

# Baptist Herald

SEPTEMBER 1972

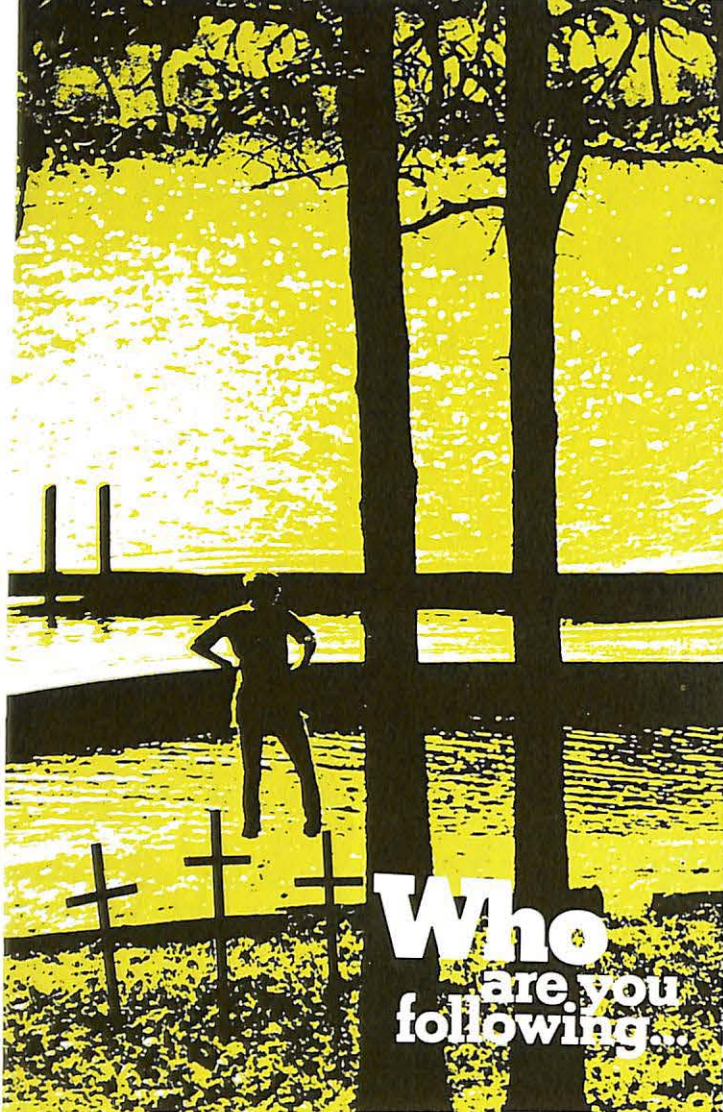
**The Rapid Disaster  
in Rapid City  
by J. Simpson  
and Mrs. G. Robinson**

**Explo '72  
by Bruce Rich  
and Ray Harsch**

**Ministerial  
Compensation  
Survey  
by John Binder**

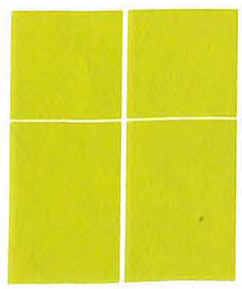






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## Questions and Answers



**Q.** After working for nearly 30 years, I can feel myself slowing down physically in the last few years. How serious a disability must I have to get monthly social security disability payments?

**A.** For social security purposes, you are considered disabled if you have a severe physical or mental condition which keeps you from doing any kind of substantial work and which is expected to last a year or longer.

**Q.** When I started getting social security checks in January, I estimated my earnings at \$2,500 for 1972. However, I've just learned that I'll be laid off next month and won't make \$1,680 for this year. Should I notify social security of the change in my estimated earnings?

**A.** Yes. Notify your social security office right away about the change in your work and estimated earnings. You'll be able to get social security payments for all months this year since your earnings will be less than \$1,680.

**Q.** I'm 68 and get monthly retirement payments, but I just started working again. Since I expect to earn over \$1,680 this year, when should I notify social security of my earnings?

**A.** Report your estimated earnings as early in the year as possible. Based on your estimate, an adjustment can be made in your checks for the year so you won't be overpaid and have to repay money after the end of the year.

**Q.** I'm a homemaker. I've never worked outside my home except last summer when I worked in a friend's store. Could I get a refund of my social security contributions from that job?

**A.** No. Social security contributions cannot be refunded. But the work credits remain on your record; and, if you take another job, covered by social security, you'll continue to build your social security protection.

**Q.** I'm a 48-year-old widow and I have never worked under social security. Recently, I started caring for three preschoolers in my home while their parents work. I'll earn about \$2,500 this year. Should the parents of these children report my earnings and pay the social security contributions?

**A.** No, you're self-employed. If your net profit is \$400 or more this year, you must report this income as self-employment and pay your own social security contributions.

Your contributions will build important protection for you if you should become severely disabled and be unable to work for a year or longer. If you die prematurely, your family can get social security survivors benefits. Social security also pays monthly retirement benefits. Medicare protection begins at 65.

If you don't already have a social security card, be sure to get one right away at any social security office.

# Baptist Herald

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# The Rapid Disaster In Rapid City

RAPID CITY (S.D.) — It is nearly impossible to describe the tragedy that struck this Black Hills tourist-oriented community, June 9-10, 1972. Too many lives have been lost. Too many homes devastated. Too many millions of dollars in damage to a city that hoped only for the good times that summer brings.

The happy sounds of the Dakota Days Band Festival had hardly died. Only a week before, some 5,000 band members from throughout the United States and two foreign countries made temporary homes in hundreds of Rapid City households. Some of the band members from Germany nearly became part of the tragedy when the homes of their adopted "parents" were wiped out.

The mounting death toll has finally stabilized at around 235 with seven people listed as missing. Damage to property has been conservatively estimated at \$100 million. Top men in the construction trade here find that estimate much too low and say \$200 million would be far more realistic. More than 1,000 homes were demolished or damaged so badly they will be bulldozed off the land. Another 1,750 homes suffered damage ranging from major to minor. Five hundred mobile homes were destroyed and many more damaged severely. Some 5,000 automobiles were smashed beyond repair and either have been relegated to the scrap heap or are being auctioned off for salvage.

Flood relief has come in many forms; whether it will be enough is yet to be learned. Salvation Army units and the Red Cross were quick to go into action with emergency centers being established throughout the city. Immunizations for typhoid and tetanus were commenced immediately. Food and clothing distribution was in full swing within hours as vanloads from throughout the country began arriving to help disaster victims.

The South Canyon Baptist Church has received \$6,306.43 in contributions concerning the flood fund as of Sunday, July 2. Some of the contributions have come through the N.A.B. office, some have come directly from our N.A.B. churches and some from individuals directly, and some have been received from other than N.A.B. churches. It is rather difficult to determine exactly how much was received under each category mentioned.

At present, temporary housing is being planned by the HUD representatives, who are taking applications for one-year free housing in mobile homes which are being brought into the city by the hundreds. In the meantime, families who have not found homes have taken temporary housing with friends.

Mr. Jack Simpson is the church reporter of the South Canyon Baptist Church, Rapid City, S.D. He is a professional photographer and has submitted the photos of the flood in Rapid City.

Story and photos  
by Jack Simpson



1. The church entry depicts aftermath of deluge which carried with it tons of silt, to leave homes and businesses with sludge and debris everywhere.

2. Some 500 mobile homes were totally destroyed and hundreds more damaged in the June 9-10 flood that devastated huge sections of Rapid City.

3. Workmen amid the debris never know what they will find under it all. Here they prepare to winch overturned vehicle from rubble.

Disaster funds — outright grants — have been made by the Red Cross to help people get back on their feet, to get food and clothing. Food stamps at no charge were made available immediately to all flood victims. The Small Business Administration is busy taking applications to help business recover.

The aftermath of the flood may bring disaster from another direction. Thousands have cancelled their summer plans to visit this area. Unfortunately, national news has left the impression that the entire city is wiped out. Yet nothing is further from the truth. Eighty percent of Rapid City, perhaps more, stands firm and is doing business as usual, although the need for material things has increased drastically since the flood. So business is even better for many. But the loss that will arise from re-

duced visitations will hurt badly. Less than one percent of the tourist attractions were touched.

Rapid City has withstood a terrible tragedy. But it could have been much worse. Some 1,800 National Guardsmen, here for a two-week encampment snapped into action and along with the United States Air Force and law enforcement agencies and numerous volunteer workers saved literally thousands of lives. Medical men here on convention called home to say they were staying to help out in the emergency — consequently no medical help shortage was encountered.

The description of the flood and its fury can best be understood through the impressions and words of Mrs. George Robinson, wife of the Rev. George Robinson, South Canyon Baptist Church. □

## "...and the Flood came and took them..."

by Mrs. George Robinson

We arrived at home after grocery shopping, about 9 p.m., in a down-pour of rain. Someone phoned and asked if our basement was flooding. It was starting; so we began what ended up being a five and half hour job of mopping and bailing water in our parsonage. During a let-up in the rain, I went to see the creek behind our place, which is usually a trickle, and found an eight foot torrent of water surging through the culvert, and the street like a rushing river. At 10:30 p.m. our son David phoned from his place of work to say he could not get home and was staying with his boss.

Radio and T.V. went off about midnight; so we had no idea what was taking place in other parts of the city, until 7 a.m. when we heard on the news that seven bod-

Mrs. George Robinson is the wife of the Rev. G. Robinson, pastor of the South Canyon Baptist Church, Rapid City, S.D.



This is a before picture of Canyon Lake; in the foreground (left) the fish ponds at the state fish hatchery.



This is a photo taken several days after the flood of Canyon Lake. Photo taken from approximate same area from copter.



clothing, blankets, carpeting, shoes, dressers, sofas, chairs, refrigerators, mattresses — out on what were beautiful green lawns, or dangling over broken twisted fences. There was a little old man and woman, boots on their feet, mud spattered on their clothes, standing — just standing — dejectedly looking at their broken down bungalow home. And everywhere there is the close, stifling, swampy, depressing smell.

Then there are the stories we hear: the boy pinned against the ceiling as the flood lifted the 'fridge on which he'd climbed; houses rushing headlong with the turbulent waters — people in them or on them, screaming for help that no one could give; a car banged against a building on which two boys had taken refuge, jolting them to a watery grave; people clinging to trees or up in them all night, until rescue boats came — if they did; a man returning to the city next morning, seeing a body draped over the bridge railing; the four month old baby found twenty feet up in a tree; the ten year old girl found four days after, between two trailers, buried to her neck in the mud — still alive. And the verse came to me, "And (they) knew not until the flood came, and took them all away . . ." Matt. 24:39.

Then there is the searching, — through morgues, in the homes, in motels, in piles of debris, inside mud-filled cars, in bedrooms, in the sludge and streams. And overhead there is the constant hum of helicopters — searching for the lost.

Now, then days later, most of the graveside funerals are over. There are thousands of homeless people, hundreds of broken hearts and dreams, dazed minds and tired bodies and spirits. Tired from days of searching — cleaning — feeding the hungry — sorting and dispersing hundreds of pounds of donated clothing — taking people

into their homes — picking up the pieces. Life must go on.

Yes, it goes on for us; but today over 200 souls are in eternity, and their destiny sealed forever, either in the sheltering arms of the heavenly father, or within the gate of hell. I am reminded of another verse that says, "Be ye also ready: for in such an hour when ye think not . . ." (Matt. 24:44).

Among the disaster victims were Bill Smolnikar and his wife, Elaine, who had been a member of South Canyon Baptist Church only three weeks.

Several other members of our church family also suffered losses. Don and Karen Christianson left their mobile home only a short while before it and all its contents were destroyed. Their car, too, was demolished.

The former Donna Becker, away on her honeymoon, returned to find she and her new husband had lost absolutely everything. David Robinson, son of Pastor and Mrs. George Robinson, lost his car, while working at a local drive-in restaurant which later had to be bulldozed off the lot.

Mary Conners, another member of our church family, lost her home and all her belongings. High water invaded the rental home of Marva Valier, who, though she still occupies the dwelling, lost many personal belongings.

To recount the losses beyond the immediate church family would be nearly impossible. Dozens of members worked where damage was high. Some have immediate relatives whose homes and belongings suffered tremendously from the devastating flood.

But Rapid City, despite a tremendous need for financial assistance, is bouncing back. And, God willing, its people will smile again one day. Hopefully, God will be more important in the lives of those who, perhaps, did not know him as well as they might have. □

#### A Study in Paul

(Continued from page 21)

he used. We may not picture personal demons "out there" enslaving us and seeking to trip us up. But the realities of enslavement of which he spoke are as real in our time as they were in his; men in our time are as conscious of enslavement as the people to whom Paul first preached the "good news" that Christ wanted to set men free.

This enslavement manifests itself in all kinds of concrete and specific ways in the lives of men. Are persons not often driven to do things, to say things, to live a certain way, by forces beyond and within them over which they seemingly have no control? Are there not deep and hidden places in persons' lives where lurk all kinds of "demonic" powers, representatives of the "powers of darkness?" Does not experience testify to the fact that these forces often break loose in people's lives, that they lose control over them and that consequently they are enslaved by them? Do not crises, tensions, and pressures often cause these powers to surface, thus revealing the extent to which men are really en-

slaved to these powers of fear and hate and anger? Is not our recent history full of events which demonstrate that under certain circumstances individuals and groups of persons are literally driven to do things that under normal circumstances they would not do? Is not mob violence, of which we have seen so much in our time, a reflection of dark powers of wickedness let loose in the actions of people who normally would not think of participating in such acts? Men find themselves enslaved to themselves, to their own past, to the "desire to have," to circumstances, and even to their own piety, their own religiosity.

Into the dungeons of 20th century enslavements must sound forth the message that *Jesus Means Freedom*; that by his death and resurrection, Jesus has broken the back of these enslaving powers, has been victorious over them; that by committing their lives to him, by allowing him to live his life in them, men too can be victorious, can be free from their enslavements, can be set free for a life as the free children of God, who, as children, trust him and live with him.

To those who, in our time, understand their human predicament primarily in terms of enslavement to "principalities and powers" — however conceived — the proclamation of the "word of the cross" primarily in terms of legal substitution or sacrificial atonement will not do. These must be confronted by Jesus, the great Liberator! Are we willing to do this, and thus, with Paul, become "all things to all men?" □

#### FOREST MEDITATION

Firs, Cedars, Hemlocks  
touching Heaven.  
Cloudpuffs drifting slowly by.  
Cattail soldiers guarding beaver dams  
mirroring the azure sky.

Nature's laughter: Bubbling stream.  
Chipmunks' chattering, gossiping,  
Willow tree whispering with wild doves.  
The air alive with music.

Sun warming, thoughts soaring,  
Children giggling, singing,  
Rejoicing in God's bequest  
peace.  
His great Love abounding!  
Florence Schmunk Bauder

## 114th Seminary Commencement

by George A. Dunger

Commencement means both beginning and ending. Courses of formal training end, and the graduated students begin their ministry. On May 21 our North American Baptist Seminary conducted its 114th Commencement Exercises. It followed the general pattern set by the academic community, yet many participants noticed a change.

The Baccalaureate Service was shifted from Sunday morning to Friday evening. This made it possible for all of the student pastors to participate. The Rev. Donald N. Miller, vice president for Development, presided over the program, the creation of Mr. Arthur Helwig, one of the graduating students. The seminary chapel had been selected for the service. The setting was Baptistically unconventional. The congregation separated into three sections, the graduating students and their wives, the faculty and their wives and the parents and friends of the graduating students. The graduating students and the faculty faced each other, while the guests faced the platform.

This arrangement became significant after the prelude was beautifully rendered by El Roy Pankow. Now the "Call to Worship" was given alternately by the leader and the congregation. After a trumpet solo by senior Ronald Norman, prayerful "Reflections" and "Thanksgiving" were exchanged by the seniors and the congregation who, after the singing of a hymn and prayer by Dr. Ralph E. Powell, expressed to each other thoughts on "Christian Unity." Our Japanese student, Mr. Yukio Fujie, refreshed heart and mind with a vocal solo of a "Japanese Medley." Mrs. Isabelle Long, the registrar, read the Scriptures. Then the faculty gave the "Challenge" to the graduating seniors, quoting responsively from Paul's words in Eph. 6:10-18. A hortatory "Meditation" by Dean Gerald L. Borchert

Dr. George A. Dunger is the Professor of Missions and Church History at the North American Baptist Seminary, Sioux Falls, S.D.



The N.A.B. Seminary class of '72

and the message of a vocal choral group preceded the Lord's Supper, administered by the Rev. Donald N. Miller and a number of seniors. A hymn, the benediction and postlude concluded the somewhat different, but memorable and blessed Baccalaureate Service.

Saturday evening was set aside for the annual Commencement Banquet under the theme "Fellow Workers With God." The Commons of Augustana College and its services fulfilled the culinary desires for the occasion. Likewise the program, entirely designed by the seniors and congenially directed by the Master of Ceremonies, Dr. Reinhold J. Kerstan, proved to be happy, informative and inspirational activities.

Beginning with President Draewell's "Welcome and Invocation," the renditions by the Ambassador Quartet and a report on the Seminary Auxiliary Project by Mrs. Herman Fluth, it proceeded most appropriately with wholesome humor to the "Presentation of the Seniors" by fellow classmates. A fitting response was given by Phil Yntema, president of the senior class. Dr. Benjamin Breikreuz, professor of Old Testament and loved by all, gave the "Challenge to Seniors," drawing his poignant thoughts from the Prophets. Without question, the banquet will remain one of the memorable highlights for most of the two hundred and fifty guests!

The Commencement Service was conducted on Sunday afternoon. The large auditorium of the First Baptist Church was practically filled. Numerous parents of the graduating students, their friends, and sizeable numbers of friends from the churches where many of the seniors had served as student pastors, as well as many pastors and church members of neighboring N.A.B. churches had come to attend. There was an atmosphere of festive excitement and deep dedication.

As the program unfolded, the expert music of Dr. Maynard H. Berk at the organ, the superb and inspiring performance of the North American Baptist College Choir from Edmonton, Alta., directed by Prof. Abe Penner, the formal and colorful academic procession, the invocation given by registrar Isabelle Long and Scripture reading by Dr. George A. Dunger and an anthem by the NABC choir, prepared both graduating students and the audience for a timely address by Dr. Gordon G. Johnson, vice president, dean and professor of Preaching of Bethel Theological Seminary, St. Paul, Minnesota.

The commencement address, entitled "The Catalytic Ministry," was based on II Cor. 5:11-21. It described secular society, its lack of interest in God, the biblical ignorance and lack of biblical training of many church members and posed the question "What can be done?" Our Lord came into the world to reconcile man with God. Therefore, we too must go into the world. This means CATALYTIC MINISTRY. It means living in the biblical world and in the contemporary world. The purpose is "Reconciliation with God through Christ." The audience listened with rapt attention and felt the challenge of the hour.

The peak experience no doubt was the conferring of degrees. President David J. Draewell, assisted by Dean Gerald L. Borchert and Mr. Paul Stolz, chairman of the Board of Trustees, placed the coveted diplomas into the hands of the seniors and the cherished hoods on their shoulders. Together with the profound personal feelings of achievement, the presence of our Japanese and African students plus two missionaries from the foreign fields and one from the home mission field, added a distinctive quality of rejoicing to this commencement.

The Master of Divinity was received by Samuel Berg, David E. Ewing,

(Continued on page 10)



# Explo '72 Perspective

by Bruce A. Rich

While the excitement and fanfare of the many conferences and mass meetings was capturing the spotlight at EXPLO, a quiet but persistent theme was threaded through the many sessions. This minor theme, unnoticed by many, was focused on the relationship between the local church and Campus Crusade for Christ.

A tension and mutual lack of confidence has built up over the years between Campus Crusade and the local church. Pastor H. D. McCarty identified one source of the problem when he observed that "Many students, because they found reality in Christ through Campus Crusade, have trouble identifying with the church."

Without apologies the staff of Campus Crusade is dedicated to building relationships with the church. In a meeting with pastors they outlined a five-point purpose:

- (1) To strengthen the Unity of the Body of Christ.
- (2) To face realistically the difficulties of properly understanding the mutual ministries of the local church and Campus Crusade.
- (3) To view Campus Crusade as a tool to aiding the local church in fulfilling its task.
- (4) To aid Campus Crusade in communicating their desire to primarily fulfill the Great Commission "through the church."
- (5) To explore and suggest strategies that will help Campus Crusade to be better servants of the church.

Through this expression of purpose, and the *Way of Life* plan for churches which was presented in the laymen and pastors' seminars, we can conclude that Campus Crusade is committed to building the local church. We might also draw the conclusion that Campus Crusade is dependent upon cooperation with the local church if it

*The Rev. Bruce Rich is General Secretary of the Department of Christian Education of the North American Baptist General Conference.*

is going to continue to exist as an organized effective force in world evangelism.

Campus Crusade has an effective plan of education evangelism that warrants our honest consideration. They sincerely do want to help build the local church and thus speed the day when the message of Christ will be communicated to all people. □



June 18, 1972, Tuesday night Explo '72 crowd in the Cotton Bowl, Dallas, Texas.



A typical scene as Explo delegates waited for housing assignments and transportation.

# Explo Impact

by Ray Harsch

A Dallas, Texas, newspaper reporter said, "Explo is hard to describe." It is difficult; in fact it is impossible for the world to describe the work of the Holy Spirit, since it does not know him. How can something be described that isn't understood? Explo was a mass demonstration to the world of the power of the gospel.

At the outset of the program Bill Bright, president of Campus Crusade for Christ, said, "We will be exposed this week to moments of high inspiration and warm fellowship, as well as training in simple, strategic methods of evangelism. But we are here first of all to meet with God in a life-changing, never-to-be-forgotten encounter that will enrich each one of our lives. May we go from Explo with burning hearts, anointed of God, trained and equipped to win and disciple millions of others to help saturate the entire world with the good news of God's love and forgiveness in Christ by the target date of 1980." This was the purpose of Explo 72.

Dr. Billy Graham said that one of the reasons for Explo 72 was "to say to the whole world that Christian youth are on the march. We are here to light a torch of Christian faith and carry it to the ends of the earth. We are saying to the world this week that we are willing to live and die for our faith."

Attending Explo at Dallas made a tremendous impact on my life. Each experience left its own distinct impression on me and it reaffirmed my faith in the power of the gospel.

This event had been given much preparation in prayer. A certain church in Florida had taken the Dallas telephone directory and distributed portions of it to their members who prayed for each person in Dallas listed in that directory. This is only representative of many churches, organizations and individuals who prayed for this outstanding week. The power of prayer was obvious. Mountain-like problems relating to lodging and feeding these multitudes seemed to be solved somehow.

*The Rev. Ray Harsch is the director of God's Volunteers of the N.A.B. Conference.*

Students living in crowded and uncomfortable situations said, "You can't make it too hard for us here." They had come to meet with God. Fervent and genuine prayer results in spiritual victories.

The training program took place daily at some 65 conference centers at hotels, auditoriums, campuses and at "Tent City" where 1,800 delegates were living. Each person was taught how to share the plan of salvation with others with the use of the "Four Spiritual Laws" booklet. There were some 15,000 pastors and lay workers registered and these were taught "The Way of Life" program, which is designed to train and mobilize the church in Lay Involvement For Evangelism (L.I.F.E.).

I was impressed with the enthusiasm of the delegates to go to anyone in Dallas and share their faith. Literally thousands received Christ as their Savior and Lord. The gospel was taken to the homes, places of business, restaurants, streets, fair grounds, airport — everywhere. A cashier in a restaurant went to a book store to buy a Bible so she could read for herself what was turning on so many people. A hunger was instilled in her soul. A policeman was seen kneeling in prayer with three young men. It was a common sight to see delegates sharing the gospel with people anywhere.

The testimony of thousands of young people left a tremendous impression.

The police, on several occasions, spoke of the commendable conduct which they observed. The management of the Cotton Bowl was impressed at how clean the stadium and the grounds were kept. The crowds waiting for buses up to two hours would sing praises to their Lord. The great outdoor Jesus Festival was an orderly gathering. It was obvious that the great difference was the centrality given to Jesus Christ. Some had come to Explo to find Christ in their life, and they did. Some came to discover God's will in their life, as was the case of one of my roommates. Some came to receive more training in witnessing. Some came to see if there was some way they could bring new life back into their church. Pastors were desperate with the situations they were facing. At Explo strong emphasis was given to the importance of the church. Campus Crusade for Christ emphasized repeatedly that it sought to be a strong arm of the church in evangelism — servant of the church.

Will the purposes of Explo 72 be met now that the delegates have scattered to the nations of the world? Will the gospel be given to the entire world by 1980? This is a high and noble ambition. It staggers the imagination. Already there are people who are questioning the possibility of this goal. One thing I know with certainty: those who have made an encounter with Jesus Christ, having received Christ and experienced forgiveness of their sins, and have seen others make their peace with God as the gospel was shared with them, are convinced that it is possible.

If Christ is permitted to be the Lord of our life, we will want to be obedient to the Great Commission. Having seen what can be done when this is given priority in life, I am convinced that it is possible to saturate the entire world with the Good News by 1980. Will you help get the job done? □







Pastors who attended the Summer Pastors' Institute on Eschatology

# Institute On Eschatology

by Donald N. Miller

The five-day Summer Pastor's Institute on Eschatology held at the North American Baptist Seminary in Sioux Falls, S.D., May 29 — June 2 was attended by 20 N.A.B. pastors and three students.

Two courses, "The Meaning of Daniel for Today," and "The Meaning of Revelation for Today" were offered by Drs. Benjamin H. Breitzkreuz and Dean Gerald L. Borchert.

Two pastors summed up the week's experience in the following glowing terms:

"Words are inadequate to fully express my feelings concerning the pastors' institute on eschatology. I am, however, reminded of a T.V. commercial which advertises a shaving lotion. Two flyers are in a plane. The plane is quickly losing altitude. The pilot is falling asleep. The co-pilot quickly grabs the bottle of shaving lotion and slaps it on the cheeks of the pilot. The pilot is aroused, seemingly by the lotion, and he turns to the co-

pilot and says: 'Thanks, I needed that!'

This week gave me the mental stimulation I so deeply needed. But it was more than mere mental stimulation; it was mental stimulation that touched the deep recesses of my heart.

All I can say is a deep thank you to Professors Breitzkreuz and Borchert for leading us into new areas of thought with such love, concern and compassion. I say, God bless them!"

Ken Schmuland, pastor  
Bethel Baptist Church  
Sheboygan, Wisconsin

"The Summer Pastor' Institute on Eschatology at our seminary has been 'a dream fulfilled' for me. Not only have I been excited in anticipation but also in participation. Classes were challenging, study was stimulating and fellowship with the brethren was just great! I wish this kind of experience could have been shared by every N.A.B. pastor!"

Robert R. Hoffman, pastor  
First Baptist Church  
Hebron, North Dakota

The Institute, part of the seminary's continuing education program, was designed to help pastors utilize current theological resources in their growing effectiveness to their congregations. □

## 114th Seminary Commencement (Continued from page 7)

Yukio Fujie, Irwin H. Kujat, Jack C. Perdue and Philip Yntema. The same degree by transmutation from the Bachelor of Divinity was awarded to Richard R. Rabenhorst and Wilfred L. Weick and, in absentia, to George W. Breitzkreuz, Clinton E. Grenz and Bruce A. Rich. The *Master of Ministry* was earned by Jothan G. Benke, Eugene E. Carpenter, Adine Harsch, Arthur Helwig and Douglas D. Sathren. Mr. Ronald L. Norman received the degree of *Master of Arts* (C.E.) and Mr. Edward K. Hoepner obtained the *Bachelor of Religious Education*.

Certificates in Lay Leadership Education were received by Mr. J. Robert Cockrell and Miss Carolyn L. Okert. The Rev. John N. Nfor of Bamenda, West Cameroon, Africa, was the first to receive the Certificate of the African Pastor's Program. Finally, the Rev. Earl H. Ahrens of Monte Vista, Colo. was bestowed with the honorary degree of Doctor of Divinity.

Our North American Baptist Seminary, enabled by the grace of God and its faithful churches, kept the faith and stayed true to the New Testament injunction: "Christ . . . whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus." □

## CHUCKLE WITH BRUNO

Modesty is the art of encouraging people to find out for themselves how important you are.

The design on a woman's birthday cake is often very beautiful, but the arithmetic is terrible.

The pessimist can hardly wait for the future so that he can look back with regret.

Teacher: "Who can recite a commandment that has only four words in it?"

A hand shot up immediately.  
"Yes, Paul?" said the teacher.  
"Keep off the grass."

A lot of trouble in this world is caused by combining a narrow mind with a wide mouth.

Many Christians are like an old deacon who prayed, "Use me, O Lord, in thy work—especially in an advisory capacity." □



# GOD'S VOLUNTEERS Schedule 1972-1973

## Team 1

### 1972

Sept. 4-Oct. 6	Training — North American Baptist College, Edmonton
Oct. 8-15	Central Baptist, Edmonton, Alberta
Oct. 17-27	First Baptist, Ponoka, Alberta
Oct. 29-Nov. 5	Calvary Baptist, Wetaskiwin, Alberta
Nov. 7-17	Temple Baptist, Medicine Hat, Alberta
Nov. 19-26	Hudson Bay Park Baptist, Saskatoon, Saskatchewan
Nov. 28-Dec. 3	Ft. Richmond project, Winnipeg, Manitoba
Dec. 5-17	Calvary Baptist, Carrington, North Dakota Cathay Baptist, Cathay, North Dakota

## CHRISTMAS VACATION

### 1973

Jan. 7-14	Willow Rancho Baptist, Sacramento, California
Jan. 16-25	Startup Baptist, Startup, Washington
Jan. 28-Feb. 4	Riviera Baptist, Salem, Oregon
Feb. 6-15	Sierra Heights Baptist, Renton, Washington
Feb. 17-25	Mary Hill Baptist, Port Coquitlam, British Columbia
Feb. 27-March 7	Victoria Avenue Baptist, Chilliwack, British Columbia
March 11-16	Sherwood Park Baptist, Greeley, Colorado
March 18-25	Memorial Baptist, Parkston, South Dakota
March 27-April 6	Faith Baptist, Minneapolis, Minnesota
April 8-15	Bethany Baptist, Milwaukee, Wisconsin
April 17-26	Ridgemont Baptist, Detroit, Michigan
April 29-May 6	Glenbard Baptist, Glen Ellyn, Illinois

## Team 2

### 1972

Sept. 4-Oct. 6	Training — North American Baptist College, Edmonton
Oct. 8-15	Meadowlark Baptist, Edmonton, Alberta
Oct. 17-27	Brentview Baptist, Calgary, Alberta
Oct. 29-Nov. 5	Fellowship Baptist, Camrose, Alberta
Nov. 7-17	Bethany Baptist, Lethbridge, Alberta
Nov. 19-26	Hillside Baptist, Dickinson, North Dakota
Nov. 28-Dec. 3	First Baptist, Fessenden, North Dakota
Dec. 5-10	Turtle Lake Baptist, Turtle Lake, North Dakota
Dec. 12-17	Immanuel Baptist, Brookfield, Wisconsin

## CHRISTMAS VACATION

### 1973

Jan. 7-14	Swain Oaks Baptist, Stockton, California
Jan. 16-25	Hazelwood Baptist, Auburn, Washington
Jan. 28-Feb. 4	Immanuel Baptist, Portland, Oregon
Feb. 6-15	Portland Avenue Baptist, Tacoma, Washington
Feb. 17-25	Bethany Baptist, Vancouver, British Columbia
Feb. 27-March 7	Faith Baptist, Vernon, British Columbia
March 11-16	Sierra Baptist, Arvada, Colorado
March 18-25	First Baptist, Emery, South Dakota
March 27-April 6	Bethel Baptist, Sheboygan, Wisconsin
April 8-15	Center Baptist, Milwaukee, Wisconsin
April 17-26	Trinity Baptist, Warren, Michigan
April 29-May 6	Immanuel Baptist, Kenosha, Wisconsin





by Gerald L. Borchert

Dear Dr. Borchert:

... I wish you would give your views on the public school systems and Christian teaching. It seems that our children are being taught humanistic values. ... Is it better to combat this influence by sending one's children to a Christian school in addition to Christian teaching given at home, or do you think it is wiser to send them to a public school with all the corresponding influences? D. F.

Dear D. F.:

To begin, it seems that you have given up on public education. I gather that you do not consider that the influences of the home are sufficiently strong to provide the core values for life. If I were to accept such a thesis concerning the home, and the role of the church, I would quit my job at the seminary and return to the practice of law. Now, while I take very seriously the role of the devil in the world, I am not a pessimist about the power of God in relation to evil influences. Thus, I will not withdraw from community activity and turn the world over to Satan. Church history has proved over and over that withdrawal does not bring about a better community. It is our duty as Christian citizens to do our best to help our communities exemplify the highest standards possible. On the other hand, we must not be naive and assume an easy acceptance by our community of truth and virtue.

What then of public education? It is clear that public education is not dedicated to the propagation of Christianity. But we must also do all in our power to assure students that it will not be hostile to Christianity. Whether

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

in Canada or the U.S. the presumption is the same. Non-establishment of religion also means non-establishment of non-religion. Sometimes public school officials have not understood this corollary and have advocated an anti-religious stance. Christians need to understand the law and be willing to fight against anti-religious perspectives. As long as Christians do nothing the drift will be towards anti-religion. But you would be surprised what knowledgeable Christians can do to guarantee the neutrality of the public school. Do not, however, expect support from groups who advocate private education.

With respect to our children and public schools, let me agree with you that there is a humanistic or secular perspective present. Such does not mean that Christian teachers are absent. In fact, there are many Christians teaching in the public school systems and doing a very fine job. But the public schools reflect the attitudes of the general public and we must recognize that our children will not be living in a vacuum. They will be growing up and living in a very diversified society. It is up to us to prepare them as adequately as possible to be the most capable Christian citizens in our society. We must weigh the contributions of each type of experience they are able to receive and determine how best these will contribute to their ability in adjusting to their society as well as enabling them to speak to it as creative Christian innovators.

The decision which you make concerning the education of your children is a personal one. You may decide upon public education or private for a variety of reasons, including subjects offered, size of class, compatibility of teachers, as well as perspectives of life. Indeed, although a school has a greater orientation, the situation may not be ideal. If the denomination of the school has different beliefs, you will still need to make it clear what you as parents believe. I point this fact out in order that you understand whatever educational institution you decide should be the training field for your children's academic studies, you as parents must never abandon the responsibility for the religious perspectives of the child. Accordingly, as a number of parents with special instruction for children who attend public school, release time for religious training can be arranged. Be sure, however, that the quality is superior so that the child is not trained with maturity at school and like an infant during his release time instruction. □

## book reviews by B.C. Schreiber

*The Untapped Generation.* By David and Don Wilkerson, Grand Rapids, Mich. Zondervan Press. \$1.95, paper. The name Wilkerson is familiar to many as the author of *The Cross and the Switchblade*, and now the film by the same title.

In this volume the brothers collaborated, with some help from their mother, to reveal what goes on in the tragic lives of drug addicts, alcoholics, prostitutes, rebels, homosexuals, revolutionaries and ghetto dwellers. All the sin that the flesh is heir to is frankly discussed in stark reality.

The problem is so immense and so wide-spread that it is miraculous that some are actually brought out from such depths of degradation. The tragedy is that so many never make it.

Ghetto existence and loveless homes are the greatest contributors to deviates of all kinds. The emotional and psychological make-up of about twenty prostitutes revealed that not one of these girls reported growing up in a happy home where the parents got along well together. The attitude of the parents towards the children seemed to be one of complete rejection, causing them to feel unwanted and unloved and unworthy of being wanted and loved by others.

Through Teen Challenge these dedicated brothers are trying to meet these enormous needs through the Gospel of Jesus Christ and by the power of the Holy Spirit. □

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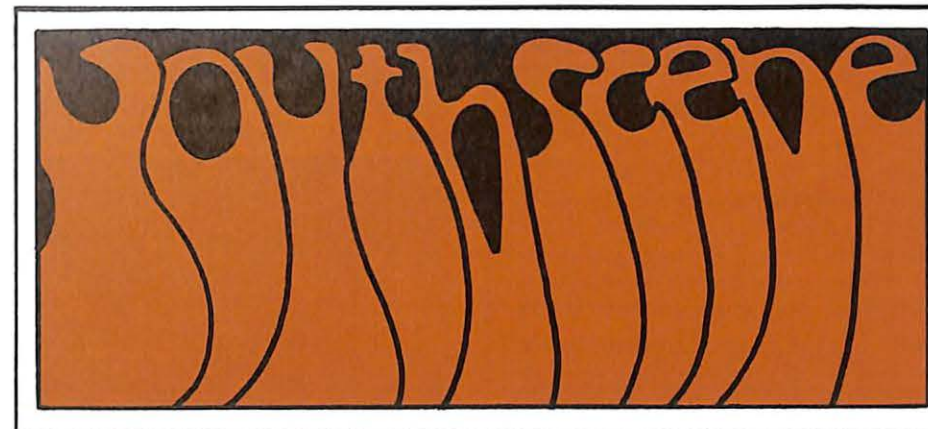
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### EXPLO '72 IMPACT

by Bruce A. Rich

Thousands of young people had been planning and saving for months to attend EXPLO '72, the Student Congress on Evangelism, sponsored by Campus Crusade for Christ. When the time arrived, they began pouring into Dallas by the thousands until their number exceeded 65,000 plus the adult delegates. Flights to Dallas in all major U.S. cities were jammed with excited people headed for EXPLO. The Dallas airport was a mass of people trying to find their luggage and their way to the proper shuttle bus to get them to their place of registration.

Youth were housed in hotels, motels, empty apartment buildings, private homes, trailer houses, tents in back yards, and in "Tent City" where approximately 2,000 roughed it for the week as the hot sun, wind and rain tested their spirit and endurance.

### Why They Came

Why did young people come to EXPLO? Some came "to learn more about Jesus," or because they wanted to be "a part of the explosion." One student said, "I am here because this is where God wants me; he just worked it out so I could be here." Another said, "I had no money, but wanted to come. A girl came to me at school and said, 'I believe the Lord wants you at EXPLO, here is the money you'll need!'"

What did youth think of EXPLO? FANTASTIC! That one word sums up how most of the young people felt about the gathering. One said, "It's fantastic that this many kids can have a full week of learning effective ways

The Rev. Bruce Rich is General Secretary of the Department of Christian Education of the North American Baptist General Conference.

to share their faith." Others said, "Explo is everything I had hoped it would be and more. It's terrific." "I'm learning everything I can this week. Everyone here is dedicated to the same purpose—sharing their faith. It's a miracle." One student said, "The spiritual training I'm getting here is invaluable and everyone is so friendly. I imagine heaven is going to be like this, but not as hot."

### Purpose of Explo

In a brief, powerful address on the first night in the Cotton Bowl, Dr. Billy Graham, honorary chairman, outlined the purpose of EXPLO. He said EXPLO was (1) to be a "Christian happening to demonstrate the love of God." It proved without a doubt to be this. (2) "To dramatize 'The Jesus Revolution.'" He said, "Youth are searching for purpose and meaning and fulfillment. Some turn to drugs, some to communal living, some to suicide—but thousands to Jesus Christ." (3) Thirdly, EXPLO was "to teach youth how to witness for Christ," (4) "to remind the church that the old-time gospel is relevant to this modern generation." Agreement to this statement was expressed by tremendous applause. (5) "To teach young Christians that true faith must be applied to the social problems of our world." (6) "To enlist thousands of new recruits for missionary societies, seminaries and Bible schools." (7) "To assist the church in evangelism." Dr. Graham emphasized the new thrust of Campus Crusade when he said, "We believe in the church, and we want to help the church." (8) "To evangelize the world in our generation." Billy Graham observed that 60 years ago this was the slogan of the Student Volunteer Movement. "Our generation has been handed this torch, and we are here to commit ourselves to getting the job done by 1980." (9) And finally, "to say to the whole world that Christian

youth are now on the march, and that we are willing to live and die for our faith."

### Immediate Impact

The immediate impact of EXPLO was tremendous. As they received training thousands went into the streets, homes and businesses of Dallas to share the Good News of Jesus Christ.

In addition to the many delegates who accepted Jesus Christ, many more in the city of Dallas found new life in Christ as the message of salvation was shared. One 18 year old from Sacramento said, "We were in one neighborhood and hardly anyone was at home. We finally met one man who invited us into his house. After telling him about God, the man accepted God as his Savior."

Another young person from Illinois said, "The people of Dallas welcomed us into their homes and were curious to find out what we really had to say. Most agreed that we did have something to tell the world."

On the streets of Dallas most people were turned on by the great love and enthusiasm generated by the EXPLO delegates. What did they say? "I'm turned on by it," said a man from suburban Richardson. "I'm glad kids are putting their minds and hearts to such a positive cause."

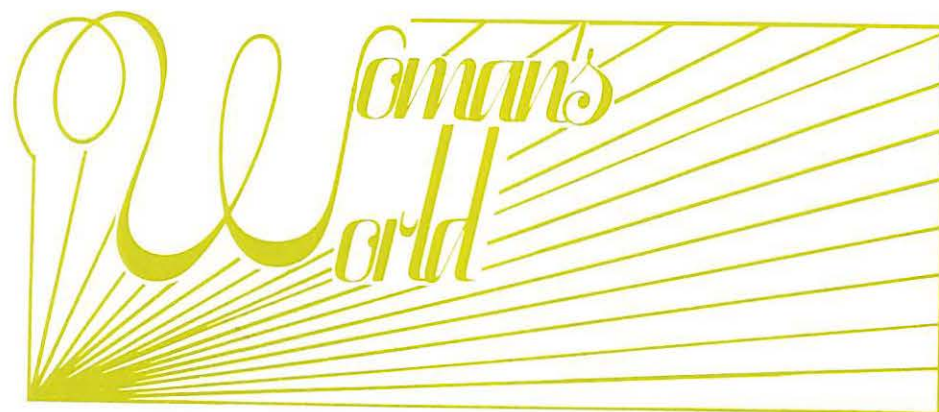
"It's the greatest thing that's happened to Dallas in a long time," said a stockbroker.

"It's great because they are preaching in a positive way. No one's done that in ages." □



"COULD I HELP YOU CARRY YOUR MICROFILM?"





## EMERGENCY AID

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

In the month of June there were a number of emergencies due to weather conditions. The worst of these emergencies occurred in Rapid City where, due to flooding, several hundred people lost their lives and hundreds of people lost their homes and property. This was certainly a great tragedy and many people came to the rescue and helped those who had suffered loss.

There are other much greater emergencies in our spiritual work. One of these is the great task of evangelizing the world. This is not merely a privilege or a responsibility, but it is our Christian obligation.

It is an emergency because it is a question of eternal destiny. It is a question of eternal life or eternal death for millions of people. It is an emergency because the people of our generation are quickly passing beyond our reach. It is an emergency because God has answered the prayers of our forefathers and opened the doors to nearly every country. The Holy Spirit is at work and the missionaries report of the wonderful response to the gospel.

During the next few months we are continuing our special effort for the support of the Baptist Bible School at Ndu, Cameroon, West Africa. At this school the Cameroonian young people are trained so they can go out and witness to their own people. If you have not yet sent in your offering for this project, there is still time. Be sure to pray that God will bless this school in a very special way. Pastor John Nfor, a graduate of our Seminary at Sioux Falls, will be one of the professors at this school beginning this fall. □

## CHOSEN AND CHALLENGED

by Mrs. Phyl Putz, Elk Grove, Calif. Paul addresses the Colossians as God's chosen ones, holy and beloved. In the Old Testament these words had be-

longed only to the Jews. The church at Colossae was composed primarily of Gentile Christians, confirming that God's love, expressed through Christ, has broken down the barrier between Jews and Gentiles (Eph 2:11-22). All who accept God's plan of reconciliation through Christ are his "chosen" people. We are chosen — to service, to responsibility, to Christian witness in the world. Jesus said, "You have not chosen me, but I have chosen you . . . that you should go and bring forth fruit" (John 15:16).

To fulfill our responsibility as God's chosen people, we must exhibit our Christianity. We have become new persons (2 Cor. 5:17) and therefore must put on new natures. Notice the virtues which Paul instructs the Colossians — and us — to "put on." They all deal with personal human relationships. It is in this area of personal relationships that our Christianity really shows or doesn't show at all. We are to show true *compassion*; true *kindness* — defined by ancient writers as the virtue of the man whose neighbor's good is as dear to him as his own; *humbleness* before God and toward one another; *meekness* or gentleness — a self-control which can only come when we are God-controlled; and *patience* — a reflection of the divine patience which bears with our humanism and never casts us off. We must be willing to forgive, not merely because of Christ's command, but because of our own experience of his forgiveness.

Paul adds one more virtue to the list: "Above all, put on *love*." Love is the crown of all Christian virtues. It is the one bond which can make a relationship unbreakable.

In verse 15 we are told to let the peace of God rule in our hearts. Think what can happen if the peace of Jesus Christ *does* rule in our hearts, govern our decisions, control our actions and reactions!

"And be thankful!" (verse 15). The

Colossians had become preoccupied with rituals, rules and regulations. Paul encourages them to sing with thankfulness in their hearts to God (verse 16). How often we become bogged down and do not radiate the happiness and gratitude of forgiven people!

Verse 17 sums up the whole duty of the Christian: "to do everything in the name of the Lord Jesus."

We are "chosen" because we have become God's friends through Christ. We are therefore challenged to live as chosen people. □

## OUR W.M.S. IN ACTION

Mrs. Karl Schlafmann, Bismarck, N.D. Our W.M.S. of the Bismarck Baptist Church is very active. In many ways we are trying to give of our time and



Members of the Bismarck W.M.S.

talents to show God's love to one another and to those outside of our fellowship who have special needs. We remember those who are in the hospital with a lovely rose bowl.

Because it is difficult for some of the residents in the retirement home to attend our meeting, we share our program with them once a year. We also have a birthday party in the home. Our ladies take care of all the preparations including bringing the refreshments and birthday cards. At this time we have a special program honoring those who have a birthday this month.

Our servicemen are also remembered with a box of goodies.

We have found that it is a blessing to share. It benefits most the one who gives. □

## THE MOORES ARE HOME ON FURLOUGH

by Mrs. Adam Huber

The Rev. and Mrs. Fred Moore are members of the Southwood Park Baptist Church of Portland, Oregon. They were interviewed by Vye (Mrs. Adam Huber) editor of WOMAN'S WORLD.

Rev. and Mrs. Moore, Joy and Jim are missionaries to Japan. They were greeted upon their arrival by a host of friends from our N.A.B churches in the Portland area.



Joy and Pat demonstrating tea ceremony



Jim, Steve, Joy, Pat and Fred Moore

Vye: We are happy to see that you have arrived safely. We trust that this furlough will give you the rest, relaxation and spiritual refreshment you need.

Pat and Fred: It is wonderful to be back home. We were particularly looking forward to seeing our son, Steve, whom we have not seen for two years.

Vye to Pat: You look great! How are you?

Pat: We can thank the Lord for his leading. I have recovered to the point where I can do all my own housework.

Vye to Fred: We are always interested in hearing about your work. Is there any opposition to your missionary efforts?

Fred: None whatsoever. You can preach, hold public meetings — or conduct street meetings. You can put a loudspeaker on a car and even hand out tracts.

Vye: Is there a good response?

Fred: I am sorry to say that there is very little interest. May I qualify, my former statement. There is not opposition to public meetings; however, if anyone wants to make a personal com-

mitment to Christ, there is much opposition. They feel that their family will be disgraced.

Vye: How do you make your initial contact?

Fred: We hand out tracts advertising a Bible correspondence course. We also teach conversational English. The students are eager to learn English. The missionaries befriend the students and invite them to an English Bible study.

Pat: The best way to interest people is by personal contact. In Japan people do not go into other people's houses unless they are invited.

Vye: We think of the Japanese language as being very difficult to learn. What makes it so difficult?

Fred: Actually the language is quite simple. The thing that makes it so difficult is that the expressions vary according to the degree of politeness required. The whole sentence structure changes according to the rank of the person to whom you are talking. There are five degrees of politeness.

Vye: How are you addressed?

Fred: We are addressed very politely. They speak to us as they would speak to other professional people. A teacher, a doctor or a pastor are addressed as Sensei.

Pat: The Japanese generally bow when they greet each other. They do not shake hands — in fact there is very little personal contact between the people.

Vye: Do you really take off your shoes when you go into people's homes?

Pat: We surely do.

Vye: Do you then go in your stocking feet?

Fred: Oh no, there are always slippers at the door. The host furnishes the slippers for the guests.

Vye to Joy: You have just recently been graduated from high school. What are your plans?

Joy: I am planning to attend Portland Community College. I will be taking a nurses preparatory course.

Fred: I think nursing is in her blood. She would spend all her free time in the nurse's office at school. She was president of the future Medical Careers Club as well.

Vye to Joy: What were you especially looking forward to seeing here in the United States?

Joy: Oh — the wide open spaces and the fresh air.

Vye to Jim: What were you anticipating?

Jim: Having a hamburger and a big Root Beer, — and seeing all the great expanse of space, shopping in a big shopping center and seeing the large supermarkets. O yes — I looked forward to seeing all the different makes of cars. In Japan we are more limited to the Japanese cars, only the rich drive American limousines.

Vye: Some things in Japan are the same are they not? For instance the animals look the same. Do they sound the same?

Jim: No they don't. Here we say moo and there they say moe, moe. The pig is called Buta and it says bu, bu instead of oink, oink. The rooster says co kikokko, and the little chick does not say cheep, cheep it says pyo, pyo.

Vye: Those sounds are very different, how about the dog and cat?

Jim: The dog says wan, wan and the cat says neow, neow.

Vye: That was very interesting.

Pat: Another very interesting custom in Japan is that the restaurants serve warm, wet towels before a meal. This is even done at a service station. In the winter they will bring a warm towel and in the summer a cool one. That really feels good. This is also done on the train. The first thing that you get on a train is a wet towel.

Fred: The Japanese usually do not touch the food they eat — except for cookies and crackers. Even sandwiches are often cut into small pieces and eaten with a toothpick.

Jim: The weather forecasts here are not very accurate. The weather forecasts are very accurate in Japan. They often make predictions a week at a time. If they say it's going to rain at a certain time, it *will* rain!

Vye to Pat: What is the most exciting thing you would like to report about the work in Japan.

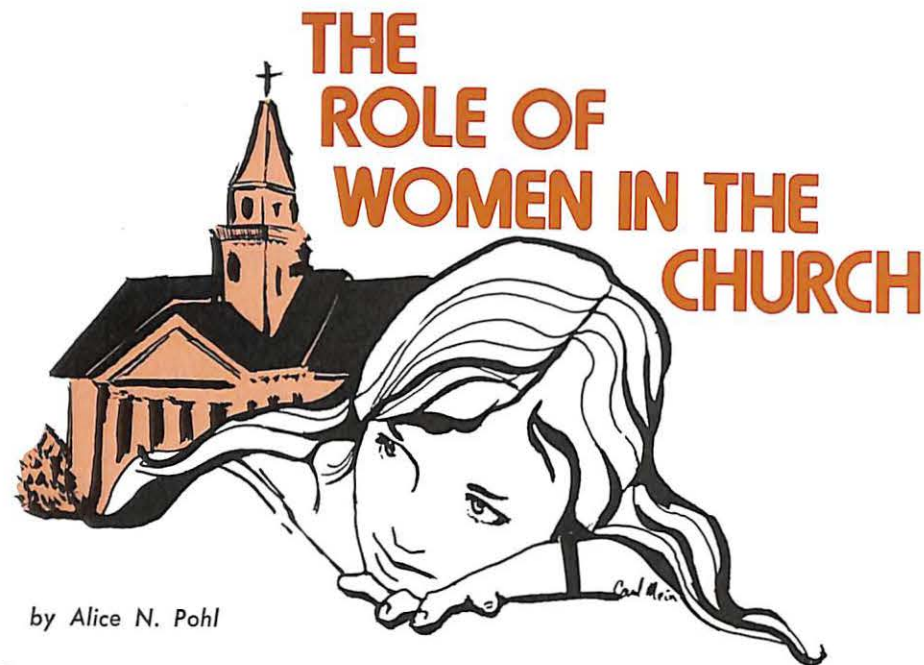
Pat: I think the most exciting thing is the church which is established in our house.

Vye: Are these all new Christians?

Fred: Yes, they are new Christians. They are very exuberant and really show the fruit of the Spirit. They have the simplest faith and trust in the Bible. To witness the growth of these new Christians is a joy. It is like a New Testament experience.

Vye: I want to thank you for giving us this informative report of your experiences in Japan. □





by Alice N. Pohl

Every era has its own foolish theories about the role of women in the church: a woman must keep silent in church; a woman must not teach in church; a woman must be subject to her husband; and woe to the woman who fails to conform to the prevailing standards.

Today God is forcing the Christian woman to look at the world in the light of his purpose for all mankind, "Ye shall be my witness." God redeemed woman and gave her the power to exercise her free will. In doing so she can become the channel through which she can express herself, be it great or small. If her choice is that of service why should the present day church deny her that opportunity? It's time to forget the myths about women. Take a good look at the way the world exists today, then turn to the Holy Scriptures and find the proper interpretation and application. What it meant "back there then" when it was written, and also what it means "here and now."

Myths arise from an improper way to interpret the Bible. In 1 Corinthians 11 Paul refers to the order of creation in support of his views: God-Christ-Man-Woman. The problem arises with the individual's view of Scripture. It is highly doubtful that God wants us to play "First Century Semites." Paul's letter to the church at Corinth, a dissolute Greek City, must be considered in the light of the situation which existed in Corinth exclusively. It is clear that Paul considered woman an important part of the early church and in today's world woman's role is equally important.

A true church is the body of Christ

Mrs. Alice N. Pohl is a member of the Trinity Baptist Church, Portland, Oregon.

made up of regenerated persons, persons who have experienced an inner renewal in Christ, persons who are different from others in that their desires, attitudes, and motives have changed by their belief in Christ as their personal Savior. The New Testament also teaches that the church is a spiritual body. The work of the church is being done by the Holy Spirit working through the abilities of the various members. The Holy Spirit makes no distinction of sex.

It is necessary to understand the biblical, theological, societal and historical backgrounds which bear on the issue of the participation of women in the church. It is the spirit that determines the ministry of the person. However, today's church seems to designate life roles by sex rather than ability and interests.

Where can a woman best serve in a church?

Much of the strength of the mission programs has come from the concern, interest, effort and funds of women. Yet the business affairs of the local church and the denomination are basically the domain of the men, even though most church members are women and most church activities are attended by women.

The gospel calls for a faithful response to God's demands that every person achieve his/her full potential. That demand is placed upon every person, but women are finding it all but impossible to meet that demand. Today some churches elect deaconesses and allow them to "sit in" on the Board of Deacons, but they are not allowed to take part in a policy making function, nor are they allowed to administer the elements in the communion service, but are relegated to the clean-up work, such as washing com-

munion glasses, and cleaning baptismal robes. The word "deaconess" is not in the Bible. The word "deacon" referred to both men and women. Phoebe was a deacon. At that time women deacons were elected since men could not minister to women without suspicion.

Very few churches have a woman on the board of trustees or on the finance committee. Women provide much of the giving, while men decide how to spend it.

Women suffer discrimination in the economic as well as in the religious life of the church. They are not recruited for professional and managerial positions. Young women are not encouraged to train for a church related vocation and are discouraged to enter the professional ministry. It is through a "segregated" organizational structure that women are allowed to achieve their God-given potential in service to her Creator.

The channels for participation are well marked and reserved for women. Mission promotion, education of children, fund raising bazaars and dinners, these seem to be the proper activities for women.

The Apostle Paul had much to say about the value of a woman remaining unmarried, but in our churches where does the unmarried woman belong? The idea of a single woman, who feels that her singleness and moving into an exciting career is better than marriage, is not taught in many seminaries in which ministers are educated. Single women, either by choice or widowed, are struggling to develop an understanding of themselves and to work out their plans for the future. Men ministers are not equipped to give counseling to single women. Many single women need to discuss their situations honestly and realistically with someone. The average pastor sees a woman only in the role of wife or mother or sees her at work as temporary employment until she finds a husband. This discrimination in the church affects all women, single or married. It directly hurts those who feel called by God to some service in the church, but find the way blocked by man-made rules and prejudices.

The church has needs which only women can meet. Myths and prejudices are mountains of misunderstandings which must be removed. For "there is neither Jew nor Greek; there is neither bond nor free, there is neither male or female; for you are all one in Christ Jesus." □

## Liberation For All Women

by Loretta Hermann

I am told by advocates of Women's Liberation that if I'd burn my bra, get a job which commanded equal pay of that of my husband's, give up this nonsense of living with just one man for the rest of my life then I could become a liberated woman.

Well, I might burn my bra and be more comfortable but I don't think that would liberate me. I could get a job and supplement my husband's income which might gain for us material things, but along with it would come increased bills to pay. Since my husband satisfies all my womanly needs, why would I want to live with someone else who might not fulfill my desires? None of these things would liberate me.

In order to be liberated women they must first be under bondage or oppression, and here's where I certainly agree with the Women's Liberation people. All women whether they are rich, average or poor, living alone, or married need to be liberated. But what they need to be liberated from is the bondage of sin; and Jesus Christ is the only true liberator of women — or men for that matter.

It was Eve, in the Garden of Eden, who became the first Women's Liberation Advocate because she made the first willful choice of disobeying God. Because of Eve and her liberation movement we know all about sin today.

But Jesus, God's Son, came to earth to set us free of the bondage of sin. He said, "Come unto me and I'll give you rest." He is our Liberator. He conquered death and set us free. We don't have to fear dying for we are already liberated from its finality if we have accepted Christ's invitation of free salvation and have his promise of eternal life.

The only way we can be liberated is in our minds. We take our minds, our inner souls, with us everywhere. But we are still under bondage if we harbor jealousy, hatred, or petty differences. If we can't forgive someone in the church, our neighbor or a fel-

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low employee for past differences, then we are not liberated women. It is said we can tell where we are spiritually with our Lord by what our thoughts return to when we are not particularly concentrating on any one thing. If our minds go back to a grudge instead of thinking pleasant thoughts, then we are not free from the bondage of sin. If we would turn our minds over to the Holy Spirit our liberty would become the fruit of the spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control.

The Bible has given us standards or guide-lines to make women free. If all young women would memorize Ephesians 5:22-33 and several other passages of like nature, then this man-woman relationship status would become second nature. Since Jesus came and set us free we've had all the equal rights we need to be happy and content. We don't need to challenge God's rule of masculine authority as the head of the household to be liberated. If God had wanted one equal sex he would not have made us male and female. By observing nature we can see that the masculine species is the physically stronger, and with mankind it is the same. But when the Women's Liberation Movement cries, "Back to nature," and then ignores the obvious male-female roles in nature, and tries to legislate equality they are confusing their own goals. Motherhood cannot be legislated. Women will always

bear the children and good fathers will always help care for their offspring.

In the early days of the church there lived a woman named Vibia Perpetua who became a kind of women's liberator, for she was allowed to die in the gladiator arena before a crowd of thousands. She was a young mother still nursing her son. Her maidservant, Felicitas, was pregnant at the time, was allowed equal rights. While in prison Felicitas gave birth to a daughter and her baby and Perpetua's son were turned over to their families and these women were given a final opportunity to deny their Christian faith and be allowed to go free. On three occasions Perpetua's father begged her to denounce her trust in Jesus, but she said, "I cannot forsake my faith for freedom." She knew she was already a liberated woman.

Perpetua and Felicitas were thrown into the arena with a savage steer and were tossed by the wild animal until the crowd cried, "It is enough!" and the two women were beheaded by a gladiator. This was in the year 203 A.D. Tertullian, the church father, added this postscript to her life: "O most brave and blessed martyrs, you have gone out of prison rather than into one. Your dungeon is full of darkness, but you yourselves are lights. Your dungeon has bonds, but God has made you free."

What does it mean, then to be a liberated woman? It means knowing Jesus Christ as your personal Savior. He makes you free to be yourself, no matter who you are, because you are equal with everyone else before God.

If you're liberated through Christ — stay that way. If there is something standing between you and God's perfect freedom — then change it. If you've never tasted this Women's Christian Liberation — then seek it. Christ's liberation sets you free, though it might cost you your life someday.

And when the Master has come into your life you need not fear anyone. You need not be pressured by society into thinking you must be equal with men in everything. You can remain a woman and be proud of it. You're a female child of God and heir to all his biblical promises. And it is your duty to help Jesus free other women from the bondage of sin.

As Christian women are we to be in favor of Women's Liberation? Yes, we are, but only if by that expression we mean liberation through Jesus Christ as our personal Savior. □



## A Blind Beggar's Insight

We jogged along in the darkness. The lights of the small, branchline train had failed. That was nothing unusual. At the wayside halt, where the hurricane lantern perched on its crooked wooden post, was the only dim oasis of light in a desert of confused darkness; someone crawled under the train, adjusted a wire, and brought a faint glow to the ceiling lights. But the lurching, shuddering start of the train plunged us again into darkness.

We sat in silence. Occasionally a match box rattled, a match skidded and hissed into flame, and another cigarette tip glowed.

The blind man pushed his way through the sliding door that led from the next compartment. We heard the rattle of his tin; we drew in our feet and turned our knees to let him pass; we heard his disappointed sigh as he

By Lily Quy, Literacy Director with "intermedia", Orissa, India

settled down on the floor in a corner of the compartment.

Another halt. This time no one bothered to crawl under the train to fix the wire. Some of the passengers climbed down, to face the more terrifying darkness of the jungle paths that would lead them at last to the light in their homes; others took their places in the somber darkness of the train.

The sliding door opened again. Another blind man entered. He made his way unerringly between the rows of knees, asking for alms and receiving none. The train jogged on through the darkness while we sat in gloomy isolation.

But the two blind beggars had found each other. They sat in their dark corner talking animatedly, as friends talk, face to face. They talked of where they had been, of where they planned to go, of what they had "seen" and what they planned to "see." They even

joked at the thought of blind men going to "see" places!

Among the benighted passengers a rustle of interest stirred. The blind men went on to talk of profitable places to visit, where men gave freely, and where the authorities were lenient.

And one said to the other, "Brother, how did you get on here? Did you get much money?"

"No," the other said sadly. "No, I got only five cents." He shook his disconsolate tin.

His friend said, "It is the same with me. I got very little, too. But there is a reason. They tell me the people are sitting in darkness. The lights in the train are out. When the people sit in darkness, they don't give. But when they sit in the brightness of the light, they do give."

Before I left the train, there was enough light for me to grope my way over to their corner to give my gift. □

## Milton W. Zeeb New Area Secretary



Rev. Milton W. Zeeb

The Rev. Milton W. Zeeb begins his ministry as south central area secretary on September 1. His appointment by the General Council came after the retirement of Dr. J. C. Gunst who served the central and south central areas for the last 13 years. Rev. Zeeb's enthusiasm and pastoral experience will prove to be invaluable as he goes through a period of orientation in his new position.

During his senior year at the North American Baptist Seminary he served as pastor of the Trinity Baptist Church, Sioux Falls, S.D. For more than six years he ministered to the Immanuel Baptist Church, Kenosha, Wis. Since 1966 he was pastor of the Pilgrim Baptist Church, Philadelphia, Pa.

His preparation and training began at the Multnomah School of the Bible and Lewis and Clark College, graduating with a B.A. degree; N.A.B. Seminary, B.D. degree; Northern Illinois University, where he studied for one semester in the field of counseling; Princeton Theological Seminary since 1969, pastoral theology and counseling.

Although he comes from an eastern

church, he was born in the middle west and understands the problems which he will face. Basically churches, people and pastors have the same needs, and his training and experience in counseling has helped to prepare him to give spiritual and practical guidance where needed.

One of his greatest satisfactions while in the ministry was to see the spiritual growth and development in people's lives. Although there will be much traveling and administrative detail in his new position he will continue with God's help to create and develop a plan whereby the churches and associations will experience numerical and spiritual results.

His wife, Alice, will have greater responsibility in the home by providing the emotional and spiritual support necessary for two teenage daughters, and often taking care of business and emergencies when her husband is "on the road."

We are convinced that "it pleased the Holy Ghost and us" to appoint Brother Zeeb to this responsibility. Let us uphold him in prayer and by our cooperation. □

## Insight into Christian Education

### FIVE PITFALLS OF CHURCH ADMINISTRATION

by Charles E. Pierson

*This article has been presented in three parts. Part one, discussing the first pitfall, purposeless administration, appeared in the July issue; part two, the pitfalls of majoring on minors and failure to make decisions, appeared in the August issue; part three, the last two pitfalls, appears here.*

#### Pitfall 4: Failure to Train Subordinates

Many Christian leaders fail to reproduce themselves in others and are rewarded with nerves and ulcers for thinking they are the only persons in the church through whom God can work. Paul commanded Timothy to teach the things he had learned to "faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Why does a leader try to do everything himself? A minority do not wish to share their accomplishments with anyone else. But most administrators are simply afraid someone else will not do the job right. This fear can be overcome in two ways:

1. Develop general guidelines which are absolutely necessary to the success of the project you are planning to delegate. Realize that it is not necessary for someone else to do the job exactly as you would do it as long as it is done within these guidelines.

2. Delegate authority and projects

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in small doses. In this way you help train your workers in carrying out increasingly difficult assignments.

Always there will be the temptation to absolve yourself from blame when a subordinate fails. "I assigned that work to Bob and he sure blew it! You'd better ask him about it."

You are ultimately responsible for a project you delegate. So if a project fails, take the blame yourself. Even if it was not directly your fault, your workers need the security of knowing you are backing them. And when things go well, give your subordinates the recognition. This will greatly encourage them and increase their willingness to take on greater responsibilities.

But not all training is related to delegating authority. Much comes from the vision and attitudes you demonstrate in your own life. If you are creative in your thinking, your workers will learn creativity. If you can trust God when others give up, they will learn practical faith in action.

On the professional level, encourage your staff members to become more educated through reading professional books and magazines and by taking related college-level courses. Classes in Bible and Christian education are available by correspondence and at local Bible schools, Christian colleges and seminaries. Find out what your city offers. Show by your own example how these are helping you to grow.

#### Pitfall 5: Unnecessary Meetings

If you are as careful with your fellow workers' time as you are with your

own, they will rise up and call you blessed. How can you work effectively with others and yet conserve their time? Here are several ways:

1. Never call an unnecessary meeting. They are the greatest time wasters of all. The best way to tell if a meeting is actually necessary is to:

2. Make up an agenda listing the items which need to be discussed. If you have nothing that requires a meeting, it is better to find out before you are surrounded by people who are missing an evening with their family, their favorite TV show or a book they had been hoping to read. After one or two meaningless meetings the no-show rate will climb sharply. People resent having their time wasted.

3. If there is enough important business to warrant a formal meeting, send every member a copy of the agenda at least a week in advance. This will enable them to think about the topics, gather information or perform any assigned work.

4. Begin on time, even if only one other member is present! Set a closing time and move steadily through your agenda. Members will show their appreciation by coming on time, being prepared and not wasting time.

5. When possible, choose alternatives to formal, large-group meetings. These may include:

*Telephone conferences* when you only need to talk to one person at a time about a few items.

*Mini-conferences* where you arrange to get together with one or more persons before or after a regular church meeting in order to discuss one point of business that needs immediate attention.

*Sixty-second standing conferences* where you meet with a series of people who need to discuss some minor point before or after a church meeting.

These devices have often saved me and my staff another night out.

6. When guests are attending a meeting to discuss only one or two of the agenda items, place their business first and excuse them promptly. Be sure to clear this procedure with them in advance so they will understand the benefits to them and will not think you are trying to exclude them from the rest of the meeting. □

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# A BIBLE STUDY

## IN PAUL ALL THINGS TO all men

(Third in a series)  
by Manfred Brauch

In Part II of this series we saw that Paul's proclamation of the "word of the cross" came to different peoples in different ways. To those who understood the universe and man's place in it in terms of legal structures, the event of Jesus' death was pictured as an act of judicial substitution. To those who viewed man's position *vis a vis* God against the background of sacrificial religion — both Jewish and pagan — the execution of Jesus on the cross was interpreted as that ultimate and perfect sacrifice which can atone for man's sinfulness. To those who understood the human condition as enslavement to cosmic powers of fate over which man has no control, the cross-event was proclaimed as the victory over these powers, and as the source of release for the captives.

This diversity in the formulation of the "word of the cross," so that men could *hear* and *meaningfully* understand it, reveals a man who, under the

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guidance and empowerment of the Spirit, truly became "all things to all men." It reveals a man who was *open* and *sensitive* and *responsive* to the ways in which different peoples in different places in the ancient world understood themselves, their world, and their place in it. The *dynamic of Pauline evangelism* and its miraculous effectiveness in the ancient world, is to be attributed, at least in part, to this apostolic flexibility and responsiveness.

Had he gone to the Gentiles in Asia Minor, who were caught in the strangling net of astrological fatalism, and spoken of Jesus' death as atonement for sin, the "word of the cross" would have remained for these peoples an enigma, and incomprehensible message. But in Paul's formulation, the "word of the cross" penetrated the dungeons of this cosmic prison as the divine emancipation proclamation: the powers of enslavement are disarmed; the tyrant is defeated! Come out of your dungeons as freed men! Lincoln's emancipation proclamation was like that: it found its way into the slave markets of our own land with the word of freedom (though here the battle against the forces of slavery had yet to be fought, while for Paul the victory was already won). Imagine for a

moment that Lincoln had issued a proclamation something like this: "Slaves, repent! The government in Washington offers you forgiveness for the situation in which you find yourselves." This would obviously have been absurd, for it is immediately apparent that the proclamation is meaningless for the situation to which it is addressed. To ask a slave to "repent" of his enslavement is like asking a fish to repent for its being a fish. Repentance and forgiveness do not alter the situation in this case! For the prisoners of cosmic fate, only the proclamation of the defeat of the enslaving powers was "good news."

Again, had Paul gone to those of his Jewish brethren in the Hellenistic world who understood their condition in terms of the righteous demands of a holy God, with the message that Christ's victory on the cross freed them from their enslavement, the cross-event would not have been for them merely the stumbling-block that it was, but would have been utterly incomprehensible! How meaningful is it to tell a free man that he is now freed from slavery? That would be about as meaningful as telling a horse that it is now no longer a mouse! For those who recognized in their experience the awesome burden of meeting the demands of a holy God and their inability to do so, only the proclamation of Jesus' death as a substitutionary event could be "good news."

The meaning of all this for *our* situation as ministers and witnesses for Christ in the 20th century should be emerging quite clearly. The question is: are we willing to learn from Paul? Are we willing to be as open and sensitive and responsive to our world as Paul was to his? Are we willing to address the "word of the cross" to men in our time in such ways that they will *really* hear, and hearing, will believe? Or are we content to formulate this "Word" in terms that were understood yesterday, with the assumption that it will also be understood in those terms today?

Let us illustrate the problem: In a very popular contemporary booklet the human predicament is described very simply as a condition of *sinfulness*: "man was created to have fellowship with God; but because of his own stubborn self-will, he chose to go his own independent way and fellowship with God was broken." The booklet then goes on to affirm that "Christ is God's *only* provision for man's sin;" that is, Jesus died on the cross in *our* place. What we have here

is an unambiguous interpretation of Jesus' death as a *substitutionary* event, addressed to the understanding of man's condition as *sinful*, as rebellion against God's holy will. All this is biblically sound enough. Nothing is said here that is not affirmed in the New Testament. But the presentation of this booklet becomes problematic when this particular understanding of Jesus' death — i.e., the substitution theory — is presented in terms of *spiritual laws* which govern man's relationship with God, just as physical laws govern the universe. What is not recognized by this booklet, and by the evangelistic thrust reflected in it, is that this way of presenting the meaning of the cross is but *one* of a number of possible formulations. There is further the failure to recognize that this formulation may not address itself at all meaningfully to particular people's understanding of their human condition. In a society whose morality-structure must ultimately be traced to Christian origins, we can find any number of people who live wholesome, morally untouchable lives, and who at the same time are not in the least conscious of stubbornly refusing to live according to God's will. Is it meaningful to address such persons as sinners, and then to provide the remedy of Jesus' substitutionary death? To say that such persons must be *convicted of their sinfulness* is simply begging the question. Did Jesus, for instance, convict the young ruler who came to him with his deep need, of his sinfulness? No — the young man felt he had done all that the law required, and Jesus did not proceed to dismantle the man's understanding of his *moral condition*. The man was not conscious of a basic sinfulness; but he *was* conscious of a *deep emptiness*, and it was at this point of his self-understanding that Jesus addressed him: "if you would enter life . . . come, follow me" (Matt. 19:16-22). It is not our task to convict anyone of his sinfulness — that task we can safely leave to the discretion of the Spirit! But it is our task to address the "word of the cross" to men's understanding of the nature of their human predicament. This means that in a time when the religiously induced consciousness of "sinfulness" has faded from the scene, we *may* need to refrain from using the "sin" and "substitution" language altogether. For to use that language, with persons who do not understand their condition in those terms, is like providing an answer to a question which was never asked; or, to put it another way, it is like prescribing

ing an aspirin for someone who has a broken leg!

The problem under discussion may be illustrated in yet another area. As we have seen, the interpretation of Jesus' death in terms of *sacrificial atonement* was powerful and meaningful against the background of both Jewish and pagan sacrificial religion. In those contexts, the various aspects of sacrificial ritual and its effects were clearly understood. But what about our time? Can we simply use this language and address it to 20th century man? I have observed numerous situations where the "word of the cross" was formulated in sacrificial terminology and addressed to groups of people for whom this terminology was utterly meaningless, and who consequently responded to this proclamation with blank faces. Much of our hymnody is filled with hymns which also reflect this sacrificial language and imagery; yet, for a large segment of our church population, this imagery is nebulous and unintelligible, at best mysterious. Is it legitimate therefore — in a time when men do not conceptualize their place in the world and their relation to the Ultimate in sacrificial terms — to continue the employment of that imagery in confronting man with the act of God in Christ?

I am not suggesting the radical discontinuance of these formulations of the "word of the cross." The reality of which they speak, indeed, which they represent — namely, that Jesus *died for us* — is at the heart of the Christian proclamation. And these formulations of that proclamation are still meaningful to many people — especially in cultural contexts where a recent pagan past is still extending its dying tentacles into the present. What I am suggesting is that these formulations of the meaning of the cross-event are not *necessarily* the ones that will address *our time* most meaningfully, and that we ought to take very seriously the necessity to address our time in terms of its own understanding of its condition. I am further suggesting that the Pauline formulation of the cross-event — in terms of the victory won there over the "principalities and powers," freeing man from his enslavement — may be that formulation which can speak the "word of the cross" most meaningfully and powerfully to our time. I am convinced that the possible effectiveness of this way of speaking about the meaning of Jesus' death has not been recognized adequately, since the other formulations discussed above have dominated our preaching and witnessing.

I think it fair to say that our time has been penetrated by a certain sense of fatalism. Men are conscious of the fact that there are forces and powers at work in our world over which as individuals they do not have any control. The popularity of horoscopes in daily newspapers across our land testify to this sense of enslavement and helplessness. The spread of interest in the occult, to which a recent issue of *Time* was devoted, indicates a widespread attempt to be in touch and harmony with powers *out there*, and thus to escape their enslavements. Ours has been called the *Age of Anxiety*, an anxiety arising out of modern man's sense of hopelessness and purposelessness in face of the powers that shape his often meaningless existence. The well-known French sociologist, Jacques Ellul, in a recent work entitled *Principalities and Powers*, has shown that "civilized", "technological" man is enslaved by forces of his own creation, that these powers have turned on him and have trapped him. The power-structures of modern technological society must be recognized for what they really are: mainly, the manifestations, the mushrooming to extreme proportions, of enslavements which manifest themselves most concretely in the lives of individuals which make up society.

Paul, for one, was very convinced that man's basic condition was a condition of slavery! Wherever he looked, whether it was into his own life or into the situations of people to whom he preached the message of Christ, he saw powers at work which enslave man, which stunt his growth, which cause fear and anxiety, which rob him of the joy of living, which prevent him from being what the Creator intended for man to be. He spoke of these enslaving powers as cosmic realities in our universe over which man has no control. He called them "forces of darkness" and "hosts of wickedness." He spoke of the "power of death" as a power "out there" which somehow exercises control over the lives of men and enslaves them. In reflecting upon the meaning of the life and death of Jesus, he wrote these words to the Christians in the Roman province of Galatia: "We were slaves to the dark forces of the universe. But when the time had fully come, God sent forth his Son . . . to redeem us . . . so that we might become the children of God. . . . For freedom Christ has set us free!"

Paul is "right on" when it comes to our time! We may not use the terms  
(Continued on page 6)



# RESULTS OF MINISTERIAL COMPENSATION SURVEY

by John Binder

A survey of ministerial compensation was made in January 1972 by sending a questionnaire to all North American Baptist General Conference ministers. There were 235 valid questionnaires returned. Tables 1, 2 and 3 report the data received from the survey as well as give comparisons with the 1968 and 1964 survey.

The survey results were compiled and presented to the Pastoral Placement Committee and to the General Council in May 1972. After analyzing the data, the Pastoral Placement Committee and the General Council formulated some important recommendations to our churches which appear at the end of this article.

The 1971 survey (see tables 1 and 2) reveals that the average total compensation is \$9,240 and the average base salary is \$6,621. The highest total compensation for a pastor was \$22,790 and the lowest was \$4,000. Pastors serving churches with more than 300 members receive an average of about \$13,500 total compensation which is very good, but there are quite a few pastors serving smaller churches that only receive between \$4,000 and \$5,000 total compensation. Most of these must rely on other income in order to make ends meet. The larger churches have increased the average total compensation for their pastors since 1968 by \$3,000 or \$4,000, while the smaller churches have only increased by about \$1,000 since 1968.

It seems evident that a few pastors are getting very good total compensation while most pastors are still very much underpaid. While it is true that persons do not become pastors for monetary reward, it is very difficult for them to carry on an effective ministry when their financial needs are not met by the churches they serve. If churches have honestly tried to pay their pastor an adequate salary and are not able to, then they should consider sharing a pastor with a neighboring church, if at all possible. This will improve the financial situation for a pastor and will probably also improve the effectiveness of the ministry.

Several significant facts are also indicated in the various categories reported in table 3. Most churches provide parsonages, but pastors estimated their average rental value at only about \$1,582, where in fact they are probably

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worth considerably more. About 177 pastors reported receiving an average retirement allowance of \$399, which is very low, when they have to pay more than \$500 for social security (in the U.S.A.) and should have other substantial retirement plans costing several hundred dollars annually. All pastors should definitely consider being in the denominational pension program. Only 65 pastors receive an average of \$401 for health insurance. The amount is fairly good, but all of the churches should be providing some assistance for their pastors in this area.

Pastors receive very insignificant income from weddings, funerals, etc., only an average of \$82 a year.

Only 102 pastors receive an average of \$772 annual car allowance when it costs them an average of \$1,505 a year to operate a car. In this area many churches should be carrying a much greater share of the pastor's car expenses, which are really "business expenses."

At the next annual review of your minister's compensation consider dividing it into the following nine categories and make adequate provisions for each category:

1. Base salary
2. Provide parsonage or rental allowance for a house
3. Utilities allowance
4. Automobile allowance
5. Pension allowance
6. Social Security allowance
7. Health insurance

8. Expense allowance for supplies, entertainment, attending professional meetings, associations, conferences and camps
9. Continuing education

## 1972 GENERAL COUNCIL RECOMMENDATIONS REGARDING MINISTERIAL COMPENSATION

As a result of information gathered from the 1971 survey of ministerial compensation and to re-emphasize some previous actions concerning ministers' salaries, the General Council recommends the following to N.A.B. churches:

1. That the responsibility for an annual review of the minister's compensation be officially delegated to a duly constituted committee or board of the church. This annual review should take into consideration the salary increase needed in an inflationary economy to keep ones purchasing power from decreasing as well as raises deserved for effective service, added experience and education.
2. That a minister's salary at least equal that of the community's wage scale for public school teachers having equivalent education and experience.
3. That pastors receive due consideration for needed and deserved salary increases even during church building programs and heavy indebtedness periods.
4. That churches assume their rightful responsibilities for automobile expense. If a church expects its pastor to use a car for church business, it

should either provide one for his use or pay all proper expenses incurred through the pastor's use of his own vehicle.

5. That churches assume full payment of their pastor's other legitimate business expenses such as:

- a. Those incurred through his representing the church at association and General Conference sessions.
- b. Those incurred through his entertainment of church groups and guest speakers.
- c. Those incurred through his service in association camping programs.
- d. Those incurred by his participation in local and General Conference pastors' retreats and conferences.
- e. Those incurred in the carrying out of his office responsibilities such as purchase of letterhead, stamps, supplies and materials.

NOTE: The expenses referred to in No. 4 and 5 above should not be regarded as part of the pastor's salary as they are, in the truest sense, expenses of church operation.

6. That each church pay in full its pastor's annual dues to the Denominational Pension Fund and offer him additional assistance as well in his retirement program. This additional assistance should enable the pastor to participate in governmental and/or private retirement programs which are necessary to provide adequately for his retirement years.

7. That a portion of the pastor's compensation be designated as "Housing Allowance" to enable him to benefit from the terms of income tax provisions.

8. That the churches provide paid study leaves for pastors to enable them to take refresher courses which will make for more effective ministry in the future, and that a minimum of \$200 per year be invested in their pastors' continuing education activities and that this annual amount be allowed to accumulate for a period of up to three years.

9. That each U.S.A. church pay the premium for the N.A.B. group hospitalization insurance for the pastor's family. That each Canadian church pay its pastor for the respective provincial hospitalization insurance costs.

10. That churches which are not able financially to respond to the above recommendations consider pooling resources with other N.A.B. churches in congregational mergers or becoming one of two or more churches served by the same pastor. □

TABLE 2 — BASE SALARY ONLY

1971 Survey					1968 Survey	1964 Survey
Church Size	No. of Responses	High	Low	Average	Average	Average
0-99	71	\$9,500	\$4,000	\$5,497	\$4,150	\$3,500
100-199	79	10,400	4,000	6,363	4,972	4,050
200-299	42	12,000	4,500	7,132	5,745	4,190
300-399	11	9,600	6,200	8,183	6,621	4,920
400-499	8	12,038	6,900	8,907	7,193	4,990
500 & up	7	15,700	7,200	11,079	8,130	5,808
Assistants & D.C.E.'s	17	10,600	5,004	7,330	5,548	— —
235 Total Responses				\$6,621 Average for all	\$5,165 Average for all	\$4,200 Average for all

TABLE 3 — TOTAL COMPENSATION CATEGORIZED (Pastors, Assistants and D.C.E.'s)

Item	No. of Responses	Average per category
1. Base Salary	235	\$6,621
2. Other benefits not included in base salary		
a. Housing allowance	51	1,742
b. Estimated rental value of parsonage	166	1,582
c. Utilities allowance	99	484
d. Retirement, insurance and Social Security benefits	177	399
e. Health insurance	65	401
f. Value of gifts in lieu of salary	66	176
g. Car allowance	102	772
h. Annual fees from weddings, funerals, etc.	153	82
i. Honoraria received outside church	68	129
j. Other compensation from church	29	186
— Annual car expense	163	1,505
— Receive an expense allowance		
yes — 14, no — 103, Conference expense — 86		
— Frequency of salary increases in 3 years		
None — 35, once — 52, twice — 48, 3 times — 67, 4 times — 1		
— Number of churches which review salary annually		— 163
— Number of churches which review salary every two years		— 2
— Number of churches which review salary every three years		— 3
— Number of churches which review salary "when reminded"		— 3
— Number of pastors depending on other income to take care of family needs		— 91

TABLE 1 — TOTAL COMPENSATION (Includes base salary, housing allowance or estimated rental value of a parsonage, utilities allowance, retirement benefits, health insurance, car allowance, etc.)

					Survey	Survey
Church Size	No. of Responses	High	Low	Average	Average	Average
0-99	71	\$11,980	\$4,000	\$7,616	\$6,130	\$4,700
100-199	79	14,412	4,450	8,887	7,274	5,523
200-299	42	22,790	6,440	10,256	8,152	6,358
300-399	11	13,930	8,740	12,198	9,729	7,474
400-499	8	16,325	9,898	13,382	10,430	7,078
500 & up	7	18,800	12,745	14,830	10,929	8,044
Assistants & D.C.E.'s	17	12,519	6,700	8,982	8,001	— —
235*				\$9,240	\$7,450	\$5,758
Total Responses				Average for all	Average for all	Average for all

\*9 additional forms were returned invalid



# GREAT TASKS AND REWARDS



South Canyon residential area



The Rev. and Mrs. Frank Berg

by Frank Berg

We came to this work with our meager "two fish and five loaves," but the Lord has fed his "thousands," but the On September 12, 1971, we launched a new church in South Calgary with only a handful of people and a compelling sense that God had great tasks and rewards waiting for us. On June 25, 1972, just ten months after our start, the morning worship hour hummed with 107 people. We recognize that we have just begun, and we anticipate the future with tingling expectancy.

We are worshipping in Saint Catharines School, a parochial school, whose facilities are at our disposal on Sundays. Good strides, however, have

The Rev. Frank Berg is the pastor of the South Canyon Community Baptist Church, Calgary, Alta.



Temporary meeting place, St. Catharines School

been made for the procurement of a physical church plant due to the generous concern and unanimous support of the southern Alberta churches and North American Baptists Inc. A one acre site has been negotiated for \$30,000 on the corner of Canyon Meadows Drive and Canterbury Drive of which \$15,000 is being raised by the southern Alberta churches and the balance is a loan from NAB Inc. We do not envision development until there are about 250 people attending church which could be by the spring of '73.

The church has also developed as an organization. We have a fully elected church board, and we have been calling for church membership with a view to incorporation within the next year. The church also has a keen understanding of its stewardship of finances. It is shouldering \$75 a month

of its pastor's salary and expects to increase this responsibility to \$150 a month in October. It is also carrying all of its sizable operating and promotional expenses.

It is interesting to note that in addition to the wonderful support offered by the southern Alberta churches, a Western Union Baptist church here in Calgary, Altadore Baptist, has felt so keenly about our work that it is giving us a contribution in order that the work of Christ might accelerate itself in our city. We thank and admire them for their broad Christian concern.

We have also developed an eight week pastor's class for new Christians. We have scheduled a baptismal for the latter part of August.

The past few weeks have been some of the more thrilling in our short history. Through our young people who did some visiting in Calgary's Foothills Hospital, a well-known Canadian entertainer gave his life to Christ. The following Sunday he publically expressed in our morning worship hour how he had "hated God," but now Christ had changed his "hate into love." The effect of his conversion and testimony was dramatic in that it sent off fantastic spiritual vibrations to us all. That week two more individuals asked how they might invite Christ into their lives.

Last Sunday at the end of our evening worship, I asked if anyone might have further questions or contributions in regard to our discussion. A tall, good looking man of 27 stood up and said, "Yes, Frank, I have something. I never thought I would say this, but I would like to invite Christ into my life." Later, in a private conversation this man told me that he had just spent the most miserable and anxious day in his life, and that he was sick of all that he had been in the past. He invited Christ into his life and confided, "I feel like a new person." His wife who met Christ at Christmas was thrilled.

We are convinced that all this is only the beginning of God breaking our fragments of bread into many loaves. □

The appeal for October will be for the Faith Baptist Church, Hillsboro, Ore. Watch for an article in the October issue of the BAPTIST HERALD.

## WEDDING ANNIVERSARIES

Mr. and Mrs. William J. Roth observed their 50th wedding anniversary, July 2, 1972. They are members of the First Baptist Church, LaSalle, Colo.

Mr. and Mrs. Asaph Eckert observed their 50th wedding anniversary on April 2, 1972. They are members of the Victoria Avenue Baptist Church, Chilliwack, B.C.

**ANAHEIM, CALIF.** Nineteen graduates, ranging from Doctor of Philosophy and Medical Doctor degrees, and other graduates from college, high school and junior high school, were honored June 2, 1972, in the Bethel Baptist Church at a banquet. Speaker was Jack Gutman, businessman of Anaheim, who not only entertained with his unique sense of humor in imitating voices but also challenged graduates and parents alike to "Watch Your Footsteps—Somebody is Following."

A special program of classical music was presented by a quintet. Master of Ceremonies of the evening was the Rev. Jim Green, assistant pastor. Mr. and Mrs. Herbert Stabbert arranged for the decorations. Reservations were in charge of Mr. and Mrs. Ken Studebaker. The Rev. Ernie Rogalski is the pastor of the church. (Mrs. Walter Gooden, reporter.)

**SIoux FALLS, S.D.** Arthur G. Helwig was ordained at the Trinity Baptist Church on May 22. The ordination council met on May 6 and was well satisfied with Arthur. The ordination sermon was given by Dr. Roy Seibel. The Rev. Helwig will serve as Minister of Christian Education and Youth at the Willow Rancho Baptist Church, Sacramento, Calif., beginning June 1. (L. W. Neufeld, clerk of council.)

**WACO, TEX.** On May 6, the young people of Central Baptist Church sponsored a Fun Day and invited the young people in our Southern Association. Those able to attend were from North Highland Baptist in Dallas, Anderson Road Baptist in Houston and Canaan Baptist in Crawford. About 40 people attended.

During the month of May the Rev. LeRoy Schauer baptized five new members into the church: Mr. and Mrs. Larry Farley, Jo Ellen Stobbe, Lori Pliscott and Debbie Ochoa.

On May 28 the Rev. LeRoy Schauer officiated at the wedding of Miss Victoria Johnson and William Oliver Jr. Victoria is the daughter of Dr. and Mrs. Louis Johnson, missionaries in the Cameroon. Bill's parents are Mr.

and Mrs. William Oliver Sr. of Sacramento, Calif., and the Willow Rancho Baptist Church. The couple will reside in Denver, Colo., where Bill is serving in the U.S. Air Force. On May 21 the couple was given a wedding shower after the evening service.

June 4 was the last Sunday of the Rev. LeRoy Schauer's four and one-half years ministry. Following the evening service he and his family were honored with a farewell fellowship. The Schauers have been called back into church extension work, going to the Olympic View Baptist Church in Tacoma, Wash. (Miss Marie Chance, reporter.)

**KELOWNA, B.C.** On June 4, the Trinity Baptist Church observed the first anniversary of the dedication of their new sanctuary and the reception for their youth pastor and his wife, Mr. and Mrs. Sam Berg. Mr. Berg is a recent graduate of our N.A.B. Seminary. In addition to his assistant pastorate at Trinity, he will also serve as camp manager at Green Bay Baptist Camp, which is part of the B.C. Association.

The morning service was highlighted by the reception of new members into the church, two by letter of transfer and ten by baptism. The afternoon program was arranged for the welcome of the Sam Bergs. (Mrs. Magdalene Spletzer, reporter.)

**OLDS, ALTA.** The W.M.S. of the East Olds Baptist Church honored our mothers with a Mother and Daughter Tea. The theme was "Let the Beauty of Jesus Be Seen In Me." On a Sunday evening the B.Y.F. prepared a special Mother's Day service.

A baptismal service was held on June 4, followed by communion with our pastor, the Rev. H. Bushkowsky. (Mrs. Ivy Weiss, reporter.)

**TURTLE LAKE, N.D.** David E. Ewing was ordained for the gospel ministry at the Turtle Lake Baptist Church on Saturday, June 3, 1972. The ordaining council heard his testimony concerning his conversion, his call, his training and his doctrinal beliefs. After a period of questioning, the council voted unanimously to recommend him for ordination. The moderator of the council was the Rev. Wesley Blackburn and the clerk was Mrs. Merle Lindteigen.

At the service held in the evening, a number of the deacons of the Turtle Lake Church participated. The ordination sermon entitled, "Called to Ser-

vice," was brought by Dr. Ben Breitreuz, professor at our NAB Seminary. Special music was presented by members of the church. The ordination certificate was presented to Mr. Ewing by Rev. Clarence Walth, area secretary.

Mr. Ewing graduated from our NAB Seminary this past May and will assume the pastorate at the West Center Baptist Church in Madison, S.D., on July 2. He is married to the former Jean Berndt of Rochester, N.Y. They have two sons. (Rev. Walter Dingfield, reporter.)

**EDMONTON, ALTA.** On Sunday, April 30, 1972, a farewell service and evening fellowship in the McKernan Baptist Church was held for Pastor and Mrs. Dwight Steele and family. Pastor and Mrs. Dwight Steele sang a duet entitled, "Tell me more of Jesus" and a solo was also sung by Pastor Steele, "His Eye is on the Sparrow." Dwight Haller, our Christian education director, has taken over the duties of the pulpit, until a pastor is called. (Mrs. Ronald Yeske, reporter.)

**BETHLEHEM, PA.** The Ladies' Christian Fellowship of Calvary Baptist Church held its annual Mother's Day program on May 9, 1972. Speaker for the evening was Mrs. Renee Bigley, missionary nurse on furlough from Nairobi, Africa, who also showed slides. After the meeting a fellowship followed in which all the ladies contributed new clothing to a baby and toddler shower for the Spanish American children in Monte Vista, Colo. The offering was sent to The Baptist Bible Training Centre at Ndu. (Betty Bambu, reporter.)

**LODI, CALIF.** On April 25, the Women's Missionary Societies of the six Northern California Association churches met at the First Baptist Church. The program was planned with the hope that the women would have an opportunity of getting together, exchanging ideas and having Christian fellowship. A panel discussed various aspects of WMS work and suggested solutions of problems. The film, "How Great Thou Art," was shown. Each church brought samples of various missionary projects which are being undertaken and many were displayed. The women were asked to bring items for Kilo packages. This was a first for the Nor-Cal women, and it was a profitable time.

Most of the women make lap robes for rest homes, NAB Old People's



## OUR CONFERENCE IN ACTION

Homes, Portland and Bismarck; stuffed animals for the mission in Texas, and for hospitals locally; scrap books for Cameroon, hospitals, missionaries in Colorado and Texas. Kilo packages is a part of all churches; mailing Christian reading material to Cameroon; collecting and mailing used postage stamps to the Pocket Testament League (these are sold by PLT to commercial stamp collectors and the money is used to buy Bibles, etc. for distribution all over the world); collecting old eye glasses for mailing to New Eyes for the Needy, Inc., in New Jersey; collecting old jewelry for the missionaries in Colorado; preparation and distribution of a Missionary News Bulletin containing missionary prayer letters; collecting and mailing of used greeting cards and much more. Mrs. Esther Woehl is president of the Nor-Cal WMU. (Mrs. Thelma F. Fischer, reporter.)

**AVON, S.D.** The Rev. and Mrs. Henry Lang and Larry, who came to us from the Baptist Church at Durham Kan., were honored by the First Baptist Church on Friday evening June 2, 1972. The assistant church moderator, Dick Christians, directed the program when greetings from the various departments of the church were expressed. Pastor Fred Penner of the Tyndall and Danzig Baptist Churches gave the message. The Langs were remembered with a pantry shower. (Esther Betz, reporter.)

**MANITOWOC, WIS.** On Sunday, May 21, the First Baptist Church dedicated their new Allen Organ. This was the culmination of two years of evaluation by the church music committee and sacrificial giving by the congregation.

Guest organist for the special concert program was Mr. Thomas F. Froehlich, a student at the Lawrence University Conservatory of Music in Appleton and also organist of the First English Lutheran Church of the same city. He presented several selections of both classical and familiar variety.



Two members of the congregation who have or are serving as church organists over the past fifty years were honored with a special gift—Mrs. Richard Specht and Mrs. Eldon Gates. Pictured is Mrs. Eldon Gates. The Rev. Bruce Huffer is the pastor of the church.

**BROOKFIELD, WIS.** Sunday, May 7, seven young people who were baptized (pictured) by the Rev. Con.



Slaviero, were welcomed into the fellowship of Immanuel Baptist Church. After words of encouragement from the pastor, each new convert was given a copy of "Good News For Modern Man" and the offering envelopes, stressing the importance of reading God's Word and giving of the tithe.

On June 4, Pastor Slaviero baptized the husband of a young couple who recently moved into the area and had been attending services regularly, totalling nine new members to Immanuel's fellowship.

Preparations are under way for the 10th year at the Brookfield location and the 116th anniversary of Immanuel's beginnings. (Miss E. Wengel, reporter.)

**ANAHEIM, CALIF.** A farewell for outgoing Pastor Kenneth Fischer and family was held at the Magnolia Baptist Church on Sunday, May 28. He was called to a new ministry at Temple Baptist Church, Lodi, Calif. He has served as the only senior pastor during its 16 years of existence. From a charter membership of 33, Magnolia grew to 1298 members at his departure. Pastor Fischer baptized 833 people during his ministry. Since Pastor Fischer was called to serve at Magnolia, nine of the church's young men have been ordained into the ministry. Three have been licensed to preach and four have been commissioned elsewhere. From an original staff of the pastor and a part time custodian, the staff increased to four people on the ministerial staff, a business administrator, four full or part time secretaries and two custodians.

After preaching his last two sermons at morning services the congregation

planned a "This is Your Life" program. Pastor Fischer heard and guessed every "mystery voice" in the presentation.

Dr. Bob Saucy, member of the congregation and Professor of Systematic Theology at Talbot Seminary, delivered an address expressing appreciation from the members for Pastor Fischer's example, leadership and devotion to the Lord's work. Vocal groups sang Pastor Fischer's favorite hymns. The church presented the Fischers with a cash gift of \$600 as a help toward the new fields, white unto harvest.



Pictured are Paul and Lydia Leuschner saying farewell to Pastor Fischer. The Leuschner family donated much of the land on which the church is located.

**BETHLEHEM, PA.** On Sunday afternoon, June 18, the Rev. Gordon Thomas was installed as pastor of the Calvary Baptist Church. Emrys Lewis, moderator, officiated and welcomed churches of the North American Baptist Conference from New York and New Jersey. Rev. Thomas was welcomed into the Atlantic Association of the North American Baptist Conference by the Rev. Gary Miller, moderator. Also welcoming the Rev. Thomas were Albert Chassard, chairman of the pulpit committee, and Emrys Lewis, church moderator. (Pictured) The



Rev. Herbert Freeman, pastor of Fleischman Memorial Church, Philadelphia, led in prayer. Guest speakers were the Rev. Sherwood Becker and the Rev. Richard Christman.

The Thomas family will reside at the new parsonage at 3225 Shelton Ave.

They are the parents of three children Karen, William and Paul. (Betty Bambu, reporter.)

**MILWAUKEE, WIS.** On May 21, the German Zion Baptist Church held a Song Festival, together with the Center Baptist Church of Milwaukee and the Mission Church of Chicago. Rev. Fred Merke of the Mission Church was the guest speaker. A mission offering was taken to help in the training of African pastors.

On Sunday, June 4, our pastor, Rev. Helmut Poschwatta (pictured on right)



had the joy of baptizing 25 candidates, after they had professed Christ as their Savior. His message on this occasion was "Dying to live." At the Lord's Supper observance, the hand of fellowship was extended to them and to four others who joined by transfer of letter. (Mrs. Klaus Mueller, reporter.)

**NOKOMIS, SASK.** On June 11, nine young people of the Nokomis Baptist Church followed the Lord in baptism. The Rev. Del Bertsch, pictured in cen-



ter back row, conducted the service. (M. Schroeder, reporter.)

**SACRAMENTO, CALIF.** Having recently graduated from N.A.B. Seminary



and ordained at Trinity Baptist, Sioux Falls, the Rev. Arthur Helwig was installed as Minister of Christian Education at Willow Rancho on Sunday afternoon, June 4, 1972. Following the services, Arthur and his wife Dorothy were honored at a buffet luncheon in the Fellowship Hall. Pictured from left to right: Rev. Arthur and Dorothy Helwig and Rev. Arthur and Sena Brust. (Mrs. Loretta Hermann, reporter.)

**STARTUP, WASH.** A mortgage burning ceremony was held at the Startup Baptist Church on April 30, 1972. The loan for the parsonage was paid off in eight years. Three deacons and a trustee helped Rev. Frank Ewart, pastor, burn the mortgage. Pictured are



left to right: Don Keck, trustee; Jacob Keck, senior deacon; Robert Rappuhn, deacon; and Richard Schalo, deacon

and treasurer. (Mrs. Leroy Byrnes, reporter.)

**EDMONTON, ALTA.** On Sunday, July 2, the Immanuel Baptist Church bid farewell to Dr. and Mrs. Dieter Lemke and family, who are returning to Cameroon for another term. In the morning service Dr. Lemke challenged us as lay people with our opportunities and responsibilities to share in the foreign outreach, stressing especially the need for intercessory prayer. The worship hour was concluded with a communion service. We then went to the dining hall to enjoy a time of informal fellowship. The Rev. Waldemar Ertis is pastor of the church. (Myrtle Ertis, reporter.)

**ELK GROVE, CALIF.** On Sunday, May 28, the First Baptist Church dedicated the remodeled sanctuary. Several members took part in the service, and Rev. H. J. Wilcke, western area secretary of the N.A.B. General Conference, brought the message. Rev. Merle Brenner, pastor, gave the prayer of dedication. Following the service there was a social hour in the church basement. (Jane Givens, reporter.)

(Continued on page 31)

## In Memoriam

**ARTHUR F. BERNDT**, 69, of Rochester, N.Y., died on June 8, 1972. He was born in Rochester on Jan. 23, 1903. In 1925 he was married to Edna Neuffer who died in 1965. He was a member of the Latta Road Baptist Church (formerly Andrews Street Baptist Church) where he served as deacon, trustee and member of the finance committee. On Nov. 14, 1970, he was married to Emma Neuffer. He is survived by his widow, Emma; one son, Arthur D.; one stepdaughter, Virginia; one stepson, James Neuffer; six grandchildren; two brothers. The Rev. Wilmer Quiring was the officiating minister, assisted by the Rev. Herbert Berndt and the Rev. David Ewing.

**JULIUS EFFA**, 80, of Yorkton, Sask., died June 14, 1972. He was born July 8, 1891, in Poland. At the age of 12 he accepted Christ as his Savior and was baptized. In 1913 he came to Canada and in 1922 was married to Olga Weick. He was a member of the Springside Baptist Church until 1968. Surviving him are sons Lawrence, Mervin, Alvin, Fred, Herman, Earl and daughter Lois; 15 grandchildren, five brothers and five sisters. The Rev. Hero Ulrichs and the Rev. Morley Schultz officiated at the funeral service.

**HARRY H. HANHARDT**, 77, of Bison, Kan., died. He was born in 1895 near Bison. In 1912 he accepted Christ as his Savior, was baptized and united with the Baptist church. He held many offices in the church. After his marriage to Lydia they had 14 children. Surviving him are his widow; five remaining children; two brothers and two sisters. The Rev. E. R. Oster was the officiating minister at the funeral service.

**BERTHA KASLER**, 78, of Marion, Kan., died May 21, 1972. She was born in Berlin, Germany, June 26, 1894. Bertha came to the United States in 1923 and was baptized at the age of thirteen. She served for many years as a Sunday school teacher and president of the Women's Missionary Society. Surviving her is one sister, Meta Kasler. The Rev. Griffin was the officiating minister at the funeral service.

**MRS. ELSIE MODELL**, 59, of Sacramento, Calif., died on June 15, 1972. She was born on Oct. 20, 1913, in Lemberg, Sask. In 1944 she was married to Albert Modell. Mrs. Modell accepted Christ as Savior in Vancouver and after baptism joined the Ebenezer Baptist Church. She is survived by her widower; three sons: Eugene, Paul and David; her parents Mr. and Mrs. John Sauer, one sister. Memorial services were held in the First Baptist Church of Sacramento, Calif.

**MRS. LYDIA M. BRETSCHNEIDER ZUMMACH**, 85, of Peoria, Ill., died on June 2, 1972. She was born on May 29, 1887, in Cleveland, Ohio. She was married to the Rev. Charles F. Zummach on June 15, 1910. She was a member of the North Sheridan Baptist Church of Peoria at the time of her death. The Zummachs served in the Christian ministry in the churches at Trenton, Ill., Ebenezer, Sask., Edmonton, Alta., Kankakee, Ill., Burlington, Iowa, again in Trenton, Ill., Chatsworth, Ill. and they founded the church in East Peoria, Ill. The Rev. Zummach died in 1963. Surviving her are a daughter, Mrs. Walter Kohrs of Peoria, three grandchildren, four great-grandchildren and two sisters. The Rev. William Brown of East Peoria and the Rev. Edwin Michelson officiated at the funeral service.

**JOHN ZABOROWSKY**, 81, of Harwick, Pa., died July 12, 1972. He was born in Germany Dec. 20, 1890. Mr. Zaborowsky belonged to the Union Baptist Church of Arnold for 55 years. He served as deacon, trustee, choir director and teacher of the Friendship Group. Survivors include his widow; two sons: John W. and E. James; a daughter, Mrs. Laura Z. Bowser; three grandchildren and two great-grandchildren. The Rev. Allen B. Herman, pastor of the Union Baptist Church, was the officiating minister, assisted by Dr. Arthur Kanwischer, former pastor of the church.



# NEWS & VIEWS

## Baptist Convention Changes Name, Polity

In its 65th annual meeting, the American Baptist Convention (USA) changed its name to "American Baptist Churches in the U.S.A." as part of a major restructuring of its administration and polity.

Other major changes which will become effective on January 1, 1973, are the creation of a 200-member general board to replace the smaller general council and replacement of the denomination's annual conventions with biennial meetings.

The new structure provides for the rotation of the election of the president of the convention between clergy (men and women in professional church leadership) and laity, without regard to race and sex.

Delegates also elected Robert C. Campbell, professor of New Testament and dean of the American Baptist Seminary of the West at Covina, California, as the denomination's general secretary. □

## Romanian Baptists Baptize over 4,000

The Baptist Union of Romania recently held its first national conference in seven years. Although such conferences had normally been held every three years, they have in recent years been restricted by the government.

About 1,400 persons participated in the conference, according to Gerhard Claas, general secretary for the Baptists of West Germany, one of the two foreigners who attended. The other is C. Ronald Gouling, executive secretary-treasurer of the European Baptist Federation.

The conference was held in First Baptist Church, Bucharest. The building seats between 450 and 500 people, therefore, the remainder of the messengers stood from three-and-one-half to five hours in a stretch. They stood by windows, in the isles, or outside. At one session people stood outside for three hours in a pouring rain.

In the past year 4,000 baptisms were registered, reported Claas, who said there were probably as many as 8,000 unregistered baptisms in the same period.

Officers elected at the conference Nikolae Covaci, president; Gavagina Jeremia and Ilonka Stefani, vice-presidents; and Ordeanu Joan, treasurer.

The general secretary, Joachim Tunea, was re-elected.

Claas said many young people were among the participants in the conference. The churches are permitted no young people's work as such, but young people can take part in the work of the church by singing in the choirs, playing musical instruments, or in various other ways. The Bucharest church has four choirs and an orchestra.

Since World War II, Baptists have increased in number faster in Romania than in any other country of Eastern Europe. There are 120,000 registered members of Baptist churches, but not all Baptists are registered. □

## 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.

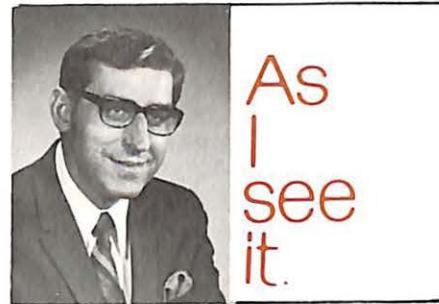
# 1973

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

For prices, time and further information, please write to

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

**NORTH AMERICAN  
BAPTISTS VISIT  
CAMEROON-  
GREECE-  
PALESTINE-NAIROBI**



by Paul Siewert

I am presently looking at an announcement that features a man to speak on Church Renewal who has neither served as pastor of a church or been really involved in church ministries. Yet he is presented as an authority. Similarly, a speaker is featured in the area of Competent Counseling who has no better credentials than the average pastor.

It strikes me a bit amusing how quickly we produce specialists these days. A man turns to Christ, is liberated from the chains of dope, etc. and in a couple of months is a traveling evangelist. A young man attends a Bible College one winter and all at once has captured the ultimate answer to such problematic doctrines as "election," "eternal security," and "body life." A free lance writer is asked to address a ladies group on the tender issue of family life. His lecture turns out to be so popular that before long he's featured as an authoritative lecturer on modern day family living.

Could it be that we have become so mesmerized by our crusty approach to life that we can delight only in novel exhortations, shallow challenges, and charismatic dogmatism? I wonder if the Apostle Paul would not accuse us of becoming sounding brass and tinkling cymbals. It appears to me he would have every right to do so. □

*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.*

Colonial Village Baptist Church, of Lansing, Mich., will observe its 50th anniversary on Sept. 16 and 17. Former members and friends of the church are invited to return for this event, or to communicate with the church in some way. Address: Colonial Village Baptist Church, 2010 Boston Blvd., Lansing, Mich. 48910.

■ *The Rev. Henry Pfeifer*, pastor of the Napoleon Baptist Church, Napoleon, N.D., since 1969, has resigned on Aug. 13 and accepted a call to the Baptist Brethren Church, Winnipeg, Man.

■ *The Rev. Siegfried Schuster*, church extension pastor at Pinawa, Man., since 1970, accepted the call to the Namao Park Baptist Church, Edmonton, Alta. He will begin his ministry there in September.

■ *David J. Draewell*, president of North American Baptist Seminary, received an honorary degree of Doctor of Divinity from Judson College, Elgin, Ill.

■ *The Rev. George Engle*, pastor of the Holiday Park Baptist Church, Pittsburgh, Pa., since 1965, has accepted the call to the Sterling Heights Baptist Church, Warren, Mich. He will begin his ministry there in September.

■ *The Rev. Leon Franck*, pastor of the Bible Baptist Church, LaCrosse, Wis., since 1964, resigned. His immediate plans are not known.

■ *The Rev. George A. Robinson*, pastor of the South Canyon Baptist Church, Rapid City, S.D., reported that they have received sufficient help for flood relief. Additional monies will now be used in other areas in need of help.

■ Remember: When a package sent to a missionary is not properly labeled, custom charges in Cameroon then are from 90 to 100% of the stated value. One of our missionaries had to pay \$8.00 customs duty for a small package merely because it was not properly labeled. Unless the package sent is of real insurable value, it should be labeled as follows: — **UNSOLICITED GIFT—NO COMMERCIAL VALUE.**

■ *The Rev. Samuel Ngum*, executive secretary of the Cameroon Baptist Convention, attended Explo '72 in Dallas, Tex. He had the opportunity of visiting a number of our churches in the South and Middle-West before returning to Cameroon.

■ *The Rev. Harold Baker*, pastor of the Calvary Baptist Church, Billings, Mont., since 1968, has resigned, effective July 24. His immediate plans are not known.

■ *The Rev. Melvin L. Warkentin*, pastor of the West Broadway Baptist Church, Enid, Okla., since 1970, has accepted a call to the North Highlands Baptist Church, Dallas, Tex. He will begin his new ministry in September.

■ *The Rev. Leonard Felton*, pastor of the First Baptist Church in Buffalo Center, Iowa, since 1971, has resigned. His immediate plans are not known.

■ *The Rev. Curtis J. Wiens*, chaplain (Capt.) in the U.S. Military since 1969, has accepted a call from the First Baptist Church, Durham, Kan. He began his ministry there on Aug. 1.

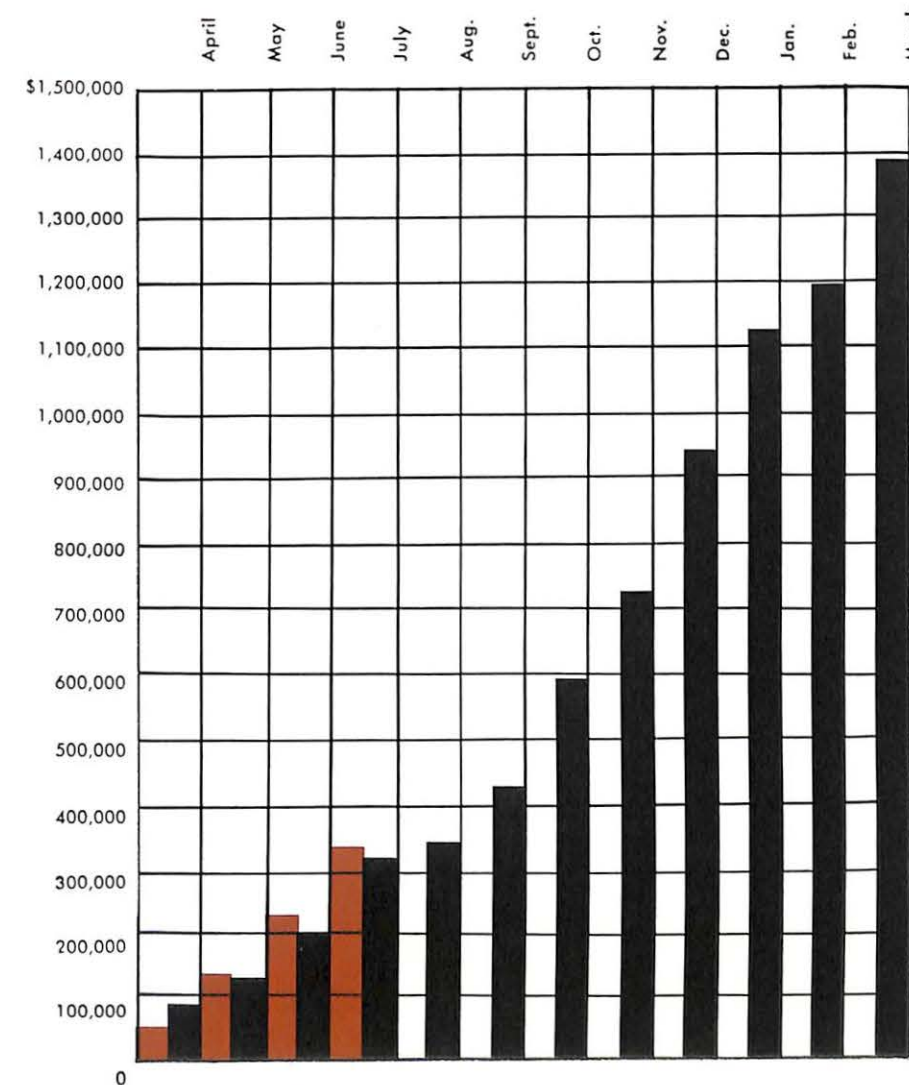
■ *Miss Mary Leypoldt*, former assistant comptroller and since 1956, comptroller of the North American Baptist General Conference, has resigned after 26 years of faithful and outstanding service. She will move to Philadelphia with her twin sister, Dr. Martha Leypoldt, who will resume her teaching at Eastern Baptist Seminary after a year's absence because of illness.

■ The following missionaries have arrived home for their furlough: The Rev. and Mrs. Harold Lang, July 19; Mr. and Mrs. Michael Smith and Barbara Holzimmer, July 27; Dr. W. Norman Haupt, Aug. 1; his family will follow on Aug. 20; Mr. and Mrs. Arthur Freitag, Aug. 20; Miss Gertrude Schatz, Aug. 24.

## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for four months  
April-July 1972-73 — \$326,745.53  
April-July 1971-72 — \$306,618.58

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



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



## EDITORIAL VIEWPOINT

### REAL LIVING IS GIVING

by the Rev. John Binder, secretary of stewardship and communications

Giving is of the essence of the Christian faith. It is the most significant thing a man does. We make a living by what we get, but we make a life by what we give.

There are some people who feel that they are ultimate consumers. Their lives are often intensive at least on the surface as they move about seeking new sensations and grasping for more wealth to consume on themselves. Even some of Jesus' disciples were more interested in getting than giving. James and John came to Jesus one day and said, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "what do you want me to do for you?" And they said to him, "grant us to sit, one at your right hand and one at your left hand, in your glory." Jesus had to tell them that this is not an issue that they were to be concerned about at this time. They should be more interested in giving, ministering to others, than in getting. Some of us may also be Christians because of what we can get out of it. Jesus wants to show us a better way through giving.

Giving is the most significant act of the person because it expresses a man's highest sense of values. When a worker leaves a job and accepts another because it pays a higher salary this is to be expected in our kind of world and is not very significant. When a man's income improves so that he can move from a Chevrolet to an Oldsmobile and from an Oldsmobile to a Cadillac this is significant but not really important. When, however, a man has been giving nothing to the church and missions and begins to make an annual contribution of \$500 or \$1,000 or more, something of real significance has begun. His sense of values has changed.

Giving is of the essence of the Christian faith because it is the means of expressing love. Every man loves to a little extent; at least his mother, his wife and his children. There is, therefore, the beginning of giving within the soul of every person. While most people work for money, in the last analysis they work for those they love. It is this community of love in ever widening circles from the individual to the family to the community and to the world which is important. As a man learns to expand his range

of love and concern, he becomes a better Christian.

Giving is of the essence of the Christian faith because happiness is a by-product of giving. Jesus said, "Give and it shall be given unto you" and also "it is more blessed (joyous) to give than to receive." In a giving transaction the donor gives up something of value. He gets something back, but it cannot be measured in dollars.

Happiness is never the result of a direct search for it. True happiness comes from a great commitment to a great cause. Historians have set forth the thesis that our pilgrim forefathers were essentially a happy and zestful people. They moved in the firm conviction that they were carrying out the calling of God in the new world. It was this sense of the fulfilling of divine purpose that gave them unbelievable energy and resiliency in the face of what we would regard as impossible hardships.

Some people will give time, energy, talents and so forth, but the most difficult thing of all is their money. However, the Scriptures are very clear that our giving must include our financial resources: "Upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings when I come" (I Cor. 16:2). "Every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee" (Deut. 16:17). In a very real sense, the money we earn is our lives converted into dollars—it's our time, our energy and our ability—our life blood minted into coin.

To enable us to remember always that God has first claim on our dollars he asks us to adopt a simple, practical and businesslike plan known as tithing or proportionate giving. We are to dedicate this amount to the glory of God and see that it is used for the advancement of a cause of Christ in the world.

Proportionate giving helps us remember that all belongs to God and serves to make us more economical and systematic in our use of money. God promises to bless such responsible giving: "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10).

Giving is real living; it is not just feeling alive, but making our lives count for something. □

## OPEN DIALOGUE

### letters to the editor

Dear editor: Recently it has come to my attention that some folk could not accept the poem, "Jesus What Have You Done To Us?" (Feb. '72) I am sorry this is so because I was much impressed by the poem.

It's great for a young man to have a wonderful talent that enables him to express old truths in a new and provocative form. This can only help our faith to grow beyond the "gentle Jesus, meek and mild" stage to an acceptance of that Jesus who is powerful and who "demands my life, my soul, my all!"

I hope Andrew Blackwood Jr. continues to write poems and that we can see them from time to time in the *Baptist Herald*. Better yet, I hope he has a book of poems which I can add to my collection.

The poem, "Jesus, I love You", by Stanley Grenz, though in a different vein, was also much appreciated.

May God give you grace and wisdom to continue to inform and inspire us through your choice of articles, Bible studies, etc. in the *Baptist Herald*. (Miss) Margaret Kittlitz (Senior Citizen)

P.S. Thanks also for the sentence in your editorial (June '72) "For Christian senior citizens there is no retirement this side of heaven." I was just getting ready to "lay my armor down."

Dear editor: The June issue, with articles like "Gray Lib" and "Aging", had also an article which was gray and aged, namely the "Our Conference in Action." One of the items dated back to March '71, two dated back to Sept. '71; Oct. '71 had one mentioning, also one for Nov. of '71; two events happened in Dec. '71, three in Jan. '72; six were from Feb. '72, fourteen from March '72 and four came out of April '72. When you average that out, you will find that the news items have an average age of 148 days, i.e. somewhere around early January '72. Elderly, I would say.

I would suggest that the church reporters mail the news articles the same week after the event. Anyone with old news items goes to "file 13."

Perhaps it might be well to set a closing date for material to be printed. Wilfried H. Bruns, Pastor, Corona, S.D.

Dear editor: I am very sorry that our good magazine had such a deplorable cover page in March. Am sure it caused much objection. Every magazine (secular) and every newspaper carries all manner of articles on abortion, why should it be necessary to devote a whole issue of our denominational paper to such a theme? Don't you think it was "over-done"? Rev. E. P. Wahl, D. D., Edmonton, Alta. □

### Our Conference in Action, cont.

**JUNCTION CITY, KAN.** Since the Highland Baptist Church has been pastorless, we had special speakers, missionaries and laymen fill the pulpit. Dr. M. Vanderbeck served as interim pastor for a number of months. During his ministry there were four baptisms, eight members added to the church and attendance doubled. We are anticipating the Lord's provision of a full time pastor. (Mrs. Gordon Zoschke, reporter.)

**DONNA, TEX.** The 89th Southern Association (formerly Conference) was held at the Central Valley Baptist Church, Donna, Texas, July 6-9, 1972. The theme, using the Scripture John 15:5, "Bring Forth Fruit" presented a challenge in every message and report and the projection of future plans. Rev. Eldon Janzen and Dr. J. C. Gunst were denominational speakers. Missionaries Harris and Sandoval presented their work and groups from each station gave musical numbers. On Saturday afternoon, by chartered bus, delegates visited the mission stations at Edinburg and Rio Grande City, going into Mexico to see the work of the Garcia Ranch Church's missions at Camargo and Villanueva. The vision of outreach through the Church Extension Project in Houston is realized in the effectiveness of the bus service made possible through the Southern Association Baptist Men. Luncheons were held for the WMU, Baptist Men and Young People who reported a

year of activity with all goals reached. The host church entertained the delegates and friends with a picnic and youth program on Saturday evening. The association recognized the retirement of area secretary, Gunst, with tribute and an engraved silver tray. Sidney Morrison was moderator and Ken Anderhalt host pastor. (Mrs. W. H. Barsh, reporter.)

**PAUL, IDAHO.** The First Baptist Church observed a candlelight communion service on Palm Sunday. Easter Sunday the church took part in sunrise services. Pastor and Mrs. Rauser prepared and served breakfast to those that attended. On May 19 the young people honored the graduates with a banquet. We had one college and four high school graduates. The film, "Troubled Water," was shown. On June 4, the Rev. and Mrs. Barnett and daughter, Jeanne, were our guests. Rev. Barnett was the speaker at all services. (Mrs. Jim Tuckness, reporter.) □

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- 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
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