

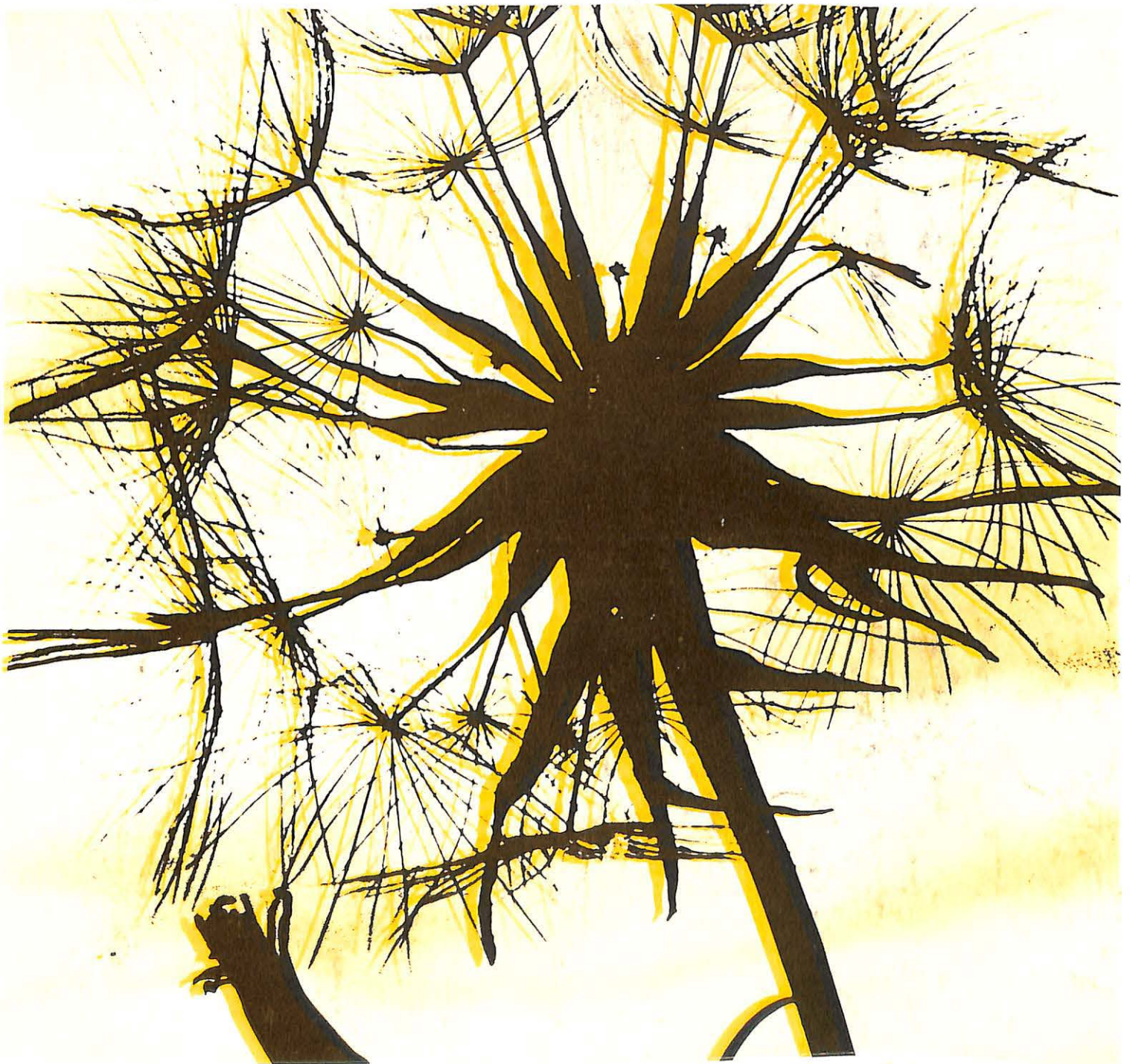
Baptist Herald

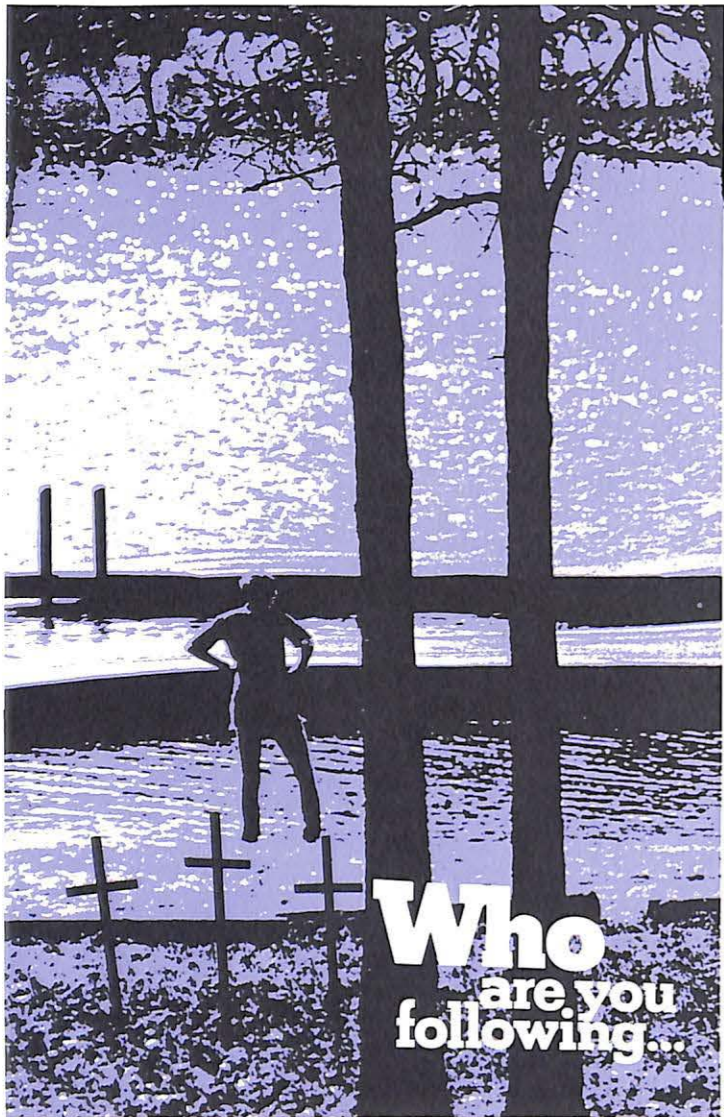
OCTOBER 1972

Today's Funeral—
Christian or Pagan?
by Allan Kranz

Baptist Advance
in Cameroon
by Samuel N. Ngum

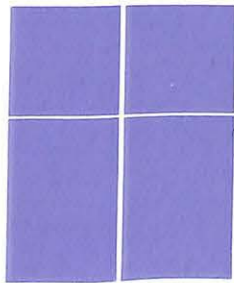
Healed
Through Prayer
by Oliver Bender





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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Tell me more. . . Send me a copy of the "Who are you following?" booklet on the ministry.

My name is _____

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Questions and Answers



Q. I'm 63 and want to retire. I have a wife and two children under 18. I know my monthly payments will be lower if I retire now instead of when I'm 65, but will the payments to my wife and children be figured on my reduced payments?

A. No. Checks for your family will be figured on your unreduced amount.

Q. I just recently retired. Last month I got my first monthly social security check and I'm not satisfied that the amount of my check is correct. What should I do?

A. As a first step, talk to the people in your social security office. They may be able to explain to your satisfaction why your monthly payment is the amount it is. If not, they can help you request a review, the first step in an appeals process that is open to you if you don't think the decision is correct.

Q. I'm planning to retire later this year, but I'm worried about proving my age for social security retirement benefits. The only proof I have is a notation of my birth in a large family Bible, but my sister who has the Bible lives over 300 miles away. Should I have her send the Bible to me?

A. No, it would be easier and less expensive for both of you if your sister took the Bible to a social security office near her home. They would copy it, certify its authenticity, and then mail the information to our office.

Q. I just found some doctor bills from last year and was wondering if I could still send them in to Medicare for payment. Can you tell me if there's a time limit on claiming medical expenses from 1971?

A. Yes, there's a time limit. It's December 31, 1972, for services received from October 1, 1970, through September 30, 1971. It's December 31, 1973, for services received from October 1, 1971, through September 30, 1972.

Q. I have two small seasonal businesses. My net profit from each averages under \$400 yearly. Can I combine the net profits and get social security credit for this work?

A. Yes. Self-employed people with more than one business during the year must combine the net profits. If the total net profit is \$400 or more, it counts for social security.

Q. I own and operate a farm. My 16-year-old son is working on a 4-H project. He will earn about \$800 from the project this year. Is he considered self-employed by social security?

A. Yes. If your son is carrying out his 4-H activity by himself, he is self-employed. Since his net earnings will be over \$400 for the year, he must file an income tax return and pay the social security self-employment contribution regardless of his age.

Have a question about social security and its retirement, survivors, disability or Medicare benefits? See your telephone directory for the phone number and address of the nearest social security office.

Baptist Herald

Volume 50 October 1972 No. 10

Cover: The Beauty of Fall, *Photo by Fiddiche (Deike)*
Today's Funeral — Christian or Pagan, *Allan Kranz, 4*
Unholy Smoke Over Belfast, *Gioele Settembrini, 5*
Report on Baptist Work in Cameroon, *Samuel N. Ngum, 6*
Not a Campaign — But a Way of Life, *Joseph B. Underwood, 8*
We are One in the Spirit, *Cyril E. Bryant, 9*
Approaching the Election Deadline, *10*
One Issue Voters, *T. B. Maston*
Religion and the Election, *Frank A. Sharp*
Baptists to Stockholm in '75, *11*
President Draewell Honored, *11*
Forum, *Dr. Gerald L. Borchert, 12*
Book Reviews, *B. C. Schreiber, 12*
Youth Scene: Contributing Editor, *Dorothy Ganoung, 13*
Let's Talk Program, *Bruce Rich*
Woman's World: Contributing Editor, *Mrs. Adam Huber, 14*
The Seasons of the Year, *Jeanette Stein*
Heal the Sick, *Betty Mantay*
A Cameroon Vacation, *Geraldine Glasenapp*
Our W.M.S. in Action, *Stephanie Radcliffe*
Try a Japanese Dish
Company for Dinner, *Mrs. Ben Putz*
God Sent Me to San Luis Valley, *Daniel Fuchs, 18*
Insight Into Christian Education: Contributing Editor, *Dorothy Ganoung, 19*
Christian Leadership, *Rodney Collins*
Ministers and Finances of N.A.B. Reviewed, *John Binder, 20*
Unmet Mission Needs, *Dr. Richard Schilke, 21*
A Challenge to North American Baptists, *Martin Franke, 22*
Healed Through Prayer, *Oliver Bender, 23*
Together in Evangelism, *Daniel Fuchs, 24*
Our Conference in Action, *25*
In Memoriam, *27*
News and Views, *28*
As I See It, *Paul Siewert, 28*
What's Happening, *29*
Editorial Viewpoint: *Crime, Christ and Retaliation, 30*
Open Dialogue, *30*

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ELEVEN THINGS TO REMEMBER IN YOUR WILL



Here are several:

1. It does require a will if you plan to remember God's work (local church, denomination, etc.)
2. Wills sometimes need revision because people and circumstances change. Have you checked your will?
3. Keep your will flexible. You can't foresee every possibility.
4. Name final beneficiaries in the event that beneficiaries die before you.

For all eleven things to remember write today for the brochure, "Eleven Things To Remember in Your Will."

Send to: Everett A. Barker, 7308
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Address _____



Today's Funeral—Christian or Pagan?

by Allan Kranz

No one likes to talk about funerals, except the Funeral Director, because funerals remind us of death, and the subject of death is one of the most taboo subjects among people in our society today. But, unless the Lord returns soon, we will all experience the frustration of many more funerals and the heartaches that go along with them.

Funeral customs, practices and conduct are a part of our culture, and our culture is a development of facts and myths. Cultural patterns change from country to country and even from area to area in the same country. And, most of what is done at funerals is a continuation of acceptable cultural patterns.

How do we know if the funeral is Christian or pagan? Is it Christian because it is held in a church and conducted by a clergyman? Is it pagan when no clergyman is present, and it is not held under the auspices of some church? Is the funeral pagan when only lay-friends stand up to eulogize the deceased? What makes a funeral Christian?

Many of the funeral practices that we accept as Christian can be traced back to pagan superstition. An example is the practice, still carried on in many parts of the country today, of having the body lie in state for three days and three nights. This was a pagan superstition to determine if the person was really dead or perhaps only in a coma. Another pagan practice is the keeping of a 24 hour vigil in the place where the deceased lies in state, to ward off the evil spirits.

Two practices which I would consider modern day paganism are: first, the excessive presence of flowers. I am not speaking out against flowers, but against their psychological use. It seems to me that the use of excessive flowers is an attempt to negate the presence of death, by having the person come away from viewing the corpse and remarking "weren't the flowers beautiful!" By all means have flowers, but in moderation.

The Rev. Allan Kranz is the pastor of the First Baptist Church, Watertown, Wisconsin.

The second deals with the behavior of individuals from the time the body lies in state until after the committal service. Many have turned funerals into nothing more than a time to renew old acquaintances or to exchange the latest gossip or even jokes. Often the activity around a funeral reminds one of a circus rather than a funeral.

Probably the most common pagan practice at any funeral is the prevailing attitude toward life and death. The pagan looks at death as an enemy and hurls curses into God's face for bringing the presence of death into his life. The Christian, on the other hand, should look at death as the Apostle Paul did when he said, "For what is life? To me, it is Christ! Death, then, will bring something even better . . . I want very much to leave this life and be with Christ, which is a far better thing" (Philippians 1:21, 23). But, too often, we assume a pagan attitude toward death, and this attitude is then seen in our actions, and especially in our despair.

What makes a funeral pagan? Anything that is contrary to Christian teaching either direct or implied; anything that causes us to lose the perspective of hope in Jesus Christ; anything that detracts from our complete and utter dependence upon the Lord for his glory and our hope; anything that places external appearances ahead of our spiritual need. Any tradition or practice which causes us to trust in anything other than Christ's redeeming work is pagan, and makes for a pagan funeral.

What makes a funeral Christian? The presence of the Holy Spirit giving hope in the lives and attitudes of those who mourn indicates a Christian funeral. A Christian funeral is where God is honored for his love, his grace and his mercy. A Christian funeral is one where people gather to praise God for his salvation and our hope of eternal life. A Christian funeral is one where people can express honest, deep, heart-felt grief through tears, but can also be comforted by the assurance found in God's Word. A Christian funeral is one where those who are assembled can say with the Apostle Paul as he wrote to the Romans, "If God is for us, who can be against us? . . . Who, then, can separate us from the love of Christ? For I am certain that nothing can separate us from his love: neither death nor life . . ." (Romans 8:31-39).

A Christian funeral is more concerned with the spiritual well-being of those who mourn than with the externals which make for a good appearance. A Christian funeral is where nothing is allowed to come between those who mourn and their hope in Jesus Christ, not even sorrow, and especially not traditions that would take our eyes off Jesus Christ.

What makes a funeral Christian? God's spirit living and ruling in the lives of those who mourn causing attitudes and actions that show commitment to, and hope in Jesus Christ.

It is up to you, the living, to make certain that Christians have Christian funerals. □

The editor invites a discussion on the above theme. A balanced selection of short articles, comments, personal experiences and reactions to funeral rites and perversions will be published in one of the following *Baptist Herald* issues. RJK

UNHOLY SMOKE OVER BELFAST

by Gioele Settembrini



What is actually going on in Ireland? The Northern Ireland problem has been world news for almost four years now. Is there any explanation for the religious and political conflict?

Last August I had the opportunity to visit Northern Ireland to study church-state problems in that country. This involved meeting with both political and religious leaders, attending several church services, and simply observing the violence and turbulence which has so characterized the situation in Ulster for the past three years.

The principal conclusion from my experiences and observations is that religiously segregated education is responsible in a large part for the problem which now exists. Catholics and Protestants traditionally, in their separate schools, have learned to distrust one another.

The present system of religious segregation means that children are indoctrinated with conflicting concepts of nationalism, depending on the school which they attend. Catholic children are instilled with the greatness of the role the Roman Catholic Church has played through the years, while children attending state schools are obviously taught loyalty to the British Crown. Religious segregation in Ireland has had much the same effect as racial segregation in the United States. When groups are alien to one another, when they are separated so that they can never learn what the other is really like, then they are more likely to misunderstand, to distrust, and to hate one another.

Let me give you a tangible example: Ligoniel is a poor, working-class neighborhood in Belfast. It is located but a short distance down the road from the spot where three British soldiers were assassinated. Ligoniel is a religiously integrated community, half Protestant and half Catholic. Its people live together in peace, intermarry, and send their children to the same schools. The sectarian strife that has torn their country has not entered their neighborhood. The people of Ligoniel have an answer to the problem of Northern Ireland. It consists simply of educating their children in the same schools.

Although some Catholics in the North are aware that the educational system is the source of much of the problem which they are now facing, the Church is too powerful an institution, with far too strong a hold on the majority of its members, for this small group of dissidents to effectively counteract.

Because Roman Catholic people have been brought up to believe in a United Ireland, a large section of that population (possibly 40%) would be prepared to give moral support and protection to the IRA in their campaign of violence. Twenty percent of the population would be willing to actively participate in the work of the IRA.

Certain religious leaders in the U.S.A. keep assuring us that the strife in Ireland has nothing to do with religion. They are wrong. It has a great deal to do with religion. Particularly, it has to do with the infusion of religion into affairs of state. To persist in denying this obvious fact is to postpone any possibility of peace in Ireland.

(Continued on page 7)

The Rev. G. Settembrini is assistant to the executive director of Americans United, an organization dedicated to the separation of church and state, located at Silver Springs, Maryland. Mr. Settembrini is an ordained Southern Baptist minister.

Report on Baptist work in Cameroon

BAPTIST ADVANCE IN CAMEROON

by Samuel N. Ngum

I wish to share with you and with those individuals and sister churches of our mother Conference (N.A.B. G.C.) which I have not been able to reach personally during my one month's July tour of our churches, the report on the Baptist work in Cameroon, through the pages of your widely read, most informative journal, the BAPTIST HERALD.

After receiving an invitation from Campus Crusade for Christ International to attend Explo 72 in Dallas, Texas, June 1972, I discussed this matter with the leaders of our Baptist work in Cameroon. They decided that after the Explo meetings I should visit some of our sister churches in the U.S.A. and greet the leaders and members on behalf of the entire membership of the Cameroon Baptist Convention. The Rev. Fred C. Folkerts, field secretary, communicated this decision to Dr. Schilke, general missionary secretary, and asked him to make all necessary arrangements. Since May 1972, I looked with great excitement forward to see and meet personally those through whose prayers and gifts God has sustained and blessed over the years the ministry of the Cameroon Baptist Mission and the Cameroon Baptist Convention.

I have always appreciated the prompt cooperation of Dr. Schilke. In spite of our short notice, he worked out the arrangements which made my tour of the twenty churches not only possible, but safe, smooth and enjoyable. Thanks also to the pastors and churches for their good cooperation.

To enable the churches to see what God has done in Cameroon over the years through their prayers and gifts, I chose the historical approach in presenting the report which I now share with you and with the readers of the BAPTIST HERALD.

The Cameroon Baptist Mission was formed in 1935 as part of the ministries of the North American Baptist General Conference. Dr. Paul Gebauer, now back in the United States, was its field secretary and helped to organize the Baptist work in Cameroon.

During the years of World War II there were few missionaries in Cameroon. They were Dr. and Mrs. George A. Dunger and Miss Laura E. Reddig, our oldest and most respected missionary in Cameroon today. Laura returned to the United States in 1942 and appealed to the Conference for more workers. At that time God raised up nine other missionaries who went with her to share in the great task in Cameroon. With increased labor force new districts were penetrated with the gospel message, more converts were won for Christ and new churches sprang up here and there. By 1954, with the cooperation of able Cameroonians, missionary



The Rev. Samuel N. Ngum's first visit to the North American Baptist General Conference offices in Forest Park, Ill. From left to right: Dr. G. K. Zimmerman, executive secretary of N.A.B.G.C., Rev. Samuel N. Ngum, executive secretary of the Cameroon Baptist Convention, and Dr. Richard Schilke, general missionary secretary of the N.A.B.G. Missionary Society.

endeavors brought the number of Christians to 12,000, spread out in 218 churches in nine districts: Victoria, Soppo, Kumba, Bamenda, Belo, Bansa, Ndu, Mbem and Mambilla. There were 180 pastors who, though they were mostly on a grade school level, had a message in their hearts to share and a story to tell to their people — the story of God's love and forgiveness for man's sin.

In 1954 the Mission encouraged the formation of an indigenous body which could carry on the work in case the American missionaries one day would have to leave, but who already now would work side by side in reaching more people in Cameroon with the claims of Christ. Hence the formation of the Cameroon Baptist Convention in the second week of December 1954.

Before and during the seventeen years of the life of the Cameroon Baptist Convention God has demonstrated his unfailing power in the ministry of dedicated missionaries and nationals.

As a result, our report today shows 74 grade schools, two high schools, two teacher training centers and one joint work with the Presbyterian Church at Cameroon Protestant College, Bali. This report on education does not include 23 grade schools which Government took from us in August 1971, when it took 150 schools from all agencies. Fifteen of our schools were also closed down.

In seventeen years the number of converts, churches and districts have increased over 100 percent. We report today 35,000 members in 528 churches in 11 districts. New districts since 1954 include Oku, Mayo Darle and Mamfee. This report does not include Mambilla in Nigeria that was cut off last year and formed a separate convention. Mambilla had over 80 churches with a membership of over 4,000 by the time it was separated. God is blessing the work there richly.

We have two big hospitals, Bansa Baptist Hospital where Doctors Schmidt and Lemke serve, and Mbingo where Dr. Jerry Fluth serves. Dr. Fluth is also chairman of our medical work. We have a number of maternity centers and dispensaries. Mbingo Hospital has two sections, one for general treatment and another for the treatment of leprosy.

Programs. Perhaps, like the churches I visited, you want to know some of the programs that have been instrumental in winning so many people for Christ.

1. The dedication, devotion and faithfulness of the workers, missionaries and nationals to the cause of Christ in Cameroon is great. This precedes all others.

2. Morning devotions are held not only in churches, but also in every one of our grade and high schools, teacher training colleges and medical institutions. They start out the daily activities of every institution. In addition to this, we reach all patients in the wards of our hospitals and maternities through the chaplains, who like the doctor, make two rounds every day. Where there is no chaplain, every staff member takes a turn, and many go back from the hospitals healed, not only physically but spiritually. There is the systematic teaching of God's Word in our schools and colleges. This way we reach children we could never reach otherwise. It was through this program that I received Christ as my Savior from sin in November 1943, while at Jiyane School. My father, Chief Ngum over a tribe of thousands, having over a hundred wives and worshipping countless gods, and himself the chief priest, could never allow me to go to church, but he sent me to school, where I was exposed to God's Word and became a Christian. He was very opposed to my conversion, but I had gone too far to retreat. It is in this way that we reach other children today.

3. The New-Life-for-All program, similar to Campus Crusade for Christ movement, now coordinated in the Convention by the Rev. Oryn G. Meinerts, has been greatly used of God to harvest for himself a great and rich spiritual crop, as many Christians have learned to share their faith in the power of the Spirit. The last two years have seen many adult men and women won for Christ.

4. Spiritual Emphasis program. In this program, either a grade school or high school, teacher training college, hospital, etc., chooses a theme with the specific needs of the institution in view. Selected pastors, teachers and missionaries prepare messages on the theme. For three days they present them, giving opportunity to the school children or students to accept Christ. Over 85 students in Joseph Merrick Baptist College received Christ at an invitation after a message by Dr. Louis Johnson on Friday, April 21, 1972. With others I was on the program and led and counseled many that night and during the two days following.

5. Other programs include 3H for girls 6-18, Boys Brigade for boys, Women's Union, Baptist Youth Fellowship and Men's Union. 3H and B.B. are found in churches, hospitals, schools and colleges. The B.Y.F. combines older boys and girls from 3H and B.B.

6. Baptist Bible Training College. No one can deny that this school of the prophets, begun by the Rev. Ganstrom in 1949, headed for some time by the Rev. Earl H. Ahrens, then the Reverends E. C. Strauss and George W. Lang, and now Louis Johnson, has contributed more than any other factor to the growth of the Baptist work in Cameroon. The ministry of this school

is so important to the work in Cameroon that if we had only one program to support it would be this school. We thank God for it and for its ministry to the churches.

7. The last to be mentioned, yet the most valuable, the most deeply appreciated by both Christians and non-believers, young and old in the United Republic of Cameroon, is the faithfulness, the prayers, the gifts and the visits of the Christians of our mother Conference, the North American Baptist General Conference, without which this tremendous growth would have been impossible. Our experience with you, like that of Laban with Jacob, shows that God has done great things among us through you. The end of the work is not yet in sight. The Lord is still planning to do greater things in the young developing Republic through you. "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us . . ." (Eph. 3:20). Will you continue to be available to him? Remember, "... your labor is not in vain in the Lord" I Cor. 15:58. □

UNHOLY SMOKE OVER BELFAST

(Continued from page 5)

Certainly there is no quick formula for peace. But one thing both Irelands must have — and without it there is no chance for peace — in complete separation of church and state. Both Irelands desperately need systems of common schools serving all creeds without discrimination. A union of the two Irelands may make sense economically, but the North will never submit peacefully to unification so long as a medieval church hierarchy continues its dominant and domineering role in the South of Ireland.

The Irish are locked into sectarian enclaves walled off from each other by barriers of bitterness and distrust, their passions are steadily and systematically inflamed by sectarian indoctrination. The church bestrides and strangles the culture and assures the persistence of hate. The Irish, both North and South, Catholic and Protestant, should separate church and state, and they should do it now.

Do you see Protestants and Catholics in Northern Ireland loving each other? I did not see it! I saw hate, anger, murder, deceit and malice. The words of Christ to forgive 70 times 7 are completely disregarded. As I heard three ministers preach on the subject of "love your neighbor," I suddenly visualized these two nations working side by side in friendship and harmony, without suspicion or fear of each other. This perhaps is what the teaching of brotherly love could hope to achieve in Ireland. Brotherhood is built on love, respect and a constant working to improve relationships. It cannot become a reality unless the Irish make this principle a part of the everyday life. Most Catholics and Protestants are moderates who want only peace. But even they are being polarized by extremists on both sides.

North and South should find a solution to lead not to a "Protestant" or a "Catholic" victory, but to a just and peaceful settlement. Perhaps only then there might be a new beginning. □

The World Mission of Reconciliation through Jesus Christ is not a campaign—but a way of life—God's way of life!

"And all things are of God who hath reconciled us unto himself through Jesus Christ" (II Corinthians 5:18).

The motive of God's reconciling action is declared in Romans 5:8: "But God proves his love for us in that while we were yet sinners Christ died for us." (See also I John 4:10.)

Man in his sin and ungodliness and in the consciousness of his guilt was filled with enmity toward God. But—*God acted*—redemptively!

The redeeming, reconciling initiative of God was the inevitable expression of the love of God—love in action—in sacrificial action—to reconcile man the sinner!

Upon being reconciled, the love of God is poured (floods) into the heart of the reconciled (Romans 5:5). If we are filled with the love of God, we will be characterized by similar love, a love which gives itself for the benefit of others. Love impels the sharing of the grace of God—seeking and pleading with men to be reconciled with God, for God has intrusted to us the ministry and message of reconciliation and has made us his ambassadors to plead with men, "Be ye reconciled to God" (II Corinthians 5:18-20).

Proclamation of the good news is imperative. But more. Love acts—acts to alleviate misery, to eliminate suffering and evils; to assist those in distress whether physical, spiritual, or emotional; to repair and rehabilitate the broken, defeated, and victimized; to create new, Christ-like attitudes and to lead men to reconciliation in personal relations through the indwelling Christ who makes all things new (II Corinthians 5:17).

The World Mission of Reconciliation through Jesus Christ, therefore, seeks to lead men to be reconciled with God and through this primary reconciliation to be reconciled one with another.

It is imperative that there be witnessing and proclamation in unrelenting endeavors to lead men to be reconciled with God. It is likewise imperative that there be ministries of love in Jesus' name.

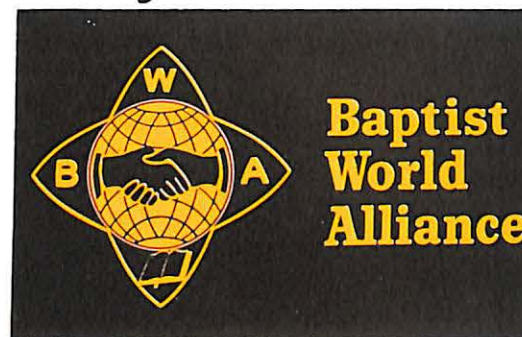
And these endeavors should be the normal and continuous expression of the love of God on its way *through* us to others—not a campaign, but a way of life!

It is important, however, that attention should be concentrated on the doctrine of reconciliation and its practical application until our way of life becomes one with God's way of life—the ceaseless giving of self for the complete redemption of men, even as Christ loved us and gave himself for us and now commissions us: "As the Father has sent me, so send I you!"

Not a campaign, but a way of life!

Joseph B. Underwood is general chairman of the World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance.

Not A Campaign- But A Way of Life



by Joseph B. Underwood

We are ONE in the Spirit...

by Cyril E. Bryant

Two hundred twenty representatives from 32 nations answered the roll call when the Executive Committee of the Baptist World Alliance opened its annual session in Kingston, Jamaica. [The North American Baptist General Conference was likewise represented. Editor's note.]

For a period of five days they studied together items of common interest, furthered plans for a World Mission of Reconciliation Through Jesus Christ, and handled a dozen other items for the advance of Baptist world fellowship and cooperation.

Ninety-four Baptist conventions and unions in 83 countries have already voted to participate in the Baptist World Alliance's World Mission of Reconciliation Through Jesus Christ, 1973-75.

The number, announced by Joseph B. Underwood, general coordinator of the reconciliation mission, at the annual meeting of the BWA Executive Committee, was surprising in that it is greater than the membership of the sponsoring organization.

BWA has 92 member bodies in 74 countries. Only autonomous national bodies are eligible for Alliance membership. However, many national groups still dependent on a foreign mission board have joined in the reconciliation effort.

The World Mission of Reconciliation is basically evangelistic in nature, Underwood said. It seeks to engage men in a vertical relationship, man with God. But in addition, he said, it majors on a horizontal relationship emphasizing a ministry of man to man.

Even though the dates 1973-75 are still in the future, the program has already begun with initiation of lay training courses in the churches. Lay evangelism is being emphasized, with unordained men, women and youth in the churches being taught the principles of evangelistic outreach.

Robert S. Denny, general secretary, said the Executive Committee sessions had the largest attendance and most widespread representation at any of the annual committee meetings in the Alliance's 67-year history. Attendance included delegates from five countries in Eastern Europe.

Dr. Cyril E. Bryant is director of publications of the Baptist World Alliance.

Among its many actions, the committee:

- * Learned that 94 Baptist unions and conventions in 83 countries have already voted to join in the Mission of Reconciliation, an effort emphasizing evangelism and social ministry.

- * Admitted the Baptist Convention of Tanzania to membership in the Alliance, bringing to 92 conventions in 74 countries the number of affiliated organizations.

- * Elected Fred B. Rhodes, a Washington, D.C., layman, as Western Treasurer, to succeed Carl W. Tiller who has become associate secretary.

- * Planned together for a world men's meeting in 1973, a world youth meeting in 1974, and a Baptist World Congress in 1975.

- * Adopted a 1973 annual budget of \$217,500 for general operations, an increase of \$18,000 over 1972, and set a goal of \$319,600 for world relief during the 1973 year which is separate from the operating budget.

- * Heard a progress report from a special committee studying structural changes and a possible rewriting of the BWA constitution. David Russell of England is chairman.

V. Carney Hargroves of Philadelphia, president of BWA 1970-75, presided over the Executive Committee sessions.

A number of satellite committees also met during the week. Forty regional leaders of the Mission of Reconciliation met two days in advance. There also were meetings of a 25-member youth committee planning the program for the 8th Baptist Youth World Conference at Portland, Ore., July 31-Aug. 4, 1974, and of officers of the BWA Men's Department, planning a world men's conference in Jerusalem, Nov. 4-10, 1973.

Participants in the sessions were engaged also in discussions by study commissions in Baptist doctrine, Christian teaching and training, evangelism and missions, religious liberty and human rights, and cooperative Christianity.

Jamaican Baptists were hosts to the week of meetings. Sam C. Reed, president, and Azariah McKenzie, executive secretary of the Jamaica Baptist Union, headed a large group which worked for accommodation of the many meetings. The foreign visitors and Jamaican Baptists joined together for a mass rally in National Arena on Sunday afternoon. □

APPROACHING THE ELECTION DEADLINE

Two Baptists Discuss the Christian's Civic Responsibility to Vote

ONE ISSUE VOTERS

by T. B. Maston

One of the most common mistakes of many Christian citizens is that they are one issue voters. If a politician is right, from their perspective on that particular issue, they will vote for him. Frequently they will do this regardless of how much or how little background he may have for the responsibilities of the office he seeks.

The one issue will most frequently be something in the area of personal morality. For example, if the one seeking an office does not drink, many Christians will vote for him regardless of what else he may or may not do, and regardless of his position on the major issues of the race.

On the other hand, if he has been divorced, many will not vote for him, although by training and experience he may be the best qualified man seeking that particular office. For some Christian citizens a candidate's religious affiliation will determine whether or not they will vote for him.

On the basis of personal morality and religious affiliation, there may not be a real choice between the candidates. In that case, some of us will center on one particular social or political issue. The position of the candidates on that issue will be the major factor in determining the one for whom we will vote.

The issue may be something the candidate is for or something he is against, and too frequently it is the latter. We feel so strongly about that particular matter that we will tend to vote for the one who most fully agrees with our position. The issue may be "crime on the streets," "foreign aid," "liquor by the drink," "parimutuel betting," "the political machine," "urban renewal," or "war and peace," or some other favorite subject of ours. Whatever the issue, it may have become such an obsession with us that we let it determine too exclusively how we vote.

I am not suggesting that any of the issues mentioned are of minor importance. For example, a Christian certainly should give serious consideration to the personal morality of candidates. He may wisely give some consideration to their religious affiliation. He should seek to know the position of candidates regarding all the issues that he personally thinks are important.

What I am attempting to emphasize is that we should not become so enamored with one particular issue that we will not give proper consideration to other issues that may be of equal importance. Also, it will be wise for us to seek to determine whether or not the candidate's position on an issue represents his honest personal conviction or is a political convenience.

One candidate announced that his platform was the Ten Commandments and the Sermon on the Mount. It would be unfortunate if Christian men and women "fell" for this kind of propaganda. At least, they should ask how he would apply the Ten Commandments and the Sermon on the Mount to the daily problems that he would face if elected.

There are at least three things that Christian citizens should consider in determining the one for whom they will vote: (1) The basic character and integrity, as best it can be determined, of the candidates. (2) The position of the candidates on all the issues that are relevant to the office they are seeking. (3) The ability, the training and the experience of the candidates to fulfill the responsibilities of the office. □

Dr. T. B. Maston is retired professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

RELIGION AND THE ELECTION

by Frank A. Sharp

Traditionally, in the United States, religion and government are supposed to be separate. The first amendment to the Constitution guarantees that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Some interpreters of this amendment have said that there is a rigid wall of separation between church and state and therefore the church should not be involved in politics in any way. However, another school of thought, while certain that the government should not establish a state church or give special privilege to any one church body over another, says that the church and the religious outlook should be involved in the political process because political decisions involve the lives of people.

With the country facing a national election what role is the church playing in the political process?

Religion was present in Miami Beach during both the Democratic and Republican Conventions, not only in its traditional role of offering prayers at the sessions, but in a new and significant way through the establishment of a center to help defuse rumors or potential trouble situations similar to those that arose at the Chicago convention four years ago.

Synagogues and churches in the Miami, Miami-Beach, Fort Lauderdale area were working with both Democratic and Republican Party staff to help assure "peace and stability" that ensured the rights of those who wanted to exercise their freedoms of speech and petition and created an atmosphere that enabled the democratic process to work.

Religion and politics mix quite thoroughly when issues are involved. Politicians running for office are quite aware of the fact that the Roman Catholic vote is critical on such issues as abortion and aid to parochial education. Church groups are active in putting pressure on candidates to vote pro or con on these two issues. Currently, there is a growing sentiment among religious leaders that religion and politics "do mix" and that churchmen have a responsibility to deal directly with public issues that concern people but which are also political in nature. A recent meeting of a United Methodist conference indicated that Christians should realize that loving one's neighbor involved one in political responsibilities. A statement by a Southern Baptist university professor, Dr. Daniel R. Grant, stated that those who say religion and politics don't mix have a "counterfeit religion."

Some have been concerned that political activity might endanger the tax-free status of religious bodies because major lobbying groups have no such tax-free considerations. However, earlier this year, Senator Edmund Muskie (D-Me.) and Senator Hugh Scott (R-Pa.) submitted a bill to the Senate designed to assure churches and other "public charities" the right to lobby without jeopardizing their tax exemptions.

The bill is aimed at providing churches and charitable organizations the right of access to legislators, state and national, on issues of "direct" concern to them.

These moves all lead to a recognition of the expanding role of religious groups and churches in the political life of today. Churches and other tax-exempt groups are more and more being looked to as important sources of information, resources for public issues, and as channels for relief, education and instruments for social change. □

Frank A. Sharp is the director of press relations of the American Baptist Convention.

Baptist to Stockholm in '75

Plans for the 13th Baptist World Congress in Stockholm, Sweden, July 8-13, 1975, are foremost in the minds of these Baptist leaders from Sweden, the United States and West Germany. They are, left to right, David Lagergren, secretary of the host Baptist Union of Sweden; V. Carney Hargroves, president of the Baptist World Alliance and presiding officer for the Stockholm meetings; and Gerhard Claas, secretary of the Baptist Union of West Germany and chairman of the program committee for the Stockholm congress. The photo was made during sessions of the BWA Executive at Kingston, Jamaica, in July. □



President Draewell Honored



President David J. Draewell during the reading of the citation by Dr. Harm Weber, president of Judson College.

Photo by Art Kennedy

The Rev. David J. Draewell, president of the North American Baptist Seminary, was awarded the honorary doctor of divinity degree by Judson College, Elgin, Ill., on June 18. Part of the citation read during the conferring of the degree was as follows:

"Fifteen years after he began his career by accepting the position of Director of Youth Activities in a local church, David Draewell was elected to the presidency of the North American Baptist Seminary. Judson College recognizes this singular achievement by awarding to David J. Draewell the honorary degree of Doctor of Divinity.

"A 1955 graduate of Northern Baptist Seminary, David Draewell moved in 1957 from a position as Director of Youth Programs at Ebenezer Baptist Church, Detroit, Mich., to a position as pastor of the First Baptist Church, Auburn, Mich., and in 1960 to a position as pastor of the Parma Heights Baptist Church, Cleveland, Ohio. In 1962 the North American Baptist General Conference recognized his special abilities by appointing him Secretary of Stewardship and Higher Education, a position he held for eight years. While in that position he helped to lead the North American Baptist College and the North American Baptist Seminary to achieve accredited status. He also developed stewardship emphases which led to annual missions giving of more than thirty dollars per capita. In 1970 he was elected President of the North American Baptist Seminary . . .

"David Draewell has served the church through his writings having published articles on Baptist doctrine, higher education, stewardship development and fiscal planning in the local church. He has also been effective as a lecturer and speaker having addressed convocations, association meetings, regional conventions, laymen and youth conferences.

"In recognition of his noteworthy record as a minister of the gospel and as a citizen of the church, Judson College awards to David J. Draewell the honorary degree of Doctor of Divinity."

President Draewell serves as a member of the Board of Trustees of Judson College since 1971. □



by Gerald L. Borchert

Dear Dr. Borchert:

I read your answers to the various questions that come to your desk with much interest and now a question has come to me and a number of my friends. Is there a special crown prepared for pastors, as someone here claims? If so, I would like to know where in the Scriptures I might find that. I was always under the impression that the crown or reward would be according to our faithfulness rather than our position in life. K. S.

Dear K. S.:

It is extremely strange that Christians frequently seem to be preoccupied with the subject of rewards (plural) while the New Testament, in fact, is concerned with a Christian's responsibility and his reward (singular). I suspect the reason for this phenomenon is that we as Christians really would like to have eternal life plus something else. Accordingly, we study passages like those that contain the word "crown" to determine if we have a special "hat" in heaven. Little do we realize that all of the passages referring to "crown" are basically discussing the same idea. I am sorry, pastors, if I may have ruined a series of sermons for you, but we need to understand clearly the nature of biblical imagery related to the kingdom motif.

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

Somehow, we are also tempted to divide heaven into various parts just like the Jewish rabbinic scholars did. The hope, of course, is that we will inherit a place in one of the better suburbs of the new Jerusalem. I think that John in Revelation 22 gave us a clue in dealing with such a concept because the tree of life is on both sides of the river. Some scholars have developed great schemes for such a split tree, but what the inspired writer was intimating is that there is no wrong side of the tracks in heaven. It does not matter what side you are on, you have free access to the tree of life. Hallelujah, God is not as particularistic and narrow as we are!

Do you remember the parable of Jesus? Some came to work in the morning, some at noon and others later and some an hour before quitting. The reward—all equal! Then Jesus reminded his hearers that it is his right to make the payment and that is all for which we have contracted. But the reason we want something more than eternal life is that many Christians do not realize the immeasurable greatness of God's gift to sinning human beings, and we are not satisfied to hear from our Lord an invitation to the marriage supper of the lamb. We are like the disciples who want our little kingdoms in heaven and argue over who should sit on the right and left of Jesus. Instead of arguing, we should be concerned, because it is not reward but judgment that begins with the household of God (I Peter 4:17).

Then what of Paul's idea of the preservation of man's works when tried by fire? Clearly, what a man is able to do for Jesus Christ is acknowledged. Therefore, let us all try to build with building materials which will prove to be enduring and will not perish. But the foundation is what counts and that is what enables man to be received into God's heavenly abode. But our work—Paul emphatically declares—is not reckoned for the purpose of some superior advantage, but rather it is reckoned as a debt we owe to God, and we indicate by our lives whether our commitment is actually sincere. That is why James declares, "So faith without works is dead." He tells us to show our works because our lives do portray the nature of our faith.

But a special crown? No K. S., do not think a pastor has a special crown. And go easy on the idea of the crown of faithfulness also. To whom much is given, the Bible says, much will be required. □

book reviews by B.C. Schreiber

The Ministers Filing System. By Paul Gericke, New Orleans, Louisiana. New Orleans Baptist Theological Seminary, 1971. \$1.50.

At last! An inexpensive, simple, time-saving, all-inclusive and adaptable filing system designed for Christian workers. Utilizing the Dewey System, the author has helpful hints for a general plan, index, general file, note file, sermon file and other files. There are suggestions for indexing by Scripture, classifying books and indexing bound materials. The needed cards can be made at home. (Reviewed by Donald Richter.)

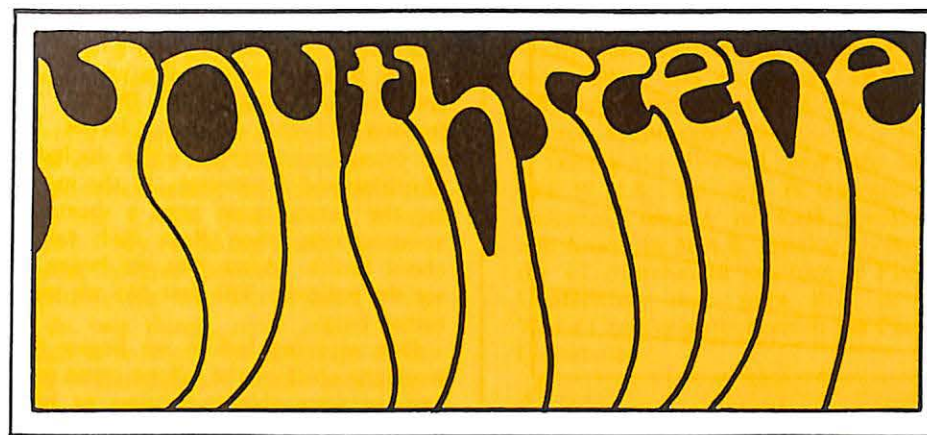
Religion Without Wrappings. By David H. C. Read, Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. \$4.95.

There are many sermons published in book form. Not all of them are worth publishing. Some are not even worth preaching. This one, however, is an exception.

Dr. Read has chosen his title from the last sermon in the book, and like a normal reader, filled with curiosity, I read the last one first. "No people," he writes, "have ever had their food-stuffs, literature, cosmetics, philosophy, politics and religion served to them so sedulously wrapped. There must be millions who are employed, not in producing goods and ideas, but in wrapping them up. That goes for everything from bacon to theology. . . . The question is whether we have reached the point of confusing the package with the contents or of preferring to live with the wrappings to the reality inside."

After reading some of the other sermons I discovered that Dr. Read can be just as pungent and piercing when he writes about "Virtue and Vice," or "How Can We Believe in a God of Love."

As a former chaplain in the British Army who spent five years as a prisoner of war, the author knows something about the human and spiritual needs of men on the lowest level. □



LET'S TALK PROGRAM

by Bruce A. Rich

You are all excited. A new year for the youth group! You planned some terrific ideas for the kick-off and the fall programs. Things are going to be different this year, you'll see to that.

How often have we had these thoughts or shared them as the youth executive starts a new year? We usually make a good start, then our ideas, resources and zeal begin to waver, and we fall into a humdrum routine again.

Evidence of such experiences is plentiful as I receive letters from many youth groups requesting help. The questions, though phrased in various ways, are asking, "What do you suggest we do in our youth group?"

It may sound like a broken record, but it still stands—a good youth program requires planning, people, performance and program resources.

Planning. Plan your objectives for the year. Know what your purpose is. Plan a variety of activities and experiences that move the group toward the objectives. Plan each program and event prayerfully and thoroughly.

People. You can't maintain a program without people. You need young people in leadership positions to do the planning and coordinating. You need young people willing to assume responsibilities in the various activities and programs. You need young people

The Rev. Bruce A. Rich is general secretary of the Department of Christian Education, North American Baptist General Conference.

from the community. You need young people who are willing to minister to each other and to others in the spirit of love that Jesus taught us.

Performance. Unless each person who assumes a responsibility, no matter how great or small, does his best the whole program is weakened. Don't forget the details of administration, communication and preparation. You will never discover the abilities and gifts which God has given you until you try different avenues of service. You will never develop your abilities and gifts to their potential unless you continue to use them wisely.

Program Resources. In recent years there has been a general resistance on the part of many youth groups to use "prepared programs." I can share this feeling as I sense youth wanting to be involved in activities that are "for real," rather than "putting on programs" that seem to be only busy work.

Whatever our reaction to program resources may be, the fact remains that every youth group needs and depends upon some type of resources. The majority need resources that will carry them through the year.

Many groups have written asking about a constitution and how to organize their group. The handbook, "Our Ministry With Youth" deals with objectives, organization, the youth committee, the youth cabinet and the sponsors. It also includes a suggested constitution and installation service. Each group should have this valuable resource. The cost is \$1.00 from Roger Williams Press.

In the area of programming I've been looking for resources that will be beneficial to our youth groups. The findings of this search are available to you in a spiral bound folio entitled "Youth Ministry Resources." The annotation on each entry will help you determine if it is the kind of resource your group can use. The cost is 50¢.

In my position, I'm able to review many of the materials that are available for yearly programming. It is my opinion that Success With Youth is offering the most complete, creative and stimulating resources of this nature that are available to our churches. Through meetings with the Success With Youth staff I am impressed with their renewed commitment to formulate a philosophy of youth ministry and expressional resources that will lend depth and effectiveness to any youth group that seriously desires to improve its ministry.

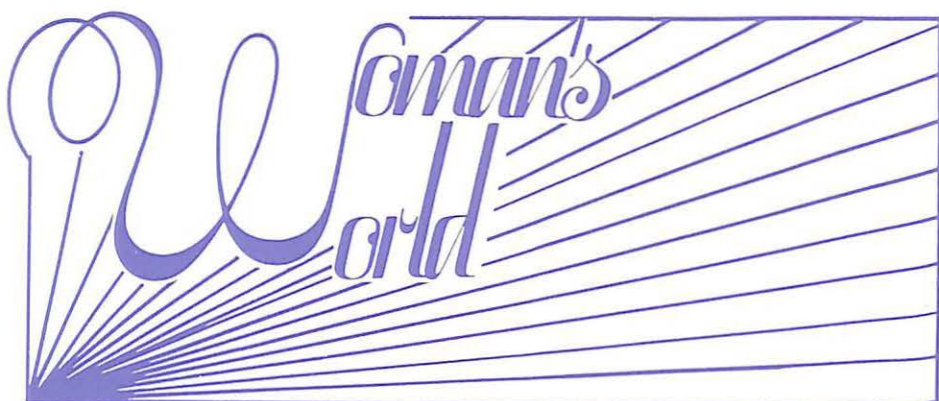
In addition to the new programs written each semester they are producing other valuable helps such as the new "DO IT" books (\$4.95 each) for junior high or senior high programming. Recently Success With Youth has also produced a comprehensive course for recruiting and training youth leadership in your church. It includes six cassettes and a workbook designed to create an inspirational learning situation for youth sponsors. It has continued value to the church in the training development of leadership. This valuable set is available for the price of a professional consultant for one day—\$49.95.

You can be introduced to the many resources of Success With Youth by ordering the kit described in the fall 1972 issue of STIMULUS which is already in the hands of pastors, superintendents and youth sponsors. It's a special deal just for readers of STIMULUS.

Keep your good intentions and turn them into action as you plan a whole year of good youth programming. □



Success With Youth introductory kit.



THE SEASONS OF LIFE

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

Every season has its highlights and fall is no exception. Driving through the countryside in the autumn is an experience beyond description. Fields that have not yet been harvested are golden yellow, branches of apple trees are bending low with red fruit, vines are drooping under the weight of purple grapes, and fall flowers are a blaze of orange, gold, purple and red colors. Workers are busy gathering in the bountiful harvest.

A beautiful autumn as just described does not automatically appear every October. Before there can be trees laden with fruits, someone had to seed and water and cultivate. Much hard work precedes every good harvest.

Our life can be compared to the seasons of a year. During the early years of our life we plant and water and cultivate so that there may be a harvest in later life. In Galatians 6:7 Paul is warning the people of Galatia to watch the kind of seed they are seeding because the harvest will bring forth an abundance of that which was sown. It is an unsightly harvest when ill-will, malice, distrust, jealousy and hatred are ripening. On the other hand there is nothing more beautiful than to see an older person reaping the benefits of having sown love, peace, joy, kindness, understanding and generosity. She is a blessing and an inspiration to every one who passes by. □

'HEAL THE SICK'

by Betty Mantay, missionary nurse, Bango Baptist Hospital, Cameroon

In Matthew 10 we find the instructions

All correspondence regarding the WOMAN'S WORLD is to be addressed to Mrs. Adam Huber, 17680 Santiam Ct., Portland, OR 97229



The team from left to right: Curt Radke, Joyce Lind, Abel Lamfu, Rose Bah and Charles Tongwa



Burt Radke and Rose Bah dispensing medicine

and authority which Jesus gave to his disciples when he sent them out on their mission. Jesus said that they were to "heal the sick." We as missionaries in the medical field are trying to do just that in the Cameroon. Included in healing the sick is the work of reaching people with the message of salvation. In spite of our busy schedule in the hospitals and maternities all of us realize that we cannot separate the medical and evangelistic aspects of our work.

After Christmas last year I was privileged to be a part of a medical evangelistic team which took part in a three day tour. Our team consisted of six people: Joyce Lind from JMBC and myself consulted with the patients. Pastor Charles Tongwa was the evan-

gelist. Curt Radke from JMBC and Rose Bah, one of our student nurses, dispensed the medicines, and Abel Lamfu was our driver. We usually arrived at our destination in the late afternoon. In the evening Charles led an evangelistic service which included filmstrips and a message. In the morning the pastor again gave a short devotional talk, then Rose Bah talked about health. After that we began to see the patients. The first day we were rather busy.

One morning before we began our work the chief of the village came over and we were able to witness to him. He was under conviction and asked us to pray for him. This experience was a blessing to all the members of the team.

Continue to pray for us as we endeavor to heal the sick, present Christ and what he can do for them. □

A CAMEROON VACATION

by Geraldine Glasenapp, missionary nurse, Mbingo Baptist Hospital, Cameroon

Children returning to school from holidays are sometimes asked to write about their summer vacations. I wish the deadline for this article were a few weeks later, because then I could tell you how my vacation was. As it is I have just started my vacation today, so I will tell you what I hope to crowd into two little weeks.

I am in a little rented house at Baingo, about two miles from our hospital at Mbingo. I am a member of the little church here, Baingo Baptist Church. I am renting a house for about \$4 a month. The house is 10 feet by 15 feet. It has an aluminum roof, mud brick walls, earth floor, one room, two windows with wooden shutters and a large double door. I have a "small house" outside in the coffee plantation and a bath house "out back" which is a small enclosure of branches



Miss Geraldine Glasenapp working at an incubator at Mbingo Baptist Hospital Cameroon.

and leaves under a tree. I have brought a two-burner gas stove and a kerosene lamp, a trekking bed and a bit of food. My landlady is a friend of mine. She will cook my main meal each day, fufu and soup. (One of the missionaries nearby has said she would send me CARE packages if I need them.) My drinking water is in a plastic, covered bucket.

During the two weeks here I hope to do two things, most important of which is to study the language of this area—Itangikom. Each morning I hope to spend four hours in language study, besides reviewing in the evening. I have some hopes of accomplishing something because of two missionaries working in this area (Helmut and Erika Mueller) on the Itangikom language. They are making good progress and are very happy to share all they can with me. They have sent as my special tutor one young man, Joseph Chiabeh, who has been working closely with them for over 18 months. If these two weeks are productive in the area of learning, I will probably do it again next year.

The second aim of these two weeks is to visit as many families from the church, of which I am a member, as possible. We have a new pastor as of May, and so he and I are to visit together.

Then in between times I should write an article for the next women's manual, write letters home, collect some ideas for a C.B.Y.F. regional planning course and also our annual Field Youth Conference. I should be writing lessons for C.B.Y.F., also planning a one day "retreat" for August or September.

Nor have I forgotten that my vacations are supposed to be for retreat, research and renewal. My house is a relatively quiet place in which to "retreat." I have three versions of the Bible in which to do "research." I will continue to seek spiritual renewal until God empties, cleanses and fills to overflowing.

How was your vacation? □

OUR W.M.S. IN ACTION

by Stephanie Radcliffe, Anaheim, Calif.

(The Sunkist Baptist Church in Anaheim is a comparatively young church, but it can report tremendous blessing and an impressive report of service. (Ed. Mrs. A. Huber)

In 1966, the Sunkist Baptist Church W.M.S. was organized with 64 charter members. The meetings were held in

a bank building while the church was under construction. In six years, the organization has grown to 125 members which represents 28% of the total church membership.

During the 1970-71 year, the Sunkist W.M.S. was first in average attendance, second in total members, and fourth in N.A.B. mission giving of the 47 churches in the former Pacific Conference; they were first in all White Cross contributions in the Pacific Conference.



The beautiful edifice of the Sunkist Baptist Church, Anaheim, Calif.



Officers of the Sunkist W.M. Society

In addition to \$497 spent for White Cross postage and supplies, we were able to send \$1,131 in support to various mission areas. We also had a clothing drive in February and sent 506 lbs. of clothing to our Spanish-American Mission in Colorado. We had a variety of outstanding speakers and inspirational programs.

We are looking forward to another successful year of service for our Lord. □

TRY A JAPANESE DISH

With the cooler weather coming on you might like to try this simple Japanese dish called Chawan Mushi. (Chawan means pyrex cups with lids, and mushi means to steam)

Steamed Chicken Custard

(Serve in place of soup at beginning of meal)

- 1 pint chicken or fish soup (stock)
- 1 cup chopped chicken (cooked) and/or fish (shrimp is good)
- 1 teaspoon salt
- 1 tablespoon soy sauce
- 1 tablespoon sugar
- ½ cup cooked green vegetables such as pea pods, beans or spinach. In addition mushrooms and chestnuts are added.

Eggs

Mix all the ingredients except the eggs thoroughly, then measure quantity adding 2 well-beaten eggs to each pint of the mixture. Cook in Chawan mushi cups with lids on top by setting cups in water in oven or on top of stove until mixture sets like cup custard. Serve while hot in covered cups. □

COMPANY FOR DINNER

Mrs. Ben Putz of the Martin Baptist Church, Martin, N.D., encourages us to be hospitable at all times. She sent along two recipes for easy entertaining.

Dinner in One Dish

- Use large casserole
- 1 C. uncooked rice
- 1 C. canned corn
- 1 C. canned green beans
- ⅓ C. onion (or less)
- ½ C. chopped green pepper
- 1 lb. hamburger
- 2 small cans tomato sauce
- 1 C. vegetable juice
- 1 tsp. salt
- ⅓ tsp. pepper

Cover and bake at 375° for one hour.

Easy Pumpkin Pie

Blend:

- 1 C. sifted flour
 - ½ C. brown sugar
 - ½ C. quick cooking oatmeal
 - ½ C. soft butter or margarine
- Press this mixture into pan. Make ¼ to ½ inch edge on sides of pan. Mix your own favorite pumpkin pie filling for two pies.

Topping:

- ½ C. broken pecans or walnuts
- ½ C. brown sugar
- 2 T. butter or margarine

Sprinkle over top and bake in 9" x 13" pan at 350° for 45 minutes.

Remember, when you get all wrinkled up with care and worry it is time for a faith lift. □

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Age	Weekly Benefit	Daily Benefit	Monthly Premium
18 through 49	\$200	\$28.57	\$ 6.00
	100	14.28	
50 through 65	200	\$28.57	8.00
	100	14.28	
66 through 74	200	\$28.57	10.00
	100	14.28	
75 through 90	200	\$28.57	15.00
	100	14.28	
Each Child 0 through 17	200	\$28.57	1.70
	100	14.28	

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1. WHY ARE THE PREMIUMS SO LOW?

This is a mass enrollment. Also, the policy is renewable at the option of the company.

2. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you cash — directly to you to spend as you wish — in addition to Medicare and any other insurance you may have.

3. HOW LONG WILL I BE PROTECTED?

You will be paid the weekly benefit you select when you are hospitalized, for as long as 52 weeks for any covered sickness or accident.

4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?

NO; you will be paid at the rate of one seventh of the weekly benefit for each day of confinement. Benefits begin the first day for accident and after the third day of confinement for sickness.

5. IS YOUR COMPANY LICENSED IN MY STATE?

YES; Standard Life and Accident is Licensed, and conforms to all state laws with many years of faithful service to policyholders.

6. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

Accidents are covered from issue date. Sickness first manifested more than 14 days after issue date is covered. Surgery due to sickness is covered after the policy has been in force for six months. Cancer, tuberculosis, heart disease, appendicitis, hernia, gall bladder, kidneys, disease affecting or involving the female generative organs are not covered during the first six months.

7. WHAT IS NOT COVERED BY THE POLICY?

Policy does not cover war or any act of war; intentionally self-inflicted injuries; mental conditions or disorders; dental work; cosmetic surgery; pregnancy; venereal disease or syphilis; use of intoxicants and narcotics, or confinement in a government hospital. (Latter exclusion except in Missouri.)

8. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

Within 30 days after you receive your policy, we will send you a premium notice. You may then pay one, three, six or twelve months premiums as you wish. However, you will save money if you pay other than monthly.

9. ARE BENEFITS TAX-FREE?

YES; all benefits are tax-free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

10. HOW DOES THE MONEY-BACK GUARANTEE WORK?

Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. If not completely satisfied, return in 10 days for a full refund.

11. HOW DO I JOIN THIS EXTREMELY LOW-COST PROGRAM?

REMEMBER, NO SALESMAN OR AGENT WILL CALL. DO NOT DELAY — FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.

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P. O. Box 25097, Oklahoma City, Oklahoma 73193

APPLICATION FOR PLAN

To: Standard Life and Accident Insurance Company
Oklahoma City, Oklahoma 73193

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Plan.

My name is _____
Street or RFD No. _____ State _____ Zip _____
City _____ Day _____ Year _____ Age _____

I desire the following WEEKLY BENEFIT:

☐ \$200 ☐ \$100

I also hereby apply for coverage for the members of my family listed below:

DATE OF BIRTH
MO. DAY YEAR AGE

First Name — Middle Name — Last Name

1. _____
2. _____
3. _____
4. _____
5. _____
List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken prescribed medication for any condition, or been advised to have a surgical operation?

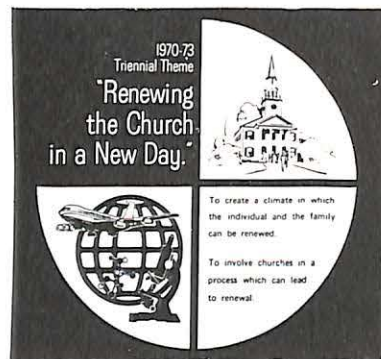
Yes ☐ No ☐

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

Date
DMA

Signature
(915)

BH-10



'God sent me to San Luis Valley'

by Daniel Fuchs

Several volunteer workers are needed each summer on our San Luis Valley Spanish-American Mission field in Colorado. The time of service is for approximately one month beginning with the second week in June and continuing through the first week in July. Included in the activities for this month are vacation Bible schools, junior and senior camps, selected work projects, participation in recreation, special services and visitation among the Spanish-American people. Volunteer workers must be high school graduates, college students, adults, professional people or others of mature attitude. Individuals interested should make application to the *Youth Service Opportunities Committee*, 7308 Madison St., Forest Park, IL 60130, by February 1. Volunteer workers arrange for their own transportation to and from the field. They receive remuneration for board and lodging from the General Missionary Society.

Volunteer workers of last summer have reported as follows:

"God sent me to the San Luis Valley mission to help others but even more to help myself. Growth comes by relying on God as we put our faith into action.

"In five short, wonderful weeks I have seen God convict nine people of their sin and change their lives as they received Jesus Christ. I have seen men who have strong temptations stand up against them and give up their old habits because they love the Lord. I have seen missionaries after years of hard, almost fruitless work, praising the Lord for his small shining ray of blessing to come through doors that are

The Rev. Daniel Fuchs is assistant general secretary of The North American Baptist General Missionary Society.



The Grace Baptist Chapel in Monte Vista, Colo., where the Rev. Earl H. Ahrens is the pastor. Here and in other cities of the San Luis Valley young N.A.B. volunteers have helped in various church activities.

beginning to open. I have seen my own shortcomings where I lack in spiritual knowledge and have been given the strong desire to correct my faulty armor that God has given."

— Gail Bruce

"My stay here has been the most rewarding part of my whole Christian life. I just praise the Lord over and over for giving me this opportunity to work out here in the Valley. My first impression of the mission was that of surprise. I did not know that the work here was so important and that the need was so great.

"I greatly enjoyed working among the Spanish-American people, especially the younger generation. I think they are beautiful people with an interesting culture. I enjoyed teaching these children no matter what they were like or their background.

"There were times when I doubted whether this is where the Lord wanted me this summer. Now when I look back, I know that the Lord put me there for a purpose."

— Janet Doan

"How does one speak objectively of a month of intense learning about oneself, about God, about the people of Lariat? I greatly value my experience in the San Luis Valley this summer. It was a great opportunity to share my living relationship to Christ with other individuals.

"In my interaction with these people I saw decisions made for Christ and rejoicing with day to day victories in the Christian life. I experienced the power of prayer in one month in Lariat

more than I have in many years in my home church.

"Faith in Jesus Christ is a daily out-and-out struggle for Lariat Christians. Lariat is not an easy place to live that allows Christians to live a complacent and comfortable, middle-class faith that we are so used to. In Lariat there is no choice — there is the nitty gritty of hard living and a strong chance for failure. Day to day victory for Christians in Lariat requires complete reliance on God and the unconditional love that the Christian can always come home to.

"On the structural level, I was involved in teaching, VBS at Center and Monte Vista, counseling at one week of camp, painting the inside walls and outside trim of the health clinic."

— Cynthia Mahaffey

"My first impression of Monte Vista was, how could such a nice town have a slum area only a couple of blocks away from the main highway. I had a lot of blessing working in this area among these people this summer. Not the kind of blessing that if someone asked me I could tell him. It is the kind of blessing that is down in my heart.

"The experiences here have given me a goal for my life. I want to get some Bible study and then, if the Lord is willing, I would really like to come back. I think the one thing I will really miss are all the kids, the Christians as well as the non-Christians, watching them grow spiritually and physically.

"This summer has been a big 'hunk' of my life and I will never forget it."

— Thomas Sims □

Inight into Christian Education

CHRISTIAN LEADERSHIP

by Rodney Collins

"Some of you will be given a position of leadership in Christian work," writes an experienced medical missionary. "When you are, you must learn that it will give you opportunity to serve, not to rule. The symbols of Christian leadership are not crowns and thrones, but a towel and a basin." Three of our Lord's titles describe his ministry in terms of leadership.

1. The Good Shepherd (John 10:14). The significance of the Eastern shepherd with his rod, staff and sling is that he goes ahead of his sheep calling, leading, feeding and protecting them. His leadership of the flock depends upon a personal, caring relationship in which each sheep recognizes the shepherd's voice and gestures and is known by name and idiosyncrasies, a relationship which extends over eight or ten years and might terminate in the shepherd's self-sacrifice.

In the New Testament the leaders of Christ's people are likened to shepherds. The Christian leader must shepherd the flock of God not as a matter of constraint, not for pay or prestige, but as an example to the flock (1 Peter 5:2, 3).

2. The Forerunner. This title is given only once to Jesus (Hebrews 6:20) in the vivid and dramatic passage regarding the annual entrance of the Jewish high priest into the Holy of Holies on the Day of Atonement. The word was really a military one

This article contains excerpts from a paper presented by Rev. Collins at the Baptist International Conference on Christian Teaching and Training, held in Tokyo, Japan, in 1970. Rev. Collins is a pastor in Belvedere, Kent, England.

used of an advance guard of reconnaissance corps. It also had a naval use applied to the swiftest triremes sent out ahead of the fleet, or to the pilot boat in the great harbor of Alexandria sent out to guide ships entering the difficult channel. Jesus as leader, goes first to make it safe for others to follow, opening the way to God by his self-sacrifice.

3. The Pioneer. Occurring frequently in the Septuagint and in secular Greek, the word refers to the pre-eminence of natural princely leadership, or to the source and origin of something great and lasting (such as the founder of a city, a family or a philosophy), or to someone who originates or initiates something into which others can follow. Jesus is the great pioneer who blazes a trail for others to follow — the pioneer of faith (Hebrews 12:2), of salvation (Hebrews 2:10) and of life (Acts 3:15). Although no attempt is made to apply the last two titles of Jesus to his followers, the leadership exercised in his Church must clearly be based on the example of his own ministry and continuing work as forerunner and pioneer. He calls his disciples to follow, and in following, to lead others. As his witnesses, they are to reveal, by their own quality of leadership, something of the nature and power of his.

Qualifications for Leadership

What should we look for in those expected to exercise leadership in every field and certainly those in Christian education? In submitting the following suggestions, I am taking for granted both a vital experience of conversion and commitment and a godly life that can be "considered" and "imitated" (Hebrews 13:7).

1. A humble dependence on God whose Holy Spirit guides into all truth (John 16:13).

2. A readiness to stir up (2 Timothy 1:6) and not neglect (1 Timothy 4:14) one's gifts.

3. An appreciation of the place of comprehensive Christian education in the Church's life, in accordance with the great commission, "Make disciples . . . teaching them. . . ." (The present participle implying a continuous process, not only preparing believers for baptism but continuing afterwards with a view to practical Christian living.)

4. Teachability, especially in regard to modern educational techniques and methods (Proverbs 9:9 and Romans 2:21).

5. Faithfulness, rather than exceptional ability. "Faithful men . . . will be able to teach others also" (2 Timothy 2:2).

6. A love of people and a real concern for them, rather than a passion for talking to them.

7. A respect for others which enables one to accept criticism and profit by it (Romans 12:3).

8. Sensitivity in personal relationships. The good and efficient work of a dedicated leader can be vitiated if his relations with others lack a sensitive awareness of their feelings, needs and desires.

9. The ability to deal with personality problems especially those arising out of the voluntary nature of Christian service.

10. An optimistic spirit inspired by Christian hope which will not easily be depressed by difficulties, disappointments and discouragements.

The Pastor's Role

A pastor's vision for his church's educational ministry cannot be realized without determination. The pastor is to be a leader towards a goal, determined by God's grace to get there *with his followers*. Strong leadership means better teaching and training and leads to a more mature and effective church membership.

Education is not optional: we are in fact being educated all the time (either well or badly) by life's experiences and relationships. But a structured system of some kind is necessary if the teaching is to be both in line with modern methods and worthy of the master who is contemporary with each generation.

In his book, *The Incendiary Fellowship*, R. Elton Trueblood raises the whole question of the purpose and function of the ordained ministry in the modern world. He describes it as

(Continued on page 24)

MINISTRIES AND FINANCES OF N. A. B. REVIEWED

by John Binder

How well have members of the North American Baptist General Conference fulfilled their Christian responsibilities in ministry and finances? How do we compare with other major Baptist groups? What will be our priorities and commitments for the future? The following is a review of some basic information that will help towards answering these questions. Other specific questions that you may have, that are not answered here, will receive an answer if directed to the writer of this article.

The Rev. John Binder is secretary of stewardship and communications for the North American Baptist General Conference.

The six-year membership record (see chart A) indicates that we had a very good growth of about 600 or 700 members each year until 1968-69, after which there has been a slight decline. Our membership growth should be of primary concern to all of us. Have we done our best? How can we become more effective in reaching persons for Christ and his church? What should Conference leaders be doing in this regard and what should pastors and churches be doing?

The financial record for the last six years (see chart A) has been much better than the membership record. There has been a steady increase in the current giving, with the exception of 1970-71, when there was a definite drop. However, in addition, more than

one million dollars was given during the last four years in MAP. There has also been a regional capital funds campaign conducted mainly in Canada for the N.A.B. College campus development.

The average per N.A.B. member giving to his local church last year was about \$171.00, of which about \$30.00 average per member was given for Conference missions and ministries. This is a good record when compared with other Baptist groups (see chart B), even though not very many have strained themselves and some have not yet done much of anything.

You may ask, "How have all of these funds been managed, and what has been accomplished?" In my esti-

(Continued on page 31)

CHART A. SIX-YEAR MEMBERSHIP AND GIVING RECORD OF NORTH AMERICAN BAPTIST CHURCHES

Year	Total membership	Total giving to local churches	Conference budget goal	Actual giving to Conference	Percent of increase (or decrease)	Giving to M.A.P.	Giving through bequests
1966-67	53,742	\$7,964,622	\$1,150,000	\$1,107,475	1.2	—	\$34,000
1967-68	54,358	8,408,737	1,250,000	1,241,000	6.3	—	21,000
1968-69	55,100	8,540,396	1,300,000	1,244,995	.3	\$255,000	48,000
1969-70	55,080	9,358,087	1,380,000	1,351,816	8.6	322,000	63,000
1970-71	54,997	9,689,286	1,500,000	1,307,955	(3.2)	328,000	226,000
1971-72	(not compiled yet)	(not compiled yet)	1,500,000	1,396,065	6.7	184,000	51,000

CHART B. COMPARATIVE STATISTICS WITH OTHER BAPTIST GROUPS*

Conference	Year	Membership	Total Contributions		Congregational Finances		Benevolences (Conference Missions and Ministries)		
			Total Contributions	Per Capita	Total Congregational Contributions	Per Capita	Total Benevolences	Per Capita	Benevolences as a Percentage of Total Contributions
1. North American Baptist General Conference	1971	54,997	\$9,408,149	\$171.07	\$7,114,457	\$129.36	\$2,293,692	\$41.71	24.4%
2. American Baptist Convention	1970	1,472,478	132,323,701	89.86	112,668,310	76.52	19,655,391	13.34	14.9
3. Baptist General Conference	1970	103,955	21,786,796	209.57	17,949,912	172.67	3,836,884	36.90	17.6
4. Free Will Baptists, National Association of	1970	186,136	10,751,963	57.76	9,889,876	53.13	862,087	4.63	8.0
5. Seventh-Day Baptist General Conference	1970	5,331	598,474	112.26	465,036	87.23	133,438	25.03	22.3
6. Southern Baptist Convention	1970	11,628,032	891,991,302	76.71	753,510,973	64.80	138,480,329	11.91	15.5
7. Baptist Convention of Ontario and Quebec	1970	48,372	6,414,013	132.60	5,464,479	112.97	949,534	19.63	14.8
8. Baptist Union of Western Canada	1970	14,083	2,804,949	199.17	2,292,549	162.79	512,400	36.38	18.3
9. The United Baptist Convention of the Atlantic Provinces	1970	68,390	4,705,546	68.80	3,848,064	56.27	857,482	12.53	18.2

* Taken from the 1971 Yearbook of American Churches

UNMET MISSION NEEDS

by Richard Schilke

Each of our mission fields, abroad and at home, had more requests to meet the ever pressing needs than could be granted for the coming year. It would have been much easier to say "yes" and give approval to the various requests; this was simply not possible. The Board of Missions had to say "no" to a number of the requests, although such a "no" was given with a heavy heart by every Board member.

Cameroon asked for the appointment of at least three additional missionary couples to fill the needs of existing evangelism opportunities. These requests could not be granted this year. In fact, it was with deep regret that the Board accepted the resignations of three missionary couples, as announced in the June 15 issue of N.A.B. NEWS, and even these could not be replaced. On a temporary basis, one couple, Mr. and Mrs. Dale W. Wilcke, short term missionaries in Cameroon for the past two years, desired to stay in Cameroon for a third year and were transferred from education to church work and could thus be considered as a replacement for one of the couples for this next year.

Nigeria asked for a missionary couple for the Bible school and also for the approval of the Bible school which was begun by the Nigerian churches this past year. Neither could be granted since both would mean an expansion of the present program and a commitment for the next several years, not only in additional missionary personnel, but also in capital investment in the building of the Bible school facilities.

Japan asked for at least one additional missionary couple to utilize the evangelism opportunities and for funds for two additional missionary homes, including land. Neither could be granted. The vacancy resulting from

Dr. Richard Schilke is the general missionary secretary of The North American Baptist General Missionary Society.

the resignation of a single missionary, also reported in the June issue of N.A.B. NEWS, could not be filled and only the remaining allocated funds for Japan in our MAP program, about \$20,000, could be granted. This was only one fifth of the amount needed for land and two missionary homes.

Brazil asked for at least one additional missionary couple to meet the urgent need for more workers to take the Gospel to the surrounding areas of Caxias do Sul in the State of Rio Grande do Sul. No consideration could be given to this request, but we comforted ourselves that with the return to Brazil of the Rabenhorst family from their furlough, we will have three couples in Brazil for the next several years.

The Spanish-American work in the San Luis Valley, particularly at the Baptist Health Center in Monte Vista, Colo., requires the service of a nurse. This program was financed by a foundation for the past several years, but these funds will be depleted this coming year. We cannot afford to expand our obligations in taking on the extra expense of a nurse.

Why can these specific mission needs not be met? The answer is both simple and complex. Present commitments must be met first before new commitments can be undertaken. In the past fiscal year we again fell short by slightly over \$100,000; this means that commitments in expenses were not fully met by contributions. Yet they had to be met, and the only way it could be done was by using the meager available expendable reserves. For the first time in twenty years the mission fields abroad were cut back by 10% in their field expenses for the past fiscal year after the requests for that same year had been approved. Several months before that step was taken, the fields were alerted to the possibility of a cutback. It still hurts when it comes because some of the work must be left undone.

Rising costs of living, inflation at home and abroad and the devaluation of the American dollar are cutting deeply into the mission support. In Cameroon the dollar devaluation meant as much as 10-12% loss. In Japan the devaluation of the dollar meant a loss of between 16-17%. Add to this the steady inflationary trend, the rise in the cost of living, and you can readily understand why field expenses rise, living costs rise and why a salary adjustment had to be made to meet these needs. These adjustments in salary and in field expenses swallowed up any amount which may have otherwise come through the resignations and therefore made replacements impossible. We could not go beyond last year's financial commitments for the total denominational budget of \$1,555,000 is only \$55,000 above that of a year ago. To meet the requested needs, the total denominational budget should have been at least \$1,650,000. Is it lack of faith to say "no"? Not at all! It is a step of faith to set the budget even \$55,000 more than last year in the face of the knowledge that last year we fell short by \$104,000.

I can hear someone say, "Why are these unmet needs not made known?" This is more easily said than done. To make unmet needs known to our people would encourage many to channel their missionary giving away from our present commitments. Unmet needs can only be met by increased contributions toward the ongoing program in meeting present obligations. When these commitments are fulfilled, we can then go beyond and consider the needs which are presently unmet. Our giving should always be directed toward goals which responsible committees and boards have considered as priority needs. All other needs can be considered only as secondary.

Only when our giving increases to meet priority needs, then can other needs be considered. □

A CHALLENGE TO NORTH AMERICAN BAPTISTS

by Martin Franke



Pastor Martin Franke



Church attendants having fellowship after the church service in front of the parsonage, where the congregation is meeting.



The Rev. Franke with shovel is about to break the ground at a ceremony in Hillsboro, Ore.

After approximately two years of praying, planning and working, the church extension project at Hillsboro, Ore., is ready to erect the first church building unit.

Like most church extension projects, the members of Faith Baptist Church of Hillsboro have experienced both blessings and disappointments. Reaching families for Christ in a new community can be an exciting experience, but it can also be discouraging when working with the unchurched or immature. With some, there is interest for awhile and then other things draw them away.

Christ's parable of the sower who went forth sowing (Matthew 13) typifies how different people respond to the teaching of the Word of God. Some receive it with joy but have no root and soon drift away, but others receive it with understanding and bring forth fruit (Matt. 13:18-23).

The Rev. Martin Franke is the pastor of the Faith Baptist Church, Hillsboro, Oregon.

Also it is amazing how few Christian people today have any vision beyond their own interests, concerning the ministry of the Church. Typical is the question asked by many, "What sort of programs does your church have to offer me . . . my family . . . my children?" Not, "What can I do to help you in building a witness for Christ in this community?"

As the Scriptures state, "Where there is no vision, the people perish" (Prov. 29:18). Yet God always has his faithful remnants who do have a vision and can see beyond their own personal needs to the desperate needs of others outside of Christ. Praise God, there are those Christians today who are still willing to make sacrifices of their time, energy and money beyond the four walls of the old home church.

Perhaps no other problem curtails the work of church extension more than the lack of dedicated personnel. Understandingly, it is not easy for a family to leave their home church and perhaps drive a further distance to the location of the new church extension project. Also the dedicated Christian is usually the one most involved with responsibilities in the home church. But think of all those who attend our churches who have little or nothing to do but sit and observe. What an encouragement it would be to that little struggling church extension project if they paid an occasional visit, brought along a musical group or even covenanted with the Lord to give a year of their time to helping the new church get on its feet.

May North American Baptists be challenged to give this matter serious thought and prayer. What is your relationship to the local associational church extension project? Have you ever felt any personal obligation to the success or failure of such a work? If you are looking for all the benefits and programs that the larger, older churches can offer, you won't find them in the small extension project. But if you want to serve Christ where you are greatly needed, give prayerful consideration to helping your local church extension project. Talk to your pastor about it. He would probably encourage you to take this step of faith.

And we, at Faith Baptist Church of Hillsboro, would appreciate above all your prayers for us and for the needs of the people in this community. We praise God for giving us this place to serve him, and we are thankful for the help and prayerful support many have given to this work. Praise God from whom all blessings flow! □

The appeal for November will be the Olympic View Baptist Church, Tacoma, Wash. Watch for an article in the November issue of the BAPTIST HERALD.

This is the heartwarming story of what God has done in the life of Rodney Lutz, as told by his pastor.

Healed Through Prayer



by Oliver Bender

"Sing to the Lord, bless his name; tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples! For great is the Lord, and greatly to be praised; . . . For all the gods of the peoples are idols; but the Lord made the heavens" (Psalm 96:2-5).

That Rodney Lutz is alive and healthy today is an amazing example of God's "marvelous works" among us for which we praise his name!

The Harold Lutz's and their four children arrived at Green Lake on Saturday, July 10, 1971, to participate in the N.A.B. Family Conference. On Sunday after attending the morning worship service, the Lutz's returned to their living quarters, for a change of clothes. During that time, several children in that area of the assembly grounds, including six year old Rodney, were attracted to the toboggan slide near the Broadus House. Some of the children climbed to the top of the twenty foot slide and Rodney fell from the top of the slide, apparently landing on his head on the concrete below. Rodney was immediately unconscious and was rushed to the Theda Clark Hospital in Neenah, Wis. The doctors diagnosed him as having a skull fracture and severe damage in the base area of the brain. They immediately performed surgery to release the pressure inside Rodney's head. On the way to the hospital his body went into an arch-position (shaped like a half-moon), and he remained in that involuntary position for more than a week.

The doctors, capable and understanding, could give the Lutz's little hope that Rodney would survive. With each passing day, and little or no response at all from Rodney, the possibility of life and survival became less and less. The doctors admitted that in his present condition there was nothing more they could do for him that would be of

The Rev. Oliver Bender is the pastor of the First Baptist Church, Underwood, N.D.

any real value. During this time the people attending the Conference at the assembly prayed hard in behalf of the Lutz family and Rodney to find God's will for the situation. And God DID comfort the Lutz family in a more specific and genuine way than they had ever experienced. We still praise God for his unmistakable comfort in those days.

Eight days after the accident and with no apparent change in his condition, Rodney was flown by air ambulance to the hospital in Bismarck, N.D. In the second week after the fall there was little improvement but enough to fan the flickering hope to which the Lutz's continued to cling. During that second week Rodney started to come out of the arch-position and his body became more relaxed. He slowly began to move his right leg and his hands, and he gave signs that he could hear and understand what was being said to him. It was during the third week that there were marked and genuine signs of improvement in his condition. One day during that week Rodney smiled, and when he cried he made the first audible sounds since he had fallen. What a welcome cry that was, and I will never forget it! It was after supper, and I had stopped in Rodney's hospital room to leave a toy with him. As I prepared to leave, I took his hand in mine and prayed with him. While I prayed I heard a faint sound of someone crying. I opened my eyes and I was overcome with excitement by what I saw and heard — Rodney was sobbing with big tears rolling down his cheeks. I praised the Lord at that moment, and we have praised him many times since then for that moment in Rodney's life. During the following week he began to move his hands and legs freely; he began to speak clearly, and eat by mouth.

Four weeks after the accident Rodney was able to be transferred to the Rehabilitation Center at the University in Grand Forks, N.D. There he received rehabilitation therapy to learn to sit up, crawl, stand, and finally walk. This therapy was much like training a baby in each of these stages.

In October, and for the first time since July 11, Rodney came back to his home in Underwood to stay. He was able to walk with the aid of a half brace on his left leg. He wore the brace for eight months to give him support and balance. On October 11 he entered the first grade in the Underwood Public School. After one month of half days at school he was able to tolerate full days. He attended special reading classes until February in order to speed up the process of learning to read. He caught up with the rest of his class, and in May he successfully completed the first grade. His teacher referred to his successful completion of the grade as another miracle in Rodney's life.

At the time of the writing of this article, Rodney has a slight problem with motor control of his eyes and a slight limp. However, his mother writes: "But we count it a real privilege to have Rodney running with energy. We praise the Lord for his recovery and know it was a miracle of God that saved Rodney's life and restored it thus far. We wish to thank everyone for their prayers and concern for Rodney!"

Praise the Lord! □



Together In Evangelism

by Daniel Fuchs

Key 73 — "Calling Our Continent to Christ" will be the largest, most massive evangelism effort ever attempted in North America. More than 130 different denominations and groups are committed to participate. These include Baptists, Methodists, Lutherans, Presbyterians, Pentecostals, Assemblies of God, Salvation Army, Billy Graham Evangelistic Association, Campus Crusade for Christ International, American Bible Society and many others.

The unity of these bodies in Key 73 is not in organizational structure, theological agreement or methodological style. As the official brochure reads: "Each church or group may choose the precise form or extent of its participation. Differences in doctrine will be recognized and respected. Varieties in evangelistic expression are anticipated." The togetherness of Key 73 consists in a simple desire for Christians to proclaim Christ simultaneously in North America.

At the heart of Key 73 is the motivating concern that the gospel must be shared with all men on the whole inhabited earth. For North Americans, the place to begin is on this continent; thus the theme: "Calling Our Continent to Christ".

The Rev. Daniel Fuchs is assistant general secretary of the North American Baptist General Missionary Society.

Each one of us shares a solemn and joyful responsibility in the Key 73 movement. Imperfect as the movement may be, it affords an opportunity for united witness which is a most significant challenge. The spiritual need is extremely critical and the potential for Christian witness and service has never been greater. The time for co-operative action in the mission God brought to the world in Jesus Christ is now.

Our North American Baptist General Conference is participating in Key 73 as a part of the triennial emphasis program, "Renewing the Church in a New Day." How will your church be a part of Key 73? Unless clear goals and meaningful objectives are set in the local congregation and a depth of spiritual interest and prayerful involvement is entered into by individual members, Key 73 will not happen. Only after we have done the "possible" dare we expect the "impossible" from God.

Decide that your congregation will be a part of Key 73. Phase I, "Calling Our Continent to Repentance and Prayer," Acts 3:19, begins with the Advent Season 1972. This is the emphasis that is basic to the entire Key 73 thrust. Every Christian is urged now to pray, recognizing that prayer without action is hypocrisy and action without prayer is arrogance. Pray for spiritual renewal. Pray that every person on our continent may be led to know Jesus Christ as personal Savior and Lord. □

CHRISTIAN LEADERSHIP

(Continued from page 19)

an "equipping ministry," a phrase based on Ephesians 4:11-12: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (New English Bible). It is used also by Robert Raines in *New Life in the Church* as he writes, "The chief task of the clergyman is to equip his people for their ministry. All his work is to this end. The functions of preacher, prophet, pastor, priest, evangelist, counselor and administrator find their proper places in the equipping ministry. The purpose of this ministry is that the people shall be trained and outfitted for their work in the church and in the world. A layman said to me recently, 'Your job is like that of a foreman in a plant. A foreman has a two-fold responsibility. First he must teach and train his men to do their work. Second he is responsible for their production. He must watch over them, guiding them and encouraging them to produce.'"

If this basic idea is accepted, then the pastor becomes the key figure in the church's educational program. He will see it in all its aspects as leading to the teaching, training and equipping of Christian witnesses. He will seek to train the superintendent to the point where he can then train his own staff. Where leadership is delegated to others, as it obviously must and should be, the "coach" will be constantly available.

A little more should be said about the place of the church member alongside whom the pastor is exercising his equipping ministry. Certainly he is to be trained to serve within the church's educational program — as leader, teacher, secretary or worker of some other kind. But his chief role as a Christian witness will be fulfilled outside the church fellowship, where he will penetrate more deeply into secular society than the most conscientious minister, however involved. Sir Kenneth Grubb uses a word we have already noted in connection with our Lord's ministry when he says, "The layman's job is to be a pioneer. . . . The layman, by the mere fact of living in the world, at his job, in his suburb, on travels for his firm, in his union, at his club, is in a pioneer role. . . . As a pioneer in the world the layman can do much to interpret to the clergyman what it is all about." □

WEDDING ANNIVERSARIES

Mr. and Mrs. Karl Jelinek celebrated their 60th wedding anniversary on July 16, 1972. They are members of the Central Baptist Church, Edmonton, Alta.

ERIE, PA. South Hills Baptist was recently the scene of a joyous occasion as members and friends celebrated the 10th anniversary of Pastor and Mrs. Fred Mashner's ministry with us. The Mashners were honored at a recognition dinner and program with a capacity attendance. Three of their four children and one little grandson were able to be here to share in the festivities. A unique program of tributes and movies by several of our members showed the South Hills people at work and play over the past decade. The Mashners were presented with engraved certificates of appreciation and a substantial monetary gift. Mrs. Mashner was the recipient of a special purse from the choir members in appreciation of her faithful service as choir director. Pastor Mashner has faithfully preached the Word and been a true spiritual leader over these ten years and we look expectantly toward another decade with him as our shepherd. (Mrs. Robert Eichler, reporter.)

WATERTOWN, WIS. Ronald L. Norman was ordained into the gospel ministry by the First Baptist Church (his home church), on Sunday, June 25. Rev. Norman is a 1972 graduate of the North American Baptist Seminary (M. A. degree). The ordination sermon and prayer were given by the Rev. Jothan Benke, Kenosha, Wis.; the charge to the candidate and the presentation of the ordination certificate, by the Rev. Allan Kranz, Watertown, Wis.; and the charge to the church, by the Rev. George Breikrue, Racine, Wis. A special love offering was received and presented to Rev. Norman for the purchase of books for his private library.

Rev. Norman has accepted the position of assistant pastor at the Bismarck Baptist Church, Bismarck, N.D., and will begin his ministry there on July 1, 1972.

JAMESBURG, N.J. On June 11, at the First Baptist Church, eight children and three adults were baptized upon confession of their faith in Jesus Christ. Following the Lord's Supper on July 2, the Rev. Karl E. Bieber extended the hand of fellowship as they were received into the church.

Our sanctuary has recently been en-

tirely refurbished.

A Mother-Daughter Dessert Coffee was held in May. One of our members presented slides of beautiful nature scenes of all seasons of the year. Related Scripture verses were read with the presentation and all joined in singing "How Great Thou Art" in closing. Another highlight of the evening was a hobby display. (Marguerite Lee, reporter.)

MERCER, N.D. The Northern Dakota Association met June 8-10, 1972, at the First Baptist Church, Mercer, N.D. The theme was, "A New Church for a New Age." Guest speakers and denominational workers included Rev. Clarence Walth, area secretary, Mrs. Walter Stein, W.M.U. president, Pastor John Nfor, Cameroon, Miss Myrna Goodman, Cameroon, and Jake Leverette, church extension pastor at Apple Valley, Minn.

The Baptist Church of Beulah, Rev. George Neubert, pastor, was welcomed into the Association. They were formerly in the Central Dakota Association. Business sessions were presided over by the moderator, Mr. Albert Seibel. A panel discussion on "The New Church Witnessing" was presented by Rev. Alvin Auch, Mrs. Calvin Buxa and Mr. Don Orlock. Rev. Leverette presented the church extension project in Apple Valley and brought a message on "A New Church, Witnessing." Miss Myrna Goodman, missionary, gave a report on witnessing opportunities in Cameroon and shared the needs of additional funds and personnel.

Pastor John Nfor was the speaker for the Youth Program and emphasized the needs of youth and a youth worker in Cameroon. Several indicated their desire for total commitment to the Lord. A youth panel consisting of students from high school, college and seminary with Rev. Ralph Cooke, youth advisor, as moderator, discussed the theme, "What I Want in the New Church."

Mrs. Walter Stein, from Winnipeg, was the speaker at the Missionary Rally. Rev. Clarence Walth and the Rev. Walter Stein installed the new officers. (Mrs. G. W. Blackburn, reporter.)

WEST FARGO, N.D. The Grace Baptist Church had Dr. R. Schilke, general missionary secretary, from Forest Park, Ill., as guest speaker on Sunday morning, June 18.

Dr. and Mrs. Gutowski, missionaries to Nigeria, were guest speakers at a V.B.S. program. Dr. Gutowski spoke on the endurance and importance of

OUR CONFERENCE IN ACTION

the Bible. Mrs. Gutowski related some of the experiences of being the wife of a missionary. Dr. Gutowski and two of his daughters sang a song in one of the African languages. The Rev. Raymond Dickau is pastor of the church. (Mrs. Harold Fried, reporter.)

VANCOUVER, B.C. On June 1, Ebenezer Baptist Church held its annual graduation banquet. Twenty-one young people, graduates from university high school and Bible College, were honored. The guest speaker, Rev. McVety, told us that our life is composed of a learning process, and although much will change, Jesus Christ will never change. The Rev. Paul Siewert is pastor of the church. (Marilyn Wagner, reporter.)

BENTON HARBOR, MICH. Fredolf Anderson was ordained at the Napier Parkview Baptist Church on April 19. Mr. Anderson has served as Director of Christian Education for nearly three years. Rev. R. Dean Smith was chosen as the moderator and Pastor Krugman, secretary. The Rev. Norman Vernon was the M.C. Attending from N.A.B. office was the Rev. Everett Barker. The Rev. R. Dean Smith brought the ordination message.

The congregation showed their love to Rev. Anderson with gifts and words of appreciation. The Rev. Norman Vernon is pastor of the church. (Myrtle Achterberg, reporter.)

LODI, CALIF. The First Baptist Church ordained their Director of Youth Ministries, Jerry Hackett. On April 21, 1972, the Nor. Cal. Association participated in the ordination council and after careful inquiry recommended that he be set aside for the gospel ministry. The ordination service was held on May 28, 1972. The Rev. Fred E. Jantz brought the ordination message, "The Process of Being God's Man." The Rev. Willis Potratz, pastor of the church, gave the ordination prayer. (Fred E. Jantz, reporter.)

PHILADELPHIA, PA. A sacred concert was presented by the male chorus of the Pilgrim Baptist Church on Father's Day, June 18. The male chorus was under the direction of Mr. Fred Hofmaier, and assisted at the piano by Mrs. Mildred Glaudel. (Emma Kletke, reporter.)

BURTON, TEX. The W.M.S. of the Greenvine Baptist Church met for their general meeting on April 12. The devotion was led by Mrs. Becky De-

OUR CONFERENCE IN ACTION

muth. As usual we went above our mission goal. Our newly elected president, Ruth Steen, discussed plans for our future meetings. (Mrs. Esther Poerschke, reporter.)

CALGARY, ALTA. On Good Friday we hosted a city-wide Baptist communion service. Dr. Joe Sonnenberg was guest speaker and music was provided by our choir and NABC musical groups. Seven children and adults were baptized in the first baptismal in our new sanctuary on Easter Sunday. Many children responded to the invitation to accept Christ during meetings in May with magician and children's worker, Rev. Wally Zwemke. A Family Life Seminar in cooperation with four other churches was held with Dr. Kenneth Gangel, Deerfield, Ill. The Rev. Ron Mayforth is the pastor of the church. (Mrs. Linda Ohlhauser, reporter.)

AVON, S.D. On Sunday, June 25, the Women's Missionary Society of the Danzig Baptist Church observed their 50th anniversary. The Rev. and Mrs. Clarence Walth, area secretary and wife, brought special messages during the day. In the afternoon about 100 ladies were present for the anniversary program and Tea with Mrs. Walth speaking. The theme of the program was "The Golden Milestone of our W.M.S." Specially honored were two members who traveled those Golden Milestones: Mrs. Pauline Hubner and Mrs. Mary Berndt. Letters from former pastors' wives and members were read and milestones reached in the W.M.S. were recalled to memory. The Rev. Fred Penner is pastor of the church. (Mrs. Fred M. Penner, reporter.)

MEDICINE HAT, ALTA. Members of the Junior High School Band were featured performers at the Open House and 25th anniversary festivities at the Haven of Rest and Sunnyside Nursing Homes. The Temple Baptist Church and Grace Baptist Church and Agape group had special numbers. The administrator, Mr. Roy Weiss, was chairman of the program. Mrs. C. Milbrandt, former matron, who with her husband, Rev. R. Milbrandt, were the founders of the institution, gave a brief report on the Haven's beginnings. Dignitaries present included the Hon. Bill Wyse M.L.A. of Medicine Hat and Redcliff; Deputy Mayor, Mrs. Lucille Moyer, Rev. E. Buck, Vice President of Ministerial. Dr. E. P. Wahl was guest speaker. Prayer of thanksgiving was offered by Chaplain R. Jaster.

Guests visited both Homes to view the handicraft made by residents. (Robert Jaster, reporter.)

PORTLAND, ORE. The Immanuel Baptist Church invited delegates from the Oregon Association churches to examine one of their members, Mr. Merrill R. Hethorn, a candidate for ordination, on June 24. The Rev. Ted Keck, pastor of the Glencullen Baptist Church, was elected moderator of the council. The council heard and questioned the candidate on his conversion, call to the ministry and doctrinal views. Since Brother Hethorn does not yet have a call, the council recommended to the Immanuel Baptist Church that they license him now and plan a public ordination service when a call to a field of service has been received. (Bernard R. Fritzke, reporter.)

DALLAS, ORE. This year one Sunday evening each month (two in June), the Rev. and Mrs. Ray Hoffman of the Salt Creek Baptist Church are inviting married couples to the parsonage for fellowship after a Sunday evening service. Couples are invited during the month of their anniversary.

The paving of the parking lot around the church is now completed. It has been marked off into 73 parking slots, under the direction of Mr. Bernhard Lange, chairman of trustees. A strip of land across the street was donated by Mrs. Katherine L. Schroeder to be used for additional parking. This will also be paved. The Salt Creek Church is called the "city church in the country." Most people must go there by car, necessitating the large parking area. (Jan M. Overholser, reporter.)

PITTSBURGH, PA. An examination council was called by the Holiday Park Baptist Church, Pittsburgh, Pa., June 16, to consider ordination for Mr. Ronald R. Susek. The council was composed of ministers and delegates of North American Baptist churches from the Penn-Ohio Association. After hearing of his Christian experience, call to the ministry and theological statements the council recommended Mr. Susek for ordination.

The Ordination Service was held on Sunday, June 18, at the Holiday Park Baptist Church. The Rev. Daniel Fuchs, assistant general missionary secretary, delivered the ordination sermon. Other pastors participated. Special music was provided by Mr. Susek's wife, Diane, who is regular soloist for the Ron Susek Continental Christian Crusades, Inc.

Ron Susek has been pastor of two churches, one in Clymer, Pa., and the other in Alexandria, Va. He has also directed Youth for Christ rallies. His present ministry involves evangelistic crusades, addresses on high school and college campuses, as well as radio and television appearances. (George E. Engle, reporter.)

FREDONIA, N.D. The Berlin Baptist Church held a baptismal service June 11 in the Kulm Baptist Church. Eight candidates were baptized by our pastor, the Rev. Arthur J. Fischer. They were received into the church fellowship on July 2.

On June 18 the church was privileged to witness a reunion of the George Rott family. Speaker for the morning service was Dale Rott, professor at the Bethel College, St. Paul, Minn., and grandson of the late George Rott and son of the late Rev. Jacob Rott. The afternoon program consisted of special music and reports of the different units of the Rott family. (John Reich, reporter.)

MADISON, S.D. A farewell for Pastor and Mrs. Jothan Benke and Judy was held Sunday evening May 14. A chicken supper was served, followed by a travelogue program, following the route to their new pastorate at Kenosha, Wis.

We welcomed our new pastor, Rev. David Ewing and family, Sunday, July 2. A program, "This is Our Church," was presented by representatives of the various church organizations. A reception and time of fellowship in the church parlors followed. (Mrs. Harm Frerichs, reporter.)

SWAN RIVER, MAN. The Temple Baptist Church joined with the Minitonas church for a baptismal service. Nine were baptized from our church and four were added later by letter. During an evening service the choir presented Peterson's cantata, "Hallelujah! What a Savior!"

A "Family Life Conference" was held with Professor Walter Goltz from the N.A.B. College. A Tri-Union Song Festival was held in Minitonas. A mass choir from four churches took part. Prof. Goltz was also the speaker.

To help train workers for more effective service a "Christian Education Seminar" was held in our church, sponsored by the Christian Education Committee of the Manitoba Association. Mr. Ben Harder, Winnipeg Bible College, and Bob Orr, McDermot

Ave. Baptist Church, Winnipeg, were the speakers.

A Mother-Daughter Luncheon and a dedication service for children were also held recently. The young people attended camp at Wellman Lake. The Rev. Kurt Redschlag is pastor of the church. (Mrs. Fred Hiller, reporter.)

COLUMBUS, NEB. The Redeemer Baptist Church observed its tenth anniversary on March 12. Rev. Daniel Fuchs of Forest Park, Ill., was the guest speaker at the morning service. After a fellowship dinner, the anniversary service was held in the afternoon with friends of our neighboring churches attending. Rev. LeRoy Schauer, pastor of the church at the time of its organization brought the anniversary message entitled, "The Church before a Watching World."

In April Team 2 of God's Volunteers was with us for ten days. Decisions for Christ were made, and many rededicated their lives. Much interest was shown by the young people of the city as the team presented their message in the junior high, two senior high schools and in Platte College.

On June 18 we had a baptismal service. Rodney Howerton and Brian Gerrelts followed the Lord in baptism. The Rev. Carl Weisser is pastor of the church. (Mrs. Edward Gerrelts, reporter.)

In Memoriam

WILLIAM BAUER SR., 84, of Lodi, Calif., died on July 24, 1972. He was born in Russia on Dec. 11, 1887. After emigrating to the United States he served as mayor and in other civic offices in Lehr, N.D., and two terms as state representative before moving to Lodi. In 1912 he received Christ as Savior and was baptized. He served as Sunday school superintendent, teacher and deacon. In 1909 he was married to Lydia Hausauer. Surviving him are four daughters: Mrs. Emma Woehl, Mrs. Ida Wolff, Mrs. Verna Stockton, Mrs. Violet Sasselli; three sons: Aaron, Elmer and William; one brother, three sisters, 15 grandchildren and seven great-grandchildren. The pastors Willis Potratz and G. G. Kauser were the officiating ministers at the funeral service.

SAMUEL BENDER, 72, of Venturia, N.D., died on July 16, 1972. He was a life-long resident of that community. Samuel was converted to life in Christ at age 13, was baptized at 18 and taught Sunday school in the Kassel Station and the Venturia Baptist Church for about 50 years. In 1925 he married Leah Breitling. Surviving him are his widow; one daughter; Mrs. Eugene Grenz; four sons: Delbert, Clarence, Myron and Oliver; 13 grandchildren and five sisters. Pastor Lorimer Potratz officiated at the funeral service.

PHILIP DOCKTER, 73, of Venturia, N.D., died on April 27, 1971. He was converted to Christ

at 63 years of age and joined the Venturia Baptist Church and became a very active member for his last 10 years. In 1921 he married Mary Saylor. He is survived by his widow; one son, Milton; three daughters, Adeline, Hulda, Irene; seven grandchildren and two great-grandchildren. The Rev. L. D. Potratz officiated at the funeral service.

FRED EHMAN, 76, of Lehr, N.D., died on Aug. 1, 1972. He was born on May 17, 1896, in Russia. In 1910 he emigrated to Canada before coming to the United States. He was married to Emelie Kranzler in 1920. In his youth he accepted Christ as his Savior, was baptized, and became a member of the Ebenezer Baptist Church in Lehr. He served as Sunday school teacher, trustee and lay preacher. Surviving him are one son, Rev. Jacob Ehman; four daughters; Mrs. Ruth Weisenbeger, Mrs. Ella Bender, Mrs. Esther Roth, Mrs. Deloris Ulmer; 18 grandchildren, one great-grandchild. The Rev. Leonard Strelau was the officiating minister at the funeral service.

DELTON CHARLES FLECK, 26, of Leduc, Alta., died in an automobile accident on July 8, 1972. He was born in Leduc on April 28, 1946. Four months previous he had been appointed as manager of the Beaver Lumber Company in Stettler, Alta. Surviving him are his widow, Sylvia; one son, David; his parents, Mr. and Mrs. Charles Fleck, and a sister Marilyn. In the absence of the pastor, Dr. E. P. Wahl was the officiating minister at the funeral service.

OTTO M. GRENZ, 73, of Napoleon, N.D., died on June 3, 1972. He was born on June 15, 1899, in Eureka, S.D. In 1920 he was married to Martha Brenneise. He was a member of the Napoleon Baptist Church and served in every responsible position: Sunday school superintendent, clerk, trustee, deacon, Men's Brotherhood and leader of young people. He also served in the Dakota Conference and the denomination. Surviving him are his widow, Martha; his daughter, Mrs. Alexzine Brooks; two sisters and three grandchildren. The Rev. Alfred Weisser was the officiating minister at the funeral service assisted by the pastors Robert Hoffman, Henry Lang, Reuben Stading, Clemence Auch and Clarence Walth. The standing and respect of Brother Grenz was expressed by the fact that all business establishments were closed during the funeral service.

MRS. LYDIA HAAS, 58, of Venturia, N.D., died on July 20, 1972. She was born in Venturia on May 3, 1914. At the age of ten she received Christ as Savior, was baptized and became a member of the Venturia Baptist Church. She was married to Albert Haas in 1938. Surviving her are one son, Richard; one grandson and three brothers. The Rev. Lorimer Potratz was the officiating minister at the memorial service.

MRS. EMMA HEIN, 75, of White Rock, B.C., died on July 21, 1972. She was born in Russia on Sept. 9, 1894. At the age of three she emigrated to America and later moved to Canada. She accepted Christ at an early age, was baptized and became a member of the Baptist Church in Carleton Place, Ont. At the time of her death she was a member of the Ebenezer Baptist Church, Vancouver, B.C. She was married to Mr. Gottfried Hein in 1917. Surviving her are one daughter, Mrs. Frieda Schulz, one sister, four grandchildren and one great-grandchild. The Rev. Paul Siewert was the officiating minister at the funeral service.

MRS. LIZZIE C. JANSSEN nee Engel, 76, of Avon, S.D., died on July 21, 1972. She was born in Avon on April 5, 1896. In 1922 she was united in marriage to Jasper Janssen. She accepted Christ as her personal Savior in 1922, was baptized and became a member of the First Baptist Church of Avon. Surviving her are her widower; three sons: James, Don and Glen; two daughters: Mrs. Shirley Branaugh and Gladys; two sisters, six grandchildren and one great-grandchild. The Rev. Henry Lang was the officiating minister at the funeral service.

ROYCE CALVIN KUSLER, 16, of Lodi, Calif., died on July 7, 1972. He was born on Nov. 13, 1955, at Lodi. Royce accepted Christ as his Savior, was baptized and became a member of the Temple Baptist Church in 1967. He was an active member of the church orchestra and Good Sign Singers. He is survived by his parents, Mr. and Mrs. Calvin F. Kusler; two sisters; Cynthia and Peggy. The Rev. Kenneth Fischer was the officiating minister at the funeral service.

CARL LIEDEKE, 86, of Wessington Springs, S.D., died on July 25, 1972. He was born in Russia on Nov. 19, 1885. In 1907 he was united in

marriage to Pauline Heitzman. He and his family were instrumental in organizing the Ebenezer Baptist Church in Hand County. At the time of his death he was a member of the Immanuel Baptist Church in Wessington Springs. Surviving him are his widow; two daughters: Mrs. Ben Weber and Eunice; five sons: Fred, Chester, Edwin, Rueben, Laurel; ten grandchildren, six great-grandchildren. In the absence of the minister, the pastors Arlyn Thielenhaus and Thomas Lutz officiated at the funeral service.

CHARLES LINKE, 18, of Jamesburg, N.J., died in an automobile accident on July 29, 1972. Charles was born in Neptune, N.J., on Aug. 21, 1953. At the age of ten Charles was baptized and subsequently welcomed into the fellowship of the First Baptist Church of Jamesburg. Surviving him are his parents, Mr. and Mrs. Calvin Linke; one brother, James; two sisters: Nancy and Jodi and his maternal grandmother, Mrs. Joseph Reid. The Rev. Karl E. Bieber was the officiating minister at the funeral service.

OTTO LUGINBUHL, 75, of Trenton, Ill., died on July 18, 1972. He was born Oct. 21, 1896, at Rolla, Mo. He was united in marriage to Lydia Krop in 1923. He was baptized in 1921 and joined the fellowship of the First Baptist Church, Trenton, Ill. He served as a deacon for many years. He is survived by his widow; one son, Herbert; a daughter, Mrs. Betty Neidert; one brother and two sisters. Pastor Bob Neighbors officiated at the funeral services.

BRUNO MEISSNER, 64, of New York, N.Y., died on July 8, 1972. He was born in Germany on Nov. 20, 1907. In his youth he accepted Jesus Christ as his personal Savior and was baptized. In 1929 he emigrated to America and became a member of the Immanuel Baptist Church in New York City. He was united in marriage to Johanna Herzog in 1935. Surviving him are his widow; one son, Robert; two daughters: Elfriede and Johanna. The Rev. Peter Ristau was the officiating minister at the funeral service.

FREDRICK RENZ, 74, of Kindersley, Sask., died on Aug. 30, 1972. He was born on March 6, 1898, in Russia. He came with his parents to North Dakota and in 1912 to Estuary, Sask. In 1919 he married Louisa Heinrich. He accepted Christ and was baptized on Aug. 24, 1918. He was a member of the Baptist church for more than 50 years. Surviving him are his widow; three sons: Edward, Walter and Arthur; six grandchildren, one great-grandchild, three sisters. The pastor of the Church of Christ was the officiating minister at the funeral service.

ORTIE ST. JOHN, 82, of Stafford, Kan., died on July 8, 1972. He was born on June 18, 1890, near Smithville, Mo. In 1948, he was united in marriage to Marie Thole. He accepted Jesus Christ as his personal Savior in 1907 and was baptized on the confession of his faith. More recently he was a member of the Christian Church at Homewood, Kan. Surviving him are his widow; a great niece and nephew who grew up in the home, Sandi and Scott Brewer; one sister. The Rev. James Schacher and the Rev. Emerson Gillette officiated at the funeral service.

MRS. MINNIE ALMA SCHWERIN, 84, nee Hoelzen, of Burlington, Iowa, died on Aug. 12, 1972. She was born on July 16, 1888, in Burlington. On July 12, 1912, she married Arthur Schwerin. She was a member of the Oak Street Baptist Church and the church's Women's Guild for 72 years. Surviving her are her widower; one son, Warren; one daughter, Mrs. Lois M. Larson; eight grandchildren, one great-grandchild, one sister. The Rev. John Ziegler was the officiating minister at the funeral service.

MRS. MINNIE MAY WICK, 82, of Hunter, Kan., died on Aug. 5, 1972. She was born in the Hunter area on May 30, 1890. In 1914 she was married to Daniel Wick. At an early age she was converted, baptized and became a member of the Bethany Baptist Church. Surviving her are one daughter, Mrs. Eugenia Bosch; one son, Donald; four grandchildren, two sisters and two brothers. The Rev. R. H. Zepik was the officiating minister at the funeral service.

MRS. EMMA WILDE nee Buss, 78, of Winnipeg, Man., died on July 25, 1972. She was born on Aug. 10, 1894, in Russia. In 1910 she emigrated to Canada with her parents. She was married to August Wilde. In 1918 she was converted, baptized and became a member of the McDermot Avenue Baptist Church. Surviving her are one daughter, Mrs. Lina Vogt; one son, Julius, three sisters, nine grandchildren and a number of great-grandchildren. The Rev. Bob Orr, assistant pastor, was the officiating minister at the funeral service.

NEWS VIEWS

"PEOPLE WHO CARE" MUST WORK FOR PRISON REFORM, CASH SAYS

WASHINGTON (BPA) — Johnny Cash, a popular country music star who spends a lot of time giving his Christian testimony at religious rallies, appeared before a Senate subcommittee here to talk about one of his favorite subjects: prison reform.

Honored last year with a doctor of humanities degree from Gardner-Webb College, a Baptist school in North Carolina, Cash declared in his quiet earnest voice that the biggest need in rehabilitating prisoners is "for people who care."

Ministers, deacons, rabbis and other responsible community citizens must get involved in one-to-one caring relationships with prisoners, Cash told the Senate panel.

"Money will not do it," Cash stressed in his "gravel" voice. "The public must care and get involved . . . it all comes down to caring."

The Senate Subcommittee on Penitentiaries is considering a number of bills aimed at reforming the criminal justice system. Sen. William Brock (R., Tenn.), sponsor of one of the bills, introduced Cash and two recently paroled men, Glen Sherley and Harlan Sanders.

Sherley testified that he was a "three-time loser at Folsom Prison" when Johnny Cash "reached down a hand to me . . . that and only that pulled me out of the mud." Sherley, with Cash's help, is now a country-music entertainer.

Earlier Sherley told the committee that in prison "a man's life is worth no more than a pack of cigarettes because people there will take anything you have, including your pride."

Sherley called prison life "a sub-culture where it's easy to be a cog in the wheel." Hardened criminals can be reached only with "concern and love and care . . . and you've got to feel the caring," he said. The ex-convict, paroled now for 18 months, judged that the emotional growth of most of the people in prison "was aborted in childhood."

Cash, operator of a large business enterprise in addition to his regular television and concert shows, has spent a large portion of his time during the last 17 years entertaining in prisons around the country.

Sen. Brock, Cash, Sherley and Sanders all made a special plea for youthful offenders to be separated from the older prisoners. However, Sherley and Sanders both pled that rehabilitation programs not overlook the older crim-

inal who needs someone to help him "understand where he is" emotionally and spiritually. □

Olympic Flame Ceremony Called "Sheer Idolatry"

(EBPS) Greek Orthodox Metropolitan Augustinos of Florina, Greece, has condemned the Olympic flame ceremony as "sheer idolatry."

Although the games themselves are "irreproachable," he declared, "to connect these athletics with the rites of ancient idolatry, to light a flame at the Temple of Zeus and say a prayer to this pagan god is unacceptable to all Christians."

Writing in a diocesan journal, he said, "there is no Olympic flame, no Delphic flame, or Epidauric flame (all shrines and sites of athletic events in ancient Greece). There is only one flame: the spiritual one that was lit by Christ."

A torch lit at Olympia was carried by relays of runners to Munich, West Germany, where the 1972 games began August 26. When the flame was carried through Florina, Metropolitan Augustinos did not take part in the ceremonies. □

PHYSICIAN SCORES POOR HEALTH OF MINISTERS

FORT WORTH, TEX. (BP) — "The group in the poorest health condition of any I've found is ministers," Kenneth H. Cooper, M.D., told a crowd of approximately 250 ministers of education and other religious educators at Southwestern Baptist Theological Seminary.

According to Dr. Cooper's research, over 77% of men over 29 years old have blood vessels clogged with fat. He stated that there is developing an "alarming increase" of heart attacks affecting men in the 25-44 age bracket, and that for women under 40, there is an 11% increase in heart attacks.

Benefits accrue to any professional group from a safe, regular exercise program, Dr. Cooper discovered: rage from increased stamina, weight reduction, and more adequate sleep and rest to decreased despondency, greater productivity, more positive mental attitude, and a changed self-image.

"In one university study," Dr. Cooper said, "we found that the students making the best grades were also the most physically fit."

He stressed that for anyone over 40, including workers in religion, before beginning an exercise program to first have a physical examination, com-



by Paul Siewert

Two months ago Johnny Cash, popular country music star who in recent months has been giving his Christian testimony in many public gatherings as well as on T.V., appeared before a Senate subcommittee in Washington, D.C., to talk about one of his favorite concerns: prison reform. Mr. Cash, along with two recently paroled men, made an earnest plea for a stepped-up rehabilitation program in prisons. He said: "I have seen and known things that would chill the blood of the average citizen. Indeed," said Mr. Cash, "the blood of the average citizen should be chilled."

Johnny Cash said that particularly clergymen, church workers and people who care should be given support and encouraged to help in prison reform and counseling of parolees.

No doubt most of us would say that Mr. Cash is right. There is no question that not enough is being done in this area. But where do we start and where do we find the people, the time and training for the task?

Maybe the place to start is to openly discuss the need. While men in government positions struggle for action in this area, how about churches having a day of prayer for the souls behind prison bars? With our growing population of criminals, this mission is unprecedented. □

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.

plete with a stress-electrocardiogram, and once begun, to try not to get back into shape too fast.

An older person does not experience ill health because of what we term "old age," Dr. Cooper said, but because we do less as we grow older.

"Exercise will not only help you add years to your life," he concluded, "but life to your years as well." □

■ *The Rev. James W. Green*, assistant pastor at Bethel Baptist Church, Anaheim, Calif., has been called to serve as the interim pastor of same church. The Rev. Ernie Rogalski, now serving Temple Baptist Church, Lodi, Calif., was the former pastor of the church.

■ *The Rev. Herbert Bushkowsky* is the pastor of the First Baptist Church, Leduc, Alta. He began his ministry in Leduc on Sept. 3, 1972. He previously served the East Olds Baptist Church, Olds, Alta. The Rev. Allen L. Wilcke was the former pastor of the church.

■ *The Rev. Alfred Weisser*, since 1963 administrator of the Baptist Home, Bismarck, N.D., has resigned

from his position to retire Sept. 30, 1972. He will serve part time as Area Planned Giving Representative, effective Oct. 1. The Rev. Clemence Auch, chaplain of the Baptist Home, has been appointed as the new administrator.

■ *The Rev. William Judson Appel*, D.D., 87, of Salem, Ore., died on Aug. 19, 1972. He was born in Rochester, N.Y., on Sept. 19, 1885. After his ordination in 1915, he went as missionary to Northern Nigeria, West Africa, where he served until 1918. During the following years he served N.A.B. churches in Bethlehem, Pa., LaCrosse, Wis., Minneapolis, Minn., and Brooklyn, N.Y. From 1952-55 he was the

Church Extension director, and from 1956 to his retirement in 1960 he served as missionary in Austria. The Rev. S. Donald Ganstrom officiated at the funeral service which was held at the Riviera Baptist Church, Salem, Ore., August 22.

■ *Mr. Robert Mayforth* has been appointed by the General Council to succeed Miss Mary Leypholdt as the comptroller for the North American Baptist General Conference, effective Sept. 1, 1972. Mr. Mayforth is a member of the First Baptist Church, St. Joseph, Mich. His previous job as bank branch manager and assistant cashier has given him an excellent opportunity to gather rich experience in preparation for the comptroller position.

■ *The Forest Park executive staff* held their first retreat at the Cedar Lake Bible Conference Grounds, Indiana, Sept. 8-10, 1972. The theme was "Getting to Know Each Other." Mr. Eric Ohlman, assistant professor of Church History and Historical Theology at Northern Baptist Seminary, was the guest speaker. The retreat was designed for spiritual refreshment as well as fellowship and sharing of ideas.

■ *The Rev. and Mrs. David H. Burgess*, missionaries to Cameroon, announce the birth of their first child, Mark William, born on July 24, at Bango Baptist Hospital. Congratulations!

■ *Miss Rosemarie Hackmann*, 41, one of the first medical short-term missionaries to Cameroon (1964-66), died on Aug. 11, 1972, in Oak Park, Ill. The November issue of the BAPTIST HERALD will bring a tribute to Miss Hackmann.

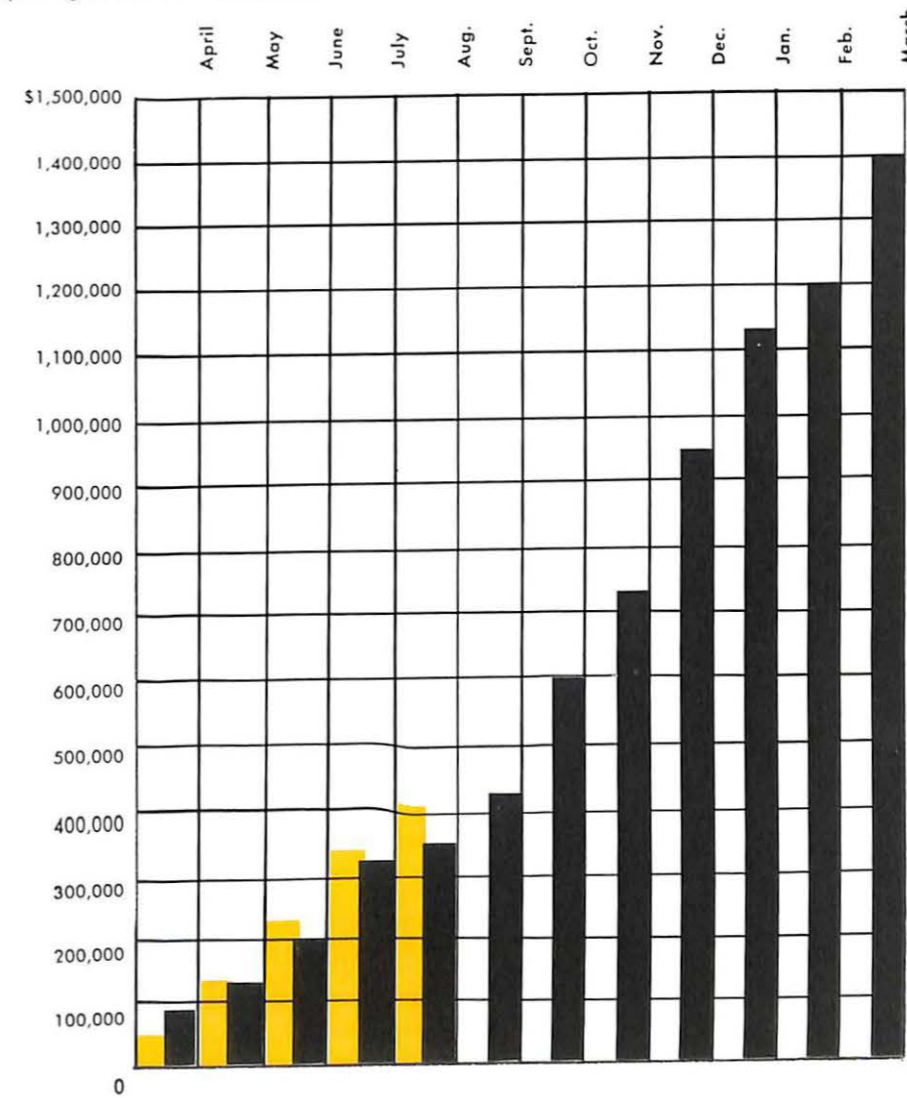
■ *The Rev. David Ewing*, N.A.B. Seminary '72 graduate, is the new pastor of the West Center Baptist Church, Madison, S.D.

■ *The Rev. Gustave G. Rauser*, pastor of the First Baptist Church, Paul, Idaho, has presented his resignation effective Sept. 24, 1972. He will be living in Lodi, Calif., in retirement.

■ *The Rev. Henry W. Barnet* has accepted the call to become the pastor of the First Baptist Church, Paul, Idaho, effective October 1972. He previously served the Inglewood Knolls Baptist Church, Inglewood, Calif., which was disbanded July 30, 1972.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for five months
April-August 1972-73 — \$413,867.52
April-August 1971-72 — \$349,302.36



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

EDITORIAL VIEWPOINT



CRIME, CHRIST AND RETALIATION

Crime and terror have captured the headlines throughout the world for many years and are the cause of worldwide insecurity. Today, millions fear for their lives, the safety of their families, their homes and their businesses.

The late J. Edgar Hoover stated some years ago, "Without a doubt, crime is rapidly becoming our nation's number one internal problem."

The wave of brutal crimes is still rising and can easily be illustrated by the Labor Day weekend murder statistics in the Chicago area: Nine murders in Chicago, three in nearby Monee; 43 violent crimes including aggravated battery and 11 rapes.

Only one day after the Labor Day weekend the nations throughout the world were stunned by the news of the mass killings in Munich. During the same week when Jewish trumpets heralded Rosh Hashanah, the beginning of the Jewish year 5733, calling on all Jews to reaffirm their faith and pray for forgiveness for sins, hate-ridden Arab terrorists gunned their way into Building 31 in the Munich Olympic Village that housed the members of the Israeli team. Before the day was over, eleven Israeli hostages were slain; five of the terrorists and one German policeman also were killed.

The murderous shots stopped the games for one day and gave the month the name Black September. Israeli athletes as also some participants from other countries abandoned further competition, shaken by the killings.

But the 20th Olympiad resumed; an effort which one of the Chicago newspapers called "a sad, brave gesture . . .

to keep the flag of normality and decency flying, even though it's been riddled by bullets."

At the time of the writing of this editorial—only three days after the insane act of terrorism—it seems that the cause of world peace has suffered great damage at the hands of the Arab guerrillas. The massacre of Munich increased the tensions among the Near East nations. Will the mass murder result in an even greater bloodshed?

Maariv, an Israeli evening newspaper, already demanded revenge and retaliation. "The era of liquidating the terrorists has begun," the paper said. "Now is the time to settle the score in blood with the saboteurs and those who sent them. We will hit them in their homes. We want not only justice and vengeance, but to cut off the arm that threatens us."

Nobody can blame the Israelis for such outbursts of enraged emotions. Too long and too often have they suffered from the hands of neighboring terrorists. But will not the "cutting off the arm" fan the flames of hatred and enmity even higher? As non-Israelis we should be careful not to pass judgment on Israel's probable decision to retaliate.

About two thousand years ago there lived another Jew, an Israelite "in whom was no guile," who in his famous Sermon on the Mount suggested the only true solution to strife and killing: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also" (Matth. 5:38-39).

At this hour the Israeli parliament is in session. Many words will be said and much counsel will be given. Whose words will they listen to? Will the counsel of Golda Meir, Israel's premier, and of Moshe Dayan, Israel's defense minister, or will the counsel of Jesus Christ determine future actions?

We are not in the position to tell other people and nations what to do, especially after a cruel massacre like the one in Munich. But as Christ's followers we have to be willing to live by his standards which are above the accepted standards of the world. Jesus was clear in his teaching that his followers must not retaliate. He upheld God's admonition, "Vengeance is mine; I will repay" (Rom. 12:19). And we can rest assured that in God's hand, and only there, is justice safe and secure, for in him it is held in an eternity of divine love. RJK

OPEN DIALOGUE

letters to the editor

Dear editor: I am writing to protest the inclusion of "The New Barbarians" in the August issue of the *Baptist Herald*. During a period in which our denominational magazine has been making commendable attempts to appeal to both the intellectual and spiritual aspects of our lives with articles such as the one on pacifism or the more recent article on Black Power, I find it disheartening to see a piece such as the one by John L. Kent. Mr. Kent makes a subtle appeal to the fears and ignorances of people in much the same way as does the junk mail that comes from right-wing religious organizations. Articles such as the New Barbarians simply give people more ammunition to defend a position they have never really examined. David J. Reese III, Dunkerton, Iowa □



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**NORTH AMERICAN
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PALESTINE·NAIROBI**

MINISTERS AND FINANCES . . .

(Continued from page 20)

mation, the responsible boards and committees of the Conference, as well as the General Council, have tried their best to launch programs and expend the contributed funds so that they would count most for the cause of Christ. Some wrong judgments have been made, but for the most part, wise decisions have been made with a high sense of responsible stewardship. You will be pleased to know that our Conference is in good health financially. The Conference has no outstanding loans with high interest rates to be paid. All bills are paid.

This does not mean that we couldn't be in heavy debt very shortly, or that all programs are adequately funded, or that the salaries of Conference personnel are what they should be. The 1972 General Council adopted a \$1,555,000 budget for 1972-73 in *simple faith* that our people and churches will want to meet these commitments for Christ. If you as individuals or as churches would stop giving for only a few months, the Conference would be in a serious financial crisis. Some of us at the N.A.B. office receive almost a daily report of the giving to the Conference. When the giving is up, we praise God for the faithfulness of his people. When the giving is down, we pray that God may place the needs on the hearts of people to find joy in giving so that his work may progress. Faith is at the heart of everything.

You will note in the article on page 21 of this magazine by Richard Schilke, "Unmet Mission Needs," that even though the Conference budget goal was increased by about \$160,000 over the actual income of last year, several mission programs had to be held back this year because of the inflationary trends and increased costs of programs. Last year cutbacks in personnel were also made in the decision by the General Council to combine the Stewardship and Communications Departments into one, with one less executive staff member and one less office secretary. Some publications were reduced, like *Der Sendbote*, and others were discontinued in order to economize. Such economizing measures may need to be taken in other areas of the Conference as well.

It would be impossible in this brief article to review all that is accomplished by the funds contributed, but a capsule summary may be helpful. For only \$30.00 per N.A.B. member the following ministries are carried on:

—110 missionaries are supported in five different countries as they minister in evangelism, education (in about 119 schools) and medical services (in 3 hospitals and 5 maternity centers). Over the years 478 churches have been started in Cameroon, 80 in Nigeria, 5 in Japan, 2 in Brazil and 7 Spanish-American in the U.S.A.

—27 Church Extension pastors are now being supported as they reach new communities for Christ. Almost 100 new churches have been started through this program in the last 20 years. About six new churches will be started this year.

—About 180 Christian leaders are being trained in a graduate school of theology in the U.S.A. and a Bible College in Canada.

—Bibles and Christian literature are distributed in various parts of the world.

—Various services are provided to the 341 local churches and 21 associations by Conference personnel, 15 administrators, five area secretaries and one director of God's Volunteers.

—A pension program and a group hospitalization program is provided for ministers.

All of this and much more is accomplished with the \$30.00 per N.A.B. member contribution. Where else has such an investment achieved as much?

We can praise God for all that has been accomplished, but we must also ask ourselves before God, "Have I done what God expects of me?" Multitudes are still lost without Christ. Are we concerned enough to become involved personally in reaching people for Christ, in ministering to human need, in faithfully serving in the churches and in responsible proportionate giving? Think of what could be achieved if more would really mean business with the Lord and do

what he expects. The \$1,555,000 commitments would be met without difficulty and the cause of Christ through the Conference could be expanded next year. □

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Announcing Our Fall 1972 Sunday School Contest

1. It can help increase your Sunday school attendance!
2. It can generate enthusiasm!
3. It can stimulate your people to witness of Jesus!

Contest begins Sunday, September 24, 1972, and ends Sunday, November 5, 1972.

Open to all N.A.B. conference churches.

Watch for more information in the Baptist Herald and talk to your pastor and Sunday school superintendent.

IF YOU HAVEN'T BEEN READING THE **Baptist Herald** HERE'S SOME OF WHAT YOU'VE BEEN MISSING

- The Jesus Movement Is Upon Us Walker L. Knight
- The Death of the Sunday School C. T. Winters
- The Life of the Sunday School Donald Richter
- The Winds of Renewal Are Blowing Kurt Redschlag
- Observations of a Missionary Geraldine Glasenapp
- The Book For All Seasons G. Curtis Jones
- Four-Letter Words Are In R. J. Kerstan
- Russia Today Harold B. Johns
- New Hope For Leprosy Patients Laura E. Reddig
- New Music Faces the Church Gary Vossler
- Today's Chaplain In a Changing World Clinton E. Grenz
- An Open Letter to North American Baptists Elaine Strobel
- Seek Peace and Pursue It Russell J. Fornwalt
- Facing the Abortion Crisis Carl F. H. Henry
- A Road To Renewal David J. Draewell
- What Is Key 73 Daniel Fuchs
- Let's Stop Baptizing Babies David Greye Perrey
- Where Do We Go From Here in Cameroon Lloyd Kwast
- I'm Part of a Great New Revolution Kathleen Smit
- Our Role In Seminary Recruitment Donald N. Miller
- God's Spirit At Work in Brazil and Cameroon Aaron Buhler
- The Gray Lib Frank A. Sharp
- Freedom to be Whole Denton Lotz
- Paul's Never-Fail Recipe For Living Barbara Sukut
- As Thy Days, So Shall Thy Strength Be Minnie M. Kuhn
- Escape From Prison Cecil E. Burrledge
- Is Punishment Deserved C. S. Lewis
- Red Power William Sturhahn

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