

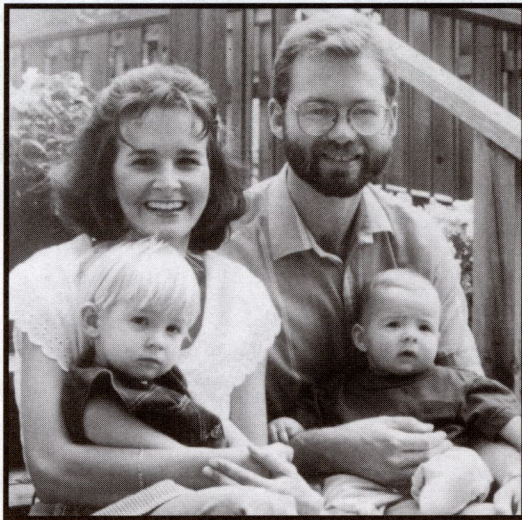
evangelical

VISITOR

October 1997

***How beautiful on the
mountains
are the feet of those
who bring good news,
who proclaim peace,
who bring good tidings,
who say to Zion,
"Your God reigns!"***

Isaiah 52:7



Botswana

Missionaries killed in car crash

On September 24, 1997, Tim and Sandi Cober, missionaries in Botswana, Africa, were involved in a traffic accident that claimed their lives as well as the lives of their one-year-old son, James, and another passenger in the car, Pastor Mmolawa, a local minister. The Cobers' car was hit head-on by a transport truck that was passing another truck. The Cobers and Pastor Mmolawa were killed instantly. Surviving the accident was the Cober's three-year-old daughter Sorina, who suffered numerous fractured bones. Accompanied by a family friend, Sorina was returned to Canada where she will be cared for by relatives.

The son of Reverend Jim and Doris Cober, Timothy Kent Cober was born in India on Oct. 16, 1967. Tim is also survived by his brother Chris and two sisters, Sheila Anderson and Wendy Cober.

Sandra Beth Bjorkgren was born on Dec. 24, 1966, on Long Island, N.Y., the daughter of Fred and Joan Bjorkgren. She was the youngest of three children, including her sister, Randi Corkey, and Danny Bjorkgren, her brother.

Roses for Heaven's Bouquet

The funeral service for Tim and Sandi Cober was one of praise and thanksgiving. Relatives and friends recalled memories and important events in the lives of Sandi and Tim. Despite the sadness of the occasion, there were moments of humor mixed with the inspirational testimonies.

One of the Scriptures used was John 14:6. This was one of Tim's favorite Scriptures (he had memorized the whole chapter when he was in his early teens). Many of the speakers felt that Tim and Sandi had truly modeled their lives after the Savior.

Tim was born in India into the missionary family of Jim and Doris Cober, who spent 11 years (1964-75) in the State of Bihar as workers for the Brethren in Christ Church. He spent the first seven years of his childhood in India, which helped to shape his future life.

Tim had a tender heart for God. When he was seven, he said that he wanted to be a missionary when he grew up.

In Tim's own words, it was his mother and his father who had the greatest influence in shaping his life. Their love for God was communicated through family and bed-side prayers and the daily reading of Bible stories and good literature to the children in their formative years.

During his student days at Niagara Christian Collegiate and at Messiah College, Tim was challenged by his early childhood commitment to devote his life to missionary service. While at Messiah he met his wife to be, Sandi Bjorkgren, who was from Long Island, New York. She also sensed a strong calling from the Lord into missions work.

In January of 1990, Tim took an assignment with Mennonite Central Committee to teach in the government schools of Botswana. He lived and taught in very primitive surroundings in a village where he learned the language of the people, Setswana, and became quite proficient in it. While he was there, Sandi came to visit, and they were engaged.

Tim came back to North America at the end of 1991 to marry Sandi on December 14, 1991. Both of them were now committed to return as self-supporting missionaries to the people of Botswana in the fall of 1993. They settled in the village of Rakops, in the Kalahari Desert, and lived the simple lifestyle of the people among whom they ministered, taught, and preached the gospel of salvation. Frequently they would share their pro-

visions with their neighbors during the drought of 1995, trusting God to provide for them according to their own needs. Both of their children were born during their first term in Botswana: Sorina, born April 2, 1994, and James, born April 6, 1996.

Following their furlough in the summer and fall of 1996, Tim, Sandi, and their children returned to Botswana, this time as members of the faculty of Shashe Bible Training College near Francistown. Tim taught the students at the college and tutored hundreds more by correspondence. Sandi not only looked after the family, but also started ministries among the teenage girls and women in the community.

In Shashe, as in Rakops, Tim and Sandi lived among the people and shared with them in the simple village life. Their practical faith in a gracious God was a powerful testimony to the people. Tim and Sandi trusted God for all their needs in such areas as finances, food, and direction in life. Their strong sense of calling to the people of Botswana enabled them never to lose faith and allowed them to overcome difficulties, which helped others to believe their message of the love of Jesus Christ. Both Tim and Sandi were much appreciated at the college and in the surrounding villages. Their sudden deaths have left a deep void at the college and in Botswana.

Harvey Sider, one of the speakers at the funeral, focused on three questions we have about death. Why did it happen? How can we go on? Who will follow after us? He concentrated on the "who" using Isaiah 52:7 and Luke 10:2. His challenge was to remember the Cobers by stepping forth into the harvest field.

Tim and Sandi's work in Botswana was known as Thirstland Ministries, with their motto taken from John 4:14, "...whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." May God in his eternal wisdom and love continue to bless the ministries begun by Tim and Sandi.

A trust fund has been set up by the Toronto Metropolitan Ambulance Service to help pay for Sorina's hospital expenses as well as provide for her future. Donations may be sent to: Wellsville Bible Church, P.O. Box 155, Wellsville, NY 14895, attn. Botswana Mission, re: Sorina Cober fund. Canadian residents may make donations at any branch of the CIBC, Acct. #81-06711, Transit #00312.

From information provided by newspaper reports, Brethren in Christ Missions, and John and Anne-Marie Griffith.

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We all need a pastor like Peter

by Jay McDermond

ONE OF THE UNAVOIDABLE TRUTHS of the Christian life is the fact that the Bible presents to us images and stories which are simply unpalatable. None of us really wants to chew up and swallow Acts 4:32-5:11, and yet there it is. New Testament scholar, I. Howard Marshall writes, "This story must be ranked among the most difficult for modern readers of Acts." (Acts, p. 110) Marshall's reason for this conclusion is simple, "...the story introduces us to a different world of thought from that of today. It is a world in which sin is taken seriously...." (Ibid.)

I would like to blame this article on my students and two scholars. I blame my students because they have served as informants about their congregations. For the past four years or so, I often ask this question of every class: "In the past year, how many of you have heard a sermon about sin?" In my opinion, the response is close to terrifying. In classes which average 30 students, usually no more than 7-10 hands are raised. Remember, these are young men and women who come from average evangelical-type congregations like yours and mine. They are not generally from "mainline" churches. I fear that pastors and churches have forgotten that the problem of sin is central to Christian theology and practice.

The other people I blame are Stanley Hauerwas and William Willimon, two Unit-

ed Methodists who teach at Duke Divinity School. They have written a book, *Resident Aliens*, which I read this past spring and highly recommend to you. The book's subtitle is "A provocative Christian assessment of culture and ministry for people who know that something is wrong." The gist of the book is that pastors and congregations are more interested in helping people cope with miserable lives than they are in creating real faith communities which identify sin and help transform people. Do you know what they say about this passage in Acts?

"The image of Peter as church leader in Acts 5 strikes hard against our conventional pictures of the 'good' pastor. What has happened to compassion in this church? Where is grace? For Peter to have been a 'good' and caring pastor, he should have dealt more gently with Ananias and Sapphira. With a good course in pastoral counseling, Peter would have been able to see that, although they might be affluent, here was a married couple who, like everybody else, had their own problems. Why didn't Peter enable them to find more meaningful and productive lives rather than confront them in such a way as to shock them to death? To ask these questions reveals to us, as pastors and churches, how far our story has diverged from our originating of a community and its message. Forsaking the socially acceptable vocation to help people like Ananias and

J.E. McDermond is a member of the religion faculty of Messiah College, Grantham, Pa. This article was adapted from a sermon first preached in July 1997 at the Manor Brethren in Christ Church.

Sapphira live just a bit less miserably rather than much more truthfully, Peter confronted them. He confronted them, not simply with their lies, but with a radical vision of the sort of church God had called them to be" (p. 132).

May I suggest that we all need a pastor like Peter, someone who will tell us the truth even if it kills us? Let us turn to the biblical text.

This story comes from the very early days of the church's beginning. Jesus has died, been resurrected, and ascended to the right hand of God. The Holy Spirit has come and empowered the Apostles, especially Peter, to preach the Good News of the Kingdom with tremendous results. The church is born and grows rapidly. It is a time of intense intimacy, both between believers and between humans and the God who began this good work. And the intimacy is so strong that the believers sense God is leading them to share all their possessions.

Did you notice that Ananias and Sapphira aren't the first people mentioned in this passage? In fact, they are contrasted with another person, Barnabas, who also sells property and gives all the proceeds to his fellow believers. In Acts, Barnabas goes on to make quite a name for himself. He and another fellow, named Paul, become the very first missionaries to the Gentile world. Barnabas' story is nothing like Ananias and Sapphira's.

Their story begins like Barnabas'; they also sell property, but the similarities end there. Instead of giving all the proceeds to the church they scheme to keep some of the cash back for themselves. They didn't tell the whole truth. They attempted to look respectable and godly before their fellow believers, but deep inside they were corrupt. Peter knows this somehow and confronts them. "Why has Satan filled your heart to lie to the Holy Spirit?" (v. 3). And when confronted with this knowledge, they both die.

What is wrong with Peter?! How can he feel justified in saying the outlandish things he says to these people? "Satan filled your heart..." "You lied to the Holy Spirit..." "You lied to God..." It was only one lie, and not really a lie at all. It was a partial truth. Honestly, it is not as though Ananias and Sapphira have broken all the commandments. They didn't boldly go about acting immorally at every chance. Generally, they were pretty good people. And generally good people don't deserve this type of treatment. Obviously, neither Peter nor God agree with that line of reasoning.

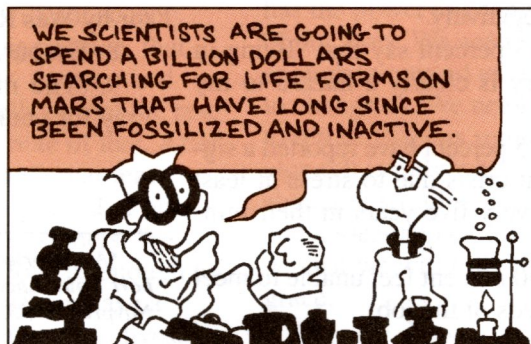
Peter was wise and righteousness enough to know God demands total purity, absolute holiness, and unconditional surrender. Peter also knew the very real fact that we cannot be what God is or what God demands. We are impure, unholy, and rebellious. We are, in a word, *sinner*s. We seek our selfish desires and goals more than God's desires and goals. And that applies to the "generally good" people as well as the "generally bad" people. In reality, from God's perspective, there are no "generally good" people. From God's perspective, there's no difference between Ananias or Sapphira and Hitler. From God's perspective, there's no difference between you or me and Hitler. We, on the other hand, look at ourselves and others and see "generally good" people. We are willing to look at surface traits and conclude someone is "good." But God looks deeper; God looks at our hearts. And when it comes to matters of the heart, none of us are as good as God.

My three-year-old son illustrates this point well. Most people at our church think he's an adorable child. And he *generally* is

May I suggest that we all need a pastor like Peter, someone who will tell us the truth even if it kills us?



Pontius' Puddle



pleasant, happy, and well-behaved. Of all the people who have fallen for his act, his Sunday school teacher, Anne Marie Astuto, has fallen especially hard. But a few weeks ago, Anne Marie faced a terrible crisis. For three weeks in a row, Duncan entered the classroom howling and screaming, and continued to do so for sometime. Anne Marie thought she had done something wrong. But my wife and I knew better. Because in addition to being a generally pleasant, happy, and well-behaved child, he can be an obstinate, grouchy, and selfish child. We have had the opportunity to look a little deeper into Duncan's

heart. We know all too well that both "goodness" and "badness" co-exist there.

When it comes to matters of the heart, the same is true of all humans: none of us are totally surrendered to God. We may be "generally good." We may be respectable. But the bottom line is that we are sinners before God. If God doesn't possess all of our being, God alone doesn't possess us.

This story is told from eighteenth century England. A very wealthy man wanted to own all of the town of Huddersfield. He was able to purchase everything except one

The Pastoral Ministry

Pastoral expectations

by Greg Deardorff

"It is the best of time, it is the worst of time." The above variations of Charles Dickens' novels reveal the reality of pastoral ministry in 1997: it is a challenging time to be a pastor.

Unrealistic expectations

In our media age many pastors are expected to preach like Chuck Swindoll, teach like John MacArthur, counsel like Larry Crabb, provide leadership like Norman Schwarzkopf, cast vision like Lee Iacocca, relate with people like Dale Carnegie, have the intellect of an Einstein and the simplicity of a Forrest Gump, be as up to date on trends as George Barna, be as patient as Job, and as compassionate as Mother Teresa.

Expectations, we all have them. As a pastor, I have them of myself. As a parishioner, you have them of your pastor. Now there is nothing wrong with having realistic expectations. But there is a problem when a church has unrealistic expectations of its pastor.

Greg Deardorff pastors the Hershey (Pa.) Brethren in Christ Church.

Almost every person's expectations are realistic. But when we realize that each person in the congregation has their own set of expectations, and that each person's expectations are different, we see that this composite of pastoral expectations becomes unrealistic.

Let's say each person in a congregation has only five expectations of the pastor. But there are 100 people in the congregation. The number of expectations placed on that pastor is 500. Now there would be duplicate expectations, but the number is still unrealistic for any pastor to meet.

The results

Please note some of the results of these unrealistic expectations according to the results of a survey of pastors done by the Fuller Institute of Church Growth:*

1. 90 percent work more than 46 hours per week, and often more than 60.

2. 80 percent believe that pastoral ministry is affecting their families negatively.

3. 33 percent say that "Being in ministry is clearly a hazard to my family."

4. 75 percent have reported a significant crisis due to stress at least once every five years in their ministry.

5. 50 percent feel unable to meet the needs of the job.

6. 70 percent have a lower self-image after they've pastored than when they started.

Those are sobering statistics.

Some suggestions

Here are some suggestions on how we can address the problem of unrealistic expectations:

1. Have a clear ministry description for your pastor that is consistent with his or her gifts.

2. In some way have the Church Board communicate this ministry description and a list of pastoral expectations with the congregation regularly.

3. Seek people with differing gifts to help the pastor and thus compliment his or her ministry.

4. Do not compare your pastor with a previous pastor.

5. Allow the pastor's spouse to be herself or himself. Don't expect the person to be like the previous pastor's spouse.

6. Allow the pastor's children to be like anybody else's children.

7. Read *Support Your Local Pastor* by Wes Roberts.

8. Encourage your pastor.

9. (The most important of all) Pray for your pastor.

As reported by Dr. Arch Hart in **Support Your Local Pastor by Wes Roberts, Navpress 1995, p.19.*

small property, owned by a Quaker. The wealthy man approached the Quaker repeatedly, but he wasn't interested in selling. Finally, out of desperation the man offered to cover the Quaker's front yard with gold coins and pay that amount to purchase the property. The Quaker responded, "Laid flat or on edge?" Upon learning the offer was "laid flat," he refused and told the man, as he walked away near despair, "Remember, thee and me own Huddersfield."

Even if Satan has but one small area of a person's heart, he shares possession of that heart with God. And God knows that person is not totally his. If we look into our hearts, and if we are honest, we know this little nook and that little cranny isn't in God's possession. And that admission should strike fear into the core of our existence, for God will not stand for sharing us with his enemy.

It is difficult to do this self-examination. I don't enjoy it and I suspect I am fairly normal in this respect. Not only is our natural tendency to avoid self-examination, but the culture around us essentially tells us that we are "generally good." And if there is any slight problem we can heal ourselves. Why else are there so many "self help" books in America's bookstores? My favorite "self help" book title is almost thirty years old: *I'm Okay; You're Okay*. But I am not okay, and I doubt that you are either.

In a world of positive self-regard, shallow evaluation, and low standards, we all need a pastor like Peter. We need someone who is sufficiently brave and loving to tell us the truth: We are sinners. (Pastors who are willing to say that must be brave, and I suspect that doesn't need to be explained.) But pastors must also be loving. I don't want pastors calling us (and themselves) sinners simply to make us all feel rotten about ourselves. We need pastors who love us enough to tell us this so we don't have to hear it for the first time from God himself. Make no mistake—God will not accept unrepentant sinners. In this passage, that becomes abundantly clear. Ananias and Sapphira die, and Luke tells us that the rest of the early church made note of that. After each death we are told that "great fear seized" the believers who learned of how God dealt with unrepentant sinners. We should want pastors who love us enough to tell us we are sinners so we can have a sense of the need for changing our lives.

And we should want a pastor who loves us enough to tell us this so we can then hear and appreciate the genuinely "good news."

The "genuinely good news" runs something like this: God is gracious to those who earnestly desire his transforming power. Please don't misunderstand me when I say we need pastors to tell us we are sinners. That is only part of the story. We also need pastors who are willing to hold out before us the great hope that God has graciously made a way for our lives to be changed. We need not always be sinners; God is also calling us to be saints—people who are set aside for his special purposes. I believe the thing that made the early Christians unique is the fact that they took seriously not only sin, but also God's grace and power of transformation.

Certainly one of the more interesting verses in this passage is not the twofold mention of the early believers' fear. Nor is it verses which tell us of Ananias and Sapphira's sudden deaths. Rather, verse 33 of chapter 4 is crucial: "With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all." What did the apostles want to tell people about: how God raised Jesus from the dead. That is transformation—Jesus didn't return to the same physical body. God gave him a new resurrection body. God transformed him. The apostles openly and boldly told everyone that God was in the transformation business. God doesn't just forgive your sins so you can go back to sin more, so God can forgive more. God wants to make you a different person and one who is acceptable to him. The early Christians knew they didn't have the power to do this themselves, but God did. Not only did God have the power, God also had the grace to do for all humans what we could not do for ourselves.

We all need a pastor like Peter. We need pastors bold enough to remind us that God has the power to change the circumstances of our lives. We need pastors courageous enough to remind us that God has the power to change us. We need pastors firm enough to refuse to let us settle for forgiveness alone. It is only when we hear of and understand our sinfulness, and when we hear of and understand God's power to transform us, that we will fully understand God's grace.

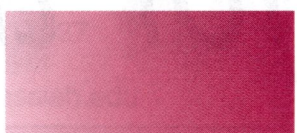
Pray for a pastor like Peter.

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by Janet M. Peifer

Women in the pew, but destined for the pulpit

How many women, I wonder, will glance at the title of this article and wonder if it will address what they have a notion it might. The article is a message for women who have an uncanny "stirring" in their spirits to answer a call to pastoral ministry. It is also a message for their pastors and church leaders who carry the responsibility to recognize and nurture the call these women are sensing. Our denomination's official sanctioning of women in pastoral leadership has barely left its infancy. But already two of our women who have faithfully served in pastoral leadership have retired from active ministry (Rev. Esther Snyder and Rev. Martha Lady). Who will pick up the mantle these women have carried?

Extraordinary strides need to be taken in order for any congregation or group of denominational leaders to think "woman" when the word "pastor" is mentioned. Recently, I have read several articles written within the denomination which highlight examples of only men in pastoral illustrations, and others which never include any pronoun but "he" in speaking of a hypothetical pastor. More is needed than decrees passed at General Conference which sanction the licensing, ordination, and calling of women for pastoral ministry. Because:

for the most part, there is no reason why persons in a congregation should believe that the Scriptures do not prohibit women from pursuing and filling pastoral ministry and leadership positions in the church. Likely few persons in one's congregation:

- have heard one sermon which would condone and affirm it,*
- have seen or read a book or an article condoning or affirming it,*
- have known any female pastor to serve as an exemplary role model,*
- have been exposed to responsible principles of biblical interpretation on the controversial passages about women, such as studying the statements in context; understanding the difference between descriptive and prescriptive passages, and carefully examining the general tenor or direction of Scripture in order to arrive at the meaning or principles to be applied to the specifics, etc. (J. Peifer, **Pastoral Theology Lecture Notes**, 1992)*

Thankfully, there are numerous exceptions to the above within the denomination. But generally, the premise carries with more regularity than one might expect after fifteen years of having accepted the *Women and Ministry* statement in the 1982 General Conference.

Who is actively looking for the young and middle-aged women in our

congregations who display gifts and talents which would point toward pastoral ministry? Which of these women have had models of women clergy to assist them in hearing their own call? (This in no way negates the importance of looking for the same in young and middle-aged men. But that happens with much less effort.)

My own call sought activation during the era when there were no women clergy in the denomination from whom to garner support. Several lay women and both ordained and lay men provided important support for me. I clearly remember the "burning in my bones" to speak what God impressed upon me during days when there was no outlet. Once in those troubled times, as a matter of conscience, I boycotted a lecture series by a sought-after woman who, speaking before hundreds and thousands of people, was telling the women to go home and be happy and submissive wives and mothers. The total incongruence reached beyond my level of tolerance.

Some women, with little or no encouragement from pastors and church leaders, embark on biblical and religious studies on the college or seminary level. Their male counterparts frequently have the privilege of a supportive pastor who will report to the denominational office that a parishioner is pursuing ministerial studies. More than one woman has shared with me that she called the denominational office herself to inquire about required core courses and report her current studies. Women students, caught in current systems of family and work, will benefit from understanding denominational leaders who allow for leeway in the time protocol for completing requirements for ministerial licensing.

I GRATEFULLY report that the Brethren in Christ Church, as a result of Leadership Council action, is an official member of the Wesleyan Holiness Women Clergy organization which plans and conducts a biennial conference at numerous locations in the United States. Information on the April 23-26, 1998 conference in San Antonio, Texas has been and will be published in the *Evangelical Visitor*. Those interested in a brochure or more information may contact me: Janet M. Peifer, 1341 Asper Drive, Boiling Springs, PA 17007; or Jpeifer@aol.com. The web site for Wesleyan Holiness Women Clergy is: <http://www.messiah.edu/hpages/facstaff/sstanley/home.htm>

Other organizations of note for interested women and church leaders are:

Christians for Biblical Equality

122 West Franklin Ave, Suite 218

Minneapolis, MN 55404-2451

E-mail: cbe@minn.net

Web Page: <http://www.goldengate.net/mall/cbe>

The Center for Christian Women in Leadership

Eastern College

10 Fairview Drive

St. David's, PA 19087-3696

Hidden, unused, or discouraged gifts of women hurt not only the affected women, but the cause of the kingdom and the denomination. I believe the Lord would have us work diligently at naming and affirming those women whom he has already called.

Janet M. Peifer, married to Elvin H. Peifer, serves as associate pastor at Messiah Village. She is currently completing her Doctor of Ministry degree at Lancaster Theological Seminary. Recently she completed nearly six years of service as associate pastor at Landis Homes Retirement Community in Lititz, Pa. She also served in lay and pastoral ministry at the Refton Brethren in Christ Church, Refton, Pa., for 25 years.

Come to the Water

The Third International Wesleyan/Holiness Women Clergy Conference

April 23-26, 1998

San Antonio, Texas

The Four Points Riverwalk North



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On debating

by Angie Heise

Jay Smith (with the beard) engaged in discussions at Hyde Park Corner in London, England.

RECENTLY, when Jay Smith was in North America speaking about his ministry to Muslims, people raised various questions about his style of interaction. A few people feel it is too strong. Others are afraid that we may be alienating people from the gospel rather than drawing them closer. Occasionally people have wondered if engaging Muslims in debates (whether formal or informal) is really wise.

In mid-February Jay was involved in yet another debate. This time, however, rather than debating a Muslim leader, Jay debated Dr. David Marshall, a Christian leader. Dr. Marshall is concerned that Jay's approach is not in the best interest of winning Muslims to Christ. He voiced the concerns of some in the conservative, evangelical Christian community.

Dr. Marshall called Christians to learn from history by citing two specific examples of missionaries who in

previous centuries felt that debates and confrontations were misguided. He claims that some who were involved in these debates realized that they were not beneficial, and therefore turned to other methods of witnessing. He did, however, concede that Christians have differing views of the outcomes of these debates—mainly the Agra debate of 1854 involving the CMS missionary Pfander. Instead of involving ourselves in public debates, Marshall believes that Christians need to “concentrate...on the positive message [of the gospel] and finding appropriate ways of getting it across.”¹

This opinion is only one of many which have been expressed regarding Jay Smith's polemical style. Dr. Marshall and Jay Smith represented different views of how things need to be done, two of the myriad of options.

Jay defended his position in a variety of ways. I will highlight three of these below: the low-key dialoguing method that many groups use now is not wholly relevant to the situation in which they practice it; Muslims communicate differently than we do; and we find biblical examples of confrontation.

The current method of dialoguing with Muslims has been used extensively in recent decades. Jay pointed

out in his debate paper that missionaries working in Muslim countries as opposed to Western democracies developed this technique. Many Muslim countries do not have freedom of speech; harsh penalties await anyone who dares speak against the prophet Mohammed, the Qur'an, or Islam in general. Jay contends that the transmittal of the dialogue methodology into countries such as Canada, the U.S., and the United Kingdom is inadequate. It fails to recognize that freedom for various opinions to be expressed openly exists in these countries. In choosing to dialogue rather than to confront Islam with the historical evidence mounting against it, we are not recognizing the freedoms that ministry in Western countries allows.

Cognizance of the culture must also accompany awareness of the social culture in which we are ministering, namely Muslim. We must be aware of their cultural norms and work within them. The style of communication for many Muslims varies from our own. What Westerners often perceive as anger from Muslims is merely a passion for what they believe.² Thus we cannot always trust our perceptions to tell us what Muslims are thinking.

Usually it is the gospel that is

Angie Heise, a member of the Harrisburg Brethren in Christ Church, worked in the Grantham missions office for the first half of 1997. She is currently studying Islam in the Middle East in preparation for Muslim ministry. She is serving under WEC International in covenant relationship with Brethren in Christ World Missions.

with Muslims

***Jay proposes that what Christians
perceive to be kind and loving,
Muslims perceive as weak
and incompetent.***

debated verbally. Their words tell us how Muslims perceive our verbal message. However, the nonverbal cues are often misinterpreted in cross-cultural communication and sometimes send messages that we do not realize. Jay proposes that what Christians perceive to be kind and loving, Muslims perceive as weak and incompetent. Therefore, when we do not aggressively challenge the claims of Islam, we appear to be conceding that our gospel is weak and that we do not strongly believe what we are preaching. We must communicate both verbally and nonverbally the strength of our gospel. One way of doing this is through debates—the type in which Jay has been engaged.

Another defense for his position, of which Jay spoke during his debate in mid-February, is a biblical defense. Jesus, the apostle Paul, and others spoke directly when speaking to their adversaries. Jesus, in calling the Pharisees hypocrites, blind guides, snakes and a brood of vipers in Matthew 23, was confrontive. The apostles in Acts 5:29-33 provoked leading officials to fury by their statements of truth. Why then do we not accept confrontation as a viable means of evangelizing today? The evangelists of the first-century church were not afraid of angering those to whom they were preaching the gospel. These first-century evangelists were not intentional about provoking the people to anger, but the message they were preaching was not what people wanted to hear.

When we examine Jay's work, we begin to realize that it is not his manner of confrontation that provokes Muslims to anger, but the claims he is making. Jay does not offend the Muslims when he stands up on the ladder

at Speaker's Corner. His reference to the new historical material that places their belief system in question is what offends them. We cannot hide this evidence from them. If we are to confront Islam, we must make these findings public, and it must be done so that they are heard.

To be heard, we must constantly monitor our method of communication with Muslims. This means examining our methodology and making it relevant to both the social and cultural settings in which it is practiced. It means communicating in a way that Muslims can understand—not just verbally, but nonverbally as well. Finally, being heard means that we may be called to confrontations, just as Christians in the New Testament times were. I believe Jay is doing these things.

We are often hesitant to change. This is true even for missiological trends. I believe that many are uncomfortable with Jay Smith's approach precisely because it is new, has not been widely used, and is therefore prone to mistakes. We must recognize this reticence to change and realize that to be effective ministers of the gospel, we must contextualize our message. This may even mean adapting it to the freedoms we have in the West.

In a recent issue of the *Visitor* we read about the new interaction between Jay and a Muslim named Mohammed. Mohammed had been one of Jay's stronger antagonists, even to the point of physical violence against him. However, through a variety of circumstances he became Jay's ally, to the point of physically defending him. Many people may look at the whole of that interaction and see that the

point of alliance came when Jay was conversing with Mohammed instead of attacking his views. My view is a bit different. I would agree that Mohammed came to a point of alliance while they were conversing. However, Jay's confrontation of Islam with historical evidence preceded Mohammed's actions. I have to wonder if Mohammed did not have a sense of deep respect for Jay—respect borne out of seeing a man willing to defend his faith, willing to go on the "offensive," and willing to risk his physical safety for his beliefs. My thought is that Jay's relationship with Mohammed may never have reached this point if it had not been for the offensive stance taken by Jay at the beginning.

Although the debates and polemical arguments at Speaker's Corner and elsewhere may seem antagonistic and detrimental to the gospel, I would submit that they are a tool to bring Muslims to know Christ. Jay's "primary intent is and has always been to defend the gospel and to preach Christ crucified while standing firm against those who choose to castigate these very beliefs."³ Since this remains the focus of his ministry, God can and will use Jay. The manner in which God chooses to use him may look different from what our method would be. Nevertheless Muslims will hear and see someone who is fervent about his Christian beliefs, and as a result will see Christ.

¹Marshall, "Engaging With Islam: Two Positions," page 4.

²Smith, personal correspondence.

³Smith, "Methodology of Qur'anic Critique," page 7.

Halfway around the world lies the land of India, one-third the size of the U.S. and populated with more than 900 million people. Vast plains of the Ganges River spread across northern states. Swarming through villages, cities, mango orchards, and temples are the masses of people—deeply religious, spiritually thirsty. The powers of Hinduism are concentrated here in Northern India, but they supply nothing to quench the thirsty ones. Hinduism's hot sands and howling winds of idolatry and evil darkness suck up every drop of Truth, leaving seeking souls dry and thirsty.

In 1914, the River of Life began to flow in the northeast corner of the state of Bihar. Brethren in Christ missionaries Henry and Katy Smith and Effie Rohrer arrived to tell the story of Jesus, the Source of the River. The waters continue to flow today through our Indian brothers and sisters in the states of Bihar and Orissa and north in the country of Nepal.

In February we said goodbye to our brothers and sisters there. Their voices still ring in our ears. "You won't forget to pray, will you?" They are people on the front lines of battle. The philosophies of Hinduism aren't just believed there. They are woven into the very fabric of life.

We believe God is calling forth

Rivers of Living Water

by Ethel Sider

another army here in North America—a battalion of intercessors—to bind the enemy, to tear down long-standing strongholds, and to cover those warriors with prayer. When God speaks to you today, please take it seriously. It is a matter of life and death.

Patrick Johnson in *Operation World* says, "In much of Bihar, strongholds

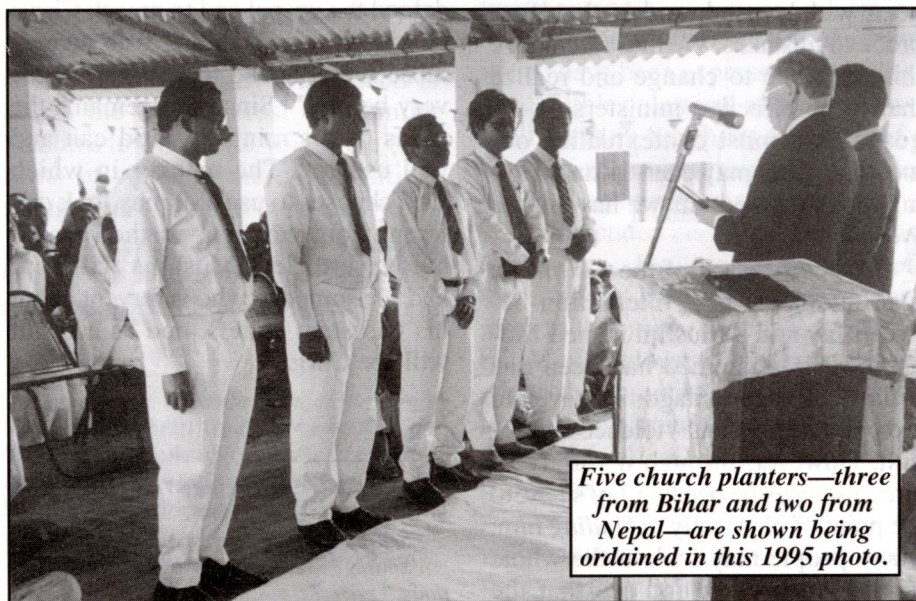
of spiritual darkness remain unchallenged." Church planters in India and Nepal are invading enemy territory—territory he has ruled for centuries. Radical Hindus threaten their lives. Demonic forces arise in anger. Some fall prey to malaria, sometimes where no medical aid is available. **Yet they go anyway.** Cover them with prayer.

At the seminary in Allahabad are young men who have not seen their parents for five to six years. These men made the choice to follow Christ. Angry Hindu parents forced them to leave. Fearing the wrath of their Hindu gods, the parents forbid them to return.

When a Muslim becomes a Christian he often has to flee his family. "Better to be dead than to be a Christian," is a Muslim saying. The Brethren in Christ Church in India and Nepal is alive and growing in spite of anti-conversion laws and in spite of radical Hindu opposition.

Indian believers are preaching the Gospel. From barefoot villagers to college students to office workers, men and women are publicly declaring their allegiance to Christ. Two men in the Nepal church have offered themselves to take the message to Tibet, a country steeped in Buddhism and dominated by a godless Chinese government. Please cover them with prayer for protection from Satan-inspired authorities and demonic strongholds.

No North American missionaries are working among our churches there and no one will be writing prayer letters. Keep informed through the missions page of the *Evangelical Visitor*, *Therefore*, "Today," and the prayer "Challenge." Whatever else you do, put yourself over there on the battle front and pray!



Five church planters—three from Bihar and two from Nepal—are shown being ordained in this 1995 photo.

Ethel Sider shared the above at Missions Day, Roxbury Camp Meeting, in August 1997. Ethel and John have completed service in India with Brethren in Christ World Missions and are currently serving Brethren in Christ World Missions as Representatives-at-Large.



God at work in our world

All our needs

Trevor Main shared the following account during Missions Day at Roxbury Camp Meeting, August 6, 1997. He and his family began language study at Rio Grande Bible Institute/Missionary Language School in September 1997, in preparation for service in Venezuela. They are from Petersburg, Ontario, Canada.

Since being accepted as missionaries to Venezuela, my wife Sherry and I have seen God meet our needs repeatedly. Although always amazing, it should not be surprising because God always fulfills his Word; he is true to his promise to care for us. In the Apostle Paul's letter to the Philippians, he reminded them that: "...God will meet all your needs according to his glorious riches in Christ Jesus" (Phil. 4:19). What was true for the Philippians has been true for us.

In our case, beginning missions service has meant concluding pastoral service, moving out of the parsonage that had been home for six years, and moving into my wife's parents' home. To make that work, we needed to get rid of many of our belongings: our beds, couches, tables and chairs, dressers, tools, and toys. After considering various liquidation options, we decided to have a big moving sale. We picked a day—Saturday, May 10—advertised for it, and put price tags on everything that was for sale. We hoped for good weather since we wanted to put all our things out on the front lawn where people driving by would see them, stop in, and buy. On the Friday, May 9, before our Saturday sale, I listened to the weather forecast, only to be disappointed that the weatherman predicted Saturday would be cold and rainy. Reluctantly we changed plans and set up for an indoor sale. We had things on tables and set out for sale in our basement, garage, living room, dining room, and bedrooms.

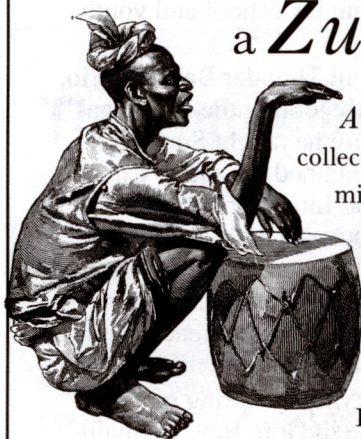
Early the next morning I got up and looked out the window, only to be greeted by gloomy grayness. The forecaster had been accurate; it was cold and rainy. A little later we gathered around the kitchen table for breakfast. The way things looked outside; our *big sale* could be a *big flop*. We held hands and I remember praying something like this: "Lord, you know we have all these things we need to get rid of; if it would please you, we would like to get rid of them

today." That was to be the last prayer and meal we would share at that table. By 7:00 people started coming. By 8:00, our home was filled with people who had come to buy things. Seven of us were selling things and all of us were busy. By 10:00, we had sold all our bigger pieces of furniture. By noon, we moved remaining items into the garage.

That night, after the dust settled, we sat on a blanket in our living room

continued on page 14

Did you know a "Call to Worship" in Zimbabwe might include echoes of a Zulu war dance?



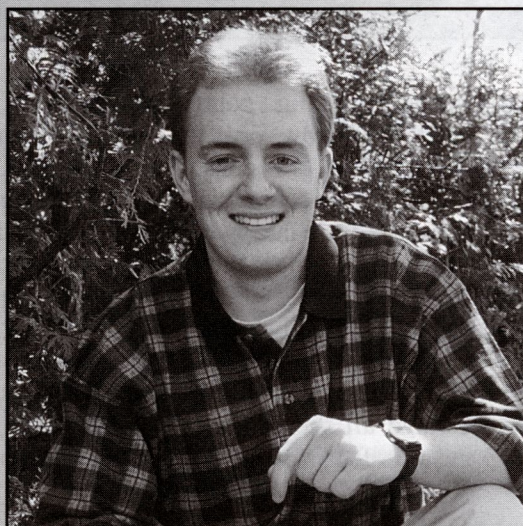
After a recent trip to our African churches to collect music and video footage, Dwight Thomas, minister of music at the Elizabethtown church, reports that sometimes worship services begin with an hour or more of special music, including *Mbube*, a form of male a capella singing and dancing which comes from the traditional Zulu war dance! (The Ndbele Brethren in Christ, while of distant Zulu heritage, have not practiced war dancing since the times of the first BIC missionary Jesse Engle, nearly 100 years ago.) A capella singing is only one of the ways people all over the world are worshipping God together this Sunday morning.

Discover the "*Many Faces of Brethren in Christ Music*" as Dwight Thomas brings to you a dynamic **youth video** capturing the energetic spirit of worship across the Brethren in Christ world. Dwight also plans to produce a digitally-mastered **compact disc** sampler of BIC worship music. An **international song book** will also be published as part of the 1998 celebration of

100 Years
of BRETHREN IN CHRIST WORLD MISSIONS

Personnel Profile

Quinn Buck



Quinn Buck grew up in Elliot Lake as part of a Christian family of five, where attending CSSM's Galilean Bible Camp was a natural part of every summer. It was during his first camp that he remained after a service and received Jesus as his Savior. Since that evening, he has sought to do the Lord's will and has used his talents to serve him. While growing up he was active in church, Sunday school and youth programs.

During his studies at Lakehead University in Thunder Bay, Ontario, Quinn searched for a new home church, finally joining the congregation of Central Evangelical Free Church, where he taught Sunday school to the Junior Teens class. He also maintained his active Christian witness through participating in Lakehead Inter-Varsity Christian Fellowship, organizing retreats, and Bible studies. The apartment he shared with his brother became a haven for students needing to escape the pressures of university life. During the summer of 1995, Quinn joined a Brethren team of eight to lead a fourteen-day outreach mission in the urban core of Columbia, South Carolina.

Since graduating from Lakehead University in the spring of 1995, Quinn has been teaching grades two and three in Gore Bay. He maintains an active witness in his home church by giving the young children meaningful Bible stories and through a ministry of music in duets and quintets.

In the spring of 1996, a family in his home church asked him if he would consider serving on the mission field as a tutor for their four children. One of their children was a camper in the camp Quinn had directed. Quinn had even helped the young ones learn to waterski, kneeboard, and fish. Having always had a desire to serve in some way on the mission field, Quinn excitedly accepted their offer. Thus, he actively pursued the application for service with Brethren in Christ World Missions.

Quinn hopes to use his creative and artistic gifts by teaching the children of Craig and Patricia Hogg, who will be serving at Macha Hospital in Zambia. His goal is that they will have a smooth transition when they return to North America. Quinn also hopes to teach other MKs and local children.

God at work...

continued from page 13

to eat our supper. We concluded that 95-97 percent of the things we wanted to get rid of had sold, despite the gloomy, gray Saturday it had been. We prayed a prayer of thanks.

We have encountered many difficult things as we have headed into missions service, but in the midst of it all, God has consistently met all our needs. He has been true to his Word, he has kept his promises, he has answered our prayers. We give him thanks!

Summer highlight

During the summer of 1997, Lori Dunning of the Alta Loma (Calif.) Brethren in Christ Church participated in a short-term missions experience with Teens in Missionary Service (TIMS) in Zimbabwe.

The highlight of my summer was the village visitations. I loved going out in small groups to bring God's message to people who are unable to get to church. God was with us as we ministered to them.

God answers prayers. Just as friends and family were faithful in their prayers for safety, God was faithful to our team. We were close to being in a car accident, but the Lord was with us and kept us from harm.

I grew spiritually through the morning devotions. I learned that starting each day with the Lord is very vital. The devotions really encouraged my walk and taught me a lot about spiritual discipline.

The hardest part of my experience was adapting to the water conditions. The running water looked very yellow and was not working sometimes.

My plans include being open to go wherever the Lord leads me. He has given me this wonderful opportunity for his service and I am sure that he will open doors for short-term missions for me in the future.

I would recommend a summer missions experience to others, but I feel that the motives of the person thinking about a short-term mission are crucial to the outcome of the trip.



T.I.M.S. volunteer Lori Dunning shares her testimony in a village in Zimbabwe.

I would definitely recommend a summer missions experience to a person who is ready and willing to serve the Lord. I would not recommend it for personal reasons.

I would also like to say "thank you" for your support of my short-term missions trip. I had an unforgettable, great experience. T.I.M.S. is an excellent organization for teens longing to serve the Lord cross-culturally.

Zimbabwe General Conference

Jake Shenk, bishop of the Zimbabwe Brethren in Christ Church, shared the following report via an e-mail message dated August 25, 1997. Bishop and Mrs. Shenk are members of the Mount Pleasant Brethren in Christ Church in Manheim, Pa., and have been serving the Lord in Zimbabwe for over 30 years.

I thought that you might be interested in a brief word about our General Conference which ended yesterday.

One comment was that it was the best ever. I have not heard any negative comments. Everyone feels that it was very good. The business flowed smoothly and we completed the agenda by early afternoon Friday. This was something unheard of in previous years; some think it is a minor miracle. That left time for testimonies,

which was a great time of praise and encouragement. We had to stop the testimony time, with people still trying to get into the line to testify. There were not many controversial issues.

One constitutional change and a couple other issues took time but Conference handled them smoothly. Our theme was "The Unity of the Church of Christ." Messages were good. Rev. Moses Munsaka from Zambia did well as our evangelist.

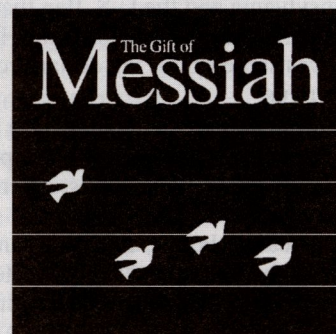
The amount of the offering was also unheard of for the church in Zimbabwe. Two cattle, 4 sheep, 9 goats, 30 chickens, 26 bags of maize, plus ground nuts, monkey nuts, etc. were given in addition to cash. If we add the cash plus cash value of things pledged, the total amount is more than \$50,000.

Overall, the spirit was tremendous, with the highest attendance of 2,500. Thank you for your prayers. Give praise to the Lord with us for his moving among us.

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Christian Light Bookstores celebrate Grand Openings

by Anita McIlveen

Chambersburg bookstore

The grand opening in Chambersburg, Pa., was held August 21 at the entrance to the all-new store. Manager Nelson Byers welcomed the crowd and said, "This is the day I've been waiting for for a long time." He then introduced William Pukmel, representative from the Chamber of Commerce, who gave words of congratulations as he linked Christian Light to the growth of Chambersburg.

Paul Lehman, contractor, extended words of gratitude for the opportunity of remodeling the building.

State Representative Jeff Coy expressed words of congratulations and presented Nelson Byers with the flag of Pennsylvania and the U.S. flag that flew over Harrisburg the previous day. He said this was some of our tax dollars coming back to us!

The prayer of dedication was given by the Rev. Kevin Witter. In his opening remarks he said, "The bookstore encourages wholesome living with the selection of cards, books, and gifts, and appeals to the young and the old." He read from Deut. 6:4-9 about the children of Israel. Verse 7 says, "And thou shalt teach them [God's words] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Pastor Witter said, "Along with our churches, the Christian Light Bookstore will help us to keep this commandment."

Keynote speaker was Paul W. McBeth, of Messiah Village, Mechanicsburg. Paul managed the first Christian Light Bookstore in Elizabethtown in 1942. Mr. McBeth said the first Christian Light Bookstore in Chambersburg opened on a trial basis on November 4, 1944, at 17 Memorial Square. No permanent fixtures were available, but the merchandise for sale was placed on tables borrowed from the basement of the Antrim Brethren in Christ Church. Plain colored paper and



"Sound Check" music demonstration system allows customers to preview 400 CDs at one of 14 locations.

bed sheets covered the tables. The partition between sales and storage was white corrugated cardboard. Because of high interest of friends and church members, the excitement of the first day produced \$275.00 in business! A permanent store was established in May 1945.

In September of 1969, the store moved to 104 South Main Street and again expanded to include the corner store-room at Main and Queen in 1982. This allowed for greater expansion of the book department of the store.

The present facility, dedicated August 21, 1997, has a showroom of 6,000 square feet and employs 9 full-time and 9 part-time employees. It is the first Christian bookstore in Pennsylvania to have state-of-the-art computerized music listening capabilities. With the aid of earphones, customers can program a computer with a three-digit number and be able to audibly review up to 400 samples of Christian music. There is a display of the top ten CD's (or cassettes) in five categories. The categories are Contemporary, Alternate Rock, Southern Gospel and Country, Praise and Worship, and Traditional/Instrumental. In this section of the store is a large screen television constantly showing a Christian video that is available for sale. Two listening rooms are nearby, equipped with tape players; one also has a keyboard to assist music directors in selecting choral music.

Another innovative department is the children's corner. Five videos run continuously, spaced apart for enjoyable listening. Little people chairs are just for

them! Books and toys help entertain children as parents shop.

An expanded display area for pictures and gifts is a beautiful addition to this store. Whether you need church supplies, Sunday school literature, cards, gifts, books, music, or office supplies, this store offers all this and more.

Lebanon and Reading stores

Christian Light Bookstores in Lebanon and Reading, Pa., also had grand opening events in August as they moved to better retail locations. The Lebanon, Pa., store relocated from downtown to the Kmart/Lowes Shopping Center on Route 72, just south of town. Their grand opening was held during the week of August 11, 1997.

The Reading, Pa., store moved to the Exeter Square Shopping Plaza between WalMart and Weis Market on Route 422. Their grand opening celebrations were also held during the week of August 11, 1997.

Roger L. Williams, executive director, stated, "Investment in these moves is evidence of the Board for Media Ministries' commitment to our mission statement, which says, 'We merchandise Bibles, Christ-centered books, music, cards, gifts, church supplies, and other products that are meant to enable and encourage people to have a closer relationship with Jesus Christ.' Thanks to the great commitment of bookstore employees, the Christian Light Bookstore chain is poised to leap into the future, providing strong literature support for Brethren in Christ and Christians in general."

EV

Building the body of Christ
for the glory of God.



Fall 1997

Vision

250 Growing, Discipling, Sending Congregations by A.D. 2000

NEWS

Glenn Pfeiffer

Growing Forward to Plant a Church

With strong guitar strokes, Pastor Glenn Pfeiffer led the Speedwell Heights congregation in a worship song he had recently composed:

*When I feel the harsh north winds
blowin'*

*When I feel the ground beneath
my feet shake,*

*When the waters rise and the
flood is upon me,*

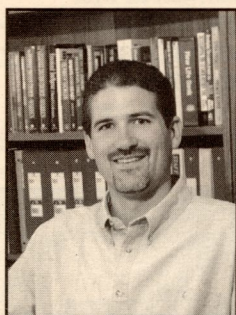
You are still the same;

*You are there unchanged ...**

The song reflects Glenn's strong faith and his approach to ministry—staunch, yet flexible; determined, yet responsive; bold, yet aware of the risks.

A churchgoer and music enthusiast, Glenn grew up in northern New Jersey. By his late teens, Glenn's life took two unexpected turns. He committed his life wholeheartedly to Christ, and quit playing church. Equipped with a strong desire to pursue Christian ministry, Glenn was admitted to Messiah College. At Messiah, Glenn "fell in love with the Lord," deepened his spiritual life, and, in contrast to most of his teenage years, buckled down to his studies. He graduated in 1985.

Two years later, Glenn and his wife of one year, Denys, left secure jobs, family, and friends to move to



Asbury Seminary in Wilmore, Ky. They did not have one friend in Kentucky, did not know how they would pay for three years of seminary, and did not know in what denomination they would serve. In 1990, Glenn gradu-

ated with an M. Div. degree, a sure call to the ministry, and a conviction that the Lord was leading him and Denys (with infant son Stephen in tow) to join and minister in the Brethren in Christ Church.

In unlikely ways, God brought Glenn and Denys to Speedwell Heights, a small country church near Lititz, Pa. For five-plus years Pastor Glenn enlarged the congregation's vision through a teleharvest phone survey, a contemporary praise and worship format, and a search for

ways and space to grow. The congregation nurtured Glenn and Denys with their expanding family—three sons and some special medical challenges. Pastor and congregation realized the power of a team effort. "If God's people are mobilized toward a common task," Glenn asserts, "there's no stopping what God can do."

Early in 1996, Pastor Glenn announced to a stunned Speedwell congregation that he and Denys would follow God's call on another risky journey. The Pfeiffers would return to Asbury Seminary to prepare for church planting in Montgomery County, Pa., north of Philadelphia. In his Paul-like farewell letter, Glenn expressed the certainty of the call to church planting, mixed with his turbulent emotions about the risks involved and the pain of leaving:

*In my natural mind, I do not have
all the answers as to how God will*



Emerging Leaders

One measure of a church is the caliber of its leaders. Presently, the Brethren in Christ Church has the opportunity and responsibility to select leaders for a number of vital roles in the church.

In choosing leaders and entrusting to them new responsibilities, we enter into partnership with them. Whether leading or following, we depend on one another's special competences. We become enablers of other people. We strive together to meet opportunities. We share in the ownership of problems. We build a relationship of mutual trust. We support and encourage one another in our common mission. In a dynamic partnership we reach toward our full potential in Christ!

This issue of **Vision News** celebrates the vision and vitality of the Brethren in Christ by introducing five emerging leaders. There are others, to be sure. This sampling represents many who are answering the call to serve the church as leaders—the earnestness of their commitments to Christ, the openness of their attitudes, and the quality of their competence.

work this out....not knowing where we will live when we get back to Pennsylvania, where our new church will meet, or even if anybody will come and help us start the new church. This is a big step of faith and we need your prayers.

Once again, Glenn threw himself into biblical studies in preaching and church leadership, as one of 15 select students in the Beeson Pastor Program at Asbury. Besides coursework, the program included visits to cutting-edge churches around the nation. A highlight of the year was a trip to South Korea where Glenn and Denys were guests of Dr. Sundo Kim, pastor of the largest United Methodist Church in the world. Glenn reported, "The Lord used that trip to teach us many things, but no

impression was greater than the power of God's people in prayer."

In June 1997, the Pfeiffers unsettled again to move to Montgomeryville, Pa., to lay the groundwork for Crossroads Community Church. In a newsletter, Glenn summarized his vision for church planting: "To make more and better disciples, through a Great Commitment to the Great Commandments and the Great Commission." From a roomy home the Lord miraculously provided in the target zone, the Pfeiffers have begun making contacts in the community to identify the needs of unchurched people. The fledgling church will meet at the United Artist Theater in Montgomeryville, a site ideal for a contemporary, casual, and media-ori-

ented worship style. This fall, phone banks at Manheim and Souderton Brethren in Christ churches are blanketing the Montgomeryville area with 30,000 phone calls. Receptive calls are followed up with a warm invitation to a celebration service on December 7, 1997.

With the ears of faith, the Pfeiffers wait to hear a new and diverse gathering of worshipers joining in the refrain:

*You are the rock that I trust in,
You are the strength of my life,
You are my refuge and you'll
never forsake me, and
I want to give you my life. **

-me

*Original lyrics, © copyright 1997, Glenn Pfeiffer.

Darrell Winger **Equipping and Working with Others**

Climbing trees, catching frogs, playing with cars—all typical childhood pursuits for young boys. But attending committee meetings? Such was the case for Darrell Winger, Bishop-elect of the Canadian Conference, who grew up in Kitchener, Ontario, attending Rosebank and Westheights congregations with his parents, Bruce and Delores Winger.

"Many times people would comment on the oddity of seeing one so young at church meetings or conferences," he recalls. "But it was my delight to be there and absorb Kingdom work and values. Since a youth I have loved the church and have desired to serve the church as a natural result of my love for the Lord Jesus Christ."

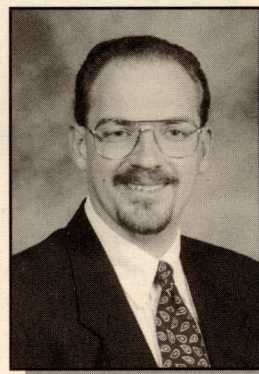
Such a passion has led Darrell from the days of attending the camping ministry of Camp Kahquah as a nine year old, to Kentucky's Asbury Theological Seminary where he earned his Master of Divinity, to a senior pastor position at Ontario's Stayner Brethren in Christ Church,

and eventually to such locations as Portugal, Mozambique, and Malawi where he and his family (wife Anna and their three children: Samuel, Abbie, and Jesse) served with the Brethren in Christ World Missions.

On October 1, 1997, Darrell took up the duties of a bishop, working for the health and development of the 41 Brethren in Christ congregations in Canada. He will concentrate on training, resourcing, and encouraging pastors; provide consulting services to pastors and congregations; direct in the evaluation and selection of pastors; and mobilize pastors and church members for mutual support and cooperative work among clusters of congregations.

Such collaboration goes to the heart of Darrell's guiding philosophy. "I believe strongly in raising up, affirming, and equipping others to fulfill their calling as ministers and working together to see people perfected in Christ. The broader ministry of the Kingdom is best and only really accomplished by equipping and working with others."

In previous years Darrell has served the church as Conference Secretary and as a member of the



Board of Directors, the Board for Stewardship, the Board for Congregational Life (General and Canadian Conference), the Niagara Camp Board, and the MCC (Ontario) Peace and Social Concerns Committee. Currently he is one of 20 persons from across Canada chosen to participate in the Arrow Leadership Program (Canada) sponsored by

Leighton Ford Ministries.

As a teen Darrell felt called into the ministry. "I look back to my week at Camp Kahquah—a time when I accepted Christ. Then, at the age of 13, at Niagara Camp, I felt prompted to make a more mature and sure decision. In my late teens I desired to surrender my life fully to the Lord and be filled with the Holy Spirit."

Such an early calling has now led Darrell and his family to his latest appointment, as Bishop of the Canadian Conference. "To share in the leadership of our conference and to provide leadership, vision, and direction to a body for believers that I care about very much excites me. I feel that regardless of a person's other abilities or strengths, one needs for this position a heart and passion for Jesus Christ, to be like Jesus, and to serve him and his people.

-as

Sandra Musser **Leading with a Focus**

Sandra Musser's heart for the Lord is revealed as she uses her talent and creativity to further the kingdom within her church, community, and denomination. Born and raised in the Clarence Center, N.Y., congregation, Sandy has always been a part of the Brethren in Christ Church. Today she is serving the Lord as a dynamic leader in the church.

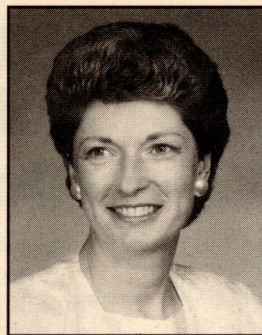
Sandy participates as a member of the Pacific Conference Board of Directors and the General Conference Board of the Brethren in Christ Church. As one who sits on both a regional and a church-wide board, Sandy seeks to foster a sense of community among the members and ministers of the church. Her role on the General Conference Board involves her in decision-making related to the mission, vision, and values of the Brethren in Christ Church across all of North America. With other leaders from across the denomination, Sandy gives attention to the convictions and practices that are common among Brethren in Christ congregations.

Sandy's first involvement in ministry was as a church accompanist and private piano teacher, then she slowly moved into directing music. Currently Sandy is the Director of Music/Worship and the Director of Christian Education at the Chino Brethren in Christ Church in California. Most recently she has been experimenting with ideas for new worship modes. In her leadership in the congregation, Sandy has a passion for getting people out of the pew and into action. She feels like the church succeeds in moving children along through educational programs, but some adults never get past first base! Sandy believes there is a need to usher Christians along so they come to a place where they can see and feel the joy of evangelism.

Evangelism can be a source of struggle, though, as Sandy was sometimes embarrassed that she

did not do more witnessing. Lately, though, the Lord has broadened her view and now people come to Christ in her living room! An old friend of their son's stopped by to talk about possibly attending church—and before the evening was over, he was a new believer in Christ.

Creativity flows as Sandy ministers through programs that bring outsiders into the church. For example, last Christmas, "Bethlehem Inn" had Sandy and her staff at Chino taking the pews out of their sanctuary and re-creating the setting of an inn as they produced a full-scale dramatic and musical production with a salvation invitation at the end. Three fourths of the congregation was involved in some way as this program's purpose was not to entertain them but to speak to the multitudes as Jesus so often did. She also uses upcoming programs like "Movie in the Courtyard" to expose



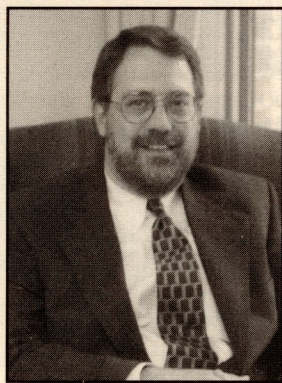
the neighborhood to the church through non-threatening activities.

Sandy's husband Jim is also a vital part of her ministry and a great encouragement to her. She and Jim were married in 1975 after Sandy experienced the tragic loss of her first husband, only six months after a son, Curt, was born.

Today, Jim and Sandy have a family of three, plus one grandchild. Jim has been a Sunday school teacher for the past 22 years and also serves faithfully as a deacon and a member of the Chino worship team.

Sandy is always mindful of 2 Timothy 2:2, "And the things you have heard me say in the presence of many reliable witnesses entrust to who will also be qualified to teach others." That verse solidifies her motto—to be intentional in educating people and to be clearly focused on the church's purpose of evangelizing the world.

-ks



Emerson Leshner **Ministering Through the Ages**

According to Emerson Leshner, each decade can be the best or the worst of a person's life. And as president of Messiah Village, a Brethren in Christ-sponsored ministry which provides residential and community housing services to over 750 people in Mechanicsburg, Pa., Emerson makes sure he helps his residents make the most of every opportunity

during their "golden years."

Emerson first developed an interest in gerontology—the study of the aging—during an internship for his behavioral science major at Messiah College. "I was fascinated by the many decades of experiences that older people had," he recalls. "I was also intrigued by the newness of the field, and saw it as an area of ministry that very few people were in at that point."

"My maternal grandmother also had a lot to do with it," he continues. "She was a very positive role model of aging and had a lot of influence on my career decisions."

From Messiah, Emerson went on to graduate school in California, first at Fuller Seminary in Pasadena and then to Wright Institute in Los Angeles, a graduate school in psychology. After earning his doctorate, he worked at Philadelphia Geriatric Center.

Eventually Emerson moved on to Philhaven Hospital in Mt. Gretna, Pa., where he worked on staff and was director of older adult services. During that time, he also served as chair of Messiah Village's Board of Trustees for four years. When that organization's president retired after more than 20



years, Emerson became his successor.

"It's a very diverse job, and there's always something different happening," Emerson says. "People live here—this is their home. And we must prepare for or take care of all aspects of human existence."

To do that, Messiah Village offers a variety of programs, services, and activities designed to meet the wide range of needs and interest of its residents. Some residents continue to work full-time in the community, others are enjoying the more relaxed pace of retirement, while still others face special challenges such as physical ailments or Alzheimer's. Emerson says the organization is also finding ways to become more of a community provider, including a home care agency, two adult day centers, and an intergenerational program.

"We do not see aging as primarily a disease to get over," he says. "It's a part of life, a process of life, and it has challenges like any other part of life. Aging isn't something to necessarily regret. It's a matter of learning to accept and realize the potential of each decade as we grow older."

In addition to Messiah Village, the Brethren in Christ are active in compassionate ministries of various kinds. The church operates two other retirement communities, Upland Manor in California, and Bethany Village in Colorado. In California, the church also maintains two Lifeline shelters for women and children in distress. In addition to service in areas such as hospitals, schools, and hostels in India, Nepal, and Africa, the church responds to world hunger needs through cooperative projects with national churches throughout the world.

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Vision News is published in the Spring and Fall by the Leadership Council of the Brethren in Christ Church. Serving on the Leadership Council are John A. Brubaker, John A. Byers, John B. Hawbaker, Warren L. Hoffman, Philip D. Keefer, Jack McClane, R. Dale Shaw, Craig E. Sider, Harvey R. Sider, and Roger L. Williams.

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John Brubaker Building on a Global Scale

When he was three years old, John Brubaker spent his time "building" things, leading his aunt to predict that he would one day be an engineer. She was not far wrong.

John's approach to life—breaking things down into smaller pieces and evaluating them—led him to the University of Pennsylvania's engineering program. But God had other plans, and eventually led him to his current role as Associate Director of Brethren in Christ World Missions.

What led him from engineering to missions? "That's where God's heart is," says John. During his college days, his world view expanded and he began to sense his responsibility to share the gospel with the people around him. A seminar sponsored by U.S. Center for World Mission and a subsequent short-term missions trip to China exposed him to the world's spiritual need. "It was logically impossible for me to walk away from those experiences unaffected," he says.

John shares this passion with his wife, Kathy (Wilkins), whom he met during a week of visitation and survey work in Maryland. Before they were married, they set a life goal to have a discipleship ministry among an unreached people group. John greatly values Kathy's sensitivity to the Lord—to his will and his moving—and also her compassion and care for people, which balance his "tendency to be task-oriented."

After six months of mission core courses at Fuller School of World Mission in California, in 1987 the Brubakers began ten years of evangelism and discipleship ministry as Brethren in Christ "tent-makers" in Bangkok, Thailand, supporting themselves in the secu-

lar workplace. Unable to get a missionary visa, they entered the country first as students of the Thai language. John's skills in computer-aided design and administration landed him a job at Asian Institute of Technology, and they were able to stay on with a work visa. Ministry among the animist/Buddhist Thai people was not marked by overnight success. But through patiently and persistently building relationships with those whom God brought their way, John and Kathy (with their children, Allen, Mark, and Alicia) were able to see a beginning fruit of their work.

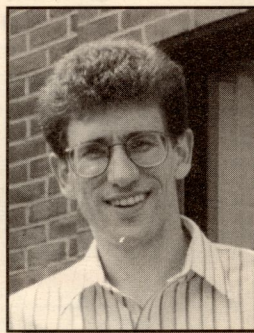
Leaving Thailand in June of this year at the call of the North American church was not easy. It was

especially hard to walk away from the overwhelming spiritual need of that city with no one to take their place, to leave the group of young Christians whom they were discipling. "We felt a bit like we were abandoning a beachhead we had just begun to secure," says John. They are praying specifically for God to

raise up a team of three missionaries/families to go to Bangkok within the next ten years—and John and Kathy hope to join them when their service in North America is finished.

In his current job, John is challenged by the critical task before him. "We have a strong sense that God has called us back to continue building the kingdom of God on a global scale through the Brethren in Christ Church," he says. The Brethren in Christ deploy a team of more than 60 missionaries in 13 countries of the world, providing support for emerging national churches in areas of rapid and turbulent growth, and working among unreached people groups in some of the least-evangelized countries of the world.

-es



Five different persons have written for this issue of **Vision News**: Mary Ebersole, Nance McCown, Karin Snyder, Annette Spahr, and Esther Spurrier.

Your help needed to rate computer, video games

People concerned about violence in computer and video games can do something about it by rating the games and sharing the information on a new web-site.

The web-site is being developed by The Games Project—a joint effort of Mennonite Central Committee in Ontario and Christian Peacemaker Teams (CPT). Organizers hope this catalog of information will also help parents find non-violent games.

The project will collect information about games and rate them according to their levels of violence, sexism, sexual explicitness, and portrayal of minorities, as well as the level of fun, challenge, and cooperation.

Evaluated by youth and others across

North America, the project will collect the data and publish a list of recommended games.

"The market is dominated by violent games," says Esther Epp-Tiessen of MCC and a project coordinator, adding that many also include "sexist stereotypes and negative depictions of minority people."

Epp-Tiessen, a mother of two, says that the games teach children that "hurting and killing is fun. It's much worse than TV violence—killing people is necessary if you want to win the game."

It's not that there aren't alternatives, Epp-Tiessen says. "Games like SimCity, Where in the World is Carman San Diego, and Myst are good examples of non-violent games which combine fun and challenge. But it's hard to get the

word out about them when there are so many 'shoot 'em up' games out there."

Epp-Tiessen says that in order for the project to be successful, it needs people to submit evaluations of games or suggest games to be reviewed.

Evaluation forms can be obtained by writing to MCC Ontario, 50 Kent Ave., Kitchener, On. N2G 3R1, e-mailing to games@sentex.net, or downloading one from The Games Project web site at www.sentex.net/~games.

In addition to the database, The Games Project is also developing a Sunday school curriculum/workshop outline for junior youth about violence and computer entertainment. More information is available through the above addresses.

"It's our hope that we can decrease the level of violence that youth are exposed to by providing information that discourages violent game use and promotes life-affirming games," Epp-Tiessen says.

For more information, please contact Esther Epp-Tiessen at (519) 745-8458.

EVANGEL

97



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Church News

Notes of Congregational Activities in North America

Allegheny Conference

The **Air Hill** congregation, Chambersburg, Pa., presented the drama "Heaven's Gates and Hell's Flames" Aug. 24-26. ♦ Frank Kipe led the evening Bible study Aug. 17 for the **Fairview Ave.** church, Waynesboro, Pa. ♦ The **Five Forks** church, Waynesboro, went to three morning services on Sept. 7. ♦ The **Hollowell** church, Waynesboro, has a new Wednesday night children's program using Child Evangelism

Fellowship materials. A Christian ed. staff appreciation picnic was Sept. 6. ♦ The **Iron Springs** congregation, Fairfield, Pa., had their Sunday school picnic Sept. 7 at Camp Eder, with worship and a potluck lunch.

On Aug. 2 the Omegans of the **Martinsburg**, Pa., congregation sponsored a trip to Pittsburgh to see a Pirates game. ♦ On Sept. 14 Wilbur Benner spoke to the **Mt. Tabor** congregation, Mercersburg, Pa., about his trip to Africa. ♦ On

Doris Barr ordained

Rev. Doris Barr was ordained to the Christian ministry on Sunday, Aug. 17, at the Mechanicsburg (Pa.) Church.



Rev. Barr is Associate Pastor of Adult Ministries at the Mechanicsburg Church. She is gifted by God as a teacher, preacher, and pastor. The congregation affirms her quiet and gracious spirit, her ability to relate to people of all ages, her compassion, and her willingness

to grow into new areas of service.

The message and charge were given by Pastor Ken Hepner, and Bishop John B. Hawbaker conducted the ordination service.

Three persons shared their reflections on Doris' journey: Layne Lebo, Associate Pastor of Young Adults at the Mechanicsburg Church; Christine Sharp, Business Administrator at the Mechanicsburg Church; and Rev. Ray Bert, Doris' brother and Church Planting Pastor for the Brethren in Christ in Colorado Springs, Colo.

Brian and Kevin, sons of Dave and Doris, gave the call to worship and invocation.

Aug. 17 New Life for Girls gave a program of songs and testimonies for the **South Mountain** church, Shippensburg, Pa. ♦ On Aug. 24, the **Van Lear** congregation heard a message from a veteran missionary to the Philippines.

Atlantic Conference

Euware Osayande was the morning speaker Aug. 3 for the **Circle of Hope** church, Philadelphia, Pa. A seminar for prospective cell group leaders was Aug. 9. ♦ David Carlson spoke Aug. 10 to the **Cross Roads** congregation, Mount Joy, Pa., about Trans World Radio (TWR). ♦ Pastor Hall of the **Elizabethtown**, Pa., church was in Spain Aug. 28—Sept. 2. ♦ The youth of the **Fairland** church, Cleona, Pa., planned a carwash for Aug. 30. Speakers on Sept. 21 were Rich and Kathy Steubing and Judy Whitman. ♦ Steve Courtney was guest minister for the Aug. 10 outreach service at Landisville Campgrounds hosted by the **Hempfield** church, Lancaster, Pa.

The **Hershey**, Pa., church initiated a hospitality ministry in September to help all the new people get to know the church. ♦ The Teen Challenge Choir was in concert Aug. 17 at the **Hummelstown**, Pa., church. A meal followed the service. ♦ Bishop Sider was the Aug. 17 speaker at the **Lancaster**, Pa., church. ♦ Esther Snyder spoke Aug. 3 to the **Manor** church, Mountville, Pa., on "Promises to Keep." The youth reported in the Aug. 24 service on their summer missions trips to Canada and Mexico. ♦ The **New Joy** congregation, Akron, Pa., began a three-worship-service format on Sept. 7. Sept. 14 was Kids' Day with magicians Jonathan and Cindy Fodor. ♦ On Aug. 9 the **Palmyra**, Pa., youth had a whipped cream and water balloon "battle" at the Nissley farm. A Christian ed. staff appreciation breakfast was Aug. 23.

Ventriloquist Stephen Brubaker entertained in the evening service Aug. 17 at the **Pequea** church, Lancaster, Pa. Vicky Hill and Becky Kauffman gave a flute and harp concert on Sept. 7. ♦ The **Refton**, Pa., church hosted a family trip to a Harrisburg baseball game Aug. 8. The men's fellowship barbecue was Sept. 13. ♦ The youth of the **Silverdale**, Pa., congregation had a yard/bake sale Aug. 9, and a camping trip Aug. 22-24. ♦ The outreach ministry of the **Summit View** church, New Holland, Pa., recently conducted a period of intercession, with 21 people committed to pray 30 minutes one day a week for seven weeks.

Canadian Conference

The **Bertie** church, Stevensville, Ont., contributed cookies and volunteers to Niagara Camp on Aug. 16. ♦ The **Heise Hill** church, Gormley, Ont., began a children's music and drama club on Sept. 7. Five persons were baptized Aug. 10. ♦ The **Kindersley**, Sask., church held VBS Aug. 5-8 for grades K-5. ♦ On Aug. 24 the **Oak Ridges**, Ont., church had a commissioning service for Gillian Butcher, headed to India for three weeks with Soap Box Expeditions. The church hosted a Gospel Tide Hour banquet Sept. 8. ♦ The children of the **Orchard Creek** church, St. Catharines, Ont., participated in a summer reading program of Christian books. Awards were given to those reading five or more books. ♦ On Aug. 29 the **Port Colborne**, Ont., church hosted the Niagara area "Aaron and Hur" prayer rally with guest speaker Nathan Burke.

The **Ridgemount** church, Hamilton, Ont., kicked off fall with a community picnic at Waterbrooke Farms Sept. 7. ♦ On Aug. 10 the **Rosebank** congregation, Petersburg, Ont., completed a four-part Sunday evening series, "What Is the Church?" led by Wes Tremain and Tim Albrecht. ♦ Jubilee Hour and children's church resumed Aug. 31 at the **Sherkston**, Ont., church. ♦ Herb Spurrell from Fort Erie preached Aug. 17 at the **Springvale**, Ont., church. The congregation has a Promise Keepers group that meets every Thursday evening.

Central Conference

The **Amherst** congregation, Massillon, Ohio, had a groundbreaking service Aug. 24. Five persons were baptized Aug. 31. ♦ Eric and Julie Alderfer shared in music and the Word in the Aug. 3 service of the **Ashland**, Ohio, congregation. Julie works on Broadway and for ABC shows; Eric is director of youth and outreach for the West End Collegiate Church in New York City. ♦ The Daryl Climenhaga family said farewell Aug. 3 to the **Christian Union** congregation, Garrett, Ind. He goes to a full-time teaching position at Providence Theological Seminary in Winnipeg, Manitoba. Jerel and Fran Book were installed in the Aug. 24 service.

Two persons were baptized Aug. 24 in an outdoor service into the fellowship of the **Lakeview** congregation, Goodrich, Mich. On "Seniors Sunday," Aug. 17, 120 people attended a memorial tree-planting service. ♦ The **Northgate** fellowship, Tipp City, Ohio, had a carry-in meal Sept. 7. ♦ Pastor Tom Kerch-

Schedule of Events

Board meetings are held at Grantham, Pa., unless otherwise noted. For more information, contact the denominational office, P.O. Box 290, Grantham, Pa. 17027; phone (717) 697-2634.

Oct. 16-17	Messiah College Board of Trustees
Oct. 18	Messiah College Homecoming—Grantham, Pa.
Oct. 30	Commission on Ministry and Doctrine
Oct. 31-Nov. 1	Conference on the Church and Culture—Messiah College
Nov. 4-6	Leadership Council
Nov. 6-8	Pastors and Spouses Orientation
Dec. 19	Messiah College Fall Semester ends

ner of the **Pleasant Hill**, Ohio, church attended the Willow Creek Leadership Summit with Bishop Byers Aug. 6-8. A recent sermon series was from Nehemiah: "7 Characteristics of Genuine Revival." ♦ Joan Schroeder led Aug. 18-22 VBS for the **Sippo Valley** church, Massillon, Ohio. ♦ The **Wooster**, Ohio, church planned a picnic for Aug. 16 at Christmas Run Park. ♦ The **Western Hills** church, Cincinnati, Ohio, viewed the series "Living Proof" in July and August.

Midwest Conference

The **Abilene**, Kan., church hosted the Aug. 31 joint service at Eisenhower Park with a picnic and round robin softball tourney. ♦ On Aug. 3 the **Bethany** congregation, Thomas, Okla., viewed the third of a four-part series, "Image of the Beast." Three were baptized Aug. 17. The Aug. 9 Jabbok alumni banquet hosted at the church was attended by 99 people. ♦ On Aug. 24 the **Rosebank** church, Hope, Kan., hosted a program by Hope Gospel Jubilee. ♦ Kerry Coup and Charles Rickel

were August guest speakers at the **Zion** church, Abilene.

Pacific Conference

Reverends David Weinert, Frank Haskins, and Denny Conant served the **Pacific Highway** congregation, Salem, Ore., as pulpit speakers during July and August. ♦ On the evening of Aug. 24 the **Upland**, Calif., church had a special budget council, a new members reception for eight persons, and a dessert potluck. ♦ The men's ministry of the **Walnut**, Calif., church hosted a food and fellowship evening Aug. 5. Congregational "pie night" was Aug. 17.

Southeast Conference

The **Highland Park** congregation, Dublin, Va., has early-morning Promise Keepers groups on Thursdays and Saturdays. ♦ The **Holden Park** congregation, Orlando, Fla., has a new prayer/care phone line as of August. ♦ Eight youth of the **Millerfield** congregation, Columbia, Ky., participated in the Aug. 10 youth Sunday service.



Dave Illman concludes pastorate, continues as evangelist

On Sunday evening, August 24, 1997, the sanctuary of the Westheights Brethren in Christ Community Church in Kitchener, Ont., was filled for an evening of tribute to Pastor David and Doris Illman. Pastor Illman has completed 35 years in the pastoral ministry including 14 years at Westheights. He leaves a thriving church that has moved from a school gymnasium to a functional and attractive church facility during his ministry there.

Because Pastor Dave has a deep passion for evangelism, his goal was to build a church through conversion and discipleship rather than transfer growth. Many at Westheights can testify to the life-changing influence of Pastor Dave through personal and pulpit evangelism.

The Westheights congregation is deeply indebted to the efforts of Dave. One of the com-

mon threads that ran through the tributes expressed at the farewell was the change in attitudes that he has instilled over the years with regard to outreach and evangelism. It is Dave's prayer and the prayer of the Westheights leadership that this emphasis will be maintained and further developed within the congregation. The Westheights church family will miss the presence of Pastor and Mrs. Illman, but we rejoice that many other churches can now benefit from his example and dynamic leadership.

Over the years, Dave has been in demand as a speaker at renewal and revival services, adult and teen camp, and numerous other speaking engagements. Beginning on January 1, 1998, he will make himself available as an evangelism and resource person for renewal meetings, lifestyle evangelism seminars, and Bible teaching weekends.



E.V. TimeLines

Selected from the archives of the **EVANGELICAL VISITOR**

100 Years Ago

October 1, 1897—Editor H. N. Engle: "The work of a Pastor or Shepherd or Evangelist is of such a nature as to require more than a call of man, a mere vote

of the church, or a possible manipulating of ecclesiastical wires. Men who are in a position to be 'faithful stewards of God' frequently find out that they are not called to be 'men-pleasers'.... The turmoils, upheavals, irregularities, and misunderstandings in ecclesiastical and church circles of today will not startle the watchful or cause anxiety to the humble. These are the forerunners to one phase of the 'times of trouble.'"

75 Years Ago

October 30, 1922—Enos H. Hess used illustrations from nature to introduce a study of "regeneration": "In biology it is the reproduction of a part which has been removed or destroyed; re-formation. In physiology it is the reproduction or renewal of tissues, cells, etc., the union of parts which have been severed, so that they become automatically and physiologically perfect; as, the regeneration of a nerve. In theology it is the entering into spiritual life; the act of becoming, or being made a Christian; that change by which holy affections and purposes are substituted for the opposite motives in the heart."

50 Years Ago

October 6, 1947—J. A. Climenhaga, in an article titled "Theory without action": "Calvin and Arminius had many points in common. Relative to the theory of eternal security they differed.... The truth of the matter is that only too few today know anything or very little about the doctrines of either man, and I am not too certain that it matters much. If the theory of either man makes us careful, then let us follow them, but if they make us careless and unconcerned about Christian living, both should be rejected."

25 Years Ago

October 25, 1972—In "The Plumb Line," John Zercher noted that popular religious movements must be subjected to an ultimate standard, "the person, the teaching, the work, and the example of Christ. Whether it be a mass movement or a personal experience, a simple but demanding question needs to be asked: 'Does it ring true to the teaching and example of Christ?'"

10 Years Ago

October 1987—Joseph T. Bayly noted that through history, God has motivated people like Martin Luther, Brother Lawrence, and Amy Carmichael to write. "Once written, ideas resist being pushed into a corner and forgotten. God still moves men to write.... [But] I wonder how many great ideas have been lost, even though written, because people didn't read them!... That's where you come in.... You ought to be working on your friends to subscribe [to the *Visitor*].... You ought to be trying to get your church sold on a 'Christian periodical in every home' campaign."

Eleven people were baptized in Sulphur Creek Aug. 17.

Susquehanna Conference

The **Big Valley** church, Belleville, Pa., planned a missions conference for Sept. 27-28 with LeRoy and Judy Eberly, Roger Witter, and Mary Biser. The offering goal was \$700 for Bibles for Malawi and Mexico. ♦ A Jews for Jesus music group, The Liberated Wailing Wall, sang in both services Sept. 7 of the **Carlisle**, Pa., church. ♦ The youth

of the **Cedar Grove** church, Mifflintown, Pa., sponsored a yard sale Sept. 20. S. Lane Hostetter was available that day to help with wills preparation. ♦ The **Cedar Heights** church, Mill Hall, Pa., had a picnic Aug. 16 at Long Run Park. The youth took a trip to Ocean City on Aug. 15-17.

Fred and Cathy Miller, formerly of the Evangelical Free Church in New Jersey, were installed as pastoral couple Aug. 24 of the **Cumberland Valley** church, Dillsburg,

Pa. ♦ An informal worship celebration and breakfast replaced the normal schedule Aug. 31 at the **Dillsburg** church. ♦ The **Fairview** church, New Cumberland, Pa., had their annual community yard/bake sale and chicken barbecue on Sept. 20. Melanie Hawbaker was the congregation's Aug. 24 speaker. ♦ The **Grantham**, Pa., church has begun fourth Sunday night fellowship meals to complement its programs: deacon seminars, youth-led services, film series, concerts, and hymn sings.

Pastor Ollies, **Jemison Valley** congregation, Westfield, Pa., preached a series in August on *Life With God* topics. ♦ The women of the **Mechanicsburg**, Pa., church began a Thursday study Sept. 11 on *Can You Stand to Be Blessed?* by T.D. Jakes. ♦ Charles S. Lady sang in the Aug. 3 service of the **Messiah Village** church, Mechanicsburg. Dave Carlson spoke about TWR on Aug. 31. ♦ Jack McClane was missions speaker Aug. 17 at the **Redland Valley** church, York Haven,

MONEY MATTERS

Before it's too late

by Philip Keefer

Philip Keefer is Director of Stewardship for the Brethren in Christ Church.

Life for Princess Diana has been snuffed out by her tragic death. Much has been said about who is to blame. Nothing has been said about the other side of life.

On the other side of life there is eternity. In light of this knowledge, we must do as Paul said, "... don't look at the troubles we can see right now; rather, we look forward to what we have not seen. . . ." (2 Corinthians 4:18, New Living Translation). Paul is talking about living each day in light of eternity.

A.W. Tozer lived in that light. He said, "Any temporal possession can be turned into everlasting wealth. Whatever is given to Christ is immediately touched with immortality."

Martin Luther lived in a similar light, "I have held many things in my hands and I have lost them all. But whatever I have placed in God's hands, that I still possess."

Corrie ten Boom spoke about holding material possessions loosely so that in the event God wanted to take them from her it wouldn't hurt.

What preparations are you making for heaven? Does the way you use money and possessions now reflect your plans for heaven? Are you preparing for the long tomorrow by using your short todays to exchange earthly treasures for heavenly ones?

Jim Elliot was right when he considered the cost-to-benefits ratio of serving Christ, and he came to this conclusion: "He is no fool who gives what he cannot keep to gain what he cannot lose." The corollary could be stated, "He is a great fool who tries to hold on to what he cannot keep, and loses what he could have gained."

Less than five minutes after you die, the blinders regarding eternity will have been removed from your eyes. In a moment—in a twinkling of an eye—you will understand what is really important; eternity will become clear, it's clarity will be without question.

Something beautiful about our walk with Christ is that we can choose to take off the blinders now while we still have our earthly lives to live. In our churches, too many Christians are choosing to wait for the blinders to be removed when it will be too late to change anything they've done on earth.

For some, it is time for us to drop to our knees and ask God to forgive us for our self-indulgent life-styles and indifference to human need. For others, it is time to joyfully move on in our process of understanding God's word by applying more and more of its truths to our lives. For all of us, it is time to recommit ourselves to lives of obedience and exhilarating discipleship, with all that implies in the handling of our money and possessions.

Are you willing to turn your back on the North American dream of unlimited material prosperity? Are you prepared to trade in your temporal dreams for the kingdom dreams of the risen Christ? Are you willing to have what will be most important moments after you die become most important to you now?

What difference do you think there would be in Princess Diana's life if she could return to live again? What message do you think she would have about material prosperity?

Cooperative Ministries

Receipts, Year to Date January 1–August 31, 1997

	United States		Canada	
	1997	1996	1997	1996
Proportionate	<u>1,386,661</u>	<u>1,237,474</u>	<u>224,614</u>	<u>198,484</u>
Congregational	1,293,989	1,171,141	223,066	198,484
Individual	92,672	66,333	1,548	0
Designated and Direct Giving	<u>386,454</u>	<u>373,282</u>	<u>43,469</u>	<u>51,337</u>
Congregational	190,431	153,294	41,669	49,144
Individual	196,023	219,988	1,800	2,193
Total to Date	<u>1,773,115</u>	<u>1,610,756</u>	<u>224,614</u>	<u>198,484</u>
Total Budget	<u>3,877,632</u>	<u>3,781,056</u>	<u>419,300*</u>	<u>472,000</u>
Received to Date	45.7%	42.6%	54%	42%

*Note: Canadian Conference total budget does not include designated or direct giving. At the Canadian Conference in April 97, Conference approved a new budget.

Pa. ♦ The pulpit of the Wesley church, Mt. Holly Springs, Pa., was filled two August Sundays by James Neidinger of the Pa. Council on Alcohol Problems, and Elbert Smith. ♦ Community Day activities Sept. 6 at the West Shore church, Mechanicsburg, included open house, volleyball, children's carnival, and a gospel concert.

For The Record

Births

Eberly: Cole Bryan, July 23; Ryan and Brooke Eberly, Five Forks congregation, Pa.

Gilbert: Karlie Irene, Aug. 5; Larry and Heather (Herr) Gilbert, Pequea congregation, Pa.

Kramer: Bailey Claire, Aug. 5; Michael and Amy (Shultz) Kramer, Manor congregation, Pa.

Martin: Cody Lee, Aug. 6; Kevin and Christine (Geesey) Martin, Pequea congregation, Pa.

McGarvey: Aleah Ann, Aug. 13; Bill and Robyn McGarvey, Cedar Grove congregation, Pa.

McKee: Sarah Nicole, Aug. 13; David and Leslie (Finnegan) McKee, Chambersburg congregation, Pa.

Miller: Cameron Zackery, Feb. 16; chosen son of Marlin and Anna Ruth (Hess) Miller, Hempfield congregation, Pa.

Reed: Madison Nicole, July 29; Eric and Rebecca (Barley) Reed, Manor congregation, Pa.

Shirk: Austin Michael, July 28; John and Gloria Shirk, Crossroads congregation, Pa.

Sollenberger: Jayson Keith, July 27; Brian and Lisa (McEl-downey) Sollenberger, Chambersburg congregation, Pa.

Weddings

Albrecht - Wall: Dana Marie, daughter of Ron and Jean Wall, Kitchener, Ont., and Craig Wallace, son of Ron and Sharon Albrecht, New Hamburg, Ont., July 5, at Rosebank Brethren in Christ Church with Rev. Bryan Ferguson officiating.

Brubaker - Kemrer: Karen M., daughter of Allan and Connie Kemrer, Conestoga, Pa., and Douglas L., son of Martin and Arlene Brubaker, Mount Joy, Pa., Aug. 16, at Manor Brethren in Christ Church with Rev. Robert Sheetz and Rev. Carl Hershey officiating.

Hamill - Gazley: Shannon Eileen, daughter of Kenneth and Annemieke Gazley, Hagersville, Ont., and Daniel Wayne, son of Wayne and Lorraine Hamill, Owen Sound, Ont., July 12, at Springvale Brethren in Christ Church with Rev. Dave Brotherton officiating.

Jessie - Radford: Tanya L., daughter of Frank Radford, Columbia, Ky., and the late Oma Marie Curry, and Kenneth R., son of Mary Helen and Donnie R. Jessie, Columbia, Aug. 9, at Millerfield Brethren in Christ Church with Rev. J. Richard Lehman officiating.

Kuipers - McMaster: Sarah Lynn, daughter of Stuart and Linda McMaster, New Hamburg, Ont., and Nicholas Graham, son of Nick Kuipers, Kingsville, Ont., and Darlene Tustin, Owen Sound, Ont., Aug. 9, at Rosebank Brethren in Christ Church with Rev. David Illman officiating.

Mills - Hawkins: Wendy Ruth, daughter of Mr. and Mrs. Lyle Hawkins, Stevensville, Ont., and Darren Ronald, son of Mr. and Mrs. Ronald Mills, Port Colborne, Ont., May 31, at Bertie Brethren in Christ Church with Rev. Neil Cudney officiating.

Paul - Stern: Jenai Eileen, daughter of Ronald and Lenora Stern, Mechanicsburg, Pa., and Michael Paul, son of Jay Paul, Winston-Salem, N.C., and the late Donna Paul, Aug. 2, at Grantham Brethren in Christ Church with Rev. David Zercher officiating.

Shelly - Smith: Cathy Jo, daughter of Harry and Carol Smith, Mechanicsburg, Pa., and Ryan, son of Jim and Beth Shelly, Grantham,

Pa., Aug. 2, at Apostolic Faith Church with Rev. David Barnett officiating.

Stephens - McManus: Ellen McManus, of Kitchener, Ontario, and Steven Stephens, of Kitchener, July 26, at Stayner Brethren in Christ Church with Rev. David Illman officiating.

Vaughn - McIlveen: Penny Lynn, daughter of Steve and Anita McIlveen, Chambersburg, Pa., and Erick Lee, son of Terry and Kathy Vaughn, Chambersburg, July 26, at Chambersburg Brethren in Christ Church with Rev. Kevin Witter and Rev. Walter Smith officiating.

Weaver - Hannah: Dana M., daughter of John H. and Carol A. Hannah, Tipton, Pa., and Sheldon H., son of S. Gerald and Lois C. Weaver, Woodbury, Pa., Aug. 15, at St. Johns Potter Creek Lutheran Church with Rev. Paul Z. Hess officiating.

Yoder - Zercher: Stephanie Ruth, daughter of Wendell and Faithe Zercher, Harrisburg, Pa., and Philip Allen, son of Allen and Joy Yoder, Davidsville, Pa., June 21, at Hershey Brethren in Christ Church with Rev. Woody Dalton officiating.

Obituaries

Beach: Viola Ruth Beach, born Mar. 7, 1926, daughter of Frank and Louise Bailey, died July 13. Preceding her in death were a son, Craig; and three brothers, Calvery, Walter, and Grenville. Surviving are a daughter, Karen Nix; four granddaughters; two great-grandchildren; and a sister, Kathleen Bailey. Viola was a member of the Sherkston con-

gregation, Ontario, where she worked in VBS and organized meals for those in need. The funeral was at the church with Rev. Leonard J. Chester and Rev. Robert Kentie officiating. Interment was in the church cemetery.

Bomgardner: Earl A. Bomgardner Sr., born June 8, 1938, son of Earl A. and Alberta Hauer Bomgardner, died Aug. 4. A sister, Karen, preceded him in death. Surviving are his wife, Virginia (Fuhrman); a son, Michael E.; a daughter, Sandra K. Darkes; six grandchildren; a brother; and four sisters. Earl was retired from Quaker Alloy, Inc. He was a member of the Fairland congregation, Pa. The funeral was held at Rohland Funeral Home with Rev. Ronald R. Slabaugh officiating. Interment was in Mt. Lebanon Cemetery.

Ministry Opportunities

Are you searching for a way to use your social work skills in a dynamic Christian ministry setting? Paxton Ministries, a Christian, non-profit provider of housing and services, is accepting applications for the positions of Director of Social Services and Social Services Team Member.

Located in Harrisburg, Pa., Paxton Ministries provides a home to 93 adults with mental and emotional disabilities. The applicants who are hired will be Christians with a heart for ministry.

Duties for the director include supervision of an eight-member staff which provides all aspects of behavioral health care in a residential setting. The position requires a Masters degree in social work or related field.

Duties for the team member include assisting residents with all aspects of life in the community. Bachelors degree or experience in human services required.

Interested persons may call Chris Book for more information at (717) 236-5508, or fax or e-mail your resume: fax (717) 236-3099; e-mail PaxtonMin@XC.org.

Urgent openings in MCC Communications

We would like to inform you of two positions that are currently open in the Mennonite Central Committee Communications Department in Akron, Pa.

- Video Producer—This is a three-year, full-time position. Applications are due Nov. 30, 1997.
- Writer/Editor—This is a two-year, half-time (20 hours/week) position. Applications are due Dec. 31, 1997.

Both positions are available on either salaried, local service worker, or service worker arrangement. All MCC workers are expected to exhibit a commitment to: a personal Christian faith discipleship, active church membership, and non-violent peacemaking. For more information about these two openings, or to receive a job description, please contact Prem Dick or Goldie Kuhns at Mennonite Central Committee, Personnel Department, PO Box 500, Akron, PA 17501-0500, phone (717) 859-1151 or e-mail psd@mcc.org or gpk@mcc.org.

Rivers of living water

When the earth is dry, a shower of rain makes a wonderful difference, refreshing the plants and making them flourish. When our souls are dry, God renews us through his Holy Spirit and prepares us to continue to serve him and serve others in his name.

Jesus spoke of "rivers of living water," and that phrase served as the theme for our 1997 camp meeting. It was more than a slogan because through the messages, testimonies, music and prayer times, God in fact brought hope, new life, joy, and blessing to his people.

Several speakers pointed out that God may want to do "a new thing" in our day, and that we should prepare our hearts to welcome his working in our midst.

Camp attendees praised God as they heard Jane Quirion's testimony of coming to personal faith in Christ. She grew up Jewish, followed an extended spiritual search, became a

Hindu, moved with her husband and children to the Mifflintown area, learned about the gospel through Christian friends, struggled with the exclusiveness of Jesus, and finally became a Christian. Jane is a member of the Cedar Grove Church.

The preaching ministry, this year more than usual, was varied in style. Jack McClane, Executive Director of Brethren in Christ World Missions, and Charles Killian, Professor of Preaching and Drama at Asbury Theological Seminary, were the co-evangelists. Jack's messages were strongly biblical, with doctrinal emphasis and clear outlines, while Charles primarily did storytelling, sometimes with a great deal of humor. He emphasized grace and the reassurance that when we walk through "the dark night of the soul," God will lead us to a new understanding of his faithfulness and unfailing love.

Other speakers added to the variety. Dwayne Potteiger was intense in his call to renewal.



Mark and Elva Gutshall have attended every camp meeting since the first camp in 1936. Bishop Hawbaker holds one of the youngest attendees at the '97 camp, Baruch Fickett, 24 days old, son of John and Toni Fickett, pastoral couple at Fairview Avenue, Waynesboro, Pa.

Ken Gibson was conversational and shared excerpts from his personal journal as he talked about "getting into the river" (being filled with the Holy Spirit) and experiencing the gifts of the Spirit. Earl Herr gave a thoughtful, thorough, and faith-building message on God's healing power, and there was an atmosphere of peace in the healing prayer service. Dwight Robertson, founder and president of Kingdom Building Ministries, full of energy, enthusiasm, and burdened for world

evangelization, paced the platform as he called Christians to be laborers in the harvest and to train others to be laborers.

Our music director was Kevin Witter, who is also Assistant Camp Director. He led the congregation in a blend of praise choruses, hymns and gospel songs, including the Roxbury favorite, "Revive Us Again." He sang his testimony, "Oh How I Love Him," played his trombone, and directed a mass choir singing about Heaven on the last Sunday afternoon.

Ellis: Barbara A. Ellis, born Aug. 3, 1943, in Waynesboro, Pa., daughter of Woodrow and Isabel Mowen, died Aug. 18. Surviving are a daughter, Susan; and a son, Terry. Barbara was a member of the Five Forks congregation, Pa. The service was held at Grove Funeral Home with Rev. Ray Kipe officiating. Interment was in Green Hill Cemetery.

Keeney: Christine E. Keeney, born Aug. 13, 1914, daughter of Marion E. and Alema M. Dissinger Heller, died Aug. 23. Her husband, Harry C. Keeney, preceded her in death. A daughter, Kathleen K. Kimber, survives, along with two grandchildren. Christine was a member of the Lebanon Moravian Church and attended the Hempfield congregation, Pa. The funeral was held at the Moravian Church with Rev. David M. Henkelmann and Rev. George Kimber officiating. Interment was in Indiantown Gap National Cemetery.

Knaby: Catherine Beatrice

Knaby, born Jan. 1, 1944, daughter of Edward Flynn and Esther Lewis, died July 14. Surviving are her husband, John Knaby; a son, Ken Mattes; a brother, Edward Flynn; and two sisters, Carole Shingle and Louise Harmer. Catherine was a registered nurse, formerly working for the state department of health and Messiah Village. She volunteered at Capital Area Pregnancy Center and sang in the church choir. She was a member of the West Shore congregation, Pa., where the funeral was held with Rev. Gerald E. Tyrrell officiating. Interment was in Indiantown Gap Cemetery.

Long: Barry A. Long, born Oct. 12, 1958, died July 30. Surviving are his wife, Kendra; a daughter, Rachel; two sisters, Rita Herr and Rosalie Long; and three brothers, Gerald, Richard, and Dennis. Barry had worked at HealthSouth Rehabilitation Center; was a former construction worker; and a graduate of Bald Eagle Nittany High School. He was a member of the Mechanics-

burg congregation, Pa. The funeral was held at Cedar Heights Brethren in Christ Church with Rev. Richard Long and Rev. Kenneth Hepner officiating. Interment was in Cedar Hill Cemetery.

Morningstar: Fern Elizabeth Morningstar, born Jan. 26, 1927, daughter of Walter and Georgina Tripp, died May 28. A brother died in infancy. Surviving are her husband, Dick; three children, Gaye, Bill, and David; five grandchildren; a great-grandchild; two brothers; and two sisters. Fern enjoyed life to the fullest despite suffering from MS for 39 years. She was a member of the Bertie congregation, Ont., where the funeral was held with Rev. Ross Nigh and Rev. Don Middlemiss officiating. Interment was in the church cemetery.

Sider: Grace L. Sider, born Feb. 2, 1915, daughter of Jessie A. and Alice Maud Steckley Sider, in Wainfleet, Ontario, died Aug. 12. Preceding her in death were an infant sister; and a brother, Elmer.

Surviving are two brothers, Lewis B. and Murray J. Grace was a resident at Messiah Village since 1987. She was a former housekeeper of Messiah Home and Messiah Village, and served at the Chicago Mission of the Brethren in Christ Church from 1951 to 1966. She was a member of the Grantham congregation, Pa., where the funeral was held with Rev. Marion J. Heisey and Rev. Mary J. Davis officiating. Interment was in Grantham Memorial Park.

Simmons: Marian E. Cornman Simmons, born July 16, 1919, died July 29. Preceding her in death was her husband, Samuel L. Simmons. Surviving are a son, Raymond L.; two daughters, Joyce Halter and Clara Simmons; and four brothers, Harold, Robert, Leon, and Earl Cornman. Marian was a member of the Mechanicsburg congregation, Pa., where the funeral was held with Rev. Kenneth Hepner and Rev. Si Lehman officiating. Interment was in Trindle Spring Cemetery. **EV**

Loine Bert was organist, and Jane Stauffer played keyboard.

Suzan Thrasher, from Atlanta, Ga., was soloist on the first Sunday, singing a wide variety of music and teaching us the chorus, "Jesus, We Crown You With Love." Suzan is the daughter of Jack and Trudy McClane. Other main music groups were the Mountain Anthems, singing a cappella, and Pure in Spirit, a group of young men singing with keyboard, electric guitar, and drums.

Bob and Carol Geiger and their four children were our camp missionaries, resident for the week. They said they came expecting to minister and were not prepared for the fact that the camp ministered to them in so many ways. The Geigers are on furlough from Bogota, Colombia.

Eileen Blowers directed the children's ministry, using the theme, "The Garden of the Kingdom." The children memorized the Ten Commandments and learned "Jesus Loves the Little Children" in Spanish. The offering project was for expenses for the Geiger children and for Melanie Hawbaker's ministry. Melanie will go to Bogota, Colombia, this fall to work with street children. The offering total was a record-setting \$2,540.

"Living Water" was the theme for the Junior High Camp, which was directed by Liz Brown, with Greg Starr as assistant. The youth made religious banners which they hung on the walls of the main tabernacle. The missions project was to buy eight guitars for eight churches in Nicaragua. The group reached the goal of \$800. The youth also made salvation bracelets consisting of beads in the colors of the "wordless book" and sent over 500 bracelets to Child Evangelism Fellowship, 100 to Mike Holland in Venezuela, and 100 to Marshall Poe in Nicaragua.

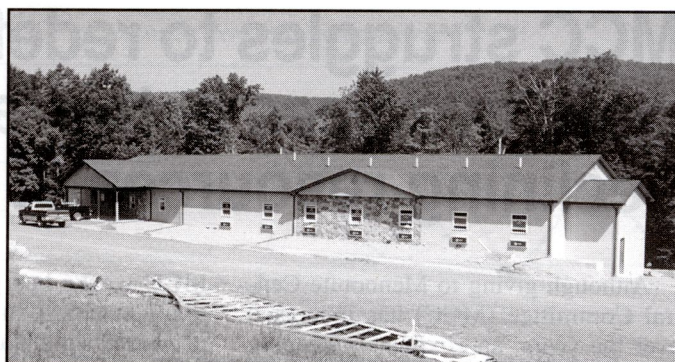
Dave Erisman and Amy Garman directed the teen camp, with the theme "Give It Up!" Steve Schellin, guest speaker

for the second consecutive year, had excellent rapport with the teens and gave a clear call to total consecration to God. The youth spent one afternoon in a work project, placing stones into a retaining wall. Thirst for Truth, a team from Eastern Nazarene College, provided music, skits, and other ministry for the teen camp. Tandi Lehman, a member of the Mechanicsburg Brethren in Christ Church, was a member of this team.

Missions Day was a highlight of the camp, with an attendance of 1,145 in the afternoon. Twelve new missionaries under appointment were present. Speakers were Bob Geiger and John Graybill, with several field reports, including an update from Pastor Raymond Martin about the church planting in Bunker Hill, West Virginia. The offering for world missions and church planting was exceptional—\$113,642.

Other offering totals were generous as well. The goal for operating expenses was \$57,000; the amount received was \$58,523. The goal for capital and maintenance was \$55,000; the actual offering, in cash and faith commitments, was \$62,959.

Attendances were quite good, often higher than last year. On the first Sunday afternoon, 1,350 attended the afternoon service. In the dining room, the meal count was higher at every meal than last year's



The C. B. Byers Conference Center, which is partially completed, will feature 21 motel-style rooms and five meeting areas. We are excited about the ministries that will become available because of this new facility, which should be ready for use by January 1, 1998. Groups are now reserving the Conference Center for future retreats and other events.

Bishop C.B. Byers went home to be with the Lord last December, and we deeply miss him. But we thank God for Bishop Byers' vision, faith, and wholehearted service to God. The Byers Conference Center will be a fitting tribute to this man who loved God and loved Roxbury Holiness Camp.

"Continue the Vision" is the current capital fund drive of the camp. The goal is to raise \$750,000 to complete the Conference Center. Eugene Heidler, president of Roxbury Holiness Camp, reports that to date, \$289,900 has been raised for this project.

count. On the first Sunday evening, 1,254 meals were served.

We thank God for the rivers of living water, the Holy Spirit working through believers to bring love, hope, reconciliation, and the good news of Christ.

The dates for the 1998 camp meeting will be July 31 to August 9. Evangelists will be Thomas Hermiz, president of World Gospel Mission, and Douglas Sider, Sr., pastor of the Valleyview Brethren in Christ

Church in Calgary, Alberta. Martha Reed Garvin will be the speaker on the second weekend, August 8 and 9. She is from the Chicago area, where she and her husband are active members of the Church of the Nazarene. Martha is a homemaker, singer, and speaker and has her own radio and television broadcast called "Musical Memories." Her brother, Millard Reed, was a speaker at Roxbury in 1995.

EV

This picture was taken on Friday evening, July 25, at Memorial Holiness Camp. The youth camp had a fund-raising activity, with pledges being given in the name of either Bishop John Byers or the camp evangelist, Steve Schellin. The person who had the most money given in his name would get a pie in the face, tossed by the other person. Bishop John "won" (as shown in the photo), but Steve managed to get some pie on his shirt as well. Approximately \$275 was raised in total. When seen the next morning, Bishop Byers said he was feeling very "pie-ous."



MCC struggles to redefine its work overseas in the face of declining resources at home

Although giving to Mennonite Central Committee (MCC) has increased over the years, approximately keeping pace with inflation, the cash income available to MCC overseas program has not.

According to analysis done by MCC's finance office, the cash resources available to MCC overseas programs has decreased about 25 percent since 1989, in inflation adjusted dollars. (See chart 1)

This decline has occurred because: (1) grant income from CIDA (Canadian International Development Agency) and other sources has declined; (2) other income for overseas program has declined; (3) the declining value of the Canadian dollar versus the U.S. dollar; and (4) increased fund-raising costs.

Meanwhile, the number of countries (excluding Europe and the former Soviet Union) where MCC spends money has averaged 57 since 1989, compared to an average 47 in the 10 years before. While the number of countries in which

MCC works has grown, the average amount spent in each country has decreased significantly. (See chart 2)

Of equal concern to many in MCC is the continuing decline in the number of workers in overseas assignments. In 1986 MCC had 510 people working overseas. This dropped to 379 workers serving overseas in 1996.

"Applications so far this year are down 9 percent," reported MCC director of personnel Dwight McFadden at the June MCC Executive Committee meeting. However, placements are at about the level they were a year ago, he added.

Is there a process in place to determine what's causing the decline? asked Karen Klassen Harder, executive committee member from North Newton, Kan.

"We've done some analysis but we need to do more," said McFadden. "Other agencies are also affected (by the decline) so we know something is happening—with both Mennonite and non-Mennonite groups."

Although MCC has not done an overall study of what's causing the decline in applications, it has worked at some aspects of the problem, like recruitment.

"Recruitment is a major concern and we're working at that," said McFadden.

Some board members wondered if MCC shouldn't be examining the kinds of programs it is involved in. "Maybe it's (MCC programs) right for us but it doesn't fit our constituency," said Dave Cressman, MCC executive committee member from Kitchener, Ont. Perhaps MCC staff should work at coming up with programs to challenge the constituency, Cressman continued.

"The reality is that in the past we were a placement agency," said McFadden. "When people applied to serve with MCC, we found them a place to serve." Now, the overseas partners with whom MCC works ask for specific kinds of people, generally people with a higher level of education and more experience, McFadden said. This changes the nature of Personnel's task, he continued. "We now look for people to fill specific assignments; in the past we looked for assignments for those who applied."

The strain on financial and human resources has resulted in a "more spread-out stance" for MCC overseas, said Ray Brubacher, MCC's director of programs abroad. MCC workers are spread more thinly than before; MCC is also focussing more on helping local groups help themselves.

"We're not reducing our commitment. The mission and goal remain the same," he said. The work is just being done differently.

Over the years MCC has developed extensive connections with people overseas. This network of relationships enables MCC to connect people and help North American churches do mission and service with churches in other countries.

Brubacher asked the members of the executive committee: should MCC pursue this networking model or should it consolidate in order to have more impact in fewer countries?

"It's been a struggle to recruit people for even existing programs," said Vidya Narimalla, executive committee member from Scarborough, Ont. "I would like to see MCC doing fewer things and going to the constituency and telling them what we can or can't do. The temp-

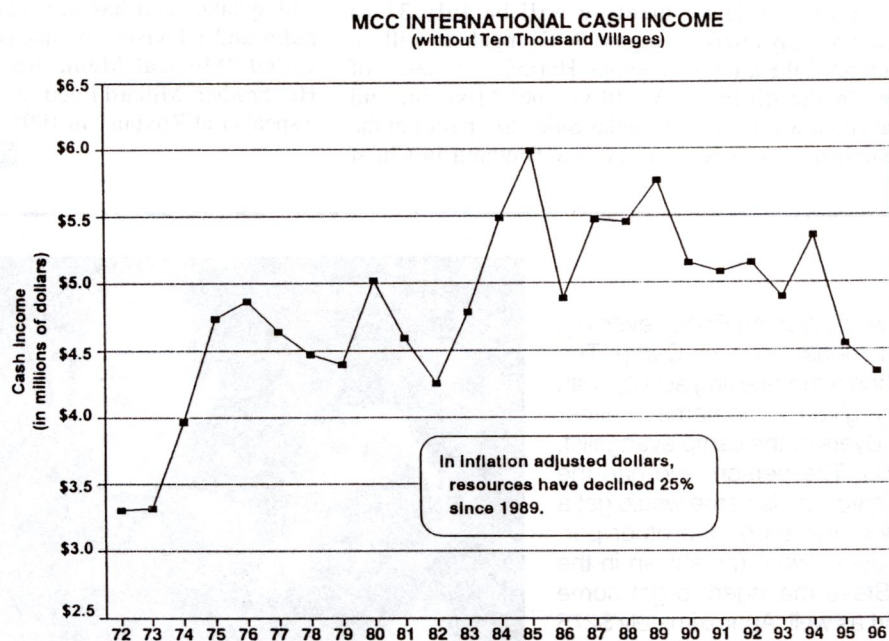


Chart 1—MCC International Cash Income since 1972 (in 1972 dollars and without Ten Thousand Villages income).
(MCC chart by Ken Langeman)

tation is to get involved in too many things. This will happen in the networking model too. It's easy to get drawn in."

One problem with having larger programs in fewer countries is getting administrators who are willing to run the programs, said Brubacher. Times have changed and demands on staff have increased.

"Is the problem that we can't tap into the pool of people, or is the pool too small?" asked Cressman.

For leadership and technical positions, the pool is small, McFadden said. It took MCC four years, for example, to find a replacement for the last country representative position in Bolivia. This large, complex program has 25 international staff and 25 Bolivian staff. A suggestion from the MCC overseas department calls for a reduction in the number of country representative offices from 39 to 35 over the next five years.

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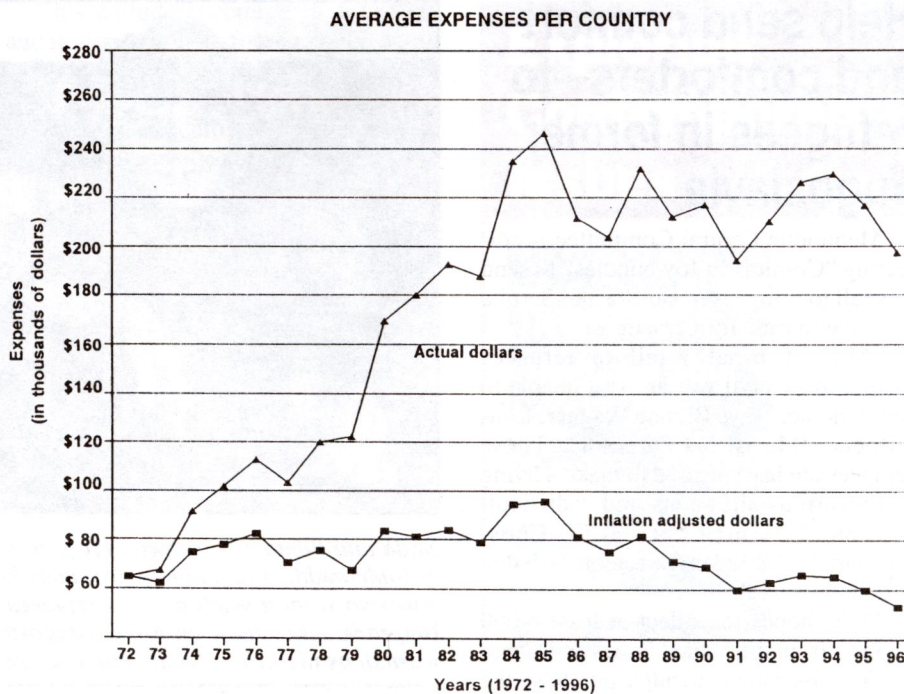


Chart 2—Average expenses per country since 1972. (Chart by Ken Langeman)



Blankets are "source of joy" for Congo war victims

BUKAVU, Congo—An elderly man clutches his new blanket. He and the some 65 other residents of Provivi, a locally started hospice for the elderly, were among those who recently received MCC-donated blankets. One wizened old woman rubbed her new, fizzy blanket across her face and cried with joy.

"The blankets are giving a little well-deserved comfort to some forgotten and abandoned people," says MCC volunteer Krista Rigalo who helped with the distribution. Provivi residents sleep on mats on the ground.

"These blankets have been a source of joy and thanksgiving for a population that has suffered much," Rigalo reports. In fall 1996, as civil war began sweeping across Zaire, MCC appealed for blankets for war victims. (Zaire is now called the Democratic Republic of Congo.) MCC supporters responded generously with nearly 33,000 blankets.

The MCC-donated blankets went to street children, widows, and families who lost possessions in the war, including members of Bukavu Mennonite Church. The church, planted about a year ago, survived the war and is growing; it now has some 100 members.

"These blankets are cherished for two reasons," relates Rigalo. They respond to dearly felt need and they come from Mennonites and Brethren in Christ in North America. People appreciate that "our brothers and sisters thought of us in our hour of need."—Photo by Fidele Lumeya

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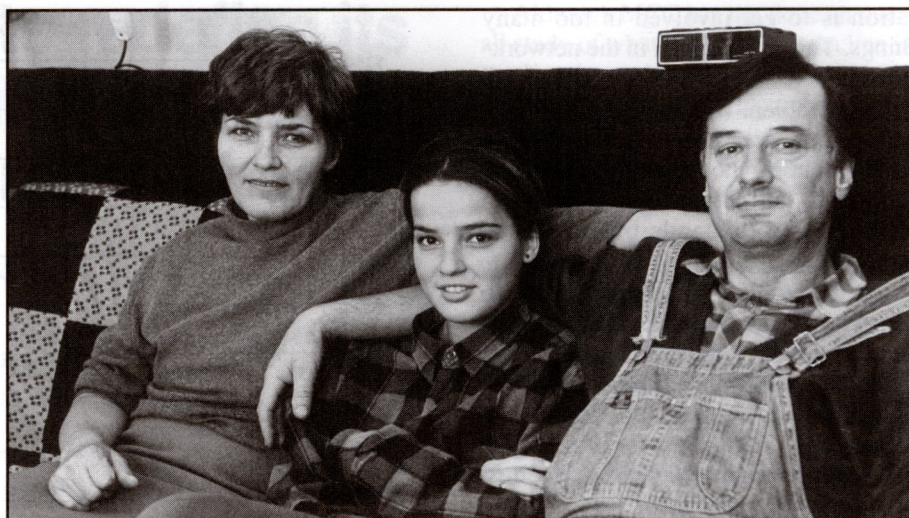
Help send comfort—and comforters—to refugees in former Yugoslavia

Mennonite Central Committee is collecting "Comfort 'n Joy bundles" to send this fall to refugees in Bosnia and Serbia, to arrive in time for Christmas.

"More than half a million refugees displaced by civil war are still unable to return home," says Brenda Wagner, Constituency Ministries Director. "These refugees are hard pressed to make a living in precarious situations and a difficult economy." Bread of Life, MCC's Christian partner agency in the region, will distribute the bundles.

MCC hopes to collect at least 4,000 bundles from the United States and Canada. To assemble a bundle, purchase the following items, wrap them in a blanket, place them in a bag, and bring or send them to the MCC office. Contact your regional or provincial office for delivery deadlines and with any other questions you may have.

- Comforter or blanket
- Deodorant stick
- Hairbrush and comb
- Bath towel
- Toothpaste



Howard Zehr

Nada and Panta Zuk, shown here with one of their daughters, Olja, formerly a comfortable middle-class family, lost their home and possessions in the bombardment of Sarajevo several years ago. As refugees—occupying a tiny condemned apartment in Belgrade—they used an MCC comforter as a colorful sofa cover by day and for warmth by night. The family has since resettled in Canada.

- 4 toothbrushes
- 4 bars of bath soap
- Package of disposable razors
- Pair of mittens or warm gloves (adult or children)
- Hard candy
- Christmas card with flat ornament/photo (optional)
- A (new) small stuffed animal

Choose the sizes you wish on the above

items. MCC asks that a contribution of \$6 Canadian/\$5 U.S. accompany each bundle to cover ocean freight.

A year ago, MCC supporters put together 6,000-plus Christmas food boxes for refugees in Bosnia and Serbia. They were much appreciated. "We know now we are not alone and that God is with us," was a typical phrase included in expressions of gratitude for the food boxes.

SEMILLA holds its annual lectureship; Brethren in Christ from Cuba attends

The Latin American Anabaptist Seminary (SEMILLA) held its annual Hans Denck Lectureship in Tegucigalpa, Honduras, from July 21-25. Dr. Juan Stam, of Costa Rica, presented the topic "Testifying to Christ unto the End of the Age and the Uttermost Parts of the World (Eschatology and the Mission of the Church)." One hundred pastors, leaders and seminary students from nine countries, and ten denominations, participated in the lectureship.

The topic was chosen due to the growing interest in, and insecurity about, the future generated by the approaching end of the millennium. Theories and speculations abound in the church and in Latin American society in general. Dr. Stam helped us refocus on the Biblical message by working through the core topics in biblical eschatology: the second coming, the resurrection, the final judgement and the new creation.

For each topic Dr. Stam reviewed the biblical report, challenged us to consider why each event is important (i.e., why does Christ have to return to earth, instead of just calling his own out of the world), and then considered the misological implications of these teachings. The goal was for us to recognize that the purpose of biblical eschatology is not primarily to speculate about the future, but to give us hope for our mission and responsibility today in light of God's Kingdom. We testify to Christ today, in word and deed, because we know that Christ will return to reign, that our bodies will be resurrected, that there will be a final judgement, and that God will make all things new.

One of the highlights of the lectureship was having Daniel Cabrera, Brethren in Christ pastor from Cuba, as a participant. Due to travel restrictions in the past, it has been impossible to have Cubans at prior lectureships. The changing political situation made it possible for him to travel (though others were not able to come) to Central America and, not only attend the lectureship, but also visit Brethren in Christ churches in Nicaragua and Honduras.

The lectureship is named after Hans Denck, a 16th century Anabaptist evangelist, who was martyred for his commitment to Christ. In his preaching he often stated that those who call themselves Christians must walk in Christ's steps.



Opening the Word of Life

Looking at "Patience"

"But the fruit of the Spirit is... patience" (Gal. 5:22).

If it weren't for irritating people, we'd be very patient, wouldn't we? I chuckled when a friend of mine said to me the other day, "The older I get, the less tolerant I am of (he hesitated) idiots!" We are usually in a hurry, enslaved by the watch on our wrists, trying to fulfill expectations in one day that really belong to a week. All of this makes the internal pressure rise, especially when that irritating person comes across our path. They can be people we know or they can be strangers. You know them:

- talkative people
- snooty sales people
- incompetent co-workers
- nosy neighbors
- sarcastic kids
- condescending, arrogant professionals
- insensitive telemarketers
- personal critics or enemies

Any of these make you grind your teeth?

The Apostle Paul tells us that "love is patient" (1 Cor. 13:4) and that patience is a "fruit of the Spirit" (Gal. 5:22). The Greek word for patience (sometimes translated "longsuffering") is *makrothumia*. This word is made up of two words: *makros* meaning "long," and *thumos* meaning "anger." One who is slow or long to anger, one who is long tempered, is *makrothumia*.

Makrothumia is occasionally used to describe patience or a steadfast spirit when it comes to circumstances (see James 5:7-10), but *makrothumia* is typically used in the New Testament to describe patience with people. Chrysostom defined *makrothumia* as the spirit which could take revenge if it liked, but utterly refuses to do so. This is the attitude or virtue or grace which can be wronged and wronged again and have the power to retaliate—but never does.

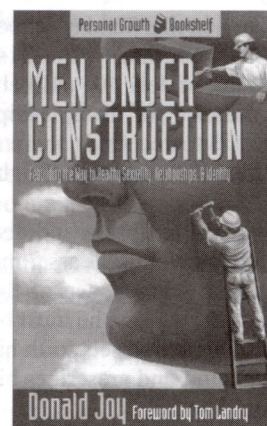
This attitude is foreign to our world and it was especially foreign to the world in Paul's day. *Makrothumia* is uniquely a Christian concept. The great Greek virtue, the virtue of the culture of the first century, was, as Aristotle put it, "the refusal to tolerate any insult or injury and to strike back at any hurt." Vengeance, a tit-for-tat spirit, was seen as a sign of strength. To God, patience, a non-retaliatory spirit, or forgiveness is the sign of real inner strength. Love does not retaliate; love forgives.

Christ modelled this for us. When Christ was hanging on the cross and had endured all that his executioners had to dish out, Jesus had nothing to say except, "Father, forgive them, for they do not know not what they are doing" (Luke 23:34). There was no call for revenge, no retaliation, no bitterness, no animosity, no fighting back—even though Jesus had the power to do so. Can you imagine what the church would be like if we were known by this spirit? Can you imagine what your home would be like? *Makrothumia* is characteristic of God (Romans 2:4, 2 Peter 3:9) and our obligation as Christians is that we must be as patient with others as God has been with us.

Abraham Lincoln is considered by many to be one of the greatest presidents ever, but he had enemies. Lincoln's critics were fierce. One man who became a rather outspoken critic was a man named Stanton. Stanton despised Lincoln. In fact, in print Stanton called Lincoln a "low cunning clown." Lincoln never ever responded to these words—never said a word to him. There came a time for Lincoln to choose a certain minister for the U.S. government and Lincoln chose Stanton. Somebody asked Lincoln why and Lincoln said, "Because Stanton's the best man." The years wore on and Stanton's biographer said this: The night when the assassin's bullet tore out Lincoln's life, in the little room to which the president's body was taken, there stood that same Stanton, looking down into the silent face of Lincoln in all its ruggedness and speaking through his tears these words: "There lies the greatest ruler of men the world has ever seen." Stanton never fully accepted Lincoln's politics, but he could not resist his patience—the non-retaliatory spirit of the man.

Rick Mailloux lives near Goshen, Indiana.

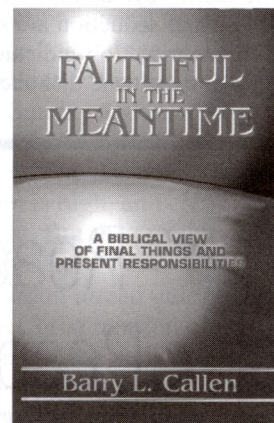
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Discipleship for the 21st Century

The life of integrity

by Samuel M. Brubaker

A recent discussion in a Sunday school class brought my attention to the 31st chapter of the book of Job. An unlikely place to find guidance for discipleship, one might think. But one finds there a startling enumeration of standards of right living.

In this chapter, the suffering and distraught Job is defending himself, asserting his blamelessness, his innocence of the sin of which his visitors insist he must be guilty. In this discourse, Job sets forth his standards for behavior, and prescribes his punishment should he fail.

The standards are high, but not at all esoteric, idealistic, nor unattainable. The list is relatively short—it need not, should not, be considered exhaustive—but there's plenty here to challenge us in most aspects of life.

Sexual integrity (vv. 1-12)

The lustful eye and the heart responsive to sexual seduction are evidence of lack of integrity. Job indicates the relationship of deceit and dishonesty to inap-

propriate sexual pursuits—dishonesty toward one's marital commitments, current or future; toward a watching community, whose mores are being violated; and toward the person who is the object of illicit sexual pursuit, who will not be beneficiary of a wholehearted, unencumbered, exclusive commitment.

Illicit sexual involvements are wrong because they are dishonest, and because they short-circuit the best in marital relationships, attainable in the context of an exclusive, permanent relationship. It is apparent that there has been a wholesale abandonment of this standard in our time. Even many who call themselves Christians no longer adhere to it. The cost of such disregard of integrity is a growing burden to society and to the individuals who indulge in it. Only the grace of God can heal the hurts incurred.

Fair treatment of employees (vv. 13-15, 31, 38-39)

Job recognizes that he is a servant of a divine master. What treatment can he expect from God if he treats his servants unjustly and has failed to give proper attention to their complaints? This is a standard which has major relevance to

current times, when downsizing, outsourcing, and forced early retirements—all for the sake of profiting the employer—are the order of the day.

Charitable treatment of the poor (vv. 16-23, 32)

Here, as in many places in Scripture, we see charitable treatment of the poor listed along with sexual integrity and honesty as an indicator of morality. Job challenges us to be generous, and to avoid taking advantage of powerlessness. We need to give heed to our personal attitudes and responses toward the poor. We need to examine welfare reform, and reform it where it fails to approximate the biblical standard.

The idolatry of materialism (vv. 24-28)

Job is straightforward about the idolatrous nature of materialism. It is an offense to God himself, who is the owner of all earth's wealth, and who claims our worship for himself.

Generosity toward enemies (vv. 29-30)

Here is an attitude toward enemies similar to the one Jesus perfected in his teaching. No hate nor revenge here.

Honesty in facing failures (vv. 33-34)

Even when it hurts, honesty is the best policy. This standard calls us to the light of honesty, away from the darkness of scandal and cover-up.

Let's get it all together. The broad scope of standards of integrity outlined by Job sweeps beyond the usual social agendas of conservatives, and of liberals. An adequately biblical agenda for integrity urges both to completeness. It's past time for dropping human political labels and categories—they limit our vision of what God desires, and make it more difficult to bring a full biblical agenda to bear on our personal lives and our social policies. The biblical call finds its clearest expression in the life and teachings of Jesus, but the standards predate his earthly ministry—they are principles rooted in the nature of God and his intention for humankind. Individuals and societies ignore these biblical standards to their peril.

Samuel M. Brubaker, a physician living in Arcanum, Ohio, is a regular columnist for the Visitor.



Readers Respond

I would like to make a few comments on an article, "If my people...shall humble themselves," by Samuel Brubaker in the August '97 issue of the *Visitor*. The writer seems to base his article on 2 Chronicles 7:14 which states, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from Heaven and will forgive their sin and will heal their land." This verse has much more to do than just to offer an apology for slavery that occurred in our nation's past. I would agree with the author, if this verse was literally carried out by our leaders and citizens.

A question in my mind is this, "If we as

a nation start to apologize, where do we stop?" Do we apologize to the many American Indian tribes from whom our ancestors took land by force? There are many other bad situations that we as Christians don't agree with, which were done by our government.

Apology is not in most cases asking for forgiveness, but a slick way to cover up our past sins. Our U.S. President has led us to believe that an apology will heal our racism and prejudices. But, most apologies are only skin deep.

I believe the best way—and I hope the N.A.E. will also get behind this idea—is for all people, but especially Christian people and leaders, to do more than humble themselves; but to pray and seek God's face and turn from our wicked ways. Then God will forgive us, and then we will see a healing of prejudices and racism take place in our nation. That's the Bible way for full healing.

Eldon K. Noel
Abilene, Kansas



Onesimus

Readers may correspond with Onesimus by writing to him in care of the **Evangelical Visitor**, P.O. Box 166, Nappanee, IN 46550. Letters to Onesimus may be published unless they are marked "Personal—Not for Publication."

Dear Paul,

Your missionary travels skirted the edges of the European continent, and you reached as far as Rome at the end of your life. Did you know then that this continent would become the place from which Christian missionaries would fan out all over the world? Hudson Taylor to China; Adoniram Judson to Burma; William Carey to India; Mary Slessor, Robert Moffat, and David Livingstone to Africa. It seems strange to think of missionary efforts now focused on reaching Europe for Christ. But, sadly, much of Europe seems to think it has "out-grown" Christianity.

England came to the attention of Brethren in Christ World Missions at the end of the 1970s. A number of Zimbabwean Brethren in Christ had left their racist and subsequently war-torn country to study and work in London, so the mission board sent one of its members to explore the opportunity of sending a pastor and encouraging this core group to begin a church. Elias and Fadzai Moyo from Zimbabwe answered the call of the church and have ministered for fifteen years in London. Efforts to plant other churches in the Brent and Kensal Rise sections of the city did not yield lasting results, but the Forest Gate congregation continues.

A new initiative in London in the early 1990s has put Brethren in Christ missionaries Jay and Judy Smith in a hotseat of encounter with the Muslim world. Feeling the call of God to reach Muslims, these "MKs" from India and Kenya joined hands and cut their ministry teeth in the West African nation of Senegal. Ongoing studies at Fuller School of World Mission were helpful in giving Jay the outside view of Islam, but God seemed to be leading him further on. Moving to London

gave Jay the opportunity to study at the University of London's School of Oriental and African Studies—to study Arabic and Islam from the inside, alongside Muslims from the Middle East and Asia. And his research led him to some startling new conclusions which have the potential to shake the very foundations of Islam. He's gotten lots of reaction from going public with these findings in the hostile environment of Speakers' Corner, in the arena of formal debate with the best Muslim scholars, and on the Internet (if you're on-line in Heaven you can take a look at <<http://debate.org.uk>>). Interestingly, opposition comes not only from the Muslim world but also from Brethren in Christ who are uneasy about this new kind of mission work. Since when do we support a missionary for ongoing further studies? Shouldn't we befriend the Muslims rather than antagonize them? Admittedly, the atmosphere at Speakers' Corner is anything but congenial. The volume of the verbal volleys easily produces a headache (you would be reminded of your experience in Ephesus.) Jay's life

One common thread unites the Brethren in Christ mission efforts in Europe: it is not the native people who have responded best to the gospel message, but the immigrants from elsewhere.

has been threatened and the police have had to intervene to prevent bodily injury. But to know how Jay and his team members pray in the basement of a nearby church following their afternoons of bedlam in the park—how they intercede for those with whom they have just been doing verbal battle—is to know that their deep desire is that these Muslims will be reconciled by the blood of Jesus to their Father God. Their desire is not to make enemies. But doesn't truth make its own enemies? Though some may be uneasy, Jay's research and ministry of training Christian university students to answer the challenges of increasingly zealous Muslim campus evangelists are sought after by many in Europe. Islam's most recent charge is that you, Paul, were the founder of Christianity rather than our Lord Jesus Christ. I thought that might amuse you.

England is not the only country in Europe where the Brethren in Christ minister. A "Macedonian" call from Spain sent Bruce and Merly Bundy to Madrid in 1988. They weathered some severe disappointments and had to change direction several times. But they have the beginnings of a Brethren in Christ fellowship in their living room each Sunday and in small group meetings in the homes of others during the week. The missionary attrition rate in Spain is high, and churches do not grow fast. But the certainty of God's call has kept them.

One common thread unites the Brethren in Christ mission efforts in Europe: it is not the native people who have responded best to the gospel message, but the immigrants from elsewhere—the Africans and West Indians in London, and the Peruvians in Madrid. Even Jay Smith's strategy of reaching Muslims in London is based partly on their being out of an entrenched family and cultural setting, being in a place which challenges rather than supports their beliefs and traditions. I wonder if it's true for us Christians as well—that we discover more easily in the furnace of cross-cultural living which of our beliefs and practices are truly biblical and which are merely cultural.

Welcoming that refining fire,
Onesimus

Focusing our Mission

250 Growing, Discipling,
Sending Congregations
by A.D. 2000



Extending our visions

by John A. Byers

People's Express airline began with a powerful take-off. It made price and customer satisfaction their strengths. Customer satisfaction was achieved by calling the employees Associates, preparing them well, and taking their suggestions seriously. But it "crash landed" in a relatively short time and no longer exists.

Analysts say that the airline's effectiveness was in the quality of its personnel. Other airlines matched their prices, but were not comparable in the quality of service. Business was good so they needed more planes, but they used money which had been allocated for training of Associates to buy the equipment. Consequently, the new Associates were poorly equipped and the airline is only a memory.

Our vision of "250 Growing, Discipling and Sending Congregations by A. D. 2000" is right. Yet there is a learning moment for us in the People's Express story.

Goal accomplishment includes the vital area of *developing leaders*. The effectiveness of our mission is in direct proportion to our developing people to serve.

A basic supposition of the Great Commission is that followers will become servant-leaders. Although leadership has gained a glittering and mystical image in our culture, it is anyone who uses his or her God given gift(s). For some reason, there is a tendency to see giftedness as *being able to do*, and the development process is omitted.

The discussion of leadership usually raises the question, are leaders born or developed? While some persons demonstrate a more natural tendency for the use of their gift, all need developing.

Failure to equip people for ministry is to weaken, if not destroy, the mission.

Peter's life is an excellent example of the developmental process. His development as a leader began when Jesus called him from being a fisherman. There is no way to know if this was his first involvement with Christ, but it began his journey.

Peter was soon immersed in the learning process. As he followed Jesus, he saw miracles of healing and heard powerful teaching. His thinking was challenged to see life via Jesus' eyes, rather than those of culture, by the sermon on the Mount when Jesus repeatedly said, "You have heard, but I tell you..." (Matthew 5:21, 27, 31, 33). He also saw people respond (Matthew 8:5ff).

Jesus then moved Peter to the "action phase" (Matthew 10:1ff). He, along with the other eleven, was sent out to minister. His learning needed personal application.

We know about Peter's impetuous statements and his denial of Christ. Yet, Jesus confirmed his leadership just before his ascension when he told Peter to feed his sheep. Peter became a strong leader of the New Testament church—not because of his charisma (for some thought he lacked charisma), but because he had been developed/disciplined by the Master Teacher.

There is a persistent call across our churches for people to serve. We lament the lack of available leaders. Often the lack of commitment is given as the reason for this situation. We need to consider the possibility that it may be due to poor leadership development.

Developing persons to serve Christ and his church is an important task. It begins with commitment, but goes beyond commitment. There is need to develop personal disciplines, establish behavior patterns that are biblical, and learn the biblical basis of leadership and how to live in a fluid society.

Leadership development requires a healthy climate in which believers can

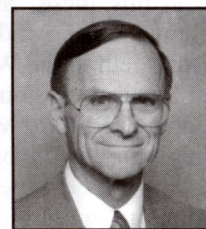
practice using their gifts. Congregational ministry opportunities provide the right setting. There are numerous persons in the Brethren in Christ Church who received their encouragement from someone within that congregation.

The availability of a mentor is vital. A mentor is one who instructs, challenges, supports, listens, and encourages. Mentoring encourages an openness that develops team work and relationships. It has been said, "Putting the 'us' in 'trust' occurs in intimate, personal dimensions." Mentors help this happen.

As Brethren in Christ, we have defined ourselves as a people committed to the Great Commandment. The fulfillment of that vision depends on how well we serve and on how well we develop those who are coming among us. We will be better prepared for the church's future if we equip others as we serve.

A.B. Bruce, in *The Training of the Twelve* (Kregal Publications), identifies three stages in the developmental process. First, one must become a believer. Second is an "uninterrupted attendance with Christ." Then comes the call to serve in a particular ministry. This can take place in any size church by giving attention to spiritual development, being whole, healthy persons and doing ministry.

We are encouraged when new people join our congregational family. It is enriching to share in a Spirit-anointed worship service. We rejoice when persons seek God for forgiveness of their sins. But the power of all this is diminished unless our vision includes the equipping of each one to answer God's call to mission.



John Byers is bishop of the Central Regional Conference, and lives in West Milton, Ohio.

Six days in September

...then another five

IN THE SPAN OF SIX DAYS in early September, the deaths of two women captured the attention of millions around the world. Only hours before the funeral of a 36-year-old mother of two, killed in a tragic car accident in Paris, an 87-year-old nun died of a heart attack in Calcutta. One experienced the highest levels of European royal society; the other lived and ministered among the poor and dying in a teeming Asian city.

Yet there were striking similarities. As Billy Graham noted, Princess Diana "was more than just another celebrity.... She was one of our first public figures to tackle the worldwide danger of land mines or hold a man with AIDS or touch a leper, and no person was too lowly or too handicapped for her attention."

Mother Teresa, although she ministered to the destitute, was not intimidated by the wealthy and powerful. Gary Bauer described her as she spoke in Washington, D.C., at the 1994 National Prayer Breakfast: "She looked directly at the movers and shakers of our nation's capitol. She pleaded for the lives of unborn children [saying] 'I feel the greatest destroyer of peace today is abortion, because it is a direct killing of the innocent child.'"

Bauer's comparison of Diana, Princess of Wales, and Mother Teresa echoed the feelings I had as I watched parts of both funerals. "This is a somber week. In Britain, we see laid to rest a beautiful young woman, a princess who touched millions of hearts with her grace, her warmth and her irresistible smile. With Diana, we feel the tragic sense of loss—a life with so much promise cut too short.... With Mother Teresa's passing, we can rejoice through our tears. She

lived always in poverty, but her life was rich. She taught us to be better than ourselves. She won the Nobel Peace Prize, but she always pointed to the One who gives a peace that passes all understanding."

While putting this October issue together, I received word that Alfred Crider, 89, died on Sept. 19. I knew Alfred from the 1970's, when we served together on the Elizabethtown (Pa.) congregation's church board. Although not well-known across the denomination, fifty years ago Alfred dreamed of a camping ministry to boys and girls. Working with others, he nursed the dream into reality: Kenbrook Bible Camp, near Lebanon, Pa.

Then, less than a week later, came the news of another tragic car accident overseas—this time killing two young missionary parents and one of their two children: Tim and Sandi Cober and their 17-month-old son James. (See the article on p. 2 of this issue.)

I was struck by the parallels. Two faithful Christians in their 80's, who in following their Lord had a personal ministry that God used to touch an unknown number of others. Two car accidents involving young parents, killed "in the prime of life." The sense of grief and loss (whether experienced by a nation, by a Christian community, or by family and friends).

These incidents call us to examine our own lives. We are reminded of how fragile life really is, how close we are to eternity. And we make the Psalmist's prayer our own: "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting" (Psalm 139:23-24).

G

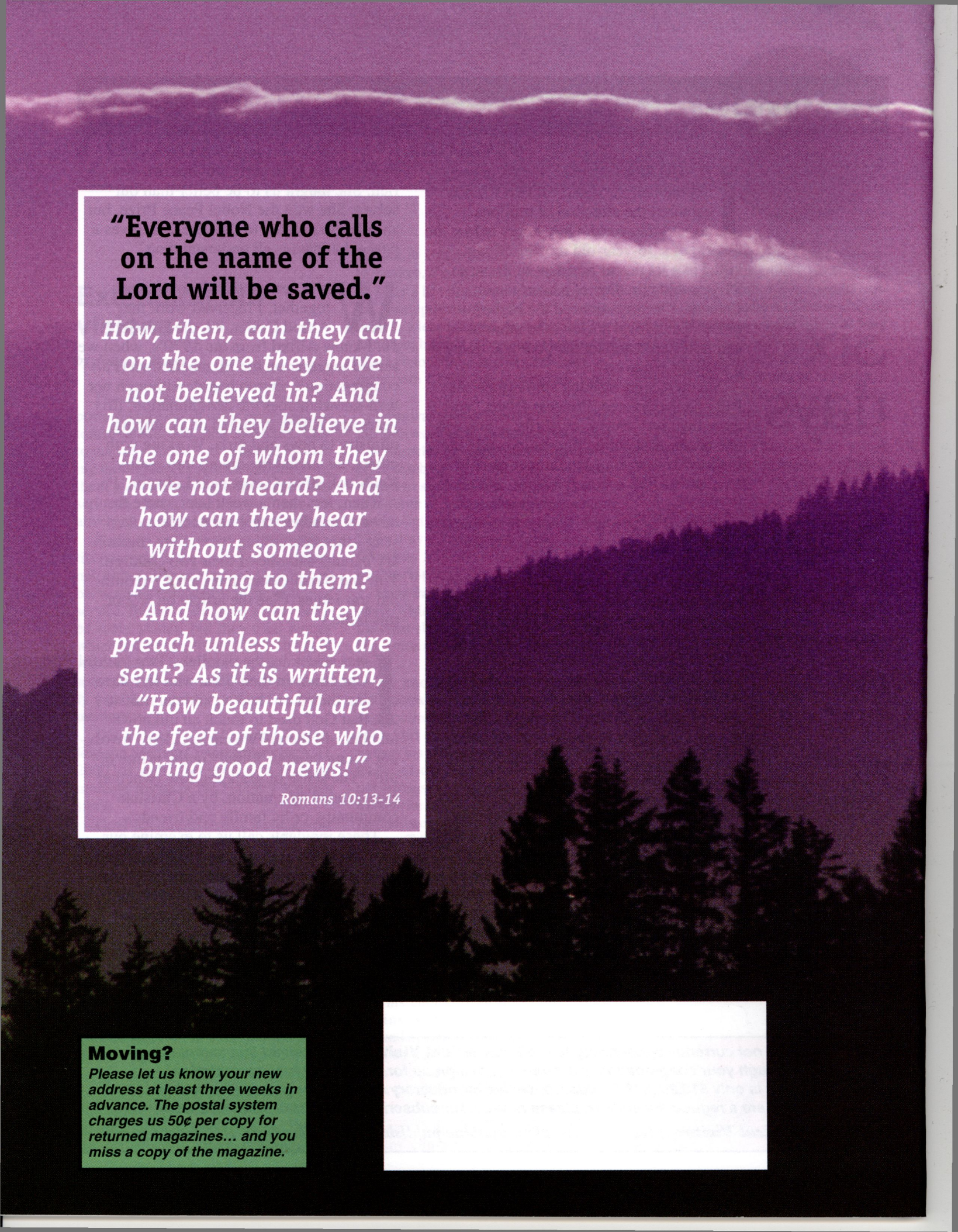
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**"Everyone who calls
on the name of the
Lord will be saved."**

*How, then, can they call
on the one they have
not believed in? And
how can they believe in
the one of whom they
have not heard? And
how can they hear
without someone
preaching to them?*

*And how can they
preach unless they are
sent? As it is written,
"How beautiful are
the feet of those who
bring good news!"*

Romans 10:13-14

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