white. "Prove it to me. I want to analyze it, summarize it, categorize it, and then throw it out if it doesn't go along with my traditions."

Then there's the skunk family, always stirring up a stink wherever they are. "Feed them, Noah. Keep them alive!"

"But, God, I don't like them. Lord, I can't minister to someone I don't like."

"Oh, yes, you can. You are going to learn to love those who spitefully use you. You are going to love those who persecute you. To the upper window, Noah, for more grace."

Day in and day out, week after week and month after month, Noah learned the deep qualities of spiritual growth that eventually produced a man whom God used to start a new era.

All over the body of Christ, God is raising up Noahs—men and women who will be exercised, strengthened in God, and qualified in conflict, who

will not only build an ark, but will feed the living creatures and keep them alive.

"Keep them alive—even when they're obnoxious, even when they bite the hand that feeds them, even when they hiss at you."

As Amos prophesied in 8:11: "'The days are coming,' declares the Sovereign Lord, 'when I will send a famine through the land—not a famine of food or a thirst for water, but a famine of hearing the words of the Lord.'" That famine is upon us! Oh, we've lots of preaching around, but how much "Thus saith the Lord" do we hear?

Recently, we had three families come to us from another denomination in our little town of Greencastle. So I asked the one couple (they are fine Christian people), "Why are you coming?" "We want to hear the Word!"

I like the pastor of their former church. I wrote him for their letters of transfer and then one day he called me. "Pastor Benner, I need help. I preach and if I know my heart, I preach the Word. But nothing happens." I said, calling him by his first name, "What do you think your need is?" Then he said, "I need to be Spirit-filled." And so we shared for half an hour on the phone. He's really hungry to be filled; he sees the need. I thought of the words of the Apostle Paul in 1 Cor. 2:4, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power."

"Noah, feed them and keep them alive! . . . Benner, feed them and keep them alive."

Hear me, people and pastors: We must have the Holy Ghost. You can't bring a crowd of people together in a building called the church—with all kinds of donkey, lion, monkey, zebra natures—and have them peaceful unless by God's amazing grace they've been changed and indwelt by the Spirit. Just feed them and keep them alive! And if the ark (the church) is to be built—the pastor can't do it alone. Every member must be a witness—a minister—of God's loving grace. ■

“I pray more, and with deeper urgency, for the basic needs of people around the world.”

by JoLene Hawbaker

JoLene, what was the purpose of this trip?

Actually, there were several purposes: to expose the group to new experiences; to provide a wider view of the world; to see firsthand the drought, hunger, food relief and development; and to learn how Africans are working to solve their own problems.

Who made up the tour group?

We were a real mix of nationalities. Bruno Baerg, our tour leader, is from the MCC Office in Ontario. Other Canadians in the group were Margo Fieguth, a nurse from Mississauga, Ontario; Bill Thiessen, who works with MCC in British Columbia; and Ron Toews, a Mennonite Brethren pastor from Kitchener, Ontario. Mario Higueros, of Guatemala City, Guatemala, is dean of a Mennonite seminary. Carol Oberholtzer is a homemaker and secretary from Lititz, Pa.

Kevin King serves in the material resource shipping department of MCC in Akron, Pa. Madame Perside Nessiel is coordinator for World Vision's women's ministries in Chad. Peter Oruongo, from western Kenya, is a secondary teacher, church administrator, and evangelist. I was the only Brethren in Christ participant.

What nations did you visit?

We had orientation in Nairobi, Kenya. Then we were divided into two groups. One group spent a week in eastern Kenya and a week in Mozambique. The group to which I was assigned went to Sudan for a week and Zimbabwe for a week.

Tell us about some of your experiences in orientation.

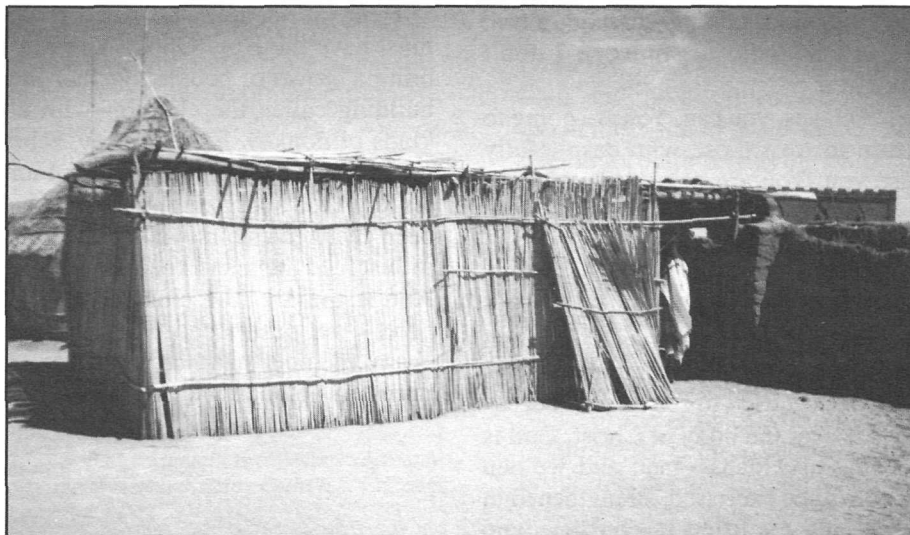
On the first afternoon of orientation they assigned us, two in a group, to go with a Kenyan woman to market. We were given a grocery list and

400 shillings (about \$9.00 in U. S. money) with instructions to buy a week's supply of groceries for the Kenyan woman's family. Our group of three traveled by *matatu* (mini-bus) to an outdoor market located near one of the large slums of Nairobi. We walked through rain and mud and returned several hours later, tired but excited about this innovative introduction to daily life in another culture.

The rest of our four days of orientation was spent in hearing lectures and participating in discussion about the history, politics, and economic situation of African nations. We met in the MCC guest house in Nairobi.

What are your impressions of Sudan?

Desert, dust, brown, dry. Lush green along the Nile River. Huge concentrations of people. Giant Coca-Cola signs, since that drink had been introduced to the country only a few weeks before our visit. Strict security measures. Friendly, generous people. Sadness over the conflict between Christians and Muslims that divide the nation. The Muslim calls to prayer. The deep spiritual faith of the members of the Sudan Council of Churches (our hosts) as they spoke freely of their trust in God: "In war situations it's hard to have trust, but as Christians, we trust in God." Interviews with government officials, TV and newspaper reporters. Warehouses



A health clinic in a refugee camp at the edge of Khartoum, Sudan.

Simon Ndlovu and his wife grow mangoes, guava, and other fruit on their farm in Zimbabwe.

with MCC sorghum, wheat, school supplies, and bundles of clothing.

Did you get to see a lot of the nation of Sudan?

No, we spent our time in Khartoum, the capital city of over 4 million people. Over a million of these are displaced people. We visited a health clinic that serves refugees.

We enjoyed meeting the two MCC staff families: Ken and Karen Sensenig and their three children, and Anthony and Margret Schoel. Both Ken and Anthony teach in a Muslim university.

We understand you visited a displacement camp.

Yes. It was located a few miles outside of Khartoum, and 15,000 families live there. The people have set up tiny huts made of sticks, mud, scraps of plastic sheeting—whatever they could salvage. The government has forced these people to leave their home areas because of armed conflict there and has placed them in this open countryside. A few of these people have found work in Khartoum, and they walk to the city to get to their jobs; all of them hope to return to their own villages some day . . . when the war is over . . .

You also visited Zimbabwe. Tell us your impressions.

Peaceful. Green—in contrast to the extended drought that had ended only in the last two months. Farmers following sound agricultural practices. Trees full of guava and mangoes. Rows of maize and groundnuts (corn and peanuts). Warm hospitality at the Youngways Guest House (Brethren in Christ) in Bulawayo. The flamboyant trees covered with their orange flowers. Children waiting in line for a cooked lunch of mealie meal (white corn) at Matopo Primary School. Mrs. Ngwenya, who works with 460 farmers, advising them about crop rotation, fertilizer, and insecticides.



Did you get to Harare, the capital city?

Yes, we spent three days there. Jethro Dube is the MCC representative for Zimbabwe. He met us at the airport and was our host. We met with government officials concerning issues of communal and commercial farming. We also visited the offices of Christian Care, the group through which MCC participates in a food distribution program.

Did you visit any Brethren in Christ locations?

Yes, we visited two missions—Matopo and Mtshabezi. We observed the feeding program for children at Matopo School. I also lived for three days with a Zimbabwean family in a communal farming area. Life in that home was quite a contrast to our usual life in America; their life is simpler and quieter, uninterrupted by radio, TV, video games, or telephone.

What observations do you have about MCC?

It was most encouraging to see firsthand the fine work that MCC is doing. When I saw the supplies in the warehouses, and saw people walking home with their supply of food aid for a month, and watched the children being fed a hot meal, and heard Willy Reimer, the MCC country representative for Sudan, talk about his work in seeking reconciliation between opposing parties in the North

and the South, I was proud to be a part of such ministries done in the name of Christ.

I learned that MCC has an excellent reputation in the nations we visited.

MCC keeps a low profile in the sense that it works with and through existing local organizations—in Sudan with the Sudan Council of Christians, and in Zimbabwe with Christian Care and the Brethren in Christ Church.

What effect did this trip have on you personally?

The scenes of Africa keep coming to my mind. I thank God for the dedicated people I met. I realize I have grasped only part of the complexity of the problems the people in these nations face. I pray more, and with deeper urgency, for the basic needs of people around the world.

I feel embarrassed, and sometimes guilty, about the abundance of my food and possessions. My husband and I have made some specific decisions about limiting our expenses so that we have more to give away to others. I look for ways to help here at home as well as far away.

I live with more gratitude.

JoLene works as a cook at Messiah College, and because of that work she was keenly interested in food issues in the nations she visited. She and her husband John have two daughters, Sheryl and Melanie.

THE CHANGING CHURCH IN ZAMBIA

by Rich Stuebing

WHEN I MET Kathy Winger at Cornell in the fall of 1965, I had never heard of the Brethren in Christ Church. In fact, she claims that on our first date (she is now my wife) we were two blocks from my apartment when I asked her, "What do the Brethren in Christ believe?" Although I don't remember how she summarized Brethren in Christ beliefs in two blocks, she must have been convincing since I have now been a member of the Brethren in Christ Church for more than 25 years!

One of my early adjustments to becoming a Brethren in Christ was that most of the churches were in rural areas, and I was from Cincinnati. Furthermore, it seemed that practically everyone was related; I used to tease Kathy that if six surnames were deleted from the membership (Brubaker, Sider, Wolgemuth, et al) the majority of the membership would disappear! We are the first Stuebing, to be sure.

Soon after I graduated from seminary in 1969 we went to Zambia, where—except for furloughs—we have lived ever since. I was interested to find that the Brethren in Christ in Zambia had some very similar characteristics to those in North America. There were no urban churches outside of Southern Province (where the Brethren in Christ had begun in 1906),

and few of the pastors had much in the way of Bible training. Essentially all of the members were from the Tonga tribe, and there was little concern to reach out to those who had different background. Just like North America, the church seemed to be composed mainly of a few names like Mudenda, Mweetwa, and Muchimba!

Just before leaving Zambia for study leave in 1992 I was able to gather some data from several of our urban Brethren in Christ churches. I was curious to see how our urban members on the Copperbelt differed from those elsewhere, especially in Southern Province. My first project for my Doctor of Ministry degree was to analyze this data, so this article is an opportunity to share some of what I found with the wider Brethren in Christ fellowship.

SOMETIMES Choma is jokingly referred to in Zambian Brethren in Christ circles as "Jerusalem," much as Grantham is in North America since both of them serve as the headquarters of many denominational departments. So I included the Shampande Brethren in Christ Church, which is the largest Brethren in Christ church in Choma, in my study. Then I obtained data from the two largest Copperbelt churches, Ndola and Kitwe, which were established in the

early 1980s, about the time we arrived on the Copperbelt to join the staff of the Theological College of Central Africa.

For those readers not familiar with Zambia, it may be necessary to point out that the Copperbelt area of Zambia lies about 400 miles north and east of Choma, in an entirely different language area. It is also helpful to know that the Tongas, who are primarily a pastoral and agricultural people, are the least urbanized of Zambia's major tribes. Though it is only speculation, some writers have suggested that missionaries with rural backgrounds (like most of the Brethren in Christ in North America) were more comfortable in a rural setting and did not encourage African church members to move to the fast-paced, evil cities.

Whatever missionary attitudes may have been, many Brethren in Christ members joined other Zambians in moving to the cities soon after independence in 1964 seeking jobs and education, soon making Zambia one of the most highly urbanized countries on the continent. Brethren in Christ members who went to the Copperbelt either attended other churches or none at all until the Ndola church was formed in 1982 and the Kitwe church a year or so later. Those two churches are not only geographically far removed from Choma; I found that there were other differences, too.

Because so many Zambians have gone to the cities for further education, I was not surprised to find that the Copperbelt members had more education than those in Choma. For example, 61 percent of the Ndola members have completed secondary (high) school, as compared with 30 percent for Choma. Twenty-five percent of the Copperbelt members have gone beyond secondary school, but only 7 percent of Choma's members have done so. This educational difference has many implications, such as a desire for more highly educated pastors, a greater desire to use English for worship services (English being the national language of the country) and a greater concern to reach out to other tribes.

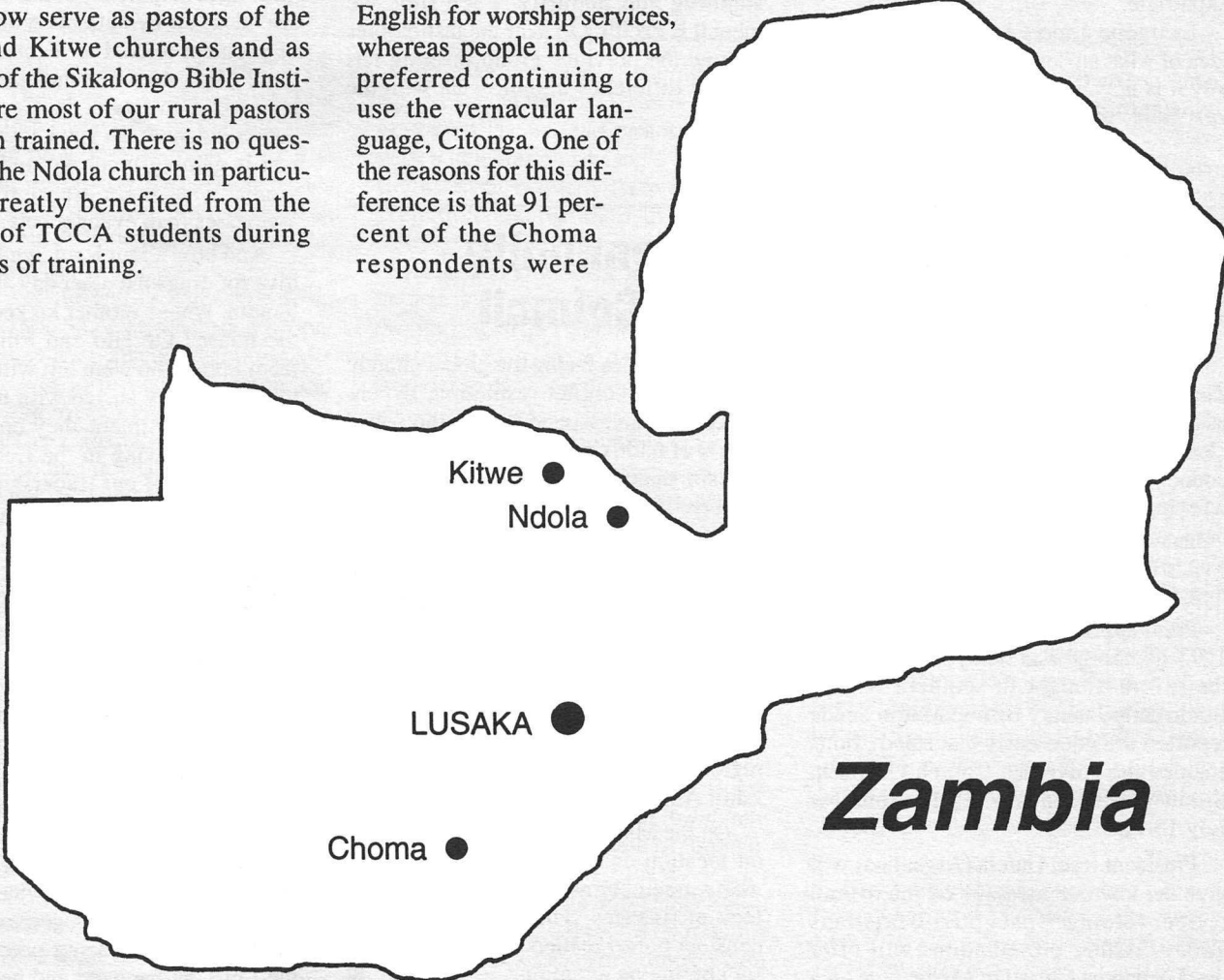
The need for a higher level of theological training has been met partly through the establishment of the Theological College of Central Africa in Ndola, where I lecture. As a result, Brethren in Christ graduates from TCCA now serve as pastors of the Ndola and Kitwe churches and as principal of the Sikalongo Bible Institute, where most of our rural pastors have been trained. There is no question that the Ndola church in particular has greatly benefited from the ministry of TCCA students during their years of training.

Urban churches continue to grow, and there is more concern to reach out beyond the Tonga tribe to friends, workmates and neighbors who may never have heard of the Brethren in Christ.

Moving away from one's province of birth and having to learn a new language causes many Zambians to become less traditional in other ways. Thus it was not surprising to find that members on the Copperbelt were overwhelmingly in favor of using English for worship services, whereas people in Choma preferred continuing to use the vernacular language, Citonga. One of the reasons for this difference is that 91 percent of the Choma respondents were

born in Southern Province, but that figure dropped to 80 percent in Ndola and 61 percent in Kitwe. Continuing the use of Citonga on the Copperbelt would severely limit evangelistic outreach in a community where Tongas are a tiny minority.

In summary, then, the Brethren in Christ Church in Zambia is changing as the church in North America has changed. Now we not only have Mwendas and Mweetwas in the Zambian church; there are also Chandas (a Bemba name from the northern part of the country) and Zulus (from the eastern part). Urban churches continue to grow, and there is more concern to reach out beyond the Tonga tribe to friends, workmates and neighbors who may never have heard of the Brethren in Christ. The Zambian church is becoming more of a national, rather than a tribal church and therefore a better representation of the body of Christ. ■



God at work in our world

In the street

Howard Garver—Caracas, Venezuela

Here in Venezuela they use the phrase *en la calle* to refer to activities away from the security and tranquility of one's home and familiar surroundings. Since the beginning of August I have been out "in the street," working downtown as a full-time manager of systems analysts.

I leave home around 7:30 a.m. and arrive home again about 7:00 p.m., making a long day for all of us. We continue to be sure that this is where God wants me to be, although we are just as sure that we do not fully understand all of his purposes in this. I have found it easy to share with people about our call to Venezuela, and they are greatly surprised to learn that I am working here under local terms of employment, salaried as a Venezuelan and not as an American expatriate.

Everyone I meet has a preconceived idea of what an "evangelical" is, and usually it is negative. I believe this is a harvest field, that through my life witness

and spoken word my co-workers will come to know Christ.

Please continue to pray for me as I face the challenge of balancing my demanding work schedule with our active ministry in the Montalbán Church. I have a greater sense of appreciation for how difficult it is for the Venezuelans to make church involvement a priority.

We are excited about the interest and growth shown in the small discipleship group which meets in our home every other Saturday. In September we invited Ali and Rosana Penalver, Ernesto and Lorena Magliano, and Hugo and Elsi Graterol to be *arraigado en Cristo* ("rooted in Christ") through a six-month commitment to Bible study and fellowship.

We have never been part of a group which has shared as deeply and intimately from the very first meeting. There is a real hunger for greater spiritual understanding and maturity. Each time we meet it is exciting to hear the testimonies of how the previous group meeting has made a difference in their walk with the Lord.

It is a pleasure for us to meet with them, and we have found much-needed friendship within this group. Please pray specifically for each of them. Pray also that this group will form the basis for a more extensive discipleship program in the future.

God who is able

Merly Bundy—Madrid, Spain

Bruce and I have been doing everything possible to be able to stay in Spain. You see, Spain is a very expensive place to live, especially Madrid. For that reason I started working last year as a translation secretary.

Why have we fought to stay in Spain? These people have no clue that there is a God who truly loves them, who is powerful enough to heal and to save. Do you know that 25 percent of the hospital beds are taken up by patients with some kind of problem related to alcohol consumption? (This does not include beds taken by people involved in alcohol-related auto accidents.) Do you know that occultism is gaining much ground among the youth? That there are more Jehovah's Witnesses than evangelicals?

And how about Raul, who tested positive for drugs the other day at school? Or Sandra, whose mother kicked her out of the house? Or Tito and Pili, originally from Peru, who were left without a place to live, so they stayed with us until they found an apartment they could afford? They are growing in the Lord and have become part of our leadership team.

I could go on and on telling you about different people and their first encounter with Jesus Christ who is real. Or I could tell you about those who still haven't opened their hearts to the Lord, or worse yet, those we haven't been able to reach for lack of time, people and resources. If you know a little about our situation, you know why we want to be here.

We praise the Lord every day for the way he is making the Church flourish. We have five house groups going, two youth clubs, two congregations with a total of three Sunday services, a coffee-house ministry, a refugee ministry, and the blessings of seeing people come to the Lord, be baptized and begin to grow

Zimbabwe to host 1993 Mennonite World Conference General Council

Brethren in Christ congregations in Zimbabwe will host the triennial meeting of Mennonite World Conference (MWC) General Council in mid-July 1993. The council, the representative 100-member working body of MWC, meets midway between assemblies. The last assembly was in Winnipeg, Manitoba (Canada) in mid-1990.

Final approval for the location of the 1993 gathering was delayed because of the severe drought in southern Africa. But in early January Bishop Martin Senda reported the good news that steady rains enabled the Adventist Church Centre in Bulawayo to confirm reservations for July 13-22.

President Raul Garcia (Argentina) will give the keynote message on the overall theme, "Being Anabaptist Christians Today." Other presentations will offer the Anabaptist Christian perspective on a

variety of issues facing the global church: conflict and conflict resolution, dependence and interdependence in the world family of faith, contextualization and syncretism, the role of women in church and society, Islam, church growth and mission.

The Africa Mennonite and Brethren in Christ Fellowship and Ibandla Labazalwane ku Kristu e Zimbabwe (Brethren in Christ, Zimbabwe) are helping plan the morning worship and study sessions. Afternoon sessions will handle MWC business and provide time for the five regional caucuses: Africa, Asia, Europe, Latin America, North America.

On the MWC agenda will be deciding on location and dates for the thirteenth world assembly as well as taking a hard look at finances. The council will also consider policy matters and clarify issues for continuing attention. ■

in him. This all has not been without a struggle. The devil has tried many times to bring us down and destroy what God is doing. But we know in whom we believe, and he is more than able to complete the work which he has begun.

Worship and outreach

Paul Eberhard—Edinburg, Texas

Paul and Audry Eberhard are preparing for service with Brethren in Christ World Missions in Honduras. Last December Paul accompanied Phil Keefer there on an administrative visit.

Several things caught my attention in the six different worship services we were able to attend (one of these was a joint service with about half-a-dozen con-

gregations represented). Since most of these groups are made up of people who frequently undergo difficult times, there was an intensity about their worship, yet a humility as well. It was obvious that many of the people relish coming together for these times of worship and praise. Obvious also was the fact that many make their relationship to God an integral part of their daily lives. I was pleasantly surprised with the number of men in the churches. I had anticipated more of a disparity between the number of men and women. These things were characteristic of all the churches we visited.

However, each congregation seemed to have its own personality. And in many ways José León seems happy to allow that to develop within each group. In several there are some fairly well organized efforts at children's ministry. There was an obvious need for useful materials for

this effort, and a great need for Bibles wherever we went.

The Honduran pastors have either caught the same kind of vision for outreach which José León has, or else he has attracted men to the Brethren in Christ ministry who already think the way he does about it. I was pleased with the desire several expressed in starting new works in other places. To this end, several of the pastors had assigned "co-pastors" to work with them and learn the responsibilities, in whose hands the existing work could be left.

José has challenged all the pastors to claim as a goal 100 Brethren in Christ churches in Honduras by the year 2000. This does not seem to be something he has imposed, which they accept with reluctance; it seems they have joined together in striving toward that goal. ■

Target 2000: Expect and Attempt

by Laurie Haddon

Do you remember March 13-14, 1993? The "storm of the century" hit the eastern seaboard, and Pennsylvania received three feet of snow! That Saturday in Burlington, Ont., God met in a very special way with 300 Brethren in Christ from 29 churches across Ontario, Canada.

The call to gather had come from Bishop Dale Shaw for interested people and pastors from all congregations. His purpose was to present the vision and challenge of "Target 2000"—50 churches in Canada averaging 200 in attendance by the year 2000! (Presently there are 39 churches in Canada averaging 100 people for morning worship on Sunday.) What a challenge! Yet Don Shafer, in his keynote message stated, "We all have a shot at 'Target 2000.'" Every time you contact another human being you have an opportunity for ministry. Expect great things from God. Attempt great things for God." Don challenged us to reach others by building relationships, modeling Christ, and discussing commitment to him in good taste and with sensitivity to the leading of the Spirit. Our church has a history of strong discipleship and nurture, but the future must include an emphasis on outreach and evangelism.

We also gathered to follow up the equipping and training seminars offered to church leaders and pastors in 1992 with a celebration of God's goodness. Eight recent converts from eight congregations shared their testimonies. They spoke of the power of God in physical and emotional healing; of his help to overcome drug abuse; and of the impact of persistent prayer. They encouraged us to a deep, personal friendship with God; to discipleship within the family and in small groups; and to a focus on the Bible. The simplicity and grandness of their faith were refreshing! The recently established ministry goals of churches were already bearing fruit!

There were other highlights. Pastor Walter Kelly opened the program with words of welcome and a poem written by a new convert who praised God for answered prayer. Bishop Shaw led a concert of prayer focussing on total commitment to Christ and our responsibility for the great commission. Roger Williams piqued our interest in *Jubilee: God's Good News*, the new Brethren in Christ and Mennonite Sunday school curriculum coming in September 1994. Roger also presented each pastor with a copy of James Leaman's book *Faith*

Roots, and invited reaction and sharing. Eight congregations were presented with a plaque celebrating God's blessing through conversions, baptisms, membership, and increased attendance. Perry Levinski, a recent convert from Kirkland Lake, concluded his testimony by singing "Treasured Possession" and "We Worship You Because You Are The Lord." Monique Tute ministered so meaningfully as she led our worship time through singing and prayer. God used Monique's solo, "People Need the Lord," as a moving summary statement to the day.

The participants in Target 2000 appreciated the leaders in both the Canadian and General Conference. Thank you for your vision for God's work! Thank you for your moral and tangible support! Thank you for this time of encouragement. We learned, again, that it is, "'not by might nor by power, but by my Spirit,' says the Lord" (Zech. 4:6). May each of us purpose to allow that Spirit to work through our lives!

Laurie Haddon is Director of Congregational Life for the Canadian Conference. Allan Heise and Velma Brillinger assisted in writing this article.

“Hope for a Hurting World” theme for 1993 NAE annual convention

by Arthur M. Climenhaga

The 51st annual convention of the National Association of Evangelicals was held in the Twin Towers Hotel, Orlando, Florida, March 7 to 9. The theme of the convention, “Hope For A Hurting World,” was the central focus of the plenary, luncheon and workshop sessions speakers.

For the first time, the convention was in public sessions on Sunday to Tuesday, rather than the former Tuesday to Thursday format. The Board of Administration and other affiliates/commissions had business or workshop sessions on Saturday. Sunday was totally dedicated to the spirit of worship and fellowship with no business sessions. Thus delegates were able to get the cheaper air fare breaks involved in Saturday flights.

Messages by a broad spectrum of speakers from multi-racial and political areas called the convention attendants to a renewed awareness of and involvement in the world in which we live along with a renewed scriptural affirmation of hope. We were called to grasp in a fresh way that the plight of humanity without Jesus Christ is one without God and without hope. Thus the challenge was to shatter the silence of a hurting world by shouting and demonstrating, “There’s hope in Jesus Christ!”

The position paper, “Hope For A Hurting World,” encapsulated the challenge of the convention.

To many, one of the most outstanding presentations was by Dr. Myron Augsburger, president of the Christian

College Coalition, at the Tuesday morning Open Forum session. He listed seven principles for leaders of the tomorrows: Keep clarity on the essentials of the faith; engage in spiritual disciplines; focus on the kingdom of Christ; commit themselves to a servant role; devise clearer multi-racial roles; be emphatic to see the life of Christ in the face of suffering; and orient themselves to the global community of faith. He emphasized, “One’s purpose and ministry must supersede one’s position.”

Brethren in Christ at the convention were Arthur and Lona Climenhaga, proxy representatives on NAE’s Board of Administration and the affiliate Evangelical Foreign Missions Association for general church leadership; Bishop Frank and Lois Kipe; and the Holden Park (Orlando) Brethren in Christ pastor and wife, Ethan and Elizabeth Gramm. They along with many other convention attendants declared that the 1993 convention was one of the most outstanding conventions in recent years.

1993 NAE Position Paper

Hope for a Hurting World

Our world is hurting. It has been hurting since the day humanity alienated itself from its Creator through sin. Drought and famine, catastrophe and disaster, sickness and plague, war and strife, oppression and discrimination have haunted humankind ever since. And, although in our century, enormous advances have been made in science and technology, industry and productivity, communication and transportation, medicine and vaccines, the earth is still strewn with victims of society’s growing violence, even the horror of violence against the unborn.

Fortunately, God has not left us without testimony to his mercy and grace in the lives of those Christians who share themselves, their time and substance, to help life’s victims and the needy. For them, we give thanks to God.

Nonetheless, pain continues as a stark reality, even in our rich and favored land: The homeless in their despair, the unemployed in their defeat, broken families in their distress, minorities in their sense of alienation, ghetto dwellers in their plight, refugees in their loneliness, AIDS victims in their suffering, criminals in their hatred, and prisoners in their isolation.

For others, the hurt is sometimes concealed behind brave facades: the grief of broken careers, unfulfilled aspirations and humiliating disappointments, the misery of unresolved guilt and abasing shame, the chronic wounds of unrequited love and depressing loneliness, the gnawing ache of personal worthlessness and life’s emptiness and the trauma of meaninglessness and despondency of hopelessness.

Perhaps the most disturbing hurt of all is the tragic waste of children, victimized by emotional, physical and sexual abuse in their homes and communities, impoverished in hostile ghettos and duped into drug addiction by unscrupulous dealers, poisoned with gang mentality and viciousness, polluted with and victimized by pornography, deprived of their moral, spiritual

and intellectual development by irreligious families and ineffective, secularized schools.

In the midst of such hurt and pain, the National Association of Evangelicals (NAE) affirms that God has not abandoned his fallen world nor left it without hope. Jesus Christ is our hope! “God was in Christ reconciling the world unto himself” (2 Cor. 5:19). It is the good news of Jesus Christ, Savior and Lord, the hope of the world, to which we bear our witness.

We believe that the church of Christ provides the only means of bringing a lasting hope to our hurting world. When our churches have ignored those who are in need and have focused on their own well-being, we confess that we have denied the hope given to us. Where we have failed to touch our hurting world in Jesus’ name, we repent of our indifference and insensitivity. We pledge to renew our commitment to God, to each other and to those in need so that our churches will serve as effective channels of hope to distressed and suffering people.

In bringing hope to a hurting world, we must follow the example of Jesus, who fed the hungry, healed the sick, cared for children and reached out to the poor and neglected of his day. To do otherwise would deny the very faith that motivates us to share the good news of salvation. As the apostle James stated, “Faith, not accompanied by action, is dead” (James 2:17).

Therefore, in Jesus’ name we must share with victims of disaster, provide for the needs of the poor, address the causes of poverty, support the unemployed, and show compassion to those whose hearts ache and whose lives are burdensome. Because Jesus loves us, we must reach out to the victims of crime and oppression, racial discrimination and injustice, child neglect and abuse. Because God commands us to do so, we must help care for the sick, the handicapped, disabled and the elderly.

Therefore, we give thanks to God for all he has given to us and commit ourselves to bringing even more spiritual and physical resources to our hurting world in the name of our Savior and Lord, Jesus Christ, our eternal hope and the hope of the world.

Evangelical Anabaptist Fellowship forming

Was 16th century Anabaptism an evangelical movement? Are Anabaptist Christians evangelicals? Should Anabaptists do more to emphasize their evangelical roots and to stress their identification with evangelical Christianity? Members of a new organization now forming within the Anabaptist community believe the answer to those questions is an emphatic yes.

The Evangelical Anabaptist Fellowship was formally chartered in a meeting on October 12, 1992, at Neffsville Mennonite Church in Lancaster, Pa. Twenty-one pastors and other church leaders became charter members at that time, and the number has since increased. At least five conferences of the Mennonite Church are represented along with several other groups.

According to Eric Kouns, a Virginia pastor and acting executive secretary of EAF, the organization's purpose is to highlight the compatibility of Anabaptism with much of contemporary evangelicalism. "We believe that Anabaptists and evangelicals have more to unite them than to divide," Kouns said. "We recognize that not all Anabaptists consider themselves evangelicals. We do, however, and we want to strengthen our ties with evangelicalism while we continue to advance the worthy tenets of historical Anabaptism."

The EAF charter includes a summary of the organization's purpose and vision along with a statement of its doctrinal distinctives. In addition to Kouns, two other administrative officers have been appointed to serve temporarily during EAF's first year. Vernon Myers, of Oxford, Pa., is acting chairman of the Executive Committee. Del Sauder, of Lancaster, Pa., is acting secretary-treasurer.

"The desire of EAF is to be proactive, not reactive," Kouns said. "Our goal is to provide encouragement, instruction, and support for evangelical Anabaptists. It's true that we are

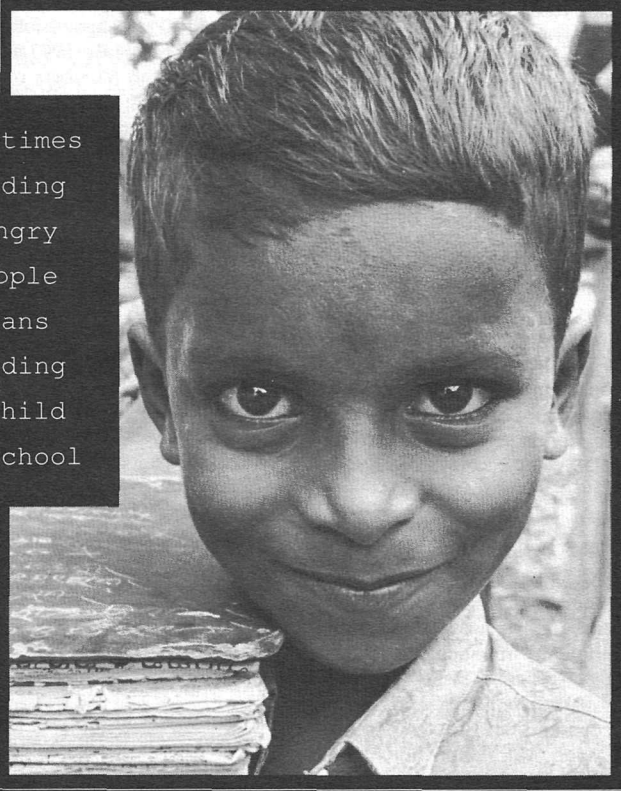
disturbed by some of the theological trends we observe in contemporary Anabaptism, but our approach will be to emphasize the things we stand for, not simply the things we oppose. We want to be a channel for spiritual renewal in our communion. In that, we believe we are following in the footsteps of our Anabaptist forebears."

A series of meetings designed to introduce the EAF to the Anabaptist community was planned for the late winter and spring in several locations nationwide. Charter membership will be extended to all who join the EAF

during its first year. While most members so far are pastors and church leaders and most are members of the Mennonite Church, membership in EAF is open to all Christians who affirm the fellowship's charter statement, particularly those in all Anabaptist denominations.


For more information, including a copy of the charter statement, a membership application, and a list of current members, write EAF, P.O. Box 148, Paradise, PA 17562.

India education



Sometimes
feeding
hungry
people
means
sending
a child
to school

Last year about 3,000 young people attended school thanks to MCC's Global Family Program. Education enhances their chances of finding jobs that will enable them to earn wages to buy food and other necessities. Students in Bolivia, Zimbabwe, West Bank, Paraguay and India are among those assisted. Global Family also supports an orphanage in Bangladesh, a school for disabled children in Sudan and community preschools in Brazil and Botswana. Help tomorrow's adults feed themselves by enabling them to go to school today through the Global Family Program.



**Mennonite
Central
Committee**

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Church News

Allegheny Conference

On Mar. 28, Linda Barr of Pregnancy Ministries, Inc. spoke to the **Air Hill** congregation, Chambersburg, Pa. The church hosted regional conference Apr. 2-3. ● Kevin Witter has accepted a new five-year term as associate pastor of the **Chambersburg** church. Work teams went to the Grace Community Church in Georgia in March and April. ● The **Faith** congregation in Baltimore, Md., reports an average attendance in February of 36. The revitalized congregation is now under the leadership of Dwayne Hullett. Mar. 14 was "commitment Sunday" during which people listed areas of service to which God is calling them.

Harold Zercher recently was honored by the **Fairview Ave.** congregation, Waynesboro, Pa., with the title deacon emeritus after 23 years of service. Kelle Besecker spoke Mar. 7 at the Vision in Action meeting about her call to minister with Youth Outreach Int'l. ● The youth group of the **Hollowell** congregation, Waynesboro, sponsored a "spring fling" spaghetti dinner on Mar. 27. Jack Yost led revival services the end of March. ● The Mar. 14 service of the **Iron Springs** congregation, Fairfield, Pa., was cancelled because of the "blizzard of '93." ● The **Martinsburg**, Pa., congregation enjoyed a concert Mar. 7 by the Heirs men. Spring revival services with Dean I. Walter were Mar. 19-21. ● On Mar. 14 Stephen Long shared with the **Montgomery** congregation, Mercersburg, Pa., about his recent trip to Florida to help with hurricane clean-up. An MDS video accompanied his presentation.

The children of the **New Guilford** church, Chambersburg, Pa., presented the musical "O Me, O My, O Nehemiah!" on Mar. 27, 28. ● The secret sisters of the **South Mountain Chapel**, Shippensburg, Pa., had a "health night" and a "sweatshirt night" in March. Mar. 28 was Rally Day with guest speaker Roger Witter and music by Cathy Parson. ● The Wingert Family Singers were in concert Mar. 14 at the **Van Lear** church, Williamsport, Md. Junior church began Mar. 7 with Jane Benner as leader.

Atlantic Conference

On Apr. 7 the **Cross Roads** congregation, Mount Joy, Pa., hosted Brazilian evangelist Gineton Alencar. ● Vernard Eller spoke in the Mar. 21 service of the **Elizabethtown**, Pa., congregation. A guess-who's-coming-to-dinner was hosted Mar. 28. ● The Messiah College Choir was in concert Mar. 14 at the **Fairland** church, Cleona, Pa. Pioneer Club recognition Sunday was Apr. 4. ● The leadership of the **Fellowship Chapel** church, Bronx, N.Y., attended a retreat on Mar. 20 at Kenbrook Retreat Center. ● The **Free Grace** congregation, Millersburg, Pa., hosted the Mar. 26-27 regional conference on the theme "The Beauty of the Lord." ● The Messiah College Gospel Choir sang in the Apr. 4 service of the **Harrisburg**, Pa., church.

Bishop Hoffman visited the Mar. 28 service of the **Hummelstown**, Pa., church and shared a noon meal with the church board. ● International students from Messiah College, with Krista Poe, coordinator, presented a Mar. 7 evening program at the **Lancaster**, Pa., church. Richard Stevick presented a program Mar. 10 on developing relationships with your children. ● Ravi Zacharias was guest speaker Mar. 28 at the **Manor** church, Mountville, Pa. Several members participated in the Mar. 12-20 sports tourney. ● Loine Bert was guest musician for the Mar. 7 service of the **Mastersonville** congregation, Manheim, Pa. A Mar. 28 council voted on building committee suggested improvements.

Harold and Nancy Chubb were guests at the Feb. 28 mortgage burning ceremony of the **Montoursville**, Pa., congregation. The church is debt-free, long before the 1997 mortgage due date. ● The girls club members of the **Mt. Pleasant** church, Mount Joy, Pa., had a sleepover and mother-daughter breakfast Mar. 12-13. ● The **New Covenant** congregation, Quakertown, Pa., recently viewed the "Out of the Salt Shaker" video series. The church hosted a potluck supper Mar. 7 after a concert by the Messiah College group New Song. ● The speaker Mar. 14 for the **Palmyra**, Pa., church was Gayle Renshaw from the Contact 24-hour crisis telephone line in the Harrisburg area. ● Phil Keefer led Mar. 14-17 renewal services for the **Refton**, Pa., church, held simultaneously with Child Evangelism Fellowship meetings for the children.

Mar. 7 was Firefighters' Sunday at the **Silverdale**, Pa., church with the fire company, ladies' auxiliary, and members of the community as guests. ● The **Souderton**, Pa., church is offering a 19-week parenting course, "Growing Kids God's Way" Apr. 6—Aug. 10. The junior highs planned an Apr. 3 trip to the New Jersey State Aquarium. ● The **Speedwell Heights** church planned a retreat Mar. 14-16 at Kenbrook Bible Camp. A baptismal service was planned for Mar. 28. ● The Mar. 7 sermon from Habakkuk 3 at the **Stowe**, Pa., church was "When There Is No Security." ● The **Summit View** church, New Holland, Pa., had a Mar. 14 teacher training seminar with Esther Snyder.

Canadian Conference

The **Cheapside** church, Nanticoke, Ont., had revival services Mar. 17-21 with Don Middlemiss. ● Sherry Fuller of Saskatchewan Alliance for Life was the Mar. 7 speaker at the **Delisle**, Sask., church. The Z.O.E. Life Drama Troupe shared in the morning service on Mar. 28. ● Nick and Joan Tarnawsky of the **Falls View** congregation, Niagara Falls, Ont., celebrated 50 years of marriage on Mar. 9. Lori Hullett was soloist Mar. 5 when the church hosted the World Day of Prayer service with eight other congregations on the theme "God's People: Instruments of Healing." ● Fred Holland led Feb. 21-28 special services for the **Forwich**, Ont., church. ● The youth group of the **Heise Hill** church, Gormley, Ont., had all-night roller skating on Mar. 19.

The **Kindersley**, Sask., church viewed the five-part video "Parenting: An Attitude of the Heart" in February and March. On Mar. 14 Ed and Agnes Balzer spoke of their missionary work in the Ukraine. A Ukrainian feast followed with holubschi, arendeki, sausage, borsch, and platz. ● The men's ministries of the **Massey Place** church, Saskatoon, Sask., sponsored a co-ed curling night recently at Rutherford Rink. A baptism and membership seminar was scheduled for Mar. 13 and 20. ● The **New Life** congregation, Collingwood, Ont., had family bowling on Mar. 17 and a youth craft and bake sale on Mar. 27. ● The grade 5 and 6 students of the **North East Community** church, Calgary, Alb., recently studied the *On Your Way* membership course. ● The **Oak Ridges**, Ont., church had a special council Mar. 23 to consider building committee information. Nancy Peterman spoke about Colombian missions on Mar. 30.

The new associate pastor to youth, Kevin Scott, was installed in February at the **Orchard Creek** church, St. Catharines, Ont. ● On Mar. 11 the **Port Colborne**, Ont., church had a Sunday school training night for all staff. ● The **Ridge-mount** church, Hamilton, Ont., recently viewed the series "What Makes a Christian Family Christian?" On Mar. 21 they saw the video "Phillip's Story" which addresses the need for hospitality for the mentally ill. ● On Mar. 10 the **Sherkston**, Ont., church had their second annual hobby and craft night sponsored by the Pioneer Clubs to raise money for their mission project.

The **Springvale**, Ont., congregation viewed the "Turn Your Heart Toward Home" series on Sunday evenings from Feb. 7 through Mar. 14. ● On Mar. 14 Native American Eric Johnson spoke to the **Stayner**, Ont., congregation. The youth sponsored a spring fling on Mar. 28 with donations going towards YouthQuest '93. ● The **Upper Oaks** congregation, Oakville, Ont., participated in the "Survival Skills for Changing Times" 50-Day Adventure. ● On Mar. 11 seniors at Grandview Lodge Home enjoyed an evening of music by several persons from the **Wainfleet**, Ont., church. Proceeds from an evening of gospel music Mar. 20 featuring the Nations Quartet went to Open Arms Mission.

Central Conference

The **Amherst** congregation, Massillon, Ohio, had a Mar. 12 "cruise and talent show" with fingerfoods and a prize for the "tackiest tourist." ● Bill and Jean Thornburg of the **Beulah Chapel** church, Springfield, Ohio, celebrated 50 years of marriage on Mar. 1. ● The **Carland-Zion** church, Owosso, Mich., joined with the Ovid United Church and other area churches for Lenten services on Sunday evenings during March. A new member was received Mar. 21. ● The **Christian Union** church, Garrett, Ind., has expanded beginners' church to include age 4 through grade 2. ● The youth of the **Fairview** church, Englewood, Ohio, had a winter retreat

Mar. 12-14 at Nazarene Retreat Center, St. Mary's, Ohio.

The **Highland** church youth, West Milton, Ohio, had a sub sale in March to help pay for their Canada missions trip. The congregation participated in the 50-Day Chapel of the Air Adventure. ● More than 75 attenders joined in the 50-Day Adventure at the **Lakeview** church, Goodrich, Mich. Mike and Sherry Holland spoke Mar. 28. ● On Mar. 21 the youth of the **Nappanee**, Ind., church sponsored the video "The Greatest Story Never Told." A children's musical, "On the First Lord's Day," was Mar. 28. ● The **Northgate** fellowship, Tipp City, Ohio, sponsored a men's work day on Mar. 6. The church has begun Wednesday evening prayer meetings. A new billboard advertizes the church on Route 202. ● The Worship Ministry Team of the **Pleasant Hill**, Ohio, church highlighted the work of children's church after the Mar. 17 fellowship meal. ● The **Sippo Valley** congregation, Massillon, Ohio, hosted Mike and Sherry Holland Mar. 21 for an emphasis on Venezuela. ● The **Union Grove** congregation, New Paris, Ind., hosted a Central Conference quiz meet on Mar. 20.

Midwest Conference

The **Abilene**, Kan., congregation had special services with Henry Ginder, Apr. 25—May 2. ● The **Mound Park** church, Dallas Center, Iowa, hosted a community World Day of Prayer luncheon on Mar. 5. On Mar. 10 Daphene McGlothlin showed slides of her Haiti experience. ● The **Mountain View** and **Oakwood** congregations, Colorado Springs, Colo., shared the hosting of regional conference, Mar. 19-20. ● The **Oklahoma City**, Okla., congregation hosted the Josh McDowell youth "see you at the party" event on Mar. 6. ● One of two junior quiz teams of the **Rosebank** congregation, Hope, Kan., finished in a tie for first at a March quiz meet. Apr. 18 was "invite a friend Sunday." ● The **South Oklahoma City** church, Okla., has renamed itself **Calvary Brethren in Christ Church**. ● A.V. Howland spoke on "God's Eagle Saints" on Mar. 21 at the **Zion** church, Abilene.

Pacific Conference

The Pacific Conference Women's Retreat was Apr. 23-25 at Mile High Pines Camp with speaker Pam Boyer. ● The minister to youth of the **Chino**, Calif., church, Joel Kessler, preached Mar. 14 on "Why Does God Love Us?" ● The fellowship team of the **Moreno** church, Moreno Valley, Calif., hosted a car rally on Mar. 13. ● The children of the **Ontario**, Calif., church gave an Easter musical on Apr. 4. ● Jack McClane spoke in the Mar. 14 service of the **Pacific Highway** church, Salem, Ore., representing the Board for World Missions. ● The **Upland**, Calif., church has begun a new contemporary praise and worship service at 8:30 a.m. with an emphasis on youth, music, and a different style of preaching which sometimes includes drama.

Southeast Conference

The **Bloomington Chapel** congregation, Columbia, Ky., dedicated new hymnals in the Mar. 21 service with a fellowship lunch following. Area Methodist pastor Robert Morris held revival Mar. 22-25. ● The **Holden Park** women,

Orlando, Fla., had a brunch on Mar. 13. A hymnsing was Mar. 14. ● Luke Drescher spoke on Mar. 14 to the **Winchester**, Va., congregation about the biblical basis for mutual aid.

Susquehanna Conference

The **Big Valley** church, Belleville, Pa., enjoyed an Easter evening program by the Morley Family Singers and Handbell Choir. ● "Bridge to

the Cities" was the theme of the Mar. 13-14 missions conference at the **Carlisle**, Pa., church. Seventeen new members were received on Apr. 4. ● The **Cedar Grove** church, Mifflintown, Pa., hosted the Mar. 7 Susquehanna Conference Festival of Worship and Song, including an afternoon seminar for pastors, worship leaders, and musicians dealing with current issues in church music. ● On Mar. 27 the **Cedar Heights** church, Mill Hall, Pa., had a volunteer appreciation ban-

E.V. Timelines

100 Years Ago

May 1, 1893 issue—In an article, "A Joiner's Grave": "An immense number of societies, orders, and organizations, political, religious, social and secret, are springing up on every hand . . . all taking time, energy and money, and many of them withdrawing the same from other, and possibly more important channels. . . . 'When the Lord waked me up in earnest, I gave up the little gold button, and the diploma. God has rescued me from all these things, and I want to urge you young people to hold only to the gospel of Christ. I had rather get a hundred men for Christ than thousands for a political party.' . . . A man who joins Jesus will not need a 'joiner's grave.'"

May 15, 1893 issue—"What is gay dressing? It is something showy, ornamental, gaudy, flashy, intended to attract attention. Those who wear gay clothing or anything worn to seek glory from men, can not be humble followers of God. We can not be a people, zealous of good works, and living epistles known and read of all men. . . . A plain dressed person may be proud in heart, but a gay dressed person can not be humble."

75 years old

May 6, 1918 issue—"Are we Christians? If so a change in our relationship with, and attitude toward God has taken place. And in like manner has our relationship with, and attitude toward the world and sin been changed. . . . What a terrible brood of evils, Jesus said, come out of the heart of the natural man. . . . In view of this statement from the lips of Jesus, how impossible it would seem to be for any one to live up to the standard of our text. But with the spiritual mind, the heart being changed by the agency of the Holy Spirit, it is gloriously possible to be in 'behavior as becometh godliness.' . . . And for this 'he giveth more grace.'"

Same issue—"The question of whether a Christian may join a Labor Union has certainly reached an acute stage. To us it seems deeply significant of the downward trend of this age that any Christians can be found who will argue in favor of such an affiliation."—A. Sims

50 Years Ago

May 10, 1943 issue—E. J. Swalm writes: "While our hearts are still left tender through the forced parting with our late editor and faithful brother, Eld. V. L. Stump, we count ourselves happy to be able to introduce such a worthy successor as Eld. Jesse W. Hoover. . . . The cause of good literature and evangelism by the printed page was never more necessary than in this dark hour and probably there never was a more open door."

continued on page 23

quet with speaker Chris Milarch. ● On Apr. 9 the **Colyer** church, Centre Hall, Pa., hosted the **Green Grove** congregation for a love feast and communion.

The all-church spring banquet of the **Cumberland Valley** church, Dillsburg, Pa., featured foods from Mexico. Dorothy Gish shared insights gained from her recent world tour. ● The youth of the **Dillsburg**, Pa., church had a workday Mar. 27 to raise money for YouthQuest '93. ● Mar. 21 was spring Rally Day at the **Fairview** church, Reesers Summit, Pa. ● The women of the **Grantham**, Pa., church had a service project day Mar. 18 at New Hope Ministries, Mechanicsburg, to organize the food bank. ● On Mar. 28-31 the **Hanover**, Pa., church had a family life conference with Ken Hepner on "The Family God Wants Us to Be." ● The **Jemison Valley** church, Westfield, Pa., had a Mar. 7 pie and praise evening.

On Mar. 21 James E. Zinszer spoke to the **Locust Grove** congregation, York, Pa., as chaplain and specialist in care of the elderly at Manor Care Nursing and Rehabilitation Center. ● The **Marsh Creek** congregation, Howard, Pa., had a Mar. 27 Sunday school teachers and officers appreciation dinner. ● On Mar. 14 the Hope

Sunday school class from the **Cross Roads** church (Atlantic Conference) presented a musical program to the **Messiah Village** congregation, Mechanicsburg, Pa. ● On Mar. 28 the **Morning Hour Chapel** church, East Berlin, Pa., saw the MCC video "Ekklesia—Witnessing to Christ in Today's World." ● The Mar. 3 WE CARE meeting of the **Redland Valley** church, York Haven, Pa., featured a breadmaking demonstration. ● The **Roseglen** church, Duncannon, Pa., sponsored an Apr. 2-3 field trip to the Bronx VS unit. ● In February and March the **Wesley** church, Mt. Holly Springs, Pa., hosted three community Lenten services with Pastor Finley speaking.

For The Record

Births

Addleman: Douglas Allan, Dec. 27, 1992; John and Ellie (Muir) Addleman, Grantham congregation, Pa.

Bechtold: Nathaniel Ivan, Feb. 28; John and Katy Bechtold, Grantham congregation, Pa.

Brickner: Sarah Elisabeth, Feb. 9; Bruce and Deanna Brickner, Dillsburg congregation, Pa.

Dale: Brianna Joi, Feb. 21; Darrel and Andrea (Detwiler) Dale, Martinsburg congregation, Pa.

Diehl: Brandon Ross, Feb. 25; Dennis and Lisa (Keller) Diehl, Air Hill congregation, Pa.

Ehrhart: Veronica Renee, Mar. 16; Bryan and Stephanie Ehrhart, Cross Roads congregation, Pa.

Groff: Ian Sebastian, Feb. 8; Gary and Lisa (Layman) Groff, Lancaster congregation, Pa.

Hade: Katie Mae, Feb. 16; Kevin and Becky Hade, Ontario congregation, Calif.

Heisey: Adam Russel, Mar. 2; Duane and Darlene Heisey, Cross Roads congregation, Pa.

Knepper: Brooke Alissa, Feb. 2; Alan and Leisa (Aikman) Knepper, Pleasant Hill congregation, Ohio.

Landrum: Mary Claire, Mar. 18; Otis and Elizabeth (Locker) Landrum, Bertie congregation, Ont.

Martin: Emily Nadine, Feb. 19; Ray and Linda (Moats) Martin, Montgomery congregation, Pa.

McLean: Andrea Sue, Mar. 5; William and Carin (Jimerson) McLean, Fairland congregation, Pa.

Millary: Thomas Franklin, Dec. 4, 1992; David and Bonnie (Rapt) Millary, Grantham congregation, Pa.

Oberholtzer: Abigail Kate, Mar. 11; Kevin and Faithe (Brubaker) Oberholtzer, Cross Roads congregation, Pa.

Paul: Taylor Dean, Mar. 3; Grady and Heather (Deuchar) Paul, Skyline View congregation, Pa.

Rae: Megan Rebecca, Sept. 28, 1992; Mervin and Mary (Winger) Rae, Harriston, Ont.

Ritchey: Nolan Foster, Feb. 18; Roger and Pauline (Weller) Ritchey, New Guilford congregation, Pa.

Scott: Josiah, Feb. 23; Kevin and Lisa Scott, Orchard Creek Fellowship, Ont.

Smith: Victoria Kathryn, Jan. 20; Shannon and Kathy (Hostetter) Smith, South Carolina.

Whitesel: Seth Andrew, Mar. 10; Jim and Amy (Ranck) Whitesel, Cedar Grove congregation, Pa.

Weddings

Frey - Wertz: Sue Ann, daughter of Richard and Helen Wertz, Williamsport, Pa., and Jeffrey Ross, son of Ross and Nancy Frey, Willow Street, Pa., Feb. 27, at Pequea Brethren in Christ Church with Rev. Jay C. Garver and Rev. William Sherman officiating.

O'Reilly - Hostetter: Renata LeAnn, daughter of James and Mary Hostetter, Bedford, Pa., and Walter Robert, son of Walter and Roberta O'Reilly, Port St. Lucie, Fla., Dec. 11, 1992, in Minneapolis, Minn.

Wolgemuth - Brubaker: Reba, daughter of Martin and Arlene Brubaker, Mount Joy, Pa., and Rudy, son of H. Earl and Joan Wolgemuth, Mount Joy, Pa., Mar. 20, at Cross Roads Brethren in Christ Church with Rev. Dale H. Engle officiating.



Coming Together

50  **years**

MEMORIAL HOLINESS CAMP
July 17-25, 1993

The Special Golden Anniversary
"Coming Together"
is a time for
RESTORATION
as God's people experience strength and revival.

The church is facing the full barrage of spiritual pressure, all the way from passive indifference to satanic attack. There is urgent need for all God's people to renew their commitment to the disciplined life, to reestablish patterns of godliness, and to restore vital communication links with God through intercessory prayer. Join with others in *Coming Together* with hearts open to restoration.

Program inquiries: Hank Chafin (513) 275-239
Lodging information: Bob Fillers (513) 849-0645

Obituaries

Bedford: Gloria Elinor Bedford, born Apr. 26, 1921, daughter of Kenneth G. and Ruth Hoerner Corson, died Mar. 15. Preceding her in death in 1975 was her husband, John George Bedford. Surviving are four sons, Bruce J., Loyd P., John M., and Jeffrey K.; two daughters, Marcia L. Dakin and Valerie J. Hauck; two brothers, Victor and Kenneth; and six grandchildren. She was an employee of Suzette's Produce, and a former employee of the Milton Shoe Co. and Sylvia. Gloria was an active member of the Montoursville congregation, Pa., and a charter member of the Grandmothers Prayer Group. The funeral was held at the church with Rev. Gary Herrford officiating. Interment was in Twin Hills Memorial Park.

Beinhower: Cordilla R. (Altland) Beinhower, born Feb. 3, 1919, in York Co., Pa., died Feb. 15. Surviving are her husband, Harvey B. Beinhower; 4 daughters, Margaret Anderson, Anna Mae Junkins, Ruth Menges, and Esther Kitner; 3 sons, Wilmer, Daniel, and Kenneth; 17 grandchildren; and 3 great-grandchildren. She was a faithful and affectionate wife to Harvey as he served as pastor of the Fairview congregation, Pa., from 1946-1964, and as a deacon since 1966. She baked, cleaned, and kept the records of the church membership for many years. The funeral was held at the Fairview church with Rev. Simon A. Lehman Jr., and Rev. Herman Noll officiating. Interment was in Cross Roads Cemetery.

Engle: Paul Emerson Engle, born in Junction City, Kan., Jan. 24, 1899, died Feb. 28. Preceding him in death was his wife of 56 years, Elsie (Wagaman). Surviving are two daughters, Eloise and Nancy; and a brother, Charles. Paul was an active member of the Upland, Calif., congregation where he served on many boards and committees. He was a member of the Peace, Relief, and Service Committee for many years. He served as pastor of the Waukena, Calif., congregation from 1932-36. He had resided in his last years at Upland Manor. The funeral was held at the Upland church with Rev. Walter Winger and Rev. Alvin C. Burkholder officiating. Entombment was in Bellevue Mausoleum.

Tribute

Though Paul E. Engle had reached 94 years of age when he was summoned to his heavenly home, we are impressed by the brevity of life. Born in central Kansas, he was nurtured in the wholesome spiritual atmosphere of the Bethel Brethren in Christ Church before moving to Southern California at the age of 16.

Being eager to serve his Lord and his age effectively, Bro. Engle pursued formal training leading to academic degrees in universities in both California and Ohio. Because he loved the classroom and young people, he began teaching at Beulah College (later known as Upland) in 1923. In 1926 he married Elsie Wagaman, who became his lifelong companion. Then in 1929 they moved to Pennsylvania where Bro. Engle taught at Messiah College. In 1932 the Paul Engle family returned from the East to Waukena, Calif., where he pastored the Brethren in Christ Church. He was an ordained minister of the Brethren in Christ, a denomination he truly loved and to which he gave lifelong loyalty.

Bro. Engle is likely to be remembered primarily for his dedicated service as a Christian

college professor. He readily placed faithful service above financial gain. Those who knew him best mention his personal strength of character and that he genuinely cared about his students. He had a ready sense of humor and enjoyed a hearty laugh. Words such as dedicated, caring, service-oriented, and respected describe Paul Engle.

After retiring from teaching at Upland College in 1965, Bro. Engle went on to teach at Palo Verde Community College in Blythe, Calif., until he reached the age of 72. He had a positive influence on many students during his lifetime who today are influencing our world through leadership in their communities and churches.

Bro. Paul enjoyed serving on boards and committees of his local congregation as well as attending and participating in General Conference assemblies. He recently quipped that if he could, he would "do it all over again."

Paul E. Engle was a good man and a godly man, a faithful husband and devoted father, a college professor, and a minister of the gospel. He was sure of his salvation and sure of where he would spend eternity. Our beloved brother has completed the race; he has received the crown. Together let us thank God for his life, his example, and the challenge of his godly memory.

Louis O. Cober

Bishop, Pacific Conference

Hill: Walter Charles Hill, born Oct. 26, 1911, son of Charles and Florence Hill, in Norfolk, England, died Jan. 26. Preceding him in death were two brothers and a sister. Surviving are his wife, Thelma; four children, Nancy Paisley, Lorene Ashton, Louis, and Terry; six grandchildren; and a sister, Dorothy. He was a member of the Heise Hill congregation, Ont., where the funeral was held with Rev. Walter Kelly and Rev. Isaac Flagg officiating. Interment was in the church cemetery.

Long: Jesse N. Long, born Apr. 1, 1898, in

Salona, Pa., son of B. Frank and Mary Laudenslager Long, died Mar. 10 at Messiah Village. Surviving are his wife, Mary B. (Book); 5 children, J. Nathan, Alden M., Martha M., Richard L., and Edna Kreider; 16 grandchildren; 23 great-grandchildren; and a sister, Verna Mae Evarts. Jesse was a retired farmer and the last surviving charter member of the Cedar Heights church, built in 1913. Services were held at the church with Rev. John L. Bundy officiating. Interment was in Cedar Hill Cemetery.

Martin: Emma E. Martin, born Sept. 20, 1902, daughter of Joseph and Emma Brechbill Burkholder, died Mar. 7. Preceding her in death were her husband, Wilbur L. Martin in 1980; a son; a brother; and a sister. Surviving are two sons, Roy J. and Raymond R.; a daughter, Mary Jane Helfrick; 13 grandchildren; 13 great-grandchildren; a sister, Susan Leshner; and a brother, Irvin Burkholder. She was a resident of the Mennonite Fellowship Home, Hagerstown, Md., and a member of the Montgomery congregation, Pa., where the funeral was held with Rev. Curtis E. Bryant and Rev. Roy E. Brake Sr. officiating. Interment was in the Montgomery cemetery.

Moore: Daniel Maurice Moore, born Mar. 25, 1917 in Wainfleet, Ont., son of Jesse and Lydia Sider Moore, died Feb. 10. Preceding him in death were two brothers, Merle and Claire; and two sisters, Nellie Bartlett and Marjorie Whiteside. Surviving are his wife, Mabel (McCullough); 6 children, Luella Winger, Joan Theile, Sandra Plunkett, Nelda Clark, Merle, and Evelyn Bekkattla; and 18 grandchildren. The funeral was held at River Park Memorial Chapel, Prince Albert, Sask., with Rev. Howard Rensberry officiating. Interment was in Prince Albert Memorial Gardens.

Tribute

Rev. Daniel Maurice Moore attended Niagara Christian College in the mid-1930s before

E.V. Timelines

continued from page 21

25 Years Ago

May 6, 1968 issue—In "No Greater Joy" Lucille Ulery reflects on her childhood: "In our home there was a concern for each child as an individual. Never shall I forget my father's 120 mile trip to talk over with me a decision I had made at college and had written home about. His concern that this was really my own decision has long been a precious memory. Nor can I forget those talks with mother, as we kneaded the communion bread, as she emphasized the importance of examination and for coming to the communion service with a clean heart."

May 20, 1968 issue—Billy Graham: "True conversion will involve the total mind, the total affection, and the total will. . . . Conversion means a complete change in your life."

10 Years Ago

May 1983 issue—news of "Anna Zercher turning the first spade of dirt for Messiah Village's new \$800,000 chapel wing expansion."

A response to fear

by W. Edward Rickman

Fear is a devastating and far-reaching emotion. The ripple effects of fear are demonstrated in many ways. On a national scale, an incident that evokes a degree of fear is very quickly evident in the stock market. The ripple effect of a fear-evoking incident is often felt all the way to the response of individual people on a very personal level.

Over the past several months we have heard numerous comments about the "wait and see" attitude in response to the fears, or at least uncertainties, about the future North American economic prospects. In fact, we have even heard the possibilities of significant decline in giving to God's work because of fear about economic prospects.

Where does fear originate? Certainly there are innate fears which are God-given for our protection. But there are other fears that originate out of the attacks of Satan. Some even originate out of our own choice of priorities in life.

Paul speaks to Timothy in a very straightforward manner when he declares: "For God has not given us a spirit of fear, but a spirit of power, of love and of self-discipline" (2 Tim. 1:7). The context of this exhortation is very enlightening. Young Timothy found himself in a climate where fear would be the normal response. His teacher, Paul, had been imprisoned for teaching and preaching the gospel that Timothy had been trained to preach as well. There is every indication that Timothy was not exercising his priorities, simply because of fear. Paul exhorted him, "... fan into flame the gift of God, which is in you..." (2 Tim. 1:6). There is clear indication that fear had caused Timothy to withdraw from fulfilling his responsibilities.

This reminder is relevant to us today. We too need to be reminded that God is not the author of the kind of fear that causes us to diminish our responsibilities in fulfilling the Great Commission.

But even more important is recognizing the qualities of spirit that God has given to us. They are: (1) the spirit of power; (2) the spirit of love; and (3) the spirit of a sound mind or of self-discipline.

Perhaps we should view these positive qualities as the proper response of a Christian toward fear. Throughout the remainder of this letter to Timothy, Paul honestly and forthrightly delineates the reality of all the problems in the world and the potential hazards he would face. But Timothy's response was to be summarized in these three God-given qualities:

The spirit of power

God has never given us a responsibility without empowering us to fulfill that responsibility.

The major factor in achieving any goal is having the faith to believe that we possess the "power" to achieve. God has placed in our hearts the spirit of empowerment to change our world. God has given us as a church a vision and a commission to fulfill our multi-faceted ministry to the world.

God has abundantly blessed us in our pursuit of fulfilling his commission. We must not allow fear to sidetrack our growth and vision. We must continue to sense that "empowerment" from God to move forward regardless of hostile circumstances. Sensing that spirit of power in our personal lives will help us set right priorities with our finances as well as other areas of our lives.

The spirit of love

Perhaps the spirit of love could best be described as the embodiment of Jesus' declaration that the greatest commandments are to love the Lord with all our heart, soul, mind, and spirit, and to love our neighbor as ourself (see Matt 22:37-39).

In the face of troubling circumstances, hostile environments, personal danger, and even threatening economic prospects, the priorities of

Cooperative Ministries

Receipts—Year to Date
January 1 - March 31, 1993

	1993	1992
Proportionate	<u>479,194</u>	<u>435,506</u>
Congregational	472,086	427,068
Individual	7,108	8,438
Designated and Direct Giving	<u>126,300</u>	<u>104,027</u>
Congregational	69,634	45,909
Individual	56,666	58,118
Total to Date	<u>605,494</u>	<u>539,533</u>
Total Budget	<u>4,210,537</u>	<u>4,142,279</u>
Received to Date	14%	13%

loving God and others must take first place.

Never before have the fields seemed so white for harvest. Never before have we had better tools to do the Great Commission task. Never before have we had better equipped people to fill the necessary positions of ministry. However, if we lose the sense of love for people and allow fear to loosen our grip of faith in God, we cannot maintain the ministries God has given us. We must maintain the spirit of love which, again, will be reflected in our giving.

The spirit of a sound mind or self-discipline

Because we have been endowed with many strong emotions, we are vulnerable to allowing our decisions to be made by our emotional response. Consequently, we need this reminder that God has not given us a spirit of fear but of a sound mind or self-discipline. Another way of saying this is that we need to maintain a proper perspective of our spiritual priorities even in the face of temporal uncertainties. This certainly demands a degree of self-discipline.

What then is our response to fear?

The first step is to recognize the sovereignty of God in relationship to all temporal circumstances. The next step is to renew our priorities in relation to the positive spirit qualities God has given us:

1. God has given us the empowerment to change our world.—Let's do it!
2. God has given us love for him and his world.—Let's express it!
3. God has given us the self-discipline to assure continued support for his work.—Let's give it!

W. Edward Rickman is Director of Stewardship (U.S.).

the college was moved to its present location. In 1937 he married Mabel McCullough. In the summer of 1940 he moved to Saskatchewan where he bought a farm and farmed until his retirement in 1981.

During his early years in Saskatchewan he helped various missionaries who were posted at the North Star Mission. In 1956 he received his ministerial license and was ordained by the late Bishop E. J. Swalm and the late Rev. John Garman in 1963. In 1957 he accepted the invitation to the Paddockwood congregation, where he served for two years. In 1959 he accepted the invitation to pastor both North Star Mission and Paddockwood where he remained until 1973.

Rev. Moore was recognized for his abilities as an artist. He opened a museum and art gallery in his home. In June of 1991 he moved to Prince Albert due to failing health, where he lived until his recent death. The thanks and appreciation of the Brethren in Christ is extended to Mrs. Moore and family. God alone will be able to repay Rev. Moore for his years of service.

R. Dale Shaw
Bishop, Canadian Conference

Reaman: Norman Edgar Reaman, born in Markham Township, Ont., Mar. 14, 1913, son of William and Adeline Reaman, died Feb. 6. Preceding him in death were four brothers, Gordon, Franklin, William, and Peter. Surviving are his wife, Catherine; a daughter, Darlene Hogg; five grandchildren; four great-grandchildren; two brothers, Elmer and Ralph; and two sisters, Mary and Adeline. Norman farmed for 20 years, often helping

the self-supporting ministers of the Fordwich congregation. He served as a trustee of the church for several years. The funeral was held in Listowel Trench Funeral Home with Rev. Charles Byer officiating.

Tucker: Estella Bessie Tucker, born Mar. 31, 1915, daughter of Abbott and Charlotte Webb, in Fort Erie, Ont., died Mar. 13. Preceding her in death were her husband, James Clarence Tucker; two brothers, LeRoy and Bill; and a sister, Laureen Schroeder. Surviving are three daughters, Phyllis O'Hearn, Lucille Carver, and Marlene Willick; six grandchildren; eight great-grandchildren; and four sisters. Estella was converted and joined the Brethren in Christ Church with her husband in Wainfleet. Upon moving to Stevensville, she became a member of the Bertie congregation. The funeral was held at the Williams Funeral Home with Rev. Don Middlemiss, Rev. Ross Nigh, and Rev. Mark Thornton officiating. Interment was in Maple Lawn Cemetery.

Whitsel: Ellen F. Whitsel, Mill Hall, Pa., born Oct. 31, 1898, died Mar. 7. Preceding her in death in 1951 was her husband, Forest E. Whitsel. Surviving are 4 children, N. Ernest, Warren E., M. Evelyn Fernburg, and Lewis E.; 10 grandchildren; and 7 great-grandchildren. Ellen was a member of the Cedar Heights congregation, Pa. The funeral was at the Bohn Funeral Home. Interment was in Salem Cemetery.

1993 Camp Freedom report

With the theme "Our God Is Able," Camp Freedom once again enjoyed the warmth of God's blessings. As many gathered from many locations, it was a real joy to be a part of the camp. It was a time of refreshment and rejuvenation for each one to go back home to be their best for the Lord. With the ever-increasing influence of the ungodly, humanistic, and secularistic forces surrounding us, we were made aware of an increased responsibility of being "salt" and "light" in this present evil day. But our God is able to help us and see us through victoriously.

Rev. Ken Smith and Rev. B. J. Walker served as co-evangelists. The Edwards Trio served as the song evangelists. Hobe Sound Bible College Choir, Penn View Bible Institute Quartet, and the Gospel Express Team also contributed in music ministry. We appreciate the open and free flowing spirit within the camp. Many times the

singing led to praising God through testimonies as God's presence would come down to bless the saints.

Our missions personnel were Alvin and Thata Book. Rev. Barbee represented Evangelistic Faith Mission. The missions offering amounted to \$2,500.

The camp continues to move ahead. Our attendance increased and the financial giving was substantial. Our financial operating budget of \$17,000 was met with an additional \$8,000 in capital offerings. We praise God for the generosity of his people.

We look forward to Camp Freedom in 1994. The dates for the camp are Jan. 26—Feb. 6. The scheduled evangelists are Rev. Luke Keefer Sr. and Rev. Noel Scott. We extend a warm and hearty invitation for you all to come and join with us. It's a great time to have your soul fed, spirit refreshed, and life enriched by the power of God.—*Jesse Bawel, secretary*

Constituency's generosity enables MCC to respond to emergencies

(Editor's note: All amounts given are in U.S. dollars. To calculate Canadian equivalents, divide dollar amounts by 0.8.)

Generous donations to Mennonite Central Committee (MCC) in the last quarter of its 1992 fiscal year enabled MCC to assist those who lost homes and livelihoods when Hurricane Andrew flattened parts of the southern United States in August. MCC also was able to fund peace efforts in former Yugoslavia and send medicine to Afghanistan because contributions exceeded budget.

Donations-in-kind were high as well, MCC Controller Ken Langeman told the MCC board at its recent annual meeting. Food and material resources donated-in-kind from United States and Canada totaled \$11,992,000, surpassing a record set in 1984-85 during the famine in Ethiopia. These donations-in-kind, including beans, corn, flour and other food items, were shared with people in 34 countries.

"Many relief agencies and workers fear that North Americans are beginning to suffer donor fatigue and will no longer give to others, because they are overwhelmed by images and stories of need around the world," notes John A. Lapp, MCC Executive Secretary. "This experience suggests otherwise. We are grateful to God and to our generous constituency."



Soldiers on a street in Kabul, Afghanistan's capital. Fighting in Kabul in the past year has killed and wounded thousands. Generous donations to MCC in 1992 enabled MCC to send medical supplies to Kabul.

Cash contributions at mid-year were running behind budget but dramatically increased in the last quarter of the fiscal year, noted Langeman. "U.S. contributions were one million dollars more during the fall of 1992 than the fall before." MCC's fiscal year ended November 30.

Much of the increase—about \$600,000—was the result of contributions for victims of Hurricane Andrew that leveled parts of Florida and Louisiana in August.

SELFHELP Crafts of the World showed a small loss this year, largely due to a write-off in inventory, said Lange-

man. SELFHELP Crafts sales picked up at the end of the year, again, after a sluggish start. Other budget items include:

- Cash contributions for 1992 totaled \$15,900,000. Of that amount, U.S. contributions amounted to \$11,842,000 while Canadian contributions to MCC overseas amounted to \$3.9 million U.S.—\$160,000 U.S. more than expected. European contributions totaled \$119,000.

- Grants totaled \$3,984,000, about \$200,000 less than budgeted.

- SELFHELP Crafts of the World sales generated \$5,304,000. ■

MDS hurricane recovery effort in Homestead seeks licensed electrician

Mennonite Disaster Service (MDS) is urgently seeking a licensed electrician who would be willing to go to southern Florida. MDS, which coordinates disaster responses for the churches affiliated with Mennonite Central Committee (MCC), is helping rebuild the Homestead area, devastated in last summer's Hurricane Andrew. At any given time, construction leaders have about 55 jobs in progress, 10-15 of which are active and ready for the 75 workers who volunteer each week.

According to MDS Homestead office manager Arthur Smucker, a time-consuming permit and inspection process is impeding MDS efforts. In the Homestead area, permits

and inspections are required for almost all major repairs, particularly electrical and plumbing work. During a recent inventory of work in progress, MDS leaders found that 36 of their jobs were awaiting inspections.

Having licensed craftspeople available greatly expedites the permitting and inspection process, Smucker adds. MDS is rejoicing in the news that a licensed plumber will be joining its ranks for the spring and summer. MDS is hoping that a licensed electrician will also step forward and volunteer for a similar, extended term.

MDS realizes that such a commitment would likely involve some business and family-related sacrifices, but the need is acute. Seven months after the storm, many in southern Florida are still waiting to move back into their homes.

Any licensed electrician willing to donate 6 to 26 weeks to the cause of rebuilding Homestead should contact Mennonite Disaster Service at (717) 859-3889.

Brethren in Christ work teams assist in post-Andrew reconstruction

by Peter H. von Keyserling

The Free Grace and the Refton Brethren in Christ congregations both sent work teams to assist MDS with the post-Andrew reconstruction in the Homestead area of Florida. The total number of Brethren in Christ persons was 22. Free Grace sent 9 and the balance came from Refton.

Driving into the area, still littered with huge piles of trash and houses missing substantial parts of their structures, the initial impressions of the group centered around being overwhelmed by the enormity of the task. It was six months after the hurricane! In a country which has come to expect "instant" everything, even repair after a disaster, the Homestead area seemed incomprehensible.

Although the number varies with different reports, the number of living units (homes and apartments) substantially damaged ranges between 125,000 and 150,000. To date MDS has worked to repair about 500 homes. During the first three or four weeks after the hurricane, no records were kept of the number of homes helped. People were too busy just handling the basic requirements.

After a day or so, each of us became impressed with the excellent organization and effectiveness of MDS. It is a pleasure to be associated with this outstanding organization. Each Monday afternoon, between 60 and 100 new volunteers arrive ready to help. By 9:00 Tuesday morning all people are assigned to work crews and on their way to the work sites. The majority of the jobs are roofing, and building interior walls, dry-wall installation and finishing. There is some electrical, plumbing, and window and door installation as well. The general consensus was that the work teams were exciting and fun!

Reconstruction of the neighborhoods has been difficult. Many homeowners are reluctant to immediately spend their insurance proceeds rebuilding their homes. Their justified concern is not wishing to invest in a neighborhood where the house next door may be abandoned, or left unre-



paired. Many homeowners simply took their settlements and left for other parts of the U.S.A., not being able to deal with the traumatic aftermath. The fate of their properties is in limbo.

The Homestead Mennonite Church has taken a dramatic and progressive step to address this problem for their neighborhood. They created the "Nehemiah Project" which seeks to buy these homes from departed owners and restore them for sale as affordable housing. To date they have purchased seven homes, three of which are nearly fully restored. MDS uses these homes in their various states of completion to house the weekly volunteers, and supplies work crews to help with the restoration. Several Brethren in Christ worked on these houses. The neighborhood is quite excited about this innovative approach by the Homestead Church. Ernie DePree is managing the Nehemiah Project for the church.

Both Ernie and the MDS long-term volunteer staff struggle daily with obtaining the necessary building permits and persuading the building inspectors to make inspections so that work can continue. They need to have about 20 separate projects active at any point in order to have 4 or 5 that can be worked on.

MDS anticipates that they will be working in the Homestead area for another year. Some interesting facts about the operation: the weekly food budget is \$150; the total present MDS budget for Andrew recovery is \$600,000 of which about \$400,000 has been spent. This amount does not include the funds which are supplied through other agencies, such as the Red Cross which funds the weekly food budget and the Salvation Army which helps with other supplies. Also a number of companies continue to supply

great quantities of materials and supplies. Some construction companies have supplied equipment and work crews to help with some of the more technical building requirements.

As a leader at MDS said, in the face of the enormity of the damage, fixing a few homes or a few hundred doesn't seem like much, but we each add our drop to the stream and it becomes a river of help and assistance.

The Brethren in Christ volunteers thank MDS for providing the opportunity and structure for us to contribute our drops of help effectively.

Peter von Keyserling lives in Kent Store, Va. He was part of the Free Grace contingent working with MDS in Florida.

Twelfth Annual Heritage Service

Historic Ringgold Meetinghouse

June 6, 1993
3:00 p.m.

Harvey Sider will preach.
Nelson Wingert will lead singing.

For more information, contact
Isaiah B. Harley, 561 Messiah Village,
Mechanicsburg, PA 17055.

Mennonite Your Way Directory 7 released

Mennonite Your Way Directory 7 hospitality travel directory for the years of 1993-96 is now available. *Directory 7* is a special 20th anniversary edition. Compiled by Leon and Nancy Stauffer, Manheim, Pa., the directory promotes travel and Christian fellowship across community and denominational lines.

Most features of the directory are familiar to the user: greater than ever listing of 2,250 North American hosts, listings from 48 states and provinces; 250 international contacts from 60 countries; "What To See . . ." and "Community Profiles" spotlight 70 North American communities and several international sites; "Important Places to Visit" pinpoints 70 agencies and institutions on a centerfold

map. New this year are sample letters for hosts and guests to assist persons making hospitality arrangements. Also, a thumb-indexing system makes it easier to find host listings in the U.S., Canada, or International Sections.

A special feature focuses on the "Inlook" and "Outlook" cross-cultural perspectives of Brethren in Christ churchman J. Wilmer Heisey. An interview article views pages of Wilmer's life and the spirit of flexibility and learning which he evidenced throughout life which model the spirit of *Mennonite Your Way*. Wilmer reflects on those learning and shaping experiences of dairy testing in Maine, living among head hunters in the Philippines, service with the Brethren in Christ mission among the Navajos in New Mexico, as an administrator with Mennonite Central Committee, and now as a high school Bible teacher. This spirit of hospitality continues.

Travel-related articles are intended to assist all ages to learn and enjoy travel experiences. Suggestions are given for single travelers and older adult travelers. For families and for children, creative ideas on sound and music are presented in the article "Observing the Soundscape." A checklist for travel planning is also included. For international travelers, suggestions are given to make the most of cross-cultural learnings.

You will sense the spirit of hospitality as you page through this 20th anniversary issue. Whether you are a host or traveler or interested browser, you will find something just for you.

Copies of *Mennonite Your Way Directory 7* are available for \$15 per copy or two copies for \$27. (Pennsylvania residents add 6% tax.) For more information or to order, write: *Mennonite Your Way*, Box 1525, Salunga PA 17538, or phone (717) 653-9288 or 653-0990.

MESSIAH COLLEGE NEWS

Brethren in Christ faculty sabbatical leaves

The following Brethren in Christ faculty members will be going on sabbatical leaves for 1993-1994.

Ted Davis, who attends the Grantham Brethren in Christ Church, is Associate Professor of Science and History. Dr. Davis will spend the fall semester researching the writings of Robert Boyle, a 17th century British chemist and physicist, in preparation for a new edition of the complete works of Boyle.

Karl Oberholser, who also attends the Grantham Brethren in Christ Church, is Professor of Chemistry. Dr. Oberholser plans to spend the fall semester developing a computer program in kinetic analysis to use in chemistry laboratory classes.

Summer camp listing

The following is a list of the various summer camps that Messiah College runs in the summer.

Softball Resident Camp, June 27-July 2, for any girls entering grades 6 through 12.

Wrestling Resident Camp, June 27-July 1, wrestling school ages 12-18; junior camp ages 10-14.

Girl's Soccer, July 11-16, for girls entering grades 6-12.

Girl's Volleyball, July 11-16, for girls entering grades 7-12.

Girl's Basketball, July 11-16, for girls entering grades 5-9; July 18-23, for girls entering grades 8-12.

Soccer Day Camp (Boys/Girls), July 19-23, ages 7-9 and 9-11; July 26-30, ages 11-14.

Boys Basketball Camps, July 25-30, individual camp, grades 6-12; senior high team camp, August 1-5.

Drama Camp, July 5-24, elementary through senior high.

Guitar Workshop, June 25-26, high school, college, and non-professional guitarists.

College hosts Brethren in Christ sports tournament

While Messiah students were on Spring Break, March 13-21, the 39th annual Brethren in Christ Sports Tournament, involving primarily the Allegheny and Atlantic conferences, took over the Messiah campus. Although not everyone came away with a trophy, a good time was had by all, contestants and spectators alike. Below are some of the winners.

	Champion	Runner-up
Men's Basketball		
"A" League	Mechanicsburg II	Dayton, Ohio
"B" League	Carlisle	Cedar Grove
"C" League	West Shore	Mount Rock
Women's Volleyball		
"A" League	Dillsburg I	Antrim I
"B" League	Manor III	Chambersburg
"C" League	Mastersonville	Antrim IV
Table Tennis	Mechanicsburg I	Manor I
Bowling	Paramount	Greenspring IV



The "A" League champion Dillsburg I volleyball team celebrates. From left are Lois Conrady, Joan Chamberlain, Joy Verner, Julie Lowery, Faith Spurrier, and Karen Pomeroy.

Onesimus

Dear Paul,

I'm enclosing a picture of our first-born son with this letter. Since your eyesight is failing, my sketch is large and bold. I tried to capture one of his infectious grins for you.

I wish you could see your namesake in person. He is a typical nine-month-old—exploring the world on his hands and knees, and “taste-testing” everything he discovers. (His latest find was the carcass of a beetle that wandered into the house. We managed to pry it out of his mouth before he swallowed it!)

My wife and I marvel at how quickly our little Paul is changing. We try hard not to be doting parents, but we're convinced he does something new nearly every day. I understand that's how the first year of life is. His development—physical and mental—seems so natural. While we play with him and try to “teach” him new skills, many of his “firsts” seem to just happen. Of course, his new accomplishments are often gradual. I remember that he struggled for about a week to pull himself up at my workbench. When he finally

managed it, I think he surprised himself.

It's not hard to find parallels between my son's physical and mental development and my own spiritual maturation. Why doesn't my spiritual growth as a baby in Christ always progress as naturally? It demands discipline, practice, and sacrifice. Even then my growth rate varies. Sometimes I even regress. I long to have the persistence for spiritual accomplishments that my infant son has in learning new skills.

Brother Peter admonished the brothers and sisters to “crave pure spiritual milk” as babies do in order to mature in the faith. I suppose that's part of what our Lord Jesus meant when he said we must become like little children to enter the kingdom of heaven.

One more thing about being a new parent—now that I have a son of my own, the images of our Almighty God as Father strike home with new relevance. I can relate to the tremendous amount of care it requires to nurture a young child, the loving discipline that's

necessary, and the joy of small victories and new accomplishments. Does God feel as amused and exasperated with his children as I can be with my son?

Lately I've been wondering whether you have ever regretted not marrying and having children. Well, even though you don't have biological children, many of us believers think of you as our spiritual parent. I know you feel the same way about us, too. Your reference to me as your son when you wrote to Philemon moved me deeply. You demonstrated fatherly love by setting me straight regarding my obligations to my owner and by offering to pay the debts I owed. My only regret now is that we live so far apart. I hope you will be able to visit us soon.

Meanwhile, I will try to keep sending sketches of our little boy. And I'll keep on practicing the disciplines you taught me in order to keep growing in the faith. I want you to have the joy of being a proud father too.

Lovingly,
your son in the faith,
Onesimus

Bringing out the best in people

continued from page 30

tion, the Christian College Consortium, and many others. Our influence has been disproportionate to the size of our denomination. When our leaders meet with Anabaptists, they seem to be appreciated for their evangelical fervor. When our leaders meet with evangelical groups, their commitment to community and teamwork seems to stand out.

Quality of leadership is also apparent in our service institutions. Messiah College, Messiah Village, Lifeline Ministries, Niagara Christian College, Christian Light Bookstores, and Brethren in Christ World Missions have been highlighted as organizations who are above average in efficiency and effectiveness. This influence has also been recognized internationally. Service institutions such

as Matopo Secondary School, Mtshabezi Hospital, Macha Hospital, and Matopo Book Centre have been recognized as outstanding and worthy of financial grants from national and international organizations.

The greatest resource of the Brethren in Christ Church is undoubtedly our trine deity—God the Father, the Son, and the Holy Spirit. And the second greatest resource is our people—the many Brethren in Christ fully surrendered to the Lord and filled with the Holy Spirit—who give so generously and sacrificially of their devotion, their time, their talents, and their treasures.

Is bringing out the best in people really important? Do people make a difference? Recently I read about a group of North American young people who spent a two-and-a-half month ministry in Russia. When introduced to one of the group, the official explained, “Look at the brightness in her eyes!”

Later, the official said, “As a former police officer, I am very cautious about people. But after studying the eyes of this group, I have decided to make an agreement to have them work with all the juvenile delinquents in Russia.”

“Bringing out the best in people.” This is something our Lord accomplished in his ministry and preaching. And I believe it describes our heritage and our aspirations. Those twelve principles elaborated by Dr. McGinnis are worthy of our study and assimilation. Perhaps this should be the focus of our efforts during the next biennium.

¹Paul S. Rees, *If God Be For Us*. (Marshall Morgan and Scott, London, 1956), pages 11-12.

²Alan Loy McGinnis, *Bringing Out the Best in People*, (Augsburg Publishing House, 1985).

Focusing our Mission

Bringing out the best in people

by Donald R. Zook

When many of us think of stewardship, we think of money. But I am convinced the Brethren in Christ Church has an asset far more valuable than money. The people in the church constitute that precious resource.

Our Lord recognized the value in people. Remember with me his first encounter with Peter. After Andrew brought Peter to Jesus, and after Jesus looked him over, Jesus' words to Peter were: "You are Simon son of John. You will be called Cephas," (which, when translated, is Peter)" (John 1:42).

You are! You will be! The present and the future. The actual and the possible. Realism and idealism. Telling it like it is. Telling it as it's going to be. And the difference is because Jesus is there. An experience with Jesus makes the difference.

Jesus looked Simon over and understood his nature—hotheaded, impulsive, energetic, selfish, unstable, cowardly, self-confident. But he could still tell Simon, "Follow me, and I will make you a fisher of men..." You will become firm as a rock... a pillar in the church of the living God. . . . Fully converted and filled with the Holy Spirit, you will become the strength of your brethren.

Paul Rees phrased it so well when he wrote: "Such, in effect, was Christ's message of transforming grace to Simon Peter. It is still his message to all Simons everywhere who will never arise out of the tyranny of their past failures and the paralysis of their present defeats save as they yield themselves to the renewing and purifying energies of the redeeming God. Thou art! Thou shalt be! . . .

"The herald of the Christian gospel is sent to tell you that, whatever other folks may believe about you, or whatever you may believe about yourself, the Lord Jesus Christ believes in the glorious possibility that *you*—defeated you, maybe degraded you, soiled, enslaved, proved,

self-centered you—may be saved, cleansed from all unrighteousness and clothed with the beauty of holiness and the beneficence of service."¹

A short time ago, while visiting our favorite restaurant, Anna Ruth and I discovered on their bookrack a small paperback whose title caught my eye, *Bringing Out the Best in People*. The author, Alan Loy McGinnis, had a quote on the front cover, "Helping other people grow can become life's greatest joy."²

Dr. McGinnis has twelve principles—he calls them rules. They are worth listing here:

1. Expect the best from people you lead.
2. Make a thorough study of the other person's needs.
3. Establish high standards for excellence.
4. Create an environment where failure is not fatal.
5. If they are going anywhere near where you want to go, climb on other people's bandwagons.
6. Employ models to encourage success.
7. Recognize and applaud achievement.
8. Employ a mixture of positive and negative reinforcement.
9. Appeal sparingly to the competitive urge.
10. Place a premium on collaboration.
11. Build into the group an allowance for storms.
12. Take steps to keep your own motivation high.

Each of these has a chapter of explanation and clarification. And in the cassette package there is about 30 minutes of the spoken word on each principle. One could do a series of Sunday school lessons on this topic—complete with Scripture references, transparencies, cartoons, discussion questions, and reviews.

After capturing the excitement of an alluring title, and a feeling that this is an idea whose time has come, I had to wonder: How does this apply to the program of the Brethren in Christ? What are we investing in our people—that asset which God has given us in such great measure and which is far more valuable than our money? And then the answer came to me. Quite a bit! As we finance our Coopera-

tive Ministries budget—a very significant proportion of our money goes into people development.

A few years ago some of our people felt we needed to make a greater people investment in our pastors. They weren't getting enough help. So we rearranged our regional conferences so that each pastor would get more of the bishop's attention. Each bishop should have no more than 40 congregations. The bishops would be relieved of some of the burdens of administration and meetings. Each pastor would have the pastoral care which only a bishop can provide. And then a Director of Bishops was chosen so that each bishop also would have pastoral care.

We felt that some people should be free to be leaders of the church, so they could impart vision, energy, inspiration, and counsel—and new administrative officers which we call *general church leaders* were established. Our best servants were enlisted to fill this need for developing people.

On the congregational level we are investing more money in our people by increasing paid pastoral staff—both part-time and full-time—in order to provide the assistance now so desperately needed. And this increased salaried support is probably necessary because so many family members who used to have time to volunteer for the church are now engaged in gainful employment so that the family can invest more money in the development of their children.

In my opinion, one of the distinctives of the Brethren in Christ has been the quality of our leadership. Brethren in Christ leaders have served and are serving with distinction with organizations such as the National Association for Evangelicals, the National Holiness Association, Mennonite Central Committee, Christian Booksellers Associa-

continued on page 29



Donald R. Zook is the Executive Director of Stewardship Services.

Editorial

Several years ago our women's fellowship asked me to be chairperson for the annual mother-daughter banquet. It was one of the biggest events of the year for our congregation of then approximately 80 attenders. Looking ahead toward a rather long, boring winter, I readily accepted. Already in mind was the theme "Bear With Us," revolving around the patience and love of God. All kinds of biblical references jumped to mind, among them "love bears all things."

In early winter, I also decided that I would learn to do counted cross-stitch. I picked a pattern, bought the cloth and floss, and began, little knowing that the pattern was an extremely difficult one for a beginner. Stitch by stitch, the picture emerged—a little girl and her teddy bear. Then another idea: why not make a small craft item for each attender at the banquet, something with a bear on it? After all, we had several months, and many of our ladies enjoyed quilting and needlework.

So I made some phone calls and the women began to work quilting potholders, and cross-stitching bookmarks, Christmas ornaments, and small framed pictures. As the winter passed, I sat by the hour in my corner of the living room working alternately on my cross-stitch picture and the other small crafts.

But as time went on, disturbing thoughts began to tug at my heart. Sure, I want to give the cross-stitch picture away, but after all, it's my very first one. And . . . it's taking so much time . . . why, no one would mind if I kept it. It would look lovely in an arrangement above the piano. . . . And, really, no one would ever know that I had originally planned to give it as one of the banquet favors. Painstakingly I worked on the phrase across the bottom: "Listen to your heart and your teddy bear." Well, everyone knows that we must listen to the Holy Spirit . . . The battle raged for weeks in my heart—would I give it away or not?

May arrived and we had completed over 100 items, none too many for the large group of women expected at the banquet. A still small voice spoke to me about the cross-stitch picture: "Wrap it," it said. So, with a sick feeling of loss, I framed and wrapped the picture. On the day of the banquet we set the tables. Around the room we placed as many teddy bears as we could gather, forty or fifty in all. Also, among the bears, we arranged groupings of the prettily wrapped craft items.

The God who speaks softly

The meal and program went well, and at the appointed time we asked each person there to rise from her seat and go choose one of the wrapped presents as our expression of thanks for her attendance. In a flurry of excitement, pleasure, and gratitude, the women opened their gifts, and the program proceeded.

Overall, the evening seemed a great success. We had presented the message of the love and patience of God in an appealing way. Many of the women there were not Christians. They knew little or nothing of the Christian walk of love and obedience, and the wonderful God who sometimes speaks softly.

Exhausted, yet fulfilled, I waited as the women filed out of the fellowship hall toward home. Now the clean-up committee began its chore. As I walked among the tables picking up discarded wrapping paper, I glanced up toward the teddy bears. Startled, I realized that not all of the gift packages had been taken. We did have enough! Hallelujah. But suddenly my heart leaped. I rushed toward an unwrapped package. It was my cross-stitch. Overwhelmed, I sank into a chair. God, I wondered, why of all the packages chosen would you have kept more than a hundred women away from "my" beautiful cross-stitch?

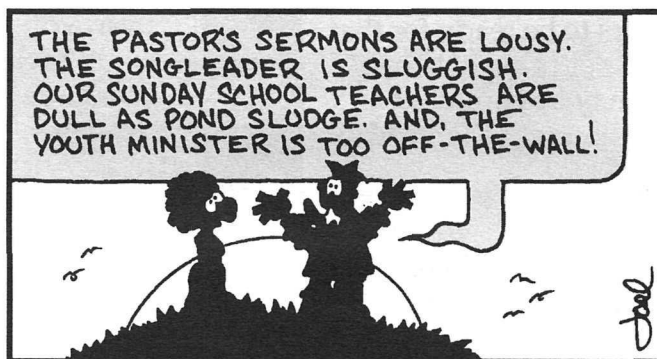
Tears welled up as the small voice answered, "I saved it for you because you gave it to me. You were willing to sacrifice." I sat there for several moments, alone in a cloud of wonder and grace. No one knew. No one had to know.

For several years the cross-stitch picture hung above the piano. No one told me you aren't supposed to frame cross-stitch under glass, so I did. When our house burned last summer, the picture was saved from the smoke and now hangs in our new home. When I look at it, God reminds me to keep working for him—to keep giving myself away despite the cost. He tells me how he saved this picture not once, but twice, because I need to remember its lesson. He also talks to me about the painful struggle of parting with things and people that are dear to me, and how reluctant I am most of the time to do that. "Give it up and I'll reward you," says the small voice. And in my moments of exhaustion and doubt, the cross-stitch picture reminds me of that promise. HJ



Pontius Puddle

Bulletins and newsletters reprinting "Pontius Puddle" must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.





We can be certain that Jesus did not use a hot air balloon on that day, 40 days after his resurrection, when he ascended into heaven. The Bible simply says, "he was taken up . . . and a cloud hid him from their sight."

We can be just as certain that Jesus will come again. John instructs his readers to be ready for that day. "And now, dear children, continue in [Christ], so that when he appears we may be confident and unashamed before him at his coming" (1 John 2:28).

**. . . He ascended
into heaven, and
sitteth on the
right hand of
God the Father
Almighty . . .**

(Apostles' Creed)

Jesus said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

(Acts 1:7-11)

The Archives
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