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John E. Zercher

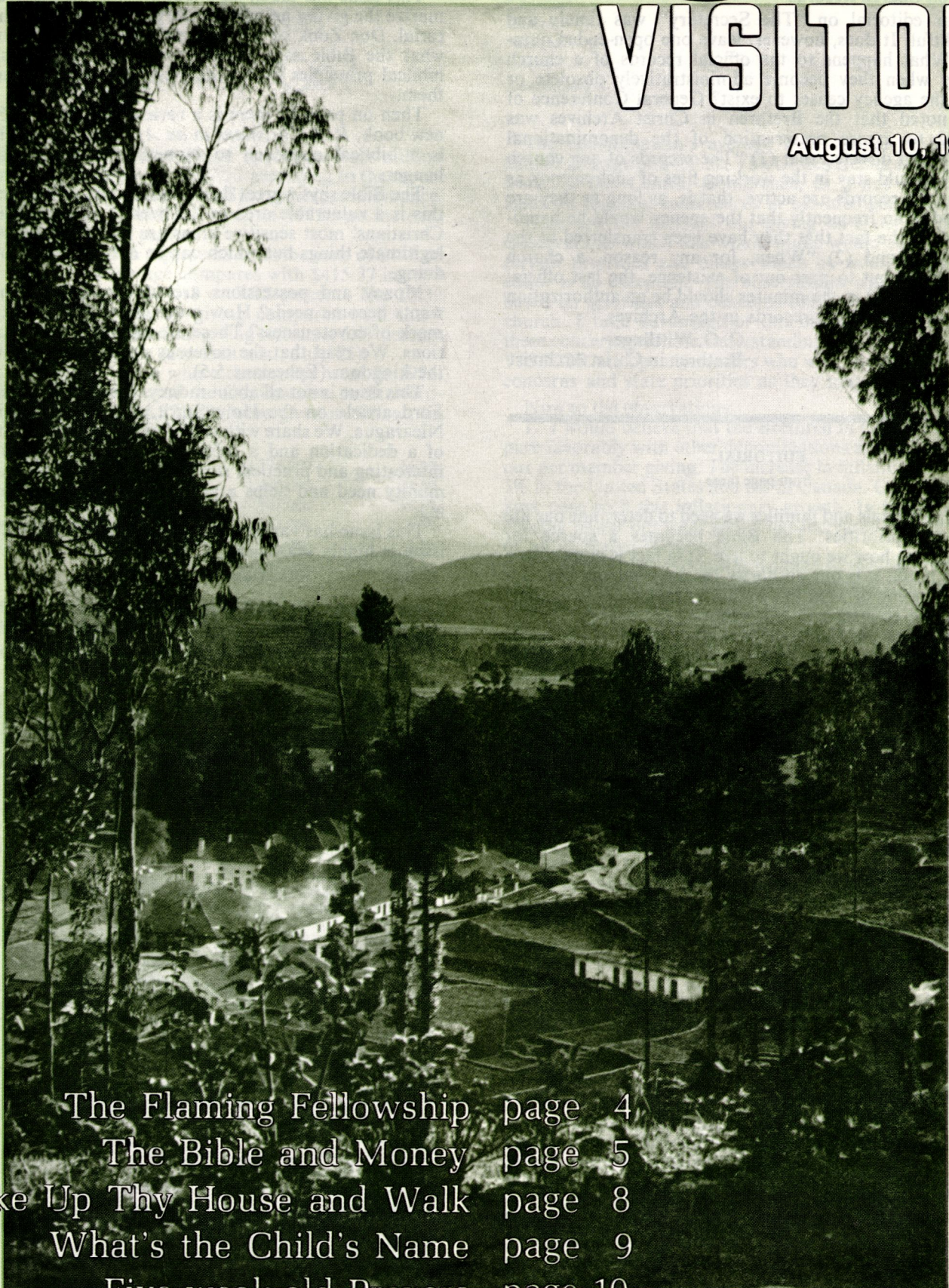
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Evangelical VISITOR

August 10, 1977



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Letters to the editor

More on Church Records

Your editorial on "The Secretary" was timely and thoughtful. It does, however, leave one open-ended question. What happens to the official records of a church agency when they become administratively obsolete or when the agency ceases to exist? General Conference of 1954 noted that the Brethren in Christ Archives was created to assure preservation of the denominational records and directed that (1) "The records of any church agency should stay in the working files of such agency as long as the records are active, that is, as long as they are referred to so frequently that the agency would be handicapped by the fact that they have been transferred to the Archives," and (2) "When, for any reason, a church agency is about to pass out of existence, the last official action recorded in the minutes should be an authorization for the deposit of its records in the Archives."

C. O. Wittlinger
Brethren in Christ Archivist

Grantham, Pa.

EDITORIAL

from page three

As individuals and families we need to determine our life style and priorities. The Bible becomes a source for determining how we ought to live. It in fact is more than a source book, it is our authority for doctrine and life. Our understanding of what this authority means for us is clarified in the counsel and fellowship of the church.

The issues on which we have touched in this editorial should be spoken to by each one who has concerns related to them. We would welcome letters to the editor sharing your concern. (Do not let them get too long).

Z

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From the Editor

This issue has taken on a stewardship theme. We summarize the giving pattern for the denomination in the Editorial. Don Zook on page 5 continues his biblical study of what the Bible says about money and illustrates these biblical principles by testimonies of those who practiced them.

Then on page 12 there is a review of Ronald J. Sider's new book, *Rich Christians in an Age of Hunger*. This too is a biblical approach to money, wealth, poverty and hunger.

The Bible says a great deal about money. God knew that this is a vulnerable area in the lives of His children. The Christians' most sensitive areas are those which deal with legitimate things but which can so easily become our undoing.

Money and possessions are among these. When do wants become needs? How much is enough? What is the mark of covetousness? These are not just academic questions. We read that the covetous person shall not inherit the kingdom (Ephesians 5:5).

This issue is not all about money. We include a Leighton Ford article on the Holy Spirit. We visit Zambia and Nicaragua. We share with one of our congregations the joy of a dedication and a celebration. Page 16 contains an interesting and practical story of how MCC meets a community need and helps a person to become self-supporting.

This issue has variety. If variety is the spice of life, this issue is highly seasoned.

Cover: Photo by Allen Buckwalter. A view from the mission house in Ootacamund, South India. The Blue Mountains can be seen in the distance.

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Editorial

Where Does the Money Go?

IN 1976 the Brethren in Christ approached six million dollars in their giving—\$5,872,495 according to the report prepared by the Commission on Stewardship and Finance. This compares to \$5,181,784 given in 1975—an increase of \$690,711 or 13.33 percent.

This giving for 1976 represents contributions of \$444.55 per member. This average compares with \$415.37 in 1975 and is an increase of \$29.18 or 7.02 percent. The 13.33 percent increase in overall giving compared with the 7 percent increase in individual giving reflects a 5.89 percent increase in membership (see Editorial, July 25).

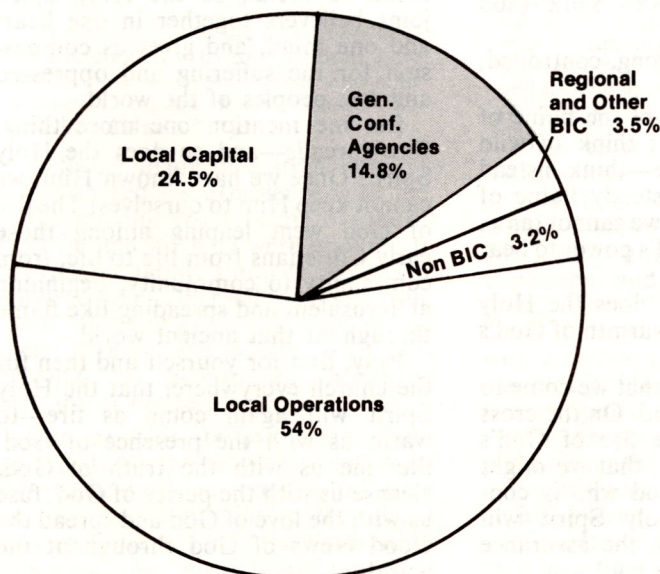
It is of interest to see where the money went in 1976. According to the report of the Commission on Stewardship and Finance the \$5,872,495 were given as follows (in round figures):

Local Operations	\$3,176,000	54.0%
Local Capital	1,440,000	24.5%
General Agencies and Inst.	867,000	14.8%
Regional and Other BIC Causes	203,000	3.5%
Non-BIC Causes	186,000	3.2%
TOTAL	\$5,872,000	100.0%

Let us take a look at the \$867,000 that were given to General Conference agencies during 1976. (The percentage figures reflect percent of *total giving*).

Board for Missions	\$578,220	9.8%
Board for Schools and Colleges	186,430	3.2%
Board of Benevolence	65,987	1.2%
Board of Christian Ed.	36,115	.6%
TOTAL	\$866,752	14.8%

The giving pattern of the denomination may be seen more graphically in the "pie" graph that follows:



The per member giving by regional conferences was:

Allegheny	\$450.93
Atlantic	427.69
Canadian	459.30
Central	517.42
Midwest	372.65
Pacific	395.93
Denomination	444.55

The denomination's average was assisted by the Canadian average of \$459.30. The United States average was \$442.17. The Central Conference, as it has since 1973, leads all regional conferences in per member giving.

Here are the facts of our giving as a denomination. Observations which one would make would surely reflect certain priorities and biases which he would bring. The editor is no exception. The observations which I offer are based on priorities and concerns relative to the life of the church. I take advantage of this office to state some of these concerns with the understanding that the pages of the VISITOR are open to readers who wish to share their own concerns and state priorities as they may see them.

Now to the observations:

1. I would believe that the Brethren in Christ will compare favorably with other denominations again this year in our per member giving. The increase in inflation was about 5% in the United States and 8% in Canada. Our giving has kept pace with this inflationary growth. In terms of purchasing power our total giving has increased only in terms of an increased membership.

2. 78.5% of our giving was devoted to the local program and 18.3 went to denominational causes including regional projects. The trend towards keeping a greater portion of our money at home and sending a smaller portion to denominational programs continues.

The support of General Conference agencies increases in dollar volume but declines in percentage. In 1966, 23% of our total giving went to the four general church boards (missions, schools and colleges, benevolence, and Christian education). In 1976 less than 15% found its way to these four areas.

The 1966 statistics are not as refined as those of 1976 so one needs to be careful in making comparisons but it appears that a higher percentage of our funds are staying at home, going to regional programs, and/or to non-Brethren in Christ programs.

Our evaluation of this trend will depend upon where we think the action is or should be in the life of the church. Money is, of course, not a fool-proof basis on which to judge church life, but it does say something. What I believe it says is that local programs have become more significant in the minds of our people and that regional conference programs are being funded more seriously. General Conference programs are barely holding their ground.

3. As a denomination we have a heritage for missionary effort, but less than 10% of our giving is now channeled through our general conference Board for Missions. Is this a result of a change in our understanding of missions or are we patterning our local programs and designing our local facilities after other groups without seriously considering priorities and mission?

4. Perhaps it is not primarily a question of program and mission but of our own sense of stewardship. Does our living and our giving reflect that we are pilgrims and strangers? Does our living and our giving confirm that we are not owners but stewards of the resources we have. One cent more per day from each member would bring \$48,000 additional for a program; ten cents would provide \$480,000 more.

to page two


THE


FLAMING


FELLOWSHIP

Leighton Ford

JOHN THE BAPTIST had prophesied that Jesus the Messiah would baptize “with the Spirit and with fire.” Throughout the Bible God is likened to a fire.

It was as a fire that God spoke to Moses out of a burning bush.

It was by a “pillar of fire” that God led the children of Israel through the wilderness.

It was in a fire that He dwelled in the Holy of Holies.

At Pentecost, the image of fire reappeared. As Tozer says, “The God who had appeared to them as fire throughout all their long history was now dwelling in them as fire. He had moved from without to the interior of their lives. And so the church of Christ became the flaming fellowship—the people of fire!”

The same Holy Spirit is at work in the world today and He wants to be at work in your life.

Perhaps as I talk about the Holy Spirit, it makes you afraid. “What is this fire . . . this flame?” you wonder. “I’m afraid of the Holy Spirit. I don’t want to be a fool or a fanatic.”

Let me remind you that the Holy Spirit is God. There is no reason to fear Him. He is the Spirit of the Father and the Spirit of the Son. God the Father is God *above* us. God the Son—Jesus—is God *beside* us—walking on this earth to reveal the Father. And God the Spirit is God *within* us—God coming to the interior of our lives to bring the reality of Jesus Christ to us.

Right now, let your imagination go. Think of “fire” and what do you see in your mind?

The writer is an associate evangelist with the Billy Graham Evangelistic Association.

A raging forest fire—millions of acres of woodland blackened, charred and ruined?

A towering inferno—a hotel perhaps, wrapped in flames and smoke, with people leaping out of the windows to their death.

Yes, fire can be like that—uncontrolled, terrible, destructive.

But think again. Remember a night when the temperatures were at zero or below. The thermostat was turned down to save energy and in the fireplace the logs were blazing—a glow of heat and warmth for the whole family.

That too is fire—contained, secure, warm.

Or think of the mighty saturn rocket rising from its launching pad at Cape Kennedy. Millions of tons lifted by a rocket flame that burned for only a few seconds, but with power equal to a string of diesel locomotives stretching from Atlanta to New York. (866 miles).

That too is fire—strong, controlled, purposeful.

So when you think of the flame of the Holy Spirit, don’t think of wild fire, out of control fire—think instead of the strong, pure, steady flame of God, the Spirit whom we cannot tame, but who can bring God’s power to bear on our lives.

Fire warms and so does the Holy Spirit. He brings the warmth of God’s reality.

It is from the cross that we come to know the reality of God. On the cross Jesus Christ bore the fire of God’s judgment for our sins, that we might have access to the God who is consuming fire! The Holy Spirit will warm your heart with the assurance that God has forgiven you!

Fire also illumines—and so does the Holy Spirit! He brings to our minds clarity, understanding, certainty. Only God can teach us about the things of God. He enables us to see through faith what reason cannot see. It is not that faith and reason are opposed. But faith goes beyond reason. Faith gives a spiritual insight to our minds that reason alone can never provide.

When we become Christians we do not commit intellectual suicide. In fact, it is often the act of surrender to the Holy Spirit that brings new life to our minds!

Fire cleanses—and so does the Holy Spirit. Like a fire that burns out dirt and disease, the Holy Spirit will consume the sin from our lives. But if we do not let him consume our sin, then the fire of judgment will consume us!

Fire fuses—and so does the Holy Spirit! Just as fire in a forge joins metal to metal, so the Holy Spirit joins believers together in one heart and one mind, and gives us compassion for the suffering and oppressed and lost peoples of the world.

Let me mention one more thing. Fire spreads—and so does the Holy Spirit! Once we have known Him, we cannot keep Him to ourselves! The fire of God went leaping among those early Christians from life to life, from community to community, beginning at Jerusalem and spreading like flame throughout that ancient world.

Pray, first for yourself and then for the church everywhere, that the Holy Spirit will again come as fire—to warm us with the presence of God, illumine us with the truth of God, cleanse us with the purity of God, fuse us with the love of God and spread the Good News of God throughout the world.



The Bible and Money

Don Zeek

WHEN the Bible talks about money, it is often in terms of principles, not commands. Those who follow the biblical principles receive the promised benefits. Those who don't miss the blessings which may have been available to them.

In the July 25, 1976, issue of the *Evangelical Visitor*, the article "Let's Talk About Money," invited readers to share experiences about God's proving Himself in money matters. While reading the responses, I realized those who experienced God's help had followed biblical principles. This article is composed primarily of incidents shared by readers in response to the first article. These incidents are organized around some of the biblical principles which are becoming increasingly significant to the writer.

PRINCIPLE: God provides material needs and rewards our faith in Him.

Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well (Matt. 6:25-33).

If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him (Matt. 7:11)?

A father living in eastern Pennsylvania shared his experience with me. After moving from farm to suburb, both he and his wife were working to provide the family's money needs. The children hadn't learned to choose right kinds of companions or how to use their leisure time wisely. This was causing the parents an increasing amount of concern.

But at this trying time, God provided the father with a part-time job which complemented his full-time position perfectly. The mother could stay at home and help the children. In this case, the "good thing" provided

by the Lord was the mother's presence in the home.

Another letter came from Canada. "... we as a pastoral couple shared our commitment to trust God to supply all our needs as we gave ourselves full-time to God's ministry.

"At that time (1974) our salary was \$3,500! We didn't try to reason God's direction concerning how the paycheck would balance with our bills. A couple of weeks later, checks from two different sources confirmed God's leading in our step of faith.

"In the New Year, our salary increased to \$5,000. My husband and I then prayed asking for guidance about what our financial commitment to our local church should be for that year. Would you believe we both received the exact message? And similarly this past year when our salary increased to \$7,500 we were given identical sums for our faith commitment.

"The results of these past two years are miracles of the Lord. All of our bills were paid before or on time. . . ."

PRINCIPLE: God uses money needs and freedom in giving to bring Christians closer together.

But that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. As it is written, "He who gathered much had nothing over, and he who gathered little had no lack" (II Cor. 8:14-15).

This testimony came from a pastor's wife: "One day several weeks ago, I told our four-year-old son, 'That's a lot of money to buy a bike. Just wait until your birthday in September and we'll see what can be done.' The following week my husband returned from a friend's home with a second-hand child's tricycle. It was repaired for a mere \$6 and our son has enjoyed it ever since.

"Clothes for our two boys were supplied by mothers in our congregation or friends who in love had sewn them or just passed them on.

"Couples or families in our church have been channels through which we

have received curtains, placemats, a second-hand stove, drinking glasses, a stereo and speaker set, a bedspread, an automatic dishwasher, and garden produce of all kinds.

"In many cases, we received various sums of money and 'goody' bags left in the car from anonymous sources. We have accepted all as blessing from the Lord and give Him the praise.

"Our family has experienced many spiritual strengths from this step of faith, but the most encouraging are the results in the congregational life of our church. Cooperation and participation in the total church program inspire me to be what I should be as a Christian and as a pastor's wife."

PRINCIPLE: God uses money to provide direction for our lives.

And my God will supply every need of yours according to his riches in glory in Christ Jesus (Phil. 4:19).

Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. (Prov. 3:5-6).

Trusting in God's promises, we know He supplies our needs. Frequently, we believe God directs our lives by supplying so we can do the things we want. But God can give direction just as definitely through lack of funds.

A pastor who had been in mission work in Kentucky told me his experience. He and his wife felt they should accept a new responsibility in Pennsylvania but the car which he was using in Kentucky was too rusty to pass inspection in Pennsylvania with its more stringent regulations. His \$250 per month salary was not adequate to buy another car. He investigated the possibility of part-time work, but found that the only type of work he could get in the area paid \$1 per hour.

He was asked by a camp to give service there as a youth director, song leader and camp counselor. He had to borrow money in order to get to the camp to accept the assignment.

While there, he saw a station wagon for sale. Because he did not have any funds, he didn't even ask about it. But a friend heard of his need, asked about the station wagon, and found that it could be purchased for a down payment plus \$50 per month. The friend then talked with a son-in-law who agreed to make the monthly payments because the pastor had helped his daughter through school. Now only the money for the down payment was needed. A bishop attending the camp handed the pastor a cash gift of \$200. At the end of the camp, the pastor received \$150 in appreciation for his services. The \$350 plus the sale of the old car covered the repayment of the travel loan and the down payment on the new car.

Another testimony came from a pastoral family who at one time may have questioned whether God wanted them in full-time Christian service because of very definite financial needs. "During the past two years, we've had finances to replace our front door, buy a new bed, extend our kitchen, enjoy holidays both summers, and begin our basement project. Since we live in a winterized cottage of five rooms the extra space will provide more convenient sleeping and laundry facilities and a study. . . ."

PRINCIPLE: God calls us first to give in faith, and then to trust Him for an abundance of material provisions. He multiplies our gifts before they are returned back to us.

Some of us are still stuck with Jacob back in Genesis 28:22: ". . . and of all that thou shall give me I will surely give the tenth unto thee." We want God to give to us first, and expect to give to Him after we have plenty.

But Jesus had a different pattern for giving. In Luke 6:38, He states, "Give and it will be given unto you; good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

This principle of giving first to God is not only a New Testament principle. Proverbs 3:9-10 states, "Honor the Lord with thy substance, and with the *first-fruits* of all thine increase. So shall thy barns be filled with plenty. . . ."

In I Kings 17:8-16, the widow at Zarephath received an unending supply of meal and oil—*after* obediently giving *first* from her meager supply.

Paul stated, "But remember this—if you give little, you will get little. A farmer who plants just a few seeds will only get a small crop, but if he plants much, he will reap much" (II Cor. 9:6, Living Bible).

The personal testimony of an Ohio contractor came to me. This enterprising Brethren in Christ businessman regularly gave more than a tithe of his income to the Lord's work and his business volume and profits increased substantially. After a period of time, as he looked over his records, he realized his business profits each year were approximately ten times what he had contributed *the year before* to the Lord's work. It was just as though the tithe was an *advance*—10% of what would be supplied the following year. Is this related to Malachi 3:10, "Bring ye all the tithes into the storehouse . . . prove me herewith . . . if I will not open you the windows of heaven, and pour you out a blessing . . ."? I think it would be informative . . . and interesting . . . to get more data on the types and amounts of blessings God supplies when his people give *first* to the Lord!

From a faithful servant near Hershey, Pennsylvania, came this testimony: "Last summer as I saw the need of our mission board and local budget, I decided any opportunity I had for extra earning would be given 100% to the work of the Lord. As a result, much work came my way. When sharing this with a relative, the response was, 'No wonder you were getting all this work.'"

"God sent several young people in my life—to share my home. This added source of income was another means of giving more.

"Another added blessing came when I decided I could do without the daily paper. The amount which I would have used is given to the World Hunger Fund."

PRINCIPLE: As we learn to use money wisely we can be trusted with spiritual riches.

He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own? Luke 16:10-12.

Some years ago when I was Superintendent of the Wanezi District in Rhodesia, one of our capable pastors passed away. Brethren Manhlehle Kumalo and Mangisi Sibanda, two wise veterans in the church, recommended a successful farmer to succeed him as pastor. This farmer also managed a transportation company. I thought he was too busy to serve as a pastor. But fortunately they persuaded me to accept their recommendation. This farmer and transportation manager proved an effective and unselfish pastor. He was diligent in both his pastoral and his secular work. That's what Jesus expressed—those who prove themselves faithful as they work for money are worthy to be trusted with spiritual responsibility.

The general feeling I had as I read these testimonies was contained in one letter which came in response to the *Visitor* article: "Acts 20:35, 'it is more blessed to give than receive' has proven true in my life. . . . Jesus is not only the *joy of living* but also the *joy of giving*. He has promised to supply all our needs, but this has happened in my life beyond my expectation."

That testimony sums up the feelings of this writer as he received responses sharing experiences of how God used money to teach lessons about spiritual growth.

As you reflect on your past experiences, and on biblical principles, why not share with other people how God has proved Himself to you?

Jesus and Possessions

Most Christians in the Northern Hemisphere simply do not believe Jesus' teaching about the deadly danger of possessions. We all know that Jesus warned that possessions are highly dangerous—so dangerous in fact that it is extremely difficult for a rich person to be a Christian at all. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." But we do not believe Jesus. Christians in the United States live in the richest society in the history of the world surrounded by a billion hungry neighbors. Yet we demand that our governments foster an ever-expanding economy in order that our incomes will increase each year. We insist on more and more. If Jesus was so un-American that he considered riches dangerous, then we must ignore or reinterpret his message.

But he said it all the same. Matthew, Mark and Luke all record the terrible warning: "How hard it is for those who have riches to enter the kingdom of God!" The context of this saying shows why possessions are dangerous. Jesus spoke these words to his disciples immediately after the rich young man had decided to cling to his wealth rather than follow Jesus. Riches are dangerous because their seductive power very frequently persuades us to reject Jesus and His kingdom.

Rich Christians in an Age of Hunger, Intervarsity Press, Copyright 1977.

Religious News

Exiled Bishop Says Churches Are Not Amin's Only Target

A self-exiled bishop of the Anglican Church of Uganda says Christian Churches in Uganda are a special, though not exclusive, target of President Idi Amin Dada of Uganda.

"I don't like to give the wrong impression that it is a purely Christian persecution, as has been carried in many papers," said Bishop Festo Kivengere, who fled from Uganda with his wife and family earlier this year after the violent death of Archbishop Janani Luwum, head of the Anglican Church of Uganda.

"It is a chaos in which anyone—Christian, non-Christian—who is regarded as a threat to the regime is eliminated. They have died by the tens of thousands," he told the *Washington Star*.

The bishop said "it happens that the leadership of Uganda is Christian. Christians are the educated, Christians are doctors and lawyers, Christian were politicians."

"So if you are a dictator and scared because of your position," he continued, "certainly these are the potential enemies. If you can't eliminate them completely, at least you paralyze them. So this is what is happening."

Georgi Vins Reported Gravely Ill

Soviet prisoner Georgi Vins, a Baptist minister incarcerated for his outspoken witness, is gravely ill, believed to be suffering from mercury poisoning, according to his wife Nadeshda and son Peter.

A report by Underground Evangelism said Vins can barely stand up, that his head is covered with boils and that he suffers from continual headaches and exhaustion.

Vins, in a letter to authorities, has asked for an international commission to be formed to investigate conditions at the prison camp.

Nikki-Han Spurs Record Sales Of Christian Books in Japan

Sales of Christian books in Japan will likely top the \$6 million mark in 1977 thanks to Nikki-Han, a book distribution center which handles the titles of nearly all Christian publishers in the country.

This 11 percent increase over last year's record-breaking sales of nearly \$5.8 million is due largely to the distribution of Christian books to secular bookshops.

Sales in secular bookshops, which attract many readers who would never walk into a Christian bookshop, are often the key to success for Christian publishers.

A major objective of Nikki-Han is to encourage secular bookshops to handle Christian titles. There are now 165 secular bookshops which sell books from Nikki-Han.

CIA Ends Missionary Contacts

A U.S. Senate committee reports that the Central Intelligence Agency has admitted it had "covert arrangements" with 21 overseas missionaries but that these contacts have been terminated.

New CIA policy forbids similar contact in the future with American clergymen or missionaries.

High Court Strikes Down Death Penalty For Rape

The Supreme Court has ruled that states may not impose the death penalty for the crime of rape. In its 7-2 decision, the high court also hinted broadly that no crimes other than first degree murder are sufficiently heinous to demand capital punishment.

The new ruling follows by one year a decision upholding the death penalty for first degree murder by an identical 7-2 margin. In light of that decision, some 35 states have made premeditated murder a capital offense, while only three still have rape so listed. They are Georgia, Florida, and Mississippi. The latter two rape statutes provide for the death penalty only when the victim is a child and the rapist an adult.

Graham Plans Hungary Crusade

Evangelist Billy Graham and the Rt. Rev. Sandor Palotay, representing the Council of Free Churches of Hungary, have announced that Dr. Graham and his Team have accepted an invitation to hold a series of religious meetings in Hungary.

Dr. Walter H. Smyth, a Vice-President of the Billy Graham Evangelistic Association, said, "It is hoped that such a visit shall take place in the foreseeable future, possibly this fall."

The invitation was issued to Dr. Graham following discussions between Dr. Smyth and Hungarian Church officials at the General Council Meeting of the Baptist World Alliance in Miami.

At the same time Dr. Smyth met with church officials of the Soviet Union to discuss a possible preaching visit by Dr. Graham and his evangelistic Team to Russia.

Dr. Smyth was an official guest in Hungary during April of this year. It was during that visit that much of the final groundwork was laid for the issuance of the invitation Dr. Smyth said, "I was totally unprepared for the reception I received from clergy and laity and the freedom to preach the Gospel freely in this socialistic country."

"I had the opportunity," he said, "to speak in the Reformed Seminary and in several churches. There were no restrictions placed on me in the matter of preaching. The churches were packed without exception and I received a very, very warm reception. The people were responsive. When I mentioned the possibility of Billy Graham's coming, their faces lit up immediately."

President Carter's Vatican Appointment Causes Stir

President Carter's appointment of a personal representative to the Vatican has stirred a beehive of protest among the President's fellow Baptists and a flurry of interreligious strife.

The naming of a Vatican envoy is not a new step, although Carter's choice, Miami attorney David Walters, 60, who succeeds the Nixon-appointed Henry Cabot Lodge, is the first Roman Catholic and the first Southerner to occupy the unsalaried post.

The Rev. Jimmy Allen, recently elected president of the 13-million-member Southern Baptist Convention, Carter's denomination, fired off a telegram to the President charging that the appointment was in "violation of the spirit and probably the letter of the First Amendment to the Constitution." That Amendment provides for separation of church and state.

Dr. James E. Wood of the Washington-based Baptist Joint Committee on Public Affairs, which has a constituency of 25 million Baptists, raised a similar complaint in a telegram of protest to the White House. He added that the appointment of a Vatican envoy "also officially underscores the special concern of this government for one religious body to the point of preferential treatment not accorded any other church or religious body anywhere else in the world."

Evangelism Theme Raises Mennonite Identity Question

Delegates to the 66th annual convention of Canadian Mennonite Brethren Churches voiced strong concern that their ethnic identity might be a liability in the church's witness.

In his keynote address, the denomination's moderator, Dr. Frank C. Peters, president of Wilfrid Laurier University in Waterloo, listed denominational identity as a major issue that must be faced by Canadian Mennonite Brethren. He urged the 424 delegates to make the quest for identity a theological, and not just historical search.

Roots are important, he stressed, but a twentieth century mission and fellowship with other evangelical groups must also be sought.

'Soap' TV Series Blasted By Southern Baptist Leaders

Three Southern Baptist Convention leaders who have previewed the first two episodes of "Soap," an upcoming prime time series on ABC-TV, have unleashed vigorous protests against what one of them calls "a 30-minute dirty joke."

Foy Valentine and Harry N. Hollis, Jr., of the SBC Christian Life Commission here have written to ABC President Fred Pierce asking that "Soap" be cancelled before it is shown.

SBC President Jimmy R. Allen of San Antonio, predicted: "This may be the spark which will ignite the anger of a public weary of being inundated with filth and deeply concerned about the moral climate of our nation."

"Robert M. Bennett, vice-chairman of ABC's affiliate board, calls 'Soap' a 'sophisticated adult farce,'" said Hollis, director of family and special moral concerns for the commission. "He is mistaken. 'Soap' is not sophisticated; it is a 30-minute dirty joke." The series deals with themes of adultery, homosexuality, transvestitism and impotency.



Mr. and Mrs. Perez inside their "minit-market."

WELL, that's really what they said. Maybe it gained a little in the translation, but in effect the Perez's told them "to pick up their house and walk" . . . and said it to a part of their immediate family, at that! It's a long story, but it shows how God is working with some families here in Nicaragua.

The beginning of the story goes back some four years ago when Enrique Palacios, pastor of the Esquipulas Brethren in Christ Church, first invited the Andres Perez family to church. They didn't come, of course, but he kept on inviting them. And as others were saved, they received more and more invitations. Finally, curiosity got the best of Mr. Perez and he went to several services, and found an amazingly new way of life.

One doubts that the average person would have continued with his decision under the conditions as he found them, but he did. He had discovered Jesus and nothing could separate him from this beautiful new life. Several times when he returned rejoicing from a church service, Mrs. Perez would lower his enthusiasm and destroy his Spanish male machismo by beating him up! (Well, after all, she is more robust than he.) On occasions, after he returned home from his day's work, she would refuse him meals. For most of the year they slept in different parts of their two-room house. She was ruthless with him in so many ways, until she became inquisitive as to how her husband could be so nice in spite of her treatment of him. She finally made the "mistake" of asking Rev. Palacios

The writer is superintendent of Brethren in Christ Missions in Nicaragua.

Pick Up Thy House

Bert Sider

just "what does that little Black Book teach" and she was soon walking with the Lord.

Together they grew strong in the Lord. Their testimony was well known; they were instrumental in influencing many others to confess Jesus Christ as Lord and to begin walking with Him. Thus it was that their decision to move out to Monte Horeb wasn't looked upon with too much enthusiasm by the Esquipulas congregation. But less than one year from the date of their new life in Christ, a truck came and hauled their house and belongings away from the mother church.

Now what can you expect from a lady who enjoys beating up her husband because she doesn't agree with his religious convictions and a husband who will take anything because of his love for the Lord, after they team up together to fight the good fight of faith? They turned part of their house into a small minit-market/preaching post, and as people came to buy rice, beans and coffee, they invariably heard about the "Bread of Life" and how He gives us "rivers of living waters."

Because of their sincerity and faith-

fulness, a few neighbors became interested, so their old pastor was invited to hold some special services. Almost everyone agrees that several of the neighbors accepted Christ the very first meeting, but I rather question that. Personally, I feel that they had accepted the truth during those frequent trips to the little minit-market for their daily cooking needs and then gave testimony to the fact at the first service.

The new congregation of believers wasn't without problems. Several times they were threatened by a few unbelievers who came by throwing sticks and rocks. But the Spirit of the Lord waxed more powerful and outgoing among those whose faith was placed in Him.

As the congregation grew, they saved the offerings and tithes to buy chairs—until then, they had accommodated themselves on tin cans, logs, rocks, barrels and whatever else could be found. Later, they began talking plans and saving funds for a small chapel. After all, there were between 40 and 60 persons meeting together now.

Well, this is where they told them to "pick up their house and walk." Mr. and Mrs. Perez had decided to donate



The new "temple" with some of the youth pictured. The new pastor, Rocendo Silva, is second from the left.

and Walk



Some of the group meeting at Monte Horeb on the first day the chairs were used. The house in the background was the one which was "picked up and moved."

a nice lot from their property. As they looked around, they saw that the best lot had a house on it already. I told them that any other lot would be good enough, but I doubt that my vote was even counted! After all, the Lord should have the best lot for His temple!

With love, prayer and concern, the temple went up. Different ones in the community worked on it as Mrs. Perez's father supervised. The dedication lasted all night, being classified as the greatest watch-night services ever held among the Brethren in Christ here in Nicaragua, as the Lord was praised for His greatness.

For many months the congregation did not have a resident pastor, Rev. Palacios regularly making the 15-mile trip to minister to them on Sunday afternoons and Tuesday nights . . . sometimes pushing his motorcycle many miles on the return trip when a thorn or nail deflated the tire. Just recently, however, the Lord has raised up from their midst one who desires to

Couples married 55 years attend Family Life Retreat.

What's the Child's Name?

Seventy men and women gathered at Choma Secondary School on May 13-15 for this annual meeting on family concerns. An interesting feature of this retreat is that the old couples enjoy coming and husbands come even though their wives cannot and vice versa.

One of the problems discussed at this meeting was the surname of the children. It is a Tonga custom that the surname of the mother's family be given the children, whereas the Central Government says that the father's name must be used on their National Registration Cards. Many times, if the local custom is not followed, the clan leaders of the mother's family demand reparation for pulling the child out of the clan, and the father's clan leaders demand reparation for usurping the clan name. Some families have broken this tradition with no apparent ill effect, but others have run into conflict with relatives. The tradition also has against it the Central Government's rule that to receive benefits from the father's estate, his name must be carried. There are also complications in foreign travel if father's names are not used. In spite of this, some present at the Retreat felt that the Tonga custom should continue.

Have not we too experienced things in our own traditions which had to go when the "Central Government" of Jesus Christ comes in to take over? There is no enjoying His freedom without His lordship. The Zambians pay a price for the freedom they've won that lets them sing in their national anthem, "All one, strong and free."

There was also the topic of "When families are planned . . ." which needs to be considered by each new generation. It seemed to me that the

same omission is made in Africa that was made in America when I heard it discussed.

It is the failure to call for earnest prayer by each person to find out the will of God for them in the matter. Is there any place in the life of a Christian for deliberate action without seeking counsel of the Lord?

"You have come here, not to take a blessing but a burden, and carry it until this generation changes." This comment was made by our guest speaker, Ma Thawethe, a black South African who now lives in Lusaka, called by God to evangelize under the Dorothea Mission. Actually, the highlight of the conference was the life of the Lord Jesus seen in this woman of God. Her burden was for the wives and mothers to allow the life of Jesus to be expressed through them in their homes. Her own personal suffering in receiving back an unfaithful husband when his health was broken and ruined has made the resurrection life of Jesus very real in her. May God burn into our hearts the burden she shared—for us not to live unto ourselves but to discover for what purpose He has saved us.

One Zambian in the concluding session said he wished a test could be given each family to see how their home improved after the Retreat. Repeated exhortation warned us all that if we did not heed the words we heard, our attendance was in vain. May God help each one present to be doers of what they heard Jesus say to them regarding their own lives.

Lucille Wolgemuth

Mark and Lucille Wolgemuth, Grantham, Pa., are Voluntary Service workers serving at Choma Secondary School.

be a pastor. His name is Rocendo Perez Silva, a brother to Mrs. Perez and also a brother to the pastor of the Nindiri church. Now he is studying, preaching and working in the Monte Horeb area.

It is often said that the Lord raises up too few people like the Apostle Paul. What is more important is that the Lord desires to raise up millions like they had in the early

church—"and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Mr. and Mrs. Perez are definitely a "they."

The church here in Nicaragua is exciting to watch grow and thrilling to be a part of. To say that their enthusiasm and faith gets into your blood is only part of what happens. It really makes itself part of your life.

Five-week-old Prayers

Edith Miller

HERE at Macha, in yesterday's post (mail, if you prefer), I received another cassette tape from the pastor of my home congregation [Richard Long, Clarence Center]. It wasn't professionally produced . . . pardon me, Pastor, if you consider yourself a professional cassette producer! It was "just" the morning worship services from several weeks ago. But I could understand all of it without an interpreter. And if these services were typical of what Sunday morning worship services are at home (and I think they were), then they are more than "just" Sunday services. They are exciting, challenging, inspiring, soul-searching times for those who assemble together.

After the prelude, the pastor thanked the organist for the inspiration and setting the mood for worship. And it wasn't a perfunctory "thank you" either. Also, his "good morning" received an audible response from the worshippers . . . warm communication between pastor and congregation. The announcements indicated how actively some are involved in "Here's Life America" and how necessary the prayer time is for successful involvement.

As part of our worship now, before we have the hymn, I'm going to ask—to come and give us a brief up-date about what's happening in "Here's Life Buffalo."

The reporter seemed to think that a shout of praise would have been out of order, but that's what he felt like doing. Anyhow, his report (even on this side of the ocean) was thrilling! To hear how God worked through phone calls, follow-up contacts and enrollment for Bible study, indicated how actively involved the "home missionaries" are. (*Dear God, bless them abundantly, and help them to see that their mission field is just as challenging and needy as one thousands of miles from home.*) One of his state-

ments: "So this is the way it's snow-balling." What a picturesque way to describe the work of the Holy Spirit, as Christians become involved and busy at seeking to introduce people to Christ!

After the hymn came one of the five-week-old prayers . . . that is, five weeks between the time it was first offered and the time I heard it. But somehow, it fit this listener five weeks later.

You know the needs that each of us has. Father, if there has been any kind of discouragement . . .

Yes, there had been, just this week. In an effort to give guidance and correction, I had seen the recipient become infuriated and almost irrational.

. . . may we look anew upon the Lord Jesus Christ, upon His power and glory, and may we be encouraged to know that He that is in us is greater than he that is in the world.

Father, some are burdened and concerned for others who are unsaved . . .

Yes, that one who refused to accept the advice I wanted to offer; her life is not what You would have it be. She knows there is a better way than the way she's living now.

And then there is that other one whom I don't even know, the one who stole my bicycle last night. I can get along without my bicycle, but he can't successfully get along without You. And if he had You in his heart, he wouldn't have to resort to this kind of life.

. . . may we continue to trust You and pray in faith that the Holy Spirit will bring to pass in their lives those opportunities or those circumstances which will help them to decide for Jesus Christ.

It just so happened that the offering in that service was toward the congregation's budget for the Board for Missions. How reassuring it was to hear the pastor request the congregation to pray for me. Home is far away, and sometimes it gets a little lonely. But with the prayers of God's people sup-

porting you, and a firm knowledge that you are remembered, it helps so much.

The offertory prayer was another one that was five weeks old before I heard it. But how encouraging!

Father, we thank You that You have called every one of Your children to be a missionary, and we thank You for those who are missionaries in the factory, in the store and in the kitchen. We thank You for those who have answered Your call to go to other places, and to give themselves as others of Your people share that they might be able to be there.

And as we think of missionaries who have gone to distant places, we think of so many names: Rhoda Winger in the Philippines, Dave Carlsons in Africa, Edith, Sharon, Henry and Edna, Bishop Kumalo, Bishop Kipe, Bishop-designate Silungwe—and so many others, Father. It's impossible for us to name them all now. But we thank You that they are in Your care; they are Your servants, they are ministering with and on behalf of others of Your servants.

And we just pray for them all, in the name of Jesus, asking Your grace and blessing in their lives as persons, and then in their various capacities and responsible positions. God bless them. And through them and through their lives, spread Your Word, for the glory of God, for the strengthening of Your kingdom, and for the spiritual life in every individual. We pray this as we give our offerings and tithes to this end, in the name of Jesus. Amen.

It didn't bother me that the prayers were over a month old. To hear them was just another reminder that such prayers of concern are a normal part of most worship services at home; they're not just a once-a-year thing that go along with the Sunday for missions offering. I wonder how many of my co-workers here have this same assurance about their home congregations? How many of them hear by tape or letter that their pastors are praying for them regularly?

My "now prayer" is: *Thank You, Lord, for a caring pastor, for a caring congregation. Thank You, too, for a group of people who are involved and active in their mission field right where they are. May their enthusiasm spread to others. And then I thank You for the taped sermon which I found probing. I'd like to share it with my fellow workers. Thank You, Lord, for blessings such as these—expressions of Your love and care through other human beings.*

The writer is associated with the Macha Secondary School, Choma, Zambia.

A Dedication and a Celebration

SATURDAY, MAY 7, was a day of celebration and dedication for the Cross Roads Brethren in Christ congregation. This was the occasion of the dedication of their remodeled and enlarged church facility, and the commemoration of the 100th anniversary of the building of their first meeting-house.

The Cross Roads congregation is located west of Mount Joy, Pa., at (you guessed it) an intersection of two roads—South Angle Street and Donegal Springs Road.

The Cross Roads congregation is located in western Lancaster County and is one of the congregations which made up what is known historically as the Donegal District. The Donegal District included an area of Lancaster County, bordering the Susquehanna River, which is recognized as the geographical setting of the origin of the River Brethren.

In 1878 land was purchased by the deacons of the River Brethren Church in East Donegal Township. In the same year a brick meetinghouse was erected on the land, and soon was to become known as "Cross Roads."

In 1901 and 1902 the original building was torn down and a frame building was erected containing an attic and a basement. This new and enlarged building permitted the entertaining by the Cross Roads congregation of the District Love Feast—involving the serving of meals and accommodating overnight guests. Numerous remodeling and enlargements were made during the intervening years.

For many years the Cross Roads congregation was one of five congregations in the Donegal District. The district was under a district board made up of the bishop, the ministers,

and the deacons. Sunday morning services rotated among the five congregations.

In the early 1940's more congregational autonomy was granted and the first Cross Roads congregational council was held on January 2, 1946. This autonomy led to the calling of a pastor with responsibilities for a designated congregation. This was in contrast to district ministers who ministered throughout the district. Ministers at Cross Roads have included: Abram Z. Hess, Jonas N. Mumma, Levi O. Musser, Irvin W. Musser, Harry L. Brubaker, J. Earl Musser, Paul Z. Hess, Charles W. McCullough, Benjamin E. Thuma, Roy J. Peterman, and Allon B. Dourte.

Levi O. Musser, Irvin W. Musser, and Benjamin E. Thuma also served as bishops of the Donegal District. J. Earl Musser served as bishop of the Brethren in Christ Church in Zambia.

Revival meetings have been a significant part of the life of the Cross Roads congregation. Some years the revivals went beyond the traditional scheduled length due to the spirit of the meetings. In 1914 a revival lasted for six weeks. The practice was to have a baptismal service in the spring at which time the new converts were baptized and received into church membership.

The Cross Roads congregation represents in its own life the transition of the Brethren in Christ from small and closely knit fellowship to identification with the wider evangelical community. Located in the area associated with the founding of the church the Cross Roads congregation has had strong ties to the past. As one of the larger congregations in the Donegal District it was influential in the decision making process of the



A close up of the denominational symbol incorporated in the design of the church. The original idea and sketch for the symbol was suggested by Nancy Heisey, a member of the Cross Roads congregation. The construction of the symbol in the wall of the church was by Leslie Engle, also a member of the Cross Roads Church.

district. But the congregation had its face towards the future.

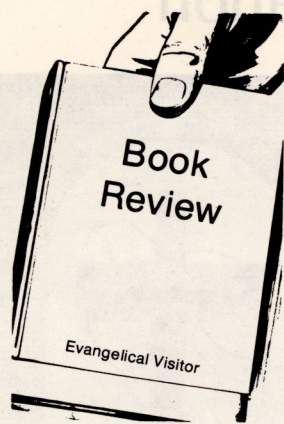
It is significant that the Cross Roads congregation was one of the first in Lancaster County to use an organ in its worship service. The congregation has been active in benevolent and missionary efforts. Messiah Children's Home, built in 1924, was largely a ministry of the congregation. Members of the congregation served on General Church Boards. Abram Z. Hess was a member of the Messiah Bible School and Missionary Training Home Board. Irvin Musser served as secretary of the Foreign Mission Board for many years.

The new commodious Christian education and fellowship facility is a milestone in the life of this congregation. It may seem a long way from a small brick meetinghouse erected in 1878 to a modern church plant including a multi-purpose room providing gymnasium facilities, but this is the Cross Roads' story.

Changes such as this do not come without wrestling with the question of what it means to be faithful. In that respect Cross Roads is an example of the denomination. The life of the Brethren in Christ may well be explained as a people seeking both to be God's people and to do God's work.



A view of the newly remodeled and enlarged Cross Roads Church.



Being On God's Side

Rich Christians in an Age of Hunger by Ronald J. Sider, Intervarsity Press, Downers Grove, Ill. 174 pp. Reviewed by John E. Zercher.

The Apostle Paul, writing to the church at Ephesus states that God has given gifts to the church—apostles, prophets, evangelists, pastors and teachers. These offices were given to equip the church and to bring Christians to maturity.

Ronald J. Sider is one of God's gifts to the church. He is a prophet. In the tradition of the biblical prophets his message is one of sin and repentance—hardly subjects on which "Best Sellers" are based.

I was impressed with the biblical character of his book, *Rich Christians in an Age of Hunger*. I anticipated that it would be biblical but it was more so than I had anticipated. No one can read this book without facing the truth that concern for the poor and needy is high on the Bible's agenda. Dr. Sider assembles an abundance of Scripture to support the thesis that God is concerned about economic life and how this relates to the needs and well-being of those created in His image. In our time there is great economic disparity. A very visible expression of this disparity is hunger—millions die from starvation each year; one billion people suffer from stunted bodies or damaged brains.

No proof text artist is Dr. Sider. No single text is asked to carry more than it can bear. Nor are the 8th century prophets his "canon within the canon." The entire Bible is his authority. Old Testament and New provide evidence that God is concerned

for man's economic and material well-being and that wealth on the one hand and poverty on the other is not in keeping with God's will.

If one accepts the authority of the Bible he will be hard pressed to escape the impact of this book. Dr. Sider marshalls his biblical evidence well.

Dr. Sider is not only a Bible scholar, he is an observer of the times. The present reality and increasing seriousness of hunger in our world is brought home to the reader. He has done his homework. One is virtually swamped with facts.

A burgeoning population and widening gap between the haves and the have-nots offers little hope that the specter of hunger will go away. The Black Horse of the apocalypse is riding across our world virtually unchecked.

One of the major contributions of this book is the recognition of the complicated nature of the problem of poverty and hunger. No "One Great Hour of Sharing" nor a simplified life style, as significant as these may be, will solve the problem of hunger. Nor will a sufficient amount of food. Hunger is closely related to poverty and poverty is related to structures built into our society. If one has money, food is available even though scarce. If one has no money, food is not available even amid plenty.

I confess that the writer's treatment of structural evil left me with a sense of helplessness and a feeling of complicity. A sense of helplessness because I could not see much I could do

about it; a sense of complicity because I am so much a part of the system. Life style I can (if I will) do something about. But cartels, tightly knit economic and financial structures, selfish people, and military oriented leaders seem far beyond my control.

But God surely requires more than charity. He demands justice. Systems as well as individuals are under his judgment. This new awareness has a biblical base. We are indebted to Dr. Sider for pointing this out to us.

A significant contribution of the book is Dr. Sider's efforts to suggest practical ways for Christians to respond as persons and families to the evils and injustices in our society. His own admission that he is in the struggle with us adds credibility to his approach and suggestions. There is not one of us—no matter what our economic status—who would not profit from Dr. Sider's creative thinking.

For most of us, our response to the more complex aspects of the problem would be to throw up our hands in desperation and retreat behind our theology which offers hope in some future time. Dr. Sider is no romanticist who foresees a golden age brought in by man's efforts. He is however unwilling to do nothing when there is so much to do and so many suffering right now.

Every Christian would profit from the reading of this book. It would contribute to his or her maturity and sensitivity. Each minister will find in this book a new dimension of biblical truth. He will find that God has said more about wealth and poverty, about justice and caring than most of us imagine. The God of the Bible has identified with the poor and the helpless. It seems to me that it would be the part of wisdom for us to be on God's side in this matter.

The Christian church is indebted to Dr. Sider for a well documented portrayal of this tragic problem; for placing it in a biblical and Christian perspective; and for helping us to respond in a responsible manner as children of a God who cares.

Include this book in your must reading. It would make good devotional reading. It may not produce instant peace of mind but it will lead (if followed) to more authentic Christian living.

Dr. Ronald J. Sider is a member of the faculty, Messiah College. He has been with the Philadelphia Campus since its creation. Dr. Sider has been active in efforts to integrate evangelical faith and social responsibility. Rich Christians in an Age of Hunger may be purchased from the Christian Light Bookstores. The price is \$4.95.

The Most Wasted Resources in the Church

Edward F. Cox

JESUS ON ONE occasion asked two questions, "Would any of you think of building a tower without first sitting down and calculating the cost, to see whether he could afford to finish it?" and, "What king will march to battle against another king, without first sitting down to consider whether with ten thousand men he can face an enemy coming to meet him with twenty thousand?" (Luke 14:28, 31, NEB). These questions relate to some basic concepts of management. In both, the objective is clearly understood. For the builder the objective is the finished tower. For the king it is the successful defense. This is management by objectives. If these objectives are not attained, then no amount of activity will suffice. With these objectives in mind, planning and implementation will follow. That is to say, implementation will follow if resources (input) are considered adequate. If they are not, then the whole system, including objectives, must be modified.

We are thus brought to a discussion of management of resources. Basic to such management is measurement. That which is needed and that which is available must be measured on some compatible scale and found to correspond within acceptable limits. The cost of the building in money is compared to the funds available. The demands of the military campaign are compared with the number of men who can be mustered. It would be folly to proceed otherwise. Perhaps the reason Jesus asked two questions so similar was to include two scarce and limited resources, money and people. Because the supply of each is limited, each is valuable and each requires careful management.

It seems that churches usually manage monetary resources better than human resources. Reasons for this seem fairly clear. Human resources

(both need and supply) are harder to measure than money. In the church this human resource is donated and cannot be measured as cost of labor. But apart from this, few church administrators could even make a close guess on the number of person hours that go into a new and unspoiled land. The resources have seemed so bountiful that conservation has not really seemed important.

There is reason now to think that these volunteer human resources are scarcer than we had considered them to be. Not only are people recognizing that time is money, but they are in many instances more willing to give money than they are to give time. The relative value of donated person hours has risen rapidly, and the management of this time demands our thoughtful attention.

The need for management of human resources becomes clearer as we view several problems of church administration. One of these is multiplicity of programs. The church is trying to do so many things that some of its people are entangled in what has been called "the activity trap." The ministries of the church will always be numerous and varied. New programs will and should be introduced. Other programs will be de-emphasized or even dropped. Most of the time, someone in administration will have some idea of the cost of programs in money, but seldom is the cost in human time carefully thought out. Too often the productiveness of a particular program toward planned objectives is not known, but even more frequently the productiveness of a program as compared to its cost in human resources is not even considered. We become spendthrifts of time, holding on to old activities that are no longer useful and introducing new ones of doubtful effectiveness, simply because they do not cost very much money, though they may be tremendously costly in time. The limited nature of human resources is not realized and the assumption is that someone, somehow, will find the time.

If the total number of person hours available to an organization or even some approximation of that number was known, and the present requirement of vital essential programs was also known, then new programs would be viewed not only in effectiveness but as related to time demands upon participants. Of course by the same reasoning older programs would periodically be reevaluated.

A second problem facing the church administrator is the overinvolved person. The platitude, "If you want something done, ask the busiest person you can find," has been with us a long time. Like other platitudes, it needs challenging. Such a busy person may simply be one that finds it difficult to say no. It is possible, even probable, that such a person can become over-committed. This can have adverse effects on both the volunteer worker and on the church. For the worker it can mean family conflicts or even problems with his secular employment. For the church it means that jobs are filled by people who do not have adequate time for the responsibility, and it may be that a competent person is trying to do so many things that none of them are being done well. In business organizations, administrators are becoming more aware of the necessity of considering the cultural and social needs of employees, as well as the quality of work being done to accomplish purposes of the organization. Church administrators then can ill afford to assume that all persons "take care of themselves" by not committing time beyond their limits.

Related to the problem of our involvement is the fact that many in the church are either not involved or only marginally so. Some of these may support the work with money, but resist claims on their time and talent. Others are interested in serving, but feel inadequate; while still others who are willing are serving in places of little challenge when their abilities would

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The writer is pastor of McClurkan Memorial Church of the Nazarene, Nashville, Tenn. The article is reprinted from The Edge Copyright 1977, Nazarene Publishing House. Used by permission.

THE MOST WASTED RESOURCES IN THE CHURCH

(from page thirteen)

permit a place of larger responsibility. Existing in a congregation where some are over-extended in time and energy, this problem should seem intolerable. However, too often there is only the most general idea of who is doing what. The problem is not dealt with because there is no basic awareness. There is no awareness because the situation is not objectively measured. The willing few accumulate jobs because the others "just don't have the time." When in fact, God has given all of us the same number of hours in a day!

This accumulation of responsibilities by a few is increasingly a problem. Recently a churchman remarked, "The only way to get out of a job around here is to die or backslide." It is natural that when a person performs well we want to keep him in that job. But sometimes, even when the performance is not good, jobs become almost hereditary. Changes are not made because it is felt that feelings may be wounded, when actually the change would be welcomed. Acceptance of new jobs is difficult because there is no clear specification of time required nor the expected duration of service.

The technique of management designed to solve these problems is control. Control will include evaluation, inventory, and budgeting. Such concepts are familiar enough in the managing of money but rarely found in the management of time.

First, then, what is needed is to do what the builder and the king did. They determined their objectives and the input of resources necessary to attain those objectives. It is necessary to know what we plan to accomplish, and the total resources both human and monetary that will be required. It would be helpful at this point if job descriptions included not only the responsibilities of the job and activities related to it, but the person-hours per week required in its performance.

Next, an inventory of what is available should be taken. The number of person-hours now being used plus what might be enlisted should be known. Related to such a study would be plans and methods of upgrading and adding to this inventory.

Budgeting would then be possible. Admittedly, monetary and human resources differ in significant ways, but there is sufficient likeness to permit many of the same budgetary techniques to be used. A carefully worked out budget of church funds is usually an eye-opener, but it is likely that a budget of human resources would be even more revealing.

The investment of human resources in any church organization exceeds by far that of money. It does not seem unreasonable that the careful management given to money should at least be equalled by the attention given to this even more precious resource.

The Antrim Church, Greencastle, R. 1, was dedicated Sunday afternoon, June 19. Rev. John A. Byers, Souderton, Pa., a son of the congregation, gave the Dedicatory Message. Bishop Henry A. Ginder led in the act of dedication. Others assisting in the service were: Rev. P. W. McBeth, Rev. Richard Gottschall, President of Greencastle-Antrim Ministerium, and Mr. Dominic Perini, President of Perini Construction. The large edifice which seats 500 people was filled to capacity with between 675-700 people. An offering was received of \$22,275. A cost figure of \$530,000 was submitted by the treasurer. The 10 acres of land was donated to the Church by Amos and Louise Hege, Greencastle, Pa. In the evening service, 18 persons were baptized. The Church Choir, soloist James Martin, the Antrim Ladies Trio, and the Elwood Wingert family ministered in music throughout the day.

Pastor Wilbur W. Benner

Missions

George and Ethel Bundy, with Judith, Katharine, Alan and Bruce, arrived home June 30 from their missionary assignments in Rhodesia. Involved in many levels of church life, they had been carrying responsibilities at the Mtshabezi Teacher's College. George just completed a term as chairman of the Evangelical Fellowship of Rhodesia. As a personal project, Ethel for a number of years had published a weekly newsletter, *The Informer*.

Joe and Marietta Smith left the United States on July 28, beginning their return trip to India and their ministry among university students in Delhi. On their way, they plan to spend time at L'Abri, Switzerland and in Israel.

Allegheny



An Open House was held in the home of **Rev. and Mrs. Allen Brubaker** on Sunday, June 25, in honor of their 40th Wedding Anniversary. The Open House and family dinner were hosted by the couple's children: Rev. A. Hess, Rev. A. Graybill, Rev. Merle, Rev. J. Milford, Lois, and Stanley. The couple also have 22 grandchildren and one great-grandchild. The Brubakers have spent their 40 years together in mission work and Christian service. At the present time they are attending the Jemison Valley Brethren in Christ Church.

Evangelical Visitor

Church News

Antrim Dedicates New Church



The **Cedar Grove congregation** reports revival services on June 19-26 with Rev. Sam Dalton as the evangelist. On Sunday, July 10, Mildred Myers, missionary from Rhodesia, was the guest speaker in the morning worship service. Rev. Eugene Heidler is the pastor.

Six persons were baptized from the **Clear Creek congregation** on Sunday afternoon, July 10, in a farm pond. Included among those was a long-time invalid confined to a wheelchair. The pastor is Rev. Curtis Bryant.

The **Five Forks congregation** observed Old-Fashioned Sunday on Sunday, July 3, in dress, music, devotions, and sermon. Mildred Myers spoke to the WMPC on Wednesday evening, July 13. Rev. W. Rupert Turman is the pastor.

Atlantic

The **Manheim congregation** emphasized missions on Sunday, July 17, with Rev. Jacob Sherk as the speaker. The entire offering went toward the new Navajo Community Center. The pastor is Rev. Isaac Kanode.

Rev. **Jesse Dourte** gave his farewell message to the **Masteronville congregation** on Sunday, July 10. The congregation is purchasing a new parsonage which will house the new pastoral couple, James and Eva Ketner.

Rev. **Dale Allison** gave his farewell message to the **Refton congregation** on Sunday morning, July 24. A fellowship meal was held in honor of the pastoral family following the morning service. Rev. **Harry Bert** was installed on Sunday morning, July 31. A buffet reception was held for the Berts.

Canadian

The **Falls View congregation** reports eight persons were received into church fellowship on Sunday, July 10, in the morning worship service. The annual hymn sing was held in the evening in the home of Mr. and Mrs. Ross Sider. Rev. Robert Climenhaga is the pastor.

Rev. **Ronald Lofthouse** held his final service at **Kirkland Lake** on Sunday, June 26. Rev. **Amos Buckwalter** began pastoral leadership the first of August. There were no services during the month of July.

Central

A farewell service was held for the pastoral couple of the **Pomeroy Chapel congregation**, the **David Buckwalter**, on Sunday, July 17. Rev. Buckwalter will assume pastoral leadership at Phoneton.

The **Union Grove congregation** hosted a fellowship dinner for the **Bethel Community, Christian Union, and Nappanee congregations** on Sunday evening, July 31. A service of praise and worship were also included. The pastors are: Bethel—Devon Bontrager, Christian Union—Marlin Resler, and Union Grove—Rod Hill.

Midwest

Missionaries from Africa visited the **Dallas Center congregation** during the month of June. On Thursday evening, the 16th, **Virginia Kauffman** and **Eva Mae Melhorn** were present and on the 30th, **Fannie Longenecker** was guest. The pastor is Rev. Millard Haldeman.

The **Mountain View congregation** had remodeling done to the parsonage while their pastoral family was on vacation from July 27-August 17. Rev. James Esh is the pastor.

Pacific

Missionaries, **Joe and Marietta Smith** shared with the **Open Bible congregation** on Sunday evening, June 5. The congregation holds mid-week Bible study in homes and reports this to be a vital part of their church life. The pastor is Rev. Kevin Longenecker.

Births

Bulgrien: Leatha Faye, born May 7, to Daniel and Charlotte Bulgrien, Mooretown congregation, Mich.

Campbell: Daniel Richard, born May 13, to Dennis and Donna (Tice) Campbell, Green Grove congregation, Pa.

Climenhaga: Darla Ruth, born May 23, to Rev. Robert and Darlene Climenhaga, Falls View congregation, Ont.

Harbaugh: Melissa Sue, born July 8, to Guy and Gloria (Greenwalt) Harbaugh, Five Forks congregation, Pa.

Luksey: Kimberly Dawn, born June 9, to Al and Kathy (Miller) Luksey, Clear Creek congregation, Pa.

Sims: Robert Ellsworth, born July 6, to Charles and Donna (Freeman) Sims, Five Forks congregation, Pa.

Weicht: Zane Jemery, born June 25, to Daniel and Cindy (Clark) Weicht, Clear Creek congregation, Pa.

Weddings

Hock-Hollinger: Deborah, daughter of Mr. and Mrs. Dean Hollinger, Greencastle, Pa., and Mervin Hock, June 25, in the Antrim Brethren in Christ Church with Rev. Wilbur Benner officiating.

Holderman-Tice: Joyce, daughter of Mr. and Mrs. Russell Tice, Spring Mills, Pa., and Kenneth, son of Mr. and Mrs. Kenneth E. Holderman, Bellefonte, Pa., July 2, in the Green Grove Brethren in Christ Church with Rev. Wesley Smeal officiating.

Jones-Wolff: Connie, daughter of Mr. and Mrs. Paul Wolff, Sr., and Kevin Paul, son of Mr. and Mrs. Robert Jones, Malden, Ma., June 11, in the Antrim Brethren in Christ Church with Rev. Wilbur Benner officiating.

Luse-Tice: Karen, daughter of Mr. and Mrs. Russell Tice, Spring Mills, Pa., and Bradley, son of Mr. and Mrs. Dean Luse, State College, Pa., April 8, in the Green

Grove Brethren in Christ Church with Rev. Wesley Smeal officiating.

Marsh-Haldeman: Charlene Mae, daughter of Mr. and Mrs. Galen Haldeman, and David Lee, son of Mr. and Mrs. Duane Marsh, both of Dallas Center, Ia., June 11, in the Dallas Center Brethren in Christ Church with Rev. Millard Haldeman, grandfather of the bride, officiating.

Shaw-Smith: Dianne Smith and Ed Shaw, June 25, in the Clear Creek Brethren in Christ Church with Rev. Curtis Bryant officiating.

Thompson-Wigfield: Brenda, daughter of Rhecy and Jane Wigfield, and Dennis Thompson, Mars, Pa., June 4, in Everett, Pa., with Rev. Curtis Bryant officiating.

Obituaries

Fink: Mrs. Minnie A. Fink, Martinsburg, Pa., born Feb. 16, 1889, in Hopewell Twp., Pa., died July 3, 1977. She was the daughter of Daniel and Abigail Whitfield Ritchey. She was married to Elder Harry A. Fink who survives. She is also survived by a daughter, Mrs. Margaret A. Biddle; eight grandchildren; and eight great-grandchildren. She was a member of the Woodbury Brethren in Christ Church where the funeral service was conducted by Rev. Merle J. Horton, Dr. Henry A. Ginder, Rev. Ira W. Gible, and Rev. John M. Witmer. The committal service was conducted by Rev. John Rosenberry. The Finks spent 30 years in mission work for the Brethren in Christ Church, having established churches at Shermans Valley, Mountain Chapel, Clear Creek, and Blandburg. Interment was in Replogle Cemetery, Woodbury. Arrangements for the funeral were in charge of her grandson, Gerald and family.

Raser: Myra B. Raser, Dallas Center, Ia., born June 29, 1905, died June 22, 1977. She was the daughter of Noah and Ida Longenecker Nissly. She was married to Rudolph Raser who survives. She is also survived by seven children: Mrs. Evelyn Herr, Mrs. Carol Hensel, Lois Raser, Mrs. Bonnie Frey, Mrs. Esther Engle, Mrs. Amanda Roston, and Dr. John Raser; 20 grandchildren; and three great-grandchildren. She was a member of the Dallas Center Brethren in Christ Church where the funeral service was conducted by Rev. Millard Haldeman, Rev. Earl Engle and Dr. Ronald Roston. Interment was in the Brethren Cemetery.

Swartz: Mrs. Dorothy Elmeda Swartz, Mifflintown, Pa., born Feb. 6, 1905, in Fayette Twp., died June 2, 1977. She was the daughter of David and Ella Nikle Martin. She was married to J. Domer Swartz who survives. Also surviving are five daughters: Mrs. Dorothy May Wileman, Mrs. Arlene Barner, Mrs. Betty Arnold, Mrs. Anna Zook, and Mrs. Connie Esh; five sons: Martin O., James B., L. Russell, Chester L., and Jerry D.; 38 grandchildren; and 24 great-grandchildren. She was a member of the Cedar Grove Brethren in Christ Church where the funeral service was conducted by Rev. Eugene Heidler. Interment was in Adams Cemetery, Walker Twp.

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With MCC

Volunteers Sell Moving Business

IN mid-May 1977 the Mennonite Central Committee unit in Atlanta, Ga., sold its WEE MOVE truck and business to Harvey (Jerry) Ali, a local black man who has been working with the business for the past year.

One of the terms of the sale was that Ali would continue to move some low income persons at low rates. Volunteer Eugene Slagell, who began working with WEE MOVE in September 1976, will continue working for Ali during the summer to provide a transition period in which Ali can train another man.

Selling WEE MOVE to Jerry Ali has fulfilled the dreams of those beginning this project better than any of them could have expected. In addition to being a local resident and having experience in the business, Ali espouses the same philosophy that our unit had when we began WEE MOVE four years ago.

The Ali family has had the experience of being evicted because they did not have enough money to pay rent. It was a harrowing experience and Jerry remembers, "I was scared to ask for help and didn't know where to turn for help." Having been through poverty and eviction firsthand will surely make him more sensitive to the needs of poor people.

After working for WEE MOVE for some months Jerry began wondering if some day he might buy a truck and run a moving service himself. Seeing how commercial movers refused to lower rates or make other accommodations to low income people convinced him that other alternatives were needed. Without any inkling that it might become a reality Ali remembers, "I thought about getting a truck and helping those less fortunate." When our unit became aware that he was interested in operating a moving service, we started talking about selling WEE MOVE to him, feeling that we had the right man for the job.

Prior to the closing of the deal Ali made a downpayment of \$250 on the truck. He is now making monthly payments and is expecting to pay off the note within one year.

WEE MOVE began in a very unpretentious way. During the latter part of 1972 the Atlanta unit received frequent calls for neighborhood residents requesting help in moving household belongings. Although the unit's eight-passenger van was often available, the seats had to be removed each time cargo was hauled. Word spread quickly that the MCC Unit helped people move, and a better solution was needed.

It was obvious from the nature of the calls that low income people in need of moving services were not finding help from other social service agencies. Inquiries to various agencies in the metro area confirmed this conclusion. In response to this need Vernon King, then unit leader, and other unit members began to think of purchasing a small truck and beginning a moving service.

In February 1973 a new truck with a covered ten foot box was purchased and the moving service began. Normally we operated with a two-man crew; the driver-supervisor was an MCC volunteer and we hired another man from the community. The service operated Monday through Friday and we could usually keep our schedule as full as we desired. Overall we tried very hard to operate in a professional manner to provide those we moved with a quality service.

About half of our requests came from families who paid hourly rates and half from families who paid a rate commensurate with their income and number of possessions. Those who could pay hourly rates were charged \$20 per hour. The income from those moves subsidized the losses sustained moving others at below cost.

We received calls from various social service agencies in Atlanta for whom WEE MOVE was the only resource for moving their clients. Some of these were people who were being evicted within 24 to 48 hours and others were folks whose belongings had already been set out on the street. Others saw small ads we ran from time to time in Atlanta newspapers.

Although WEE MOVE was a service in response to the needs of low income people, we felt strongly that the unit should not continue to operate the service indefinitely. We wanted to sell the business once we had proven that it could be operated at a profit even though some people were moved at below cost.

As WEE MOVE operated over the past four years we analyzed the income and expenses and felt that an individual could operate the business as a livelihood. Once we made that determination we began looking for a potential buyer. Jerry Ali proved to be the right person.

During the four and a third years that the MCC unit operated WEE MOVE 1,137 families were moved, 49 percent below cost and 51 percent paying the usual charge.

—Ray Maynard
An MCC Release