

Baptist Herald

OCTOBER 1974

1974 Ministerial
Compensational Survey
by John Binder

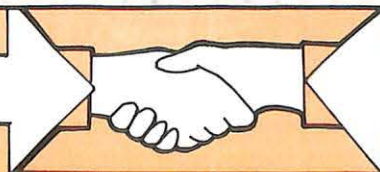
Ecological
Missions
by George A. Dunger

Hallelujah
I am Not Healed
by Ron Susek

**God knows, you should practice
what you pray.**



**Start treating your brothers and sisters
like brothers and sisters.**



B.W.A. NEWS

Hong Kong Will Host World Conference of Baptist Men

David Wong, the energetic Hong Kong civil engineer who heads the Men's Department of the Baptist World Alliance, expects 1000 men and their wives to attend the First World Conference of Baptist Men here in Hong Kong, November 26-30, 1974.

"World Brotherhood—Through Christ" will be the program theme. Daily sub-themes will be "Men in Training," "Men in the Church," "Men in Personal Witness" and "Brotherhood in Action."

Wong says that it will be a working conference. Bible study and training sessions in Christian leadership will be linked with inspirational programs. And to put their new knowledge to work, the men will engage in evangelistic activity both in Hong Kong and in other Asian countries.

The opening ceremony, Tuesday night, November 26, will be in the Hong Kong City Hall, but other meetings will be held in the Kowloon City Baptist Church.

Morning workshops will be conducted by the BWA's Commission on Christian Teaching and Training, and will include lay involvement in evangelistic programs, testimonies, panel discussions, sharing experiences and interaction in small groups.

Owen Cooper of Yazoo City, Miss., USA, secretary of the Men's Department, has reported that several travel groups are being organized to bring people from America. He said also that American men are raising funds to provide travel scholarships for men from developing nations who could not otherwise attend.

In Washington, BWA General Secretary Robert S. Denny said that the Hong Kong conference "is likely to be the most strategic and important meeting of this generation for Baptist men." He pointed to the vast population of Asia, where 56 per cent of the world's people reside.

Dr. Denny also emphasized the significance of the conference program, which will provide a "cross fertilization of ideas in actual work projects as well as in conferences and seminars." He added that it should be "the most informative that any generation of laymen has ever been privileged to participate in." □

Looking to Stockholm in 1975 WHY A BAPTIST WORLD CONGRESS?

The 13th Baptist World Congress will meet at Stockholm, Sweden, July 8-13, 1975 with an expected attendance of 10,000 persons from 80 countries. Why are these meetings held?

The constitution of the Baptist World Alliance declares that: "The Baptist World Alliance, extending over every part of the world, exists in order more fully 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."

International meetings are among the Alliance functions in meeting these objectives. Josef Nordenhaug, general secretary of BWA 1960-69, noted that a Baptist World Congress is a notable event because it provides:

AN OFFERING, in every tongue, of praise and thanksgiving to God for his grace and blessings upon us and all followers of Christ in the world. Baptists of the world ought to worship God in spirit and truth.

AN OCCASION to meet with fellow Baptists from all over the world, thereby strengthening our fellowship by personal knowledge of each other. Baptists of the world ought to know each other.

AN OPPORTUNITY to clarify our Baptist convictions and to prepare us to make an account of the hope that is in us. Baptists of the world ought to know themselves.

AN OUTPOURING of compassion and channeling of aid to people in distress. Baptists of the world ought to help each other and others in time of need.

AN ORIENTATION concerning the conditions in various parts of the world in regard to religious liberty and human rights. Baptists of the world ought to participate in safeguarding and maintaining man's God-given liberty and dignity.

AN OUTLET for bearing witness for Christ to the world whose eyes and ears will be focused on Baptists during the Congress. Every Baptist ought to be a witness.

These things are possible, with God's help, when Baptists of the world meet in Stockholm. Begin praying now for God's blessing on the Congress. □

Baptist Herald

Volume 52 October 1974 No. 9

Cover Photo: You Should Practice . . . , Religion in American Life

Hong Kong Will Host World Conference of Men, 2

Looking to Stockholm in 1975, 2

Results of the 1974 Ministerial Compensation Survey, John Binder, 4

God's Leading to Return to Cameroon, Richard Schilke, 6

Concern for the Gospel in Japan, Richard Schilke, 7

Five Short-Term Missionaries for Cameroon, Fred Folkerts, 8

Introducing Dr. Samuel J. Mikolaski, Donald N. Miller, 9

Ecological Missions, George A. Dunger, 10

Bible Study: Hallelujah, I'm Not Healed, Ron Susek, 12

Youth Scene: Contributing Editor, Mrs. Dorothy Ganoung, 13

Church Related Vocations, Candace Enockson

Woman's World: Contributing Editor, Mrs. Dorene Walth, 14

Your Hands, Mrs. Jeanette Stein

Betty Crocker Coupon Report, Mrs. Lois Ahrens

Seminary Walls and Wives, Mrs. Marilyn Scheel

Are You Traveling Alone, Mrs. Donna McFall

Beatitudes of a Housewife

Program Idea for October, Mrs. Adeline Kopf

The Harvest, LaVerna Mehlhaff

Whatever Happened to the Reformation, James H. Bowman, 16

The Answer is Follow-Up, Daniel Fuchs, 18

Insight Into Christian Education: Contributing Editor, Mrs. Dorothy Ganoung, 19

The Church: Changing Directions, Bruce A. Rich

On the Move in Japan, Fred Moore, 20

My Visit With an Army Chaplain, Milton W. Zeeb, 21

The Uncomfortable Pew, Pye Rho, 21

Lakeview Heights, B.C., Church Extension Project, Sid Warren, 22

Personal Estate Planning, Everett A. Barker, 23

Our Conference in Action, 24

In Memoriam, 27

News and Views, 28

As I See It, Paul H. Siewert, 28

What's Happening, 29

Our Stewardship Record, 29

Editorial Viewpoint: God Bless You, Mr. President, 30

Open Dialogue, 30

Monthly Publication of the North American Baptist General Conference
7308 Madison Street
Forest Park, Illinois 60130

Editor: Dr. R. J. Kerstan
Assistant Editor: B. C. Schreiber
Stewardship and Communications Secretary: John Binder

The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$4.50 per year in the United States or Canada (\$5.00 in foreign countries) — \$4.00 per year for "Church Family Subscription Plan," and for ministers and missionaries — \$3.00 per year for students, servicemen and residents in homes for the aging — 50 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. Obituaries are to be limited to 100 words. A charge of \$2.00 is to be paid when the item is sent in for publication. All editorial and business correspondence is to be addressed to Dr. R. J. Kerstan, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

For some of the world's children Halloween has become a matter of life or death.

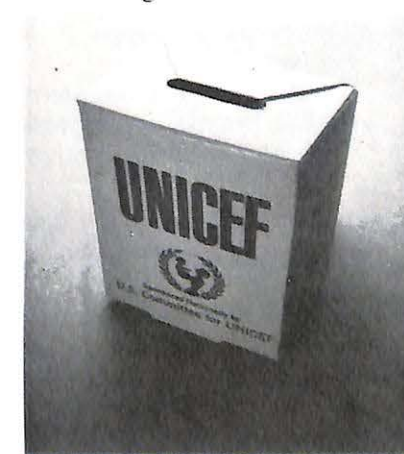
The next time you see this little orange and black collection box, it will be in the hands of children.

But they're not asking for themselves. They're asking for the children of the developing countries who desperately need our help.

Last Halloween, UNICEF trick or treaters collected 3 1/2 million dollars for food, medicines, vitamins and educational materials.

It saved lives. And it made the lives that were saved more meaningful.

Put some money in the box. We know some children who are waiting.



RESULTS OF THE 1974 MINISTERIAL COMPENSATION SURVEY

by John Binder

An updated survey of ministerial compensation was made in February 1974 by sending a questionnaire to all North American Baptist Conference ministers. There were 235 valid questionnaires returned. Tables one, two, three and four report the data received from the survey as well as give comparisons with the 1971 and 1968 surveys.

The survey results were compiled and presented to the Pastoral Placement Committee and to the General Council in June 1974. The Pastoral Placement Committee and the General Council formulated some important recommendations to our churches which are listed later in this article.

SOME OBSERVATIONS

It seems evident from the data that some pastors are getting very good total compensation while most pastors are still very much underpaid. While it is true that persons do not become pastors for monetary reward, it is very difficult for them to carry on an effective ministry when their financial needs are not met by the churches they serve. You will note that 104 pastors depend on other income to take care of family needs.

There has been a significant increase in the number of churches (200) which review the salary of ministers annually. This is very commendable. It indicates that more churches are seriously trying to upgrade their pastor's compensation.

There has also been a substantial increase in amounts allowed for housing (utilities), medical and hospitalization premiums and car expenses. Considerably more should be provided for pension and Social Security. In the U.S.A. Social Security will cost a pastor more than \$1000.00 for 1974.

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

- 1. Basic cash salary
- 2. Provide a parsonage or a housing allowance if the pastor owns his own home.
- 3. Utilities allowance
- 4. Automobile allowance
- 5. Pension allowance
- 6. Social Security allowance (It must be reported as taxable income by the pastor in the U.S.A.)
- 7. Medical and hospitalization premiums.

1974 GENERAL COUNCIL RECOMMENDATIONS TO N.A.B. CHURCHES REGARDING MINISTERIAL COMPENSATION

- 1. That the responsibility for an annual review of the minister's compensation be officially delegated to a duly

constituted committee or board of the church. This annual review should take into consideration the salary increase needed in an inflationary economy to keep ones purchasing power from decreasing as well as raises deserved for effective service, added experience and education. According to the 1974 survey, about 200 churches reviewed salaries annually. These churches are to be commended.

2. That a minister's salary at least equal that of the community's wage scale for public school administrators and secondary teachers having equivalent education, experience and responsibility.

3. That ministers receive due consideration for salary increases even during church building programs and heavy indebtedness periods.

4. That churches assume their rightful responsibilities for automobile expense. If a church expects its minister to use a car for church business, it should either provide one for his use or pay all proper expenses incurred through the minister's use of his own vehicle.

5. That churches assume full payment of their minister's other legitimate business expenses incurred through:

- a. Representing the church at association and General Conference sessions.
- b. Hosting guest speakers and prospective members.
- c. Serving in association camping programs.
- d. Participating in pastors' retreats or conferences.
- e. Carrying out of his office responsibilities such as purchase of letterhead, stamps, supplies and materials.

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

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

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

8. That the churches provide paid study opportunities for ministers to enable them to take refresher courses which will make for more effective ministry, and that a minimum of \$300.00 per year be provided, and that this annual amount be allowed to accumulate for a period of up to three years.

9. That each church pay the premium for the N.A.B. group hospitalization insurance for the minister's family.

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

TABLE 1
TOTAL COMPENSATION
ACCORDING TO SIZE OF
CHURCH

(Includes basic cash salary, housing allowance and rental value of parsonage if provided, retirement and insurance benefits, social security benefits, medical and hospitalization premiums, gifts and car allowance.)

Church Size	No. of Responses	High	Low	1974 Average	1971 Average	1968 Average
0-99	69	\$13,406	\$ 5,696	\$ 9,615	\$ 7,616	\$ 6,130
100-199	79	17,679	5,925	10,604	8,887	7,274
200-299	37	16,575	9,515	12,614	10,256	8,152
300-399	13	17,900	9,515	13,950	12,198	9,729
400-499	6	16,850	10,600	13,764	13,382	10,430
500 & up	88	23,575	14,510	17,832	14,830	10,929
Assistants & D.C.E.	23	15,697	7,500	10,417	8,982	8,001
235* Total Responses				\$12,685 Average for all	\$ 9,240 Average for all	\$ 7,450 Average for all

*11 additional forms were returned invalid

TABLE 2
TOTAL COMPENSATION
ACCORDING TO
CATEGORIES

ITEMS — 1974 Survey		No. of Responses	Average per Category
1. Basic cash salary	235		\$8,325.00
2. Total Housing Allowance	124		1,706.00
3. Estimated annual rental value of parsonage	183		2,026.00
4. Retirement and Insurance benefits	146		374.48
5. Social Security provisions	69		356.41
6. Medical and hospitalization premiums	104		483.67
7. Gifts from members	71		218.23
8. Car allowance	149		1,269.53
9. Additional compensation by church	55		273.11

TABLE 3
BASIC CASH SALARY

Church Size	No. of Responses	High	Low	1974 Average	1971 Average	1968 Average
0-99	69	\$10,000	\$3,496	\$ 6,132	\$ 5,497	\$ 4,150
100-199	79	11,310	3,900	6,853	6,363	4,972
200-299	37	11,236	4,361	8,369	7,132	5,745
300-399	13	12,000	7,100	9,104	8,183	6,621
400-499	6	10,500	7,600	9,252	8,907	7,193
500 & up	8	13,660	9,500	11,149	11,079	8,130
Assistants & D.C.E.	23	12,500	4,440	7,413	7,330	5,548
235 Total Responses				\$ 8,325 Average for all	\$ 6,621 Average for all	\$ 5,165 Average for all

TABLE 4
MISCELLANEOUS
INFORMATION

ITEMS — 1974 Survey	No. of Responses	
1. Average annual fees from weddings, funerals, etc.	66	\$ 82.75
2. Average annual honoraria received outside of church	64	127.03
3. Average estimated annual car expense	217	1,554.47
4. Number receiving an expense account	38	
5. Frequency of salary increases in last two years	None — 38 Once — 51 Twice — 145 Three Times — 4 Four Times — 2	
6. Number of churches which review salary	Annually — 200 Every 2 years — 4 "When reminded — 37	
7. Number of pastors depending on other income to take care of family needs	104	
8. Number of pastors' wives working	93	

The Rev. John Binder is secretary of stewardship and communications for the North American Baptist Conference, Forest Park, Ill.

by Richard Schilke

• The following paragraphs are repeated from the BAPTIST HERALD issue of November, 1970: "Larry J. Scheffler was born on Feb. 28, 1946, at Norfolk, Neb., to Mr. and Mrs. Ervin Scheffler. Early in his life he accepted Christ as his Savior and was baptized in 1953 by the Rev. Reuben Stading and became a member of the Creston Baptist Church in Creston, Nebraska.

"Larry graduated from Madison High School in 1964 and from the University of Nebraska in 1968 with a Bachelor of Science degree in chemistry. Larry at that time was interested in the short-term missionary program in Cameroon and filed his application in 1968. The Board of Missions appointed him but shortly after his appointment he felt led to withdraw since he planned to get some seminary training first."

The following two years Larry studied at the North American Baptist Seminary in Sioux Falls, S.D., after which he took a leave of absence from the seminary in order that he might do some field research in relationship to his seminary studies.

A PERIOD OF SHORT TERM SERVICE

In 1970 Larry again applied for the short-term service in Cameroon. He felt that such a service would also give him opportunity for his planned field research. The Board of Missions again appointed him and he left for Cameroon in August, 1970.

In Cameroon he was posted at Saker Baptist College in Victoria where he taught for three years, extending the two year short-term service to a third year. During that period he was also very active in youth work at the coast and helped in the technical aspects of radio broadcasts over Station BUEA by national pastors as well as by the Rev. Flavius Martin, principal of the Baptist Teacher Training College at Soppo. On my last visit to Cameroon in the fall of 1972, when I participated in such a broadcast, Larry did the taping.

It was during those days of my visit with Larry in 1972 that he confided in me that he had a desire to return again to Cameroon following the completion of his seminary training upon his return to the U.S.A. in 1973. Already in his first application for the short-term service he stated: "I wish to fulfill God's will in my life and thus to glorify my Lord and to be used of him in furthering his work on earth by bringing the message of salvation to those who need a Savior." He further stated that his experience in Cameroon has led him to consider God's call in the light of that experience. He felt that God's call to him could be better interpreted in relationship to missionary service than in relationship to a pastoral ministry. However, he knew that another year at the seminary would crystalize that call a bit more.

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

The short-term program does not have a furlough year built into it. Thus, after the three years in Cameroon, his service was automatically terminated with his homecoming in 1973. Larry was on his own this past year. He returned to the seminary in the fall of 1973 and completed his studies in the spring of 1974, graduating with the M.Div. degree.

During the course of this past year Larry applied for regular missionary service. The Board of Missions appointed him as missionary to Cameroon. Since he already had previous missionary experiences, we have engaged him for the latter part of June and the first half of July in giving him some camp assignments in Canada and Oregon.

The Cameroon Field Committee in its June meeting agreed to post Larry to Soppo where his main area of service will be youth work in the Southwest Province. His previous experience will qualify him for this service. His home church at Creston, Neb., set him aside for the Christian ministry by ordination on Aug. 2, 1974.

In his final application for missionary service Larry stated: "My concern for missions and my desire to serve Christ overseas in a mission related capacity has grown out of my university experience, my time of reflection and training at the N.A.B. Seminary, and my experience at Saker Baptist College where I found I could carry on an effective ministry in a different cultural background. And it is here then that I sense God's leading in the future to return to Cameroon to serve in whatever capacity he directs."

Larry left on Aug. 8, 1974, for Besancon, France, where he will devote ten weeks to the study of the French language. Following that he will proceed to Cameroon. May the Lord use him in a very particular way in the area of youth work. □



Introducing the Rev. Larry J. Scheffler, Missionary to Cameroon

GOD'S LEADING TO RETURN TO CAMEROON

by Richard Schilke

• Japan has become one of the most affluent countries in the world today. Its recovery from the devastation brought about by World War II is just fantastic. In many areas of its products it ranks second and third among the nations of the world. From a material point of view, it would be difficult to elicit concern for Japan. Could this be one of the reasons why there seem to be fewer missionary candidates for Japan than for many other countries? At least that is the experience in our Conference! It is thus refreshing to receive an application for service in Japan where the candidate states that his call to that land is based on a concern for its people that they might receive the Gospel. Mr. Reimer Clausen writes: "I see a great need for the Gospel in Japan. They have far less opportunity to hear it than we in North America."

Family History

Reimer Clausen was born on March 29, 1946, at Pellworm, Germany, an island in the North Sea, to Mr. and Mrs. Reinhard Clausen, into a family of eight children. He has four brothers and three sisters: with his twin brother they number sixth and seventh in the family. His parents owned a little farm on that island but it was difficult to make a living for a large family on a little farm. In 1956 the family left Germany and came to Canada, settling in the city of Winnipeg.

In Germany the family attended the Lutheran church. Being uprooted through emigration, the family drifted for a while to various churches without really establishing a church home. Some of his older brothers and sisters made contact with the young people from the Third German Baptist Church in Winnipeg, now called Rowandale Baptist Church. Through these contacts and attendance at this church they had an encounter with the



Introducing the Rev. Reimer Clausen, Missionary to Japan

CONCERN FOR THE GOSPEL IN JAPAN

living Christ and confessed him in baptism. Later they became members of the German Baptist Mission Church in Winnipeg where the parents together with Reimer's twin brother and younger brother were also baptized and became members. It seemed as if Reimer himself was the last to make the decision.

Christian Experience

As a teenager, Reimer attended Bible camps and Sunday school "and enjoyed it," he says. At one of the Bible camps, at the age of 13, he promised God that he would be a missionary. But that promise was not really based on any vital Christian experience. In fact, he soon rebelled against God and Christianity. He really did not want to commit his life to God but wanted his own way. While a senior in high school, in February 1964, he attended a Youth for Christ meeting. Here God spoke to him in a way that he examined himself. He felt very miserable until he confessed his sins and received forgiveness. That same year, on June 21, 1964, he was baptized by the Rev. Waldemar Laser and became a member of the German Baptist Mission Church in Winnipeg. That same month he also graduated from St. John's High School in Winnipeg.

Reimer continued his education at the University of Manitoba, enrolling there in 1964 and graduating in 1968 with a B.Sc. degree in electrical engineering. During the summer months he worked for Manitoba Mines Branch and Imperial Oil, Ltd. Following his university graduation, he found employment with Bristol Aerospace Co. in Winnipeg in their electrical design department.

Sharing His Faith

Reimer says that during his university days he really was not a good Christian. "I usually hid my Christianity from my fellow students and did not witness to them," he says. During one of the summer months he learned to be a witness for his Lord. The summer was spent in a bush camp in close contact with non-Christians. Here he learned that he either had to let them know where he stood in his Christian faith or "say good-bye to my Christian faith." God gave him the necessary strength to confess his Lord and soon found as a result of it that witnessing became a joy to him. This joy stayed with him and he found many opportunities to witness to his fellow employees. About this time he also became engaged in teaching a Sunday school class and working in boys' club. He found this to be very meaningful for him.

Through some personal disappointments, "God really shook up my life," he says. It was then that he realized that God wanted him in full-time service and he realized that further training and preparation was necessary. He planned to enroll at the N.A.B. Seminary in Sioux Falls, S.D., in the fall of 1970 but was prevented by a number of circumstances. He thus enrolled at the Brethren Menonite Bible College in Winnipeg and studied there from 1970 to 1972. As a part-time job he drove a taxi:

(Continued on page 31)

FIVE SHORT-TERM MISSIONARIES FOR CAMEROON

by Fred Folkerts

The Education Authority of the Cameroon Baptist Convention requested that six short-term missionary teachers be appointed for service, beginning in August 1974. There has been a continuing shortage of science teachers in the Cameroon school system, so the Convention called for recruits from North American Baptist churches to fill posts for science teachers which could not be filled by graduate Cameroonians.

The Board of Missions at its meeting in April appointed five short-term missionaries for Cameroon. They are needed to replace others whose service as short-term missionaries has terminated. Dr. David and Mrs. Dorothy Lake left Cameroon in July 1974, following two years of service for David and five years of service for Dorothy. Miss Susan Krier also left the field in July after four years of service.

Miss Irene Hanik was appointed for two years in 1973 and is the only short-term missionary teacher in addition to the five appointees for 1974. The following persons have been appointed and will leave for the field in August.



Miss Marianne Kuhn

Miss Marianne Kuhn

Marianne Kuhn was born in Lansing, Mich., on April 15, 1952 to Mr. and Mrs. Erwin Kuhn. She accepted Christ early in life and was baptized in September 1961 by the Rev. R. F. Penner at the Colonial Village Baptist Church where she presently is a member. Marianne completed high school in Lansing. She attended Lansing Community College, Seattle Pacific College and graduated from Michigan State University in East Lansing with a Bachelor of Science degree in biology. While in college Marianne was active in Campus Crusade for Christ ministries. She describes her Christian experience as follows: "Jesus has grown from a Sunday school fact to a close Friend and Savior to me . . . and I have the desire to share His love and reality with others. . . ." Marianne's missionary purpose is "to instruct science in the name of the Lord with a Christian emphasis" and "to serve the Lord in whatever capacity He sees fit." She has been assigned to teach at Joseph Merrick Baptist College, Ndu.

The Rev. Fred Folkerts is associate secretary for overseas missions of the North American Baptist General Missionary Society.

Miss Barbara Bezdek

Barbara Bezdek was born in Chicago, Ill., on Sept. 24, 1949 to Mr. and Mrs. Anton Bezdek. She accepted Christ as her Savior early in life and was baptized by the Rev. Eldon Schroeder on October 8, 1972. She is a



Miss Barbara Bezdek

member of the Foster Avenue Baptist Church in Chicago, Illinois. She graduated from Olivet Nazarene College in Kankakee, Ill., with a Bachelor of Arts degree in zoology in 1970. Barbara felt called to missionary service in high school and prepared herself with Bible studies in the college where she attended. Barbara has been employed as the receptionist and switchboard operator at our North American Baptist office in Forest Park since November 1973. In anticipation of her service in Cameroon she says, "I believe that God has a special plan for me. This opportunity to go to Africa seems to me to be a part of the fulfillment of that plan." Barbara has been assigned to teach at Cameroon Protestant College, Bali.

Miss Helen Lengefeld

Helen Lengefeld says, "As long as I can remember, we've always had missionaries at our home when they came to our church." It is in this atmosphere that she grew up as the youngest child of Mr. and Mrs. John Lengefeld of Branch, Louisiana. She was born on Feb. 16, 1948 at Eunice, Louisiana, and she and her family are excited that the Lord is leading her in the direction of the mission field. Helen received a Bachelor of Arts degree in upper elementary education in 1970 from McNeese State University in Lake Charles, La. She has taught primary school in Iota, La., since 1970. Helen says,



Miss Helen Lengefeld

"Without Jesus Christ I would have no real meaning or purpose in my life. It is only through him that I can love, help and have fellowship with others." In applying for service in Cameroon she stated, "I feel that I will not be completely happy or satisfied until I do as the Lord wants me to . . . as he opens the doors." The Lord has opened the door for her to teach at Saker Baptist College in Victoria.

Mr. Daniel Bowers

Early this year Missionary Ruby Salzman spoke with Dan Bowers regarding the opportunities and joys of short-term missionary service in Cameroon. He had not considered missionary service before that time, but soon

thereafter he completed his application as a short-term missionary candidate. Dan was born on Oct. 1, 1949 to Mr. and Mrs. Robert Bowers in Long Beach, California. He was converted and baptized under the ministry of the Rev. Reuben Olsen in 1959. He became a member of the Magnolia Baptist Church of Anaheim, Calif., in 1966. He attended Biola College for one year and then transferred to California State University in Fullerton where he completed the Bachelor of Arts degree in geography in



Mr. Daniel Bowers

1972. Dan says, "Jesus Christ is my Savior and the Lord of my life." His missionary purpose is "to offer my talents and spiritual gifts to a people who have expressed a need for Christian service." He has been assigned to Cameroon Protestant College in Bali.

Mr. Darryl Hein

Darryl Hein says, "My family has encouraged me in making missionary service a goal in my life." He was born on Oct. 8, 1952 in Clovis, Calif., to Mr. and Mrs. Daniel Hein. He accepted Christ at an early age and was baptized on July 28, 1968 at Magnolia Baptist



Mr. Darryl Hein

Church by the Rev. Kenneth L. Fischer. He is presently a member of the Sunkist Baptist Church of Anaheim. He attended Cypress College and California State University at Fullerton, California. He then transferred to University of California at Irvine where he graduated in June 1974 with a Bachelor of Science degree in biology. Darryl's wide interests in science will make him a very helpful teacher both in the classroom and in club activities. He has been assigned to teach at Joseph Merrick Baptist College at Ndu. His service as a short-term missionary will go beyond science interests, however. He states his missionary purpose is "to be available to the leading of the Holy Spirit, to be ready to give testimony of my belief in Jesus Christ."

Pray for these young people as they begin their ministry to Cameroon youth at the colleges of the Cameroon Baptist Convention. Their opportunities to serve the Lord and the young people of Cameroon are very great. The hurdles of adjustment will also be great but they are promised: "Greater is He that is in you than he that is in the world" 1 John 4:4. □

INTRODUCING A NEW PROFESSOR

by Donald N. Miller



Dr. Samuel J. Mikolaski

Dr. Samuel J. Mikolaski has been appointed professor of Historical Theology and Church Heritage at North American Baptist Seminary in Sioux Falls, South Dakota.

The Rev. Donald N. Miller is vice president for development at the N.A.B. Seminary.

He has been serving as principal of the Baptist Leadership Training School in Calgary, Alberta. He succeeds Dr. George A. Dunger, emeritus professor of Church History, and at the same time assumes responsibility for various course offerings in theology.

He served for ten years as professor of theology at the New Orleans Baptist Theological Seminary in Louisiana and lectured for one year at the Baptist Theological Seminary in Rueschlikon, Switzerland. He was also pastor of the Braemer Baptist Church, Edmonton, Alta., and has served in other pastoral positions in both the United States and Canada.

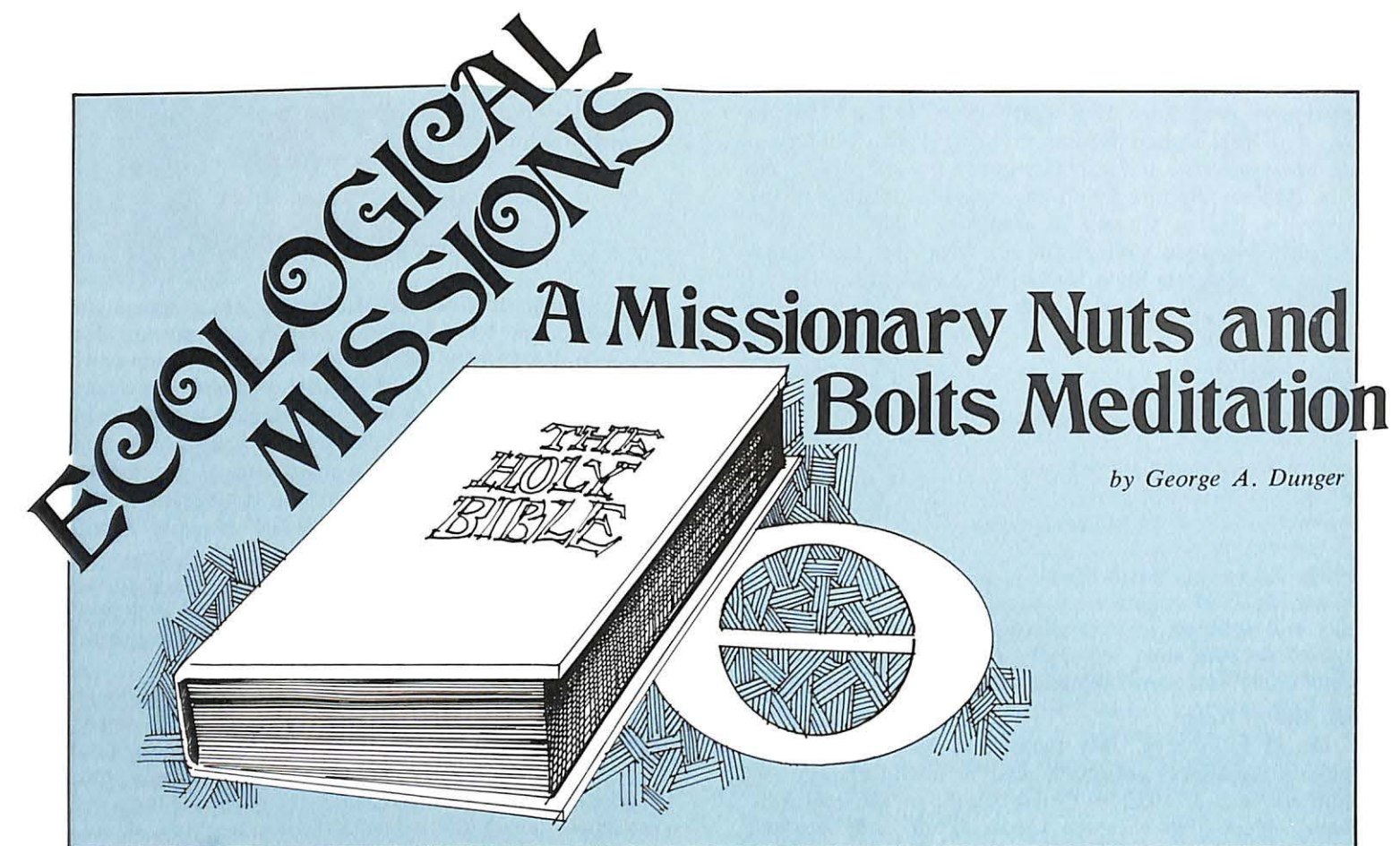
Dr. Mikolaski is author of numerous scholarly articles in religious and theological journals, and is contributor to three volumes of *Theological Sym-*

posia. He is author of two books and has traveled and lectured widely.

In 1962, together with Presidential Assistant, Mr. Bill Moyers, he was featured speaker to the Conference of International Students in Florida. He has served as a church consultant and has been a frequent speaker on radio, and contributor to various newspapers.

Dr. Mikolaski, 51, married and the father of four children, will begin his work at North American Baptist Seminary on Sept. 1, 1974.

North American Baptist Seminary, a fully-accredited theological institution for the training of men and women for the pastorate, missionary service and other church-related occupations, currently serves 16 denominational groups and offers five theological degrees including the newly inaugurated Doctor of Ministry degree. □



Ecological Missions. What's that? Two words with a world of meaning. And a question loaded with bursting potential.

Environmental balance of life. The balance of the spiritual life and the resources of the churches among different cultures.

Now another question: "What does the missionary and the missionary society have to do with that?"

It is almost a year since we returned to Cameroon. Things turned out as anticipated: Tall buildings in Douala, the hub of commercial life; blacktopped roads to Victoria, Kumba, Nkongsomba and Bafoussam; motorable roads to all important population centers including developing market towns; increased traffic. Everybody is on the move. Men, women and children attractively and beautifully dressed. Youth eager to learn to advance to be somebody to make a mark in life. Churches dot the landscape: Roman Catholic, Presbyterian, Baptist, "undenominational" and freelancers, some assuming cultic characteristics. Schools. Hospitals. Very many business places and almost innumerable stores. Popular Education Centers. Maternity Centers. Cooperatives. State-supported and private colleges. The "Green Revolution" urging people toward increased agricultural output.

Things turned out as anticipated: The Baptist mission churches became indigenous ("naturally living in their own areas") churches. They developed their own cen-

tral and local organizations, created their own offices, elected and appointed their own officers. The Cameroon Baptist Convention. It continued some of the institutions started by the Cameroon Baptist Mission, emulating its patterns. Indigenization meant modernization if the work of the churches was to advance. And modernization is unthinkable without adequate resources.

Things turned out not as anticipated: The Mission's elementary schools now owned and managed by the Cameroon Baptist Convention under its Education Authority, suffered due to inadequate support. Window panes missing. Overcrowded desks. Lack of appropriate equipment. Classrooms jam-packed with pupils. Administrators and teachers overtaxed with duties and improvising, improvising, improvising. Indigenous Baptist communications, such as the BAPTIST VOICE and the Baptist Radio Program maintained their original quality, but are now losing impact because of the march of time in cultural and national affairs. Urban work and youth work are practically non-existent while the cities are growing and thousands of youth seek a better way of life. And to think of the training of the women in the churches! What a need and challenge! And to think of the field pastors, dedicated to the oversight and progress of their respective church areas! The Ndu Field Pastor supervises ninety-four churches scattered over a wide area. He doesn't even have a bicycle. The other day I met him, walking home in a heavy rain. He had at least five miles ahead of him. . . .

The values of life and the application of resources among different cultures are out of balance. Particularly,

the spiritual life and the mutual task of the churches of different cultures are out of balance. The native reservoir of resources, though slowly working up to higher levels, cannot supply the needs of institutions the Mission started and handed over some twenty years ago, not to speak of keeping pace with cultural advances and new work to be begun. The economic pumps of the Cameroon Baptist Convention as hard as they work cannot pump the volume necessary to keep the pipelines running with activity-supporting funds. A semi-skilled laborer earns less than 15 cents an hour, and for a pair of plain, domestic sandals he has to pay about three dollars. A skilled laborer earns about 28 cents an hour, but he pays at least ten dollars for a pair of shoes. A pastor's average monthly salary is about twenty-nine dollars. How does this earning power stand up to the pastoral needs of books? If he needs a book on evangelism, church administration or pastoral care he will have to pay for a very slim volume as much as five dollars. But such a purchase would be a fantastic, practically impossible luxury item.

Cameroon Baptist pastors are eager to obtain additional training to cope more adequately with advancing standards. We offer a Theological Certificate Course. Close to fifty pastors applied. Twenty of them passed the combined Interview-Exam. Their first year will be field work in their own churches under the guidance of a missionary. I have planned for every pastor-student to work with four books in the areas of English, Bible, Doctrine and Pastoral Theology. The cost of such a training program becomes very expensive to the student as well as to the sponsoring mission and Convention. But, the churches need pastors and the Convention needs administrators

who are better trained, and these men who have been accepted into the Theological Certificate program look forward to the time when they can start.

What does ecological missions have to do with this? Simply and irrevocably this: Evangelism, church growth and the advancement of Christian institutions are the joint tasks of both the Mission and the Cameroon Baptist Convention. Both have distinct resources. The Mission has deep spiritual concern, highly trained personnel and potential resources in funds. The Cameroon Baptist Convention has emerging leadership, large church growth potential, the physical requirements in places and developing facilities and the African Christian's spiritual dynamic. These distinct resources applied together in mutual concern and partnership spell the meaning of ecological missions. A careful balancing of each other's resources and their realistic application to current and anticipated needs ensures spiritual vitality, growth and reproduction through the power of the Holy Spirit for both the Mission together with its supporting churches and the Cameroon Baptist churches and their Convention.

What does the Bible say? The great missionary-apostle Paul taught the principle of unity in diversity when he wrote to the church in Corinth: ". . . the body does not consist of one member but of many . . . the eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you' . . . God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together . . . you are the body of Christ . . .". □

Production workers and supervisory personnel needed for DeFehr Furniture's new plant in Airdrie, Alberta. Pleasant working conditions in small town 20 miles north of Calgary. Apply in writing to A.A. DeFehr Mfg., P.O. Box 520, Airdrie, Alta., Canada.



INVEST IN GOD'S WORK TO BUILD NEW CHURCHES

through the

Church Extension Investors Fund

The Church Extension Investors Fund is a not-for-profit corporation serving the North American Baptist General Conference churches.

The purpose of the Fund is to encourage Church Extension churches to build, by providing interest-bearing loans to qualified new churches engaged in building programs.

Any individual, family, or church may participate in the Fund by investing multiples of \$100.00. Term deposits earn 5½ to 6½ percent annual interest. Interest is paid on January 1st and July 1st.

For further information and investment application, please write to:

CHURCH EXTENSION INVESTORS FUND
7308 Madison Street
Forest Park, Illinois 60130

Dr. George A. Dunger is missionary at Baptist Training College at Ndu, Cameroon.

HALLELUJAH, I'M NOT HEALED!

by Ron Susek

Aftermath

One night in a midwestern town a woman said to me, "Thank you for answering seventeen years of questions." Then followed a sad but common story. Tragedy had left a member of her family physically impaired for life. For seventeen years she had been pressured by those who insisted that "if she had enough faith" then the relative would be fully healed.

Undoubtedly many of the tormentors were overweight, wore glasses, had teeth filled, and occasionally used Ben Gay; but on they preached anyway.

For this lady it was nerve-wracking to hear their persistently aggressive arguments, but for others it has become deadly. On April 7, 1973, Mr. Jimmy Ray Williams and Mr. Buford Pack, who were leaders of the present unbiblical trends of faith, took one step beyond biblical boundaries and drank strychnine. Despite the fact that they supposedly felt "the anointing of the Holy Ghost", they died.

The list of casualties is growing in the wake of determined false teachers. The nation has been reading the sad story of Wesley Parker. He was only eleven. His young mind reached out in response to his parents and a visiting speaker. They all claimed a faith healing for Wesley. His medicine was removed as a tangible step of faith. Within the week he died.

The mother, it was reported in court, has expressed that God is less than God for failing to heal her son. Her faith is shattered.

All across the nation ministers and counselors are constantly confronted with the spiritual and psychological aftermath of those who carry faith beyond what God has revealed. A few

The Rev. Ron Susek is the founder and president of CONTINENTAL CHRISTIAN CRUSADES, INC., in York, Pa. The September 1974 issue of the BAPTIST HERALD contained an extensive biographical write-up on the author.

can be salvaged; but a sad number never fully recover.

We shall see later that true biblical faith is not traitorous. It is not responsible for the suffering of 'snake handlers, poison drinkers, or physically handicapped people who press the natural laws of God one step too far.

Now consider this.

Rebuke

When atomic energy was placed into the hands of the human race we were suddenly confronted with a new responsibility. It was in our hands to use this energy to either empower cities or to annihilate humanity.

Faith likewise can produce phenomenal results. Whether the results will be good or bad rests in the responsibility of the believer. If your faith is not biblically balanced, then you had better get out of the laboratory of experience before you mix the wrong chemicals and get badly burned.

The apostle Paul wrote to Titus regarding the distortion of faith by the Cretians. The Holy Spirit through Paul wrote sternly regarding the Cretians, "... unruly ... vain talkers ... whose mouths must be stopped ..." Titus 1:10-11.

That is frank but necessary talk. They were leading people into such un-biblical faith that their very basis for salvation was at stake. The attitudinal parallel with today's false teachers is that they were not open for rational theology. Consequently they could and can be stopped only by one of two things: either a lovingly firm rebuke, stating "You're wrong!"; or a tragedy such as we have already discussed.

Paul stated firmly that "One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" Titus 1:12, 13.

"Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" Proverbs 27:5, 6. God re-

bukes us sharply out of love. A firm rebuke is only cruel when it is done in a venomous spirit.

Noting now that God sharply rebuked the Cretians for distorted faith, and that loving rebuke is always done for our benefit, we must face a contemporary rebuke.

If you are a teacher or a follower of the present teaching that "God wants everyone healthy and wealthy if only you can believe strongly enough", then you are wrong! Probably the accusation that the Cretians were slow-bellied meant that they were stubborn, slow to change their hearts. To ignore rebuke may lead to the next stage which is tragedy.

Before you start "commanding God", "claiming healings", and carry faith beyond God's intended purpose, remember that you will not be glorifying God. At best you will bring your spiritual and emotional solidarity into question.

Warning

Why did Wesley Parker die? Did God side-step the Parkers' faith? Does God now sit in heaven laughing at the broken spirits left behind? I trust your innate knowledge is screaming, "NO!" This answer then throws the weight back on the people involved. Evidently they did something wrong.

The Bible is filled with "handle with care" warnings. In prayerful wisdom we must keep faith within the will of God or the results will be hazardous.

It is the will of God, for example, that we know and follow the patterns of physical laws. Gravity is one of many which we must obey. Should you run off the end of a cliff while shouting at full voice, "I don't believe in gravity", then your announcement will have a sudden period and you will suffer the consequences. Even if you are a Christian, God will not stop the law of gravity while you are in mid-air.

Likewise, faith has biblical directives governing its proper use. The will of God is one such governor of faith.

(Continued on page 18)



CHURCH RELATED VOCATIONS

by Candace Enockson

There is a popular quip that is heard from time to time which goes like this: I've got some bad news and some good news; which would you rather hear first? That phrase symbolizes quite well what I see to be the present situation for women in church vocations. There are some good things happening which give women a greater opportunity to use their talents and skills in the church, and there are some discouraging things which keep them from doing that. This article is an attempt to be informative concerning both sides of the issue and to be a stimulus for women to become active in church vocations.

The modern day church is becoming increasingly involved in various types of ministry which utilize different gifts and training, making available more job opportunities for both men and women. Most denominations employ writers and illustrators for various publications and for educational materials. Professors and teachers are needed in seminaries, colleges and in Bible, parochial and mission schools. Doctors, nurses and other medical staff work in mission fields as well as in the U.S. and Canada, particularly in some of the health clinics that serve our poorer communities. Church related social services employ persons in various capacities, such as case workers, counselors, community organizers, and so on. Some congregations have parish workers who are responsible for visitation and public relations. Administrative positions are available in a variety of places—local churches, schools, de-

Miss Enockson is a 1974 graduate of the North American Baptist Seminary and has recently completed the Clinical Pastoral Education Program at the Immanuel Medical Center, Omaha, Nebraska.

nominal offices. Secretarial skills are needed throughout the church organization. The ministry is offering new opportunities for different types of work—church pastor, campus minister, institutional and military chaplains, Christian education directors, directors of youth and music, etc.

This is only a thumbnail sketch of what the church has to offer people vocationally, but it is sufficient to show that there are jobs of many kinds available for those who want to be employed by the church. The availability of these jobs will, of course, vary with the denomination and with the extent of that group's programs. Theoretically all the above mentioned positions are now open to women. Practically, however, women who enter some of these fields are facing a considerable amount of discrimination which is expressed in various ways—through stereotyping attitudes and role expectations, through poor pay, absence of benefits and lack of opportunity for advancement, and by keeping women concentrated in traditionally accepted "women's jobs."

In her excellent article, "Church Employed Women: Economy Class Citizens," in the November, 1973, issue of *A.D.*, a publication of the United Presbyterian Church, Florence Bryant points out that women who work for the church face a double dilemma. First of all, they often do not receive equal pay for equal work within the church itself. Women have worked hard to get jobs that are usually held by men, only to discover that the reason they got the job was because the church figured they could pay a woman less. Secondly, the women are finding that the church pays less than secular employers for the same kind of work. This is an added burden for the woman who wants to work for the church but who

is also supporting a family. Because of these policies, the church is also losing out by not giving women the opportunity to use their God-given talents within the church structure.

The good side of this story is that more doors are opening as women and men in the church have begun to recognize some of the problems that exist and have started doing something about them. Various denominations have organized task forces on women whose purpose is to study the status of women in their organization and to implement necessary changes. A national group, known as Church Employed Women (CEW), was organized in 1972 to work for more just employment practices on all levels within the church. These groups are working hard to bring about change, but they need the support of persons who are committed to the idea that both men and women need to be given the opportunity to realize their full potential as human beings. Perhaps most important of all are the women themselves who hold positions within the church. As they do their jobs competently and effectively they are opening that door just a little wider for more and more women to enter.

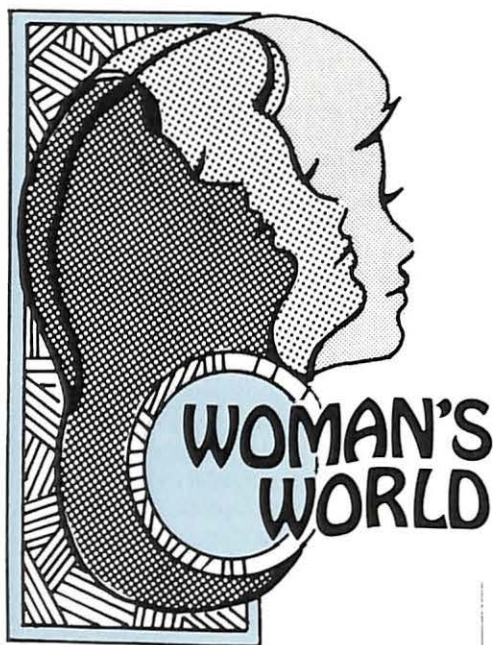
So there are challenges and fulfillment for women who are concerned about the church and who want to find a vocation within its structure. What is needed now are women who are willing to accept the challenge to take advantage of the opportunities that do exist and to work for creating more opportunities for women in the church.

Mark Your Calendar Today!

1975 N.A.B. Youth Congress, August 17-23
Green Lake, Wisconsin



"A conversation piece is the one thing on earth you don't need to take to Sunday school while your teacher is handling a lesson."



YOUR HANDS



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

The human hand is a wonderful part of the human body. The teacher uses her hands to teach and direct children. The artist uses his hands to paint beautiful pictures and the musician's hands make sweet music. The surgeon's hands bring healing to many. A mother's hand brings comfort to a frightened and unhappy child. Many pages could be written about the wonder and the use of the human hand. Let us be thankful for our hands.

Some people have been born without hands. Many have lost their hands through accidents or sickness. What a tragedy when a person has no hands.

In reading through the gospels we can count numerous times when Jesus laid his hands on the sick and made them well. His hands were earth, he blessing. Since Jesus left this earth, he is still anxious to help the sick people; by allowing him to use our hands, he can do so. If Jesus were here today he would certainly encourage us in doing

ing White Cross work. He would probably say to us, "What you have done unto one of the least of these my children, you have done unto me."

With the beginning of a new school year, we are also beginning a new White Cross year. The quota, as everything else, has gone up. We will have to roll more bandages, cut more squares and sew more pajamas and baby jackets. Check with your Association White Cross chairman with regard to changes in directions.

Take a good look at your hands; they have a story to tell. Have they been used to do the work of Christ? Jesus has a special plan for your hands. He's counting on using them to bless others. □

BETTY CROCKER COUPON REPORT

by Mrs. Lois Ahrens, missionary with our Spanish-American Baptist Mission. Since the Wichita conference, the Betty Crocker coupons have been coming in at a fairly steady rate. Three months ago we redeemed some ninety dollars worth and are now ready to send in another batch of certificates worth even more than that. This is helping our clinic in a very substantial way. Since each coupon gives us a cash value of only 1/20th of one cent, you can see we continue to need an astronomical number of them. Thank you, each one, for doing your part.

So that we receive the proper credit for these coupons, please follow this procedure when sending them in. Do NOT send them to me.)

Put rubber bands around 100 unit bunches, pack the bunches into a box (send in no less than 500 units at one time) and affix a letter to your package telling how many coupon units you are sending. Mail the package with letter to: Betty Crocker Club Plan

General Mills
Minneapolis, Minnesota

In your letter ask them to credit:

The Baptist Health Center
605 Clay St.
Monte Vista, Colorado 81144
Maintenance and Utilities Project
(Lois Ahrens Chairman)

They then send me a certificate crediting us with the coupon value you sent in. When we have a sufficient number, we send in the certificates along with a bona fide paid maintenance or utility bill from our clinic. They give us cash for the amount of cash the certificates equal. (Of course, we have to be careful that our paid bills equal approxi-

mately the amount of certificate values we send in.)

Some of you have asked, "Do you still need more Betty Crocker coupons?" Definitely In these days of inflation this is one important way you can help.

Others have asked, "Since you don't have time to acknowledge each coupon donation, how do we know you are actually being credited? In this way: when you send us a card saying you have mailed x number of coupons to Betty Crocker in Minnesota, I hold that card until I get the certificate that lists your society's name on it as donor. So far every one has been credited.

I praise God for the many women who have helped in this project, and I trust God to give you a real sense of participation as you continue. Perhaps while you are baking Betty Crocker products you can take time to pray especially for the three young couples who have accepted Christ in the past year and a half whose hearts were prepared in part through our clinic ministry. One of these couples followed the Lord in baptism in March of this year. The other two have not yet taken this step. Pray for their growth and stability in Christ. □

SEMINARY WALLS AND WIVES

by Mrs. Marilyn Scheel, student's wife

I have seen many classes of fine, handsome, young men come within my walls. Day in and day out they learn, teach and prepare themselves for the task that lies before them. However, once a month I am invaded by a host of ladies—it's a lovely change. Of course, one or two grace my halls daily, but such a large group only appears for the Women's Guild meeting. It is then that my attention is drawn to the activities, problems and prayer needs of these girls.

The girls enjoy thinking up projects they can carry on in order to help some



Mrs. Marilyn Scheel

particular need. The past year their theme was "Walk in Love," and they have shown love by giving their earnings, through bake sales and a project calendar, to needy students at the seminary. I see them printing up invitations for meetings, decorating, planning programs, serving at banquets and uniting in prayer; it's good to see such activities.

I hear them sharing joys and sorrows. There are problems associated with "student" husbands—problems that affect the wives—problems of studying working in churches, financial burdens, maintaining a well-balanced family life, and spiritual struggles. I am very moved by the sincere prayers of these girls. Their one desire is, "Lord, make me a help to my husband in his ministry," and "Help us to walk in love."

Yes, my halls are enriched by these women who stand behind their men. □



Mrs. Donna McFall

ARE YOU TRAVELING ALONE?

by Mrs. Donna McFall, Swain Oaks Baptist Church, Stockton, Calif.

Many rivulets of water trickle their way down hillsides, joining forces here, dividing there, until they become a stream. The streams meander or rush, according to the season, uniting or splitting until a river is established. We can see no divine plan for each tiny sliver of water, but we can see the reality of the river.

Nor can we really see God's moving in individual lives as we are brought together for a moment or a lifetime, yet the results of the union become apparent in the lives that made contact.

We travel together: a sweet child stealing into our inner hidden country and leaving us with a freshness unknown in our previous experience; a quick union of spirit on a bus, in a restaurant or a hospital room can be a life altering touch between two Christians destined never to connect again; a commitment to be a friend—a gentle, free-flowing relationship demanding or expecting nothing, yet receiving so much because of the very fact that two

lives are interlaced in mutual love and openness.

We need one another! A growing, maturing Christian is not traveling alone. Yet we hold back because of the vulnerable place it puts us—causing fears of all kinds—fears of being refused, unnecessary or overlooked. However, we must take the chance We can ask our God to bring into our lives just the "right sized" friend, for an hour or for 50 years. There can spring up a vital two-way relationship that can mesh individual lives and bring forth a rareness inexplicable.

Let us try God in this area for he is the One that designed and brought about the rivers and will bring about the birth of deep, important relationships in each of our lives if we allow it.

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." Deut. 8:7. □

BEATITUDES OF A HOUSEWIFE

Blessed is she whose daily tasks are a labor of love; for her willing hands and happy heart translate duty into privilege and her labor becomes a service to God and to all mankind.

Blessed is she who opens the door to welcome both stranger and well-loved friend; for gracious hospitality is a test of brotherly love.

Blessed is she who mends stockings, and toys and broken hearts; for her understanding is a balm of humanity.

Blessed is she who scours and scrubs; for well she knows that cleanliness is one expression of godliness.

Blessed is she whom children love; for the love of a child is more to be valued than fortune or fame.

Blessed is she who sings at her work; for music lightens the heaviest load and brightens the dullest chore.

Blessed is she who dusts away doubt and fear, and sweeps out the cobwebs of confusions; for her faith will triumph over all adversity.

Blessed is she who serves laughter and smiles with every meal; for her buoyancy of spirit is an aid to mental and physical digestion.

Blessed is she who preserves the sanctity of the Christian home, for hers is a sacred trust that crowns her with dignity and love. □

Reprinted from the "Heaven and Home Hour" news bulletin, October, 1973 issue.



PROGRAM IDEA FOR OCTOBER

by Adeline Kopf, packet editor

Winter is coming and your ladies will find that they have more time to read some good books. Use the Discussion Starter, "Good Books, a MUST!" Included are some thought-provoking questions and a list of new books. You could pass along this list of books to your librarian so that some of them will be purchased and on display at your October meeting. Make your whole meeting a "book fair" with plans for a reading contest. A book review of one of these books could be included in your program. □

The Harvest



by LaVerna Mehlhaff, director of women's work

Vacations have been taken, camps, conferences, associations and retreats have been attended. There is a feeling of gratefulness to be able to return to the "regular routine," no matter if it is home or work, no matter if we are single, married, divorced or widowed.

As we think of the coming of the fall season we usually associate it with fruit, the result of many hours of work; the rejoicing is there as we see the lovely fruit and enjoy it. Have the experiences of the summer resulted in the development of spiritual fruit in our lives? Have we taken time to be quiet before the Lord, to study and to pray? Have we taken time to share our faith with others?

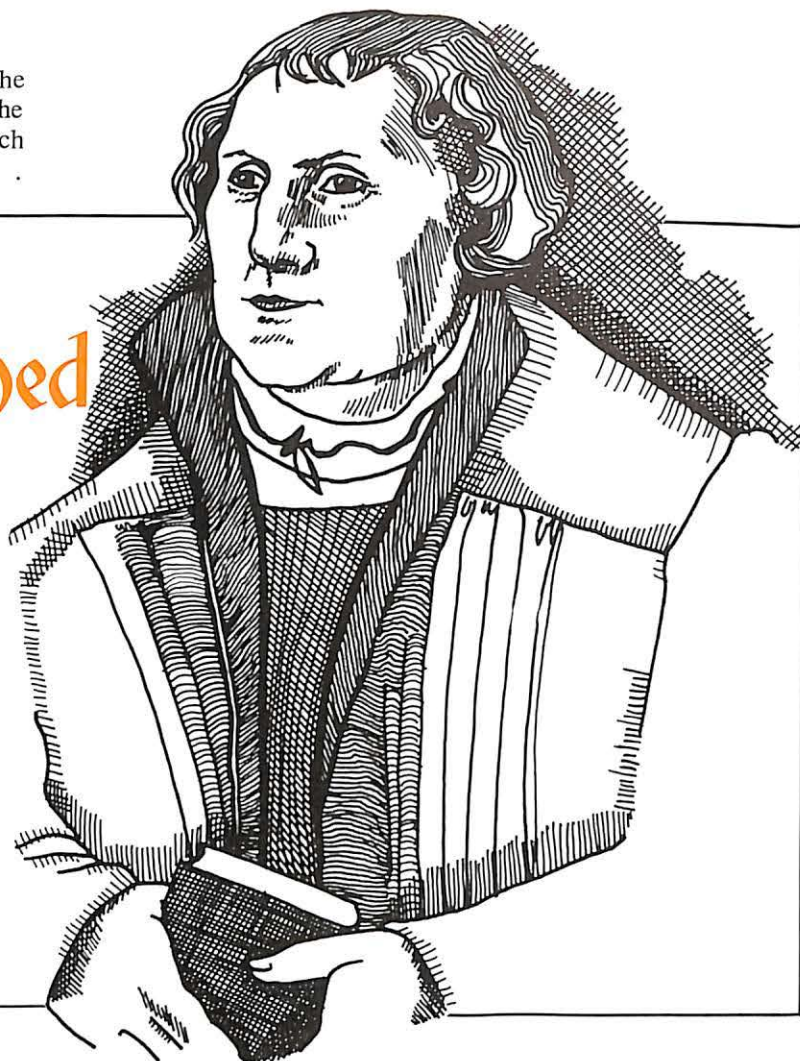
If we permit the Master Gardener to work in and through our lives, the natural outcome will be the development of fruit.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Galatians 5:22, 23. □

On October 31 many Protestant denominations observe the Reformation Day, remembering the day in 1517 when the posting of Martin Luther's 95 theses started a new church movement. The author, a Catholic journalist, asks . . .

Whatever Happened to the Reformation?

by James H. Bowman



• I was in a Jesuit seminary when I ran across a United Church of Christ pastor who told me what ecumenism was all about. That was in West Baden, (southern) Indiana, in the early 60's, while the 2nd Vatican Council stirred Catholics from far away Rome.

The man brought his youth group to the seminary, a onetime luxury resort hotel, from his nearby church. We young Jesuits showed the kids around, bringing out the vestments and sacred hardware, and afterwards the UCC man talked about the churches. I don't remember any one thing he said; I only remember that he wept when he referred to the division among us Christians.

I was ordained a year or so later, and found myself a year after that in Roxbury, Mass., for a few weeks' crack at pastoral ministry. By now, Vatican II was over, but the glow was still with us.

THE SECULAR CITY was the religious book of the year. Bonhoeffer's words about "cheap grace" were rattling around in my mind as the first indication I ever had

James H. Bowman is a Roman Catholic but, as his article indicates, no longer a priest. He has several degrees from Loyola University (Chicago) and the Bellarmine School of Theology. In 1968 he became religion editor for the Chicago DAILY NEWS. He is the author of the book, WHAT A MODERN CATHOLIC BELIEVES ABOUT PRAYER.

that somebody somewhere had corrupted the message of Martin Luther. I knew how somebody else had corrupted the message of Ignatius Loyola, trying to make us Jesuits an unthinkingly obeisant bunch, and I knew how Thomas Aquinas had suffered the slings and arrows of outrageous revisionism as regards his teachings on the Eucharist.

It had taken me to my late 20's, through an all-Catholic grade and high school and Jesuit college and seminary education, to learn that Luther believed at all in the Real Presence of Jesus in the Eucharist. But to discover that the Reformer himself had been done in by zealous followers and that he never meant we can sin bravely as long as we believe strongly—I found that a revelation.

I roved into the neighborhood, up and down Bluehill Avenue in Roxbury, my Harvey Cox in one pocket, my Bonhoeffer in the other, and my friends became the Protestant activists. I reported back at the rectory dinner table to the Boston Irish priests I lived with, asking if the parish school building might be used for teaching reading after hours to ghetto kids. One of them exploded: "Who are these people?"—referring to the student organizers of the project. "You don't know anything about them. Are they pink?" The other glared. A third was indifferent, though irritated. The fourth, a black man, was all for it but powerless.

A few more weeks of that, and it came to me with a jolt that I had more in common with the Protestant and

secular activities on Bluehill Avenue than I did with my fellow priests in the St. John's rectory!

That's grim realization for a young man who had recently committed himself for life to the Christian ecclesiastical institution that claimed allegiance in more detail and with more tenacity than any other.

One of the more touching meetings I had with Protestants during the weeks in Roxbury was with a group from Episcopal Theological Seminary in Cambridge, who asked me very delicately and almost with embarrassment my thinking on celibacy. They didn't say, "How do you do it?" or any such thing. They said something like "Another thing we wanted to ask you about is celibacy." I was pretty sure they weren't window-shopping, but they were genuinely interested, maybe in the way I was fascinated by Bonhoeffer's "cheap grace" rendition of what the corrupters of Luther said.

There was this interest then, this fascination with one's "separated brethren." It became my habit, whether in Iowa City or Rockford or Chicago's west side, to make a point of hunting up the Protestants and the Jews. The Reformation seemed to be bearing the kind of fruit that we may assume Luther wanted it to have, a re-assessing of timeworn attitudes and a putting on of new ones.

A year after Roxbury, I lived on Chicago's west side, in a black-Italian-Mexican area where housing was 99 percent segregated and where the sole black-white worship and school situation was in one of the area's Roman Catholic churches.

But again, the activism (mostly community-organization work) was ecumenical. This was post-Vatican II by a year or more; the summer of '66 was Martin Luther King's time in Chicago. It peaked with open-housing marches on the southwest and northwest sides of the city and whimpered to an end with a "summit conference" of civic and church leaders. King was felled by a brick and came up saying this was the worst he had ever met, bar no Southern town. The Roman Catholic archbishop called publicly for an end to marching.

Jesse Jackson brought down the house (or brought it up, cheering) in post-march sermons in black west and south side churches. You never went to a meeting without seeing people you knew. You prayed with others, even led them in prayer, who were not of your communion. I said mass for small groups to whom I had to explain, lamely, that the Eucharist could not be taken by the Protestants among us, because, alas, our religions were different, and to share Communion would only be a lie, since our churches were still separated.

King was the center of it all—for those who marched and for those who heaved rocks.

Well, King is gone, and so are a lot of people like me—Roman Catholic priests who took at least one of the options Luther offered, and made a final answer to those inquiring Protestants who wanted to know about celibacy.

Gone from the black west side, that is, but still around to observe something else happening to the Reformation. I was a board member of the Interreligious Council on Urban Affairs, a loose gathering of denominational activists and planners who wanted to get the churches and

synagogues together on one thing at least, the salvation of the City of Man. That council is defunct.

The Church Federation of Greater Chicago is picking itself up from a debilitating year or more of internal bickering. The archdiocese of Chicago, led since 1965 by a truly Roman Catholic who abides opposition like the Pharaoh did the plagues, tends to its own affairs, and so do most of the Protestant denominations.

The official emphasis now is on grass-roots participation, which means the broad-based effort has found its base too narrow, once the natives were heard from and found restless about it. There are no doubt still priests and ministers and rabbis who look one another up and ask about the other's way of life and thinking. Official Thanksgiving inter-faith services abound, and each year some "first" is recorded and press releases are sent out telling about Chicago Loop pastors praying together or northwest-siders showing up for dedication of a church. Now and then, the religion editors are chided for not covering a huge ceremonial event attended by prelates and near-prelates of several denominations and religions.

Whatever became of the Reformation? Whatever happened to the Counter-Reformation? They live among us, mostly in their negative and divisive elements.

And in their positive elements, in their breaking-out to new ways of thinking—the Reformation leading the way, with Trent following, in one era; Vatican II taking the lead in another—well, let us see.

Protestant churches institutionalized one element, imperfect though it is, still ranks as the Reformation's greatest contribution to church government: democratic forms.

The Lutheran Church-Missouri Synod currently demonstrates a turn toward rigid exclusivism which to my thinking betrays Luther like "cheap grace" advocates betrayed him long ago. But do you know what those Lutherans do about their doctrinal controversies? They vote on them, that's what they do.

Roman Catholics have duly elected parish councils and parochial school boards which sometimes—though not *de jure*—operate without fear of pastor's veto. And do you know what those Catholics do sometimes with their votes? They kick out progressive religious educators and substitute memory lessons on the Apostle's Creed, that's what they do.

Behold these Christians, how they love to hate heresy and all its pomps and works.

There is no pure good on earth. Democratic forms are not the last word in human perfection, and there is in any event no substitute for virtue. If the Missouri Synod goes down to ignominy as tight-fisted possessors of a narrow truth, the people will still in some sense have spoken. If Catholics reject religious education in favor of indoctrination, they will increasingly do so through the vote.

That's bad in both instances. But it's better than sitting around in a stew waiting for an axe to fall. If you bring your troubles on yourselves, that's bad. But if you just sit there and let it happen, that's worse. The Reformation was a case of at least not just sitting there, and that, plus openness, is what we see a little of these days. Not a lot, but a little anyhow. □

BIBLE STUDY

(Continued from page 12)

True faith will never command God, but will always and only respond to God's commands. That is exactly the way the Spirit prays on our behalf. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" Romans 8:27.

Recently a teacher bitterly mocked those who add to every prayer, "if it be thy will." He scorned this as a cop-out for a lack of faith. He would be one to view withdrawing medicine, or throwing away crutches as an act of faith, then having God catch up to your action with a miracle.

Conclusion

True faith, then, never commands God, but always responds to God's commands. God may command you to the Mount of Transfiguration or to the Valley of Death. Faith is the ability to trust God's judgment through sickness or healing, through poverty or wealth.

The same northern pine which enjoys the warm kiss of sun in the summer endures the icy winds of winter. Both are vital to its strength and development.

Faith is the ability to praise God through both the blessing and the blasting of life. Both are vital to growth.

The lady I referred to at the opening of this article has recently learned that she has a terminal sickness. With Christian faith larger than a mustard seed and more determined than an oak tree she said, "If ever you write about faith perhaps you could encourage those who are called of God to go through a time of suffering by calling the article 'HALLELUJAH, I'M NOT HEALED!'"

Long, long overdue are we to have a crippled man testify along with Job, "Though he slay me, yet I trust in him" Job 13:15a.

In the next issue we will study faith contextually. Watch for the article entitled "JUMP!" □

INVITATION

Baptist Home Corporation Annual Meeting, Tuesday, Oct. 1, 1974; 10 a.m.; at the Baptist Home, Bismarck, N.D.

Ambassador MOTEL

6471 Stanley Avenue

NIAGARA FALLS, ONT.
CANADA

Phone: (416) 354-0651

Indoor Pool

2 minutes to Falls

Your Hosts: Bruno and Karin Dobrowolski

Member of Immanuel Baptist
Church, St. Catharines, Ontario

THE ANSWER IS FOLLOW-UP

by Daniel Fuchs

What happens to the hundreds of youth and adults who decide for Christ as a result of a Million Contacts for Christ? What guidance does your local church give new converts to help them grow spiritually?

Your church needs a working plan to care for and disciple the new converts. Each new Christian must be nurtured and assimilated into the church family as carefully and lovingly as a new baby in a family. No new convert should be left floundering around without definite and planned help to enable him to grow. His new-found joy and zeal needs to be nurtured and channeled into stabilizing relationships with Christ and His people.

The answer is follow-up—a concentrated effort towards developing young Christians into spiritual maturity and fruitful witnessing. Follow-up is conserving the fruit of evangelism—helping young believers to get a good start in the Christian life and to grow toward maturity as members of the organized church who are able to reproduce spiritually and contribute to the total ministry of the church.

One of the greatest evangelists, the Apostle Paul, spent more time in follow-up than he did in preaching. In I Thessalonians you will find his how-to-do-it instructions and examples. He followed-up new converts by personal contacts on a regular basis, upholding them with persistent intercession and prayer, and training them personally to get them "producing" so that still others could be reached for Christ. The goal Paul expresses in chapter 2:12 is that they mature, leading Christian lives worthy of their calling.

Follow-up must begin as soon as an individual has made his personal decision to trust Jesus Christ alone for his salvation. The person responsible for the immediate follow-up is the individual worker who brought the gospel to the new believer. Personal follow-up should pave the way toward guiding the new Christian into deeper Bible study and Christian action in small groups. Suggestions and materials for follow-up are available from the Church Ministries Department, 7308 Madison Street, Forest Park, IL 60130. □

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

Insight into Christian Education

THE CHURCH: CHANGING DIRECTIONS

by Bruce A. Rich

By the nature of Christianity, and its history, it is only normal to view the church as an agency which is both active and supportive in the realm of change. Although the institutionalized church has repeatedly fallen short of God's full intention for it as a force of change and renewal in our world, over the span of history it has been a forceful factor in constructive change.

When the church has been complacent, it has failed to critically evaluate its traditions and culture. Today the church is in a period of critical evaluation, a time which must be pleasing to God as we rethink our structures, strategies and message with such questions as:

"Why don't we have the spirit of excitement we used to have?"

"Why don't people respond like they used to?"

"How can we reorganize and coordinate to eliminate competing and undermining the ministry of our several agencies or boards?"

"Why are people complaining of being too busy to become any more involved?"

The Rev. Bruce A. Rich is general director of the Church Ministries Department, Forest Park, Illinois.

Effecting change

Asking questions such as the preceding is the beginning of change. It is the awareness that all things are not as they should be, or could be.

Someone who is concerned must take the lead. This may be the pastor or a layperson who is committed to helping others make constructive changes, both as persons and as part of the church. This person will need the ability to listen with intelligence, understanding and skill, to other persons. He needs to help people talk about and identify their feelings and needs as individuals and as a group. The church needs to consider what it would like to be, and what it would like to do. It must look realistically at its resources in terms of leadership, finances, people (both in the church and in the community), and its attitudes. Questions of who, how, when, where need to be asked and answered.

Objective of Change

The primary objective of change in the context of the church is to bring about greater fulfillment of persons in achieving and experiencing their God-given potential. Thus as structure and forms of ministry are changed, they should always have this human-need perspective as the ultimate basis for change.

"No man or group of men, however empowered, can prevent change from occurring. At best they can only hasten or delay it." (G. L. Lippitt, *Organizational Renewal*, p. 295)

Life is change. Will we be passive onlookers caught up in the ebb and tide, or will we by God's grace and wisdom help shape today and tomorrow with purpose?

In the relational context of people, churches, denominations, publishers and educators—those who "make it happen" in the realm of Christianity—I feel the need to express some observations or implications.

1. There must be greater communication and interdependence between researchers, program builders, educators, and curriculum publishers and those who are applying the developed plans and resources in the local church.

2. Pastors and other leaders must be given opportunity to acquire new knowledge and skills. This demands high priority.

3. The pastor or other leader cannot assume that there is one solution that solves all problems. Each situation and the persons involved in it must be considered in order to determine appropriate action.

4. If the church is going to remain a viable influence in society, it will need to remain flexible and adaptive.

5. There must be a deeper quality of inter-relationships between the leader and those he works with, even at the expense of lessening the quantity of relationships.

6. Achievable goals must be set so that people can experience a sense of accomplishment. There is no sense of accomplishment if there are no goals, or if they are beyond achievement.

7. Leaders in the church must do more than concern themselves with treating symptoms, they must develop skill in understanding the cause of people's behavior.

One of the most basic differences between a church that is growing and one which is dying is *attitude*. The particular attitude of a church is based largely on (1) how they see themselves, (2) what they see as their potential, and (3) what they believe they can do.

Amid the strategies, goals and actions of changing direction, we must not lose the perspective of our unmerited relationship—"I am the vine, you are the branches. Whoever remains in me, and I in him, will bear much fruit: for you can do nothing without me." (John 15:5, TEV) □

ON THE MOVE IN JAPAN

by Fred Moore

It was a beautiful spring day as we officially opened the 1974-75 school year at our Osaka Biblical Seminary. Joy filled our hearts as we welcomed two entering students during the brief "Nyugakushiki" (Entering Ceremony) in the morning. Of course, we would like to have many *more* new students, but we praise the Lord for these two, and trust that this is but the beginning of a real increase in enrollment after the rather discouraging decline of the past couple of years. Then, that same afternoon, our entire Seminary family left for a three-day retreat to a beautiful rural church-camp location about one-half hours' drive from Ikeda.

As you probably know, Japan is a very mountainous country, and the site of our retreat was in a truly lovely area. There were still many wild cherry trees in bloom, and with the verdant green hills they were a delight to behold. The majesty of God's cre-

The Rev. Fred Moore is the president of Osaka Biblical Seminary at Osaka, Japan.



President Fred Moore introducing the two new students Mr. Kogo and Miss Nakamura.

ation all around us almost spontaneously led us to sing "How Great Thou Art."

The theme of our retreat was "The Work of the Pastor," and this proved to be not only a time of spiritual uplift but also a very practical study. Many aspects of the pastor's life and ministry that our students will face upon graduation from O.B.S. were brought out. Pastor Ojiro, from the Evangelical Free Church in Nagoya, was our guest speaker. His series of lectures really spoke to our hearts, coming from a depth of many years in Christ's service here in Japan.

The retreat also gave us the opportunity of sharing together the experiences and blessings of the between-school-years spring vacation. The students and teachers had been active in several areas of church ministry, and it was good to hear their testimonies. We were happy to become better acquainted, on an informal basis, with our two new students, Mr. Koga and Miss Nakamura. As they shared their testimonies of the Lord's leading in their lives that brought them to O.B.S., we could only praise God for his great mercy.

One afternoon of the Retreat we



The Rev. Hisashi Murakami speaking at the Nyugakushiki.

took "time out" to hike up one of the surrounding mountains. Some of us older ones, I'm afraid, found the going a bit strenuous, but it was a lot of fun! We even had time for a brief (and rather short-handed) softball game. Why is it that we teachers seem to get our physical exercise in such concentrated doses?

The retreat concluded with a half-day dedicated to personal devotional Bible study, sharing and prayer. God spoke to each of us, and it is our continuing request that his presence will be with us throughout the new school year.

We would invite you, too, to pray with us and for us. Pray that the Osaka Biblical Seminary might truly be used of the Lord here in Japan. Pray for our two new students as they adjust themselves to the spiritual and academic training of seminary life. Pray for the other students as well, especially for the five who will graduate at the end of this school year. And pray for the teachers and staff as we seek to carry out the God-given responsibility of training laborers for the harvest field in Japan. □



Students with Pastor Ojiro (second from right) and Professor C. Walbert (left) at the seminary retreat.

MY VISIT WITH AN ARMY CHAPLAIN

by Milton W. Zeeb



In many ways the chaplain ministry is the forgotten ministry. We read of them on occasion, note a prayer request for them in "Moments With God," and perhaps have even met a chaplain personally. It was my privilege to visit an army chaplain at the Post recently, and I want to share my enlightening and informative day with you. What were my experiences with Captain John Hisel at Fort Riley, Kansas, Post Chapel Chaplain, can be yours, too.

Through correspondence a date was set with Chaplain Hisel to spend a day with him and be briefed on a chaplain's ministry in the United States Army. The chaplain met me in his office just off the side of the chapel's main sanctuary. In a very informal and relaxed setting I began to hear the voice of a man who knows that God has called him to this particular ministry.

The chaplain is responsible for a parish or congregation just as any pastor in a local church. He may be chaplain to a battalion or regiment, and you will find a beautiful church building with educational facilities and lovely sanctuary at his disposal. As chaplain of the Post Chapel, Chaplain Hisel finds his ministry to a parish where 95 percent of the families are U.S. Army officers. These families are generally assigned to the Post from two to three years and present an open door to family counseling and individual relationships for Jesus Christ.

The program of outreach of Christ includes responsibility for the Sunday school, youth and family, along with regular worship service programs. Vacation Bible school was the next item for the church calendar and a vigorous publicity effort was in the making.

Chaplain Hisel stated that he felt his priority as a chaplain was the preaching ministry. In this great area of service he is able to declare the truths of the Gospel and relate them to varied life-centered problems. As real as any

The Rev. Milton W. Zeeb is the South Central Area Secretary of the North American Baptist General Conference.

local congregation of church families is the ministry of an army chaplain. Jesus Christ is the same, the one and only way to the Father with forgiveness and salvation for all who hear and respond by a personal faith. A chaplain finds no hindrances whatever in declaring the Good News from his pulpit.

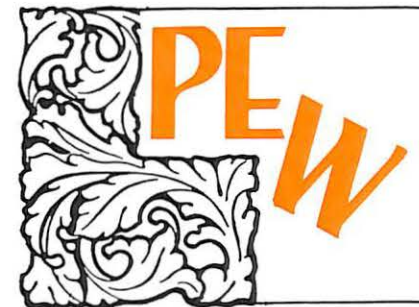
An area of special ministry comes to the chaplain stationed at a Post such as Fort Riley. The day spent with Chaplain Hisel found him involved in an immediate counseling situation with a family who's daughter had been found slain. The shock and grief was great, and Chaplain Hisel found the love of Christ to reach out to this family.

Paul wrote to Timothy in his first letter, "First of all, then, I urge that supplications, prayers, intercessions and thanksgivings be made for all men, for kings and all who are in high positions . . ." (2:1, 2a). In my estimation men as Chaplain Hisel are in high positions. We have several chaplains representing our Conference in the Armed Services. I urge that you remember to pray for them and their families.

It can be a lonely ministry, where many forget to keep in touch and fail to uphold them before the throne of prayer. The Lord called these men into this particular work with a burden to reach souls for Christ and to strengthen Christians in their relationship to him. It is an area where adjustments to military service is found difficult by many youth, and the chaplain is there to relate to him in Christ. The population of Fort Riley is approximately 40,000; so you can imagine the vast responsibilities and areas of service that come to a chaplain in this kind of setting.

My visit with an army chaplain was one of the great experiences of my life. It gave me insight into a ministry of which I was personally uninformed. A better informed Christian results in more effective praying. Don't allow this to become the "forgotten ministry" for you, but remember to pray for those "in high positions." Make an effort to visit our chaplains when you are in their area and assure them of your prayers and interest. □

THE UNCOMFORTABLE



THE HYPOCRITIC OATH

by Pye Rho

I swear or solemnly affirm that what I am about to do as a Christian is in no way related to what I am to be as a Christian. I keep as one of my favorite sins the right to be phony, dishonest, deceptive and pseudo about who I really am. In the face of all people I will retain my dignity by pretending that I have no flaws in my armor or no faults in my character. I will never admit to being wrong nor will I freely forgive those who wrong me. Never in my life will people find any of their weaknesses in me, nor will I condone their finding any in my personality. I will remain impregnable from outside comments and unaware of the human foibles I have. In fact, I will hide them from even myself. In me people will find no sympathy, mercy, pity, or compassion when they fail to meet the standards I have set for them. My words will be sharper than a two-edged sword and they will cut to the quick any person I wish to flail with my tongue. There will be no recourse but for them to retreat, stay away, and flee from my presence. In all of my contacts with people I will be more than the sum of my behaviors, a holy standard which no man can match. I will affirm that my own behavior, though questionable, is no one's business. I will continue to be a hypocrite in my actions for as long as I shall live. I will never let my words and my actions coincide.

I promise that I will expect others to repeat this oath as often as it applies to them.

P.S. Please send this oath to all of the hypocrites that you know. They will understand it. □



CHURCH EXTENSION BUILDERS REPORT

LAKEVIEW HEIGHTS, B. C., CHURCH EXTENSION PROJECT

OCTOBER 1974

by Mr. Sid Warren

Kelowna is a growing city in the "Sunny Okanagan" of British Columbia.

The two North American Baptist churches in the city have experienced good growth, with many North American Baptist families moving in from the "prairies". Some time ago it became evident that a good number of our families were moving to and living "on the other side of the lake, west of the bridge", mainly in the fast growing Lakeview Heights subdivision. With many new homes going up also in the Westbank area, some of these families sensed the need and a challenge of establishing a Gospel witness in this area which had no church. Talk led to action as on Nov. 29, 1973, some interested people met with the Rev. Lyle Wacker, associate secretary for Church Extension, to discuss the prospects of starting a work. Since then regular prayer meetings and discussion sessions were held.

On Dec. 4, 1973 the group took on initial organization in appointing a chairman and a secretary. At the Feb. 26, 1974 meeting it was decided that the new work will be called the "Lakeview Heights Baptist Church". At that meeting it was also decided that we plan and work toward a September 1 starting date for Sunday school and worship services.

The Church Extension Committee proceeded in the calling of a pastor. We are happy to report that the Rev. Edmond Hohn of Surrey, B.C. has accepted the call. He and his family will begin their ministry here on September 1. Sunday school and morning services will be held in a hall in the area. We are waiting for a reply to our request for release from "land freeze" of a choice piece of property which is available to us at a reasonable cost. We anticipate building as soon as things can be worked out and set in motion.

The church will, at first, minister to a community of approximately 5000. It is estimated that this will double in the next five years. We feel that now is the time to start and grow with a growing community. As many as 22 couples have attended the prayer meetings and discussion sessions, indicating vital interest. □

Mr. Sid Warren is a member of the Trinity Baptist Church in Kelowna and is the moderator of the Lakeview Heights Church Extension project. This report was written in July. In the meantime the pastor has arrived and is coordinating and guiding the outreach of the Church Extension group in Lakeview Heights.

We are confident that it is of the Lord that we start this new work. We are experiencing his guiding hand step by step. We are so grateful for the Church Extension program of our North American Baptist Conference with the many interested and concerned people and sincerely request your prayers and financial support. □



The E. Hohn family: (left to right) Rhonda, Calvin, Sharlene, Glenda, Mrs. Hohn and Pastor Hohn.



The house in Lakeview Heights where the Hohns live.

PERSONAL ESTATE PLANNING

PROVIDE FOR LIVING,
GIVING AND SAVING

by Everett A. Barker

Last month I described a gift annuity which is the oldest N.A.B. planned giving agreement. The newest vehicle is, "The Deferred Payment Gift Annuity."

With most of us living longer and inflation as a way of life, more than ever we need to supplement social security with retirement income. A deferred payment gift annuity can help you prepare now for future income. This is how it works.

You Make a Gift Now

You irrevocably transfer to North American Baptists cash or appreciated securities as a future gift to the Conference ministries. (Gifts can be designated.) This gift should be from money that you do not need for current living expenses because the gift cannot be returned. Along with your gift you receive a guaranteed income for life but the income will not start until you retire or whenever you choose.

You Reduce Taxes Now

Because you are making an irrevocable gift, the Internal Revenue Service permits a deduction from your income tax this year and any unused amount up to five years thereafter. Although the primary motive for a deferred payment gift annuity is not tax savings, nevertheless, because of your gift motivation, Uncle Sam provides tax benefits. These savings can be appealing to the person who is in the peak income years of life and in a higher income tax bracket. You can take advantage of providing a future income and gift out of tax dollars. For example, a man at age 50 who makes a contribution now of \$1,000 and receives income at age 65 receives a \$640.74 deduction from his income tax this year.

You Receive a Guaranteed Income Later

The annual income received depends upon your age now and your age when income payments are received.

The Rev. Everett A. Barker is estate planning director of the North American Baptist Conference.

Here is a table giving rates for typical ages:

GUARANTEED DEFERRED ANNUITY RATES		
The rate is the same for men and women.		
Age Now	Age When Payments Begin	Rate of Annual Income
45	60	8.7%
45	65	11.1%
50	65	9.3%
50	70	12.3%
55	65	7.8%
55	70	10.4%
60	65	6.4%
60	70	8.7%
65	70	7.1%

The income you receive is fixed and guaranteed by the North American Baptist General Conference which has never defaulted on a payment.

You Reduce Taxes Later

When you start to receive income later, your taxes will be reduced. For example, a 55 year old man who starts payments at age 65 receives 34.6% reduction in taxable income. This has the effect of making your annual rate of return worth more. The percentage is slightly lower for women because they usually live longer.

Information About Rate of Return, Frequency of Gifts, Two Lives, Estate Tax Benefits, An Income for Another.

The rate of return is based on your age when you make the contribution and your age when you start receiving income. The longer the period of time intervening, the greater the income because you are building your reserve. You can make a gift in one lump sum or annually; you can increase, decrease or discontinue annual additions at your choice.

Gifts can be made for two lives in which the survivor continues to receive the income. The income will naturally be lower.

There are estate tax benefits because your gift reduces the worth of your estate. This can save estate taxes and reduce probate costs which are normally based on the size of the estate. You are certain that your gift will get to its intended recipient because it is not subject to complications which can arise with a will.

You can also use a deferred payment gift annuity to set up retirement for a sister, child or other person. Perhaps you have been materially blessed and you want to provide for someone who has not had the same opportunity to accumulate financial resources.

(Continued on page 27)

THE DEFERRED PAYMENT GIFT ANNUITY

A NEW FORM of Gift Annuity designed for the person who wants —

1. To provide guaranteed life income at retirement (with tax savings)
2. To get a tax deduction now when taxes are high
3. To make a charitable gift

Write today for full information on this new means to provide for living, giving and saving at the same time.

Please send me the brochure "The Deferred Payment Gift Annuity"

Name _____

Address _____

Send to: Everett A. Barker, North American Baptist General Conference, 7308 Madison Street, Forest Park, Ill. 60130. Phone: (312) 771-8700.

OUR CONFERENCE IN ACTION



CATHAY, N.D. On Sunday, June 9, the Rev. Peter J. Wiens, pastor of the Cathay Baptist Church, baptized six young people, (pictured) on their profession of faith in Jesus Christ. The hand of fellowship was extended to them on June 23, followed by the Lord's Supper. (Mrs. Albert Seiboldt, reporter.)



GOODRICH, N.D. The groundbreaking service for the new First Baptist Church building was held June 16, following the morning worship service. The Rev. Daniel Heringer spoke briefly, challenging us to work together as church members. Others participating (pictured) in the ceremonies were Mr. R. E. Martin, Mr. Eldon Hoots, chairman of the Building Committee; and Mr. David Tessmann, chairman of the Board of Deacons. Digging of the basement began on June 28. (Mrs. Paul Stober, reporter.)

DONNA, TEX. An ordination council met on May 22, 1974, at the Central Valley Baptist Church, to consider the statement of doctrine, salvation and the personal calling and qualifications of Mr. Lindberg Ake into the gospel ministry. After hearing his statement and questioning him, the council recommended to the Central Valley Baptist Church that they proceed with an ordination Tuesday, May 22, 1974. The Rev. Ken Anderholt was elected moderator and Adolph Hill clerk.

Dr. W. H. Barsh preached the ordination sermon and led in the ordaining prayer. The Rev. and Mrs. Ake are graduates and serve on the faculty

of the Rio Grande Bible Institute. He is from Campeche, Mexico, a full-blooded Indian, while his wife, Maria, is from Chile. They have two boys: Daniel four and David 11 months. (pictured)



He has served as an evangelist and as interim pastor. Besides his duties as teacher and counselor at the Institute he has been serving as interim pastor at our Mission in Edinburg, Tex. Since he has been serving this Mission it has grown from a mere handful to approximately 50 in attendance. Sixteen conversions have been reported. The Central Valley Baptist Church, Donna, Texas, will serve as mother church for this Mission. (Adolph Hill, Council Clerk.)

EMERY, S.D. The ordination of Dennis D. Hoffman for the ministry of Christian Education was held in the Emery First Baptist Church on May 18. The ordination sermon was delivered by Dennis's father, the Rev. Ray Hoffman of Dallas, Ore. The Rev. Dennis Hoffman is a 1974 graduate from the N.A.B. Seminary with a Master of Christian Education degree. He has served as director of youth and music in the church for the past two school years. Both members of the Emery church, Rev. and Mrs. Dennis Hoffman were honored with a farewell lunch on May 5.



On May 20, Randall C. Tschetter was ordained. The Rev. Donald Miller

of the N.A.B. Seminary presented the ordination message. The Rev. Tschetter, also a member of the Emery church, is a 1974 graduate of the N.A.B. Seminary with a Master of Divinity degree. He has served the past year as student pastor of the Komstad Covenant Church of Beresford, S.D.

The Emery congregation hosted a welcoming service for its new pastor and family, Mr. and Mrs. Charles M. Hiatt and Timmy, (pictured), on June 16. Greetings of welcome by representatives of various church organizations and the neighboring Plum Creek Church were interspersed with musical numbers. The service was followed by a time of refreshment and fellowship.

Pastor Hiatt is a native of Greeley, Colo., a graduate of Sioux Falls College, a 1974 Master of Divinity graduate of the N.A.B. Seminary, and he also served as student pastor at the Swedona Covenant Church of Brandon, S.D. His ordination will be at Emery on August 25. (Mrs. Leland Terveen, reporter.)



BISMARCK, N.D. On Sunday, June 16, we welcomed the Rev. Ron Norman as pastor of the Bismarck Baptist Church. Rev. Norman, whose home town is Watertown, Wis., has been with us for the past two years serving as assistant pastor. Dr. Roy Seibel, Professor at N.A.B. Seminary, was the guest speaker. Pastors and members from area churches were present to welcome Pastor Norman, his wife Sandy (pictured) and their two children, Corey and Chanda. A time of fellowship and refreshments followed the service. (Mrs. Clarence Delzer, reporter.)

STOCKTON, CALIF. The Rev. Fred Jantz reports an evaluation of the Ron Susek meetings in the Swain Oaks Baptist Church.

There was a meaningful involvement of the church leaders in the details of preparation. The messages were excellent, marked with clarity which appealed to all people. The appeal was to the total individual with a healthy emphasis

on the will and the mind. Even though the conviction was there, the second coming of Christ was not over-emphasized. The Word of God was presented to the people in the spirit of instruction and with sound biblical interpretation of critical passages. He gave the audience an incentive to return.

Music was excellent. Mrs. Susek (Diane) has been trained in the best professional manner, but she has the gift of communicating to persons who have little or no understanding of music. Her singing always submitted itself to the central purpose of preaching.

Financially the entire presentation was low key with a sense of submission to what the church wishes to do. The sale of recordings was also kept in good taste.

The team is very helpful and easy to work with. They adapt themselves to every special need and demonstrate a fine spirit.

Churches should use good quality advertising and have posters professionally printed. The saving of a few dollars may result in poor public relations.

Daily meetings with the Suseks in the afternoon have been enjoyable, gave me confidence in my ministry and led to a team spirit. Additional privacy to share together in prayer would be advantageous.

Attendance has been constant throughout the work and non-involvement was minimal.

Although not more than a dozen decisions were made we laid a strong foundation for future outreach and follow-up. The lack of more decisions was certainly not the fault of weak preaching or unclear invitations. A great deal was accomplished through the families of the church.

BURTON, TEX. The Greenvine Baptist Church W.M.S. observed its 50th anniversary on June 29. Guests from Waco, Kyle, and Mowata La., were present. The theme was, "We've Come This Far By Faith." After a luncheon we were honored by two special musical numbers, a solo, "The Longer I Serve Him," and a duet written for the occasion, "We've Come This Far By Faith." The history of the society over the years was also given.

Guest speaker was Miss Helen Lengefeld (pictured) of the Mowata Baptist Church, newly appointed short term missionary to Cameroon. She brought a challenging devotional on the subject of Faith.

The W.M.S. was organized in 1924. Many spiritual blessings have been re-



ceived throughout the years as our ladies have worked for the Lord in many ways. Pastors' wives who have been instrumental in leading the Society and encouraging it in past years were, Mrs. Mindrup, Mrs. Lippert, Mrs. Armbruster, Mrs. Bennett and Mrs. Fry. The Rev. and Mrs. John Silvey have served the church since the fall of 1972. (Mrs. Ella Mae Silvey, reporter.)

EAST OLDS, ALTA. The East Olds Baptist Church choir, with members from two other churches, prepared an Easter program. The Rev. Irwin Kujat was the director. The program was presented in four different churches.

Four young people (pictured with Pastor Kujat on the right and deacon Philip Huber on the left) were baptized in the morning worship service. Two Sundays later they were received into the church fellowship during the communion service.



The weekend of June 30 marked the celebration of the 45th anniversary of our church. Dr. E. P. Wahl was the guest speaker. Seven charter members were present and were recognized and given a corsage. Dr. Wahl spoke of God's leading in the past and "God's strange acts" in bringing about his purpose. A fellowship meal followed. In the afternoon Dr. Wahl challenged the church to look ahead.

Special music for the services was provided by the choir, a ladies sextet, and a male quartette. We are thankful

to God for his leading over the past 45 years and trust him for many more blessings in the years ahead. (Dorothy Lemke, reporter.)

EAST DETROIT, MICH. On June 9, the Ridgemont Baptist Church honored its pastor, Dr. Herbert Hiller, on his 40 years in the ministry. Mrs. Hiller was presented with a corsage by the ladies, in remembrance of the many years she has and is still serving our denominational ladies work in many different offices. The guest speaker was Dr. Hugo Lueck, emeritus professor of Church History, from our Seminary. The children and grandson of the Hillers had also flown in for this day. At 4 p.m. there was a testimonial service during which area churches were invited. The choir sang many of Dr. Hiller's favorite songs. The Rev. R. Mayforth, president of N.A.B. Ministers' Fellowship, spoke on their behalf as well as the Rev. K. Fenner, president of Detroit N.A.B. Ministers Fellowship. Floral bouquets as well as letters were received from Dr. Hiller's former churches as well as our Seminary where he was a professor for six years. Ridgemont presented Dr. Hiller with a love gift and the Rev. A. Braun led in a prayer of dedication. The activities were led by our assistant pastor, Rev. Wenzel Hanik.

On Palm Sunday Dr. Hiller baptized 12 candidates. They were received into the fellowship of the church along with a couple on confession of faith during the communion service.

On May 19 nine of our Sunday school pupils presented the musical, "Our Home." Rev. Hanik was the director. (Mrs. C. H. Sonnenberg, reporter.)

OCHRE RIVER, MAN. On June 2 the Grace Baptist Church had the joy of welcoming its new pastor and his wife, Mr. and Mrs. Robert Lounsbury. Mr. Lounsbury is a graduate of the 1974 Bachelor of Theology class from N.A.B.C. In the evening a reception was held in their honor. Welcome addresses and greetings were given by representatives of the various branches of the church. Greetings were also brought by the reeve of the municipality, and a representative from the Dauphin Baptist Church. The Rev. Fred Ohlmann from Swan River was guest speaker. Mr. and Mrs. Lounsbury responded. A time of fellowship was enjoyed. (Mrs. Frieda Schroeder, reporter.)

OUR CONFERENCE IN ACTION

LYNNWOOD, WASH. On June 9, 1974, a baptismal service was held at the Cypress Baptist Church. Nineteen people were baptized by the pastor, Kenneth Schmuland. Following the baptismal, a communion service was held at which time the nineteen were welcomed into the fellowship of the church along with six others who joined the church by transfer of letter or testimony. In this group of 25 we had three entire families. (Esther Schmuland, reporter.)

MINITONAS, MAN. The First Baptist Church gathered for a welcome reception in honor of the Rev. and Mrs. Hero Ulrichs and children. They began their ministry on June 16. The moderator chaired the program. Every department of the church extended words of welcome. Various churches of the village and the Temple Baptist Church of Swan River brought greetings. Both the pastor and his wife responded. Mrs. Ulrichs was especially appreciative of the new parsonage. Rev. Ulrichs used Eph. 4:1-3, 11-16 as his text: "We together can do great things for God." The evening closed with fellowship. (Mrs. A. Lausman, reporter.)

WARREN, MICH. One June 5, the Rev. and Mrs. Douglas B. Woyke missionaries to Japan, visited the Redeemer Baptist Church. Mrs. Woyke explained that her role in Japan was mostly that of a young wife and mother. She stated that the Japanese are very interested in American homes, home-life, and food. Rev. Woyke spoke regarding those Japanese who are "seekers." They are not Christians but they are "seeking." He showed several slides of their work and of the beauty of Japan.

Dr. George Slavin, pastor of the Highland Park Baptist Church, was with us on June 3, 4, 6 and 7. The topic for his lectures was "Christian Counsel on Family Living." The lectures were very interesting and each session was well attended. The Rev. Adolph Braun is the pastor of the church. (Doris Kintzer, reporter.)

MARTIN, N.D. The Martin Baptist Church Jr. B.Y.F., consisting of 16 members, presented a musical program for the children at the Crippled Children's Home in Jamestown, N.D. A record player was presented as a remembrance of their visit. After the program a tour was made of the home and school. Mrs. Wesley Michelson, our counselor, directed the program. Since it was her birthday, gifts were

given in appreciation for her fine work. (Michelle Auch, reporter.)

CALGARY, ALTA. An ordination council was called by the German Baptist Church for the purpose of examining William S. Schmidt for the gospel ministry, and by the Brentview Baptist Church for the purpose of examining Marvin Busenius for the gospel ministry. Both candidates were 1974 graduates of the NAB Seminary.

The Council convened on June 15, 1974, at the Brentview Baptist Church. The Rev. Arlyn Thielenhaus was elected moderator.

After hearing a biographical statement, including call to the ministry and doctrinal position from each candidate, the Council went into executive session and unanimously declared that both churches should proceed with ordination. Two separate ordination services were held on June 16 at the respective home churches.

The Rev. Schmidt will be working as a hospital chaplain and do graduate work in pastoral counseling. The Rev. Busenius will become Associate Minister at the Ebenezer Baptist Church, Vancouver, B.C., (Harry H. Hiller, clerk.)

GUELPH, ONT. The women of the Eastern Association met June 21-23, 1974, for their annual retreat at Guelph Bible Camp. Mrs. Jackie Simmons of Buffalo is the president. She and her committee spent many hours in prayer and preparation for this event. The theme was, "Do You Really Care," and brought forth much thinking and discussion among groups. Florence Miller and LaVerna Mehlhaff contributed thought-provoking ideas about "Maturing as Christians" and "Day to Day Growth in Grace." (Mrs. Wilmer Quiring, reporter.)

ANAHEIM, CALIF. A baptismal service was held at the Sunkist Baptist Church during the morning service of June 9. Pastor William Hoover baptized 16 children and adults. In the evening 23 new members were welcomed into our fellowship. A reception in the fellowship hall was held in their honor.

"A Celebration of Hope," by Paul Johnson and Otis Skillings was the title of the cantata presented by the 41-voice sanctuary choir on June 16. It was preceded by a drama and musical rendition of the story of David and Goliath given by the Primary Junior Choir.

The second annual Sunkist Baptist Family Camp was held from June 17-

22 at Pine Summit Camp, Big Bear, Calif. A total of 109 full-time campers attended with more than 50 part-timers. The theme was "Building Family Relationships." A nursery service was provided. The kindergarten-primary children had Bible stories, crafts and swimming lessons. Junior boys and girls had their own cabins and counselors with a program planned for them. The youth and adults had identical seminars. These included: "Parental Leadership" and "Goals for the Family," by Dr. Vernon Doerksen; "Solving Family Problems," by the Rev. David Young; "Rights and Responsibilities of Brothers and Sisters," by the Rev. Richard Fox; "Standards and Disciplines for Family Behavior," by Dr. Lloyd Kwast; and "Family Devotions," by the Rev. Hoover.

A new feature at camp was the family workshop hour. Families were given the opportunity to work on projects of interest and/or to become involved in problem solving solutions and discussions. Lone campers were "adopted" into existing families.

The camp highlight was on Friday night when the "Spirits Alive" youth choir presented the drama-musical, "Lightshine," by Beryl Red and Grace Hawthorne. This was designed as an outreach at the resort community of Big Bear. During the week the youth passed out 300 invitations to the townsfolk and tourists to attend. (S. Radcliffe, reporter.)

DICKINSON, N.D. The Central Dakota-Montana Association met June 19-23 in the Hilcrest Baptist Church. The Rev. Ken Unruh was the host pastor. Our theme was "The Real Christian is: Needed, Concerned, Prayerful, Genuine, Loving, Evangelistic, Yielded, Loyal, Mission-Minded."

Our guests were Miss Barbara Kieper, Nigeria, Charles Tangwa, Cameroon, the Rev. Ray Harsch. Under the direction of Rev. Harsch, delegates and guests did a visitation program in Dickinson. Many contacts were made with eight decisions for Christ and more than 20 prospects. The delegates unitedly consented to request the new program committee to include a visitation program at the next Association. Mr. Art Buchwitz of Jamestown, N.D. was our moderator. The newly elected moderator is Mr. Jim Biggerstaff of Aberdeen, S.D. (Rev. E. R. Oster, reporter.)

EDMONTON, ALTA. A Council of 31 delegates from 12 Alberta Baptist Asso-

ciation churches met on June 21, 1974, at the Meadowlark Baptist Church (mother Church), on invitation of the newly organized Parkland Baptist Church Extension Church, of Spruce Grove, Alta., to examine the church's doctrinal position, organizational structure, and its program. After the examination the Council unanimously recommended that the church apply for membership with the Alberta Baptist Association at the next Association sessions. Parkland Baptist Church has a membership of 33. The Rev. Harold Weiss and family are the ministers to this newly organized group. (Rev. R. Neuman, reporter.)

SALEM, ORE. Mother's Day banquet at the Riviera Baptist Church was well attended. On Family Day, May 29, eight persons were baptized. During July and August members and friends met in neighborhood homes each week for an hour of praise, prayer and Bible study.

Our youth pastor, Gary Hilderbrand, is continuing to meet with the young folk each Tuesday for prayer, Bible study and activities. The Rev. Donald S. Ganstrom is pastor of the church. (Mrs. Marc Saucy, reporter.)

DICKINSON, N.D. The Central Dakota-Montana W.M.U. met at Trinity High School for their annual luncheon and business meeting, June 22. Mrs. C. H. Martin, president of the local society, spoke words of welcome and Mrs. Wm. Giedt, president, responded. Mrs. Argo Brockel led in devotions. A memorial service was led by Mrs. Wm. Giedt. We were challenged to meet our new financial goal. New officers installed by Mrs. A. J. Fischer are as follows: president, Mrs. Alvin Haas; vice president, Mrs. Clarence Walth; secretary, Mrs. Alfred Buchholz; treasurer, Mrs. Royal Diede; White Cross chairman, Mrs. Fred Fuchs.

In keeping with the Association theme, "The Real Christian," several ladies led us with Scripture passages. The ladies chorus under the direction of Mrs. Fred Fuchs sang "America The Beautiful" while Mrs. C. Walth projected slides on the screen. Miss Barbara Kieper showed slides of her work in the mission field. (Mrs. Elliot Rott, reporter.)

ASHLEY, N.D. Sunday June 30, nine candidates followed the Lord in baptism upon confession of their faith. The following Sunday they received the hand of fellowship at the communion

service at the Ashley Baptist Church of which Rev. Etan Pelzer is the pastor. (Mrs. Carl Fischer, reporter.)

TURTLE LAKE, N.D. The Turtle Lake Baptist Church extended a warm welcome to their new pastor, the Rev. Randy Tschetter and his wife JoAnne on July 7, 1974. Rev. Tschetter is a 1974 graduate of the N.A.B. Seminary in Sioux Falls, S.D.

The guest speaker was the Rev. Clarence Walth, North Central area secretary. Words of welcome were expressed by Mrs. Gerald Mehrer, president of the W.M.S., Jay Wacker, president of the BYF, Walter Singer, superintendent of the Sunday school, and Jake Schlafmann, moderator of the church. JoAnne and Randy Tschetter responded graciously.

A fellowship time in the church parlors was enjoyed. (Mrs. V. Wolitarsky, reporter.)

TURTLE LAKE, N.D. Since the Rev. and Mrs. Richard Voth and family were leaving the Turtle Lake Baptist Church to serve a church in Dallas, Ore., a farewell service was held on June 23, 1974. A brief program was presented with Vernon Wolitarsky serving as master of ceremonies. Words of appreciation were extended to the Voths from the W.M.S. by Mrs. Gerald Mehrer, the BYF by Wes Lindteigen, and the Sunday school by Walter Singer. A gift from the church was presented to the Voths by the vice moderator, Ted Bauer, after which the Voths responded. (Mrs. V. Wolitarsky, reporter.)

PERSONAL ESTATE . . .

(Continued from page 23)

You can reduce taxes, make a gift to the Conference ministries and at the same time provide income for another person.

There are many other advantages to this newest type of gift annuity. Feel free to use the coupon on the right to get additional information from the brochure, "Deferred Payment Gift Annuities."

In Memoriam

GENA ANDERSON, 17, of Milwaukee, Wis., died in an accident on June 24, 1974. She was born in Milwaukee on July 13, 1956. She had just graduated from high school, ranking in the just graduated from high school, ranking in the upper ten per cent of her class. She accepted Christ when she was eleven years old, was bap-

tized and joined the Bethany Baptist Church. Gena served faithfully as a church organist and in providing special music on the violin. She is survived by her parents, Mr. and Mrs. Earl Anderson; a sister, Ellen; a brother, Kenneth; her maternal and paternal grandparents. The Rev. James Schacher was the officiating minister at the memorial service.

LOUISA BENDER nee Bauer, 74, of Wessington Springs, S.D., died on June 3, 1974. She was born at Fulton, S.D., on March 20, 1900. She married August Bender in 1919. She was converted in 1921 and baptized in 1923, joining the Ebenezer Baptist Church of Wessington Springs. Later she joined the Immanuel Baptist Church of Wessington Springs. She was an active member of the W.M.S. She is survived by her widower, three children: Ivan, Ruby and Mrs. Ray Wahl, and six grandchildren. The Rev. Rayson Paschke was the officiating minister at the funeral service.

JEAN DREYER, 83, of Aplington, Iowa, died on June 29, 1974. She was born in Aplington on Sept. 12, 1890. On Jan. 6, 1924, she accepted Jesus Christ as Savior, was baptized and became a member of the Aplington Baptist Church. She served as church organist for many years. She was also a teacher among the Indians in Tennessee and North Dakota. Surviving her are one brother, Arend. The Rev. Donald Patet was the officiating minister at the funeral service.

MRS. MARIA ELIZABETH SEIFERT EHR- LICH, 93, of Marion, Kan., died on June 23, 1974. She was born Oct. 13, 1879, in Russia. She came to America at the age of five. In 1900 she married David H. Ehrlich, the son of the first pastor. This was also the year the Emmanuel Baptist Church was organized. She was baptized early and was active for Christ, especially in the W.M.S. She is survived by her three sons and their wives, five grandchildren and 12 great-grandchildren. The Rev. O. K. Ringering was the officiating minister at the funeral service.

OTTO GUDDAT, 78, died on May 12, 1974, in Rochester, N.Y. He was an active member of the Andrews Street Baptist Church, Rochester, N.Y., (now Latta Road Baptist Church) and served as a deacon for many years. He is survived by his daughter and son-in-law, Elfriede and the Rev. Jothan Benke of Kenosha, Wis., two grandchildren, one brother and two sisters. The Rev. Wilmer Quiring was the officiating minister at the funeral service.

MRS. CHRISTINA SCHWINDT KLEWENO, 91, of Bison, Kan., died on Dec. 13, 1973. She was born on Nov. 13, 1881, in Russia. In 1891 she emigrated to America with her parents. She was married to Jacob Kleweno in 1903. She was a faithful member of the First Baptist Church, Bison, Kan. Surviving her are one daughter, Clara L. Kleweno; three sons: Alvin, Harold and Merle; five grandchildren, four great-grandchildren and one sister. The Rev. DeWayne Winterlin was the officiating minister at the funeral service.

THE REV. AUGUST LUTZ died on June 13, 1974. He was a graduate of the North American Baptist Seminary, Rochester, N.Y., and served a number of churches in our Conference. Surviving him are two sons: David and Dennis; three grandchildren, two sisters and five brothers. One brother, the Rev. Thomas Lutz is also well known in our Conference.

THE REV. CORNELIUS JACOB MARTENS, 98, of Winnipeg, Man., died on June 17, 1974. He was born on April 23, 1876. The funeral service was held in the Menonite Brethren Church in Winnipeg. The Rev. Walter Stein assisted in the service.

THE REV. ADOLPH JOHN MILNER, 80, of White Rock, B.C., died on June 7, 1974. He was born in Poland on June 13, 1893. He was born again and baptized at the age of 12. In 1914 he came to the U.S.A. He graduated from the Baptist Seminary at Rochester, N.Y., was ordained and served as pastor at Edenwold and Regina, Sask. Due to health reasons he had to leave the active pastorate but rendered an appreciated interim ministry in a number of churches in Saskatchewan and Manitoba. In 1921 he was married to Martha Bloedow. In 1962 the Milners moved to White Rock, B.C., assuming the responsibility of directing the Evergreen Baptist Home. Here they later retired. Surviving him are his widow; three sons: Berthold (pastor of the Meadowlark Baptist Church, Edmonton), Lawrence and John; five daughters: Theodosia Harris, Dorothea Tulman, Geraldine Rutledge, Elanor Loewen, Winnifred Kelm; 24 grandchildren and five sisters. The Rev. Edmond Hohn, assisted by Dr. H. J. Walterreit and the Rev. Rudy Rapske were the officiating ministers at the funeral service.

NEWS & VIEWS

GALLUP NETWORK POLLS CONFIRM MORALITY MAJOR ISSUE

The results of a nation-wide Gallup poll confirms the results of studies conducted by the Christian Broadcasting Network in a number of cities.

According to officials at the Network, Americans are very concerned over a general decline in the moral climate of the country.

The Gallup poll, which surveyed 1,509 persons nation-wide in June, listed about 37 percent of the respondents being concerned with some aspect or a moral breakdown. The poll listed these problems individually as dissatisfaction and a lack of trust in government, 15%; government corruption and Watergate, 11%; Crime and lawlessness, 4%; lack of religion and moral decline 4%, and drugs; 3%. "That all adds up to 37 percent," said CBN President Pat Robertson. "All these things are symptomatic of a general disenchantment in America's moral climate. People just know there's something wrong." He noted that "popular and current" issues frequently dominate first place during any poll. In the recent past, these issues were ecology, the energy crisis and racial disturbances. Currently, inflation is the "hottest," but, he added "there has always been the strong undercurrent of discontent over morals in the surveys. There is a feeling of something being drastically wrong in our moral fibre." □

INDONESIANS ARE ENTHUSIASTIC READERS

Indonesian people bought five times as many Christian books in 1973 as they had five years earlier, the Baptist Literature Society reported at Bandung. Biblical coloring books, story collections, comic books and biographies of Asian Christian leaders were among the best sellers. One-fourth of the sales came from comic, picture and coloring books and other simple literature. □

ASIA NOW SURPASSES EUROPE

Washington—The Baptists of Asia now outnumber, for the first time in history, the Baptists of Europe.

A new statistical study by the Baptist World Alliance shows a January

1974 total of 1,160,893 members of Baptist churches in Asia, compared with 1,159,718 in Europe.

The shift came when Asian churches grew by 26,417 while European churches gained 18,504 during 1973. There were 1,141,214 Baptist in Europe and 1,134,476 in Asia at the beginning of 1973.

North America, with about 29 million Baptists, continues by far as the largest Baptist population. The North American figures are not yet complete.

The shift of Asia to second place in the table, ahead of Europe, is significant according to Carl W. Tiller, associate secretary of the Alliance and its statistician.

"Europe has often been considered the cradle of Baptist faith and witness, and Asia has been traditionally regarded as a mission field," Tiller said. "The 'younger churches' have now grown to the point where their voices will be heard and heeded more than ever before in the world dialogues. Of course, the insights and experiences of the European Baptists will continue to be of great value, also, to the Baptist community."

Two nations account for most of the Baptist population of Asia—India, which has 734,203 church members, and Burma, with 290,631. Japan has 34,911, and Hong Kong 26,861. The Alliance counts the Philippines in its "Oceania" classification instead of in Asia; otherwise, its figures, along with those of the "Middle East" nations of Asia, also grouped separately by the Alliance, would have put Asia ahead of Europe some years ago.

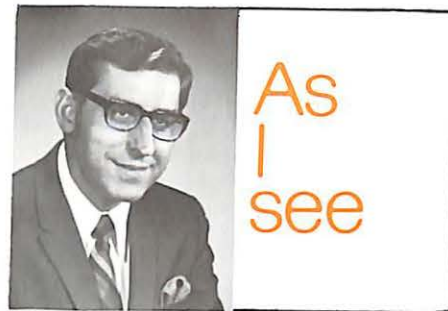
Large Baptist populations in Europe include: the Soviet Union, 535,000; the United Kingdom, 260,854; Romania, 150,000; the Federal Republic of Germany, 69,966; and Sweden, 46,055.

The extent of Baptist growth is made vivid in a comparison of the new figures with the numbers of Baptists reported in Asia and Europe at the time the Baptist World Alliance was formed in 1905. The 1905 Asia figure of 137,352 has multiplied eight times, while the European total of 522,397 has slightly more than doubled. □

CHUCKLE WITH BRUNO

From the amount that some people give to the Lord, they are positive it is the little things that count.

The past is valuable as a guidepost, but dangerous if used as a hitching post.



by Paul H. Siewert

Dr. Paul Vieth of Yale University has recorded a report that should startle all serious minded parents of America.

A certain Sunday school secretary made a study of why people dropped out of Sunday school. In his study of 700 persons who dropped out for "other-than-good" reasons, over a period of 20 years, only three had dropped out in cases where either the father or mother was enrolled in Sunday school.

Then he traced 69 Sunday school members through the time that they began Sunday school in the Beginner Department to the date of their withdrawal. He found to his amazement that 90 percent left because of parental influence.

He then stationed himself at the entrance of a church where people were going to Sunday school. He took down the names of all those whose father or mother brought them in the family car, left them, and did not remain themselves for Sunday school. A re-check a year later revealed that over 50 percent of these children had been lost to the Sunday school, while only 15 percent of those accompanied by their parents had dropped out.

The conclusion is obvious. If parents would only be ready to deal with their own spiritual lethargy and laziness, there would be less howling about their children's delinquency.

In too many cases we can only pray that the children will not follow the parents' footsteps. "Thus endeth the rebuke." Welcome to Sunday school! □
The Rev. Paul H. Siewert is the pastor of the First Baptist Church, Minot, N.D. In this column Mr. Siewert analyzes current religious news of his choice.

Once a man learns how to listen, he and his wife can remain on speaking terms indefinitely.

Husband to wife: "I'm telling you—one more TV dinner and you had better look for a new sponsor."

■ *The Rev. Edmond Hohn* has accepted the call to serve as the pastor of the new Church Extension project in the Kelowna, B.C., area. The project will be known as the Lakeview Heights Baptist Church. Rev. Hohn will begin his ministry there on September 1. Presently he is serving the Sunshine Ridge Baptist Church, Surrey, B.C.

■ *The Rev. Helmut Michelson*, pastor of the Grace Baptist Church, Carpentersville, Ill., has submitted his resignation. He will enter the full-time military chaplaincy.

■ *The Rev. Randall C. Tschetter*, '74

N.A.B. Seminary graduate, is now serving the Turtle Lake Baptist Church, Turtle Lake, N.D., as the pastor.

■ *The Rev. Alvin Harsch*, pastor of the Grant Park Baptist Church, Winnipeg, Man., has terminated his ministry, effective July 28. He is now in training for a full-time hospital chaplaincy.

■ *The Rev. Earle Wanamaker* began his ministry at the Oak Bank Baptist Church, Oak Bank, Man., on August 4. He previously served the Carbon Baptist Church, Carbon, Alta.

■ *The Rev. Richard P. Voth*, pastor of the Turtle Lake Baptist Church, Turtle

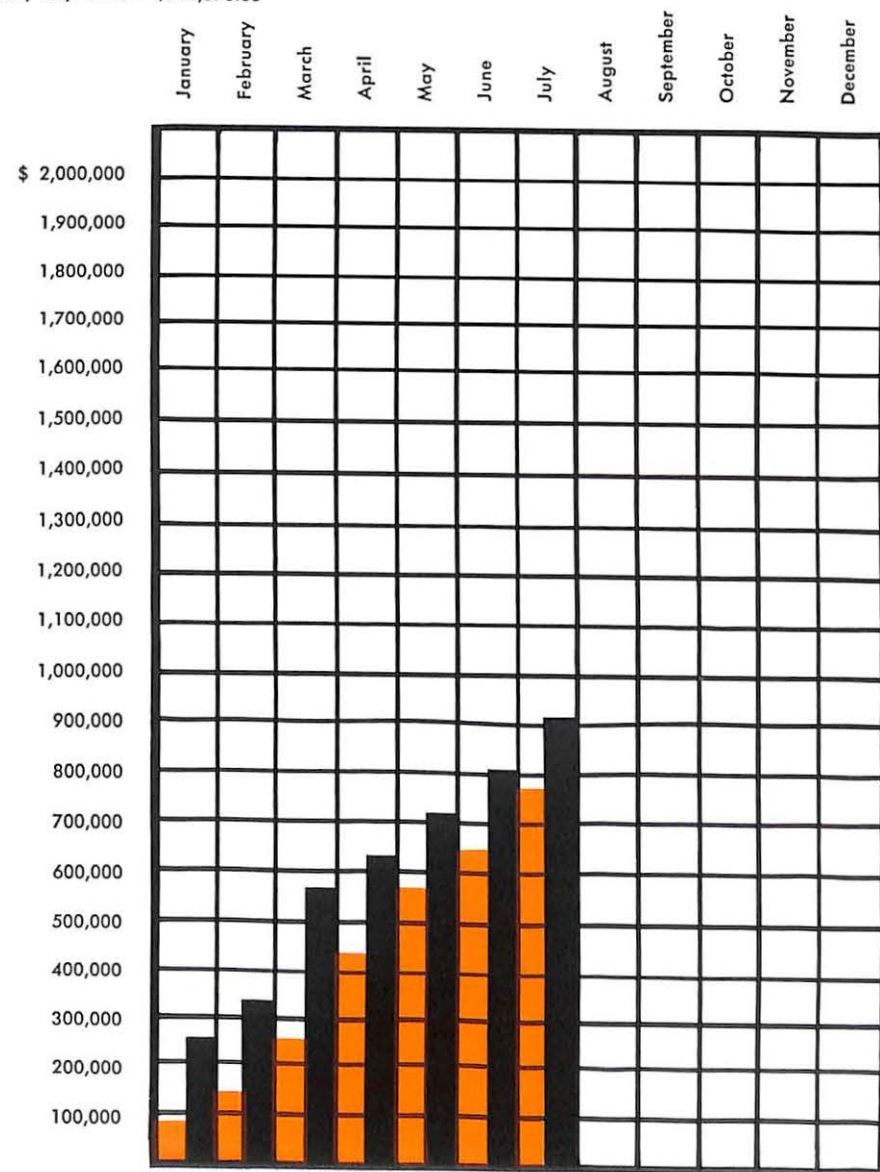
OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for seven months

January-July 1974 — \$769,280.67

January-July 1973 — \$911,576.68

Goal for 1974 — \$1,974,000



Color line for 1974; black line for 1973

What's Happening

Lake, N.D., resigned from that church in June and is now serving a non-N.A.B. church in Oregon.

■ *The Rev. Kenneth Walker*, assistant pastor of the Central Baptist Church, Edmonton, Alta., terminated his ministry there on August 31. His future plans are to continue in youth work in one of the N.A.B. churches.

■ *The Rev. Albert Ray Niederer* is now serving as the pastor of the Calvary Baptist Church, Aberdeen, S.D. During the last few years he has been involved in graduate studies in Texas.

■ *Mr. Harold E. Kokot*, '74 N.A.B. College graduate, will be serving as the Minister of Youth and Christian Education at the Brentview Baptist Church, Calgary, Alta.

■ *The Rev. Byron Ling* has accepted the call to serve the Grace Baptist Church, Hettinger, N.D., and the Temple Baptist Church, Lemmon, S.D. He will be living at Hettinger. □

CHURCH DEFINITIONS

- Pillars* — worship regularly, giving time and money.
- Supporters* — give time and money if they like the minister and the treasurer.
- Leaners* — use the church for funerals, baptisms and marriages but give no money or time to support it.
- Specials* — help and give only when something appeals to them.
- C & E's* — dress up, look serious, and go to church on Christmas and Easter.
- Gossips* — talk freely about everyone except the Lord Jesus Christ.
- Tramps* — go from church to church but support none.
- Scrappers* — are involved only to criticize and fight.
- Sponges* — take all the blessings and benefits, but give no money to support the church.
- Backsliders* — go back and walk no more with Jesus (John 6:66).

EDITORIAL VIEWPOINT



GOD BLESS YOU, MR. PRESIDENT

"My fellow Americans, our long national nightmare is over. Our Constitution works. Our great republic is a government of laws and not of men. Here the people rule." These are the words of President Gerald R. Ford the day he was sworn in as the new President. Continuing, the President said, "But there is a higher power, by whatever name we honor Him, who ordains not only righteousness but love, not only justice but mercy."

"As we bind up the internal wounds of Watergate, more painful and more poisonous than those of foreign wars," Ford appealed, "let us restore the Golden Rule to our political process, and let brotherly love purge our hearts of suspicion and hate."

Following an administration that campaigned on the platform of "law and order" but which fell in disgrace by one of the worst scandals in the nation's history, President Ford made it clear in a following address to a joint session of Congress that he believes that honesty, integrity and national stability cannot be achieved by governmental action. Ford laid a heavy responsibility for morality and individual integrity on churches, pastors and parents. He said, "If we can make effective and earlier use of the moral and ethical wisdom of the centuries in today's complex society, we will prevent more crime and corruption than all the policemen and prosecutors of government can ever deter. This is a job that must begin at home, not in Washington."

W. Barry Garrett, Washington Correspondent for BAPTIST PRESS, a news service of the Southern Baptist Convention, reported that "the President's remarks were quickly absorbed by a nation that was suffering from a severe drought of moral leadership." He continued, "The atmosphere in the nation's capital now is that a choking smog has lifted and the tears in people's eyes are not caused by the stinging pollution of Watergate, but

are tears of hope and faith and relief that a new day is ahead for America."

When President Gerald R. Ford took his oath of office, his hand rested upon a Bible open at Proverbs 3:5-6: "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths." In his inaugural address he also asked for prayer support from all citizens. "And I hope," he added, "that such prayers will also be the first of many."

On August 8th, the night when Richard Nixon announced that he would resign, more than 200 Baptist leaders from 25 nations interrupted the meeting of the Baptist World Alliance executive committee in Louisville, Ky., to watch the television broadcast of Nixon's announcement.

Never will I forget the intense silence during the telecast. Delegates from Russia, Brazil, Germany, Australia, Poland, Sweden, Canada—regardless from where they came—were glued to the TV sets, sensing the awesomeness of world history in the making.

A note of sadness permeated reactions of most of the B.W.A. leaders, even though some made it quite clear that they were satisfied with the course of justice. Said one American delegate, "While all of us Americans are deeply saddened by the circumstances that brought about the events themselves, we may be heartened by the triumph of the principle that no man is above the law." Another added, "Watergate is a proof that there is no substitute for integrity."

On the following day, when Gerald Ford assumed the office as Nixon's successor, the B.W.A. body adopted the following resolution which Dr. Robert S. Denny, B.W.A. executive secretary, was to present to President Ford:

"The Executive Committee of the Baptist World Alliance, meeting in Louisville, Ky., Aug. 9, 1974, representing 98 member bodies in 75 countries with a constituency of over 60 million people voted to extend to the Honorable Gerald Ford assurance of their prayerful concern and best wishes of this international Baptist fellowship, as he enters upon new and grave responsibilities as President of the United States. We trust that under his leadership the cause of international peace, justice and good will will be sustained and strengthened for the best good of all the people of the world."

The time has come to put Watergate behind us. After mourning and repenting we have to go forth and help building up a "nation under God"; not as Stephen Decatur (19th century) put it, "Our country, right or wrong" (which sounds just as wrong as "My water, fresh or poisoned"), but as the 19th century reformer Carl Schurz suggested it: "Our country, right or wrong. When right, to be kept right; when wrong, to be put right." RJK



letters to the editor

Dear Editor: The "What on earth are we doing" article (August 1974 issue) is very good; everyone should take time to read it, and all of the HERALD. We really enjoy the articles and can meet old friends through it.

Not wishing to offend the ladies who wrote about pantsuits, let me quote "Man looketh on the outward appearance, but God looketh on the heart". I give thanks for the pant suits, slacks and jeans too. With about 90 percent of the Baptist ladies at our Crystal Springs Retreat wearing them and feeling neat, comfortable and even beautiful in them, they can't be that bad. Were we less Christian wearing them as we studied, sang, worshipped and had fellowship together?

My mother-in-law, who is a fine Christian woman, said she would like wearing them too but felt she would be too cold when she got back into her dress; she is over 80. My sister, Laura Reddig, whom we are so proud of, wears them in Africa, as do many nurses, teachers, office workers, receptionists, truck drivers, farm workers, like some of us are. With mosquitoes, freezing winds, climbing, strutting, or just hiking, fishing and enjoying the great out-of-doors, they are a "must" here.

When the clothing industry said slacks and pants are going out for women, I was glad the women of America said "no", and we still can buy or make them. None of us would want to go back to those skirts with yards and yards of material, shawls, bonnets, high button shoes. These covered the ankles, just as pants do now, when it was a "sin" to show your ankles.

While vacationing in Arizona we saw many women wearing suits similar to their husbands, and to church. Were

they "less Christian" when they taught Sunday school classes, led a youth group, worked in church or community affairs?

One of the largest and fattest women I have ever seen was wearing a pantsuit, and because of the beautiful tailoring she was just lovely. Her face was radiant and I venture to say it was because she knew she looked her very best. Some women would look much better wearing a pantsuit than a short dress which somehow doesn't cover the bulges when they sit, and they look so uncomfortable.

I'm much more concerned with young people who wear dirty jeans or slacks and wear them so long that they drag in the dirt, mud or snow. How can we teach that cleanliness is next to godliness and that they are spreading germs as they enter a home?

NOTICE

The APLINGTON BAPTIST CHURCH, of Aplington, Iowa, will observe its Centennial, Oct. 3-6, 1974. The only living former pastor, Dr. Frank Veninga, of Pittsburgh, Pa., will participate, as well as members of former pastors' families.

Mr. Keith Lindaman, a son of the church, who has served as a missionary in Singapore; the Rev. Gordon Huisinga, also a son of the church, pastoring in Wishek, N.D., Dr. Gideon Zimmerman and the Rev. Milton Zeeb will also participate.

A most cordial invitation is extended to former members and friends of the church to share in the Thursday evening musicale, the Friday evening missions night, the Saturday evening Centennial banquet and the Sunday services.

Anyone wishing Saturday evening banquet tickets, please forward \$3.00 per ticket to the Aplington Baptist Church, Aplington, Iowa, 50604, immediately.

CONCERN FOR THE GOSPEL IN JAPAN

(Continued from page 7)

"There I found one of the greatest outlets for witnessing that I have ever experienced."

In 1972 he transferred to the seminary in Sioux Falls and graduated with the M.Div. degree in May 1974. During these two years he continued to be engaged in many areas of witnessing for his Lord. With one of the other seminary students he lived off campus for a while in a slum area in order to be more effective in his witness to the youth of that area.

Seeing a Great Need

During his seminary days his concern for the Gospel in Japan became more crystalized and he realized that Japan was the nation to which God was calling him. Perhaps this became more natural since he was always interested in the Far East. His missionary purpose is expressed in his following statements: "To tell others that

If we live a life pleasing to God, our actions will be motivated by God's Spirit, and what we say or do will be noticed and we will be good examples. One of the ladies suggested Baptist churches put a ban on pantsuits. If we would do that to pantsuits which cover properly, we would also have to put a ban on short dresses which do not cover properly. Mrs. Louis Bibelheimer, Cathay, N.D.

P.S. I will now go back to my sewing machine where I am making a pantsuit to wear to Crystal Springs Camp. Thank you for letting me express myself.

Dear Editor, This letter is concerning the two articles about women wearing pantsuits, Mrs. Helm's article in the Feb. issue and Mrs. Roth's article in the August issue.

I don't really care to see pantsuits in a church service either, but I also

believe that if we are busy for the Lord in teaching Sunday school, helping our sick neighbor or praying for our saved neighbors and friends, we really wouldn't have time to see such petty things.

Let's get busy with the Lord's work! Praying for our Christian and non-Christian friends will keep our eyes off the pantsuits. Mrs. Dennis E. Mitchell, Stanton, N.D.

Dear Editor: Today I received the August issue of the BAPTIST HERALD, and I want to commend you for your very fine article, WHAT EARTH ARE WE DOING?

With your kind permission, I would like to have the privilege of using some of your thoughts in my article.

May God bless you in your important work for him. Ron Susek, Evangelist, York, Pa.

WANT SUNDAY SCHOOL GROWTH?

An E.T.T.A. Leadership Training Program in your church will produce it

You can choose from 14 easy-to-use Bible and Christian education courses.

For colorful FREE brochure mail coupon today. Paul E. Loth, Ed.D., President

BH 1074

EVANGELICAL TEACHER TRAINING ASSOCIATION

Box 327, Wheaton, Ill. 60187 Dept. 0000

Send FREE brochure about E.T.T.A. program

Name _____

Address _____

City _____

State _____ Zip _____

God is real and has become personal through Christ; that there is forgiveness and eternal life and meaning for this life; to build strong Christians . . . ; to teach Christians to be the salt and the light of this world and to lose their lives for Christ and their neighbors."

The Board of Missions appointed Reimer Clausen as missionary to Japan. His home church in Winnipeg set him aside through ordination into the Christian ministry on Aug. 11, 1974. The following day he left for the Orient. He desired to visit Expo in Seoul, Korea, first and then to go to Japan. During the last week in August and going on into September he had occasion to meet our missionaries, visit the field, and have a brief orientation before settling in Tokyo where he will be in language study for the next two years.

May he find the same opportunities to witness even during the time of language study and may this time, often frustrating though it is, still be a time of further preparation for whatever work awaits him in Japan where he can become deeply involved in his concern. □

BE INFORMED!

Get your

Information on

MISSIONS PROFILE

BRAZIL NIGERIA JAPAN
CAMEROON UNITED STATES



Send
Order Form to
Editor, MISSIONS PROFILE
7308 Madison Street,
Forest Park, Ill. 60130

Price: \$2.95

- ☐ Send me C.O.D.
☐ Payment enclosed
☐ Bill me later

Please send me
_____ copy(ies) of
MISSIONS PROFILE.

I understand that this
volume replaces the book
"Now We Are 109."

Name: _____

Address: _____

Baptist Herald

7308 Madison Street
Forest Park, Illinois 60130

Non-profit organization.
Second class postage
paid at Forest Park, Illinois 60130
and at additional mailing offices.