

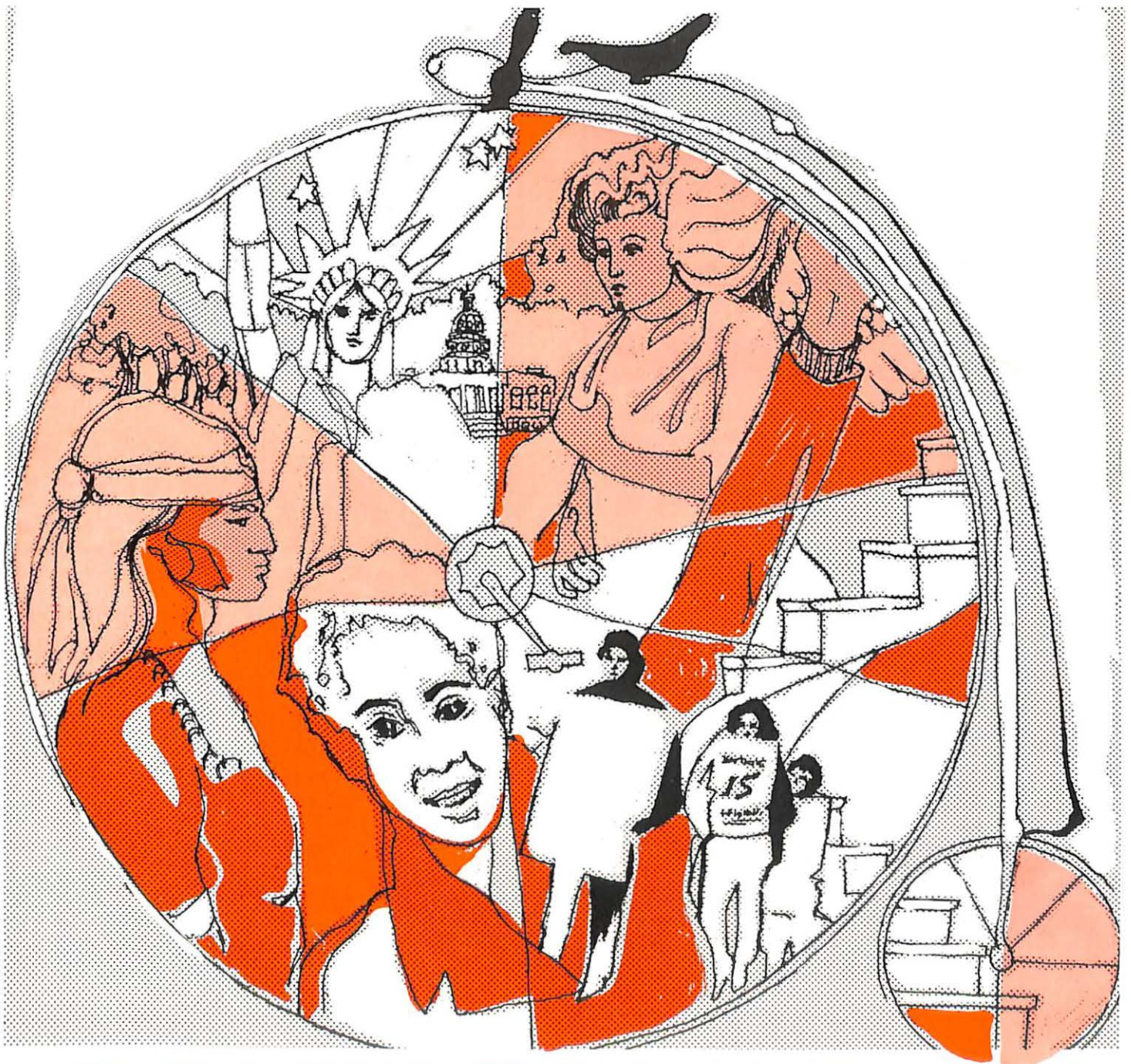
# Baptist Herald

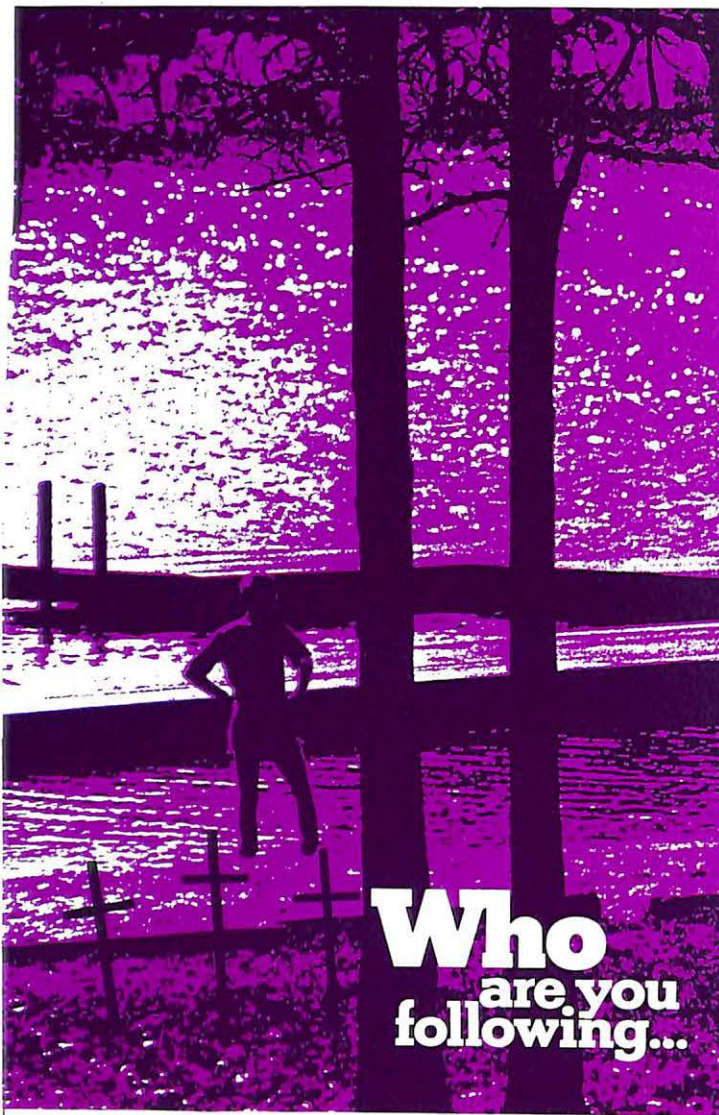
AUGUST 1972

The New  
Barbarians  
by J.L.Kent

1972 General  
Council Actions  
by John Binder

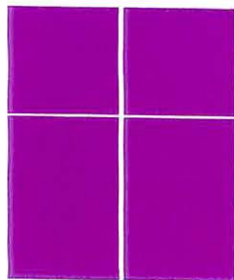
Red Power  
by Wm. Sturhahn





**Who  
are you  
following...**

Ever stop to think about it? Where are you going? If you get where you're going... where will you be... two years from now... five years... ten? Sometimes it helps to stop what you're doing... take a strong look at yourself... and consider the possibilities.



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Do you have poetic talent and musical ability? Use your artistic skill by writing and composing a theme song for the 1973 General Conference.

The Conference theme is "Reconciling the World Through Christ."

Send all entries to the editor by Feb. 15, 1973.

Recognition will be given to the winner at the General Conference sessions in Wichita, Kansas.

## Baptist Herald

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# BLACK POWER

A strange new cry arose from the civil rights movement during the summer of 1966: "Black Power." The words brought an immediate response of fear and anger from many white Americans. Few words in contemporary American society have become more controversial or misunderstood.

## THE ISSUE:

For the segregationist, Black Power is proof that he has been right all along in demanding that black people be kept "in their place." For the conservative American who has reluctantly supported gradual civil rights legislation, Black Power seems a fearful turn of events. For some liberal whites who enthusiastically participated in the civil rights movement, Black Power is a pink dismissal slip. For the black members of the more conservative civil rights organizations, Black Power means dissension in their ranks, and rebellion against their leadership. For the Black Power supporter himself, Black Power signals the end of the old civil rights movement and represents a new strategy—direct application of vigorous social, economic and political power.

## WHAT IS BLACK POWER?

Black Power is a slogan adopted by the more aggressive Negroes. It refers to the available power of black people to use against whites to improve the condition of the Negro. It is a repudiation of both gradualism and pacifism in gaining justice for the black people of America. Black Power has several aspects: economic ("green power"), political (bloc voting), cultural (Negro history and education), racial ("black is beautiful"), and defensive ("get whitey off our backs").

No two Negro organizations view Black Power in the same way. Some stress economic and political power but say little about violence or separatism. Others resist coalitions with whites and emphasize black separatism. All have a burning desire for the black man to determine his own actions, development and destiny in society.

## WHY BLACK POWER?

Black Power is the result of the collision which occurred when accelerating Negro expectations rammed into the sluggish efforts of American whites to accept the Negro into the mainstream of society. Black Power has been stimulated in several areas.

*Economically*, the expectations of the Negro commu-

*This article is one of a series entitled Issues and Answers, produced by the Christian Life Commission of The Southern Baptist Convention. Used by permission.*

ity have been fed by political promises and by the constant reminder on television and radio of what is available materially to most people in America. Many Negroes become frustrated when they realize that few of the benefits are actually available to them. Industry's doors are often shut by the demand for highly trained persons; many Negroes cannot compete because of a limited education. Furthermore, machines do the hard manual labor Negroes once performed and automation threatens to take over the jobs they presently hold. As a result, many Negroes feel unneeded, useless and economically powerless. This frustration frequently breeds discontent and even violence. They ask, "What good is the right to vote if we are trapped in poverty?"

*Psychologically*, Negroes are seeking to determine who they really are. Many Negroes feel they are the victims of powerful white forces that pressure them into becoming like "whitey." Black Power says, "We are proud to be black, not white! We will no longer give up our color for yours. Nappy hair, large lips and broad noses are proud marks of our race. Black is beautiful and all myths about black inferiority must be refuted."

*Socially*, racial discrimination is still evident in American life. Militant Negroes believe that the white-dominated society will never accept them as neighbors except on special terms or in certain stipulated roles. They assume that whites are inherently racists and by this attitude protect themselves from again being betrayed or disappointed by unfulfilled promises.

*Politically*, Negroes have long felt excluded from local, state and national governments. This feeling of political powerlessness brought the Black Power drive into being. The new wave of Negro leadership has repudiated coalitions and compromises with whites. Under the aggressive leadership of men like Stokely Carmichael of the Student Nonviolent Coordinating Committee (SNCC), Floyd McKissick of the Congress of Racial Equality (CORE), Eldridge Cleaver of the Black Panthers and Ron Karenga of the Black Nationalists, many Negroes are forming political power blocs. They are seeking voices in city councils, state legislatures, and Congress in order to protect and further their interests as black citizens.

## BLACK POWER TACTICS

There is no set strategy among Black Power advocates. However, certain general patterns are evolving:

- In the economic realm, Negroes are urged to own and operate more businesses and feed more black spending money into black pockets. Both federal and private funds are being sought for this domestic type of "Marshall Plan." Black captialism, it is argued, will enable Negroes to call more economic shots. "Operation Green

Power" is another developing movement to encourage black and whites to invest savings in black-controlled banking institutions, thereby making more money available to the Negro community. Black Power leaders are also stressing the importance of the huge Negro population to the nation's economy. Businesses are urged to consider the Negro in employment, production planning and advertising.

- In society, many Black Power people want voluntary separation of Negroes from whites, to enable the blacks to build up their resources. In colleges and in cities the demand is often for all-Negro dormitories and housing. They repudiate the token integration of white society and the imposition of white values and goals upon the black community. They demand a recognition of the contributions of black people to America and to the world. They call for black studies taught by black professors in high schools and colleges.

- Black Power advocates insist that one way Negroes can develop self-esteem is to gain political victories. They seek to control local party machinery and sneeringly refer to cooperation with white politicians as "Uncle Tom politics." They are working to elect persons to Congress who believe in Black Power. They don't want what they term a "black-white man," but desire individuals from the ghetto and all-black communities.

- The more radical spokesmen for Black Power call for armed violence of blacks against whites. They insist that whites will give up power and control only under pressure, never voluntarily; fear and self-interest, not love and goodwill, will cause the white community to act. Some spokesmen insist that the Negro has nothing to lose in violence and that the social order as it now stands is not worth preserving and should be destroyed.

## SOME ANSWERS:

Black Americans are searching for a new identity and seeking to adjust to present-day opportunities and circumstances. They need understanding from their fellow Americans. They need justice. Obviously the problems inherent in Black Power cannot be solved easily or quickly. But Christians can at least undertake the following:

- Recognize the responsibility for dealing with racial prejudice. The Bible provides guidance concerning basic attitudes and actions in human relations (Acts 10:34; James 2:9-10; I John 1:9). It is easy for whites to condemn Black Power and for blacks to condemn white racism but do nothing to reconcile men to God and to one another. The Christian should not allow racial hatred, violence, or civil disobedience to cloud the real issue of basic human worth. His Christian task is both to lead men to Christ and to work for justice, acceptance and equal opportunity for all.

- Demonstrate Christian love in action in the community. The Christian faith demands involvement in all of life—economic and political as well as personal relations. The Christian has opportunity in the community to express his love for all men—black and white. Community action can utilize existing local organizations or it can involve the organization of special committees to

help improve race relations. The groups can investigate local conditions, by personal acquaintance and relationships help reduce fear and frustration, and instigate programs of reform and progress. The Christian citizen should give such assistance out of gratitude and joy because of God's grace in his own life.

- Utilize political strength to bring justice to all Americans. Support candidates for political office who are working for improved race relations. Protest laws and police action that discriminate or favor any one group. Remember that laws are meant to promote justice not just keep order. The Christian ought to go beyond law to love as the basis for relations with his fellow man.

- Seek to gain insight into the real issues in the rise of Black Power. Invite advocates of Black Power to meet with groups in churches to express their feelings and set forth their position. Such sharing sessions should reach across denominational lines and include the total community. Face-to-face confrontations eliminate some misunderstandings. The tensions which will probably arise in such meetings can be redemptive for the church and the community if resolved in love. If face-to-face meetings are not possible, study groups can read and discuss the statements and writings of Black Power leaders with a view to making a Christian response to this challenge.

- Realize that the Negroes in America are divided in their response to Black Power. Many middle-class blacks have more in common with middle-class whites than with the radical group of the Black Power movement. Older Negroes are generally more conservative than younger persons and less inclined to rally behind Black Power leaders. Nonviolent civil rights organizations generally oppose the more violent aspects of Black Power.

- Acknowledge the potential good of the Black Power movement. The Christian need not condone all of the methods of some Black Power advocates in order to recognize truth in some of their claims. It is good that the Negro Americans who have often experienced little self-respect are now claiming their true selfhood. Black Power may also stimulate all Americans to make the American creed of "liberty and justice for all" a reality instead of a slogan.

- Repudiate violence as a Christian method of social reform. Violence tends to breed violence and seldom—perhaps never—achieves lasting, positive social change. Christians should be motivated by love and a commitment to justice, not by fear and self-interest. Regardless of the tactics employed by white or black racists. Christians should strive to reconcile alienated individuals and groups in society and work to end injustice, prejudice and discrimination.

## CONCLUSION

Is Black Power a fresh hope or a giant step backward? The answer depends on all of us. Civil rights, civil order and domestic peace will be gravely affected in the immediate future by the responsible commitment of love and justice which Christians of all races are willing to assume in the continuing racial crisis. □

# The New Barbarians

Guerrilla warfare in cities is stepped up as the new revolutionaries try to hasten the "decline and fall" of the U.S. John L. Kent gives a masterful insight into the world of "powers" and presents a wealth of information on a subject with which not too many of our readers are acquainted.

Anyone with a high school education knows that the blow that finished off decadent Rome came from northern "barbarians."

Today, the United States has a number of barbarians in its midst and they are intent on giving their host country what they feel would be the final blow. They are what newspaper reporters euphemistically call "dissident elements" and "militants."

That they are actually revolutionaries (and they do not hide this fact) should be obvious to all. Violent overthrow of the government is their aim. They are immoral, anti-Christian and anti-people.

The "decline and fall" of Rome has been studied by historians since the Middle Ages. Yet, there is still controversy over how much the northern barbarians contributed to the extinction of the Roman Empire. Similarly, today's historians are not in agreement on how much impact the new barbarians — the revolutionaries on the campuses and in the big cities — are having on our social, moral and spiritual deterioration.

There is unanimity about two facts: These revolutionaries exist and they are creating chaos. Their depredations are chronicled daily in the newspapers and on TV newscasts.

Lost in the reports on bombings of buildings and ambushing of policemen is the vital information about who these revolutionaries are and what their long-range plans are.

One little known fact emerges from even a cursory study: Every one of the new revolutionary groups subscribes to the theory and practice of guerrilla war in the cities.

The idea of guerrilla war in the United States cannot be laughed away. We now have "commando" units of young extremists armed with machine guns, grenades, dynamite and hand guns. They receive training from several schools and have detailed manuals about the use of explosives, incendiaries and firearms.

## College-Educated Revolutionaries

They are not wild-eyed, semi-demented bomb-throwers as the classic portrayal has it, but methodical, philosophically-motivated college-educated arsonists and assassins. Their mentors include some of the highest-paid professors of social sciences in U.S. colleges such as Herbert Marcuse of the University of California at San Diego.

During the past two years there had been more than 5,000 bombings, over 50 deaths and 300 injuries and at least \$50 million in property damage as the result of the operations of U.S. guerrillas.

A second little-known fact is that while these groups

John L. Kent is a successful freelance writer who lives in Monrovia, California.

by John L. Kent

get the moral and financial support of American and foreign communists, some of them reject the classic Russian-type communism. A few favor the Maoist (Red Chinese) brand. Several others are frankly anarchist. Together, they are often referred to as the "New Left."

To widen their support, most of the groups also espouse causes and goals that many reasonable people believe in. But these possible supporters are often alienated in short order when they see how the militants' "direct action" methods result in deaths, injuries and property damage.

## Students for a Democratic Society

Most observers and historians feel that the "New Left" emerged with the formation of the Students for a Democratic Society during a Communist convention in Port Huron, Mich., in June 1962.

The SDS started as a typical Communist front group. Its leadership was hard-core communist. Before several splinter groups pulled out in 1968 and 1969, the SDS built up a following on some 200 colleges and claimed a membership of over 40,000. The SDS was behind the riots at Columbia University in New York, the riots at the Democratic National Convention in Chicago in 1968, and incited the riots at Kent State University, Ohio, resulting in the deaths of four students.

One of the SDS co-founders, Tom Hayden (son of the actor) has been convicted for violating federal anti-riot laws. He is one of a number of radical students getting "instruction" from Moscow, Havana and Peking. Another SDS leader, Jerry Rubin, said at Kent University: "Kill your parents. . . . our parents are our first oppressors. We have to disrupt every institution and break every law."

## The Weatherman Revolutionaries

Dissatisfaction with the action at Columbia University led a small group of SDS members to form an even more militant group. First called RYM (Revolutionary Youth Movement), it later came to be known as Weatherman. One of its leaders is Mark Rudd, now a fugitive.

The group is dedicated to urban guerrilla warfare. During 1969 their 1,800 demonstrations left in its wake 8 persons dead, 462 injured and property damage running into the tens of millions.

After more than 270 Weatherman members were arrested in Chicago following a window-smashing rampage, the leaders decided to avoid confrontations with the police. The members were told to go underground and form commando-type units. New object: Sabotage.

During the course of making bombs, three members of the Weatherman blew themselves up in March 1970 in New York City. In the ruins of the house, police found 60 sticks of dynamite, blasting caps and some homemade bombs. In 1971 Weatherman saboteurs were responsible for millions of dollars worth of damage to public and private property and several deaths.

## Revolutionary Youth Movement II

However, even the bomb-throwing RYM/Weatherman was not "revolutionary" enough for another dissident group which formed RYM II. The nucleus of the new

group were Maoist activists from San Francisco and Chicago. Mike Klonsky, Bob Avakian and Carl Davison head the group. Klonsky is a former national secretary of SDS. He is the son of a former official of the Communist Party-USA. He says RYM II plans to "build a Marxist-Leninist revolutionary movement." The group has organized demonstrations and street rallies.

## The Worker-Student Alliance

Another splinter group that broke away from SDS after the Columbia University riots calls itself the Worker-Student Alliance. It is now part of the Progressive Labor Party. PLP split from the Communist Party-USA in 1961 as a protest against Khrushchev's "soft line." The WSA is headed by John Pennington, Jeff Gordon and Jared Israel. The group is oriented toward the Maoist (Red Chinese) brand of communism. WSA has a number of chapters and about 800 members. Headquarters are in Boston.

## Black Panther Party

Organized in Oakland, California, in 1966 on the issue of "police brutality," this group of tough young Blacks is armed with hand guns, mortars, machine guns and bombs.

Their main purpose is to render law enforcement agencies ineffective by stripping police of morale and public support. The nominal head of Black Panthers up to about mid-1971 was Eldridge Cleaver. He is now a fugitive from justice in Algeria. Huey Newton, another Black Panther leader, held on a murder charge in California, was released on bond in early 1971 and immediately left for North Vietnam and Red China. In October 1971, laudatory "on the spot" reports about Red China began to appear in underground newspapers under his signature.

The FBI lists Black Panther crimes from forgery to extortion, murder to narcotics. More than 300 Black Panthers were in the nation's jails at the beginning of 1972 awaiting trial for everything from rape to airliner hijacking.

## Afro-American Liberation Army

This is a splinter group from the Black Panthers. It is headed by Eldridge Cleaver. According to a number of "manifestoes" issued, the major difference between the Black Panthers and the AALA is over the method of bringing about "the revolution." Huey Newton wants to use U.S. courts and other parts of the "system" for his purpose. Cleaver, on the other hand, doesn't want any part of the "legalistic courthouse approach." He is preaching "direct armed struggle." In October 1971 Cleaver's wife returned to the United States from Algeria and said her husband planned to return to the U.S. soon "to lead urban guerrilla war."

## Black Student Union

Chapters of BSU operate on many college and high school campuses. The organization is Maoist communist. It has made many demands on school administrators — elimination of tuition, a Black curricula, Black teachers.

When school officials conceded, the demands have increased and become more outrageous. The BSU is useful to the New Left because it furnishes, on call, the "bodies" to make demonstrations and riots a "success."

## Brown Berets

This is a California group with clubs in East Los Angeles, San Bernardino and Sacramento. Their slogan is "Equal education for Mexican-Americans." Members' ages range from 14 to 35. Most of them are school dropouts and almost all have records of arrests for drunkenness, robbery, narcotics, rape, kidnap and murder. Their heroes are Fidel Castro and the late Che Guevara. Their uniforms are a faithful copy of the Cuban revolutionaries'. Financial support allegedly comes from communists in Mexico.

## Chicano Liberation Front

This is a militant West Coast, Mexican-American group similar to the Brown Berets. The CLF advocates urban guerrilla warfare and practices it. In a special message which appeared in August 1971 in a Los Angeles underground newspaper, the group admitted that it had been responsible for 28 major bombings in the Southern California area since about mid-1970. The revolutionaries took credit for the theft of 56 rifles, the destruction by fire of two high schools and the bombing of eight banks and a dozen other private and public buildings including the City Hall in Los Angeles.

## Young Lords Organization

YLO is a large Chicago criminal gang of Puerto Ricans that "went straight" into revolutionary politics. The organization specializes in street fights, attacks on policemen and disruption of city life. In the fall of 1968, YLO toughs took over the Armitage Street Methodist Church as their headquarters.

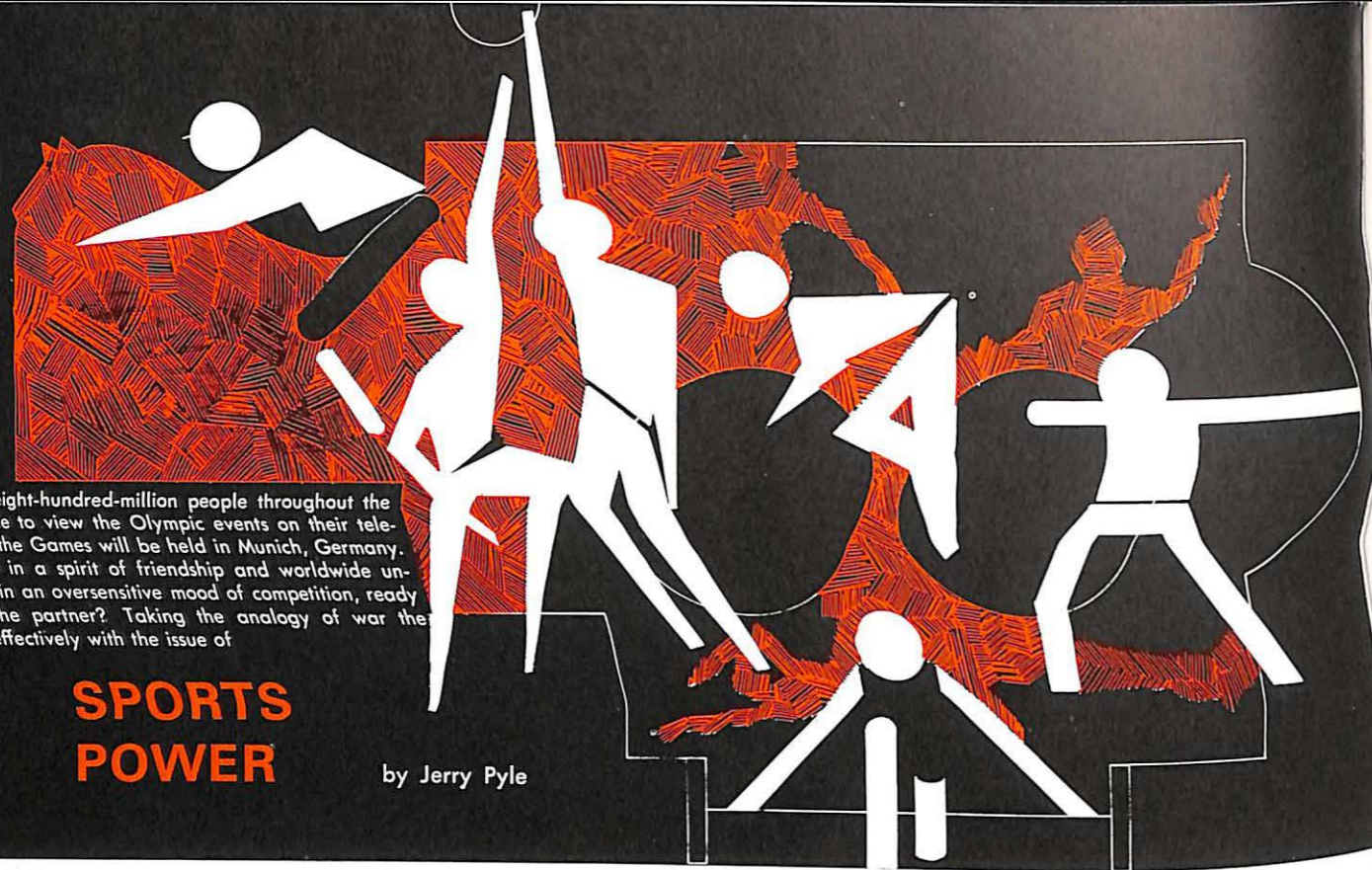
Similar groups now operate in other large U.S. cities. In New York, for example, YLO gangs have raided supermarkets and invaded hospitals and churches. The Lords are committed to the "liberation" of Puerto Rico. They maintain contacts with communist groups on that island.

## Young Socialist Alliance

YSA was created in 1957. Chapters have been established on many U.S. campuses. The organization is tied to the Fourth International, which has groups in 30 countries and to the Socialist Workers Party. YSA supports Cuban and Vietnamese revolutions and the Black Panther "liberation" movement. It opposes capitalism and is basically anti-Christian. YSA follows the so-called "Trotsky line." and believes in a perpetual revolution.

## This is the Enemy

None of these groups should be taken lightly. The fact that they are expanding both in numbers and impact should shock every thinking American. It should be obvious to anyone that no country can long survive if it tolerates within its borders those whose announced purpose is the destruction by subversion or revolution of that country. □



In August 1972, eight-hundred-million people throughout the world will be able to view the Olympic events on their television sets when the Games will be held in Munich, Germany. Will they do so in a spirit of friendship and worldwide understanding or in an oversensitive mood of competition, ready to denounce the partner? Taking the analogy of war the author deals effectively with the issue of

## SPORTS POWER

by Jerry Pyle

I attended the game today. There, war has become an institution for amusement . . . a deadly dance . . . a tragic ritual. I am sad.

There were 60,000 fans in the stadium but it could have been fourteen parents at a Little League ball park. . . . It really doesn't matter. It happens everywhere . . . everyday . . . and everyone participates.

One army charges onto the field. Maneuvers commence. Footballs boom across the battlefield during the uneasy pre-war peace. The enemy enters the field . . . and the arms race begins. Muscles flexed, war paint applied, equipment adjusted.

Noise is the major weapon of intimidation in the pre-game cold war. Team captains work the troops into an emotional frenzy for battle: "Precision double time . . . hustle . . . hit the deck . . . up quick . . . hup 1, 2, 3, 4, . . . shout . . . kill." Raucous antiphonies of "support our boys" resound from the grandstand chorus.

Battle-hardened veterans and students of war coldly analyze the strength and power of the respective teams from vantage points high above the field of battle. The inevitable decision: the victor will be the regiment with the best morale, the team that "came to fight."

A restive mood permeates the stands. Marches and fight songs blare from the regimental bands. The frenzy grows and contaminates the fans. Shouts of "murder" and "kill" fill the ritual litany. A hymn is sung: the National Anthem becomes integral to the chemistry of the movement. The frenzy swells and grows.

War is declared. The troops mass in formation in their own territory. The referees desert the militarized zone. The whistle sounds . . . the troops race toward each other in something less than controlled violence. Collisions are numerous. Casualties occur . . . some minor . . . some not. The troops retreat . . . regroup . . . and plan the next skirmish.

They clash . . . retreat . . . clash . . . retreat. The drama proceeds. Ground is won and lost. Battle fatigue sets in, casualties increase.

The author is a University of Minnesota senior and an active Lutheran layman.

The prearranged cease fire finally arrives. No one knows who will benefit the most from the cease fire . . . perhaps only the fans . . . and the vendors.

The generals use the cease fire to brief the troops on imminent strategy. The generals exercise all of their charisma; it is necessary to convince the troops of the ultimate importance of the battle. The generals don't actually take part in the fight . . . they direct it. It's an old tradition to hold generals responsible for victory.

The folks in the stands and back home use the cease fire to reminisce about past moments of glory and speculate on the forthcoming battle. They are vociferous and confident of victory; thoughts of defeat are immediately shunned. And yet the thought of being humiliated before the enemy is on everyone's mind. As the battle is renewed both fans and players know there will be no negotiated peace. One army will be conquered; the other victorious. The drama proceeds . . . clash . . . retreat . . . clash . . . retreat.

As the battle draws to a close the burden of defeat begins to appear on the faces of the losing troops. The culmination of the battle is signaled. The victor is tacitly honored by the conquered. The fans are ecstatic in victory . . . or disconsolate in defeat. "We killed them!" and "How can we go on?" are the functional phrases of the postlude litany. The game is Alpha and Omega, if not for the fans at least for the players; their vocation demands that of them. . . .

"Oh Lord, the hatred that fills the stadium frightens me. I am unable to understand such demonic exercises in a world already filled with an abundance of despair. Please offer me light. Amen."

The above prayer is a response to what some have come to despise: the similarity of sports and war. To be sure those who view sports in such a light are a small minority. They are labeled un-American, subversive, uncompetitive and cowardly by their critics. Yet the number of those who question the similarity of sports and war is growing; their question deserves answers.

Is there a gospel response to the question? I, for one, believe that Jesus offers us some clues on how sports should be. In fact, in the light of the teachings of Jesus a whole

new conception of sports is demanded. Needless to say a re-examination of sports may be a bitter and traumatic task for a society as permeated with sports (and war) as is ours.

Coaches, players and fans place primary emphasis on winning games rather than on team cooperation as an end in itself. Victory is the goal and the rest is of little consequence. The people of Israel present a stunning contrast to our "win mania." They seem to be a singularly unsuccessful people; during 3,200 years of existence, barely 100 years are marked with greatness. Yet the Old Testament seems at least as concerned with the development of cooperation within Israel as with its failure to "win" its freedom. Similarly it seems evident that Christ spoke of loving and caring for our neighbors far more often than he spoke of fighting enemies. To make cooperation secondary to victory is to worship competition and power and ignore love.

Throughout history, victory and power have been attained by organization. In athletics this takes the form of regimentation. Man's perennial quest for finding and creating order in the world seems to manifest itself on our athletic fields. Our intolerance for diversity in the human community seems satiated by the manufactured homogeneity of the players. Even the coaches' demand that their players have identical short hair styles and wear team blazers seems contrary to the Christian celebration of the uniqueness of each individual. Paul said: "By the grace of God I am what I am." Surely even the most "open-minded" coaches would be disgraced by the diversity of Jesus' rag-tag bunch of disciples. Ironically, the early church shunned the conformity game. It did not build its strength on the uniformity of its members, but rather on the celebration of their diversity in Jesus Christ.

Most athletic fans enjoy the security of the simple rules which govern athletic contests. Needless to say there is no such comparable simplicity in the world in which we live. Even the Ten Commandments, once thought to be the rules of the game of life, have exposed us to more complexity in moral decision making than we had anticipated. We have found the world far more complex than simple.

In the midst of the most complex time in our nation's history, we are witnessing a phenomenal growth of our athletic institutions. Sports has become the national conversation, complete with its own peculiar grammar and vocabulary. It has absorbed our passions in its fantasy world of winners and losers. Sports has proved compatible with our view of the world as a dichotomy of winners and losers. In fact, we seem to retreat into sport in order to deny the complexity and ambiguity that marks the political, social and religious issues of our time. The Lord's creation has become far too complex and traumatic to be the stuff of daily conversation; in a word, the world has become too hot to handle. Hence, in our need for simplicity and neutrality we have found respite and security in the irrelevant drama of sports. We are fascinated by the sports world's liturgies of win and lose. Tragically our fascination has become a fixation, and we are unable to move in those areas of our personal and national life where all the issues are painted gray.

There are other costs. Perhaps the most serious is that as people of North America we have attempted to define the world in terms of a global athletic contest. We boast of our undefeated history of war and count the bodies of the enemy dead as if we were tallying touchdowns. The tragedy of viewing the world through win/lose perspective of sports is that we are unable to make peace with those we have defined as opponents. There is win, or lose, but no middle ground. Is it any wonder that Vietnam has become such an enigma? Perhaps the most tragic about the sport mindset is its in-

ability to see injustice as an ultimate determining factor in the "game of life." While Old Testament prophets rail, we deny the injustice that is all around us. "After all," we say to each other, "the breaks even out and the best team wins." That Christ was crucified as an advocate of love, that non-whites endure the injustice of racism, that a Third World farmer will not be blessed by the fruit of his labor no matter how hard he works, seems cause enough to doubt that "the breaks even out." Yet the sport mindset, holding to the belief that every man has an equal opportunity to make the team, seems to dismiss flukes of injustice as if they were minor gambling scandals or unfortunate exceptions in professional sports. Injustice is simply unlikely and not in concert with the spirit of the game. Since injustice is undefinable in the context of the game it remains undefined in the world; injustice cannot exist in the world because it does not exist in the game. Unfortunately the world lives and grows in injustice . . . and the breaks don't even out.

We have both the hope and the right to expect that the Christian will bring different gifts to the world of sport. The Christian ought to be about the business of functioning as lover and giver. The call is to care for the world. And there is no room in the style of the caretaker for the win/lose irrelevancies of the sport world. Caretaking is not a business of making victory but rather making life more human and blessed.

Liberation from the win/lose mythos allows one to venture into new and risky arenas for care without the baggage of a "record to protect." For the Christian, life can become a celebration of the complexity without the paranoia that comes from the fear of losing. Christ called his disciples to care where the rewards were not apparent. To have "scheduled the easy ones" to protect a record would have denied the world their blessing of care. Instead life can become a place in which the Christian's win/lose record becomes secondary to the people and arenas of care.

But what then becomes of athletics? Do sports have a place in the Christian community? Or are sports so divisive and dehumanizing that they are without worth? Indeed not. I believe that we can anticipate a conversion in the spirit that will produce a new vision of what sports can be.

Perhaps the new man will be able to pray a new prayer with peace and hope:

"Dear Lord: I was at the game today. I don't even remember who won. In fact I think we all won. It was a circus, a festival and a communion all in one. I saw things I had never seen before. They made me smile. The teams admitted the irrelevance of territory by changing ends at halftime. Players helped each other up after collisions. They smiled at each other when passes were completed. Black arms throw to white hands. It was an event and not a contest.

Even the fans seemed involved. They yelled and laughed and cared as if the outcome were in their hands. But they knew it wasn't and did not pretend when the outcome was reached. Somehow they knew it was a game for fun and not a contest for survival.

The athletes' graceful strides and precision moves made the game a living work of art. The freedom of their movement seemed both a celebration and a prayer of thanks for life.

The crowd partook of the event in the spirit of love. The fans shared their bread and wine just for the joy of sharing. And when the game was over, Lord, there was peace . . . continued peace.

Thank you for the game, Lord, for its parable of life, for its celebration of your creation. Amen." □

# 1972 GENERAL COUNCIL ACTIONS

by John Binder

The 1972 General Council members representing 21 associations met at Forest Park, Ill., May 18-21, to act in behalf of the General Conference on the various proposals of the committees and boards. This was a historic meeting since it was the first time that the Council met with representation from associations rather than local conferences, in accord with the restructuring decision that was made in 1970 at the Winnipeg Triennial Conference. There are now 25 persons on the Council representing the various associations, whereas in the past there were only 18 Council members representing the nine local conferences. The total membership of the Council now is 47.

The agenda for the first afternoon and evening was to clarify the functions and duties of the Council representatives in this new structure, as well as reviewing guidelines for association financial procedures.

The following are some of the specific actions taken by the General Council during their Friday and Saturday sessions:

1. The program for the 1973 Triennial Conference, August 14-19, to be held in Wichita, Kansas, was approved as presented by the Program Committee. Dr. James Kennedy of Fort Lauderdale, Fla., and Mr. James Irwin, an astronaut from Houston, Tex., are two of the scheduled speakers. Further details about the program will be made available to the churches in November 1972.

2. The South-Central Area Nominating Committee, composed of the association moderators and Council representatives of the South-Central area, recommended to the Council that the Rev. Milton Zeeb, pastor of the Pilgrim Baptist Church, Philadelphia, Pa., be appointed as the successor to Dr. J. C. Gunst as South-Central

*The Rev. John Binder is the Stewardship and Communications Secretary of the North American Baptist General Conference.*

Area Secretary, effective Sept. 1, 1972. The Council approved this recommendation and Mr. Zeeb has accepted the call. Zeeb expects to establish residency in Wichita, Kansas.

3. It was decided to increase the BAPTIST HERALD subscription rates in all categories, except the single copy, by 50¢ per year, effective August 1972.

4. A Committee on Conference Objectives and Priorities was appointed to function during this next year in formulating our Conference objectives for today and making recommendations regarding priorities and directions to the next General Council meeting as well as to the 1973 Triennial Conference in Wichita. This committee has already had its first meeting on May 23.

5. It was decided to change our present Conference fiscal year from



*The honored guests at the Recognition Dinner were Drs. Wm. Sturhahn and J. C. Gunst, pictured with their wives. The Rev. A. Buhler (center) was the toastmaster.*



*Dr. G. K. Zimmerman reads the citation presented to Dr. and Mrs. William Sturhahn*

April 1-March 31 to January 1-December 31. The actual time when this decision is to be implemented is to be determined in consultation with the auditors Haskins and Sells. It will probably become effective in 1974.

6. Based on the 1971 minister's salary survey conducted by the Stewardship Department, a set of recommendations was approved which are to be sent to all N.A.B. churches for their consideration as they review their minister's compensation. The findings of the survey, as well as the recommendations, will be reported in a forthcoming issue of the BAPTIST HERALD as well as sent directly to the chairmen of deacon boards of all N.A.B. churches.

7. The request from the Woman's Missionary Union to appoint a director of women's work by the summer of

*Dr. and Mrs. J. G. Gunst are listening to the citation being read by Dr. G. K. Zimmerman.*



1973 was approved in principle and referred to the subcommittee of the Finance Committee for final action at their next committee meeting. The request for a women's worker was initiated at the 1967 General Conference in Detroit, and the W.M.U. made a specific request for this position at the 1971 General Council sessions at which time action was postponed. If sufficient finances are received, then this matter will receive priority in 1973.

8. The request of the North American Baptist General Missionary Society to make application for membership in the Evangelical Foreign Missions Association was approved. There are several services provided through this association that will be beneficial to our missionary efforts.

9. A committee was appointed to review our present policies and procedures of fund raising, the involvement of departments in fund raising and the jurisdiction of spending funds by the agencies or departments.

10. It was decided to permit all general workers to retain for their personal use any honorarium received, or any other compensation received for services rendered in any field of employment whatsoever, other than from North American Baptist churches during their month of vacation. In 1964 an honoraria policy such as this was established for the Seminary and the College. It now becomes effective for all general workers.



*The General Council in session. Dr. R. Schilke (right) is giving an explanation to the Council members.*

*The executive members of the General Council. From left to right: Mr. Henry Fluth, vice chairman; Rev. Aaron Buhler, chairman; Dr. G. K. Zimmerman, executive secretary; Mr. Milton Hildebrandt, general treasurer.*



11. A set of guidelines was approved for a uniform procedure concerning ordination and recognition for North American Baptist General Conference churches. The details will be made available soon to churches and associations.

12. The following salary package increases were approved for non-clerical Conference personnel:

- 5% salary increase
- Payment by the Conference for the family coverage medical insurance premiums of the recently adopted medical group policy with Ministers Life and Casualty Union, which amounts to about 2.5% increase of base salary.
- An increase in the retirement income allowance of 2.5% from the present 7.5% to 10% of base salary.

13. A Conference cooperative mission program budget of \$1,550,000 was approved for the fiscal year April 1, 1972-March 31, 1973. This is about an 8% increase over the giving of last year. Requests from the various departments for 1972-73 totaled \$1,664,000, from which about \$110,000 had to be cut.

14. Dr. J. C. Gunst has submitted his resignation to the General Council as South Central Area Secretary, effective Aug. 31, 1972. He became 65 several months ago. Dr. Gunst served as Youth and Sunday School Secretary for 11 years, as Promotional Secretary for 3 years and as Area Secretary for 13 years. Dr. Gunst has accepted the call from the Stewardship and Communications Department, effective Sept. 1, to serve as an Area Planned Giving Representative on a part-time Social Security basis.

15. Dr. William Sturhahn, northern area secretary, submitted his resignation to the General Council, effective Jan. 31, 1973. Dr. Sturhahn will be 65 in January 1973. He has served as Northern Area Secretary for 13 years and prior to that as Immigration Secretary for the Conference for 8 years.

16. A recognition dinner was held for Drs. Gunst and Sturhahn by the General Council on the evening of May 19. The following citations were presented to the brethren at the recognition dinner.

## CITATION OF APPRECIATION TO DR. J. C. GUNST

for 35 years of ministry with the North American Baptist General Conference; as pastor, 1937-1944; as Gen-

eral Secretary of the Commissioned Baptist Youth and Sunday School Union, 1944-1955; as Promotional Secretary 1955-1958; and as Area Secretary, 1959-1972.

His genuine love for people, devotion to God, energetic service, genial friendliness, imaginative planning and distinguished contributions to the churches, conference and kingdom of God are hereby gratefully recognized.

Presented by the General Council at its annual sessions, May 19, 1972, in behalf of the North American Baptist General Conference.

## CITATION OF APPRECIATION TO DR. WILLIAM J. H. STURHAHN

for 36 years of ministry with the North American Baptist General Conference; as pastor, 1936-1950; as Relief Representative to Europe, 1946-1947; as Secretary of the Baptist World Alliance Immigration, 1950-53; as Immigration Secretary for the N.A.B. Immigration and Colonization Society, 1954- ; and as Area Secretary, 1959-1973.

His compassion for people in need, pioneering spirit, love for music, emphasis on sacrificial living and devoted service to the churches, conference and kingdom of God are hereby gratefully recognized.

Presented by the General Council at its annual sessions, May 19, 1972, in behalf of the North American Baptist General Conference.

17. The Council decided to give priority in 1973 to the matter of implementing the decision of the 1970 General Conference in Detroit of dividing the Eastern Area into two areas, The Great Lakes Area and the Eastern Area with an additional full time area secretary.

18. The following Finance Committee members submitted their resignation and retirement: Edward J. Russell of Detroit, Michigan, and Richard Mulder of Parkersburg, Iowa. Deep appreciation was expressed to these members for their many years of dedicated service on the Finance Committee.

19. The following persons were appointed as representatives to the Baptist Joint Committee on Public Affairs: Dr. Gerald Borchert, Rev. John Binder, Dr. G. K. Zimmerman.

20. The following representatives were appointed to the North American Baptist Fellowship Committee: Dr. Richard Schilke, Rev. David Draewell, Dr. G. K. Zimmerman. □



by Gerald L. Borchert

Dear Dr. Borchert:

I read and pursue your column in the Baptist Herald with interest and mostly agree with it, especially with an article in the February 1970 issue which deals with that so-called doctrine once saved always saved. I agree with your explanation wholeheartedly and I kept that issue for reference when I come into discussions.

But an article written in the April 1972 issue about Israel and their failure makes me puzzled. Is it only a Zionist movement? What a thought? I believe if our God who said that Israel will be scattered among the nations for their sins, that same God also said that he will gather the children of Israel from the nations. Dear Dr. Borchert, do you believe it is just a Zionist movement that Russia would let one Jewish soul out of Russia? Last year it was 18,000 and this year it is supposed to be 35,000. When God starts to act, a godless nation like Russia must obey, just like Pharaoh of old . . . I am just a layman, but I believe with all my heart in the Word of God and his divine judgments. F. H.

Dear Mr. H. Thank you very much for your letter. I wish space would have allowed me to include the entire letter, but our readers will understand the sweet spirit of your writing from this portion. It is lay people like you for whom our denomination can be truly grateful.

As you indicate in another portion of your letter there are many things that puzzle you in the Bible, and if it

Address letters to: Dean Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls S.D. 57105.

will give you comfort I can say that although I have studied the Bible with great intensity for a number of years not everything is fully clear to me either. Several things are clear, however. One is that we must take the whole Bible and not just parts of it. Therefore, I suggested that we begin to grapple with the conditional nature of all prophecy in Jeremiah 18:7-10, because we frequently do not realize that such statements are present in Scripture.

I am not suggesting that all of Israel is Zionist in orientation, but I am warning us not to identify Israel and the Zionist movement. Moreover, the events that are taking place in Palestine do not surprise me and I certainly do not consider that the Muslim mosque — The Dome of the Rock — on Mt. Zion is a secure building. Another great encounter between Arabs and Israelis would probably spell the end of the mosque and make possible the building of a new Jewish temple. But we must be careful not to say that God is responsible for wars, etc. I have some very fine Arab and Egyptian Christian friends, and I think I know what the commitment of many well-meaning Christians to Zionist causes has meant in terms of suffering. Please be careful therefore, not to impute your eschatological desires to God. It may not be God's will to bring about the end according to your interpretation of the Bible. Man's interpretations must never be confused with the inspired Scripture, and remember that what you hear about the future is generally an interpretation, not the word itself — whether Scofield's interpretation, Hal Lindsay's interpretation, Carl Henry's interpretation, Ray Summer's interpretation, or my interpretation. We are all men of God who are trying to understand the complexity of God's word.

Finally, take care lest you call Russia godless and are unable to recognize the great godless perspectives in the United States and Canada. What is the difference in the perspectives of Russians who by international pressure are trying to rid themselves of troublesome Jews and troublesome negro students (you do not hear much about them), and American citizens who put stickers on their cars "Love it or leave it" or Canadians who happily dispose of their Dukhobor problems by exporting them back to Russia or to South America? G. L. B. □

## book reviews by B.C. Schreiber

**Follow Me.** By John M. Drescher, Scottsdale, Pa. Herald Press. \$3.95.

Many Christians prefer to read meditations that give the spiritual rest, comfort and sympathy in sorrow, peace for their troubled mind and an escape from the pressure of responsibility.

Mr. Drescher, however, has written 42 meditations that lead to honest self-examination, and they should disturb the Christian enough to either goad or inspire him to action.

The "Cult of Comfort" he says, does not like self-denial. It loves self-indulgence and modern convenience. "Everybody's doing it" takes precedence over God's will or even the search for what God's will is.

In "What Concerns Us" he continues, "two sins seem to shadow much of church history: one is the Christian's struggle for respectability and the other is the Christian's gradual loss of an evangelical spirit." And much more does he say!

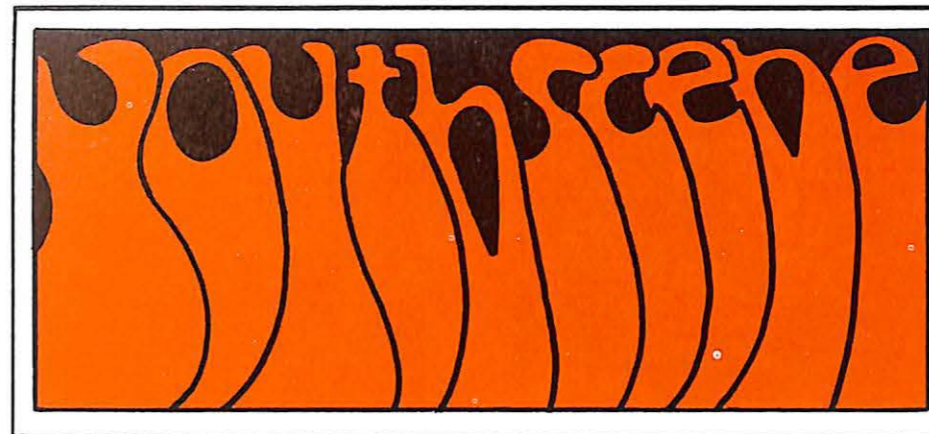
**We Older People.** By Wanda Maria Buhrig, Valley Forge, Pa. Judson Press. \$1.50. These 50 meditations are translated from the German by Kathleen M. S. Easton.

The keynote of this book is given in a sentence in the foreword, "An old person speaks to her contemporaries and seeks to share some of her experiences."

The author says, "My thoughts should be regarded as the fruits of my journey through all the stages of life . . . They are not, however, intended solely for old people but also those . . . who view old age with apprehension, perhaps because they have trouble with old people."

"Can we honestly still be of service?" is answered thus, ". . . the supper I get ready, the letter I write, the flowers I look after, the prayer I offer. Service? Yes, it can all be service, even the slightest everyday occurrence. Only we must understand the word 'serve' correctly."

It is recommended for church libraries and circulation among our members who are growing older — and who isn't? (Reviewed by Carl H. Jenkins) □



## PRAYER POWER

by Bruce A. Rich

"Who am I in relation to Christ?"

"I think I am a Christian; but I have second thoughts on how Christian I am. I can't avoid sin."

"What is the Lord's will? How can I tell what it is?"

These questions our youth are asking as they attend summer camps and retreats. They are seeking the reality of Jesus Christ in their lives. Because our camps have dedicated staffs, our young people are finding the answers to their disturbing questions.

Many young people who attended the Iowa Senior Camp had their questions answered because that camp was given over to God's direction. Preceding the camp, people of the churches were asked to pray one-half hour a week for the camp and the various leaders. Shortly before camp began, people were asked to pray one-half hour a day and continue to do this through the week of camp. The staff and many campers also spent this amount of time in prayer each day.

The power of prayer was evident in the exciting peace and harmony that pervaded the camp and in the boldness campers displayed as they had opportunity to share Christ on a one-to-one basis with teenage boys in the nearby state school for boys. Two of these boys and two campers came to know Jesus Christ as their personal Savior during this week. Many others found new victories and confidence in living for Christ.

One young man testified, "I have begun to see within myself, my pride

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and to know who Satan is. I know I can go home and live a better Christian life." As you read this, will you take time to pray for those who will still be involved in camps and conferences this summer. □

## YOUR PERSONAL NOTEBOOK

by Wayne Bibelheimer

Have you taken time recently to check up on some areas of your personal life? If you haven't, the following outline may help you to identify some areas you want to single out for improvement.

1. Personal Life: Organizing one's personal life and habits.

A. Time schedule: Whether student or employee, layman or housewife, it is important that we schedule our time for efficiency.

B. Decision making: How do you set priorities when two events or elements in your life conflict?

C. Financial budget: Stewardship is a necessary ingredient in personal development.

This general area of organization is based upon good stewardship principles so that we can be efficient with our time, energies and resources.

2. Prayer Life: Things to include.

A. People with whom you work.

B. Your own spiritual development.

C. Special concerns: parents, family, close friends in Christian service and special needs.

D. Daily outline: For example, Monday — sin should have a special concern for that day. The cycle of prayer can be repeated each week. We

The Rev. Wayne Bibelheimer is the Director of Christian Education at the Magnolia Baptist Church, Anaheim, California.

need not feel guilty for not remembering each time.

E. Integrants of prayer: It is good to try to balance your prayer life. Worship, thanksgiving, confession, petition, intercession and committal are all part of a healthy prayer life.

3. Projects: This is an activity you design for yourself. By doing a project you will accomplish an objective that has been set for personal development.

Examples:

1. Continuous Bible reading so as to read through the Bible in a year, etc.

2. Bible study on a certain issue or book.

3. Learning to meditate.

4. Physical fitness or activity, such as jogging or whatever will accomplish your objective.

5. Perhaps developing a list of books you want to read and then going through the list consistently.

Note: Many people who have problems spiritually do not know how to make projects out of them. Start out by listing your problem (even in theology), and then working toward an answer. The key is to make projects out of problems so that you do not become defeated.

4. Personal Development: Getting specific in the area of projects.

A. Characteristics: Who am I or what am I?

B. Habits: What has me?

C. Abilities: What can I do? Assess both physical talents and spiritual gifts. (Help is not just finding them but using them.) What is your position or role in the Body of Christ?

D. Knowledge: What do I know?

E. Wisdom: What have I experienced? How have I blended my knowledge with my experience in life.

Note: We need to progress toward being able to see life from God's point of view. □



"Adults sure are fickle — just when I think I quit Sunday School the teacher comes up with a terrific lesson!"

# Woman's World

## TEND YOUR GARDEN

by Mrs. Jeanette Stein, president of the W.M.U., Winnipeg, Man.

Summer is for gardening. Early in spring the gardener must decide what kind of a garden he will have. Will it be a flower garden, a vegetable garden, or some of each? Maybe there are some perennials in the garden and plans need only to be made for part of the garden. Hedges and borders have to be planned carefully.

Our life is similar to a garden. We have a long range plan, and part of our life's garden is planted in perennials. Some things need to be planted every day.

The first and most necessary "plant" is that of faith in the Lord Jesus Christ. This is a perennial. With that for a background, almost any garden will be a success.

Another plant should be that of service. This plant will make the gardener very happy, for we are happiest when we are serving others.

Another nice plant is that of praise—praise for others. This plant will bring joy and happiness to all who pass by.

Love, joy, peace, understanding and goodwill are other plants worthy of being planted, weeded and watered.

The garden of life needs constant tending. Day by day new plants need to be added. Weeds such as anger, jealousy, strife, gossip and others have to be pulled up before they choke out the good plants.

The nicest thing about a garden is that we can share the flowers and vegetables with our friends. Why not pick a bouquet of smiles, happy greetings, optimistic viewpoint, kind words, encouragement and others and distribute them to needy friends and neighbors? □

## A DAY AT THE TSU NURSERY SCHOOL

by Joyce Batek, missionary to Japan

"Teacher, Taro fell down and skinned his knee. Me Chan is playing in the water again. Chiko Chan spilled her milk all over the rug."

These and many more complaints are heard all day long as missionary Joyce Batek and two other teachers operate the nursery school at the Tsu Christian Church. The school was started in April 1970, with nine children and now has twenty-two lively youngsters attending from Monday through Saturday from 8 a.m. to 5:30 p.m. The school is run much like kindergarten. The purpose in starting it was to help working mothers who had no place to leave their children, and to seek to introduce not only the children, but their families to the Lord by visiting and drawing them into the church activities and services.

The day begins at 8 a.m. One teacher begins and another takes over at 9:30. The children bow and say good morning when they arrive. Then they hang up their wraps and put their lunch boxes in the appointed place.

The nursery school children of the Tsu Christian Church with their teachers (from left to right) Nobuko Murakami; Joyce Batek and Myoko Nakagawa, ready to go on a picnic.



Free play time is allowed until 10:30 when all the children have finally arrived. Missionary Batek works in the toddlers' room. At 10 a.m. she gives them some fruit and cookies for a snack and then beds them down for a nap. Meanwhile the older children clean up all the toys and then all line up for the toilet and hand washing. From 10:30 to 11:30 they sing songs, do handwork and study a little English taught by the missionary.

The day begins and ends with prayer and the children take turns praying at the lunch table. After lunch free play time ends at 1:30 and then all take a much needed nap. The ages run from six months to five years. The toddlers of course have their own schedule. Often a child becomes ill or runs a fever and has to be sent home. The day ends with a snack and flash card stories which include Bible stories.

The Lord has blessed this ministry and we are thankful for the good reputation the school has developed. We have done almost no advertising and yet have to turn children away because we don't have the facilities or teachers for more. Six of the children now attend our Sunday school. Pray that others might join them and that the Lord will use the testimony of the school for his glory. □

## "GREAT IS THE LORD, AND GREATLY TO BE PRAISED"

by Mrs. Myrl Thiesies, Terrace Heights Baptist Church, Spokane, Wash.

Many times we as women—busy wives and mothers—do not consider our everyday tasks and duties as "God-given." We say we lead very dull, common, ordinary lives and must do the same routine things every day. That is the problem. We are leading instead of letting the Lord lead us. The psalmist says, "The steps of a good man (or woman) are ordered by the Lord" (Ps. 37:23).

In the book, DISCOVERIES, Eugenia Price says that it is easy for a well-meaning follower of Christ to innocently rephrase the words of Paul, "To me to live is Christ." We say, "To me to live is to be religious, to serve humanity, to serve Christ, to be Christ-like. If we carefully examine a true disciple of Christ, we see that his life is not a religion. It is the simple following of a living Person. Also Christ does not want our service, but he wants US, as individual women, as Romans 12:1 states, "That we may present our bodies a living sacrifice." Miss Price

also says that if we are in complete contact with Christ we cannot help but win some for Christ. And we can be in contact with him only as he indwells us and lives again on this earth in our bodies. In John 12:32 he says, "I, if I be lifted up . . . will draw all men unto me." Those who truly love the Lord and rejoice in the wonder of the life hid with Christ in God will find it difficult to keep still about this enchanted life. So winning others, as essential as it is, comes as a fruit of belonging entirely to Christ. Some excerpts from Mirium S. Lind express my thoughts at this point:

"I dreamed of being a missionary in foreign places, bringing to God great numbers of swarthy-faced souls. But God set me among familiar scenes, and gave me the dirty faces of my own children.

"I dreamed of being musically trained, but God gave me the noise of crying babies and the clamor of quarreling boys. I dreamed of being faithful in great things, but God asked me to be faithful in little things . . . tying shoes, wiping noses, and putting wheels on trucks. And so it was that my dreams died. Or did they die? Rather, my dreams became realities . . . For . . . I am a missionary, in my keeping are living souls, no less precious to God than the souls of the Indians and Africans I had hoped to win. From me they can learn the strength of love, the power of prayer and the efficacy of faith in Christ. From me they can learn to forgive, to live honestly, to love mercy and walk with God, if I can be the missionary I dreamed of being."

I believe many of us may have dreamed of being many things, or maybe we have taken the other extreme and said we aren't capable or we'll do it in our own way and in our own time. Let us say with Paul, "To me to live is Christ," and also join the psalmist, "Lord, how I love you, for you have done such tremendous things for me. As I walk along life's pathway, though the way I cannot see, may I follow in his footsteps, for he has a plan for me." □

## JESUS CHRIST — THE SAME YESTERDAY, TODAY AND FOREVER

by Mrs. Martha Nelson; the Rev. and Mrs. Ralph Nelson are missionaries to Brazil.

"Will we be able to communicate, or will we have to start all over again? Will we have to adapt to different cus-



The Rev. and Mrs. Ralph Nelson with their first five baptismal candidates at Farroupilha.

toms or are conditions basically the same? Will our children have the same facility in learning the language once again? Will it seem like a different country?"

These were the questions going through our minds as we returned to Brazil after a six year's absence. Having worked four years in the Amazon basin, we weren't sure what to expect in Rio Grande do Sul, the southern tip of the country.

What a blessing to find we could communicate and that, basically, people everywhere are the same. They have the same emotions, same aspirations and the same needs.

Southern Brazil is more developed economically and in appearance, but after mingling with the people, one discovers that many of the same superstitions and fears are in existence here as in the north.

I recall visiting in a home where a woman noticed some warts that Mike had on his hand. She proceeded to explain that one has simply to call a "certain black woman" who would come to cast some sort of spell. One must follow her instructions. For warts one usually puts a pan of water and salt on the stove to boil and then run immediately from the room and the warts would disappear. This process is called a "Simpatia," which means a "liking or approval."

Some of our church members lived next door to a family who was terribly afraid because of a nearby cemetery. They began to see strange lights and other weird visions at night and became so possessed by fear that they were afraid in the daytime and eventually moved from the house.

What is thrilling is to see God work in hearts wherever you may go in the

world. Our young people are a particular encouragement. Because of changes in their own lives, they are acquiring concern for evangelism. This is giving new impetus to the church.

Recently we baptized the first five baptismal candidates from Farroupilha. We are planning another baptismal service for the near future. How we praise Christ who is the "same yesterday, today, and forever." □

## THE LOVE OF GOD IS SHED ABROAD

by Mrs. John Wagemann, Elk Grove Baptist Church, Elk Grove, Calif.

All alone! Another long day to live through until the memories are blacked out with sleep. Does anyone care?

This is the atmosphere which pervades many of our convalescent hospitals and homes for the aged. Some are completely alone with no visits from family or friends. Many do not have the hope of Christ in their lives and those who do know him have times of discouragement and doubt.

The First Baptist Church of Elk Grove is just a block away from such a hospital. We have the opportunity to brighten and encourage these in their sunset years as we present a service at regular intervals throughout the year.

The pastor or some other group from our church conducts a time of singing hymns, special numbers and a brief message from God's Word. After this our ladies of the W.M.S. serve cookies, punch and coffee.

Those who participate are moved by the genuine appreciation seen in the faces of those who attend, some in wheelchairs, others having to be helped by the nurses. Eyes light up as they chat together and for a short time they forget their loneliness.

Yes, somebody cares! The love of God is shed abroad by those who have taken time to do this small service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40a). □

## NOTICE, PLEASE!

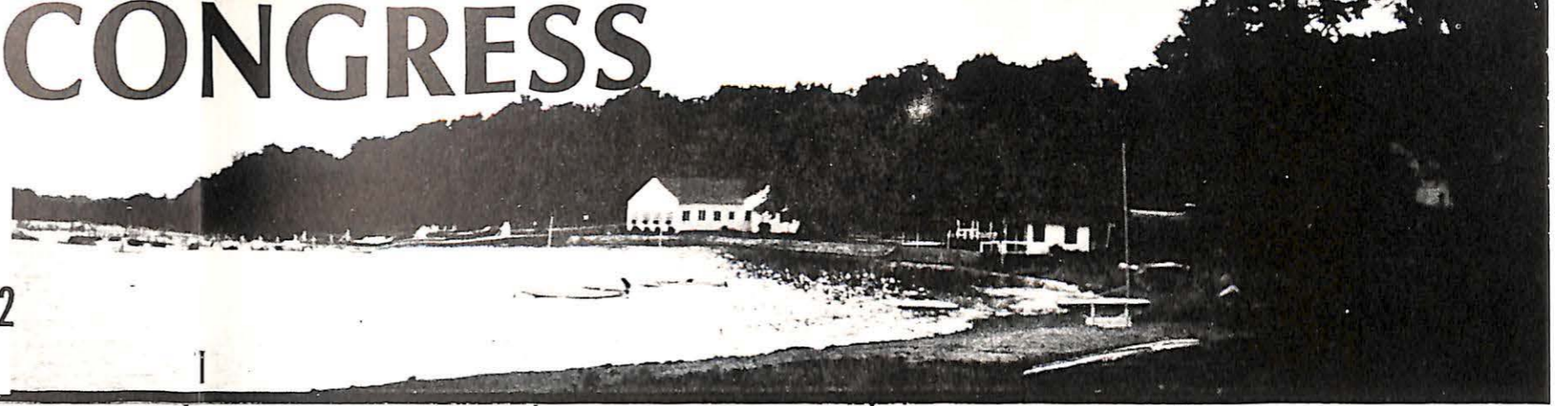
The annual meeting of The Salem Manor Society will hold its annual meeting on Thursday evening at eight (8) o'clock, Aug. 31, 1972, at the Temple Baptist Church, Leduc, Alta. Members and anyone interested in the work of the Society are herewith invited to attend the annual meeting. E. E. Jaster, secretary

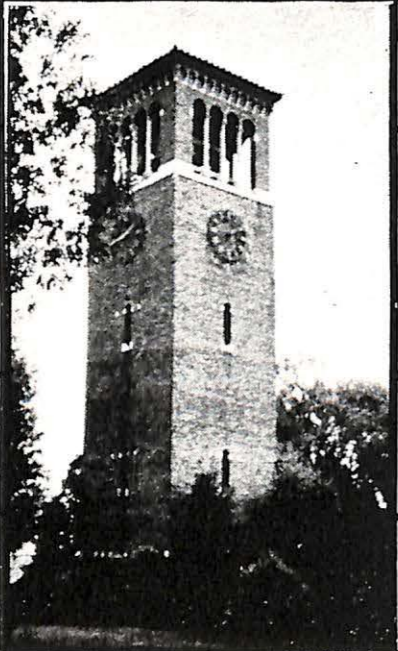


# 1972 NAB YOUTH CONGRESS

## "Reach Out For Jesus!"

Chautauqua, New York — August 27–September 2, 1972



HOURS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
7:30-8:30 a.m.		<b>B R E A K F A S T</b>					
9:30-11:30 a.m.		<ul style="list-style-type: none"> <li>● Testimony By Dr. Art Patzia</li> <li>● Small Group Sharing</li> </ul> (Hall of Philosophy)	<ul style="list-style-type: none"> <li>● "How Does the Holy Spirit Function In Relation To My Life?" By Dr. Art Patzia</li> <li>● Small Groups Interaction</li> <li>● Dialogue</li> </ul> (Hall of Philosophy)	<ul style="list-style-type: none"> <li>● "Potpourri"                             <ul style="list-style-type: none"> <li>– The Now Church</li> <li>– Sin Class</li> <li>– Social Hang-ups</li> <li>– Mission Focus</li> <li>– Youth Programming</li> </ul> </li> </ul> 9:30-10:45 & 11:05-12:00	<ul style="list-style-type: none"> <li>● "What's Happening?" 9:30-10:30</li> <li>● Think Tanks 10:30-11:45</li> </ul> (Hall of Philosophy)	<ul style="list-style-type: none"> <li>● "Strategy"</li> <li>● Small Groups</li> <li>● Reports</li> <li>● Commitment</li> </ul> (Hall of Philosophy)	
12:00-1:00 p.m.		<b>L U N C H</b>					
1:00-2:00 p.m.	<b>P E O P L E P I C K I N '</b>						
2:00-5:00 p.m.	<b>REGISTRATION</b>	<b>R E C R E A T I O N</b>					<ul style="list-style-type: none"> <li>● Reach Out</li> <li>● Prayer Groups</li> <li>● Rapping</li> </ul>
5:15-6:15 p.m.	<b>D I N N E R</b>						
7:00-8:00 p.m.		<b>MUSIC GROUPS REHEARSE</b>			<ul style="list-style-type: none"> <li>● "Outreach For Jesus" By Dr. Art Patzia</li> </ul> (Hall of Philosophy)	<b>MUSIC</b>	
8:30 p.m.	9:00 p.m. "GLAD YOU'RE HERE"  (Hall of Philosophy)	<ul style="list-style-type: none"> <li>● Singing</li> <li>● Music</li> <li>● "How Can I Use the Bible In My Life" By Dr. Art Patzia</li> <li>● Open Forum</li> </ul> (Hall of Philosophy)	<ul style="list-style-type: none"> <li>● "How Is Jesus Shared Among the . . . ."</li> <li>– Japanese</li> <li>– Cameroonians</li> <li>– Armed Forces?"</li> <li>● A Musical</li> </ul> (Hall of Philosophy)	<ul style="list-style-type: none"> <li>● "How Am I To Fellowship With Other Believers?" By Dr. Art Patzia</li> </ul> (Hall of Philosophy)  <ul style="list-style-type: none"> <li>● "An Experience In Fellowship"</li> </ul> (Hall of Christ)	8:00 p.m.  <ul style="list-style-type: none"> <li>● Hit the Road</li> <li>● Prayer and Share Groups</li> </ul>	8:00 p.m.  <ul style="list-style-type: none"> <li>● JESUS RALLY</li> <li>– Music, music</li> <li>– Sharing</li> <li>– Performing Groups</li> <li>– Bring 'em in!</li> </ul> (Amphitheater)	
11:00 p.m.	<b>R E T U R N T O Y O U R R E S I D E N C E</b>						



# RedPower

A few thoughts on Canada's Indian of Today

by William Sturhahn

In 1969 a book entitled, "The Unjust Society," written by Harold Cardinal, published in Edmonton, created considerable discussion and a bit of eyebrow raising in Canada. I believe that political and social leaders in Canada were confronted by the question: "Could this be the opening shot for a militant Red Power movement?" The entire contents of this book is obviously directed toward that end. Harold Cardinal is past president of the Alberta Indian Brotherhood. He writes with the air of authority and with a degree of knowledge. The book is a chain of accusations particularly against government agencies from the time of the Indian Treaty (from 1850 to 1875) to the present day. It appears to be an effort to make history go into reverse. The church in its missionary effort is receiving its share of blame for the plight of the Indian. He says, "The church is so discredited in native society that quite possibly its smartest move in the long run would be to cease all its activities on behalf of native peoples" (p. 80). Every agency or movement which even remotely touches on the life and well-being of the Indian—from education to welfare (which he calls "The Welfare Trap"), to medical facilities, court procedures and police action is taken apart. One could get the impression that everything is created and functioning for the sole purpose of harassing and ultimately destroying the Indian as an individual and as a society.

Recently another Indian "prophet" arose as president of the Manitoba Indian Brotherhood. With rare eloquence Mr. D. C. catalogued the abuses and mistreatments of white Canadian society—again chiefly government officials—against his brothers, the Indians of Canada. Repeatedly he warned in public speeches, "I cannot

Dr. William Sturhahn is the Northern Area Secretary of the North American Baptist General Conference. He lives in Winnipeg, Manitoba.

promise that there will be no militancy by Indians in the future, there will be either change or violence." Interestingly, suddenly all was quiet; their voices silenced as though cut off. What happened? Harold Cardinal resigned. Mr. D. C., although still in office, has not been heard from for some time. The full story has not come to public attention. While these men were in power they evidently bit the hand that fed them. The Federal Department of Indian Affairs, in a serious effort to assist the Indian to a greater measure of independency and free action had placed considerable amounts of money (\$659,440 for Manitoba alone in 1971) at the disposal of Provincial Indian Brotherhoods. No one would have seriously objected to the proper usage of several million dollars, if it had not come to the attention of the news media that these men were traveling all over the world and nation in a feudal manner, having a large staff of chiefs and assistants and secretaries travel first class air, living in first class hotels. It should be stated here that a less vocal minority did raise their voices of objections to the irrational words and actions of these Indian leaders (Wm. Wuttunee, "Ruffled Feathers").

It is nevertheless quite evident that the two above named leaders are typical of the basic and sad story of the Indian movement in Canada. Tracing their fate back to the invasion of white men into their Canadian prairies and lands, listing abuses and injustices of early pioneer adventures and settlers (I need not repeat here the unending number of abuses, injustices and crimes to which he was subjected by the first invading hordes of white men), the average Indian in Canada is of firm conviction that white man's society owes him a living at his own (the Indian's) choice. This is the unfortunate image left by the Cardinals, Manuels and Courchenes upon the general Indian society.

I know of the tragic plight of the Indian who has come to Western Canadian cities in search of happiness, or more often in escape from himself. From my own office window I can

observe them walking up and down Winnipeg's Main Street—many of them inebriated, often young people walking nowhere. The same tragic plight is present in all Western Canadian cities from Kenora, Ont., to Vancouver, B.C. Pushed out of his overcrowded northern reservations (4% Indian population increase to 2½% whiteman's population growth) the young people and entire families drift into the cities, again crowding into substandard housing with relatives or friends, many of them living off city and provincial welfare donations.

Education and Christian missions have had, and continue to have a wholesome, helping influence on the Indian of Canada and America. Although the percentage of Indian youth who complete their secondary education is still quite low there is progress.

We as North American Baptists have certainly contributed a good deal to the Indian education. Before government accepted its full responsibility in the erection, maintenance and staffing of schools, Christian missions had sent trained and dedicated teachers into the Indian reservations. The mission house was also the schoolhouse. That is the way North American Baptists began their mission work on two Alberta reservations. Only toward the end of the forties did the Department of Indian Affairs erect school buildings and hire qualified teachers. Since then the effort at integration has changed the educational program. Children are now moved by school bus to neighborhood town or city schools. The local schoolhouse is fast disappearing as it is in most rural areas.

What about Christian missions? It is generally conceded that evangelical missionary efforts among Canada's Indians are showing less results with the advance of civilization into Canada's north. One cannot possibly give an accurate and full evaluation of the impact of Christian missions on the life and soul of the Indian. The earliest missionary efforts were by Roman Catholic and Anglican churches. Evangelical missions are relatively late. North American Baptists had a work on three reservations in Alberta and Saskatchewan. The Saskatchewan work was discontinued ten years ago. We were informed that a Nazarene Church group was continuing the mission work on this reserve. Only a few weeks ago I had opportunity to visit the Muscowpetung Reserve in Saskatchewan. Again it is difficult to

(Continued on page 31)

## Insight into Christian Education

### FIVE PITFALLS OF CHURCH ADMINISTRATION

by Charles E. Pierson

This article is being presented in three parts. Part one, discussing the first pitfall, purposeless administration, appeared in the July issue; part two appears in this issue; and part three, the pitfalls of failure to train subordinates and unnecessary meetings, will be presented in the September issue.

#### Pitfall 2: Majoring on the Minors

The average church leader will be confronted with four or five times as many things to do as he can possibly fit into his schedule. He will be bombarded with dozens of phone calls requesting peripheral information and services. He will receive scores of advertisements and petty complaints. Yet in the midst of these demands he will be expected to guide his church or church agency toward winning and training families for Christ.

If he is to avoid consuming valuable time and energy uselessly, he must set out his primary goals clearly. He must reject demands on his time and energy which do not contribute to meeting these God-given goals. Effectiveness in this one area alone may increase his output as much as 50 percent.

Mr. Pierson is Minister of Education at the Hinson Memorial Baptist Church, Portland, Oregon.

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unnecessary problems for ourselves. The date we finally decide on will already have two other meetings scheduled and Sam Speaker will be big game hunting in Nairobi!

"But what if I make a mistake?" someone may ask timidly. Well, what if you do? Everyone does. That is why the eraser was invented. If the player seems to make more mistakes than the spectator, it may be because his mistakes are more noticeable or because he has more decisions to make in the first place.

Learn a lesson from the successful investor in the stock market: he only has to be right 51 percent of the time to come out ahead. As a leader, you are probably doing that already.

Here are several simple steps to becoming a competent, confident decision maker:

1. Admit to yourself that as a leader you are already a decision maker. When you fail to make a needed decision, you are deciding to shirk your responsibility and to let events take a haphazard course.

2. Identify the decisions you are presently facing. Rank them in order of importance and do not invest a disproportionate amount of time on decisions of only minor importance. When an arbitrary decision will do, make it and move on to more important things. (All else being equal, it does not matter whether the men's group meets on Tuesday or Thursday night.) Begin working on the most important decision. Then at least if you do not get to all of them, the most important things will be done.

3. Obtain the facts you need to make the decision. If you need to talk to someone, do it right away. If you need more data, do the necessary research or get someone else to do it for you.

4. Discover the built-in deadline—the time after which a decision will have lost some or more of its impact. There is a subtle temptation to postpone a decision "until I have more information." Set a deadline for yourself and stick to it. A good decision made before the deadline is usually more effective than a "perfect" decision (if there is such a thing) made too late.

5. Make the decision and then do what is necessary to assure that it works out well.

(Be sure to read the final two pitfalls in next month's issue.) □

# A BIBLE STUDY

## IN PAUL ALL THINGS TO all men

### PART II

by Manfred Brauch

In Part I of this series of studies in Paul's thought we attempted to show that the Pauline principle of becoming "all things to all men" is not to be understood as a green light for accommodation and compromise, nor as a blank check for all sorts of evangelistic methods, nor, primarily, as a description of the attitude of one who, like the apostle, becomes a servant to others. Rather, this slogan of Paul must be understood in terms of the *goal of his ministry*; namely, that by all means men may be saved (I Cor. 9:22). Paul, we saw, had to proclaim the gospel in such a way that his listeners could *hear* the message and *understand* it. That is, in the formulation of the gospel message he had to use such terminology and concepts as would be *meaningfully* understood by the various peoples to whom he preached the gospel. In this second part of our study, the attempt will be made to

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show how Paul, in terms of the formulation of his message, became "all things to all men."

On the Damascus road Saul, the persecutor, was confronted by the Christ and became Paul, the apostle. This encounter with the risen Lord, which was the beginning of a continuing reality in Paul's life, must be seen as the key to all of Paul's thought. In contrast to the reality of this Lord in his life, everything prior to this experience faded into insignificance (Phil. 3:8). But this risen Lord was the Jesus of history, the Jesus whom Paul had persecuted (Acts 9:5), the Jesus of the dusty roads of Palestine. This Lord was Lord only because of a fantastic and mysterious event that had taken place in Palestine in the recent past (Rom. 1:4); namely, the death-resurrection of the man of Galilee. And thus it was this event of A.D. 30 which from the beginning stands at the heart of Paul's proclamation. So Paul comes into the Greek mainland some twenty years after that decisive event, having determined to know nothing among these highly civilized and learned people "except Jesus Christ, and him crucified" (I Cor. 2:2). The gospel was for Paul "the word of the cross"—nothing more, nothing less—for in that

cross-event the power of God had become manifest (I Cor. 1:17-18).

But what was the meaning of that cross-event? How did it come to have, for the early disciples and for Paul, a redemptive significance? How could Paul say that in the cross was revealed the power of God *for salvation*? (Rom. 1:16). After all, the cross of Jesus was an event in history, an event that was open to all who had eyes to see, and could be understood in one of two ways: either as the execution of a criminal, or as the death of a martyr, the execution of a man willing to die for his cause. How then did this seemingly purely human, historical event become transformed into an event that was proclaimed as having universal significance? The New Testament leaves no doubt as to the answer to this question: the early chapters of Acts reverberate with the joyful proclamation that death could not hold this Jesus who was crucified, that God raised him up (2:24, 32; 3:15). And Paul shares with these early Christians the conviction that the resurrection of Jesus transformed the despair and tragedy of Golgotha into the affirmation that it was precisely this "foolishness" which opened for man the way from death to life (Rom. 1:4; I Cor. 15).

Together with the early church, Paul proclaimed the death of Jesus, the event of the cross, as an event *for us* (Rom. 5:8). But what does that mean? For those of my readers who are quite at home in the Christian tradition and familiar with the biblical and "churchy" language, this question may seem irrelevant, or at best rhetorical. The answer, you say, is obvious. "Christ died for us" means that "Christ died for our sins" (I Cor. 15:3; cf. Rom. 4:25)! That is clearly the biblical affirmation, I reply. But what does that mean? It means, you counter—and here the language and theology of the historic faith enters—that Jesus' death is to be understood as an atonement (cf. Rom. 3:25), as a *sacrificial death*, as a *substitutionary death* that satisfies the wrath of a righteous God. But what exactly does all that mean? Is the meaning of the cross-event really all that obvious?

It may come as a surprise to many that, in the above interpretation of the cross of Jesus, at least *two different* theories as to the meaning of that event are indiscriminately mixed up with one another. The one theory operates with concepts and images from the *sacrificial realm*; the other operates with *legal* categories. In the form-

er, Jesus is pictured as the perfect sacrifice whose blood atones for our sins; in the latter, he is pictured as the one who takes our place in the defendant's box in the courtroom and is condemned in our place; that is, he takes upon himself the punishment that is rightly ours.

It cannot be too strongly affirmed that here we have two different ways of describing the significance of the death of Jesus. But how can that be? Must it not be either-or? The answer is "No" if we recognize that the *meaning* of the death of Jesus had to be formulated in such ways as would make sense to the listeners of the early Christian proclamation. Thus, for Jews steeped in the sacrificial cult of the Jerusalem temple and adhering to the Levitical ordinances of the Old Testament, the concept of sacrificial atonement was meaningful. And it provided the early Christians with one adequate medium for interpreting the death of Jesus. But what about those in the Mediterranean world, including many Jews, who had long since chucked sacrificial religion overboard? For them, the concept of sacrificial atonement would be completely meaningless. How then could the death of Jesus, as a saving event for them, be interpreted meaningfully, so that they could hear, and hearing, believe? What language, what imagery, could serve as the mediating tool for such great redemption? In a world penetrated by Roman law and concepts of justice, legal categories readily lent themselves for the task. And thus, to persons who saw the governance of the universe and man's relation to the divine in terms of the legal structures of human society, the death of Jesus could be interpreted as a substitutionary event: man is found guilty and condemned by the Judge; but Jesus takes his place, and the guilty party gets off free.

Paul formulated his understanding of the significance of the cross in both of the above ways. In Rom. 3:23-25, the sacrificial imagery is clearly present; while in Gal. 3:13, the language of legal substitution dominates the scene. Paul is able to use both because he is steeped in the tradition of his fathers, and that tradition had for centuries been molded by both legal and sacrificial religious concepts. Judaism was a religion of law, but it was also a religion of sacrifice. In Israel's history, as the Old Testament clearly shows, these emphases alternated with one another in terms of their prominence in the nation's life. The sacrificial cult of Jerusalem was challenged

by the prophets with their demand for righteousness and justice. The Judaism that emerged out of the Exile became the guardian of a legal religiosity, only to be challenged by the sacrificial cult that grew with the rebuilt temple and the Sadducean priesthood. And in the time of Jesus and Paul, synagogue and temple stand side by side as representatives of the legal and sacrificial concepts within Israelite faith. The miracle of the success of the early Christian proclamation—a miracle whose significance we have not yet understood—lies in the fact that it was able to address itself to both of these conceptions: where the "sacrifice" was seen as a means for gaining salvation, Jesus was proclaimed as the one who was the perfect, once-for-all sacrifice; where "righteousness" before a demanding God was seen as the means for gaining salvation, Jesus was proclaimed as the one who met that demand, and who accepted the condemnation that was due man.

It takes great effort on our part to really distinguish between these two divergent formulations of the meaning of Jesus' death. This is so because we have inherited a Christian understanding of the cross-event in which the two formulations have been intermingled. (One needs only to turn to some standard books that deal with the atonement to recognize this). A further reason for our difficulty at this point is the fact that the Old Testament-Jewish background provides a setting for both formulations, and so we are tempted to see them as parts of a whole, rather than as distinct messages. There is, however, a *third* formulation of the meaning of the cross event which cannot, by any stretch of the imagination, be accommodated to the formulations discussed above. And whereas Paul shared with others in the early church the dual formulation of the meaning of the cross (the *legal*, and the *sacrificial*), the third formulation is unique to him, and demonstrates the length to which he was willing to go in his attempt to become all things to all men, so that as many as possible might be saved.

This third way of formulating the meaning of the cross can only be understood when we see it against the background of a very particular conception of the human condition and of man's fate, prevalent among people to whom Paul came with the "word of the cross." Let us take a brief look at this background.

The military and political upheavals that followed in the wake of the con-

quests of Alexander the Great and the Roman legions in the last centuries B.C. wrought havoc in the religious sphere of the Mediterranean world. Masses of men lost their traditional bearings, were cut off from the practice of their ancestral religions, lost confidence in their national gods. Gilbert Murray, in his classic study, *Five Stages of Greek Religion*, describes this situation as "the failure of nerve." A religious vacuum was created, into which moved a multitude of religions and cults from the East. One of these was Babylonian astrology, "which fell upon the Hellenistic mind as a new disease falls upon some remote island people" (Murray, p. 139), and impressed itself upon almost all religious systems of antiquity. W. W. Tarn, in his book *Hellenistic Civilization* (p. 345-46), calls it "one of the most terrible doctrines which ever oppressed humanity." At the center of this system lay the belief that mankind is ruled by relentless fate, that the stars and planets, seen as evil and hostile powers, control the destinies of men, that men are imprisoned, that they are at the mercy of these Cosmocrators or "rulers of this world." Men are slaves in the prison of this world, and the planetary and astral forces, these "principalities and powers", these "elemental spirits of the universe," stand like sentries to prevent the escape of man from this imprisonment. It was a system that negated freedom, "an impossible tyranny, and the pressure on men's minds would have been unbearable but for certain ways of escape . . ." (Tarn, p. 347).

Paul confronted this mood of despair with the assertion that the event of Christ's death freed men from this tyranny: "For freedom Christ has set us free . . ." (Gal. 5:1). But how? Paul clearly recognized that in this situation the formulation of the meaning of Jesus' death in terms of sacrificial atonement would not do. After all, in this system, in these people's understanding of the human predicament, there was no personal God who desired atonement. Nor would the formulation in terms of legal righteousness do. After all, there was for these no personal God who demanded righteousness. How then was Jesus' death to be meaningfully interpreted to these who understood their human condition as a condition of enslavement?

There are several passages in Paul's letters to the Galatians and Colossians which clearly demonstrate Paul's ability to address his message to different

(Continued on page 31)

# SILENT GOSPEL



Learning new songs is a pleasure for Matthew Yun and Mark Renke. (One boy seems to sing a little faster than the other.)



Can you imagine receiving the gospel without hearing the Word preached? At Willow Rancho Baptist Church in Sacramento, California, with a step of faith, a new class has been started for those who cannot hear, yet need to know and feel the love of God.

Marvin Renke and his wife Betty began Sunday school lessons for the deaf. The classroom for the most part is silent, and the students are oblivious to outside distractions and are sincerely intent on learning the Word of God. In this respect their minds can become more in tune to hearing the Lord silently speak to them, for they need only clear their thoughts, since annoying sounds are already tuned out.

It is a heart warming experience to witness the silent gospel being proclaimed to ears that cannot hear through lips that speak distinctly and with hands that form the language which only the deaf and their teachers truly understand. To see their eyes shine with understanding as the message is brought to them in sign language was for us a new experience. It was as though we were in a foreign country where we did not understand the language. The students could audibly ask or "sign" questions to their teachers and were answered in lip and sign language. The subject was Cain and Able in Genesis and the discussion was about sacrifice — a subject difficult to explain to the young in any language.

More and more we become aware of the difficulty our missionaries face with language barriers throughout the world. When we think of the thousands of spoken languages into which our Lord's words have been translated we know the sign language is in some ways an easier task since many students have already learned to read, write and speak the language which now is providing Christian answers for them with signs of writing.

Mrs. Loretta Hermann is a member of the Willow Rancho Baptist Church, Sacramento, Calif.

by Loretta Hermann



Betty Renke and Elsie Yun are teaching the students in the class for the deaf the chorus — "Everyday With Jesus."

The sign language technique is universal but some symbols change from place to place which presents problems. The King James Version of the Bible seems to present some literal spoken translation problems for lip readers as well, but the sign language concepts fill these gaps.

From the Renkes we learned there are different schools of thought on how to communicate with non-hearing people. Some say to forget the sign language and use only lip reading since the world at large does not speak with signs. Others see the definite need to communicate through signs and the manual alphabet if meaningful education is to be presented to the silent world. One major problem is that 65% of our words look the same to lip readers. They must understand the over-all subject being discussed before they can further grasp what's been said to them. Our various mannerisms of speech such as the southern accent or the Brooklyn or Bostonian accent add further to the confusion for lip readers. Many people speak too fast or not distinctly enough. They are not sensitive to the deaf person's problem.

Marvin said the best way to understand the problem in the deaf person's life is to turn on a TV set but leave off the sound and watch without hearing for a long time and then you can begin to experience the silent world.

Betty Renke learned sign language through the Sacramento Adult Education System to the delight of her 13 year old son, Mark, who is a student in the Sunday school class. Mr. Renke, who teaches the class about the technical

points of the Bible such as how many writers there were over how many years, etc., is learning the sign language from his wife and son. Elsie Yun, the mother of Matthew, another student in the class, is an able assistant to the Renkes since she is proficient in sign language. The class is small as of this date, but their faith is great and we know God is going to bless this effort to biblically educate more and more students.

From the students we learned to "sign" the words **Jesus loves us**. Maybe you'd like to know how to say that in sign language too. To form the word **Jesus** touch your left hand palm with the middle finger of your right hand and then reverse the process pointing to the palm of your right hand. This represents the nails so cruelly imbedded in our Lord's hands at the time of his crucifixion. To say **love** or **loves** merely cross your arms over your chest. To "sign" **us** touch your left collar bone area and then with a slight downward circular swing cross over and point to your right collarbone area. There you have it — **Jesus loves us** in sign language!

Think of the peace and joy which would become yours if you could not hear and someone took the time to explain the love of God and salvation and the Christian life to you. Perhaps out of the Renkes' unselfish love and devotion to those who cannot hear there may someday come future pastors and teachers for the deaf either here in North America or on the mission field. □



The deaf students take pride in singing and teaching choruses to the combined Sunday school classes.

Elaine Hironaka tells the students to turn to chapter four in Genesis.

Photos by Philip Hermann



# THE LIMITS TO GROWTH

(A Review and Discussion)  
by Len Kageler

Today's academic and scientific emphasis on futurism is to biblical prophecy what archaeology has been to biblical history. Conclusions being reached by those experts concerned with ecological and environmental issues are substantiating in quite a new area the Christian view of the future. The most recent example of this is *The Limits To Growth*. Published on March 6, 1972, it will no doubt become as widely read and discussed as Toffler's *Future Shock* and Reich's *The Greening of America*.

*The Limits To Growth* is the report of an M.I.T. research team concerning the implications of the present world trends in population, depletion of non-renewable resources, pollution, agricultural production, and industrial production. The study was initiated and sponsored by The Club of Rome, an international environmentalist's organization. It involves the use of a computer and a world model which quantitatively describes the relationships of the five above mentioned factors in this very finite world, and how various global policies and actions of mankind will effect the nature of his future existence on this planet.

The results are sobering. If the present trends of exponential increase of the world's population and total industrial output continues, "growth and collapse" will inevitably follow—no later (and probably much sooner) than the year 2100. The collapse will occur because of a depletion of non-renewable resources (coal, oil, etc.). After this computer "Standard Run" is discussed, several other possibilities are introduced (unlimited resources, 90 percent effective pollution control, dramatically increased agricultural levels, etc.). With each run, the resultant pattern is basically the same—continued growth followed by a drastic decrease of the world's population and a complete collapse of its industrial/technological base.

A model for "global equilibrium" is then introduced. The authors of *Limits*

*To Growth* believe that man's only hope is to halt population growth as soon as possible (by the year 2000 will be too late) and then limit very strictly the way and rate at which industry uses the earth's resources. This will necessitate a complete change in values of the people of the industrialized countries as well as changes in policies.

The authors admit that the outlook is not good, but there is still time to change these eventualities. To do this will require international cooperation on a vast scale.

The information in this book will be quite a shock to those people who observe the current trends and in nearly blind faith believe that technology and science will provide the answers. The authors, scientists themselves, emphasize that this is simply not true.

And how are we, as Christians, to react to this? From what perspective can we view their conclusions?

To the Christian, *Limits To Growth* substantiates in quite a new way what he already knows to be true—that the world is not going to continue forever—Christ is coming again.

These things are of particular interest when viewed from the eschatological position. Biblical prophecy is seen to point to a political and religious leader, the anti-Christ, who will unite the world under his authority during the seven years of tribulation after the rapture.

*Limits To Growth* calls for international cooperation and long term planning "on a scale and scope without precedent." This work is not alone in that call. Lester R. Brown, an American scientist, calls for a world-wide pollution monitoring, regulating and control agency. And back in 1954 the first writer that dealt specifically with these matters, Harrison Brown (*The Challenge of Man's Future*) concluded that if the world did not go back to a completely agricultural society, it would only be a dictatorship—benevolent or otherwise—that would keep society from total destruction.

Interesting? Yes, and very challenging for the evangelical Christian. As these topics become increasingly discussed in academic circles and the general public, we will have the opportunity to present Jesus Christ and what the Bible says about mankind's present predicament. In days like these, there is no more penetrating question than the one posed by Peter as he wrote concerning our world's end, "In view of the fact that all these things be dissolved, what sort of people ought you to be?" (II Peter 3:11a, Phillips) □

## CHUCKLE WITH BRUNO

The pastor visited the Sunday evening youth group. Volunteers were asked to pray for specific persons. Betty volunteered to pray for the pastor. Her prayer: "Be with our pastor and help him to preach a better sermon next Sunday."

Almost everybody knows the difference between right and wrong. Some people just hate to make decisions.

Farmer looking anxiously out of the window, watching the approaching hailstorm. Finally he gave a sigh of relief and said, "Thank God it's going south." Little daughter looking up wonderingly: "Doesn't anybody live down south, Daddy?"

## What do you think of Stimulus?

"I like it!"

"Stimulus is an 'out-of-sight' vehicle."

"Just great! Thanks for Stimulus."

"Stimulus is very helpful material."

"Stimulus is an excellent idea."

This is what people are saying about *Stimulus*. What is *Stimulus*? It is a quarterly publication of the Department of Christian Education. Each issue contains workable ideas, planning helps, news about the latest programs and products and media reviews (books, films and filmstrips, cassettes, recordings). *Stimulus* is sent to pastors, Christian education chairmen and directors, Sunday school superintendents and youth sponsors. If you should be getting it and aren't, send your name, address and church name to *Stimulus*, North American Baptists, Inc., 7308 Madison St., Forest Park, Ill. 60130.

## WEDDING ANNIVERSARIES

Mr. and Mrs. Christian Hufnagel observed their 50th wedding anniversary. They are members of the Trinity Baptist Church, Kelowna, B.C.

Mr. and Mrs. Edwin F. Strauss observed their 50th wedding anniversary on June 15, in Florida. They are members of the Grosse Pointe Baptist Church, Detroit, Mich. Missionary Elmer Strauss and his family were able to celebrate this occasion with his parents before returning to Cameroon.

Mr. and Mrs. Emil Keeler observed their 50th wedding anniversary on April 11, 1972. They are members of the Nokomis Baptist Church, Nokomis, Sask.

**EDMONTON, ALTA.** The Alberta Baptist Association met at the Greenfield Baptist Church, April 5-9, 1972. The theme was "Modern Evangelism in Christianity." Speakers were Rev. W. Muller of the N.A.B. College; representatives of "The Jesus People"; Rev. Bill Laing of the Bethel Baptist Church, Calgary; Rev. Ron Berg, pastor of our new church extension work at Steele Heights, Edmonton, and Rev. Henry Unrah, evangelist with the Briercrest Bible Institute of Saskatchewan. A revival team from Saskatoon under the leadership of Rev. Phil Grabke also served us at a Saturday night rally. We adopted a budget of \$15,950 for 1972-73. It was also decided that 10% of our regular mission giving should go toward the work of our Association because of our greater financial responsibilities since the abolition of the Northern Conference. The officers elected for the new year are: Moderator, Rev. Irvin Schmuland; Vice Moderator, Mr. Harry Zeitner; Recording Secretary, Mrs. Willi Muller; Statistical Secretary, Miss Betty Ohlhauser; Treasurer, Mr. Doug Anderson. (Rev. H. Bushkowsky, reporter.)

**GRAND FORKS, N.D.** The Grace Baptist Church fall Sunday school inspirational Christian Education Workers Banquet was held at the University Red River Ballroom on Sept. 17. The speaker was Pastor Cooke from Minot, emphasizing the great commission. In November, a reception planned by the WMS for church and city acquaintances was given for Bill and Pauline Keple and Tim and Phil, our returned missionaries to the Cameroons. Philip

and Pauline presented a short skit depicting how Pauline shared the Gospel with Cameroonians as well as dispensing medicines. Bill and Pauline shared in song and Bill gave a slide study of their work.

"God's Gift—His Son," a Christmas program based on Scripture passages and song, was directed by Arlene Dahlgren. Families who had participated in a "Keep Christ in Christmas" devotional, laid their manger offering on the altar. A total of \$712 was given.

The film, "Flipside," was shown on New Year's Eve. The evening was climaxed with a candlelight communion service. An all night youth party was held at the Hal Nord home under the direction of Terry Kern, our youth pastor. He attended St. Paul Bible College for four years where he studied missions. He is married to the former Sandie Puzia from Milwaukee, Wis. He is presently attending the University of North Dakota where he plans on making application to the medical school. They have been approved as missionary candidates of the Christian and Missionary Alliance and plan to become medical missionaries.

A new organ with electronic pipes was installed in January, the largest of its type. Two concerts were given by Hector Oliveare, a young Brazilian. Prior to coming to Grace he appeared in concert in Carnegie Hall, New York City. A \$750 check was presented towards the organ fund from the Dorcas women. (Gail Walter, reporter.)

**SHEBOYGAN, WIS.** The Bethel Baptist Church dedicated a new \$115,000 sanctuary on April 23, 1972. The Rev. Kenneth K. Schmuland, pastor, invited the public to the dedication activities. The first service in the new church was held on Christmas Eve 1971.

A brief cornerstone service was held in the afternoon. Participants were the pastor, the general contractor, Robert Maxfield, and a soloist, Charles Bellmer, former member of the congregation, now of Milwaukee. Sunday evening, a missionary cantata, "The Last Commandment," by Eugene L. Clark, was presented by the choir. The speaker at Sunday's dedication service was Dr. G. K. Zimmerman, executive secretary of the North American Baptist General Conference. His topic was "Dedicating This House and Its People." The new church represents the first phase of a long-range building plan. Basically, the facilities include a chapel seating 160 with overflow area for 120, a multi-

purpose room now used for church school, a library, the pastor's study and a kitchen. Currently, Bethel Baptist Church has 80 members with about 50 in the Sunday school. It was organized in March of 1891 with 29 charter members. Thirteen pastors served the membership since 1891. The Rev. Schmuland has been pastor since 1967.

The church held a series of evangelistic meetings Feb. 28-March 5. The speaker was the Rev. Iver Walker of Cedar Falls, Iowa. Special highlights were children's stories by Rev. Walker, duets, solos, quartets and trios, both vocal and instrumental.

The Bethel Baptist Church was the host for the 1972 spring Wisconsin B.Y.F. rally, April 15-16. The speaker was the Rev. R. Carl Zwart from Baraboo, Wis. The theme was "Life In All Its Fullness." A highlight of the rally was a "sing-in" held at the Fountain Park bandshell in downtown Sheboygan. The purpose of this was to testify of our faith in Jesus Christ and to witness to the people around us. Another feature was special music provided by the Rev. Zwart and his wife.

Dr. R. J. Kerstan was the speaker for a pre-Easter service at the Bethel Baptist Church. (Joanne Joslyn, reporter.)

**PORTLAND, ORE.** The Bethany Baptist Church presented "Alive Forevermore," an original choral reading on Easter Sunday. Pastor B. Fritzke then baptized nine young people. A "Rich" day was shared with returned missionaries, Rolland and Furne Rich and children. They will return soon to Peru under Wycliffe Translators.

Following a concentrated training session for leaders and wives, seven home Bible studies were conducted throughout the week. Dr. Earl Radmacher, president of Western Conservative Baptist Seminary, conducted a five-night seminar on spiritual gifts. Several churches in the area were also present. Recently the church voted to build a new sanctuary with total seating capacity of 700 at approximate cost of \$300,000. (Florence Schmunck Bauder, reporter.)

**ANAHEIM, CALIF.** The annual Sun-kist Baptist Church Mother-Daughter banquet was held on May 12 with 247 girls and women present. The men did the serving. After a welcome by the WMS president, Mrs. Marlene Cole, a fashion show was given by models from several local stores. Mrs. Phyllis

## OUR CONFERENCE IN ACTION

Chiles sang two original songs composed by Mrs. Marjorie Fulton, one of the daughters present. Mrs. Carole Hardy recognized the oldest and youngest mothers, the mother with the most children and the mother who came the farthest to attend. Guest speaker was Mrs. Lawrence Caraway, a pastor's wife, who shared her testimony. Mrs. Emily Hoover, wife of the pastor, concluded the evening with prayer.

In the morning service, on June 4, 16 people were baptized and united with the church in the evening service. They were joined by 16 others who became members through statement of faith or transfer of letter. A similar service was held in April when 29 people were welcomed into the church.

The 38 voice choir with instrumental accompaniment presented the cantata, *The Centurian*, on Sunday, April 30, and Wednesday, May 3, to more than 1,000 people. Composer, Jack Coleman, introduced the musical performance.

Scenery depicting Pilate's throne, the hill of Calvary and the garden tomb provided a vivid backdrop to the costumed soloists.

Several of the church young people and adults pantomimed the roles of Christ, the disciples, Roman soldiers, Temple guards, Mary, Martha, Mary Magdalene, Joseph of Arimathea and



Nicodemus. The picture shows the Centurian (at the right) as he considers the Man he has just had crucified. Mrs. Phyllis Chiles is the choir director and the Rev. William Hoover is the pastor of the church. (Stephanie Radcliffe, reporter.)

**PHILADELPHIA, PA.** On Palm Sunday evening members and friends witnessed a baptismal service at the Fleischmann Memorial Baptist Church. Pictured is the pastor, Rev. Herbert J. Freeman, with the candidates: William Doppler, Sharon Freeman, Catherine Long, David Gerstlauer and Elwood Gibson. These five and two others,



Jeanne and Edward Gibson, were received into the fellowship of the church at the Maundy Thursday communion service the following week. (H. J. Freeman, reporter.)

**ISABEL, S.D.** Renewal of the church through baptism. The Isabel and McIntosh churches had a joint baptismal service. Seven candidates were baptized (pictured), five from Isabel and two from McIntosh.



Renewal of the church through prayer. The need of a new piano was presented to our church. The following Sunday an offering was taken sufficient to pay in full the price of a Baldwin piano. The request for prayer for the healing of one of the children of our SIM missionaries home on furlough was presented. An entire Sunday evening was spent in prayer. By the end of the week the child was released from the hospital and home.

Renewal of the church through concern for missions. We've been privileged to have SIM missionaries, the Rev. and Mrs. Ben Motis, a son and daughter of our church, with us for a furlough year. A farewell service was held as they again returned to Ethiopia. (Mrs. Mary Lou Brenner, reporter.)

**OCHRE RIVER, MAN.** Three young people followed the Lord Jesus in baptism on Easter Sunday. People from both the First Baptist Church, Dauphin, and Grace Baptist Church, Ochre River, were in the service. After the baptism the hand of fellowship was extended to the candidates by the pastor, D. Unrau, followed by a joint communion service with Rev. J. Fisher of Dauphin conducting. The names of the candidates were Edith and Eldon



Schroeder, and John Prikker. (pictured.)

We are very sorry, however, to have to relate that this joyous occasion was soon followed by a tragedy. Through a riding accident Edith's sun went down while it was yet day (Jer. 15:9b). That very weekend, April 9, at the age of 14, she went to be with her Savior whom she had so proudly proclaimed the Sunday before. Her passing was a very great shock to her parents and family, and to the church and community. (The Rev. David Unrau, reporter.)

**NOKOMIS, SASK.** March 13-18 the Nokomis Baptist Church held a deeper life crusade with the Rev. E. Klingenberg as guest speaker.

On May 11, the young people honored their mothers with a special program and presented each mother with a flower. In the evening the W.M.S. presented a program entitled "The Influence of Mother," as presented by the gospel singer, George Beverly Shea.

On June 11, Children's Day, 12 young people followed our Lord in baptism. Our sister church of Jansen joined us for this occasion. The Rev. D. Bertsch, our pastor, and the Rev. E. Klingenberg participated in the service. (Margaret Schroeder, reporter.)

**PRINCE RUPERT, B.C.** The Bethel and First Baptist Churches here are merging and reorganizing as Bethel First Baptist Church and at the same time are busy in the construction of a new church building at a new location. It is planned to continue in affiliation with both the North American Baptist General Conference and the Baptist Union of Western Canada. Combined membership (active resident) is less than 40, but hopes are high for future growth and witness. A recognition and dedication service is being planned for September. (Rev. Wilfred L. Highfield, reporter.)

**VERNON, B.C.** For the first time in its history, the Faith Baptist Church hosted the B.C. Association, May 18-21. Since many churches of the Association had experienced revival in the last months, the meetings were more or less times of sharing of what the Lord had done in so many lives. The general theme was "A New Touch From God."

Missionary, Miss Ardice Ziolkowski, who experienced revival herself in Saskatoon, challenged the delegates and visitors to visualize the great opportunities and needs on the mission fields in Cameroon. More financial sacrifices would have to be made by us if the needs are to be met. She testified that revival even changed her own attitude in giving. For herself it is not adequate anymore to tithe only. Her spiritual contributions left a mark on the people.

The delegates accepted the proposal of the Mission Committee and adopted a mission budget of \$20,280 for the 1972-73 period. This includes \$5,000 for assisting churches in need and \$8,000 to be put into the Revolving Fund for Church Extension opportunities in the area of the B.C. Association.

The new moderator is the Rev. E. Hohn, pastor of Sunshine Ridge Baptist Church, Surrey, B.C., an extension church. In the closing rally, which took place in the Vernon Community Centre, the interest in foreign missions of our conference found its expression through a mission offering of over \$3,000. Messages by Miss A. Ziolkowski and Dr. B. Schalm made this an afternoon of fellowship in love and common concern for the tasks our Lord has given us. (Walter K. Schroeder, reporter.)

**TACOMA, WASH.** Sunday afternoon, May 21, the choirs from nine of the Pacific Northwest Association churches sponsored a music festival in the Calvary Baptist Church. The mass choir was directed by Mr. Sam Bredin. Each church was represented on the program by a musical number by song or instrument. At the evening service, Randy Bice presented several numbers with his guitar with devotional thoughts to challenge our lives for Christ.

On Good Friday evening the Portland Avenue, Olympic View and Calvary Baptist churches of Tacoma, and the Hazelwood Baptist Church of Auburn, Wash., held a cooperative Good Friday Communion Service at the Calvary Baptist Church. The theme of the service was "The Three Crosses of

Calvary." Pastor Bernard Thole spoke on "The Cross of Redemption," Pastor Harvey Mehlhoff spoke on "The Cross of Rejection," and Pastor Edgar Wesner spoke on "The Cross of Reception." It was an inspiring service as the four groups shared together around the Lord's table.

The choir and youth of the Calvary Baptist Church presented John W. Peterson's Easter Cantata, "No Greater Love," on Sunday evening, April 2. A dramatization of the Easter story was correlated with the cantata by a cast of 22 young people. As the choir and young people were making the presentation, colored slides on the passion of Christ were thrown on a large screen at intervals to add to the unfolding of the Easter message. (Elizabeth Ahrens, reporter.)

**EMERY, S.D.** On May 6, 1972, between 250 and 275 women of the Baptist General Conference and the North American Baptist Conference attended the annual Women's Spring Retreat held in the Emery First Baptist Church. The theme was "God's Channel." The meetings were chaired by Mrs. Jothan Benke and Mrs. Arlyn Theilenhaus. Six interest groups were held during

the morning and afternoon sessions. They were: Bible Study Know How, Missions Come Alive, Child Evangelism, Cake Decorating, Decorating and Gift Ideas and Program Planning. The Rev. M. D. Wolff is the pastor of the church. (Mrs. Walter Heitzman, reporter.)

**BILLINGS, MONT.** In the past year the Calvary Baptist Church has added six new members: Mr. and Mrs. Neil Nelson and Mr. and Mrs. Orville Riley by letter; Monte Koch and Terry Docktor following their baptism.

A pulpit exchange Sunday was held with the Rev. Richard Laurenz from Plevna preaching in the evening service.

We held a missionary conference April 5-9. With us were Berneice Westerman, Minnie Kuhn and the Rev. Bill Keple.

April 19-20 a leadership training course was held with the Rev. Don Richter of Forest Park, Ill.

A greater Billings Crusade was held May 14-21 by evangelist Barry Moore and team from Canada. More than 20 churches participated. About 400 commitments were made for Christ. (Mrs. Roger Aldinger, reporter.)

## In Memoriam

**MR. HOWARD ALLEN**, 62, of Long Beach, Calif., died on May 16, 1972. He was born on Nov. 7, 1909, in Columbus, Ohio. In 1944 he was married to Gladys Embry. Shortly after his marriage he accepted Christ as his Savior, was baptized and became a member of the 15th Street Baptist Church, now Inglewood Knolls Baptist Church. Surviving him are his widow; four sons: Robert, Edwin, William, Harold; three daughters: Diane Alexander, Joanne Boucher, Janice Sandberg; 25 grandchildren and two great-grandchildren. The Rev. Henry W. Barnett was the officiating minister at the funeral service.

**MRS. BERTHA KRAUSE**, 92, of Wetaskiwin, Alta., died on May 27, 1972. She was born on February 28, 1880, in Wetaskiwin. At the time of her death she was a member of the Calvary Baptist Church. In 1899 she was married to Samuel Krause. Surviving her are five daughters: Mrs. Della Strohschein, Mrs. Theas Dickau, Mrs. Annie Sommer, Mrs. Elsie Zilke, Mrs. Martha Hammer; three sons: Gustav, Edward and Walter; 27 grandchildren, 40 great-grandchildren, and two great-great grandchildren. The Rev. David Berg was the officiating minister at the funeral service.

**REV. FRANK ORTHNER**, 91, of Richmond Hill, L.I., N.Y., died on June 4, 1972. He was born in Romania Jan. 14, 1881. At the age of 15 he emigrated with his parents to Texas. Soon thereafter he was converted and baptized. Being convinced of his call to the ministry, he attended the Rochester Theological Baptist Seminary, 1900-05. Among the churches he served are Elm Creek, Tex., Minden and Loweed, Queensland, Australia, Salt Creek, Ore., Leduc, Alta., Ebenezer, Sask., Harlem, N.Y. He served as interim pastor, director of the Baptist Life Association and in the Union Seminary Library. In 1911 he was married to Helen E. Schunke. Surviving him are his widow; three sons: Alfred, Lawrence, and Milton; one daughter, Mrs. Eleanor Lauber; 15 grandchildren, nine great-grandchildren, three brothers and one sister. The Rev. A. Lamprecht was the officiating minister at the funeral service.

**MRS. LYDIA REISCHKE** nee Hiller, 86, of Salem, Ore., died on May 22, 1972. She was born in Russia on March 18, 1886. In 1908 she was married to Leo F. Reischke after emigrating to Canada. At the time of her death she was a member of the Riviera Baptist Church. Surviving her are one son, Orval; five daughters: Mrs. Stella Harmon, Mrs. Luella Rytter, Erma Reischke, Mrs. Evelyn Grosz, Mrs. Sylvia Auch; 12 grandchildren, eleven great-grandchildren and one great-great-grandchild; three brothers and two sisters. The Rev. S. Donald Ganstrom was the officiating minister at the funeral service.

**CARL WILLIAM SCHULZ**, 57, of Hunter, Kan., died on May 31, 1972. He was born on Nov. 4, 1914, near Hunter. At the age of 14 he became a Christian, was baptized and joined the Bethany Baptist Church. He held several offices and at the time of his death he was a trustee. In 1938 he married Katherine Stussy. Surviving him are his widow; one son, Daniel; one daughter, Mrs. Kathleen Reimer; his father Ben Schulz; one brother and one sister. The Rev. R. H. Zepik was the officiating minister at the funeral service.

**GUSTAV TOBERT**, 85, of Spokane, Wash., died on June 7, 1972. He was born on June 14, 1887, in Russia. In his early youth he was converted and baptized. At the time of his death he was a member of the Spokane Valley Baptist Church. He served as deacon in the Terrace Heights Baptist Church, Spokane, where he was a member for 25 years. In 1911 he was married to Mathilda Kitzman. Surviving him are his widow; two sons: Eric and Albert; two daughters: Mrs. Ida Waters and Mrs. Edna Weymouth; six grandchildren and one sister. A brother-in-law, the Rev. John Schweitzer, took part in the funeral service.

**WILLIAM WEISNER**, 89, of Vancouver, B.C., died June 6, 1972. He was born in Poland on April 15, 1883. In 1903 he emigrated to Canada. On June 15, 1907, he was married to Natalie Penno. He accepted Christ as his personal Savior in 1952 and became a member of Ebenezer Baptist Church. Surviving him are nine sons: Arthur, Rubin, Walter and Edward; one daughter, Mrs. Lydia Feldcher; 22 grandchildren and 15 great-grandchildren.

## NEWS & VIEWS

The practice of ministering to prison inmates, including their attendance at worship services outside prison walls and visits in members' homes, is undergoing a painful reappraisal in many North Carolina churches following the murder of a Hickory Baptist couple.

Mr. and Mrs. F. L. Turner, members of the Penelope Southern Baptist Church at Hickory, N.C., were slain on a Sunday afternoon at their home after taking a prison inmate to worship services, to lunch and to their home for dessert.

The 21-year-old "model" prisoner from the nearby prison camp in Newton, N.C., Michael Douglas Wiles, has been charged with their murder.

The Penelope Church pastor, James Rowles Jr., called the Turners' death "the high cost of caring." He said the prison ministry must continue "as long as one man can be rescued from hell and restored to life."

It was Rowles who encouraged Turner to become involved in the prison ministry and to sponsor young Wiles, a local youth who had grown up in and out of the Hickory church, and had been in prison since August 1970 for attempted rape of an 18-year-old girl.

During his confinement over the past two years, Wiles has been considered a model prisoner. Next February he would have been eligible for parole from his 9-15 year sentence.

On the day of the slayings, the Turners and Wiles left the church and went to a local restaurant where they ate the noon meal. The boy's mother was called and invited to join them at the Turners' home for dessert.

According to Rowles, Turner and Wiles were seen in the Turners' yard, laughing and joking during the afternoon. Then, he said, Wiles' mother, Mrs. Madeline Mangum, asked the boy to go to her car to get her a pack of cigarettes.

The young man reportedly returned from the car, stepped into a bathroom near the kitchen, then turned and shot Turner across the room. Turner died almost instantly. A second shot killed Mrs. Turner.

Wiles did not harm his mother, who watched the incident in horror. She told police he ran out the door, telling her not to call the authorities. Mrs. Mangum told police the pistol was hers and was in the glove compartment of the car. She had the gun in the car because she had been fearful of prow-

ers around her home, she said. Wiles reportedly took his mother's car and drove away. He was arrested about 15 miles away one hour later.

Those who knew the prisoner took the news with disbelief. Jim Guffee, a member of Forest Hills Baptist Church in Raleigh, where Wiles had been in Central Prison before his transfer to Newton, said he was stunned by the news. Guffee had served as Wiles' sponsor in the same manner as had Turner, bringing him to his home and office, and often taking him to North Carolina State University basketball games. He said the young man had addressed his Royal Ambassadors at the church for some 45 minutes one night, and remarked afterward that he hoped there could be "many more nights like this one."

Wiles was concerned about what might happen if he got back with his old crowd, Guffee said. Wiles had been assigned to a road work crew at Newton, and many of his old cronies had driven past him shouting at him. He feared the outcome of renewing old friendships and activities.

Guffee was concerned, too, by the fact that Wiles often expressed to him the belief that it was long-term prisoners—murderers, double murderers, and so forth—who "had it made" in prison. Such prisoners, Wiles told him more than once, always seemed to have the better jobs, were looked up to by fellow inmates, and were free of the fear of having good conduct time lost because of altercation with other prisoners.

Guffee said that in spite of the slayings, "prison ministries must continue. If we stop right now, the devil has accomplished what he intended," he said. Rowles, the Penelope pastor, said it would be a matter of continuing to "care enough" to minister. "Those who never have cared will smugly sit back and say 'I told you so.' You won't catch them going out on a limb. They will never learn it is not how long you live but how well you live.

"Caring as Jesus did requires the full measure of life. Caring is more like Christ—'Father, forgive them, for they know not what they do,'" Rowles continued.

"Some will say this is the end of such programs for prisoners. But not for Penelope Church, I hope. We will go back and back. We will take the risk. As long as one man can be rescued from hell and restored to life, men like F. L. Turner will be at work." Toby Druin, B.P. □



by Paul Siewert

"Key 73," though a new caption to many, has become a common byword in many periodicals and to Christian leaders. It is basically a cooperation of some 125 denominations and groups in the United States and Canada to extend a major evangelistic thrust that will hopefully touch people throughout the continent in 1973.

I expect it will receive favorable support for several reasons. First, it has Billy Graham and other major evangelists for its exponents. Secondly, continental and world evangelism has a popular ring to it in our mobilizing society.

But there's also another very important reason. In the last number of years, in the midst of the western philosophy of decentralization, Christian evangelism also struck a decentralizing cord. Consequently, in many circles, doing your own thing in evangelism was a sign of spiritual excellence. But not all has gone well. We are now discovering that many of the noble efforts in evangelism, because of their unharnessed enthusiasm became anchorless, being tossed about on the waves of shallow doctrine, obscure distinctives and even extinction—members without a body.

Whether we are now more ready for an evangelistic coalition with the latitude of Key 73 is still debatable. That it seems timely, is obvious! □

*The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choice.*

### INVITATION

On Sept. 24, 1972, the Grace Baptist Church, Calgary, Alta., will celebrate its 60th anniversary. The reception for the new pastor, the Rev. Edward W. Klingenberg and family will be on Aug. 6. We would like to invite all former members and friends to include in their holiday plans a stop at the Grace Baptist Church on Aug. 6 or Sept. 24, 1972, and with their presence help us to celebrate these two events.

■ *Mr. Grayson Paschke*, who has graduated from our Seminary, has accepted the call to the Emmanuel and Ebenezer Baptist Churches in Wessington Springs, S.D. He is already on the field.

At the 1970 General Conference in Winnipeg it was decided that the Eastern Area be divided into two areas with an additional area secretary, sometime during this triennium. This matter was discussed at the General Council sessions in May, and because of the lack of finances it was decided not to divide the area for at least another year and that the Rev. Rubin Kern continue to serve the entire Eastern Area.

■ *Miss Ruth E. Rabenhorst*, missionary to Cameroon, West Africa, arrived home in May because of health reasons. Dr. Peter E. Fehr, former missionary to Cameroon, is giving her medical attention. North American Baptists should unite in prayer for the recovery of Ruth's health.

■ *The Rev. Richard P. Voth* from San Mateo, Calif., where he served a non-denominational church, is the pastor of the Turtle Lake Baptist Church, Turtle Lake, N.D. He began his ministry there on June 11, 1972.

■ *The Rev. Ernie Rogalski* has accepted the call to become the associate pastor of the Temple Baptist Church,

Lodi, Calif., effective Sept. 1, 1972. He previously served the Bethel Baptist Church, Anaheim, Calif.

■ *The Rev. Jerry C. Foghtance* has accepted the call to become the pastor of a church in Arizona, belonging to the Conservative Baptist Conference, effective Aug. 1, 1972. He previously served the Cypress Baptist Church, Lynwood, Wash.

■ *Sam Berg*, who graduated from the N.A.B. Seminary, Sioux Falls, S.D., this year, has begun his ministry as assistant pastor at the Trinity Baptist Church, Kelowna, B.C., effective May 30. The Rev. John Wollenberg is the pastor of this church. Mr. Berg will also be the camp manager at the Green Bay Baptist Camp, West Bank, B.C.

■ *Yukio Fujie*, the Japanese student who received the M. Div. degree from the N.A.B. Seminary, Sioux Falls, in May 1972, is visiting many N.A.B. churches and camps this summer. As of September he will be taking graduate studies at Fuller Theological Seminary, Pasadena, Calif.

■ *Ron Norman*, M. Div. graduate (1972) from the N.A.B. Seminary, Sioux Falls, is serving as assistant pastor of the Bismarck Baptist Church, Bismarck, N.D., effective July 1. The Rev. Walter Dingfield is the pastor of this church.

■ *Doug Sathren*, M. Div. graduate (1972) from the N.A.B. Seminary, Sioux Falls, is the pastor of the Bethel Baptist Church, Harvey, N.D., effective July 1. He was ordained in the Bismarck Baptist Church, his home church, on July 7.

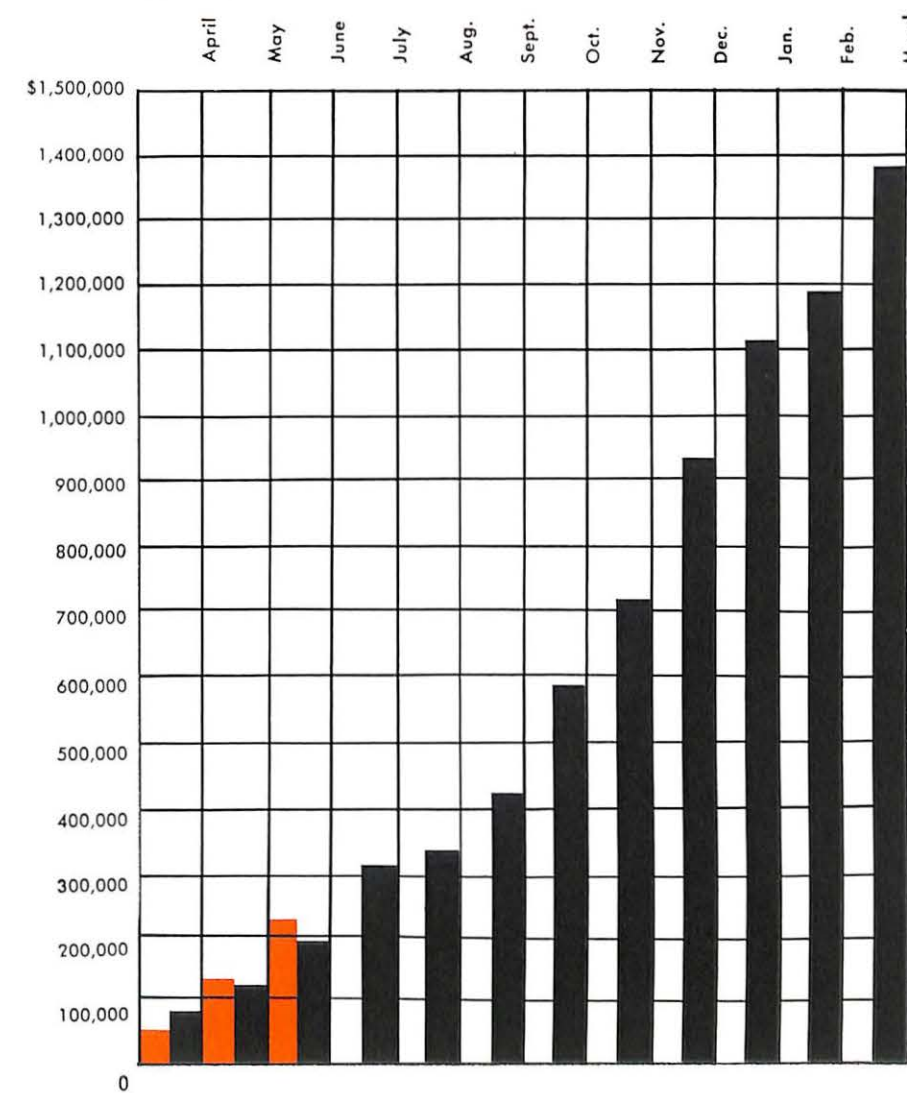
■ *The Rev. LeRoy Schauer* has accepted the call and is already serving the Olympic View Church Extension project, Tacoma, Wash. He previously served the Central Baptist Church, Waco, Texas.

■ As of Aug. 1, 1972, the subscription price for the BAPTIST HERALD will be increased by 50 cents. The new annual subscription rate is \$4.00 in the U.S.A. or Canada, \$4.50 in overseas countries, \$2.50 for students, servicemen and residents in homes for the aging, and \$3.50 for "Church Family Subscription Plan." The price of 35 cents for single copies remains as before. □

### OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for one month  
June 1972-73 — \$223,261.99  
June 1971-72 — \$189,257.20

Goal for 1972-73 \$1,555,000



Color line for 1972-73; Black line for 1970-71

## THE CHRISTIAN AND POLITICS

### Guest Editorial

by B. C. Schreiber, assistant editor

Brooks Hays, a Southern Baptist layman and former senator and presidential advisor, related an experience at a political gathering at which he tried to persuade people to use their constitutional right to vote. One lady remained adamant: "I never vote," she said, "because it only encourages the politicians."

Many Christians feel a common bond to this woman. They, too, are anti-politico. However, since government is ordained of God, then Christians ought to have a vital interest in the affairs of state. This is a major political year in the United States and we ought to give some emphasis to the Christian's political responsibility.

Let us first examine our right to vote. I would like to state categorically that not all citizens have the right to vote because they do not know how to vote *right*. This has nothing to do with the *left*. The same thing can be said of some church members. All year long they show little or no interest in the work of the church, but at the annual business meeting they show up because they want the opportunity to criticize the officers of the church and cast their vote to get someone *out* and another *in*. It is a biased, judgmental and resentful vote and has nothing to do with the guidance of the Holy Spirit.

To be a qualified voter in this election year we should make an effort to inform ourselves and to try to understand the issues involved. This is not always an easy task, but at least a man's character and record ought to be examined. Remember that we are not voting for a perfect political candidate, just as we do not vote for a perfect minister for our church; although we have reason to look for a little more perfection in the latter.

As citizens and qualified voters we have the right to criticize. We even have the right to dissent. The freedom of criticism has often been reduced to mere name-calling, guilt by association, managed news, mismanaged reporting and muckraking. Constructive criticism is often lost in the milieu. Dissent has been reduced to violent protest in which dissenters say, "If you won't listen to our voices you will have to listen to our bombs."

In such an explosive atmosphere the

Christians are tempted to keep silent.

In spite of some thoughts to the contrary, Christians can and should mix Christianity with politics. The very fact that we have a group of representatives in Congress who gather for White House and other prayer breakfasts is a strong indication that the mixture has taken effect. These are the ones who will listen more carefully to your constructive criticism.

Of all the people in high office, the President receives the brunt of our criticism. Some is justified, some is not. Dr. Billy Graham is sometimes referred to as the unofficial chaplain to the President. We do not know what is said in private conversation, but let us hope that Dr. Graham reminds the President of his sins as well as commends him for his virtues. It took courage for the prophets in the Old Testament to be spokesmen for God, especially when on occasion they had to confront the rulers of Israel and remind them of their injustices.

As citizens and qualified voters we have a right to express our political convictions. When important issues come up some ministers and churches back up into a neutral corner. One man was heard to say of his pastor: "He is such a wonderful preacher, so wise and diplomatic. Why, do you know that during the past five or six years, when we had all this trouble about civil rights, he has never once mentioned the matter from the pulpit?" I can almost imagine the prophet Amos rising up in righteous anger. Jesus was almost thrown over a cliff when in his first sermon in Nazareth he dared to talk about the faith of people of another race and God's goodness to them (Luke 4:25-29).

As for me, I am not in a neutral corner. As of this writing I am voting for President Nixon, even though I do not always agree with him. I cringe when he uses unprintable language; I strongly object to his stand on Parochialism and its danger to the separation of Church and State; I get very impatient with the long drawn-out, senseless war in Vietnam; and when he says, "I want to make this perfectly clear," there are sometimes cloudy areas remaining. So far he still comes out ahead when compared with other candidates. This is a personal opinion and not a denominational endorsement.

I will remember to pray for him who is in authority over us. Do the same for your candidates because it is not possible to give equal space in the editorial column. □

## OPEN DIALOGUE

### letters to the editor

Dear editor: Please send me as many copies as \$2.00 will buy of the April issue of the BAPTIST HERALD. I wish to give the article "Let's Stop Baptizing Babies" to some of my friends. Excellent material, and keep up the good work. Peter Teichroeb, Vancouver, B.C.

Dear editor: In March BAPTIST HERALD inside front page—Yes, there has been a change in the way it is written up which so many of the older folks are objecting to. They liked the old method I believe, and it was much the same for so many, many years. My husband and I are middle age and don't mind some changes, but the older folks which there are so many that do read and always looked forward to the BAPTIST HERALD, for some reason say it's hard to read and uninteresting to them. So, really why change it so much as so many young folks rarely take time to read it anyway. Leave something for the older ones to enjoy. I think the churches are bending backwards now to get the young interested which is good, but leave something for the older ones to enjoy too.

Some of the obituaries and "What's Happening" are so old its not news anymore. But I realize you can't put in what isn't sent in either; you have to have cooperation. Mrs. Orval Peischke, Norma, N.D.

Dear editor: There can be no happier day in my life than that day when a kind friend gave me a copy of your fine magazine, the BAPTIST HERALD. I read it from beginning to end and it is now one of my treasured possessions. May God bless you for the good you are doing in your publication and for the help I have found in its pages.

I am a leper patient with already deformed hands and feet, almost a complete invalid.

I have 13 children, 5 boys and 8 girls. All attend school except the two older boys and one older girl who were forced to quit school because of our family financial problems, and the three younger ones who are too young to attend school. I have no parents

(Continued on page 31)

### OPEN DIALOGUE

to help me in my poverty and affliction.

It would give me great pleasure to see my humble name in print. I should be very glad and thankful for some of your good readers to spare me some love while I'm still in this present life of mine and before death will bring me to our heavenly home. Antonia Lamban, Culion Sanitarium, Culion, Palawan, Philippines D-610

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### A BIBLE STUDY IN PAUL . . .

(Continued from page 21)

conceptions of the human condition at one and the same time. In Gal. 1:4, he speaks of the Lord "who gave himself for our sins, to deliver us from this present evil age." This verse betrays a dual orientation. The first part of the sentence reflects a moral-ethical conception of the human condition, for *sin* is falling short of a standard of righteousness, it is rebellion against a personal God. But in the second part of the sentence, Paul has moved from the moral-religious realm to the cosmological realm. *Deliverance*, being freed, implies enslavement. This perspective is oriented toward the mood of despair and helplessness in the face of the forces of fate ruled over by the cosmic powers. The same dual orientation is evident in Col. 1:13-14. Here he tells his readers that they have been "delivered . . . from the dominion of darkness"—a clear reference to the astrological tyranny experienced by these Christians before their conversion. But in v. 14 he reverts to a different formulation of the saving event, by saying that in Christ there is "redemption, the forgiveness of sins." The most clear-cut example of this dual formulation of the meaning of the cross is found in Col. 2:14-15. In a very Jewish way, particularly in terms of the legal, substitutionary understanding of Jesus' death, Paul tells his readers that God "cancelled the bond that stood against us with its legal demands; he set it aside, nailing it to the cross." (cf. Gal. 3:13) But then he goes on, in the very next verse, to say that "He disarmed the principalities and powers . . . triumphing over them in the cross." Here the cross-event is seen as a victory and as the defeat of the cosmic

### RED POWER

evaluate the spiritual status, but one cannot help receiving the impression that paganism is making a strong bid to recapture the Indians. For example the former chief, John Gambler, who at the Edmonton General Conference in 1958 made such a strong, illustrative appeal for continued mission efforts, had just finished his purifying sweatbath in preparation for the annual rain dance, an ancient pagan ritual. There is no Sunday school or Bible study among the people who formerly had been adherents of the Baptist mission. The entire development is not too surprising. Government and cultural groups give encouragement and support to the resurgence of Indian culture. One cannot very well separate a pagan culture from the religious customs. Nevertheless, we trust that even on Muscowpetung Reserve there may be those "who have not bowed their knees to Baal."

This year North American Baptists

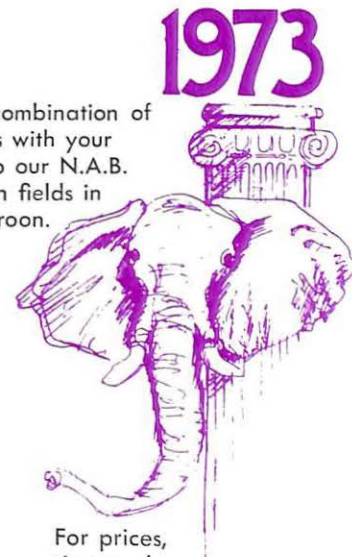
powers that enslave man. Because these planetary and astral powers are now defeated, says Paul, you are free men. Christ robbed them of the power with which they enslaved mankind; he triumphed over them—the proof of that is the resurrection! Thus, for those in the ancient world who understood their human condition in terms of enslavement to forces over which man had no control, the message of the cross came to them from Paul as a proclamation of deliverance, of freedom. The interpretation of the cross in terms of "atonement" or "substitution" would have remained for them meaningless.

From the foregoing discussion it has become clear that the early church, and particularly Paul, was not tied to one way of presenting the significance of the death of Jesus. Rather, the meaning of that event was formulated in such a way that it could be understood by people whose basic conception of the human condition and of man's relation with God differed widely. I am convinced that a recognition of the diversity within the early church's and Paul's understanding and formulation of the Christ-event will free us, as Jesus' disciples in the 20th century, to formulate the significance of the cross in such ways as will be meaningfully understood in our time.

In the third part of this series of studies, we will attempt to say something about our becoming "all things to all men" in terms of the way we present the message of the cross. □

surrendered all assets and responsibilities in the Alberta work to the Northern Canada Evangelical Mission, a mission which works exclusively among Canada's Indians. The seed which was sown over the past 25 years by many faithful men and women is showing fruits. We rejoice at the Christian witness notable on the Louis Bull Reserve, which among all similar Indian settlements shows the strongest evidence of the Spirit of Christ. In evaluating the spiritual life we cannot apply standards of Western Society. The average Indian Christian is our brother, although he may be weak in areas of living where we are stronger. We believe that the only real help for our Indian friends can come through Jesus Christ. As a member of a society which more than a hundred years ago deprived the original inhabitants of their possessions, and which moreover contributed to their depravity, I want to show my concern and love by introducing them to Jesus Christ. □

Any combination of 4 trips with your visit to our N.A.B. mission fields in Cameroon.



For prices, time and further information, please write to

the Rev. Wm. Sturhahn  
Room 610, 504 Main St.  
Winnipeg, Man. R3B 1B8  
Canada

NORTH AMERICAN  
BAPTISTS VISIT  
CAMEROON-  
GREECE-  
PALESTINE-NAIROBI



## From April 1, 1972 to March 31, 1973

### MISSIONS OVERSEAS

Total amount — \$571,810 — (37%)

Cameroon Mission in Africa .....	\$335,246
Nigeria Mission in Africa .....	82,579
Japan Mission in Asia .....	108,028
South Brazil Mission in South America .....	42,957
Woman's Missionary Union .....	3,000

### MISSIONS IN NORTH AMERICA

Total amount — \$401,099 — (26%)

Building New Churches .....	241,108
Spanish-American Mission in U.S.A. ....	43,458
Evangelism — God's Volunteers .....	44,716
Area Ministries .....	78,513

### PLANNING AND ADMINISTRATION

Total amount — \$181,170 — (12%)

General Council and Conference Committees .....	18,889
Stewardship and Communications .....	74,192
Forest Park Office Building and Administration .....	65,000
Baptist World Alliance .....	3,000
Contingencies .....	20,089

### TRAINING LEADERS

Total amount — \$234,306 — (15%)

North American Baptist College .....	94,660
North American Baptist Seminary .....	139,646

### CHRISTIAN EDUCATION

Total amount — \$63,253 — (4%)

### MISSION TO NEEDY AND AGING

Total amount — \$48,675 — (3%)

Pension Program Subsidy .....	33,755
World Relief .....	7,000
Aged Ministers Relief and Retirement .....	7,920

### LITERATURE DISTRIBUTION

Total amount — \$47,884 — (3%)

Roger Williams Press .....	18,503
Bibles, periodicals, leaflets .....	29,381

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Total Financial Needs ..... **\$1,555,000**

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**You may say, "What's it got to do with me?" Well, it has everything to do with you if you are concerned about having a share in telling our fellowmen that Jesus loves them — that he died for them — and that he's alive . . . right now . . . today.**

## **Baptist Herald**

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