

Baptist Herald

FEBRUARY 1974

Hunger—
A Six-Letter Obscenity
by Larry Ward

Tight Money
and Loose Morals
by Milton Hildebrandt

All about
the B.W.A.



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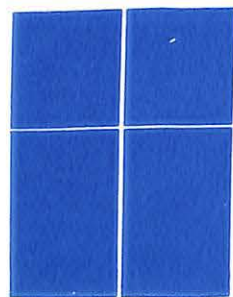
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Baptist Herald

Volume 52 February 1974 No. 2

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THE BAPTIST WORLD ALLIANCE...



is the worldwide fellowship of Baptist believers, seeking to bring the love of God and his saving grace to people everywhere.

Twenty-eight million baptized believers in 95 Baptist conventions and unions in 75 countries are linked together in the Baptist World Alliance "more fully to show the essential oneness of the Baptist people in the Lord Jesus Christ."

As an international channel for fellowship, service and cooperation, the Alliance enables them to preach and

teach the gospel, and bear other Christian witness, in wider outreach situations than any member body can do alone.

These Baptist bodies, working on six continents and the islands of the sea, are especially engaged, 1973-75, in a World Mission of Reconciliation Through Jesus Christ. Each works in the manner best suited in its cultural, political and social situation for the reconciliation of man with God (evangelism) and the reconciliation of man with man, applying Biblical principles to personal conduct and social relationship.

The Alliance sponsors eight major programs of work:

A Program of Communications, helping Baptists to know each other.

A Program of Relief and Rehabilitation, helping Baptists to bear one another's burdens.

A Program of Study and Research, enabling Baptists to share and learn from each other.

A Program in behalf of Religious Liberty and Human Rights.

A Program of Evangelism and Reconciliation.

A Program of Consultation and Cooperation Among Baptists.

A Program of Regional and Worldwide Meetings.

A Program of Lay Development, enlisting all Baptists in active Christian service. (For more information see pages 16 and 17.) □

THEMES OF THE 13 BAPTIST WORLD ALLIANCE CONGRESSES

First Congress — London, England, July 11-19, 1905: "Who art thou, Lord? ... What shall I do, Lord?" Acts 12:8, 10.

Second Congress — Philadelphia, USA, June 19-25, 1911: "The Lord will give grace and glory" Psalm 48:11.

Third Congress — Stockholm, Sweden, July 21-27, 1923: "An Adequate Gospel for a Lost World"

Fourth Congress — Toronto, Canada, June 23-29, 1928: "Baptist Life in the World's Life — to sum up all things in Christ"

Fifth Congress — Berlin, Germany, August 4-10, 1934: "One Lord, one faith, one baptism: one God and Father of all"
Ephesians 4:5, 6.

Sixth Congress — Atlanta, Ga., USA, July 22-28, 1939: "Other foundation can no man lay than that which is laid in Jesus Christ" 1 Corinthians 3:11.

Seventh Congress — Copenhagen, Denmark, July 29-August 3, 1947: "The World Responsibility of Baptists"

Eighth Congress — Cleveland, Ohio, USA, July 22-27, 1950: "And the light shineth in darkness" John 1:5.

Ninth Congress — London, England, July 16-22, 1955: "Jesus Christ, the same yesterday, today, and forever" Hebrews 13:8.

Tenth Congress — Rio de Janeiro, June 26-July 3, 1960: "Every tongue shall confess that Jesus Christ is Lord" Philippians 2:11.

Eleventh Congress — Miami Beach, Fla., USA, June 25-30, 1965: "Ye shall know the truth, and the truth shall make you free"
John 8:32.

Twelfth Congress — Tokyo, Japan, July 12-18, 1970: "Reconciliation Through Christ" 2 Corinthians 5:18.

Thirteenth Congress — Stockholm, Sweden, July 8-13, 1975: "New Men for a New World — Through Christ" □

Message for BAPTIST WORLD ALLIANCE SUNDAY

February 3, 1974



*Greetings in the Name of the Lord Jesus,
to fellow believers in every nation:*

"By grace you have been saved through faith. This is not your own doing; it is the gift of God" (Ephesians 2:8).

"God through Christ changed us from enemies unto his friends, and gave us the task of making others his friends also" (2 Corinthians 5:18).

Baptists of the world are in the midst of a World Mission of Reconciliation Through Jesus Christ. It is appropriate that on Baptist World Alliance Sunday we consider "Reconciliation: God's Gift—Our Task."

Sometimes we deserve the gifts and honors that are awarded us. But this gift of God—salvation through Christ—is one gift of which no one is worthy. As we accept God's saving grace, we seek to show our appreciation by our daily living and by service to God and man (Ephesians 4:1). When much has been given to us, much is expected of us. Our tasks, our responsibilities involve *being*—"a life worthy of your calling"—and *doing*—a life about which the Master might say, "Well done, good and faithful servant."

We have the task also of communicating this gift to those around us, both in our communities and to the ends of the earth. Here again it is a task of being and doing, of letting the love of God be seen in the lives we live and of reaching beyond the ordinary to help our brother. It is our task to "preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord" (Luke 4:18).

As we gather on Baptist World Alliance Sunday—many millions of us in congregations around the globe—let us pray that God will give us wisdom, strength and determination for our task. And let us ever be mindful of His great gift, available not only to us but to everyone who believes in Christ Jesus, the Son of God.

The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift his countenance upon you, and give you peace. Amen.

V. CARNEY HARGROVES, *President*
ROBERT S. DENNY, *General Secretary*
THE BAPTIST WORLD ALLIANCE

CALLING OUR COMMUNITY TO CHRIST

by Henry G. Ramus

Every Sunday school should have at least one enlargement campaign every year. New people in communities, changed leadership, lives God has recently touched with new interest, the awakening of slow starters for Christ, the opportunity to do something specific, the stimulus of a challenging goal, are all good reasons for placing special emphasis every year upon increased attendance at Sunday school.

Last Fall, 27 of our churches participated in the N.A.B. 1973 Sunday School Enlargement Campaign under the theme, "Calling Our Community to Christ." This involved seven Sundays from September 23 through November 4. One church reported using an alternate seven Sunday period, ending with the Sunday just before the report deadline of December 4, and the results were phoned in. The program is flexible and can be adapted freely to meet your local needs. Another church got so enthused in their efforts that they want to continue the campaign.

Mrs. John Arends Jr., christian education secretary of the First Baptist Church in George, Iowa, writes: "In our local contest we featured the Star Classes on our bulletin board. Since we had a problem with tardiness, we included 'Being on Time', plus perfect attendance, to attain a Star Class rating. What an improvement when everyone is on time! We are continuing the contest for the year through August 31, 1974."

Rev. Donald Wyatt, pastor of the Milo Terrace Baptist Church in Los Angeles, reported this different approach to the campaign: "Those who were willing to use their cars for Sunday school pick-up were organized, and those who were willing to visit each Saturday were directed to follow-up on each week's previous 'rider.' And those who didn't drive or visit, but were willing to 'walk' children to Sunday school were given addresses each Sunday. A wonderful side effect was to see several of our regulars get involved."

To create interest, involvement and enthusiasm in the campaign, the Rev. Loren Weber of our church in Ottawa, Ontario, which at the time was less than one year old, staged a special emphasis each Sunday. They observed and

The Rev. Henry Ramus is leadership education director of the Church Ministries Department at Forest Park, Ill.

labeled Sundays as Talent, Missionary, Film, Parents and Anniversary and Commitment Sunday. These aspiring goals were set at the beginning of the campaign:

- 1) To double the Sunday school enrollment
- 2) To add at least two new classes
- 3) To reach whole families for Sunday school
- 4) To lead people to a commitment of their lives to Jesus Christ

Some were hindered in reaching their attendance goal. The Sherwood Park Baptist Church of Greeley, Colorado, where William Scoggins is superintendent, reported: "We regret to report a snow storm on our Rally Sunday. Our goal was 130 for that Sunday and we were confident to reach it, but snow prevented it. We still had a terrific campaign." Five of the 27 reporting Sunday schools experienced a drop in attendance over the comparable period one year ago, varying from a 7% to 36% drop.

The recognition of the results was based on the percentage increase in attendance of the 1973 campaign period over the comparable time in 1972. The top three Sunday schools listed in the chart were sent special recognition citations. The chart also lists the top ten Sunday schools that achieved the greatest percentage gain in attendance for the seven Sundays over the preceding

year. In addition to the top three highest gains, the next category of reports varied from 20% to 27% with the majority reporting 2% to 9% gains.

Involvement in the campaign by Associations was somewhat limited. The Pacific Northwest Association had the most churches involved, with four churches participating. Some Associations had two and three churches, and several had only one church reporting their involvement. No reports were received from churches in the Atlantic, British Columbia, Illinois, Manitoba, Penn-Ohio and South Dakota Associations. Any N.A.B. church could enter the campaign by reporting, on forms provided, their Sunday school attendance figures for the seven Sundays for the last two years. The next enlargement campaign is scheduled for September 22 to November 3, 1974, with the deadline for reports on Dec. 3, 1974. Look for more information in the mail next summer.

Try an enlargement campaign in your Sunday school. Perhaps you will be able to report, as did the Rev. Donald Wyatt, "We are happy with the increase we experienced and the some 16 decisions for salvation that occurred during the contest. We anticipate continued growth. We hope for the continued interest in Sunday school promotion from our denomination."

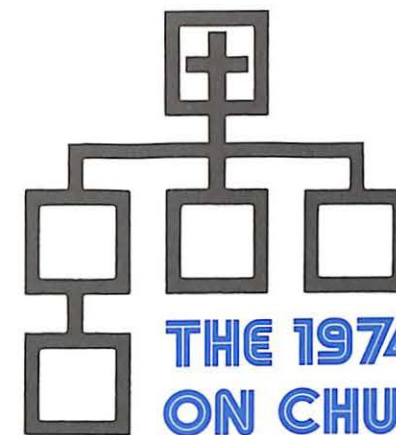
Or, as the Rev. Robert Radcliffe of Anaheim, Calif., summed it up: "Thank you for encouraging the churches to reach out through the Sunday school. We find it a vital arm of our church in reaching out to our community for Jesus Christ." □

1973 FALL SUNDAY SCHOOL ENLARGEMENT CAMPAIGN RESULTS

(The top ten churches with the greatest percentage gain over the preceding year)

1st	Sierra Baptist Church	Southwestern Association	63%
	Arvada, Colorado		
2nd	Central Baptist Church	Southern Association	35%
	Anderson, Texas		
3rd	Anderson Road Baptist Church	Southern Association	34%
	Houston, Texas		
4th	Sherwood Park Baptist Church	Southwestern Association	30.84%
	Greeley, Colorado		
5th	Faith Baptist Church	Minnesota-LaCrosse Association	30.82%
	Minneapolis, Minnesota		
6th	Namoo Park Baptist Church	Alberta Association	27%
	Edmonton, Alberta		
7th	McKernan Baptist Church	Alberta Association	25%
	Edmonton, Alberta		
8th	Calvary Baptist Church	Central Dakota-Montana Assn.	21%
	Aberdeen, South Dakota		
9th	Ebenezer Baptist Church	Saskatchewan Association	12%
	Ebenezer, Saskatchewan		
10th	First Baptist Church	Northern Dakota Association	9%
	Goodrich, North Dakota		

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☐ DALLAS, TEXAS, APR. 1 - 5
Royal Coach Inn, Housing \$10.50 per day, (2 in a room), Meals extra. (91-29)

☐ ARROWHEAD SPRINGS, CALIFORNIA
MAY 13 - 17 Housing and Meals \$60 (2 in a room), \$52 (3-4 in a room), \$45 (dormitory). (97-29)

☐ Please send data on future conferences. Chicago (Oct. 7-11, 1974), Philadelphia (Nov. 4-8, 1974).

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A SIX-LETTER OBSCENITY

"He who shuts his ears to the cries of the poor will be ignored in his own time of need" (Proverbs 21:13)

by Larry Ward

Dr. Ward, president of Food for the Hungry, Inc., Glendale, Calif., travels constantly through troubled areas of the globe talking to people who are starving. Billy Graham, in his foreword to Ward's book, *And There Shall Be Famines*, calls the author a "specialist in this physical part of the world's agony," and states that "all . . . he is doing in this book is to clarify the full implication of the Gospel."

It's an ugly, six-letter word.

It is, in fact, a six letter obscenity.

Let me give you the background of that statement.

Lenny Bruce, the "sick" comedian, once ventured this acid indictment: "I know in my heart, by pure logic, that any man who claims to be a leader of the Church is a hustler if he has two suits in a world which most people have none."

In his very remarkable book, *Include Me Out*, Colin Morris reacts to Bruce's statement with these words: "Anyone in the house care to argue? We can comfort ourselves, if we will, with the knowledge that Bruce was banned from every public place of entertainment in the United States for obscenity and died virtually penniless. Does that reinforce our sense of virtue," asks Morris, "or can we see that what he was describing is a far greater obscenity than all the filth that poured from his mouth?"

And British missionary Morris, whose book grew out of one single transforming experience — when a Zambian dropped dead of hunger just outside his front door — adds these words: "Obscenity is a strong word, but I know no other so apt. Obscenity is the jewelled ring on a bishop's finger. It is the flash of my gold wristwatch from under the sleeve of my cassock as I throw dirt on the coffin of a man who died from starvation, murmuring, the while, the most asinine words in the English language — 'Since it has pleased almighty God to take to himself our brother.'"

We'll take a long look at that book by Colin Morris a little later. For the moment let's just examine the kind of obscenity he is talking about.

We have already noted this one tremendous basic: that whereas it has

taken all the years of time past to bring us to our present world population total — all the centuries which have rolled by — in a few short years this world will double.

Somewhere around 2004, this already hungry planet of ours will have twice as many people on it as it has right now.

Dr. Albert Sabin, developer of the polio vaccine which bears his name, made this statement as quoted in the *Toronto Star-News*: "If changes are not made now, by the year 2,000 there is doubt as to whether we will survive. By that time there will be 700,000 million people in the world and 500,000 million of them will be starving, uneducated and totally desperate."

What Dr. Sabin is remembering is that most of the population increase in this burgeoning world of ours is going to come in the underdeveloped (or as we are supposed to put it somewhat more euphemistically, the "developing") areas of our world, where hunger is already a present-tense reality. As Colin Morris puts it, again in *Include Me Out*: "In the next twenty-five years, the population of the world will double, and for every bonny, healthy child born on our side of the barricade, ninety-nine skinny ones will pop up on the other side."

True, there are indications that the United States is approaching a birth-rate which would eventually sustain ZPG (zero population growth). The 1972 birth totals were the lowest since 1945. But the U.S. Census Bureau reminds that this rate would have to be sustained well into the next century before ZPG would be sustained.

And this again is not the problem. The tragic fact is that the parts of the world which can least afford it — the already underfed and malnourished developing nations — are the ones which continue to show meteoric rise in population.

It is against this background that the brothers Paddock insist: "There is neither a new agricultural method nor is there a birth-control technique on the horizon which can avert the inevitable famines."

Rear Admiral Lewis L. Strauss, former advisor to five American presidents

and previously the chairman of the Atomic Energy Commission, has stated that his greatest concern for the future is that worldwide population growth will be so steep that the number of mouths to feed will outstrip food production.

"Then you have starvation," Admiral Strauss told the Associated Press service. "This is what is staring us in the face."

Quotes like these can be multiplied, of course, and they will be found in abundance as we hurtle through history to that showdown moment when the world goes to its cupboard and finds it bare.

But what about the present? Admittedly, the quotations above have to do with a period of destiny still ahead of us in point of time. That crisis period grows closer every moment, but perhaps you still find some measure of comfort in the fact that it is still future?

Friend, I have news for you. Startling news. Bad news. The *times of the famines* are here. Now.

I doubt that this will surprise you too much. Take a look at our daily paper. (I stopped to do that just now, as I write these words, and one of the first items I saw reported "one of the worst droughts since biblical times," and affecting more than 30 million people in French-speaking West Africa. The item reports that a million people are short of food and "starvation deaths are being reported.")

For years I have read and clipped the reports of the increasing pockets of need around the world, and in recent months my concern has deepened as I have seen how these reports have multiplied.

Here are just a few headlines from newspaper reports I have clipped around the world, all recent as these words are written:

"Afghanistan Uses Camels to Save People from Starvation."

"Crisis Threat in Indonesia Rice Shortage" (AP dispatch from Jakarta).

"Food Output to Fall in Developing Nations" (from Rome, quoting a release from the UN's Food and Agricultural Organization, FAO).

"Starving Brazilians Loot Shops for

Food" (A Reuters report from Brasilia, which I happened to clip half-world away in Bangkok, Thailand).

But all those are just words. Translate them into people — flesh and blood people like that woman I saw in the streets of Managua. It was only a few days after the dreadful earthquake had leveled that once great city. The food lines had been set up; supplies were being distributed. But there were just too many people, too many outstretched eager hands.

The woman had come expectantly, holding in her hands a big tin basin she had salvaged from the wreckage of her home. She had stood for a long time in the hot sun, but now the trucks had come and gone and — like perhaps two-thirds of those in line — she was left to stand there with her still-empty basin.

She didn't know who I was, but she saw me watching her, and perhaps my face reflected the deep hurt I felt as I shared her despair. "Please, sir," she cried out in a rapid torrent of Spanish, "tell me — what shall I say to my children? They wait for me at home. They are so hungry. They pray that their mother will come home with food for their empty stomachs. PLEASE — WHAT SHALL I TELL THEM?"

A moment later another man confronted me. He was one of the fortunate ones who had received some food, but he held it in his hand and waved it for me to see: a can of beans, a can of corn, a tiny portion of rice. And he held out something else: a snapshot of his thirteen children. "Senor, I am

grateful for this good, but what can I do? There is not enough for all. How can I decide who can eat and who cannot?"

And five minutes later, on that same hot morning in Managua, my associates and I bent anxiously over the prostrate form of a young mother. I tried to question her distraught husband, but he just pointed at his mouth and shook his head negatively. Someone else translated it for me: "His wife has fainted. She is just hungry, so hungry."

A man said, "I have a dream."

I see in it the people I have described above, and I also see that little boy in Haiti. He rubs his distended stomach, and he says it over and over, "Please, Papa. I am so hungry."

I see that woman on an unnamed battlefield in Laos. Over the next hill is the famed "Plain of the Jars," and in the distance the big guns boom. Laos, next door neighbor to Vietnam, has its own "forgotten war"; I am there because I have heard that there are people in the area who have been trapped for long months in the fighting and who have no food. We have just landed in a helicopter, and are wondering what to do. Now over the little hill stumbles the reeling figure of a Laotian woman. She is moaning and crying as she staggers along and then falls to her knees before us.

I cannot understand her, so I turn to the interpreter beside me. "She is — demented. She is not right in the head," he says.

"But what is she saying?"

"Oh, she is saying that she is hungry."

She has no food, she has been a long time without food."

Somewhere on a tape cassette I have the moaning cry of that woman. But I don't need the tape to remember it. It is recorded forever on the ears of my heart.

That's what it is all about.

People — *people* — like these.

And like that little boy in Cambodia. He has been brought to the refugee camp from an area where there has been heavy fighting. For many weeks his area has had no real food. His little arms and legs are pathetically thin. You may not believe this. I do not blame you if you don't. Your world and mine are very different. But I take thumb and forefinger and gently circle that pencil-thin ankle. I move my hand up that skin-and-bones little leg and — still circling it just with thumb and forefinger — I can move my hand freely over his little knee and far up his thigh.

"Doctor," I say to the Cambodian official with me (and I know my voice shakes as I ask the question), "how old is this boy?"

"He is nine. Nine years old."

So I circle a little boy's leg which is really a little baby's leg in my trembling hand — and I ask God to please, please, *please* somehow let me help.

That's what it is all about.

I can't remember who said or wrote the words. But I agree with them: "*Hunger — anywhere — is a disgrace to humanity.*"

Hunger. It's a six-letter word. An ugly, six-letter obscenity. □

FAMINE

An official report by the Sudan Interior Mission (SIM)

The Sahara Desert is creeping slowly southward, nudged on by extreme drought conditions that threaten a major famine.

Nomads from the desert, whose animals find barely enough grazing in the best of times, are migrating southward in increasing numbers, leaving behind the skeletons of tens of thousands of animals who could not survive.

The drought is extremely widespread, reaching across the entire Sudan (from the Niger River in the west to the Nile in the east), and even edging slowly toward the oceans on both sides of the continent.

In Mauritania, officials say that about 80 percent of the cattle and 60 percent of the goats and sheep have died.

In central Niger Republic, a division



Compelled to migrate south, the Sahara's Tuareg face drastic social upheaval.



Fulani herdsman in northern Nigeria are moving south in search of pasture.

of Tuareg nomads who once owned about 10,000 camels now have less than one hundred.

In Mali, last year's millet crop did not emerge above the ground. In Upper Volta, food crops have failed disastrously. In Nigeria \$15 million in disaster relief funds has been allocated to four of the six northern states.

Chad Republic will receive \$1.3 million in relief funds from U.N.

The situation is reaching a crisis point. It has been hoped for two or three years that the weather pattern would return to more normal conditions and avert the threat of famine. That hope is dying. Some areas have not had adequate rainfall for five years or more. As a result, agriculture is failing. The annual floods of the Senegal and Niger rivers were only one-third their normal level last year. Irrigation failed in many places.

In Senegal, where employees have had to give up two days' pay to help drought victims, the vital peanut crop was the lowest in 20 years.

In Niger Republic the rainfall last year was the poorest in 40 years, and the third bad year in a row.

The drought is causing massive displacement of populations. People from the areas hardest hit are moving southward, swelling the towns and villages with hungry, dependent people. One of the hardest hit regions is Niger Republic.

"It is a famine year," reports John Ockers at Maradi, "and some areas have no crops. People are evacuating by the thousands. It is a pathetic sight to see the caravans pass by, old people walking, tiny children strapped to the sides of donkeys, and all earthly possessions tied up in a few bundles."

"The food situation is serious," explains Genevieve Kooy at Galmi. Grain continues to go up in price, and other

commodities go up with it. Many people do not have enough to eat."

Whole villages are being deserted because of famine, reports SIM missionary David Knowlton.

The Niger Government is taking the situation seriously. In April a two-percent compulsory deduction was made from the salaries of all government employees to provide relief. Funds are solicited everywhere, with contributors' names and contributions published in the newspapers.

For displaced nomads, many of whom are now destitute, grain and powdered milk are distributed free. For those who are more settled and in less distressing circumstances, grain is sold at a subsidized price.

The governments of USA and Canada have contributed grain, which has been shipped to Cotonou on the Dahomey coast. The long inland transport has been an expensive proposition.

In Maradi, where the price of grain has doubled in recent weeks and is expected to continue climbing, missionaries have been helping needy local Christians with gifts of money to enable them to buy grain.

"We are not starving," said one young pastor. "As long as grain can be brought in, we will eat. But we will have to pay much for it."

SIM medical personnel report a large increase in patients suffering from malnutrition-related conditions.

Across the continent in Ethiopia, which usually enjoys plentiful rainfall and good crops, the situation is causing grave concern. The government states that 1,800,000 people are affected.

"We need rain," says Ed Jones at Goba. "The little rains (which are the signal to plant grain) didn't even come this year, and many areas are in serious trouble. A few places have had some rain lately, but it's not general, and there is fear of a crop failure. In one week, the price of wheat has doubled and barley has tripled."

Lack of rain in the north is causing reserves to be used up at a dangerous rate, and the future is uncertain.

Man is struggling unsuccessfully to stem the creeping desert tide. The only source of water, apart from rain, is underground. Extracting it in quantities large enough to irrigate significant land areas is impossible.

An experiment in eastern Senegal, however, may become a pattern for other areas. It is too late and too little

to alter drought conditions, but it will provide a measure of relief. Six million dollars has been spent and five million dollars more allocated for drilling a network of 46 deep water wells. Water is piped to distant drinking points from each well, and each drinking point serves as a center for irrigation, cattle improvement, agriculture, public health, and education. This will create new settlements, and bring about a drastic change in the life patterns of nomads, who are being compelled to settle where water is available.

The effects of the drought are being seen on the streets of the towns and villages. "There are always some beggars on the streets, as in most parts of Africa, but now their numbers have increased greatly, and they are far more insistent in asking for help. And it's true, they need it."

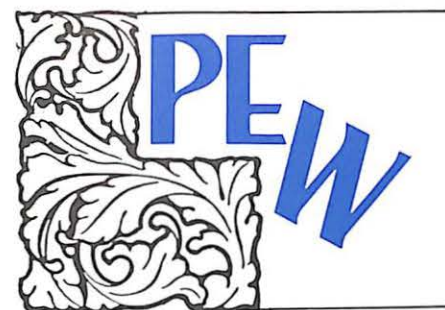
In Ethiopia, an SIM famine relief program has been initiated, and a team of SIM missionaries has completed a survey of the north to see what can be done.

In all cases, SIM will use the national church organization whenever and wherever possible as its firstline channel of relief. In a time of crisis, such a role gives the church recognition in the community, as well as being a trustworthy, efficient vehicle.

Working with the national church, SIM is capable of helping widely and effectively in the drought-stricken areas, bringing both spiritual and physical aid. The extent of that aid will depend entirely on available funds. □

Editor's Note: Thirty-five million people continue to need food and water in the Sahel region of Africa, just south of the Sahara desert. United Nations estimates indicates that two or three million people in the six countries there have already died, and as much as ninety percent of the livestock has been destroyed. The Baptist World Alliance is a channel through which Baptists of America may channel their gifts to help provide food, dig wells, and combat disease in that area. The BWA in turn uses Baptist personnel in five of those countries to administer relief, though grants are made without regard to religion, but solely on the basis of need. Some BWA money is also channeled through other bodies which have effective systems for the delivery of relief. All donations to combat the African famine should be sent to the Conference Office in Forest Park. □

THE UNCOMFORTABLE



A POOR STORY

by Pye Rho

Once upon a time in a place called Land there lived a group of people who were different because they put aside material possessions and money in order that they might maintain their humble station in life. It was for this reason that they were known as the Poor People of Land.

These people served a man whose official title was Lord of Land. It was to him that they gave their money and sold their possessions. Lord of Land, or Landlord as he was affectionately known, was a benevolent man who complied with the wishes of the Poor People and graciously received their offerings to him.

Finally, it happened. The Poor People, in the height of ecstasy, gave their last material possessions to Landlord. How joyful they were as they realized how humble they had become. Now it was up to the benevolent Lord of Land to provide for them. All that he could do was to move these Poor People to the city of Slums, which he did.

The city of Slums was like heaven to the Poor People for it held few material possessions within its parameters. It had to be heaven for where else could one feel so humble, being elevated to the level of solitary man without being weighted down by the conveniences of material possessions.

It was not long hence when the serenity of Slums was disturbed by a man named Politician. He wanted to remove the city of Slums. It bothered him to see these humble people living such happy and serene lives. He wanted them to be moved away from Slums so that it could be destroyed. He wanted them to be like everyone else, to be unhappy with material possessions and money. But, however far he searched, he could find no group, no city, no land that would be willing to take the Poor People.

The moral of this story is: Without Slums where would the Poor People live? □

A NEW BEGINNING

by Daniel Fuchs

"Launch out into the deep," Jesus said to Peter, Luke 5:4. Get started, he said.

Not that Peter had been inactive to this point. He admitted: "Master, we have toiled all the night, and have taken nothing." His problem was, the boat was empty.

Peter didn't need a new net. He needed a new beginning in complete obedience to the command of Christ. "Nevertheless, at thy word I will let down the net."

No, we don't need a new gospel! We do need a new evangelism with new Holy Spirit power to share the gospel with our neighbor next door and to the ends of the earth. We need an unconditional commitment to Christ in obedience to his command. "Master, at thy word I will let down the net."

The December 1973 issue of *The Christian Voice*, Redeemer Church, Warren, Michigan carried this article by Norris Helms under "Million Contacts for Christ."

"No, we don't expect you to make one million contacts for Christ. We don't anticipate that our church will make that many either, during the next three years. But our North American Baptist General Conference, of which Redeemer is a member church, has set this as a Conference goal for the next three years.

"What does it mean to you? Individually, this means each member of our church contacts six people for Christ each year.

"When will it start? Right now! As of August 20, 1973, we started accumulating the total number of contacting made for Christ.

"How can you help?

"1) You can help by supporting our Monday night visitation program. All contacts for Christ will be counted and recorded.

"2) Any time you share Christ with a friend, neighbor, or relative, other than as a part of our Monday night program, pick up a contact card from the literature table in the church foyer, complete the necessary information, and drop the card in the box on the literature table.

"I AM READY to do my fair share for the Lord. How about you?" □

The Rev. Daniel Fuchs is evangelism director of the Church Ministries Department, North American Baptist General Conference.



JESUS WANTS YOU WELL!

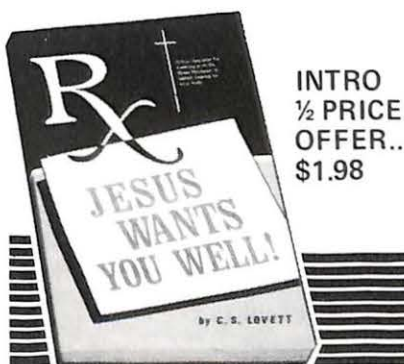


C. S. Lovett

turn this power against ourselves—and get sick.

Here's a familiar example—WORRY! Worry is a mental process but it produces physical results—ulcers. And there are other terrible things we do with our minds which pervert those great forces to produce arthritis, heart problems and cancer, etc. Ah—but this destruction can be REVERSED! If worry can make you sick, then the opposite of worry can trigger healing. The opposite of worry is—FAITH!

My newest book, **JESUS WANTS YOU WELL**, shows you how to work with the Lord to marshal the awesome powers of your own body and focus them on a particular illness. It gives you a 4 step PLAN for triggering them BY FAITH. This ½ price offer is our way of introducing you to an arsenal of more than 35 proven tools for those who mean business for Christ!



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☐ I enclose \$1.98. Please send me your special introductory offer of **JESUS WANTS YOU WELL!** by C. S. Lovett which regularly sells for \$3.95. (This offer good only with coupon. Limit 1 per family, of course.)

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20 years equipping Christians for action



Dear Dr. Borchert:

I have just been reading a book . . . as part of my preparation for Sunday school in which the author says that creation took place in 4004 B.C. He says that the genealogies prove this and that scientists are wrong in their theories . . . I would be very grateful for your view in this matter.

J. L.

Dear J. L.,

The answer to your concern lies in understanding the nature of genealogies.

Unlike contemporary man the people in the ancient world of the fertile crescent did not write their histories in terms of calendar dates. Their points of reference were great events like the carrying of a nation into captivity. Moreover, in the land of Mesopotamia — where the Semitic civilization was initiated, between the banks of the Tigris and the Euphrates rivers in ancient Sumer — the keeping of records was done primarily in terms of genealogical lists. These genealogical lists were interrelated with great events and the lives of great persons.

Even more important than a nation's history to Semitic people was the concern for personal-family history. To North Americans, who have been brought up on a rather steady diet of the philosophy of individualism and the concept of the self-made man, the concern for family history is a foreign idea, except perhaps as one may search for a copy of the family coat of arms. But to the Semitic people who believed in the idea of corporate personality — so much so that not only Achan but his entire family was destroyed when he hid the stolen loot from the condemned city of Jericho (Joshua 7).

Moreover, those who have read the

book *Ben Hur* or seen its production remember the main character not by his own name so much as by the father's name. The title of the book is "Son of Hur." In Israel the father somehow lived on in his sons. The epitome of this idea is that the Hebrew people were called Israel, and Paul takes time to argue that in actuality not all who are born from Israel are in fact Israel (Rom. 9:6). But it is equally significant to understand that Hebrew has no word for "grandfather." The only word at the writer's disposal is father. According to Hebrew style, therefore, David can be said to be the father of Jesus. Or to reverse the pattern, everyone who has read the New Testament is familiar with the fact that Jesus is called the son of David.

If you have studied the genealogies of Jesus in detail, you will notice that at points the writer feels at perfect liberty to jump from great grandfather to great grandson by way of comparison with some other Old Testament genealogies (in order to keep his style of using the number seven). Such a phenomenon was undoubtedly not uncommon. Accordingly, there is little profit in seeking to calculate the passage of years or dates from genealogical lists. We can estimate the completeness of the later genealogies by checking dates such as the captivity from other sources like archaeology. But of the early genealogies, you should be aware that it is impossible to relate them to specific dates.

Try, thus, to understand the genealogies as personal histories which link the then current generation with the first men, the patriarchs and the blood lines of the past. A date of 4004 is not a biblical statement, it is somebody's theory concerning the beginning. On the other hand, remember that as 4004 is a theory, there are likewise scientific theories that are not proved but are merely operational theories concerning the beginnings, some of which are built on antitheistic presuppositions.

Finally, the genealogy of Jesus is of course for Christians the most significant. It is important in understanding the incarnation to consider the marvelous fact that in becoming Emmanuel our Lord did not require a blood line that was perfect, even as each of ours is not perfect. Tamar was charged with harlotry; Ruth was a non-Jew; and David was an adulterer. Thanks be to God, then, that a person's genealogy is not his glory! (I Tim. 1:4, Titus 3:9) G. L. B.

book reviews by B.C. Schreiber

A Concise History of Germany. By Constantine Fitzgibbon, New York, The Viking Press. \$12.95.

What is Germany? A geographical expression or a linguistic concept? When did its history begin? And how could a country which produced many of the world's most influential philosophers and scientists tolerate the tyranny of Adolf Hitler and the persecution of the Jews?

Constantine Fitzgibbon, an American novelist and biographer, who knows Germany from his studies there, in 1935-1937, raises these and other questions and attempts to answer them in a concise form. He also offers a stimulating view of Germany's future.

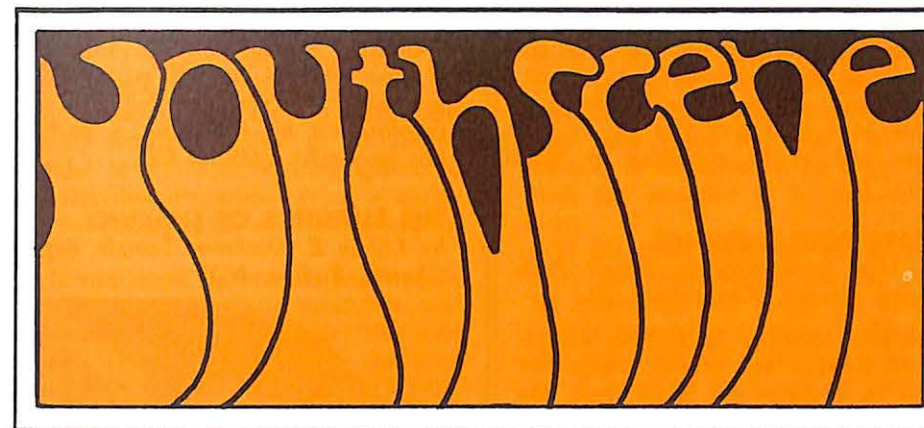
The book contains 180 photos, which more than just illustrate the text. Many pictures tell a vivid story without words. A comprehensive index is a valuable help for quick reference. *A Concise History of Germany* is a lively readable and interesting new history of a people who have made headlines in world history for many centuries.

(Reviewed by R. J. Kerstan.)

Old Testament History. By George E. Pfeiffer, Grand Rapids, Mich., Baker Book House, \$12.95.

Dr. Charles E. Pfeiffer is a well-known and prolific writer. As Professor of Ancient Literatures at Central Michigan University he is highly qualified to write on Old Testament history.

Beginning with the dawn of creation he takes the student through 93 phases of history, divided into eight parts, and ends with the rise of apocalyptic literature. The 17 maps and the abundant illustrations make it more interesting for the minister, the classroom or the student of the Bible. It can be used as an excellent reference book for the Christian layman. The valuable historical information on the Middle East makes it easier to understand the present crisis. □



BAPTIST YOUTH WORLD CONFERENCE

by Bruce A. Rich

Do you like to meet people from around the world? You will have this opportunity at the Baptist Youth World Conference. Do you like to attend large youth conferences? We are planning on 10,000 persons at the Baptist Youth World Conference. Do you like to save money? The Baptist Youth World Conference is going to be held in Portland, Oregon, from July 31 to August 4, 1974, thus saving you overseas travel expense. Are you in the 16-25 age group? If you are, you are qualified as a participant in the Baptist Youth World Conference.

The American site for the World Conference was chosen at the request of overseas youth. All the other conferences since 1931 when it began in Prague, Czechoslovakia, have been held in other countries. Canada hosted the 1958 conference in Toronto.

Objectives

The objectives for the Portland conference are that it —

- 1) will be clearly a youth conference;
- 2) will be a blend of formality and informality;
- 3) will utilize the small group method;
- 4) will emphasize the importance of the individual person;
- 5) will be international in fact;
- 6) will be an opportunity for spiritual growth;
- 7) will be an opportunity to practice the Christian life; and
- 8) will result in the participants being stimulated for action in evangelism.

The Rev. Bruce A. Rich is general director of the Church Ministries Department of the North American Baptist General Conference and a member of the planning team for the Baptist Youth World Conference.

City-Wide Event

While general sessions and several other events are planned for Portland's Memorial Colosseum complex, the conference will be a city-wide event with ensembles or choirs presenting music in the parks and group meetings in hotels, motels and schools.

Prayer, Bible study, singing and sharing times will be a vital part of the conference. Featured speakers will be held to a minimum. The planning team has agreed that since the event occurs only every five years, it is of increased necessity for the young people to be together and to share with each other as much as possible.

Music groups will abound, featuring as many conceivable styles of Chris-



tian music as can be mustered. Coffee house settings, rap centers and films from around the world also are planned.

Registration

A registration form and other information has been sent to each pastor. More forms are available on request from the North American Baptist Church Ministries Department (7308 Madison St., Forest Park, Ill. 60130). Registration for the U.S. and Canada is set at \$35. Room and board is estimated at an average of \$50 depending upon your accommodations.

Travel Groups are already being formed in several cities by our churches. If any of you are planning to lead a group, please request special information immediately. Write directly to Miss Betty Smith, Housing and Registration Coordinator, 1628 Sixteenth St. N.W., Washington, D.C.

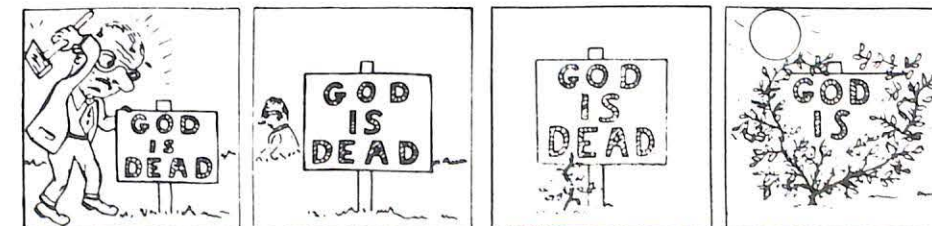
A LETTER TO BAPTIST YOUTH

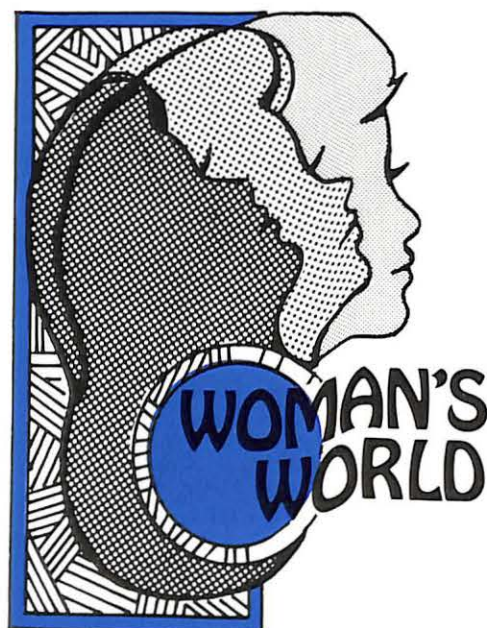
It has been my privilege to be present for the last two Baptist Youth World Conferences in Beirut, Lebanon and in Berne, Switzerland. I was able to observe the great value that they had for young people who were present and participating.

The purpose of a World Youth Conference is to bring together young people from various parts of the world in fellowship, in meetings, in dialogue. They are invariably challenged and encouraged to Christian commitments. Experiences which young people have in a World Conference are such that their lives are permanently influenced for good. I can never forget similar conferences which I attended when I was a young man in theological seminary.

When young people return to their homes and to their churches they make contributions growing out of what they have heard and seen and felt. They have secured a vision of the world, its needs, its opportunities and these they share with those who hear their reports.

President, Baptist World Alliance
V. CARNEY HARGROVES





BLESSINGS

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

This morning as I looked out of the window and saw everything so beautiful, I was reminded that the blood of Christ can cleanse me from all sin. Just as the snow covered all the black spots in the back yard, so the blood of Christ covers all my spots, and because of his shed blood, I will be able to stand before God in my garments of pure white. What a wonderful blessing this thought is, and I can share this blessing with the people in our mission fields by putting an offering into the Blessing Box.

Did you ever think what a blessing it is to be able to see? God gave us so many wonderful gifts and eyesight is certainly one of the greatest. How wonderful to be able to see the new beautiful sights of winter; the first tracks fallen snow and then the children playing as someone walks by; children playing in the snow; the beautiful blue sky and the soft white clouds slowly drifting by. If your eyesight is a blessing to you, you can share this blessing by making use of your Blessing Box.

The ability to hear is another of God's blessings to humanity. Some of the pleasant sounds we hear are beautiful music, the laughter of children, the singing of the birds, the voice of a friend. God blesses us with so many wonderful gifts and we want to remember to share our blessings with others.

February is the month we take our Blessing Boxes to our Women's Mis-

sionary meeting. The proceeds will go towards paying for the traveling expenses of our missionaries in Brazil, Japan and on the Spanish American field. May God give you joy as you share and as he continues to bless you. □

SHARE YOUR BLESSINGS

by Mrs. Ruth Kirstein, Forest Park Baptist Church, Forest Park, Ill.

Manifold blessings have been experienced through the project which has been in progress for some time, the "Share Your Blessing" adventure. Testimonies of the results of praying for missionaries at the moments we experience our blessings and sharing our love-in-action by placing our love offering in the Blessing Box are thrilling. These testimonies would fill a book — "It is the little things," "To get up for a new day and a clean slate," "It makes me much more aware of the bountiful blessings given by Christ," "The hard things in life are blessings."

If you need Blessing Boxes or the descriptive leaflet written by Mrs. Raymond Yahn, a letter to our Forest Park office will bring the supply to your doorstep.

In many homes this is a family project which enriches lives as we experience the sharing of love in recognizing each blessing God sends our way, show our gratitude by taking time out to praise God, intercede for a missionary and tangibly show our love by putting a "Thank you" gift into the Share-Your-Blessings Box. At the same time, we remember that missionaries have many of the same needs we have: greater trust, patience, wisdom, power and strength in their lives.

The blessings come in triplicate: to our individual lives through participation in this program; blessings to missionaries through our intercession for them; and the implementing of projects on mission fields through the of-

The ladies of the Forest Park Baptist Church Woman's Missionary Society. (Mrs. R. Kirstein is seated in front row, 2nd from right.)



ferings received which each year are designated by our W.M.U. Executive. If your W.M.S. is not participating, we encourage you to revitalize your organization by becoming a part of this wonderful venture. □

THE BLESSINGS OF SHARING

by Lillian E. Dickson, Temple Baptist Church, Buffalo, N.Y.



"Sharing Your Blessings" is one of the most exciting projects of the W.M.U. Each day I experience so many blessings, great and small, that I cannot help but share in giving and praising God. After grocery shopping each week I put aside a quarter for this project. It really adds up.

Because I have prayed for specific missionaries, I was thrilled to meet some of them personally at our Round Robin Missionary Conference. □

REFLECTIONS AT THE CLOSE OF DAY

by Joleene Kolenburg, Foster Avenue Baptist Dorcas Guild, Chicago, Ill.

I keep my Blessing Box in my jewelry drawer, and when I take off my watch and rings at the end of the day, I glance at it. I recall the girl at the beauty shop, the waitress at the restaurant, the neighborhood paper boy, the pizza delivery man — all the people I've seen this day. There was never a question of "Should I tip?" but "How much?" I bow my head, "Forgive me, Lord. You give so much and ask so little. Can I give you less for all your blessings?" I say "Thank you, Lord," and share coins which will help share Christ. □

SHARING THROUGH WRITING

by Mrs. Jude Heringer, Anamoose Baptist Church, Anamoose, N.D.

Has God ever given you an extra special thought and you've shared it with a friend by letter? Why not share it with others in the exciting field of Christian writing. God needs women — disciplined and dedicated — willing to take a few moments of time each day to retreat to a quiet corner and write.

Perhaps you feel as I did. Me? A writer? I had a desire to write but didn't know where to begin. Through God's leading and the encouragement of my family I applied to the annual School of Christian Writing sponsored by *Decision* magazine. What a warm, overwhelming and motivating experience.

It was made up of men and women needing encouragement, criticism and knowledge in order to enter this vast field. Two hundred of us gathered from the United States and several foreign countries and were challenged to use God-given talents to his glory.

Sometimes in reflecting back I can scarcely believe I was there. It was humbling to sit under the teaching of such great men of God who write for a profession. The leading religious book and magazine editors were there telling us what they wanted and how to prepare it.

Workshops introduced us to such fields as magazine production, children, youth, devotional, poetry, short story and many more. There is a place for you!

No, I haven't published a book since July and don't feel I ever will. But I do know that with the knowledge I have gained God is giving me opportunities to be useful. How about you? Maybe your Sunday school needs a new little story for opening worship or an Easter program that fits their needs. Perhaps your pastor would really appreciate a fresh thought for this Sunday's bulletin. What about *Moments With God*? Have you ever tried to get a little "home" column going in your local newspaper? A great way to share bits of his Kingdom. The ways God can use us are vast indeed.

Need motivation? Try the School of Christian Writing. There are two given in the U.S. and one in Canada annually. If you can't get to a school, start submitting your articles to your pastor or a friend for review and criticism. Try getting work published. We'll give the glory to Jesus and tell of his wonderful love! □

SHARING IN MY HUSBAND'S MINISTRY

by Mrs. Sena Brust, Willow Rancho Baptist Church, Sacramento, Calif.

Togetherness is a word used often to denote a closeness of relationship. God has given marriage partners to work together. This close relationship should be a joy and comfort to all marriage partners, and especially to those in the ministry.

The woman who marries a minis-

ter must have the same purpose and goals in life that he has. When a minister knows that his wife believes in what he is doing, backs him up in his work and prays for God's will and blessing in his ministry, he is provided with the incentive to be and do his best.

If the wife's goals for life are contrary to her husband's, she can never be happy and will resent the time he spends preparing sermons, calling on the sick, counseling and being phoned at all hours to take care of emergencies.

In the very first years of our ministry together, the Lord used one particular night to set my ideas straight and help me accept many similar situations. The night was cold and foggy. My husband went calling. The hours seemed to drag on and my husband wasn't coming home. My thoughts were of disgust, then fear that an accident might have occurred. When he did arrive, he entered the house with a smile and the words, "Guess what, the couple I visited accepted the Lord tonight." The Lord said right then, "There will be many times of waiting, but every moment will be worth it." This has been true, and the remembrance of that night has often helped to give me patience.

Sharing our home with others is an area in which my husband and I share a special interest. Our home is always open. When guest speakers, our Area Secretary, missionaries or friends come, we are certainly the ones who are rewarded. Families who never take advantage of the opportunities to have guests in their home miss out on much joy and excitement. We are grateful for the families of our con-

gregation who have stopped by to chat over a cup of coffee.

There are other ways in which each one of us, as pastors' wives, can share in our husband's ministry depending on the gifts God has given us. Some are more talented than others in music or in public speaking, but it is of utmost importance that whatever we do, should be done to honor our Lord first of all, and then to compliment the work of our husband. As the wife and mother in the parsonage, I am thankful for the privilege of sharing. □

SHARING CHRIST IN MY COMMUNITY

by Mrs. Martha Moser, Bismarck Baptist Church, Bismarck, N.D.

Five years ago I attended my first Christian Women's Club luncheon. I remember being favorably impressed by the group. It wasn't long until I became involved.

Christian Women's Club is an association of homemakers who gather monthly for a luncheon meeting which is highlighted by a special feature, delightful music and an inspirational speaker. As the main attraction the special feature is chosen to appeal to the non-Christian, to interest her in attending. The speaker shares his or her personal testimony, closing with an invitation to meet Christ personally.

Through these past years I have had the opportunity to serve in several different positions on the executive committee. This year I am serving as chairman of the local club. This is a real privilege for me, for it is very timely in my own Christian life. In

(Continued on page 21)



WORLD DAY OF PRAYER

by LaVerna Mehlhaff

This is the day when women around the world unite their hearts in praise and gratitude for his goodness to us. What a privilege to be a part of that body of believers who are one in him.

As we pray for one another and as we share our burdens, the Holy Spirit will direct in the sharing of our tithes and offerings with those on the Spanish-American field. Many burdens will be lifted as we share and as we pray, resulting in praises to God for renewed joy because someone cared. □

What is the Baptist World Alliance?



What is the Baptist World Alliance? The Baptist World Alliance is a voluntary association of Baptist conventions and unions.

What are the objectives of the Alliance? The Alliance's objectives, as declared in its constitution, are "to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and cooperation among its members."

How many Baptists are there? The latest tabulations show 32,804,398 baptized members of Baptist churches throughout the world.

Where are the Baptists? Baptists live and witness in at least 105 nations and 23 dependencies.

What is the origin of Baptists? There are three lines of Baptist "genealogy." The largest number of Baptists trace their spiritual ancestry to a Baptist church organized in Amsterdam, the Netherlands, in 1609 by a group of English separatists. Other Baptists are linked to the Anabaptist movement which exploded on the continent of Europe nearly 450 years ago. Still other Baptists believe that there were churches of similar faith and order ever since New Testament days. In some countries, the Baptist faith has arisen spontaneously without a direct link to the past—as devout persons have studied the Bible.

What makes a Baptist a Baptist? Baptists hold many things in common with other Christian believers. The Baptist distinctive comes primarily in their emphasis on personal faith in Jesus Christ as Saviour and Lord. Baptists believe that nothing—the state, the church, another individual or anything else—can rightfully interfere in a person's relationship to God. This "priesthood of the believer" includes not only a believer's privilege of direct access to God but a responsibility to witness to his faith.

Are there Baptists in countries dominated by non-Christian religions? Yes, there are Baptists in many countries which are predominantly Moslem, Buddhist, or of other non-Christian or atheistic backgrounds.

How do Baptists survive in such minority situations?

Christians seem to thrive in adverse circumstances. Though there are fewer than 1000 Baptists in each of 44 countries and dependencies, they get a sense of world fellowship through the Baptist World Alliance.

If the Baptist World Alliance is strictly a voluntary fellowship, how does it function? The Alliance has no authority over member bodies. Baptists recognize the Lordship of Christ. International cooperation comes as members of the Alliance, marching under the guidance of the Holy Spirit, work toward the fulfillment of the Great Commission.

Does the Alliance have any full-time workers? Yes, it employs five persons in elective positions, a General Secretary and four Associate Secretaries, and eight in appointive (supporting) positions. The staff is headquartered in Washington, D.C., USA, except for two persons who are located in London, UK.

What are the functions of the Alliance? The Baptist World Alliance serve as: 1) An agency of communication between Baptists through publications, film and electronic media, personal visits and correspondence, 2) A forum for study and fraternal discussion of doctrines, practice, and ways of witness to the world, 3) A channel of cooperation in extending help to each other and those in need, 4) A vigilant force for safeguarding religious liberty and other God-given rights, 5) A sponsor of regional and world-wide gatherings for the furtherance of the gospel, 6) An agent for encouraging Baptists in a world-wide mission of reconciliation, and 7) A stimulus for leadership development through departments for men, women, and youth.



V. CARNEY HARGROVES
President



ROBERT S. DENNY
General Secretary

How does the Alliance help the Baptists of the world to know each other? Understanding among Baptists is strengthened through *The Baptist World*, a monthly magazine which goes to Baptists in all countries; through a news service which sends information to various countries for publication in the national language; through audiovisual means; through personal visits and correspondence; and international meetings.

How does the Alliance encourage discussion? Five Study Commissions, encompassing more than 300 members from many different countries, work by correspondence and annual meetings to share ideas on religious liberty and human rights, Christian teaching and training, missions and evangelism, cooperation with other Christians, and an understanding of doctrine.

How does the Alliance extend aid to those in need? The Alliance is a channel through which Baptists in any part of the world can send relief to those who are in need in any other part of the world. Money is preferred over the collection of clothing and other material gifts. The Alliance also helps to relocate people who have been displaced by war, famine or other catastrophe.

How does the Alliance serve the cause of religious liberty? Baptists are universally concerned for the defense of religious liberty and the dignity which God has given to every human being. The weight of public opinion of these 33 million believers in Christ can be brought to bear on the problems of the world wherever God-given rights are denied or abridged.

How does the Alliance help Baptists of the world to meet each other? Baptist World Congresses are held every five years. World conferences for Baptist youth also meet at five-year intervals. Continental meetings are arranged for women, men, and youth. In all these gatherings Baptists find inspiration and an opportunity in Christian witness.

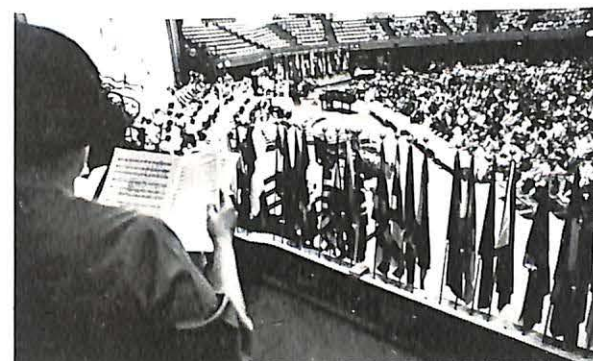
What organizations may hold membership in the Alliance? The constitution of the Alliance states that "any general union, convention, conference or association of Baptists churches which desires to cooperate in the work of the Alliance shall be eligible for membership, subject to the approval of the Executive Committee"

How is the Alliance financed? Costs of the Alliance's outreach to the ends of the earth are in the main cared for through appropriations from member bodies. The Alliance is dependent also on contributions from interested churches (which include the Alliance in their budget and/or take special collections on Baptist World Alliance Sunday) and gifts from individuals.

Can I be a part of the Alliance? The Alliance welcomes the cooperation and support of all Baptists. Many individuals make annual gifts through "Friends of the Alliance" to support the program of fellowship, study, and witness in all parts of the world. All Baptists have a standing invitation to the international meetings.

How can I know more about my fellow believers in other countries? The best way is to travel in other countries. The next best way is to read *The Baptist World*. This is available for US\$2.00 per year, or you may send a club list of 10 or more names and pay only \$1.50 per year per subscription.

When is the next Baptist world meeting? The 8th Baptist Youth World Conference will meet at Portland, Oregon, USA, July 31-August 4, 1974. The 13th Baptist World Congress will meet in Stockholm, Sweden, July 8-13, 1975.



Baptists from 78 countries attended the 12th Baptist World Congress in Tokyo in 1970.

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ROBERT STUART MacARTHUR, New York, USA	1923-1928
EDGAR YOUNG MULLINS, Louisville, USA	1928-1934
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THEODORE FLOYD ADAMS, Richmond, USA	1955-1960
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Walter Oliver Lewis	1939-1948
Arnold Theodore Ohrn	1948-1960
Josef Nordenhaug	1960-1969
Robert Stanley Denny	1969-

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Joel Sorensen	1950-1955
Henry Cook	1955-1959
Robert Stanley Denny	1956-1969
Erik Ruden	1959-1965
C. Ronald Goulding	1965-
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Baptist World Alliance business between sessions of the Congress is handled by an Executive Committee, composed of Alliance officers and representatives chosen by all member conventions and unions, meeting at least once annually; and by an Administrative Sub-committee of the Executive Committee.

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Chairman

TIGHT MONEY AND LOOSE MORALS!

How the Church Extension Investors Fund Works

by Milton Hildebrandt

That title may not tell the whole story of our society today, but it gets mighty close to it. Let me share an idea with you concerning *both* subjects. First — tight money.

No one needs to tell you that we are in an era of tight money. Interest rates are extremely high. Economists tell us that the future does not promise us much relief. In such an environment anyone who needs to secure long term financing for capital expansion may well have difficulty in getting the financing he needs at reasonable terms. For a new Church Extension Project it becomes next to impossible to secure funds for the construction of a building in which to worship and carry on all the other functions of a church. Even when funds are available from local lending institutions, the high interest rates, high equity or down payment requirements, and short repayment periods often required make this source of financing very unattractive, if not totally prohibitive.

But it is interesting to note that there are lots of people who have lots of money collectively invested or on deposit presently in savings accounts of one kind or another, in Banks, Savings and Loan Associations, Credit Unions and other similar institutions. While money is tight, there is still plenty of it around. The problem is one of distribution — or getting it to the place where it can do the most good.

Recognizing this fact, the General Council approved the establishment of the *Church Extension Investors Fund* only a few months ago. Now you may deposit some of your savings in this fund just as you would in a commercial Savings and Loan Association or a Bank. Competitive rates of interest are paid semi-annually on deposits, but of even greater importance is the fact that *all* funds deposited will be used to make first mortgage building loans to new Church Extension Projects. This can literally be a very direct investment on your part in North American Baptist Church Extension efforts all across the North American continent in both

the United States and Canada.

Deposits are by no means restricted to individuals. Churches having reserve funds or building funds on deposit at interest locally can also deposit some of these funds here in the Church Extension Investors Fund. But it is interesting to note that the first two depositors were children under 10 years of age! The next depositors were missionaries.

It's easy to participate. Deposits may be made in multiples of \$100.00. All you need do is send your deposits to the Church Extension Investors Fund at our Conference offices, 7308 Madison Street, Forest Park, Ill. 60130, and proper acknowledgement will be returned to you. You may want to make periodic deposits, and in this way build a fund for your own need some day while you put your funds to use presently in the building of new churches. Retirement funds, educational funds, building funds, in fact any type of savings funds may be deposited here and will be put to good use immediately.

Your deposits are safe, too. All loans made will be on the basis of a first mortgage. All loan applications will be carefully reviewed by a loan com-

mittee, having experienced businessmen and bankers as members. Over the past 20 years conference loans to new Church Extension Projects have developed a very good repayment record. And the Fund is wholly owned and controlled by the North American Baptist General Conference.

Right now the Fund is small: \$133,900. But it will grow. Based on the experiences of other denominations with their people, we can realistically expect our Fund to grow to at least 2 million dollars! That may not happen overnight, but it is a very real possibility.

But what about the other half of the title to this article — loose morals?

Well, the way I see it, if we do a good job of Church Extension, we will also be doing a good job of strengthening the moral fibre of our communities. Sure, we are talking about an investment in dollars. That's obviously true. But we can never forget, and must always remember, that our *real* investment is in the lives of *people*. We need these dollar investments to reach people's lives effectively where they are.

What then is the real rate of return? How about reclaimed lives, or repaired homes, or a reconciled world? How's that for a rate of return?

YOU can help RIGHT NOW with an investment of your own! □



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Mr. Milton Hildebrandt is the general treasurer of the North American Baptist General Conference. He is a member of the Riverview Baptist Church, West St. Paul, Minn.

Inight into Christian Education

FOUR WEEKS OF VACATION

by Robert Radcliffe

Anyone who willingly assumes the responsibility for four weeks of Bible school in the summer should be prepared for a lot of hard work. Last summer the Sunkist Baptist Church of Anaheim, California, assumed this responsibility and the Lord really blessed these efforts. The total student enrollment was 648 children and youth with an average attendance of 558. This was an increase of 198 over the average attendance of a year ago.

HOW IT WAS DONE

A plan was born out of the needs of our group, especially our youth. A week of meetings for youth during a vacation Bible school may have provided a spiritual "shot-in-the-arm" but little lasting value. So a program designed to help Christian youth become involved was planned with action and service as its theme. About 15 different avenues of Christian service were decided upon for personal participation by our youth. Several areas chosen had to do with ministry with children so the following week a Training Program for Five-Day Clubs was held. The third week Five-Day Clubs were held in back yards, patios and garages in homes surrounding the church. Hostesses invited their neigh-

The Rev. Robert Radcliffe is minister of Christian education at the Sunkist Baptist Church, Anaheim, California.

borhood children and provided a snack each day after the one-hour session. This program of Five-Day Clubs is a special ministry of Child Evangelism Fellowship. The fourth and final week was the regular vacation Bible school for children held at the church. The closing program summarized the four weeks for the church and the parents of the outside children. The final week for children used a nautical theme with shipmates, crew and first mate. Jesus was our Captain on our voyage.

The four week plan worked quite well even though the final week was not as well attended as its counterpart last year. Because of the Five-Day Clubs, the overall attendance figure shot up. Every church should evaluate their own program to see if a program such as this might fit into their needs. It will be much work but very rewarding. □

THE KEY WORD IS ACTION

When Mrs. Anna Hageman, from Beverly, New Jersey, asked her eleven- and twelve-year-old daughters what they thought should be done to make vacation Bible school more appealing to the students, they had several suggestions.

One suggestion was to make it any-

thing but school work. "We have had enough school," was their comment.

With this in mind she asked a number of children what they wanted to do instead of going to school and why they wanted to get out of school. One thing most of them wanted was to "turn off" the teacher — to get out from under the pressure of routine and requirements.

In her preparation she used the same techniques used in commercial marketing. She surveyed the special needs of the pupils at this time and in this place. Then she determined how the characteristics of her church could satisfy them and advance their Christian learning experience.

She and her daughters formed a teaching team for the third and fourth graders, and she had the girls do as much of the leading as possible. The children enjoyed the idea of "cooperating" with someone not much older than themselves. Of course, mother was there as main planner and limiter.

The children wanted to be outdoors so as many activities as possible that related to the curriculum and that could be, were done outdoors.

The children wanted action so as much movement as possible was scheduled into the day's program.

The children wanted times when they could be noisy. The thick walls of their meeting room allowed them to be noisy during certain activities.

The children loved "gooey" handcraft projects. The floors, walls and furnishings of their area were washable, so they made a relief map and worked with papier mache.

The result of this creative type of planning was a doubled enrollment and children who enjoyed and remembered what they had done and studied at vacation Bible school.

Working this type of program takes more work and stamina. When searching for ideas, talk to public school teachers or go to the library and check through *Teacher* or *Instructor* magazines. You may have to tax your imagination and do some scrubbing up, but it will be rewarding. □

Have you considered a subscription to the BAPTIST HERALD for one of your friends? The investment of \$4.50 will bring you a gratifying reward.

This is the second of two articles dealing with the theology and ministry of the World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance. The author is Dr. Jesse Northcutt, dean of the School of Theology, the Southwestern Baptist Theological Seminary, Fort Worth, Texas, USA.

God is a reconciling God seeking to eliminate the estrangement between God and man, and seeking to bridge the gap created by alienation among men. Christians should be agents of reconciliation in the world.

God has given the mission of reconciliation to his followers. Paul speaks particularly of his apostolic experience when he says, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:18). The giving referred to is a past historical event and likely refers to the apostolic commission. However, the mission of reconciliation committed to apostles has become every Christian's mission. He speaks of the mission as a ministry or service of reconciliation. Christians are to serve as agents of reconciliation. In II Corinthians 5:19 Paul speaks of the apostolic mission as "committing to us the word of reconciliation." The committing or entrusting is the historical act of putting or placing the message of reconciliation in apostolic hands. It means to put or place in the sense of deposit or entrust with surety. The message is the "logos" of reconciliation. "Logos" means "word, reason, account" and in a derived sense "message." The message of reconciliation has been given to Christians. It is to be shared with the world.

A Ministry of Evangelism

In II Corinthians 5:18-20 the ministry of reconciliation is primarily a ministry of evangelism. Christians are obligated to bring men the reconciling message, that they may be reconciled to God. That evangelism is the primary ministry of reconciliation is a logical implication of the theology of reconciliation. The doctrine of reconciliation in the New Testament refers primarily to the relationship of God with man. Hence the primary mission of reconciliation is to bring men into a right relationship with God.

Man's deepest need is right relationship with God. It is the primary need of life. His alienation and separation from God are painfully real. The ministry of bringing men into right relationship to God is committed to the reconciled ones. They have experienced reconciliation. They should share the experience with others.

The message of reconciliation is the primary instrument of their ministry. The message is clear. God has taken the initiative in Christ to reconcile an alienated world to himself. It is made possible in the redemptive work of

Christ. It is realized in the forgiveness of sin. The reconciled ones are capable of sharing such a message with an alienated world. Thus the heart of the invitation to the world is the plea: "Be reconciled to God."

The reconciled ones serve as ambassadors in their world to carry the message of Christ to the alienated world. In their role as ambassadors they admonish or encourage men to be reconciled to God. God actually is admonishing or encouraging the alienated world through his ambassadors. They are the agents through whom the message of reconciliation is given to the world. To admonish or encourage means to appeal, to urge, or to entreat. The Christian will voice to the world God's urgent entreating invitation to reconciliation.

This aspect of the ministry is underscored further in the passage when Paul adds, "We pray you in Christ's stead . . .". The word "pray" is the word which normally means "to beg." It basically means to ask as in prayer. The Christian as a reconciling agent pleads with men to be reconciled to God. It becomes apparent that his ministry is an urgent one and achieved through compassionate involvement.

To accomplish the ministry of reconciliation the Christian must share with the world the word or message of reconciliation. This word of reconciliation has been given to Christians. It is to be a shared word. The world in its alienation from God needs that word. Not greater or more primary responsibility rests upon the Christian than this — sharing the word of reconciliation with the world.

The Ministry of Peacemaking

Christians as agents of reconciliation not only serve (minister) to bring alienated mankind into favorable relationship with God, but they also serve to bring alienated men into favorable relationship with one another.

The world is filled with anger and hate. Men are gathered in hostile camps and look at each other with angry and threatening eyes. The world is hurt by the deep alienations that separate men from their fellows. The Christian in such a world is a healer, a reconciler. In the words of Jesus he is a peacemaker.

Let it be clear there is little hope for reconciliation among men until man is reconciled to God. The ministry of evangelism which seeks to bring men into right relationship with God is primary. Then, men reconciled to God become reconcilers — peacemakers in a troubled world.

The aim of the Christian as a reconciler is to lead men to peaceful fellowship with one another. Jesus expressed it when he said, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Nothing so identifies the believer as a child of God as his ministry

of reconciliation in the world. As a reconciler among men he is to convince men of the possibility of reconciliation with God. Then he is to proclaim the message of reconciliation among men. Essentially that message says that men are one in Christ. The dividing walls of hostility have been broken down. Because of the cross "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free . . ." (Col. 3:11). In Christ we are all one (Gal. 3:28). The Christians' responsibility is to announce such a message to the world and to summon men to the realization of such unity. As a reconciler the Christian not only proclaims the essential unity of man, but he works in practical ways to achieve it. He assists in breaking down the dividing walls of hostility that men may be one.

There is the dividing wall of national pride and jealousies. If reconciliation among men is to be achieved this wall must be broken down. It is true that a good Christian is a good patriot, but his patriotism does not prevent him from seeking fellowship with men across national lines. He not only seeks this fellowship for himself, but he exercises a role of reconciliation. He stands between men of hostile nationalisms and seeks to heal the breach created by such hostility. There is the dividing wall of racial prejudice and hatred. The Christian will be proud of his race, but he will not permit such pride to create in him a prejudice that leads to hate. As a Christian he will seek to lead men of all races to understanding fellowship. The Christian will be a healer in the midst of a world of racial hurts.

There is the dividing wall of economic and social distinctives. Christians may live in almost any level of economic and social existence. Regardless of his circumstances the Christian will refuse to indulge in class prejudice and hatred. Not only will the Christian achieve a peaceful relation with others in himself, but he will become a reconciler among men.

There is the dividing wall of political ideologies. Christians of the world live under different political systems. They may or may not believe in those systems. Whatever his political ideology, a Christian will not indulge in political prejudice and hate. He will live peaceably with men in the area of his political identifications. He will seek to build bridges of fellowship among people of the world who live under different political systems.

SHARING CHRIST . . .

(Continued from page 15)

the past few months I have felt an increasing desire to share my faith and this is one way I can do it. As chairman I share a responsibility to follow up on those who indicate a desire to receive Christ. Just recently, my neighbor, who had attended for the first time, said that going to CWC was the best thing that had ever happened to her as her faith was really increased.

An arm of this ministry is the Friendship Bible Coffees which are mushrooming all over the country. There are now nearly 16,000 "coffees"

nationwide. In Bismarck alone there are nearly 20 and a cry for many more. Countless lives have been touched and changed by these neighborhood Bible studies over a cup of coffee.

Another of my neighbors testifies that she began attending the coffees for an intellectual challenge. Instead she found that from the very first week a difference came into her marriage and home life. She says, "I owe it all to God and the Friendship Bible Coffees."

Christian Women's Clubs are non-denominational and it is a joy to see

There are dividing walls of advantage and disadvantage. Some Christians live among the advantaged peoples of the world. Others live among the disadvantaged peoples. The Christian will refuse to accept the prejudices and hates of his group. He himself will live at peace with others. He will be an active agent to achieve reconciliation in the world.

The Christian as a reconciler, a healer of the world's hurts — will be an advocate for peace in the world. He himself will live by the principle of love. He will become an evangelist, redoubling his efforts to bring men to fellowship with God. When men love God supremely they will love their fellowmen devotedly. Reconciled to God — then reconciled with men. □

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the unity as we all work together to glorify Christ. The organization is international with over 1,000 groups in North America and numerous groups around the world.

Taking an active part in CWC in no way takes the place of involvement in my church, but I sincerely believe that it has been an enrichment in my own Christian life. It is also a means of outreach to women who could not or would not accept an invitation to my church. I praise the Lord that he has seen fit to give me this opportunity to let my light shine for him here in the Bismarck-Mandan area. □



CHURCH EXTENSION BUILDERS REPORT

SPEARFISH, S.D., CHURCH EXTENSION PROJECT

FEBRUARY 1974

by Gordon J. Voegele

Welcome to Spearfish — cultural, educational and recreational center located in a quiet invigorating corner of the Black Hills National Forest. It is to this beautiful city, surrounded by majestic pines, clear mountain streams and in the depth of the winter clothes herself in the pure white, that we have come as a family to start a North American Baptist Church Extension work, known as the Mountain View Baptist Church.

These past nine months have been happy and exciting months for us and the people of the Mountain View Baptist Church because we have seen the Lord working in our midst. Mountain View Baptist Church started with five families who met for Bible study and prayer in homes. Today there are 14 families making a membership of 35 with an additional 14 prospective families. Our present program consists of Sunday school, morning worship and evening services held at the Masonic Hall. Our Sunday school enrollment is 50 and our average Sunday morning attendance is 68, with an average of 49 for the evening service. Our highest attendance was 77 for the morning worship service. Our mid-week prayer meetings for adults, youth and children are held in the parsonage. In addition every Thursday morning the ladies of the church meet in different homes for prayer. The young people are in charge of one Sunday evening service a month plus other church related activities.

How thankful we are for our people who go out and do follow-up work! The new contacts are made by the pastor and when people are found who seem interested, their names are recorded on a card and turned over to a follow-up team.

In September, 1973 the property for the future church site was purchased, located in one of the expanding areas of Spearfish. Spearfish has a population of about 7,000 people and at the present rate of growth it is estimated that by 1980 Spearfish will have a population of over 10,000 people.

The openness and friendliness towards a witness for Christ is most encouraging. Christians here are praying, working and giving both in our local church and in those of our sister churches. As a new church we covet your continued financial and prayer support. We are confident that the Lord who has opened this door in Spearfish will continue to lead us and bless us, as we seek to do his will. □

The Rev. Gordon J. Voegele is the pastor of the Mountain View Baptist Church, Spearfish, S.D.



TOP: Future Church site with the Rev. and Mrs. Gordon Voegele.

CENTER LEFT: Pastor Voegele at entrance to the present meeting place, a Masonic Hall basement.

CENTER RIGHT: One of the follow-up teams — Mrs. G. Voegele (right) and Mrs. Myron Weber.

BOTTOM: Children's Bible study class with Mrs. Voegele and Miss Bonnie Lengkeek in charge.



by MICHAELLE SCHAUER

"Micky, Micky, it's time to get up," Diane (Patz) whispered.

Oh, no. I feel like I just fell asleep," whined Micky (Schauer) as she rolled out of bed.

With this shrilling buzz of the alarm clock the day for the God's Volunteers started. They were serving the Cedarloo Baptist Church at Cedar Falls, Iowa. The schedule of events for this day began with a Bible study with the members of the church. The subject was "prayer," with Gordon Bauslaugh leading. After the discussion and prayer, the team practiced for the evening service.

"Wait a minute, everybody. Before we start practice, I'd better hand out the vitamin C pills," interrupted Colleen (Bredin).

"Oh, no!" everyone moaned.

"O.K., Diane, what's the story for tonight?" asked Gordie.

"I will play the prelude. Steve, you have the children's story. Barb gives her testimony and solo, and, Micky, you do a flute solo for the offertory," explained Diane.

"Tonight will be an easy night for me," said Gordie.

GOD'S VOLUNTEERS TEAM 2 REPORTS

BUZ-Z-Z!

"Let's start practicing with 'Nobody Cared,'" instructed Diane.

After one hour of practice and a small lunch, the assignments for the afternoon visitation were given.

"Steve (May), you go with Mrs. Priestly. I'll pull you on Clear View Drive," said Pastor Iver Walker as he gave everyone an assignment. At 4:00 p.m. all were back at the church ready to tell the happenings of their afternoon.

"Well, we made 21 calls and three contacts," moaned Steve. "No one was at home, and those who were didn't seem interested."

"What happened to you today, Diane?" asked Gordie.

"We made only two calls with two contacts and one decision," said Diane.

"Hey, that's great! Tell us about your decision," replied Gordie.

"This guy's name was Steve. He was so open. Everything I shared, he wanted to know. When I came to the commitment, he wanted to ask Christ into his life. I feel like I've grown ten years in my Christian life today. It was beautiful," explained Diane.

Some had a good day of calling and others not so good, but all were encouraged when Diane related her experience.

Then the team changed clothes, ate dinner and prepared for the evening service. The evening was full of activity with a variety of songs and a special story for the children about Mr. Spider. One of the highlights of the service was when Barb (Voigt) shared her testimony.

"I hadn't made Christ number one in my life," related Barb, "until one night I had a dream. Something was chasing me. Just as it was about to catch me, I woke up, got out of bed and turned on the light. I knelt beside my bed and prayed: 'Lord, forgive me for being selfish. You take full control of my life.'" Her testimony was followed by a message by the Rev. John Ziegler on the importance of making a decision for Christ.

The day ended with a time set aside by each G.V. to talk with God and read his Word. □



God's Volunteers having a breakfast with members of the Cedar Falls Ministerial Association.



PRACTICE



OUR CONFERENCE IN ACTION

ANNIVERSARY



Mr. and Mrs. Mulder observed their 60th wedding anniversary on Jan. 1, 1974. They are members of the Calvary Baptist Church, Parkersburg, Iowa. Mr. Mulder served on the Investment and Finance Committees in our N.A.B. Conference for many years and also contributed legal counsel where necessary.

BURLINGTON, ONT. Pineland Baptist Church held Special Thanksgiving Services on Sunday, Oct. 7 with guest speaker, Dr. Zimmerman, executive secretary. The church was decorated with the fruits of the plenteous harvest and the Sunday school children brought their gifts to add to the display. After the service the goods were given to the Childrens Aid Society for distribution to needy families.

Oct. 19-21 we were the host church for the Eastern Association with Dr. Gerald Borchert as speaker and Missionaries Marg and George Baab. On Saturday evening the Cantata, "No Greater Love," was presented by a mass choir followed by a candlelight communion service.

Our fifth baptismal service was held on Oct. 28 when ten candidates entered the baptismal waters. Eight were high schoolers, mostly from non Christian homes, and one young lady from a Christian Scientist background was baptized in her wheel chair.

The Rev. Walter Kerber is the pastor of the church. (Mrs. Dinah Herd, reporter.)

EDMONTON, ALTA. Oct. 26-28, Central Baptist Church had special "Days of Thanksgiving" to commemorate 61 years in our present church building. Our new church is nearing completion and these services are the last major events held in the old building.

On Friday there was a "Service of Reminiscing" in which different members reviewed the church's history. Dr. E. P. Wahl, founder of N.A.B.C. and pastor of Central from 1940-43, was the special guest speaker.

Saturday evening 350 people attended the Commemorative Banquet, with Prof. E. Link of N.A.B.C. as guest speaker.

Sunday afternoon was the "Service of Praise and Thanksgiving." This was a special musical service with the four choirs (approximately 140 members) participating. Afterwards there was a time of fellowship.

Central will move into its new church facilities in December, and in April 1975 we will celebrate our 75th anniversary. The Rev. Richard Hohensee is the pastor of the church. (Kurt Remaus, reporter.)

LASALLE, COLO. On Aug. 16, Pastor Milton Falkenberg of the First Baptist Church baptized nine believers. After a short mediation by Pastor Falkenberg and a song by the women's sextette, the hand of fellowship was extended to those that were baptized, one received through personal testimony and two by letter of transfer (pictured). A time of fellowship followed. The service



was held in the Sherwood Church in Greeley.

In Nov. the wooden doors on our church were replaced with rose-toned glass doors. Colored glass was installed over the doors. (Tylenne Schmidt, reporter.)

VENTURIA, N.D. Highlights at the Venturia Baptist church were missionaries Eleanor Weisenburger and Daphne Dunger who told of their work in Africa. Additional insight into the African way of life was gained as they spoke and shared some of their personal concerns. We were challenged by what our missionaries were doing and what they will be doing in the near future.

Our Harvest Mission Fest was held Oct. 7. In the morning our pastor, the Rev. Vernon Schneider, was the speaker, and in the afternoon Daphne Dunger spoke about her work. The mission offering was \$6,105.00. A time

of fellowship followed the service. (Ny Letta Heupel, reporter.)

PRINCE RUPERT, B.C. Six new converts of Bethel First Baptist Church in Prince Rupert, B.C., were baptized on Sunday evening, Nov. 4, 1973, by the



pastor of the church, the Rev. W. L. Highfield. They were Miss Heidi Hartwig, Michael Jones, Howard Nuttall, A. E. Sweet, and June and Andy Decker, a couple married in the church in August. (Mrs. Phylis Bowman, reporter.)

KENOSHA, WIS. Fall activities at the Immanuel Baptist Church have been geared to a Missionary emphasis both home and abroad, through guest speakers and special films. For our Missionary Society's Anniversary program, we saw the film, "Through Gates of Splendor."

We were all inspired by hosting the fall Youth Rally with it's large representation.

By baptism, seven members were added to the church. The Rev. Jothan Benke is the pastor of the church. (Collie Westbrook, reporter.)

BISON, KAN. The First Baptist Church was host to the N.A.B. churches of Kansas at their Annual Kansas Fellowship Oct. 19-20. The theme was "Moving Toward Maturity."

Harvest Mission Festival was observed on Sunday, Oct. 21. Dr. Jerome Fluth was the guest speaker for both morning and evening services.

On Sunday, Oct. 28 the congregation and friends bid farewell to Pastor and Mrs. Edward Oster who faithfully served us for nearly seven years. After a fellowship dinner a short program was given in their honor. A monetary gift was presented to them. Pastor Oster is now serving the Grace Baptist Church in Gackle, N.D. (Clare L. Niedenthal, reporter.)

WACO, TEX. On Sept. 15, Central Baptist Church held an all day Christian Education Institute. About 35 people attended from our church and other churches in the Southern Association. Dr. Floyd Moore, from our N.A.B.

Seminary, was in charge of the Adult Worker's Class; Mrs. Ray Summers, was in charge of the Children's Worker's Class; Rev. Gary Manning was in charge of the Youth Worker's Class.

On Sept. 30, Dr. Roy Seibel, a former pastor, was with us for the morning worship service. On Oct. 7, Dr. and Mrs. Louis Johnson visited Central during the Sunday school and morning worship hour. Dr. Johnson brought the sermon.

On Oct. 20, Mr. Charles Glasglow, Professor of Sociology and Anthropology at North Texas State University, held the first part of a weekend seminar on the roles of clergymen and laymen. On Sunday he gave a message tying the two together.

The Rev. Jesse Hood, pastor, baptized five new members on Oct. 28, including his youngest daughter Debbie. Also baptized were Mr. and Mrs. Arnold Williams and daughters Rhonda and Kim.

Our church building and property has undergone a lot of improvement recently, both inside and out. (Marie Chance, reporter.)

EMERY, S.D. The First Baptist Church had a farewell supper in honor of the Rev. and Mrs. M. D. Wolff, and children on Nov. 4. A review of the past years in "This is your Life" was portrayed in pictures and narration. A special love offering was given to them by the church. It is with deep regret that we see them leave. We wish them the Lord's blessings as they go to the First Baptist Church at Ellinwood, Kan.

Mr. Arlo Grenz, a student at our Seminary in Sioux Falls, S.D., has become our choir and youth director for the school year. (Mrs. Leland Terveen, reporter.)

RIDGEWOOD, N.Y. Mr. Ulrich Laser, minister of Christian Education and Youth of the Immanuel Baptist Church, was ordained on Sunday, Oct. 21. The service, shared by churches of the Atlantic Association and friends, was led by the pastor, the Rev. John Reimer. The Rev. Ulrich Laser is a graduate of the University of Calgary, Alta., the N.A.B. Seminary and was an exchange student to the Prediger-Seminar and the University of Hamburg, Germany.

His father, the Rev. Waldemar Laser, led in the consecration prayer. The guest speaker was Dr. Arthur Patzia who chose as the topic, "The Pastor as Shepherd." Rev. Laser's wife, Lily, joined her husband for the prayer of consecration. An offering was given for

the young minister's library. (A. Lamprecht, reporter.)

SASKATOON, SASK. A year ago, the Lord led the Rev. and Mrs. Dieter Gohl to the Hudson Bay Park Baptist church. Their dedicated ministry had been a deep source of blessing and encouragement.

Stockaders and Pioneer Girls are well into their fall and winter program. The Lord has supplied willing workers, who effectively carry on the work.

Several university students have found their way into our fellowship, adding in number to our youth group.

The Women's Missionary Society is engaged in various activities. On Oct. 14 we had our congregational Thanksgiving dinner, followed by a social service with opportunity for sharing.

We have had a city-wide crusade with Dr. Terry Winter, Nov. 18-25. (Mrs. Irene Oakman, reporter.)

SHEBOYGAN, WIS. The former annual meeting of the Wisconsin Association was held Oct. 26-27 at Bethel Baptist Church. Attendance was 123 with 14 churches represented.

The Rev. Bruce Rich supervised a display of Sunday school materials between all sessions. He also gave a slide presentation of the Central States Camp at Lansing, Iowa. Work is progressing and ready for limited camping. The Rev. D. Fuchs gave the denominational report explaining MCFS. Another encouraging report was from Ray Lick, who is involved in Church Extension work in Germantown, Wis. Bible studies are being held with seven in attendance. Other speakers were missionary, Dr. J. Fluth, the Rev. Willis Potratz, our new area secretary, and the Rev. and Mrs. Jake Leverette, the latter being the speakers at the Men's and Women's Luncheons.

Mr. Francis Guenther was re-elected moderator for another year. (Mrs. Alice Gates, reporter.)

DALLAS, ORE. Sunday, Nov. 18, the Women's Missionary Society presented the evening program using the theme, "A Closer Fellowship." Featured was a play, "Contacts for Christ With White Cross." In this drama, a disinterested, wealthy woman becomes involved in the real human values of White Cross work in our African hospitals. Harvest gifts from local gardens and kitchens for Thanksgiving distribution decorated the sanctuary.

The annual Thanksgiving dinner was held on Nov. 22. The program featured a message and music by the Rev. David

Crane, a missionary to Trinidad, and his family. They produced native songs and hymns from unique steel pans made in Trinidad from oil drums. Dinner was served to 150 members and friends. The Rev. Ray Hoffman is the pastor. (Mr. William Burns, reporter.)

PARMA HEIGHTS, OHIO Thanksgiving week at Parma Heights Baptist Church gave cause to real praise. Twenty-two new members were added to the church, fourteen of them by baptism. The Rev. Aaron Buhler officiated at the baptismal service which was held during the morning worship hour, Nov. 18. The week was highlighted with a thanksgiving service and concluded with a thanksgiving offering amounting to \$19,095.31. (Christa Eckert, reporter.)

APPLETON, MINN. On Nov. 4, 1973 during the Sunday morning worship, four young Christians followed their Lord in water baptism at the First Baptist Church (pictures). The following



Sunday morning, Nov. 11, these were accepted as members of the church. On Nov. 18 we observed our annual Thanksgiving and Mission Sunday. Miss Eleanor Weisenburger, missionary to the Cameroon, was our guest speaker for the morning and afternoon services. The Rev. Arnold Friez was the pastor of the church before accepting the call to Leola, S.D.

GROSSE POINTE WOODS, MICH. Grosse Pointe Baptist Church is on the move under the dynamic leadership of Pastor Larry McGuill and Associate Pastor, Ed Steinhart. Our outreach to the community has taken on a new and vibrant dimension in the form of the Great Commision Company. The shareholders are those who have a burden for souls as they participate in the Tuesday evening calling program.

Another facet of our outreach is the "Second Cup of Coffee" radio broadcast five days a week at 8:00 a.m. on WBFG-FM. Pastor McGuill presents a light, refreshing, evangelistic message

OUR CONFERENCE IN ACTION

and teams musically with Ed and Doris Steinhart to keep the Grosse Pointe Baptist name in front of the people of Metro Detroit.

Our youth present a one-half hour panel discussion, "Teen Insight," every Saturday at 6:30 p.m., also on WBFG-FM. They verbalize live, not pre-recorded, on what they believe while answering questions on teen life that have been phoned or written in. The faith of our young people has been bolstered. Christ-centered answers to some real problems of the teen world have been offered, and some parents of teenagers have been given some measure of understanding so critically needed today. (Doug Whittam, reporter.)

SACRAMENTO, CALIF. The annual meeting of the Women's Missionary Union of the Northern California Association was held at the Willow Rancho Baptist Church, on Thursday evening, Oct. 25, 1973. The business meeting and program was preceded by a salad-dessert supper served by the Willow Rancho women. Mrs. Louis (Birdie) Johnson, missionary to Cameroon, was the guest speaker. She challenged us, as she recalled the work they were privileged to do in Cameroon these past four years for Christ. The offering was designated for the Woyke House in Jos, Nigeria. The new officers for the coming fiscal year are: Mrs. Ida Dolliver, president; Mrs. Jean Brewer, vice president; Mrs. Bettie Renda, vice president; Mrs. Ruth Kammerer, secretary-treasurer; and Mrs. Melita Berndt, White Cross chairman. (Mrs. Thelma F. Fischer, reporter.)

PLEVNA, MONT. On Sept. 29 the Bismarck quartet presented a program at the Plevna Baptist Church in behalf of the Crystal Springs Camp. The Harvest Mission Festival was held Oct. 14. The offering for overseas missions was \$7,785.94, and \$7,166 was received for home missions. (Paula Fuchs, reporter.)

KESWICK GROVE, N.J. "Living Today — In the Home, In the Church, In the World" was the theme of the 10th Annual Retreat of the Atlantic Association W.M.U. Under the leadership of our president, Mrs. Sally Prast, we met Nov. 2-3 on the beautiful grounds of Keswick Grove, N.J., "where God speaks to hearts." One hundred forty-five answered the roll call.

In three inspiring and challenging messages our well-known national and international speaker, Mrs. Millie

Dienert, spoke of the priorities for today's living: 1) America's home life is sick and the finger of accusation can be pointed to a large degree to the women in the home, who spend too little time in personal confrontation with Jesus Christ; 2) We are the church and whatever the church is or isn't today is a reflection on us; 3) We may all be busy doing church work, but are we doing the work of the church, which is introducing people to Jesus Christ!

Under the direction of Mrs. Irma Norman of Jamesburg, a brief observance was held of our Tenth Anniversary. (Eva Yung, secretary.)

BISON, KAN. The Kansas Fellowship was held Oct. 19-20 at the First Baptist Church of which Rev. Ed. Oster was pastor. Messages centered around the theme "Moving Toward Maturity." Dr. Roy Seibel, Professor of Pastoral Ministries at our NAB Seminary, Dr. Jerome Fluth, missionary to Cameroon and Rev. Milton Zeeb, South-Central Area secretary were the guest speakers. Dr. Jerome Fluth gave us an informative look into the medical, educational, and general happenings on the Cameroonian mission field. Dr. Roy Seibel challenged us to a greater concern for the unsaved and a more genuine love for our brothers and sisters in Christ as steps toward Christian maturity.

The officers for 1973-74 are as follows: Moderator, James Schacher; Vice Moderator, Curtis Wiens; Secretary, Mrs. Don Wirth; Treasurer, Ezra Schimpf; Scripture Memory Committee, Rev. Dan Wiens, Mrs. Kenneth Brenner, and Mrs. Wayne Meschberger. (Mrs. Jerrie Kruse, secretary.)

STEVENSVILLE, MICH. On October 19-20, the Michigan Association convened for its third annual conference at the Lakeshore Baptist Church of which the Rev. Richard Paetzel is pastor. Special music was furnished by Lakeshore Baptist choir and Mr. and Mrs. Ed. Steinhart of Grosse Pointe Baptist Church at the evening service. The message was brought by Dr. Warren Magnuson, executive secretary of the Baptist General Conference. On Saturday morning we held our business meeting and heard our denominational report. In the afternoon, luncheons were held for both men and women, at which Mr. and Mrs. David Burgess shared their experiences as missionaries in Africa. Mr. Dean Brodberg was again installed as moderator. The Rev. Willis Potratz, Great Lakes Area secretary, brought the message. This conference left us with the hope of "Re-

conciling the World Through Christ." (Mrs. Donald Troop, reporter.)

BISMARCK, N.D. The Bismarck Baptist Women's Mission Society enjoyed as their guests the Turtle Lake Women's Mission Society, on Oct. 2, when they presented a program centered on thoughts about God's Garden and Womenhood. Mrs. Herbert Schlaht introduced several ladies who gave testimonies regarding types of weeds in the garden of life such as doubt, worry, self-pity, loneliness, etc., and how God gives the Christian woman the grace to overcome these when we replace them with the fruit of the Spirit. Unique slides were shown while Mrs. August Schiller and Mrs. Vernon Wolitarsky sang appropriate numbers.

A time of fellowship followed the program. Mrs. Karl Schlafman, president of the Bismarck Society poured at the refreshment table and Mrs. Wallace Anderson presided at the Guest Book. (Mrs. Arnold Franke, reporter.)

PEORIA, ILL. Ceremonies naming the newly-established library at Northern Sheridan Baptist Church were held on Dec. 2, 1972. It is to be called the Rosemary Dustin Library. Rosemary, 22, (pictured) who died June 17, 1973,



had been confined to a wheel chair since she was eight years old. A member of the church, she was a sociology major at Bradley University, Peoria, where she was a junior, a member of the National Honor Society, and a Sterling Merit Award winner from Peoria high school.

In ceremonies honoring her memory, Judge Calvin Stone read the declaration officially naming the library the Rosemary Dustin Library. He is a member of the church's Board of Christian Education, and Chairman of its Board of Trustees. The church

librarian Mrs. Judith Williams responded. Ruth Steinwedel, Bradley senior and close friend of Rosemary, spoke of their activity in Campus Crusade meetings.

It was announced at the service that Bradley University's Sociology Department plans to establish a scholarship in the name of Rosemary Dustin.

Jim Dustin of Bloomington, Ill., Rosemary's brother, spoke for the family at the conclusion of the ceremonies, which included a responsive reading of dedication composed by the pastor of the church, the Rev. Edwin Michelson. Leading in its reading was Tod Larke, North Sheridan Baptist Church Youth Director.

The pastor's sermon, "A Book of Love", set forth the Christian ideals and testimony of Rosemary, and thoughts on using the library to its greatest advantage. Walter E. Kohrs, Church Clerk, gave the dedicatory prayer. (Walter E. Kohrs, reporter.)

ASHLEY, N.D. The Ashley Baptist Church held a week of evangelistic meetings from Oct. 28-Nov. 2. The Rev. George Breikreuz of Temple Baptist Church of Jamestown, N.D., brought the messages. Prior to this a 24-hour round-the-clock prayer chain was formed in preparation for the meetings.

On Nov. 4 the Baptist Day of Prayer was observed. Several ladies of the Women's Missionary Society, Tabitha Society and other ladies of the church took part. Music was furnished by several daughters of the church. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

In Memoriam

ADOLPH ARLT, 64, of Ashley, N.D., died Nov. 25, 1973. He was born Aug. 9, 1909. He committed his life to Jesus in 1922 and three years later was baptized. He held several offices at the Ashley Baptist Church and was a member of the Men's Choir. In 1935 he was united in marriage to Emma Nies. Surviving him are his widow; two daughters, four grandchildren, his mother and two brothers. The Rev. Etan Pelzer was the officiating minister at the funeral service.

MRS. RAYMA BROWN BEERMAN, 70, of Dallas, Ore., died Nov. 5, 1973. She was born Dec. 21, 1902, in the Salt Creek area and made her home there all her life. In 1934 she was married to Lloyd F. Beerman. For many years she has been a faithful member of the Salt Creek Baptist Church. Surviving her are her widower, Lloyd; two daughters; Loy B. Smith and Rayla B. Fadenrecht, and three grandchildren. The Rev. Ray Hoffman officiated at the funeral service.

MRS. KATIE DICKHAUT, 85, of Aberdeen, S.D., died on Nov. 11, 1973. She was born on Sept. 25, 1888, in Russia. At the age of 12, she accepted Christ as her personal Savior and was baptized upon the confession of her faith. In 1907 she was united in marriage to John Dickhaut. At the time of her death she was a member of the Calvary Baptist Church. Surviving her are one daughter, Mrs. Rose Bertsch; two sons: John and Henry, and one sister. The Rev. Eugene Kern was the officiating minister at the funeral service.

MRS. JULIUS EDINGER nee Schaeffer, 73, of Carrington, N.D., died on November 24, 1973. She was born in Stutsman County, N.D., on Sept. 9, 1900. She married Julius Edinger in 1937. She was saved in the Cathay Baptist Church. Later, with her husband, she united with Calvary Baptist Church in Carrington, where she was a faithful member until the time of her death. Surviving her are her widower; two daughters: Viola and Marcella; one son, Jerry; seven grandchildren, one brother, three half-brothers, one half-sister, and her step-mother. The Rev. Peter Wiens was the officiating minister at the funeral service.

AUGUST FICHTNER, 71, of Kelowna, B.C., died on Oct. 30, 1973. He was born in Poland on Aug. 8, 1902. In 1926 he was married to Amalia Schoeps. He accepted Christ as his personal Savior, and was baptized at the age of 13 in Poland. He was a member of the Bethel Baptist church in Prince George, and saw the need of an extension work in this city and became a member of the Fort George Baptist Church, and in his retirement was a member of the Trinity Baptist church in Kelowna. Surviving him are his widow; five sons: Herbert, Eugene, Bert, Reinhold, and Laurance; two daughters, Mrs. Gertrude Wiens, and Mrs. Tobea Wiebe. Rev. John Wollenberg and Rev. J. Neudorf were officiating ministers at the funeral service.

MRS. LENA GIESER, 78, of Portland, Ore., died on Oct. 12, 1973. She was born in 1895 in Yugoslavia. She accepted Christ and was baptized. In 1914 she married the Rev. Karl Gieser. They served churches in Martin, Turtle Lake, Bismarck and Anamoose, N.D., and became the first administrator and matron of the Bismarck Home for the aged. At the time of her death she was a member of the Immanuel Baptist Church, Portland, Ore., where she served as president of the Women's Missionary Society, Bible teacher, president of the Oregon W.M.U. and board member of the Baptist Manor. Surviving her are one daughter, Mrs. Adam Grenz, three grandchildren and one great-grandchild. The Rev. Richard Grabke was the officiating minister at the funeral service, assisted by Dr. Robert Schreiber. Interment was at Bismarck, N.D., where her husband was buried.

MRS. LOUISE GOSSEN nee Graf, 75, of Dallas, Tex., died on Nov. 25, 1973. She was born in Russia on April 2, 1898. She was married to the Rev. Cornelius Gossen in 1925, and helped her minister husband as they served in N.A.B. churches in Branch, La., Crawford, Tex., and Emmanuel, Marion, Kan., before he died in 1945. Surviving her are two daughters; Mrs. Betty Patet and Mrs. Ella Marie Niederer; two sons: James and Vernon, three sisters, two brothers and nine grandchildren. The Rev. Jesse G. Hood was the officiating minister at the funeral service.

MRS. ANNA GROSS nee Wagner, 73, died on Nov. 21, 1973. She was born on April 4, 1900, in Roumania. In 1921 she was married to Michael Gross with whom she lived for over 52 years. The couple had two sons and one daughter. Both sons preceded their mother in death. In 1927 the family emigrated to Canada. In 1946 she was converted, baptized and joined the Ebenezer Baptist Church in Vancouver, B.C. Since 1968 she and her husband were members of Bethany Baptist Church. Surviving her are her widower, Michael, one daughter and 6 grandchildren. Dr. Helmut Waltereit was the officiating minister at the funeral service.

MISS META KASLER, 83, of Marion, Kan., died on Oct. 18, 1973. She was born in Berlin, Germany. Miss Kasler was a devout member of the Emmanuel Baptist Church, Marion, Kan., and remembered the church generously in her will. The Rev. Oliver K. Ringering preached her memorial service and she was laid to rest at Lorraine, Kan. Surviving her were only nieces and nephews.

MRS. EMMA LITZ, 83, of Lodi, Calif., died on Dec. 3, 1973. She was born on Sept. 15, 1900, in Russia. In 1909 she was united in marriage with Mr. John Litz. She came to the United States in 1910 and lived in the St. Paul, Minn. area for many years. At the time of her death she was a member of the First Baptist Church, Lodi, and a very active member of the Women's Missionary Society. She is survived by one daughter, Mrs. Esther Sigel; three sons: Arthur, Harold and Ruben; two brothers, 15 grandchildren and 20 great-grandchildren. The Rev. G. G. Rauser, was the officiating minister at the funeral service.

MILTON L. ORTHNER, 46, of Cherry Hill, N.J., and youngest son of the Rev. and Mrs. Frank Orthner died. He was born in New York City in 1927. Milton accepted Christ as his Savior in his early childhood and became a member of the Evergreen Baptist Church. He was united in marriage to Claire Schmidt. Surviving him are his widow; one son, Mark; one daughter, Grace; his mother, two brothers and a sister. The Rev. A. Lamprecht was the officiating minister at the funeral service.

MRS. LYDIA WIESE PALUTKE, 63, of East Detroit, Mich., died Nov. 25, 1973. She was born in Russia, April 17, 1910. At age 18 she came to Nokomis, Sask. where she was saved and baptized. In 1936 she married Alfred Palutke. This happy marriage was blessed with two sons who are in the medical profession. She was active in the Church, the Women's Missionary Society and White Cross work. Surviving her are her widower; two sons: Waldemar and Alfred Jr.; three grandchildren. Dr. Herbert Hiller was the officiating minister at the funeral service.

MISS MARTHA RUEDIGER, 36, of Vancouver, B.C., died on Nov. 22, 1973. She was born in Poland, on Sept. 23, 1937. The family moved to West Germany before emigrating to Vancouver, B.C., Canada, in 1948. In 1967 Martha was stricken with multiple sclerosis. She was confined to the hospital for the last two years. Having accepted Christ as her personal Savior in 1949, she was baptized into the fellowship of Bethany Baptist Church where she remained a member till her death. Surviving her are her mother and one brother, Alfred. Dr. Helmut Waltereit was the officiating minister at the funeral service.

PHILIP WAHL, 83, formerly of McClusky, died Nov. 19, 1973 at the Baptist Home in Bismarck. He was born Sept. 24, 1890, at Emery, S.D. In 1914, at the age of 24, he publicly confessed Christ as his Savior and was baptized, becoming a member of the McClusky Baptist Church. He served as Sunday school teacher and member of the choir. He was married to Mary Neuharth in 1914. Surviving him are his widow; one daughter, Mrs. Erna Foster, one son, Marvin Wahl; two grandchildren, two brothers and six sisters. The Rev. Myrl E. Thiesies officiated at the funeral service.

MRS. BEN WIESE nee Poppen, 71, of Wilmot, S.D., died on Nov. 18, 1973. She was born on April 11, 1902, in Parkersburg, Iowa. At the age of 11 she accepted Christ and was baptized. At the time of her death she was a member of the First Baptist Church of Corona, S.D. Surviving her are her widower; two sons: Benard and Delmer; two daughters; Mrs. Esther Strasser and Mrs. Betty Draewell; 12 grandchildren and two great-grandchildren; two brothers and three sisters. The Rev. Harry Johnson was the officiating minister at the funeral service.

GRAHAM AND THE WHITE HOUSE

WASHINGTON — In an exclusive, in-depth interview with the editors of CHRISTIANITY TODAY magazine, evangelist Billy Graham candidly discussed Watergate, President Nixon and American morality. The interview marks the first time Dr. Graham has made an extended statement on these subjects.

The wide-ranging interview, conducted when Dr. Graham was in Washington to preach at the White House Christmas service, covers such topics as his relationships with Presidents Nixon, Johnson and Kennedy; President Nixon's alleged isolation and unwillingness to admit mistakes; America and civil religion; possible impeachment or resignation; the President's charitable giving and tax returns; the selection of the Vice-President in 1968; and potential "blessings" from Watergate.

Graham scoffed at suggestions that his appearances at White House functions gave a "benediction" to administration policies. "I certainly did not agree with everything that President Johnson did and I was at the White House as often under Johnson as under Nixon." The evangelist added that he is willing to go anywhere — the Vatican, the Kremlin, or the White House — provided he is allowed to preach the Gospel and that it is understood that his preaching visits have nothing to do with the prevailing political climate.

To suggestions that he was being used as a "tool" by the President in order to garner the evangelical vote in the last election, Graham replied, "That's foolish. Did Kennedy make a tool of Cardinal Cushing?" Indeed, he added that he had offered to talk to the President two times earlier this year but aides turned him down, reportedly because Nixon wanted to shield him from criticism.

Dr. Graham condemned Watergate as an unethical and criminal act which has hurt America.

He told the editors that any public censuring of the President will not be done by him. "Mistakes and blunders have been made. Some of them involved moral and ethical questions, but at this point, if I have anything to say to the President, it will be in private."

Dr. Graham, who said he has told his financial advisors to pay all taxes if any are in question, said the President provided a poor example on the tax ques-

tion. "He had some very bad advice. . . . I think he left his finances to other people and rarely went into them himself."

Some capsule comments:

On Nixon's alleged unwillingness to admit mistakes: "I won't say what I have already said to him privately on this present visit, but I have personally found that when you make a mistake, it's far better to admit it."

On Nixon's alleged isolation: "Every President needs some people around him who still call him by his first name and tell him exactly what they think. . . . Everybody needs some friends around him who will just say 'you are wrong,' and that includes me. . . . Mr. Nixon has made mistakes, and I would say this has been one of them."

On Nixon's charitable giving: "I was surprised at the small amount he reported giving to charities in relation to his total income, but there may be some other explanation in that his finances and contributions were left to other people." □

SBC PRESIDENT ADVOCATES SIX-DAY BUSINESS WEEK

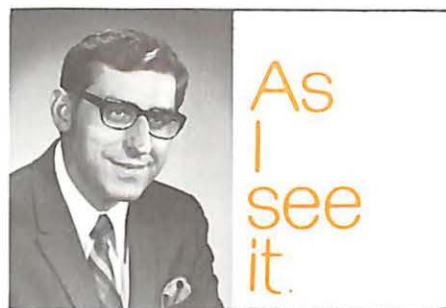
NASHVILLE (BP) — Owen Cooper, president of the Southern Baptist Convention (SBC) and a retired industrialist, said here that he favors a voluntary six-day business week as an energy-conserving measure.

"The number of businesses open on the Lord's Day, such as energy-consuming shopping centers in full operation and large quantities of gasoline still consumed in pursuit of the secular, not only strikes a blow at the American home but also gives a boost for 'Mammon' at the expense of God," Cooper said.

He indicated that most people work only five days, and the sixth day could be used for shopping and personal business. He called on all people who recognize Saturday or Sunday or any other day as the "Lord's Day" to voluntarily help preserve that day's religious significance for them.

Cooper said he advocates that the six-day business week be brought about as a result of personal religious commitment rather than depending on legislative action.

"If the Christians in this country were to commit themselves to the protection of the Lord's Day, they not only would conserve enormous amounts of energy, but they would also make unprofitable the operation of many business establishments on the Lord's Day," Cooper said. □



by Paul Siewert

"World Events for Christ" could well caption the Christian projections for 1974. Most of us are somewhat aware of the Eighth Baptist Youth World Conference to be held in Portland, Oregon, July 31-August 4, under the theme, "Christ — Our Challenge to Live." We also know of "Explo 74," the second International Student Congress on Evangelism to be held in Seoul, Korea, August 12-17, with an anticipated 300,000 people in attendance.

But probably most of us are not too well acquainted with the planned International Congress on World Evangelization to be held in Lausanne, Switzerland, July 16-25 of this year. With Dr. Billy Graham as honorary chairman, the purpose of this congress will be to make Christendom aware of the two billion people that have never been reached with the Gospel, acquaint Christian leaders with the new resources now available for evangelism, foster cooperation, biblical understanding, inspiration and Holy Spirit dependence in the great and thrilling task of fulfilling the Great Commission of Christ.

The massive strategy somewhat staggers me, but the intent thrills my soul. Let us pray that, in the midst of this massiveness, our evangelism will always be personal and local. We can hardly bear any more structure with a lack of intimacy. □

The Rev. Paul Siewert is the pastor of the First Baptist Church, Minot, N.D. In this column Mr. Siewert analyzes current religious news of his choice.

CHUCKLE WITH BRUNO

A wife can't make a husband do anything; but sometimes she can make him wish he had.

A boy was listening to his father's lecture on his poor report card. Finally the youngster piped up: "It's no wonder I seem stupid to my teacher. She's a college graduate."

■ **The Rev. Richard Kalmbach**, since 1971 pastor of the Oakridge Baptist Church, St. Joseph, Mich., has given his resignation. He will be taking up secular employment, starting April 1.

■ **The Rev. Richard Krenz** is the new pastor of the Immanuel Baptist Church, Wausau, Wisc., effective either February or March. He comes from Madison, Wis., where he served the Middleton Baptist Church.

■ **The Rev. Myrl E. Thiesies** is the pastor of the McClusky Baptist Church, McClusky, N.D. Previous to his com-

ing to McClusky in September, 1973, he served the Terrace Heights Baptist Church, Spokane, Wash.

■ **The Rev. Ralph M. Chandler** began his ministry as pastor of the First Baptist Church, Elgin, Iowa, on Jan. 6, 1974. Mr. Chandler comes from Anita, Iowa.

■ **Dr. Arthur G. Patzia**, assistant professor of Biblical Literature at the North American Baptist Seminary, Sioux Falls, S.D., has accepted the call to the Ebenezer Baptist Church, Vancouver, B.C. He will commence his service after the

completion of the 1973/74 school year.

■ **Dr. Bernard Schalm**, academic dean and professor of New Testament and Psychology at the North American Baptist College, Edmonton, Alta., is seriously ill. A brain tumor has been discovered. Special treatments are being prescribed for him.

■ **N.A.B. Seminary Sunday** will be observed by many North American Baptist churches on Feb. 17, 1974. Bulletin inserts will inform North American Baptists about the most recent developments at the Seminary.

■ **Miss Florence Miller**, missionary on leave of absence, is working as Director of Christian Education at the Napier Parkview Baptist Church, Benton Harbor, Michigan.

■ **The Rev. Erwin Babbel** has accepted the call to serve the German Zion Baptist Church, Milwaukee, Wis. Because of immigration procedures no date has been set for his beginning in Milwaukee.

■ **Mr. Woody Derr** is serving the Magnolia Baptist Church, Anaheim, Calif., as Director of Adult Ministry. He began his ministry in mid January.

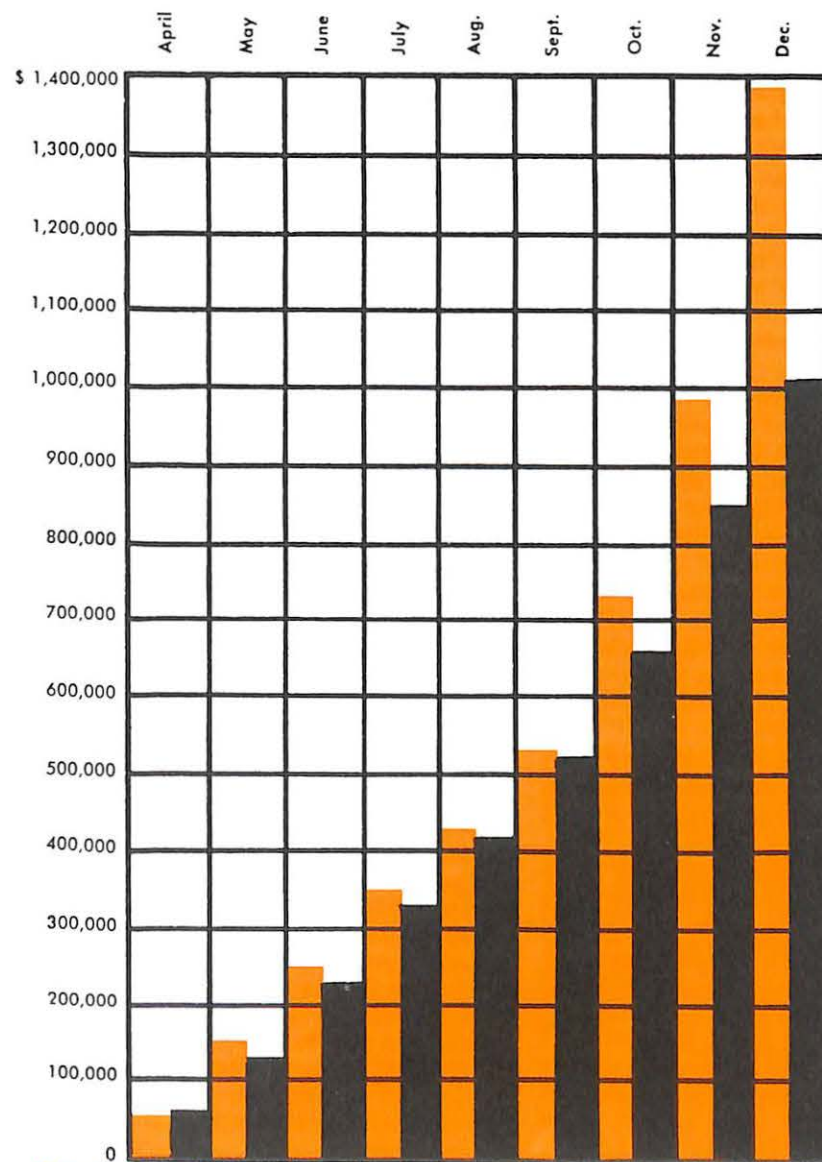
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WILL YOU BE MY VALENTINE?

Having paid for most of the gifts which were on our Christmas shopping list, and after exchanging a number of them after Christmas, we are now getting ready to select Valentine gifts. Our children busy themselves with their do-it-yourself packets that contain all the materials needed to make valentines, which they will exchange with their school friends. Older teenagers are dreaming of Valentine's Day parties. On February 14 they will send heart-shaped candy cartons, flowers and cupid-trimmed cards to their sweethearts. Husbands will remind themselves to buy appropriate gifts for their wives on that day.

Sending valentines to friends and loved ones is an annual custom in many countries on Valentine's Day. Where did the traditionally honored St. Valentine's Day come from? It should be worth while to examine briefly why we uphold the observance of St. Valentine's Day.

Many assume that the traditional Valentine's Day celebrations have to do with the honoring of the early Christian martyr by the name of Valentine. History does not support such an assumption.

The *World Book Encyclopedia* states that "the customs connected with the day have nothing to do with the lives of the saints." (Church tradition knows of two Saint Valentines as having been martyred on February 14.) And the *Encyclopaedia Britannica* likewise supports the view that all ceremonial forms on St. Valentine's Day have "no rela-

tion to the saint or to any incident in his life."

Historians know that the ancient Romans celebrated February 15th as an idolatrous and sensuous festival, called *Lupercalia*, in honor of Lupercus, one of their heathen gods. It was a lover's festival for young people. Young men and women put their names into a box, from which they were drawn by chance. Then the partners exchanged gifts and for some time lived together in a questionable relationship.

After Christianity had become the official religion of the Roman Empire, church leaders tried to discard this pagan free-for-all celebration, but the Roman citizens were slow to give it up. But the Christians no longer participated in these sensual observances.

In 496, Pope Gelasius changed the Lupercalia festival of February 15 to St. Valentine's Day on February 14, giving it a religious image and thus making it more acceptable to Christians. Yet the sentimental character of the old festival has remained to the present day.

Thinking of the rather questionable historical festival the present observance of St. Valentine's Day seems rather harmless. However, as Christians we have to ask ourselves if we can symbolically uphold a tradition which in its beginning was so thoroughly pagan.

The Romans identified Lupercus with Pan, the Greek god of nature. This god was identical with the Phoenician sun-god "Baal," who was an abomination to the God of the Bible (look up the many Scripture references in the Old Testament.)

In the Chaldean language, spoken in Babylonia, the word for "heart" was *bal*. The symbol for Baal was the heart, which the Romans took over for their festivities in honor of Lupercus or later Valentine.

It is an intriguing and revealing study to read up on the total story under such articles as Nimrod, Semiramis and Cupid.

Usually editorials express a well-rounded opinion or point of view. This editorial aims at stimulating the readers to do some independent studying.

Neither a solution nor a conclusion is being offered. I merely want to serve as a catalyst to make the BAPTIST HERALD readers examine themselves as to why we continue teaching children customs, derived from ancient pagan sex and hero-worship. Let the Bible be our guide. RJK



letters to the editor

Dear Editor: I don't agree with Mr. Mueller (BAPTIST HERALD, October 1973 issue) that it doesn't matter how long hair is or how we dress. God's Word says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" Rom. 12:2. So if we dress like the world, how do we prove that our mind has been renewed? His Word also tells women to dress decently. Well, I would hardly call a wife or a mother in pants suits dressed decently. Why is it that most women wear these, down town, to women's retreats, standing behind pulpits, singing hymns, even in the house of worship at social gatherings and when counseling.

Do these women honestly believe God approves of them looking like boys, with their hair cut so short?

I think its about time the church sets some standards. School officials are trying but are helpless because they get no cooperation from parents, who allow their girls in short dresses and boys with long hair. God's Word also says that it is a shame for a man to have long hair.

The world associates, so if we dress like hippies, what kind of testimony are we?

I'm thankful our pastor's wife does not approve of women and girls wearing pants to any worship service. Mrs. Em. Helm, Bismarck, N.D.

Dear Editor: I would like to do something special for the Lord, so I decided to help an African student through Bible school. Now I would appreciate it if Headquarters would advise me where to send the check for one year. I would like to have the address of the student, so that I could send him and his family a greeting occasionally.

I have been reading the BAPTIST

HERALD for 11 years and the Sendbote 25 years before that. The paper gets kind of part of one; when it is late, there seems to be something missing.

First I turn to: "As I See It" by the Rev. Siewert; as he brings out such thoughts that it makes me see things in a different way. Then I read the rest, and when I come to all the baptisms, I count them up and thank the Lord for his greatness in drawing precious souls to himself.

Thank you for sending the paper so regularly, and may our God, who still performs wonders, bless you and all the staff of headquarters richly in the future. Olga Matheuszik, Kelowna, B.C.

Dear Editor: I wish I could express in words how much the October issue of the BAPTIST HERALD means to us. You took us to the Conference by way of pictures and script! Thank you for an excellent report of the blessings you all enjoyed and shared with us in this way. Fred Holzimmer, Cameroon Missionary, Bamenda.

Dear Editor: After a period of 10 years involving considerable expense and time, it seems that the matter of a merger with the Baptist General Conference has been temporarily resolved by the action of our North American Baptist General Conference at Wichita.

As one who is intensely interested in the future of the N.A.B.G.C., I would like to call attention to some thoughts that appear vital if this subject is again given consideration.

There is a popular concept by some that strength lies in numbers. Even though this is true in some situations, it is not necessarily a truism. Real strength is found in quality and unity and so often not in quantity and numbers. There is historical evidence to support this fact. Recalling Israel's Six Day War, the greatly outnumbered but highly efficient and effective Israeli armed forces brought about a quick victory for that nation. The teeming millions in the Oriental countries have not developed into strong nations; however, Gideon and his small group of obedient and efficient followers conquered Jericho. Extending this thought, would the two Conferences be stronger just because there would be more people? I wonder!

When we speak of a merger, let us not delude ourselves. I have seen instances in the business world where a smaller group merging with a larger group was soon swallowed and absorbed. The same could and very likely would happen to the N.A.B.G.C.

This is only natural. Majority rule would prevail, and most probably all that we have worked and built for over 100 years might be administered on terms not consistent with our philosophy and could even vanish.

There is an ethnic difference. Too often I have heard said "the Swedes" instead of the Baptist General Conference. It is also logical to assume that we are referred to as "the Germans" instead of the N.A.B.G.C. Such references in themselves immediately bring about a climate of polarization. Of course we are one in Christ and everyone will agree on that thought; however, because people naturally tend to cluster into groups as related to their respective backgrounds and customs, these could be difficult to mold into a united structure.

Our Conference has been blessed with a solid and quality foundation and as such has built a strong organization. Our Seminary, our College, our mission program, our Bible-centered constituency with its evangelistic outreach, and the spirit of one-ness are the merited ingredients of this foundation upon which we should continue to build and which we should exploit. We should not overlook those areas of our Conference ministry wherein needed improvements are evident nor fail to keep in mind our obvious strengths. In addition the Conference goal to contact 1,000,000 people in the next three years should be an incentive for us to go ahead ON OUR OWN and look upon the future with optimism. Talking about a merger has a tendency to keep us off balance, unsettled and uncertain. H. H. Stabbert, Anaheim, Calif.

Dear Editor: The Lord brings a certain emphasis to my mind each and every time I read the BAPTIST HERALD, and I have felt many times that I should write.

First let me comment on the increase of thought-provoking articles in the BAPTIST HERALD, and of those dealing with current affairs of interest to young people and adults alike. We are glad that more everyday problems are being explored with the biblical background much in evidence. This surely helps to meet urgent needs in our day. Also, we are thankful for appreciation of work for the Lord in other denominations of biblical foundations. The article on Martin Luther comes to mind.

Now regarding the emphasis mentioned above which is so important to the work of the Lord: spiritual (Christian) growth. John F. Staat, executive director of the Hidden Falls Ranch, states: "I am convinced that we have

the responsibility to let Christians know that they are to grow and mature into full spiritual adulthood." Then he quotes the words of Gernot Kunzelmann, director of Tauernhof center in Austria at the Christian Camping Int'l. Convention, Glorieta, N.M.: "We have to get the message across that Christ does not only save from the penalty of past sin, but he wants us to have victory over sin. Christians are to grow and mature into full spiritual adulthood—". Mr. Staat states further: "My heart breaks for the multitudes who are unaware of the terrific life that is theirs in Christ. So many Christians know that they are going to heaven but are not enjoying victory over sin . . . they are depressed and beaten down."

My own experience has been that Christian growth cannot take place until we obey the Lord, and that knowledge of how to obey (guidance) can come only through conscientious study of God's Word coupled with prayer. Thus, I truly shudder when I think of hundreds of young people thrust out to witness to others without adequate preparation, and responsibilities laid upon adults which they are not yet prepared to assume. In my opinion, this is the weakness of Key 73 and of most other evangelistic efforts in our day— inadequate growth of the fruits of the Spirit, inadequate preparation before the Lord. There is a need to pray and wait for the assurance of the Holy Spirit's "Go Ahead" in order that we do not lag behind or run before him. Granted, it is hard to wait when the need is so urgent, but this, also, will bring forth the fruit of the Spirit, long-suffering or patience.

It must have brought joy to the whole N.A.B. Family that concern for the men's work of the denomination was expressed in the letter to Dr. Borchert. I was impressed with Dr. Borchert's emphasis on prayer in his answer. It is our hope and prayer that before launching out on any major programs, Baptist men and women alike will recognize the importance of "praying through," and thereby "may grow up into him in all things"— Eph. 4:15 becoming "rooted and built up in him, and established in the faith— abounding with thanksgiving" Col. 2:7.

What a goal for any Christian to set for himself—to bring forth the fruit of the Spirit as recounted for us in Galatians 5:22, 23! May our Lord Jesus Christ bring such a vision to the whole N.A.B. Family, not to just a few spiritual overcomers. Florence M. Downen, Denver Colo. □

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