

August 1975

baptist herald



COMMENTS COMMENTS COMMENTS COMMENTS

to the article on page 9 "Put Housewives on the Payroll"

I think Mr. Liszkowski's article is utterly ridiculous. Such an arrangement would soon reduce the love between husband and wife to financial bickering. The whole thing is unworkable. Marriage is a partnership of love between husband and wife and children. It is not a financial arrangement.

Norbert J. Frigge
Billings, Montana

Even though at first glance Mr. Liszkowski's idea may seem facetious, I think that there is great merit in it. It would give the dedicated housewife some immediate reward for her hard work, something which raising children in today's world often does not do.

It would keep a hard working mother from being so taken for granted and allow her a little more freedom and independence. And if any man feels threatened by this, that says a lot about his own self-confidence and security.

William J. Martin
Louisville, Kentucky

The most liberated women, the happiest too, and so are their husbands, are mothers with several children who spend their days doing and giving for and to those she loves. Mr. Liszkowski seems to forget that where love exists there is little problem about finances except that seldom is there enough.

Barbara Maher
Toronto, Ontario

This is the most unrealistic thing I ever heard of! Anyone who's been married any length of time knows there's never enough money for anything much less any to simply hand over to either partner. Budgeting must be done together with all the money. Then and only then can any allowances be dealt out. After all the "surprise" budgeting outlays for doctor, dentists, and auto mechanics month after month, the amount given the wife would have to vary from one-half, maybe, down to no percent of the husband's earnings.

Robert L. Dugas
Warren, Michigan

If a wife has allowed herself to become "the long-suffering, unsalaried drudge" Mr. Liszkowski speaks of, it's about time she asked herself why. And I certainly cannot agree that the typical housewife's lot is working 12 hours a day, seven days a week. If anyone is working that long she is either a work-addict or unbelievably disorganized.

Mrs. Joseph P. Dockery
Northbrook, Illinois

My husband couldn't afford me—and he'd be the first to admit it!

Elaine M. Baranowski
Mundelein, Illinois

What kind of homes and families would we have if the wife and mother were to tell her family when they need her "Sorry I can't help you, I've already worked overtime today"? There are rewards to being a housewife that money can't buy.

Mrs. Tom Schirado
Glen Ullin, North Dakota

To put housewives on the payroll would be to put an end to the family unit—society will become a materialistic conglomerate. Mr. Liszkowski errs seriously in proposing that money will bring dignity, fulfillment and liberation to the housewife. In reality it matters little who is the breadwinner and/or family accountant. Housewives as well as other members of the household gain dignity, fulfillment and liberation only from the love and respect they give and are given voluntarily from the family circle.

Rev. J. P. Schmeer
Havertown, Pennsylvania

At last a women's lib article that proposes equality without downgrading homemaking capabilities and instincts. Equal pay for equal hours, with shared overtime would enhance housewifery without imprisoning the housewife in her role.

Charles Kram Jr.
Shiner, Texas

The greatest problem of the housewife today is that she is unable to obtain steady, dependable household help even when enough money is available. I would gladly trade any "salary" for a competent assistant as the rest of my benefits are pretty satisfactory.

Mrs. H. Leary
Poughkeepsie, New York

Like salve on a painful corn, this solution may relieve the surface pain but fails to reach a deep-seated source of the trouble. Even housewives who handle the family finances (and many do) do not always feel "liberated." The answer lies in making both men and women understand that each is no less a child of God and each was created in his image to serve him and each other with love. Not for pay. With respect for each other and for themselves, not counting the hours each serves. But until a woman becomes securely conscious of her own worth, refusing any longer to accept less dignity than is hers by birthright, no amount of curtailed work hours or personal "salary" is going to liberate her.

Dorothy Marshall
Garden Grove, California

baptist herald

Volume 53 August 1975 No. 8

contents

Cover Photo: Today's Woman Alan Cliburn Photo	
Comments	2
News Flash	3
Love or Liberation Gloria Boudreau	4
Women's Lib—Fulfillment or Frustration? Gladys Seashore	5
Pay for Gay from "Christianity Today"	6
Shall We Have Women Deacons in Baptist Churches Robert L. Cate	7
Religion Enhances Liberated Women Louie Andrews	8
Put Housewives on the Payroll Ronald J. Liszkowski	9
Tributes to Arthur Schwerin Edwin H. Marklein and G. K. Zimmerman	10
A Unique Celebration Bernard Edinger	11
Forum Gerald L. Borchert	12
Youth Scene: Your Youth Group Martha M. Leyboldt	13
Woman's World Summer Winds, Mrs. Jeanette Stein The Artistic Business Success of D. Thiesies, The Oregon Statesman The Liberated Woman, Beatrice Pankratz Freedom, LaVerna Mehlhoff	14
Growing Up Woody Dahlberg	16
Going, Growing and Glowing Daniel Fuchs	18
Insight Into Christian Education: The Exciting Adult Class Woody Dahlberg	19
Book Reviews B. C. Schreiber	20
Personal Money Management and Financial Planning, Part III Everett A. Barker	21
Our Conference in Action	22
In Memoriam	26
News & Views	28
As I See It Paul H. Siewert	28
What's Happening	29
Our Conference Stewardship Record	29
Women Generally Equal As Missionaries Guest Editorial by "Baptist Press"	30
Open Dialogue	30
Report on the Church Extension Investors Fund Walter C. Pankratz	32

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

Editor: Dr. R. J. Kerstan
Assistant Editor: Rev. B. C. Schreiber
Contributing Editors: Mrs. Dorothy
Ganoung (Youth Scene & Insight
Into Christian Education), Mrs.
Dorene Walth (Woman's World)

news Flash

13th Baptist World Congress Most Representative in History

"The most representative congress in the history of the Baptist World Alliance."

This is the analysis by Robert S. Denny, BWA general secretary, in reviewing the registration list for the 13th Baptist World Congress July 8-13 at Stockholm, Sweden.

Eighty-four nations were represented on the list as of June 1. This exceeds the list of 77 countries represented by 8,556 delegates at the 1970 congress at Tokyo, Japan.

The 1975 congress theme is "New People for a New World—Through Christ."

Baptists gathered in the historic Swedish capital once before in 1923 for the 3rd Baptist World Congress. Officials welcoming the delegates to Stockholm for the 13th congress included Olof Palme, prime minister of Sweden; Evald Johannesson, city council president; Olof Sundby, Archbishop of Uppsala; and David Lagergren, executive secretary of the Baptist Union of Sweden.

The congress program, with BWA President V. Carney Hargroves of the USA presiding, opened with a Roll Call of the Alliance's 99 member bodies on Tuesday evening, July 8. Delegates in national costume provided a colorful survey of world culture as they responded to the Roll Call for their Baptist union.

The number of BWA member bodies increased to 106 by the Roll Call, because the BWA Executive Committee accepted seven applications. The applicants are: Baptist Community of the Zaire River, Kinshasa; Baptist Union of Central Africa, Salisbury, Rhodesia; Baptist Convention of Rhodesia, Salisbury; Union of the Indonesian Baptist Churches, Surabaya; Garo Baptist Union, Mymensingh, Bangladesh; Bahamas Baptist Missionary and Educational Convention, Nassau; and the European Baptist Convention, Heidelberg, Germany.

Main congress sessions met at St.
(Continued on page 27)

The Baptist Herald is a member of Associated Church Press and Evangelical Press Association. 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" (at least 50% of church households have to be subscribers), and for ministers and missionaries—\$3.00 per year for students, servicemen and residents in homes for the aging—50 cents for single copies. Introductory offer for new subscribers—\$3.50 per year. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, IL 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: \$8.00 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, IL 60130. Second class postage paid at Forest Park, IL 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.)

Love Or Liberation

by Gloria Boudreau

Feminists extoll the virtues of women doing formerly "male" tasks and working outside the home. To them, this represents freedom from male domination. My 70-year-old mother has done these things in her lifetime, but for a different reason—love.

Brought up in an era when "masculine" and "feminine" jobs were strictly defined, I often was ashamed to see my tiny, pug-nosed mother painting ceilings or mowing grass while my dad sat inside watching television. At that time, I didn't realize his illness kept him from doing these tasks, and I'm sure I hurt both parents by my lack of understanding. Nevertheless, this extra work never prevented Mother from doing the many household chores necessary for daily living. She took pride in a clean house and clean clothes for her two children.

During World War II, when most housewives went to work in factories, she refused to leave her young children in someone else's care—an attitude some of her friends called unpatriotic. However, the children of a neighbor who worked in a defense plant were often at our house while their babysitter read comic books all day.

When money was tight, as it often was in those days, she made my clothes, usually from some of her own. During a lengthy strike at my father's shop, she fashioned dozens of the then popular sequin earrings and pins and sold them. She also packed chocolates one or two night a week at a local candy store.

Although an intelligent woman, Mother wasn't an avid reader and found it difficult to understand why I preferred books to being with people. She used spare time for needlework and chatting with friends who knew she was always available to listen to their problems.

Outstanding schoolwork from her children always drew praise, yet no criticism was made if poor marks occurred. Her strongest comment was, "Try to do better." She seldom asked, "Is your homework done?" but took it for granted we'd do our work just as she did hers. And, not surprisingly, we usually did.

Not until my brother and I were in high school did Mother take a fulltime job in a nearby bakery. A friendly,

outgoing person, she soon enjoyed the contact with others her work provided. Customers responded to her cheerfulness and left the store with a smile on their faces.

At a time when most girls were looking for husbands, I was busy working my way through college. Somewhere in the back of my head was the wish to meet and fall in love with someone special, but that was in future years. To her credit, my mother never tried to arrange dates, or implied I should have a boyfriend. This may not sound strange to the present generation, but, believe me, in the fifties it was most unusual. The aim of every mother was to see her daughter married, a philosophy subscribed to by many daughters also. College was a good "hunting ground for a mate".

Hoping to earn her good faith, I studied hard and graduated with honors. Although my choice of career wasn't what Mother would have liked, she accepted me as an individual without censuring. I never realized until I became a parent how difficult this is to do. We want to mold our children into the image we admire.

After we grew up, Mother took a more responsible job. Though her small frame had grown more amply padded, her auburn hair and twinkling blue eyes belied her age. She was efficient and well-liked by her coworkers. With fewer home responsibilities, she could now enjoy her work more. However, while still in his fifties, my Dad had to retire after a severe heart attack. Discovering how lonely he was during the long days at home, Mother gave notice and left her job to keep him company. Staying home with my very depressed father was a strain, but she never complained, and he loved her for it. When he died at the age of 55, we knew she'd been with him when he most needed her. Again, she placed her family above her own desires.

As the years pass, I find my admiration for my mother grows. I know whatever she did, whether or not I regarded it as foolish, was done out of love. We're each a product of our generation; Mother knew this and didn't try to change us. However, basic human values always remain, unaltered. In the words of Paul, "Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth . . ." We should temper our present quest for liberation with that kind of unselfishness. □

Mrs. Gloria Boudreau is a free lance writer and lives in South Hadley, Massachusetts.

WOMEN'S LIB – FULFILLMENT OR FRUSTRATION

by Gladys Seashore

There is a movement abroad in our land today that is beginning to wreak havoc upon the American scene, and there seems to be some indication that it is getting through to the Christian community and making its mark there too.

I speak of the Women's Liberation Movement. It came to the foreground with the publication of Betty Friedan's *The Feminine Mystique*.

Ostensibly, the Women's Liberation Movement is merely a matter of "equal pay for equal work" and we sat back and smiled as we watched the frenzied, hardcore "libbers" take their crusade to the streets, the TV stations, the Congress (in the "Equal Rights Amendment") and into almost every American magazine and newspaper. They haven't been at it very long, but they seem to be succeeding very well.

They crusaded in favor of abortion. We now have an abortion law that permits the taking of thousands of unborn lives every year, and allows sexual promiscuity as never before. One abortion clinic in the Minneapolis area, in citing who takes advantage of its services, said most of them were unmarried, middle class youth.

The women's libbers have done a good job of making the American homemaker feel "unfulfilled." The "fulfillment" they propose is a job for us outside of our homes so that we can feel "worthwhile."

We are witnessing a flood of literature that implies that a woman cannot be a fulfilled person apart from an outside career. As one woman stated, "Like it or not, we live in a world where money's a measure of worth. And so if I work without pay, I guess I'm not worth much." A statement by Betty Friedan in the *New York Times* says that "equality and human dignity are not possible for women if they are not able to earn money."

Since when is a person's worth determined by the money he or she earns? It is certainly not a biblical position.

Mrs. Gladys Seashore is the author of *THE NEW ME*, a popular women's Bible study book. She lives in St. Cloud, Minnesota.

Reprinted by permission of *The Evangelical Beacon* of the Evangelical Free Church of America.

We can no longer shrug off articles and statements of this kind. The barrage of this type of literature is making a big dent in our society. In a recent article on the liberation movement, Gay Pauly, UPI women's editor, quoted Edward Goldfader, president of Tracers Company of America, giving these statistics:

He said that, in the early 1960's, the number of husbands who ran away compared with the number of wives who ran away was about 300 to 0. By the late 1960's the ratio had risen to about 100 to 1. In 1972 it was just about even.

Goldfader's composite of the current runaway wife was as follows: "She's 34½ years old, married at 19, first child within one year of marriage, second child a year and a half later. She's intelligent, caring, *anxious to elevate herself above the stereotyped roles* of cook, laundress, waitress, housemaid, chauffeur."

Shouldn't a woman have the right to run away from a bad situation just as much as her husband? Yes, I suppose so, but what is going to happen to America's children? How can you explain to a small child that mommy disappeared because she felt unfulfilled? He equates love with being there.

The increase of divorce in our society is phenomenal. One out of every six American children lives in a single parent home. Dr. Paul E. Kaunitz, a Connecticut psychiatrist, said he had witnessed a "disturbing increase in recent years of women seeking divorces in the absence of customary reasons."

"The plaint of wives," he said, "has been consistent. 'I must find my identity; I must no longer be a slave and a prostitute. I must find my independence.'"

Steven V. Roberts of the New York Times Service said, "Most experts welcome the ideals of personal fulfillment, but they worry that other ideals are in danger of being lost—commitment, responsibility and sacrifice." The result will be a generation of young people who will suffer immeasurably. Arthur Blessitt, in his book *Turned on to Jesus*, tells of counselling hundreds of teenage runaways, and said that almost of all them had run away, not because their parents didn't love them, but because the parents didn't love each other, and they couldn't stand the hassle at home any longer.

And I'm hearing a new, perfectly logical, excuse (they think) for divorce. Several times it has come from the lips of Christians. It is just this. "We don't love each other any more." Lack of love is a sin, and it is one of the signs of the last days. Jesus predicted, "The love of many shall wax cold" (Matthew 24:12).

A more recent sick side to the movement is the bold stand many of the "libbers" have taken in favor of homosexuality. They have come to the defense of this sin of Sodom openly, without batting an eyelash.

What can we as Christian women do to fight the subtle (and not so subtle) attacks made against the family? First, we have to start at home. Proverbs 14:1 states that "A wise woman builds her house." Or put it this way, "A wise woman builds her home."

If God has given us a husband and children, then our primary responsibility is to them, not to a job, not to the school, not to the community or even to the church. Can this bring fulfillment? Well, we need to look at ourselves

from God's point of view. Our worth as individuals depends neither on sex, race, age, or even abilities. We, as Christians, know that fulfillment comes with a total surrender of ourselves to the person of Jesus Christ.

There are times when every mother gets to thinking that she is little more than a household slave. Wet diapers, runny noses, calls in the night, running here and there on innumerable errands, can leave a woman frustrated and depressed. Too many times we, like Martha of old, are "cumbered about," or as Wuest's Expanded Translation puts it, "Martha was going around in circles over-occupied with preparing the meal."

We need to come out from under our circumstances and remember our goals. Or better yet, in the circumstances we need to remember Christ's attitude toward the one who serves. He said, "But he that is greatest among you shall be your servant" (Matthew 23:11).

Christ portrays himself as a servant, washing the disciples feet, cooking them breakfast on the beach, and so on. "He came not to be ministered unto but to minister."

We, as wives and mothers, can many times identify with Christ as the servant. We can commit our busy days to Him and know He will evaluate them rightly.

This is not to say that our only contribution to life is in our family. Look at the women of the Bible. God's place for Esther was as queen in the palace at Shushan, placed there to save the Jewish people from annihilation. Deborah was a judge who led Israel to victory against the oppressor. Lydia was a business woman; Anna was a prophetess in the temple who blessed the baby Jesus; the daughters of Phillip prophesied.

What is important is for each of us as individuals to evaluate our lives from time to time to see just how we stand in the light of God's Word. God has given women one of the most awesome of responsibilities—that of being largely responsible for the next generation.

Listen to these admonitions, "As is the mother, so is the daughter" (Ezekiel 16:44). Or, "A child left to himself bringeth his mother to shame" (Proverbs 29:15). Contrast the sad end of King Ahaziah in II Chronicles 22 whose "mother was his counsellor to do wickedly," to that of Timothy, whose faith was passed on to him from both his grandmother and mother.

This doesn't take away from the father's responsibility for the child. In the words of a young friend of mine, when she was looking for help with a lively two year old, "It takes two to make them and it takes two to take care of them." God has plenty to say to fathers about their responsibility in the home, but according to the principles of Scripture, the husband's primary job is to provide for his family and the mother's primary job is to make a home for that family . . . "a wise woman builds her home."

There are many things today's woman can do as a good, healthy outlet for extra time, energy and talent. We need to take time for some outside pursuit, but not to the neglect of our families. Dr. Susanne Schad-Somers, director of the Women's Psychotherapy Referral Service, said that the majority of women seeking help through the service had conflicts between careers and relationships.

The Women's Liberation Group would have us choose a career. The Biblical emphasis is on good relationships

—upward, homeward and lastly, outward.

The virtuous woman of Proverbs 31 certainly had a career, but notice that she looked well to the ways of her household, and her husband praised her, her children blessed her, and God himself honored her.

This is true fulfillment. □

PAY FOR GAY

The American Lutheran Church has the dubious distinction, apparently, of being the first denomination officially to make a cash grant to a "gay" caucus within its ranks. "Lutherans Concerned for Gay People," headquartered in Salt Lake City, proudly announced that last December it had been approved for a grant of \$2,000 by the board of the ALC's Division for Service and Mission in America. The group, which includes both gay and non-gay members from the three largest Lutheran bodies, had its budget for 1975 increased by more than one-third by the grant. The money is being used to expand distribution of a newsletter, to advertise in periodicals, and "to assist in providing a visible gay presence at major church conventions." The media representative of the American Lutheran Church confirmed the essential accuracy of the newsletter's report.

Other denominations, such as the United Methodist Church and the Unitarian Universalist Association, have previously given grants to gay organizations, but not to gay caucuses working within their own denominations.

Doubtless gay Lutherans will invoke Martin Luther's stance for conscience and against Rome. A minority battling for public recognition in the face of strong and widespread opposition naturally tugs on the heartstrings of many Christians. However, Luther's appeal was not to himself but to the authority of God as revealed through his Word. Because the Scriptures speak strongly and repeatedly against the practice of homosexuality, most Christians are non-plused by the presence of gay activism with the churches.

Lutherans and other Christians should indeed be concerned for gay people. Jesus Christ died for all persons regardless of their sexual orientation. The practice of homosexuality, like the practice of heterosexuality outside marriage, can indeed be forgiven by God, and therefore by his people. But forgiveness requires acknowledgment of wrongdoing. Undeniably the Church has been wrong to the extent that it has failed to distinguish between God's love for homosexual persons and his condemnation of homosexual practices. But we cannot correct that wrong by contradicting God's verdict on the practice.

One wonders how long it will be before similarly outlandish church caucuses are formed to advocate public acceptance of promiscuity before marriage, adultery, incest, pederasty and bestiality. We suppose a proviso would be that such behavior be voluntary on the part of those involved. Otherwise we cannot imagine how the gay Lutheran call for "a greater understanding of human sexuality in all its manifestations" can stop with the crusade "to remove discrimination against gay women and men wherever it exists."

For a major board of one of the country's major denominations to identify through its budget with an organization promoting blatant transgression of the revealed word of God is a sign of a sinking back to the level of official immorality that prevailed when Christianity emerged. □

Taken from CHRISTIANITY TODAY Vol. XIX, No. 17

SHALL WE HAVE WOMEN DEACONS IN BAPTIST CHURCHES? by Robert L. Cate

Most of us have noted with interest the changes that have occurred among the various Baptist churches concerning the place of leadership of women. Women have been ordained to the ministry and women are deacons in a number of churches.

Though women have had significant leadership in our churches over the years, these recent steps into a male dominated area have caused much anxiety, a lot of serious thought and prayer and some antagonism and bitterness.

Most of us have an opinion concerning this movement. The vocal proponents and the vocal opponents have made a big splash!

In general, there has been a large, silent majority. Some of us have not faced the issue because it was far away, someone else's problem. Others of us have not faced it because there have been other items of a more pressing nature confronting us. A few may have ignored it, apparently hoping that it would go away.

It won't.

It is an issue that should be faced calmly, without the pressure of an immediate crisis. That crisis can come with suddenness when someone nominates a woman as deacon in your church. Let us face the issue now.

"Shall we have women deacons?" is a question which each church must decide for itself. By the very nature of Baptist life, neither our denomination, nor our Association can decide it for us. As a congregation of believers, we must study the evidence and arrive at our own conclusions.

There are two fundamental bases for facing the question and arriving at an answer. First, we must study the biblical teachings which shed light on the issue. But this shall not be enough, by itself. We must also decide which of two basic approaches we are going to make with these teachings.

Some would say that we can do nothing which the Bible does not expressly command. Others would suggest that we can do anything which the Bible does not expressly forbid. Perhaps the real truth may lie somewhere

Dr. Robert L. Cate, pastor of First Baptist Church, Aiken, S.C., originally wrote the article above for the BAPTIST COURIER. He earned a doctor of theology degree from Southern Baptist Theological Seminary, Louisville, Ky.

between these two extremes. The fundamental basis for arriving at a solution is a study of the basic needs and opportunities which your church has at this time. Factors must be considered today that were not significant ten years ago. They may not be significant ten years from now. But we are living and ministering today. Today is all we can answer for.

Three major passages shed light on the issue and two other minor ones may be of significance. The first of the major passages is Acts 6:1-6. Although these seven men are nowhere called deacons in the New Testament, it is normally understood that they were such. This idea is strongly undergirded by the use of the words "diakonia" (ministration) and "diakoneo" (serve) in verses 1 and 2. Although the word "men" in verse 3 might possibly be understood as applying to persons rather than specifically males, it is obvious that each person which the church selected was a man (v. 5).

The second major passage which we must consider is I Timothy 3:8-13. Here we find the moral and spiritual standards which were required of deacons. There are two verses which must be dealt with here, verses 11 and 12: "Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

Verse 11 has traditionally been understood as referring to the wives of deacons, based upon the familiar King James version. However, the Greek does not call them wives, but uses the more general term, "women."

Among the leading scholars, there has been a major division of opinion as to whether or not this refers to wives of deacons or to deaconesses. Dr. A. T. Robertson, Baptists' most outstanding Greek scholar, considered the verse most likely to be referring to women deacons.

On the other hand, verse 12 says, "Let the deacons be the husband of one wife" (or "one woman") or ("one deaconess"). The same word is used here as in verse 11. If this verse is referring to women deacons, then verse 12 must be understood as indicating that such person must have only one mate. If verse 11 refers to deacons' wives, then verse 12 offers no problem. But before we reach a conclusion, we must examine the other passages.

The third major passage at which we must look is Romans 16:1: "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea." The word which is translated "servant" is "diakonos." We must decide whether he was using it in a technical sense, calling her a deacon, or in a general sense as the King James Version would indicate. For centuries, a major portion of Greek scholars have considered this to be referring to a woman deacon, primarily since she was not called just a "servant," but a "servant of the church." This seems to be a very clear reference to a woman deacon who was from the church at Cenchrea.

Finally, those who seek to find evidence for women deacons in the New Testament frequently refer to two minor passages, Philippians 4:2-3 and Titus 2:3-4. The Philippian passage carries no weight at all, for there is no reference in the Greek which would in any way indicate that the women referred to were considered to be deacons. They were just devoted women.

The Titus passage is somewhat different. It says: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children."

Verse 3 uses the feminine form of the technical term "elder." The masculine form is frequently interpreted as being parallel to the office of deacon. If this is so, then the feminine form could easily refer to women deacons.

Beyond the New Testament references which we have listed, there are several references among the historical records of the early churches which show that the practice of having women deacons was fairly widely practiced.

Ignatius of Antioch, who died as a martyr sometime between 110 and 117 A.D., sent greetings to the "deaconesses in Christ." Pliny, the Roman governor of Bithynia from 111 to 113 A.D., referred to "deaconesses." The Apostolic Constitutions, a very early document, contains many references to deaconesses. Thus it appears that very early in the development of the church it became a fairly common practice for some churches to have women deacons.

We are driven to the conclusion that

(Continued on page 27)

She was the picture of femininity—poised, carefully coiffeured, draped in soft pink.

Yet when she spoke, her cool, crisp voice of professionalism spoke a word in favor of liberated women.

For Dr. Joyce Brothers, however, the contrast in the way she looked and the words she spoke was no paradox. She's liberated herself, saying "I always have been." And she recommends it for all women.

The religious woman particularly is a natural for that kind of freedom, she said in an interview at Southwestern Baptist Theological Seminary.

"You have to understand that the liberated woman is a woman who is in touch with herself, who has a feeling of self-worth, who knows that she likes herself . . . and respects herself," she pointed out.

Liberation, she said, goes back to the woman's self-image, and how the woman's father treats her as a child will dramatically affect, almost determine, that self-image.

Dr. Brothers, who holds a doctor of philosophy from Columbia University and is a licensed psychologist in New York State, defines her own system for liberation in her latest book, "The Brothers' System for Liberated Love and Marriage."

In it she lists steps a woman can take to "get in touch with herself. They are small steps but have great ramifications in lives around her," she said.

Religion is important for liberation, she said, because "women, indeed men or women, who can spend their lives with something more important than themselves have reached true liberation and true maturity and are truly the most fulfilled of all creatures."

When a woman is fulfilled, she becomes more of an asset to herself, those around her and society in general, the psychologist asserted. If she is a mother, her liberation affects her family, but affects it in a positive way.

Dr. Brothers explained that "If the mother is happy as a woman and doesn't want to be a man; if she is a complete woman and a fulfilled woman, then she gives the daughter and son a full picture of what a woman ought to be . . . not a sad and crippled creature."

Through a healthy concept of womanhood, then, "the mother gives a boy child a respect for women, which later carries over to a respect for his wife, and gives the girl child a desire to be a woman," she added.

Dr. Brothers, herself a wife and mother, supports the women's liberation movement but hastens to point out that "there is no real picture of the liberated woman and there's no one goal for women's lib."

RELIGION ENHANCES LIBERATED WOMEN

by Louie Andrews

8 / BAPTIST HERALD

All women's liberation is saying is there should be no doors closed to the woman . . . that she should be what is right for her."

Liberation for women, especially as she defines it, leaves religious women free to go make of themselves what they feel the Creator would have them to be, the psychologist indicated.

They are free to define their talents, their capabilities, their opportunities and simply "get in touch with what is right for them."

The future for liberated women will mean escape from the kitchen, the household and even motherhood if so desired, Dr. Brothers said.

Women will be free to do whatever they feel destined to do. For some it is to marry and bring up a child; for some it is never to marry and never to have a child," she said.

"No man says 'Am I going to have a family or a career?'" she added.

The psychologist also predicted that pressure from society will be relieved, perhaps due to the women's liberation movement, in the next decade.

"There will not be pressure for women who are only interested in careers to have a baby and there will not be pressure for women who are interested in child care alone to have a career," she explained. "And the woman who is interested in both will be able to do both."

"I think what we will find are fewer women having babies and those who have them will take care of them because they want them and do not feel the babies are interfering with career," she added.

Help for the mother who wants to be both homemaker and career woman will also be a key factor for the liberation of many women, she said. Child care centers and clinics and more help from the husband will be primary.

She emphasized that the person caring for a child must be "responsive, warm and loving . . . and consistent," but it does not have to be the mother or the father. The quality of time is more important than the quantity of time spent with children, she emphasized.

Even with outside help in rearing children, the traditional family unit—father as breadwinner mother as stay-at-home anchor, and child—will not break down in the feminine struggle and/or victory for liberation, Dr. Brothers predicted. "It will evolve into cluster living, which is what we have now in various colleges."

Cluster living, several families dwelling in adjacent units, involves frequent visiting back and forth and a great deal of friendliness among the families, she explained. "When a child gets tense with his parents, he can go spend some time with someone else's parents. The kinship ties become friendship ties," she added.

Although friendship may replace kinship ties, Dr. Brothers affirmed her belief that the family unit structure is here to stay. "It's the best arrangement we as humans have found for the care of babies."

"But I think in the future there will not be a big deal of what is woman's work and what is man's work. Whoever does it, does it," she said.

"There will be more of the mother getting help from the whole community and the mother and father taking equal share in bringing up children," she concluded. □

PUT HOUSEWIVES ON THE PAYROLL?

Ridiculous? Workable? Misleading? Liberating? Unbiblical? You decide—and share your reaction by writing to the editor. Your replies will make for a most interesting discussion. Limit the answers to 100 words.

by Ronald J. Liszkowski

In spite of heroic efforts by the women's liberation movement through speeches, marches and consciousness-raising, very little has yet been done to truly liberate the average American housewife. She drudges along day after 12-hour day for spouse and kinder with little notice and little tangible reward. Attempts, feeble at best, to engage her "hard-working, breadwinning" husband in an actual share of the never-ending household chores or in rearing the brood come down to his mowing the lawn more regularly or an occasional visit with the kids at the zoo to "give Mom a day off." Housewives falling into the trap of taking up a career, in addition to their wifely duties, end up working two shifts, one at home and one at the office or factory.

In order to rectify this situation and truly liberate the average American housewife a simple plan of equal pay, equal hours, equal leisure based on the following fundamental principles is proposed:

Housewives are equal to husbands—if not superior in every way. Physically, intellectually, emotionally, housewives are peers of their husbands. As the old rhetoricians said, with this there can be no argument.

Housewives' work is as important as any other work in the world—if not more important, as all the old bromides, Mother's Day cards, patronizing Rotary speeches, and other pious puffery attest.

No school, baby sitter, social worker, or day-care center can discipline, educate, acculturate, impatriate, soothe, or love as a mother can. No economist or bank president can handle funds as well. If the big money men budgeted as well as the average housewife does at the supermarket, Con-Edison would have paid a dividend last year and the Penn Central would be solvent. No artist is more creative, no lawyer more compelling and logical, no policeman more vigilant, no cook more the chef,

no mistress more loving, no one more hard-working.

Because a housewife's work is just as important and probably more exhausting than her husband's—be he lawyer, doctor, or bus driver—and because it too is done in the best interests of her family, she is entitled to equal pay. A housewife will receive one-half the net salary her husband earns, less expenses mutually agreed upon and incurred in supporting the household and all therein. It may be argued that bed, board, gifts and occasional begged baubles are pay enough for any housewife but they are not the same. There is a difference, as they say, in kind.

One-half the net salary her husband earns minus expenses mutually incurred gives the housewife true economic equality and equal decision-making power in that household. It also gives her a small excess to which she is entitled to do with as she pleases. Discussions about necessary and frivolous purchases can be conducted then on an equal footing. "Breadwinners" can no longer argue that they earned the money and therefore are the final arbiters of how it will be spent.

Secondly, because housewives are equal to husbands they will work no more hours than their husbands. "A woman's work is never done" is a state of existence forever banished in the liberated housewife's domicile. If her "hard-working" spouse puts in a 35-hour week and travels to work and back one hour per day, for a total of 40 hours per week, the housewife is obligated to work at housewifery the equivalent amount of time—40 hours. Any work undone in that 40 hours will either remain undone or be divided equally between husband and wife.

How would this work out in practice? For the sake of practical example we will assume a yearly gross household salary close to the median income of all four-unit families in America: \$10,000 for a husband, wife, and two chil-

dren. The husband travels to and from work one hour each way and spends seven to eight hours each of five days at the shop for a total of about 50 hours per week. Taxes take approximately 18 percent of gross salary (including income, social security, state, local and excise taxes) leaving roughly \$8,200, which will be divided equally by husband and wife, on the principle of equal pay for equal work, or \$4,100 each.

Using the government's figures we know that this family will spend 25 percent for housing (\$2,050), 25 percent for food (\$2,050) and 20 percent for miscellaneous expenses including gifts, insurances, charitable contributions, clothing, toothpaste, entertainment, etc. (\$1,640). Total: \$5,740. Broken down to more manageable figures: every week the household incurs expenses of roughly \$110. One half the net family income (\$4,100) divided by the total yearly hours worked (2,600) entitles our housewife to \$1.58 per hour. In an average 50-hour week she will earn \$79.00. Deduct from this her equal share of expenses—\$55—and she will receive a check for \$24. This is not an allowance, pocket money, or "mad money." It is her salary after expenses to handle as she pleases. She can bank it in her own account, give it to charity, use it for her own continuing education or go bowling with the girls.

What about her hours? Unfortunately she will have to work a split shift. That may seem a burden, but it is a better arrangement than the typical housewife's lot of working 12 hours a day, seven days a week. Her day could go (as she chooses, of course) something like this: 7 to 9 A.M.: breakfasts, dusting, straightening, sweeping, and chauffeuring. 9 A.M. to 12 noon: FREE. Noon to 2 P.M.: lunches, laundry and shopping. 2 to 4 P.M.: FREE. 4 to 8 P.M.: dinner, dishes, sewing, baths for kids, etc. 8 to 12 P.M.: FREE.

(Continued on page 12)



in memoriam

**ARTHUR
SCHWERIN
1886-1975**

by Edwin H. Marklein

It was my privilege to meet Arthur Schwerin for the first time at the 1940 General Conference held in his home town of Burlington, Iowa. He was the chairman of the Local Conference Arrangement Committee, and I was the president of the National Young Peoples and Sunday School Workers Union. Because of our positions we worked together very closely in the arrangement of the many details that had to be completed. The most inspiring youth sessions were held at Bur-

Mr. Edwin H. Marklein is the chairman of the Finance and Stewardship Committee and of the Church Loan Fund Committee of the North American Baptist Conference.

lington with the climax reached at the thrilling youth banquet on Saturday evening of the conference week. During these days a lasting friendship started because I admired his business like approach in carrying out his responsibilities.

Arthur Schwerin served on many denominational committees. He served as Conference Arrangements Chairman for four General Conferences. His knowledge of fiscal affairs helped the Finance and also the Investment Committees immeasurably during the many years that he served on these committees. Wherever he went he would be carrying with him the Chicago Tribune and the Wall Street Journal. All one would have to do is ask him what the Dow Jones average was

the day before, and he would tell you immediately whether the stock market was up or down.

He served as chairman of the Denominational Finance Committee from 1934-1965. During these thirty-one years under his chairmanship he would from time to time impress upon the members of his committee their responsibilities because they were only trustees of God's money which made it incumbent on them how these funds were to be invested and/or expended.

In addition to these fiscal responsibilities he served on many other denominational committees. At the 1961 General Conference held in Minneapolis, Minn., I had the honor on behalf of our constituency of presenting him with a citation of honor. In whatever capacity he served he did it with distinction and devotion to his Lord and our churches. He was a dedicated and faithful Christian layman, always and foremost concerned that the North American Baptist General Conference carry on its mission in accordance with God's will and purpose.

His life by no means was not only dedicated to business and the material things of life. He was a consecrated and devoted follower of the Lord Jesus Christ, a faithful member of his church and a loyal supporter of his pastors.

As a personal friend I will miss him, but his memory I will always cherish. I am sure that all his coworkers and friends can say of him: "I know that thou art a man of God". □

The longer I knew this unusual man of God, Arthur Schwerin, the more my appreciation grew for him as a devout servant of God. I first met him about 30 years ago at the General Con-

A TRIBUTE TO ARTHUR SCHWERIN

by G. K. Zimmerman

ference in Milwaukee, Wisconsin. Not long after that I had the privilege to serve in his corps of solicitors in the Seminary Building Fund Drive in 1949. He was an expert in instructing the solicitors by inspiring them to keep their goals high and have faith in what they were asking to do. This spirit of Brother Schwerin is no doubt a reason why we achieved our building fund goal and dedicated the new seminary facilities in Sioux Falls, S.D., without debt. He was also most appreciative of those who worked with him as a corps of solicitors.

Other committees on which he served include Capital Funds, Conference Arrangements, Finance, Pension

Dr. G. K. Zimmerman is the executive secretary of the North American Baptist Conference.

Fund, Investment and Church Extension. His expertise in financial matters made him a most valuable member of these committees.

Brother Schwerin, who was tall in physical stature, also towered high in his spiritual commitment. The generous hospitality of Brother Schwerin and that of his beloved wife Minnie, who passed on several years ago, was always in keeping with the command in the Scriptures. Whenever I visited them I felt a cordial welcome and an openness to share their deep concern for the ongoing ministry for Christ.

I am indebted to God for spiritual enrichment which I personally experienced by having the opportunity to fellowship and work with this man and learn from him those things which I now cherish and use in my service for Christ. □

A Unique Celebration

by Bernard Edinger

With the celebration of seventy years as a North American Baptist Church, which was held in March, the First Baptist Church of Colfax, Washington, began its unique 70/100 anniversary observance with Dr. Gideon Zimmerman as the featured speaker for the day. The "100" refers to its other affiliation, the American Baptist Churches/USA.

Many former members returned for the occasion and a group picture of local and visiting persons was taken at the occasion.

At the turn of the century, a member of German-speaking families settled in the Wilcox community near Colfax. Most of them were from Nebraska, but some came from Illinois, Iowa, South Dakota and Wisconsin. The First German Baptist Church, later called the Wilcox Baptist Church, was formed in February 1905. About 20 members formed the constituting group. The first pastor was the Rev. F. J. Reichle, who served the church twice. The Rev. R. M. Klingbeil pastored the church for 25 of its 40 years of existence as a German Baptist church. Other pastors were the Rev. Paul Blosche, and the Rev. A. Kludt.

Nearly 100 years ago, in the city of Colfax, Washington, Northern Baptist (now American Baptist Churches/USA) missionaries began a work in Colfax, the first church of any denomination organized in the area. The 100th anniversary observance of the American Baptist affiliation is planned for November 1976.

Almost 30 years ago, the two churches merged to form what is today the First Baptist Church of Colfax, Washington. The churches had worked together in many ways such as joint evangelistic meetings, cooperative ladies meetings and picnics, and with intermarriage of members,

The Rev. Bernard Edinger is pastoring the First Baptist Church, Colfax, since 1965.

the inevitable result was the joining forces in 1946.

The German (Wilcox) Baptist church grew steadily from its inception to a peak membership of about 106 in the 1930's. When the merger came in 1946, each church needed the mutual support of the other as they endeavored to maintain a strong evangelical Baptist witness in their community.

Only two pastors have served the church since the merger during the ensuing 29 years. The Rev. Fred E. Klein, now retired in California, became the first pastor after the merger, serving from 1947 to 1965. The Rev. Bernard Edinger became pastor in 1965 and serves the church at the present time.

In January 1959, fire ravaged the church building in which they worshipped, so a new building was planned and built. It was dedicated in March 1960, at a cost of approximately \$172,000.00. The church enjoyed a steady growth under the leadership of the Rev. Klein, adding some 315 members during his 18 year ministry. More than 160 members have been added during the nine years that the Rev. Edinger has been the pastor. Final payment was made on the church building in 1968, and a new parsonage was built in 1967 at a cost of about \$36,000.00. In 1972, final payment was made to bring the church to a debt-free status. Plans for air-conditioning of the church building are progressing and should be completed during the current year.

A bus ministry was inaugurated several years ago, and assists in the transportation of Sunday school students and is used in other ministries of the church. A strong missionary emphasis supports both denominational groups, as well as others, and the mission giving for 1974 was more than \$37,000.00, the highest in the history of the church. Plans are progressing for the 100th celebration in November 1976. □



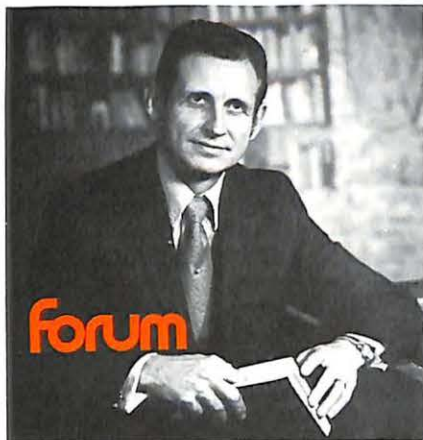
Original Pulpit and Chair



Dr. Zimmerman and Pastor Bernard Edinger



Former members and local and visiting friends of the church



by Gerald L. Borchert

Dear Dr. Borchert:

I'm sick and tired of hearing women use the title "Ms." And now they are starting to use it in the church. I think it's about time you and the denominational officials said something about it. Are you afraid to stick up for what is right? . . . I'm sure God is very unhappy with us in America. . .

(initials withheld)

Dear Friend:

Some of the letters that come across my desk prove the statement that truth is stranger than fiction. One cannot help but be tempted to analyze a letter like this and suggest that the man who wrote it is very insecure in his manliness and is attempting in the bluster of self-righteous indignation to use God, the denomination and anything else available to compensate for his insecurity.

The tragedy is that people actually are like this and frequently they do not understand their problem. They hide behind clichés and red flags which arouse emotions and they fail to get on with the task of solving the real issues in their lives. Sometimes, in fact, if you try to help them, they crawl further into their shells and vehemently support their right to remain as they are. And frustration piles up on frustration until an explosion results.

It is not a matter that there is no truth in what they say, but the truth is embroiled in such a webbing of presuppositions that it becomes difficult to sort out all the implications.

In the present case the term "Ms" is the red flag which is a kind of signal for some people to do battle with the women's liberation movement. That there have been excesses in this liberation movement is fairly clear to anyone who has followed its development. The

same was true during the time when women were seeking the right to vote. Today, however, few thinking men would deny women the right to vote. Yet at one time some Christian men were almost hysterical with their opposition to women's voting rights, because they believed women's role in society was to be totally in the home and they had no business in having any interest in politics. This patronizing attitude has its ultimate form in a theology like Mormonism where their strictest view is that the man has access to heaven and the woman gets into bliss when her husband calls her name at the pearly gates. If she has been a poor wife, he naturally could conveniently forget to register her name and she could be left out in the cold (or heat! depending on your view of exclusion). Such a view gives the man a tremendous hold on his wife or wives, and for insecure men fills their ego-needs.

But to return to the term of "Ms," why should you be so upset when women prefer not to be known primarily by whether or not they are married but simply by the fact that they are women? Our society has done away with distinctions between married and unmarried men and the term "master" is used to refer to boys not men. Why not permit women to relegate the designation "Miss" to girls and assume a generic term like "Ms" when they reach maturity? It is certainly not a disrespectful term and it clearly makes the task of correspondence much easier. Those of you who write many letters know the problems one used to encounter when answering inquiries from women in not being sure of whether to address them as "Miss" or "Mrs."

To say that such a designation as "Ms" has theological implications is to read personal presuppositions into the term and then theologize *not on the term* but on the presuppositions. Let us be fair with our clichés and *for God's sake* let us not bring God into arguments which are primarily sociological in orientation. If you do not like the term "Ms" that is your business, but please do not implicate God in your frustrations. I apologize if you feel that I have been overly hard on you and your letter, but really why should you blame denominational officials or God for your hang-ups. G.L.B.

THE HOUSEWIFE ON PAYROLL

(Continued from page 9)

If the children need baby-sitting during her free periods or some unexpected chore comes up she can deduct that hour or two from her normal scheduled work hours or be paid overtime at the rate of 1½ times her normal hourly wage. To avoid making overtime payments her husband is required to do housework a number of hours equal to her overtime. Which is only fair and equitable.

Hers would come to—under normal working conditions—a 48-hour, six-day week, roughly the equivalent of her husband's. Sunday is a day of rest and all unavoidable work thereon must be shared equally by husband and wife. Dad may concoct breakfast, dress the children, chauffeur everyone to worship and do the dishes. Mom can do Sunday dinner, baby-sit a little, and so forth. Special arrangements will have to be made for pregnant wives and nursing mothers, naturally. And since the actual arrangement depends so much on the family itself one cannot predict nor can one try to arrange exactly what each individual household in America will do. The principles stand however. Once established there can be no skimping on the family schedule.

What will this arrangement do for the American housewife? It will, to repeat, put her on an equal social and economic footing with her husband. No longer will she be the long-suffering, unsalaried drudge of American culture. As an American worker and an equal she is to be treated as an American worker and an equal. Her work will be tangibly recognized as important. Sociologically, familially, economically it is perhaps more important than her husband's. It will give her a firm economic say-so in the management of the household, more of a say-so than she has today. It will free her from the slave-long hours most American housewives put in today to release time for her to develop her talents as she sees fit whether those talents express themselves in reading, arts and crafts, gardening, Mah-Jongg, or whatever. It will impress upon the average husband—by forcing him to take up some of it—the enormous amount of truly backbreaking labor the American housewife performs in a household. In the end this simple plan of equal hours, equal pay, equal leisure will bring to the average American housewife more true dignity, fulfillment and "liberation" than any amount of careerism, rhetoric and consciousness-raising will ever bring. □

If you are interested in the first feedback to this article turn to page 2.



Your Youth Group Why Does it Exist?

Adapted from the booklet, Our Ministry With Youth, by Martha M. Leyboldt

The first requirement for any organization is a purpose, a reason for existing. This purpose should be decided upon according to its relationship to the members of the organization, as well as to those with whom the organization will work and will affect.

The specific objectives included in the purpose, should be determined by each group, then written down so that all members understand them and are able to work together toward their accomplishment.

A guide to forming a purpose or series of objectives for your group, may be found in the detailed list of Christian education objectives for youth in the booklet, *Objectives of Christian Education*, available from the Church Ministries Department, North American Baptist General Conference, 7308 Madison St., Forest Park, Ill. 60130. Specific areas of growth—intellectually, attitudinally and behaviorally—relating to Father, Son and Holy Spirit, the Bible, the Church and relationships to self, others and the material world are listed.

Of course, your list of objectives will include such things as training in Bible study and Christian leadership, maintaining a Christian witness and developing Christian character. But there will be others, some more specific, to meet the needs of your group depending upon its size, location and age level.

Each young person in the youth group should help to determine the objectives of his group so that he can consciously strive to achieve these objectives under the guidance of the Holy Spirit. Making these objectives obvious and available, by posting them or being sure that each member has a

copy, will remind the young people of the objectives which they have set for themselves. These objectives should be kept in mind in the planning and evaluation of each activity.

The following suggestions may be adapted by a youth group as a guide to function effectively:

Be an organized group.

Have a youth committee consisting of the adult leaders of the youth program, the various youth group presidents and the youth ministry chairman or director.

Have an executive committee of elected officers to administer the program and the constitution of the group.

Choose Program Planning Teams to carry out the emphases that you choose such as service, missions, fellowship and evangelism as well as any others decided upon by the group. Every member of the youth group should be a member of one of these teams.

Hold a cabinet meeting every month, including the executive committee and the Program Planning Team chairmen.

Plan a tentative yearly program at the beginning of the year's activities. Each Program Planning Team chairman should propose activities and program suggestions to be carried out by his team during the year.

Be a trained group.

There are a number of publishers who have both programming and training materials. Work with those which suit your group's needs.

Encourage all youth to actively participate in the programs through the Program Planning Teams of which they are a member.

Hand out assignments for programs

at least two weeks in advance of the program.

Hold a leadership education course at least once a year for officers and anyone interested in a ministry with youth.

Be fully aware of the denominational service opportunities.

Be a growing group.

Maintain an accurate membership list in order to keep track of absent members, those who go away to school, those who become ill or disinterested.

Make an earnest effort to enlist new members and then to integrate new members into the program of the group immediately.

Plan an organized program to win young people for Christ. Provide training and opportunity for this.

Publicize the program and activities of the group.

Be a worshipping group.

Attend and participate meaningfully in all of the worship services of the church.

Make it possible for the young people to assist in leading the worship services when opportunity arises. Give this opportunity periodically.

Hold a devotional time at social gatherings.

Encourage and guide youth in personal devotions.

Be a missionary group.

The Missions Program Planning Team should present several programs in the year that are directly concerned with missions and should work to acquaint the group with our North American Baptist mission work.

Take missionary offerings for the local and/or association youth mission projects.

Become acquainted with the scope of Christian missions in our world today and with the meaning of mission in their own lives.

Be a sharing group.

Participate regularly in church or community service projects, realizing the purpose for which this is done. Determine the project which is most meaningful and most plausible for you.

Encourage the youth to contribute some of their income to Christian service by tithing through the local church.

Be a friendly group.

Work together in a spirit of friendly cooperation.

Be sure that all visitors receive a friendly welcome and a follow-up visit or call if they are in the same area.

Hold a social gathering at least once a quarter, with emphasis on reaching those outside of the group, as well as on Christian fellowship. □



Summer Winds



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

Summer brings many windy days. When we think of wind we usually think of how it inconveniences us. The Psalmist, however, tells us that the wind is valuable in causing moisture to rise and rain to fall. It is important for favourable weather.

Wind reminds us of the Holy Spirit. When the Holy Spirit descended on the one hundred twenty people at Jerusalem, there was the sound of "a mighty rushing wind." Jesus used the symbol in describing the new birth to Nicodemus.

Sometimes the wind is very strong and sometimes it is just a soft breeze. Conversion experiences also differ. To some it is a great emotional experience. To others it is a very quiet event.

Whether the wind blows through a key hole or through a huge tunnel, it is easily detected. The Holy Spirit's presence is also felt whether through the witness of a child, an elderly person or a mighty evangelist.

The wind can do many freakish things. It can pick up a large building, carry it several miles and set it down again, unbroken. It can drive a straw through a telephone pole. So it is with the Holy Spirit. Things that are impossible by human power are performed with ease through the power of the Holy Spirit.

Wind carries odors of flowers from the garden to the sickroom where they are enjoyed by someone who could not otherwise experience the delight of

it. The Holy Spirit in the believer brings the fragrance of Christ to the uttermost parts of the earth.

May every windy day remind us of the power of the Holy Spirit. Just as the wind can be a mighty power in the world, so the Holy Spirit can supply us with the power necessary for dynamic daily living. □

The Artistic Business Success of Darlene Thiesies

Adapted from a feature article which appeared in The Oregon Statesman, Salem, Oregon, July 4, 1973.

Many who read this are planning to attend the 1976 Triennial Conference of North American Baptists in Portland, Oregon, July 27—August 1, 1976. Getting acquainted with fellow believers in the Northwest will be one of the highlights. Among these people is Darlene Thiesies who is engaged in a successful business career called Clever Clay Creations.

Darlene, her husband and family, reside on a seed-grain farm west of Dallas, Oregon, and are actively involved in the Salt Creek Baptist Church there.

Darlene says, "All the paths of my life seem to have led to this." After she and her husband, Don, farmed for several years, a crop failure began the chain of events leading to a whole new way of life for the Thiesies family.

"Don, my husband, is a good farmer, but prices were ruining many around here. A month-long rain four years ago caused our grain to sprout in the head, which ruined it. We were at a point where all our loans were due, and we thought we'd had it," says Darlene.

"God knew our need, and two

months later I was selling my very first work and Clever Clay Creations became our family's major effort. Farming has become our avocation."

The week after that devastating rainfall, Darlene dropped by the home of a neighbor who happened to be working with ceramics.

"I started playing with some of her slip clay," recalls Darlene, "and so it began. I took some home, and in about a week I was rolling it out and cutting designs and applying them to wood. Then I boxed some of the frames, even mitering the corners. They were crude, but they sold!"

"Can you imagine the nerve of me several years ago, going to the Pot Shop in Portland with my little bundle of work to see if they might want to sell it! Well, they bought everything I had and by the time I got home they had called with another order!"

The whole process of Clever Clay Creations takes place in the basement of the Thiesies home. Don and Darlene built their house 18 years ago on his farm which sweeps around oak-covered hills some 20 miles west of Salem. There, Darlene uses a rolling pin on clay dug from different clay pits in Oregon and then blended. "We arrived at the best kind through trial and error and probably use 1,500 pounds a year," she comments.

Everything is done freehand and each design is an original. Darlene has about 600 designs she cuts with deceptive ease and flashing steel blade from the quarter-inch thick clay she's rolled out before her.

"After rolling, I'll cut around 300 maybe twice a week," she says. "These are dried a few hours then fired in our kiln to bisque, which is like pottery before glazing. We can bake about 300 pieces at a time."

"We have a cabinet maker in Dallas who makes up all our raw wood to specification for framing—routing edges, making box frames and the like."

"Then Don paints, antiques, sands

the frames and also does all the hand mixing of colors. He's really great at it," says Darlene.

The Thiesies' daughter, Connie, and son, Roger, now teenagers, assist a great deal in painting the base colors on the clay after firing, and the family employs seven girls who come three or four times a week to also do this base painting.

"Then I come along and do the shading," says Darlene. "The trouble is I have difficulty keeping up. What I need is another hand!"

The business grew rapidly from the one shop in Portland to some 50 outlets.

"It got so we just couldn't handle it," says Darlene. "New shops kept coming in so the International Art Shop in Salem and a sales representative in San Mateo, California, came to our rescue and we worked it out together."

"The representative travels all over the U.S. and has done well for us. Now we have outlets all over the country—our most recent is a \$2,000 order from a gift shop at Knott's Berry Farm in Southern California."

"We are also working on some of the big stores in Seattle, Los Angeles and the East," she says, "but I may have to go through a gift show, which is where the bigger outlets do their buying."

Darlene takes no personal credit for the success she and her family have achieved.

"I'm a Christian and so I have the Lord as the guide and Savior in my life," she comments quietly. "We're not fanatics—we just believe the Lord leads and takes care of his children. I can't take any glory for this business—it's a talent that's been lent to me."

The talents of Darlene Thiesies are considerable. Her expertise in decorating was used when the present sanctuary of her church was built. She also uses her skills effectively in teaching Sunday school, vacation Bible school, helping with youth and adults, giving chalk talks and telling children's stories.

Before her marriage, Darlene had attended a San Francisco school of design on a two year scholarship where she studied basic color and design. She then returned to Salem where she worked for a number of years as worked for a number of years as color consultant in interior decorating at her parents' paint store in Salem. She has also had a few short-term courses in oils, pencil sketching, ink work and free-hand on wood, but all just for fun.

"We really try to put out a nice piece of handwork," says the artistic

businesswoman. "I'd rather cut back orders and have each piece as nice as I can make it than have mass production."

"These different procedures and designs have just come to us, one after another. It's easy to copy, but when you have to create—dream it up—the guidance has to come from someplace. I guess it's a result of a lot of determination and faith in God. We really don't believe in luck," smiles Darlene Thiesies. □

The Liberated Woman

by
Beatrice Pankratz
vice president of
the W.M.U. Chicago, Ill.

"Nevertheless neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also of the woman; but all things of God" (1 Cor. 11:11-12).

The plan of God emphasizing that men and women need each other has been overlooked in the many debates about Women's Liberation. Instead, the stress is usually on the need for women to gain more rights or to throw off various restraints imposed on them by a male-dominated society.

A frequently quoted passage of Scripture bearing on this matter is the first portion of 1 Cor., chapter 11. However, we find here that there is greater emphasis placed upon the woman having her head covered in church than there is about wives being responsible to their husbands. We hear very little concern expressed nowadays about women not covering their heads in church, although the Apostle Paul emphatically insists upon this custom several times in the framework of this one chapter!

One wonders whether in more recent times an inverse correlation has developed between the prominence of women's hats and a woman's obedience to her husband. Throughout the era of the big plumed hats wives were traditionally obedient to their husbands, whether they (the husbands) were spiritual or not. Then came the period of less hat and a questioning of man's superiority in all aspects, even

if he was spiritual. We are now in an era with no hats required together with an assertion of women's equality with men! More recently, it is true, the pendulum is swinging back; in some homes, at least, there is a growing emphasis on restoring the man to the role of leadership as head of the family.

Perhaps the most significant verses in this chapter would be 11 and 12 (quoted above). Nevertheless to my knowledge nothing is mentioned in the Scriptures that women should be as well-educated as the men. Yet we clearly need to have our women as well-educated as possible. Consider the need for well-educated women who assume great responsibility and leadership on our mission fields. Consider

(Continued on page 27)

Freedom



by LaVerna Mehlhaff,
Womens work director

The last time we read of Jesus being in the synagogue while he was on earth, a woman was present who "had a spirit of infirmity for eighteen years" (Luke 13:11b). Jesus healed her and the Scripture says she was loosed from the bond of Satan. She was free! She rejoiced and glorified God in her new freedom.

Satan does everything in his power to keep individuals in bondage by encouraging them to use all of their energy and strength to seek for personal gain, power, pride and self-glorification. Jesus offers freedom from this bondage of selfishness and self-edification. The choice is up to each individual. Anyone who will ask Jesus Christ for forgiveness of sin and will accept him as personal Savior, committing all to him, will experience true freedom. Jesus enables the believer to reach out in love to him and to others. Jesus Christ is the difference between bondage and freedom! □





GROWING UP

by Woody Dahlberg

How you can work with Christian Service Brigade to help boys over the hurdles to Christian maturity.

"Rick is 14 years old—a good looking boy with blondish, wavy hair that hangs just below the shirt collar. His smile is magnetic, drawing attention because Rick has something 'catching' in his manner of walking, talking, baseball playing and paper delivering. He does them all with gusto!

"His father and mother are happy people, and even though they are concerned about everything Rick does, you can sense the freedom and independence they allow Rick. And in return you notice Rick's respect for his mother and father right away.

"Oh, Rick's no angel! But his relationship with Jesus Christ is so real that his whole life reflects 'I know where I'm going and I know who's leading the way!' " (from an article by David Hockenberry in *The Standard*)

But not every boy has his life in perspective as much as Rick does. Becoming a mature Christian adult is not easy for a boy who is faced with the complex job of growing up. He is confronted daily with images reflecting conflicting values, goals and lifestyles. Through various media, school and friends he encounters thousands of life patterns which he must fit into his self-identity in a positive way. Some of these life patterns are distinctly Christian, others are not.

The problem is confused by the rapid change taking place in society: New lifestyles are being experimented with while old values are seriously being questioned. Life patterns that once were considered undesirable are today being espoused as creative alternatives. Moral codes which were once considered universal, are now challenged as being relative, backward and puritanical.

Add to this a rising crime rate, a changing economy, the energy crisis, pollution, the population explosion and Watergate. The young man who is trying to make sense out of life as he copes with these complex issues is going to need some leadership and guidance from mature Christian men.

Christian Service Brigade is keenly aware of these needs as it ministers to men and boys through local churches.

To help fill the need for Christian leadership by men in the church, extensive training programs have been carefully planned. An *Understanding and Reaching Boys* course examines the problems of boys from eight to eighteen and gives guidance to men as they look forward to reaching them for Christ.

By taking the *Leading Boys in Battalion and Stockade* course men learn how to relate to boys through club programs. Battalion is designed for boys 12 through high school, and Stockade is a club for younger boys, ages eight through eleven. These clubs provide a distinctive setting in which boys can grow in their spiritual, physical, mental, social and emotional development.

In response to new needs in some churches, CSB is launching a new program based on special interests, called *Task Force*. Created for twelve to eighteen-year-olds, Task Force shows men who have a special skill, interest or hobby how to become involved with a small group of boys in a meaningful Christian context.

The model of the Christian man is so important that CSB has produced Brigade Learning Modules for small groups of men who want to be better prepared. CSB believes that its Christian ministry to churches will only be really effective when the total development of men towards Christian maturity is realized. Men's conferences are regularly planned to prepare and enrich men.

To reinforce Christian values for men and boys, Brigade produces three magazines: *Brigade Leader* deals with issues confronting men in their daily lives, as well as giving input for their leadership tasks; *Venture* reaches the teenage boy with wholesome reading material; and *Dash* is geared specifically to the interests of junior-age boys.

Guiding boys into mature adulthood is no easy task for a man. Brigade has a distinctive in-depth approach to relating to boys as they develop into adults, and Brigade's aim is to help them live out their faith creatively in response to a troubled world.

If your church is interested in helping boys grow into Christian men with the aid of CSB's resources, you can contact them through writing to:

CHRISTIAN SERVICE BRIGADE

Box 150
Wheaton, Illinois 60187

or

**CHRISTIAN SERVICE BRIGADE
OF CANADA**

1254 Plains Road East
Burlington, Ontario L7S 1W6



Pete Dixon
Stockade in action



Pete Dixon
Battalion builds leadership



Jerry Rohrbach
Men's Conferences prepare men

Woody Dahlberg

Going Growing and Glowing

by Daniel Fuchs



wanted to accept Christ. Here we were practicing how to present Christ and did not realize we were doing the real thing. This boy, without a doubt, became God's child that night! We are a new church with only about 20-22 people attending our Sunday morning service; yet we are averaging 5-8 participants for weekly visitation. We praise the Lord for this good percentage."

Mr. Gordon Bauslaugh
Garfield Baptist Chapel, Mt. Clemens, Mich. □

ONE MILLION CONTACTS FOR CHRIST

Associations	Number of Churches Reporting	For the Quarter Jan. 1-March 31, 1975					Total for Triennium up to March 31, 1975				
		Quarterly Contact Goal	Actual Contacts Reported	Decisions Recorded	New Members Received	Persons Making Contacts	Current Contact Goal	Actual Contacts Reported	Decisions Recorded	New Members Received	Persons Making Contacts
Alberta (38)	6	7,465	400	55	34	74	54,790	5,502	269	126	336
Atlantic (15)	2	3,245	405	11	11	50	19,470	2,274	73	46	174
British Columbia (16)	2	4,390	104	1	0	8	26,340	893	47	66	130
Central Dakota-Mont. (30)	8	5,440	2,101	35	12	73	32,640	5,146	249	117	537
Eastern (19)	10	3,635	1,521	48	11	115	21,810	4,576	158	106	410
Illinois (13)	7	3,235	996	28	18	98	19,410	2,624	103	181	491
Iowa (15)	4	3,975	332	13	8	5	23,850	4,876	91	75	134
Manitoba (17)	2	3,620	43	6	0	15	21,720	341	48	18	75
Michigan (22)	13	9,850	1,821	59	68	335	58,900	10,314	484	438	2,151
Minnesota-La Crosse (12)	6	2,165	380	18	0	29	12,990	5,519	638	86	310
Northern California (6)	4	3,865	4,477	114	63	81	23,190	8,605	332	337	299
North Dakota (18)	9	3,100	613	23	21	73	18,600	2,854	156	133	341
Oregon-Idaho (10)	6	3,220	201	14	24	64	19,320	1,527	253	194	371
Pacific Northwest (14)	4	2,820	348	26	9	92	16,920	4,787	384	152	556
Penn-Ohio (14)	3	3,865	160	9	5	104	23,190	4,494	418	53	312
Saskatchewan (14)	2	2,165	366	0	5	8	12,990	1,411	50	20	51
South Dakota (15)	6	3,325	45	11	14	23	19,950	841	74	89	172
Southern (10)	5	1,240	454	19	7	35	7,440	2,334	100	48	210
Southern California (6)	4	3,995	529	46	53	72	23,970	4,046	425	263	881
Southwestern (28)	9	4,075	508	25	43	39	24,450	4,685	242	165	306
Wisconsin (14)	6	3,745	214	20	17	45	22,470	1,447	73	63	148
Totals	118	82,435	16,018	581	423	1,418	494,410	78,870	4,632	2,790	8,315

INVITATION

"To God be the Glory" is the theme chosen for the observance of the 75th Anniversary of Central Baptist Church at George, Iowa, on Aug. 16 and 17, 1975. The church is planning for an Anniversary Banquet on Saturday evening, August 23, along with three worship services on Sunday, August 24.

All former pastors have been asked to participate, and all former members and friends are invited to help the church observe this important anniversary. Central Baptist is very grateful for many blessings through the years—"To God be the Glory."

insight into christian education

THE EXCITING ADULT CLASS

by Woody Dahlberg

The imaginative, creative, the person who cares and those who are willing to spend just a little extra time preparing to teach can create their own specially tailored adult Sunday school curriculum. There are those in every church who have the ability to produce such a curriculum on any given subject if a way is provided for giving direction to their thoughts.

Many people underestimate their own ability, saying, "There are so many good Sunday school and Bible study materials out, why should I try to create my own." Such a statement is based on a false humility. Each person is unique and has a unique view on life. Each has unique problems which he has faced and overcome and has gained unique insights which transcend the box that many preplanned Sunday school materials put him into. Other members of an adult class can profit tremendously from his experience.

How many teachers have found themselves forced to use materials which simply did not fit their character. Or how many teachers have been caught in the trap of trying to make it through the allotted material, just to be able to move on to the next lesson only to pass over a hundred unanswered questions and personal needs.

The Starting Point

Having suffered through many such situations, both as a teacher and as a student, I decided to try to make my class interesting and relevant. But I asked myself, "Where do I begin?"

The first thing to do is to pray for guidance and for sensitivity to the needs of the class. This may sound trite but if you are like me, you get excited about some project and jump in before taking time to consult with the Lord. And only after things start bogging down do you come to the Lord in

prayer. But that's backwards; it is better to start with prayer at the beginning.

Then, be certain that the subject which you are planning to teach is chosen well in advance. This will give you time to read about it in books, magazines and other lesson materials. Take notes on anything that you think applies and record the source of the material. As you read about the subject, topics that the various materials can be organized into will begin to emerge.

Do not try to process all the material at once, but arrange it into topics or units that are small enough for your mind to handle.

A primary resource that must not be overlooked is the Bible. It contains a wealth of information on every imaginable contemporary subject. A good Bible dictionary, commentary and concordance will help tremendously in getting a grasp of what the Bible says. Your research may then be set

in the context of what the whole Bible says on the subject.

Set Goals

Overall goals for the class should be established for the whole quarter before the organization of the materials for each class session is attempted.

As the subject matter began to mount up for my class on the Christian family and marriage I faced this crisis: What was I to do with all the topics and knowledge I was accumulating. I needed a direction, so the next step was to establish my overall objectives for the whole quarter. These objectives were necessary to keep myself oriented towards a meaningful development of the classes over the whole quarter.

The overall objectives should not be too long but should be definite and complete enough to give direction as the individual class lessons are being

(Continued on page 20)



That's the overall theme for the N.A.B. Fall Sunday School Enlargement Campaign, to be held September 28 to November 9. With its "Pray, Plan, Promote, Perspire"-approach, "Count On Me" provides strong support to Sunday school officers, teachers and members in building enrollment.

Order your campaign materials NOW! The Sunday school superintendent of each church has the descriptive brochure and order form for "Count On Me" materials. For additional order forms, write the Church Ministries Department, 7308 Madison St., Forest Park, IL 60130.

Mr. Dahlberg is a member of the Bloomingdale Baptist Church, Bloomingdale, Ill., and is employed by the Christian Service Brigade.

The Rev. Daniel Fuchs is evangelism director of the North American Baptist Conference.

organized. All the goals need not be met in any one class and each class may aim at only one or two of the goals, but each class should be consistent with them all. The overall objectives may also have sub-goals under them to define their meaning more precisely. For example, I picked the following goals and sub-goals and used them to guide all of my class preparation.

1. That the class experience personal interaction
 - a. Socials, fellowship, prayer
 - b. Getting to know each other better
 - c. Class interaction
 - d. Problem sharing
2. Bible study
 - a. Ways to make the Bible meaningful
 - b. Application of the Bible to family life and other life situations
3. Christian service available to young couples
 - a. An understanding of how young couples could serve meaningfully in the church.
 - b. An understanding of how young couples could serve meaningfully in the community.
4. An understanding of how young couples could live a meaningful Christian lifestyle
 - a. Job responsibilities
 - b. Social problems and how to handle them
 - c. Family responsibilities and love
 - d. Money management

Organize Material

You will now be able to plan what subjects will be covered on any particular Sunday and create specific teaching goals for them based on the overall objectives you have established. Your resources may now be organized under the most appropriate subject, giving you a precise and manageable amount of resources to study for each Sunday. Do not include any information under your resources which is not necessary to reach your goals since too much material is as hard to work with as too little.

I have found that the best way to organize my material is to put all of the above information for each Sunday on four by six cards. For example:

Subject: Who are you?

Teaching Goal: That the class understand themselves better so that they can relate to each other better.

Resources: Matthew 22:34-40

The Marriage Affair, article by E.

Stanley Jones, p. 39

Romans 5:8

These cards can be organized into a logical sequence covering the whole quarter or semester. You can then see what it will look like at a glance.

When choosing the subject for each Sunday pick one that summarizes best the topic and goals for that Sunday. The teaching goal should include specific objectives which can be met by using the resources available to you. The resources should include what the Bible says about the subject as well as several other reliable sources. Often quotes from these other sources can be used to amplify what the Bible says, or they can be used to spark a lively discussion.

You can then concentrate on organizing each Sunday as it arises using a variety of teaching techniques which are consistent with your goals. The book *Creative Bible Teaching* by Lawrence O. Richards has been a valuable resource for me as I have tried to make my lessons exciting to the whole class.

The Class Session

I start by using the outline on my sample card. As class began I asked for prayer requests and had someone pray. This is consistent with my overall objectives designed to make problem sharing and prayer meaningful.

Matthew 22:34-40 was read by members of the class. After this I read the quote from *The Marriage Affair* by E. Stanley Jones and asked if the class agreed with him. The discussion led naturally into what we thought about ourselves, about God and about others. Romans 5:8 was read and the rest of the session was spent applying this passage to what we had been talking about. The class was exciting for everyone and I left with as much new insight into the subject and about myself as I had brought to the class.

Note: Don't overplan your class or you are likely to fall into the same traps that many Sunday school materials fall into. However, plan well enough to lead the discussion in the direction you want it to go consistent with your preplanned goals.

Teaching my own curriculum has changed my whole outlook on the Sunday school. I have never been so excited about teaching a class in my whole life. I discovered that with a little planning I really could teach a meaningful class which was relevant to other mature adults. It's not as hard as it looks. Why not give it a try? □

book reviews

by B.C. Schreiber

The Anabaptist Story. By William R. Estep, Grand Rapids Mich. William B. Eerdmans Publishing Co. \$3.95.

Very few Christians will remember that this is the 450th anniversary of Anabaptism. It was in January 1525 that a dozen or so men came one night to the home of Felix Manz. After a prayer, George of the House of Jacob stood up and besought Conrad Grebel to baptize him with the true baptism upon his faith and knowledge. Conrad baptized him, since at that time there was no ordained minister to perform such work. After his baptism at the hands of Grebel, Blaurock proceeded to baptize all the others. Then they pledged themselves as true disciples of Christ and to live lives separated from the world, and to teach the gospel and hold the faith. Anabaptism was born!

There followed a long period of persecution through banishment, prison, torture and often death. The persecutors were not Catholic or pagans, but Protestants who were followers of the Luther and Zwingli Reformation. Even Zwingli did not hesitate to imprison and torture Anabaptists in order to force a recantation.

The pervasive influence of the Anabaptists is felt in many sects and denominations such as the Mennonites, Hutterites, Amish, English Separatists and many more. The most striking similarity and basic insights are found among the Baptists. This is why it is so important to become acquainted with Anabaptist history. Even such widely divergent groups as Unitarians and Quakers lay claim to their ancestry.

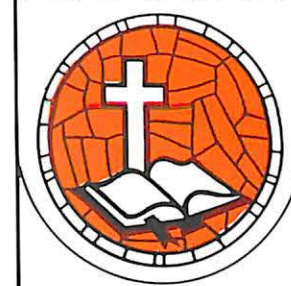
Because of Dr. Estep's more intensive research, changes, corrections and copious footnotes, this volume is closer to a definitive work than his previous *Anabaptist Story* written some years ago.

Building with Buses. By Daniel Johnson, Grand Rapids, Mich. Baker Book House. \$2.95.

The bus ministry in many communities has been a major factor in the growth of the Sunday school and church. In order to study the feasibility of a bus ministry in your area it would be advisable to read this first manual that was published on the subject. Both the spiritual and practical aspects are presented, plus forms and policy instructions.

A tremendous growth has taken place in the author's church. It can happen in yours also. □

PERSONAL ESTATE PLANNING



Personal Money Management and Financial Planning

by Everett A. Barker

PART III

Making Ends Meet in Today's Economy

The previous articles dealt with the importance of balancing income and expenditures with a built-in-pay-yourself savings plan. It is essential to get expenditures under control if one is to avoid financial pressure. Having done this, it is now important to develop future financial planning. We plan many things in life, why not make financial plans? Financial planning involves setting specific goals and allocating funds and resources to achieve them.

I. GOAL SETTING

Short Range (1-2 years)	Intermediate (2-5 years)	Long Range (5-20) years
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____

Each goal should have a time span and dollar amount required. For example, you need to save \$3,000 during the next three years for car replacement and to achieve that goal you must allocate an average of \$75.00 per month plus the interest. An example of a long range goal might be education for the children. Since it is difficult for the children, since it is difficult to accurately project for so long a period of time, it is necessary to make an estimate for a specific number of years to achieve all or part of the needed funds. One of the advantages of goal setting is that it provides a focus for the whole family, and we are less tempted to impulse spending if the family has their eye on a unified financial goal. Priorities will have to be established and adjusted according to changing circumstances.

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

II. ROADBLOCKS TO FINANCIAL GROWTH

Many aspects of life have obstacles, so it is true that financial development has its roadblocks. As income rises, taxes take an increasing share because of our system of progressive taxation. When this becomes a problem it is wise to give thought to legitimate tax saving vehicles to maximize the use of your income. One of the more difficult roadblocks in recent years is inflation. What is inflation? There are many definitions and not all of them agree. Basically, inflation is a hidden form of taxation which arises when government seeks to provide more services than the productivity of the economy allows. Through various means of money manipulation the gap between prices and productivity widens which results in higher prices. Savings, insurance and other fixed investments lose their value with the result that we ultimately have less to spend. Deflation, on the other hand, means that our assets lose value and currency deflates making it difficult to purchase necessary items. This happened in extreme form during the "great depression" of the 1930's. Regarding our current problem of inflation, the only way for the average person to cope with inflation is to cut his standard of living or get more dollars in income and from investments. This is not always possible particularly for older people who are living on fixed incomes. There are some people who are not maximizing the use of present assets to provide needed income because of low yielding securities or land.

III. INSURANCE

Since much is said about insurance I will limit my remarks to a discussion of basic insurance. The primary purpose of insurance is for protection. A major medical health plan is an absolute necessity for the average family

because of skyrocketing medical costs. Life insurance is important to protect the family from the premature death of the breadwinner. There is much that can be said about types of life insurance (term, endowment, limited payment), but basically you want as much protection as you can afford particularly to provide funds for the family to readjust in the event of the death of the major income provider. This will vary according to the number and ages of children, family resources and income capability of the survivors. There are other essential types of insurance such as automobile, homeowners and disability protection.

IV. HOME OWNERSHIP

Home ownership has been one of the goals for the average family. This is becoming increasingly difficult because of high interest rates, rising building costs, taxes and utilities. There are advantages of home ownership in the satisfaction of owning, freedom to do your own thing, tax deductions (interest and taxes), an enforced saving and inflating values given the right type of house and location. It does cost more to own than to rent, and in order for a young couple to achieve home ownership it is essential to concentrate on saving in the early years of marriage before family expenses get too heavy. The desirability of home ownership is ultimately a value judgment each family must make. Having decided to purchase a home, you must determine how much home you need and what you can afford taking your income and financial goals into consideration.

Financial planning involves goal setting and the allocation of family resources to achieve the goals. The next issue will discuss the difference between saving and investing and a few of the forms of investing. We will also consider the use of credit with its benefits and pitfalls. □

Mr. and Mrs. John Stroh observed their 50th anniversary on March 22, 1975. Their son, the Rev. Eugene Stroh, Westminster, Calif., officiated as the couple renewed their vows. They are members of Grace Baptist Church in Grand Forks, N.D.

Mr. and Mrs. Adolph Matz observed their 67th wedding anniversary in spring. They are members of the Temple Baptist Church in Milwaukee, Wis.

DALLAS, ORE. Two films were shown recently at the Salt Creek Baptist Church: "Revelation" and "The Return."

The annual Mother's Day banquet was attended by 150. "Through the Garden Gate", was the theme which inspired a program of praise for God's beautiful world. Mrs. Belva Bogen, a missionary involved in smuggling Bibles behind the Iron Curtain, was the guest speaker. She showed slides which depicted the rewarding progress in this difficult and dangerous work for the Lord. The Rev. Ray Hoffman is the pastor of the church. (Mrs. William Burns, reporter.)

COSTA MESA, CALIF. "Operation Footsteps" was the code name chosen by the congregation of Harbor Trinity Baptist Church to describe the trip given to Pastor and Mrs. Connie Salios on the sixth anniversary of their arrival in Costa Mesa, Calif. They visited the Holy Land where they retraced Christ's footsteps. Pioneer missionary footsteps were followed during a tour of our mission field in Cameroon. Their itinerary also included stops in Athens, Brussels, Rome and London.

The trip also celebrates Pastor Connie's 27th year in the ministry, and the Salios' 25th wedding anniversary. (Priscilla Haas, reporter.)

ERIE, PA. The South Hills Baptist Church hosted the Penn-Ohio Association May 3-4. "Disciples With A Purpose" was the theme, with the guest speaker being Dr. R. J. Kerstan, publications director. The women's and men's luncheon speakers were Mrs. Kerstan and Ralph Nelson, missionary to Brazil. Seminars concerning Discipleship, Worship, and Counseling were led by Dr. Kerstan, Ken Schaefer and the Rev. E. Knull. The Association accepted a new church extension work in Fremont, Ohio, the Calvary Baptist Church which is led by the Rev. Methner. Dr. Kerstan challenged those who attended the banquet to become "Called disciples, filled with God's Spirit, anxious to do his will." The Rev. Rubin Kern received a gift of a recognition

plaque from the Association for his work among us during his years as area secretary. The Sunday afternoon mission program with Ralph Nelson was concluded with a communion time around the Lord's table expressing our relationship as a family of God's children. (Paul Meister, reporter.)

FREMONT, OHIO On April 19, a recognition council met at the request of the Rev. Richard Methner and the Calvary Baptist Church. The church was organized by the Rev. Methner through visitation and personal contacts during October 1974 with 37 believers. Attendance during the worship services has now grown to 73 and the church has a membership of thirty-one. The church's statement of faith and theology is in agreement with that of the North American Baptist General Conference, therefore the church was accepted into the Penn-Ohio Association on May 3. The people of the Association were praying for an opportunity to begin a church extension work in their area and the congregation in Fremont was also praying for an association with fellow-believers in Christ. (Paul Meister, reporter.)

PAUL, IDAHO The music section of God's Volunteers was at the First Baptist Church for a crusade. Many went forward with needs and to rededicate their lives. Souls were saved. Easter Sunday evening services were presented by the Sunday school, followed by the baptism of Steve McAfee and Kevin Connor. They were given the hand of fellowship on Communion Sunday.

We now have two community Bible study groups going in our area. One on Tuesday in Rupert, the other on Thursday in Paul. There is also Good News Bible Club for all grade school students each Tuesday afternoon in the home of Mrs. Leonard Duff. The Rev. Henry Barnett is pastor of the church. (Lavone Tuckness, reporter.)

TURTLE LAKE, N.D. A farewell service was held at the Turtle Lake Baptist Church for the Rev. and Mrs. Douglas Woyke and their children, Joyce and Todd. The Woykes are returning as missionaries to Japan having completed a furlough year of rest, visitation and study. Special music was presented by Mrs. August Schiller and Mrs. Gerald Mehrer. Pastor Tschetter entitled the message, "Moving On," based on Gen. 12:1-17. A time of refreshments and fellowship was shared by all. We also helped the Rev. Woyke celebrate his birthday. (Jo Anne Tschetter, reporter.)

BROOKLYN, N.Y. Following a period of instruction by our pastor, the Rev. A. Lamprecht, a baptismal service was held at the Ridgewood Baptist Church. Two girls, a young married couple and a young married woman followed the Lord in baptism and joined the church.

The Rev. Rubin Kern, former pastor, now Eastern area secretary, brought the sermon recently before retirement from the active ministry.

We also observed a day of recognition for our organist and choir director. Mrs. H. V. Ross has been playing our organ for 50 years and her husband, Hilmar V. Ross, has been directing our choirs almost as long. Our organist was given a corsage and many other expressions of appreciation. Mrs. Helen Neithardt wrote a poem in their honor which was read for this special occasion.

Mrs. Irene Lamprecht emphasized the smoothness of transition and transportation our organist brings to the service and to accompanying Mrs. Lamprecht's violin solos. Mrs. Ella Beck, soprano soloist for more than 50 years, expressed her gratitude and wishes for continued mutual service. Mr. Alfred Kosik added some amusing reminiscences. The honored couple was presented with several tokens from the church and both responded with thankfulness to God for opportunity of such long, congenial service. At the reception which followed many friends from afar added their congratulations, and the 50th anniversary cake made by our artist, Karen Kestel, enhanced the fellowship. (Marion von Ahnen, reporter.)

KANKAKEE, ILL. On Sunday May 4 Immanuel Baptist Church welcomed Roger Litfin as assistant pastor. The Rev. Henry Ramus, leadership director, Church Ministries Department, was the special speaker.

Gilbert Luhrs, moderator, gave the evening prayer and the welcome for the church. Leaders of other church organizations also expressed words of welcome. Pastor Walter Dingfield brought us "A Challenge for Today." The Rev. Ramus' verse of challenge was 1 Cor. 15:58. Following the service a reception was held. Roger Litfin graduated from the Philadelphia College of the Bible in 1971 with a B.S. degree in Pastoral Studies. He did graduate work in psychological counseling at Wayne State University (Michigan). They are from the Detroit area where he has been working and traveling internationally doing musical concerts and speaking. Phyllis also attended the Philadelphia College of the Bible, majoring in voice and a minor in

piano. They have an eight month old son, Jonathan.

The Women's Missionary Society welcomed Mrs. Roger Litfin at a social on Friday evening, May 9. The Triads, a chorus of girls from the Bradley-Bourbonnais Community High School, presented a musical program. Refreshments were served. Mrs. Litfin was presented with a corsage. (Alice Luhrs, reporter.)

JAMESBURG, N.J. A groundbreaking ceremony was held in spring on the site of the future First Baptist Church of Jamesburg. Actual work has since begun on the new church which is being erected on a four-acre tract. The land was purchased in 1969 and is located conveniently close to the parsonage. The building will have an area of 17,000 square feet and will include a sanctuary, Sunday school classrooms, fellowship hall and offices. (Marguerite Lee, reporter.)

MARION, KAN. A fine cooperative spirit between the Emmanuel Baptist Church of Marion and the Strassburg Church is evident in several unified projects. The men from both churches sponsored a joint Sweetheart Banquet for their wives which was held at and served by the Eastmoor United Methodist Church in Marion.

The Emmanuel Baptist Church ladies were guests of the Strassburg women for the World Day of Prayer, while Baptist Day of Prayer had been hosted by the Marion group. The Rev. Lester Buenning is pastor of the Baptist Church in Strassburg, and the Rev. Oliver K. Ringering is pastor of the Emmanuel Baptist Church in Marion. (Mrs. Roland Stenzel, reporter.)

ST. JOSEPH, MICH. The Oakridge Baptist Church, with the Rev. Oscar Fritzke as pastor, had the privilege of baptizing ten young people upon confession of their faith in Jesus Christ. These ten, plus one more, received the hand of fellowship a week later. (Ingrid Hartwig, reporter.)

WEST FARGO, N.D. A three-day Youth Retreat was held at the Grace Baptist Church for Jr. Hi. through college age, along with their youth sponsors. The special speaker was Mr. Jimmy De-Young from Word of Life, in Schroon Lake, N.Y. His series of lessons were taken from the Book of Revelation, dealing with the "end time" events. Attendance records were broken with 73 young people registered. More than 300 people attended the Sunday morning worship service and Sunday school. There were 15 decisions made for Christ. Some were first time

commitments, others were for rededication, baptism and church membership. We are planning and praying for another such weekend retreat next spring. The Rev. LeRoy Moser is pastor of the church, with Mr. Virgil Schmidt assisting him. (Mrs. Harold Fried, reporter.)

ELGIN, IOWA. The First Baptist Church hosted the annual spring Youth Retreat for the Iowa Association. Eleven churches were represented with sixty-four overnight guests registered and eighty-eight attending the Saturday night banquet. The theme, "In the Last Days," was carried out with the showing of the film, "The Rapture," and a thought-provoking message by the Rev. Kirk Muller of Cresco. The local church choir enhanced the theme at the banquet with their presentation of three numbers from the cantata by John W. Petersen, "Jesus Is Coming." The missionary emphasis was brought during the Saturday afternoon session by Rev. C. Richard Mayforth, missionary on furlough from Japan. He also brought the Sunday morning message. An afternoon of recreation was enjoyed in the Valley High School gym on Saturday. After a dinner at the church on Sunday, the young people headed for home. The Rev. Ralph M. Chandler is the pastor of the church.

CALGARY, ALTA. Early in spring the Grace Baptist Church had the privilege of having their first service in the new church. They celebrated this important day with an Open House in the afternoon to which all sister churches in Calgary were invited. Open House consisted of a short service of praise to God in which the band from the German Baptist Church in Calgary also participated. Following the service everyone was given an opportunity to view the new facilities. We look forward to continued blessings in this place. Our pastor is the Rev. E. Klingenberg. (Ruth Benke, reporter.)

EDMONTON, ALTA. The 75th Annual Alberta Baptist Association was hosted by the McKernan Baptist Church. The program centered around the theme, "Design for Discipleship," which included: The Disciple's Qualifications (Psa. 51); The Disciple's Values (Psa. 73); The Disciple's Discipline (Psa. 1); and The Disciple's Joy (Psa. 84). Dr. Donald Madvig from Bethel Seminary, St. Paul, Minn. was guest speaker. One hundred and eighty-three pastors and delegates and friends from 35 member churches shared in the worship, fellowship and conducting of business. An excellent program was

planned for the children and young people.

Parkland Baptist Church, Spruce Grove, Alta., was officially welcomed as a member church in the Association.

The Rev. Faszler, area secretary, encouraged delegates to look to Alberta's northern frontier, specifically to the oil boom town of Fort Mac Murray. The delegates approved this as the next church extension project.

The well-attended banquet on Saturday evening held at N.A.B.C. featured the Rev. Theron Spurr, evangelist from Scottsdale, Arizona.

A special historical pageant, prepared by Prof. Ed Link in honor of the 75th anniversary of the Association climaxed the meeting on Sunday afternoon. In seventy-five years the Association has multiplied its membership twenty-five times. The challenge is to do as much in the years ahead. (Bill and Gertie Thomas, reporters.)

LEHR, N.D. The Rev. Peter Wiens of the Ebenezer Baptist Church became seriously ill. At present he is in the nursing area of the Baptist Home in Bismarck. He has since resigned.

We had the privilege of having the Rev. and Mrs. Holzimmer of Cameroon present for a Tea with the Gackle, Berlin and Wishek churches. The Gackle Choir presented their Easter Cantata, "The Risen Savior." (Mrs. Henry Johnson, reporter.)

ST. PAUL, MINN. The Redeemer Baptist Church is happy with the ministry of their new pastor the Rev. Leo Herbert Reck, a St. Paul boy come home to his own church. He has a vision of the church getting on the road and going. Imagine getting a spontaneous phone call from a most unbelievable source that, "You better get out to prayer meeting. You have no idea what you're missing."

An all church planning conference of two days was held to decide the direction our church will take. The prospect is glorious. (Mrs. Arthur Stahnke, reporter.)

ANAHEIM, CALIF. Thirty-one members of the Junior Choir of Magnolia Baptist Church presented a musical entitled, "Rock on the Head," by Don Wyrzten and directed by Mrs. Dan Gilbert on a recent Sunday evening. Also assisting were junior boys as soldiers; Mr. Jon McNeff as Goliath; Mr. Bob Lewis as Jesse; young David Christian played David. Mr. Ron Apgar, Director of Youth, read and discussed the biblical story of David and Goliath prior to the musical. (Don Cordill, reporter.)

CORN, OKLA. The celebration of the 25th anniversary of the Calvary Baptist Church began Sunday, April 23, with former pastor, the Rev. Lyle Wacker of Forest Park, Ill., bringing the morning message. A noon meal was enjoyed by former members, who had moved away, four former pastors as well as people from the other Oklahoma Association churches.

The afternoon services began with Pastor Albert Epp in charge. He read letters of well-wishes from former pastors who were not able to attend. Several songs were presented by the church choir and mixed quartette. A charter member gave a report on the church history. A pendulum clock was hung on the wall by two trustees. The clock had a silver inscription commemorating the 25th anniversary. This service was followed by the evening meal and a time of visiting and reminiscences.



Pastor Albert Epp, Marlin Thomas, Lyle Wacker, Jack Block and J. K. Warkentin are pictured. (L. Hooch, reporter.)

JAMESTOWN, N.D. Operation GO with a growth and outreach has been initiated at Temple Baptist Church. The idea began as the result of 12 persons who rededicated their lives to God's service in a morning worship service. Every Tuesday evening a team goes out on an organized visitation program.



Our bus visitation program, captained by Harry Moser, has steadily increased our Sunday school attendance and is another area of growth and out-

reach in our community.

The ladies of Temple Baptist Church served a banquet which honored Mr. and Mrs. Philip Docktor of Medina, who have retired after serving faithfully for the past 11 years as caretakers of our Crystal Springs Baptist Youth Camp. 125 members of the Dakota Conference attended to honor them.

Several new members have been added recently to our fellowship through baptism and transfer of membership. The Rev. George Breikreuz, pictured second from left, is the pastor of the church.

The adult choir, under the direction of Doug Bittle, presented the cantata, Love Transcending. (Betty Taft, reporter.)

ANAHEIM, CALIF. The WMS of the Sunkist Baptist Church held its annual retreat at the Arrowhead Springs Hotel. The high school and college/career girls were invited as special guests. A total of 63 enjoyed the thought-provoking seminars of the speakers: Mrs. Alice Hill, author and youth worker, Mrs. Kathy Narramore, wife of psychologist, Bruce Narramore, and our WMS president, Mrs. Barbara Iler. (pictured)



The theme was "All In His Family." The importance of self-acceptance and self-love was stressed because each person is a unique creation of God and if God is "for" us we need to feel his acceptance and love. One of the best ways to achieve this is by developing close, caring friendship with other Christians. Everyone has a need to receive love and to the degree that we are able to accept another's love we can give it to others. To illustrate this the women were divided into smaller "family" units and were given opportunities to share and pray together.

Many came down from the "mountaintop" challenged to establish closer friendships with other women in our church—and they are doing it! (Stephanie Radcliffe, reporter.)

OSOYOOS, B.C. The dedication service of the new Osoyoos Baptist Church (pictured) was held April 20, attended by 425 people. The band from Trinity

Baptist Church of Kelowna provided a twenty minute presentation, preceding the service, and their men's choir sang several numbers. The Rev. H. J. Wilcke, Western area secretary, brought the message on the theme, "This Is God's House."



Beside some church officers, greetings were brought by the mayor of Osoyoos, two former pastors of the church, and a number of pastors of North American Baptist Conference churches. Letters from other churches were also received. The Osoyoos Baptist Church was organized as a member church of the B.C. Association in 1960. The groundbreaking took place Dec. 15, 1974, and construction began about Feb. 1, 1974. The Rev. R. H. Anderson is the pastor of the church.

DALLAS, ORE. "Jesus is Coming," a contemporary musical written by John Peterson, was presented Sunday, April 13, at Salt Creek Baptist Church by the combined choirs of Salem Riviera Baptist Church and Salt Creek. A beautiful message of hope for our troubled world is woven into this inspiring cantata.



Recently two young couples were welcomed into the church fellowship. Pictured are the four new members with the Rev. Ray Hoffman, pastor, on the left. (Mrs. W. C. Burns, reporter.)

EMERY, S.D. Spiritual and material highlights at the First Baptist Church included the special meetings with Jerry Beltz, artist and evangelist; the cantata exchange with Chancellor; the "Search" TV series discussion groups; the fellowship of our missionaries, the Oryn Meinerts, the Douglas Woykes and Barbara Kieper; a Lay Preaching

Seminar taught by the pastor, the baptism of eleven young people (pictured with the Rev. C. Hiatt, center, and two deacons).



Material blessings included new sanctuary and foyer carpet and investments by the church members of \$18,250 in bonds for the Mountain View Baptist Church of Spearfish, S.D.

Jim Arends, seminary student, served as our youth and choir director and will continue in this capacity for the coming year. (Mrs. Leland Terveen, reporter.)

KELOWNA, B.C. Deeper Life meetings were held in Trinity Baptist Church. Members and friends were privileged to have the Rev. Adolph Braun of Redeemer Baptist Church, Warren, Mich., as guest speaker. It is encouraging to know that several decisions for Christ were made at that time. These followed their commitment by observing the ordinance of baptism on Easter Sunday. Pastor Sam Berg baptized nine persons on that day. (pictured)



The annual Okanagan Missionary Conference took place at Trinity Baptist Church. Representatives from various evangelical missions spoke each evening. (Mrs. Frank Griffin, reporter.)

SPRUCE GROVE, ALTA. The past few weeks have been busy for the Parkland Baptist Church. On the church property the official sod turning ceremony took place. (pictured) The guest speaker was our Area Secretary, the Rev. Isador Faszer. Groundbreaking participants were our pastor, the Rev. H. Weiss, our youngest member Miss Leanne Millar, one of the original members, Mr. B. Neumann, and the

chairman of our Building Committee, Mr. E. Foreman.

Greetings were brought by our church moderator, Mr. C. Jacobson, and from the Town Council, Chamber of Commerce, our contractor, Mr. G. Frieser. The benediction was pronounced by the Rev. B. Milner, pastor of the mother church, Meadowlark Baptist, Edmonton.

Easter Sunday marked the beginning of a week of revival with evangelist, Theron Spurr. During the Crusade there were approximately 40 recorded decisions of rededication and conversion. April 4, 1975, marked our official acceptance into the Alberta Baptist Association. April 7, 1975, officially launched our building program.



We appreciate all the prayer and financial support we have received from our sister churches. (Mrs. Kathryn Senft, reporter.)

TYNDALL, S.D. On Sunday April 6, 1975, the Tyndall Baptist Church joined in a baptismal service at the Danzig Baptist Church. Thirteen candidates followed the Lord in baptism. (pictured) The following Sunday the right hand of fellowship was extended to the Stibral family of six and Jeff Rueb at the Tyndall Church.

Becoming members and receiving the hand of fellowship at Danzig Baptist Church were six people by baptism and a young couple by transfer of letter. A few months prior to this two young men became new members also.

The Rev. George Robinson enriched our lives during a week of special meetings.



The Rev. Fred M. Penner closed his pastorate at these churches April 13, 1975. A farewell program was held

for the pastor and his family. (Mrs. Fred M. Penner, reporter.)

BETHLEHEM, PA. Dedication of the new Calvary Baptist Church was held May 11, 1975, with Pastor Gordon Thomas presiding and Dr. G. K. Zimmerman, executive secretary of N.A.B. Conference, giving the message. His theme was taken from Heb. 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen" —Past, Present and Future.

Reflecting on the past history of our church founded in 1911, he spoke of the faith of the saints in what was then a German Baptist Church and of those who were called into God's service over the years. The present offers opportunities and challenges to reach out to the people in our community who do not know the Savior. The choir anthem, "Eternal Life," was directed by Mrs. Gordon Thomas and the benediction was given by the Rev. Rubin Kern, area secretary. One member who was present at the 1911 organization meeting is still worshipping with us today, Mrs. Anna Hahn Perverzoff. Refreshments and a time of fellowship followed the service.

The first service held in our new church was on Good Friday. Easter Sunday we had an infant dedicated to the Lord in the morning and two adults were baptized in the evening. A memory garden of white lilies adorned the sanctuary on Easter Sunday. After the services the flowers were distributed to the shut-ins.



The colonial designed church (pictured) is built in two units with a connecting wing. The sanctuary has a seating capacity of 400. There are 15 classrooms. We also hosted the Atlantic Association May 9 and 10, with Pastor Gordon Thomas presiding as moderator, and the Rev. Everett Barker of N.A.B. Headquarters speaking Friday evening and Saturday morning. The Rev. Rubin Kern, area secretary, was the speaker on Saturday afternoon. The theme for the Association was, "I will Build My Church." Many guests stayed over for the dedication services.

Evangelistic meetings with Ron Susek were held May 18-25. (Eleanor Raudenbush, reporter.)

EAST DETROIT, MICH. As we of Ridgemont Baptist Church gathered for worship in spring the thought, "Blessed Be The Lord," was with each one as we began a day of celebration and thanksgiving to the Lord on our 40th anniversary. Dr. R. Kerstan, publications director was the guest speaker. A special anniversary program was presented with many friends and former members. This was followed by fellowship with refreshments, as well as a brief informal program featuring recognition of seven of the original 57 charter members that were present. The history of the church was shown in slides by a charter member. Our pastor, Dr. H. Hiller and assistant pastor, the Rev. W. Hanik, led the activities. (Christel Sonnenberg, reporter.)

NOKOMIS, SASK. The W.M.S. of the Nokomis Baptist Church presented their annual spring program. Following the program a short service was held to welcome our new pastor and family, the Rev. and Mrs. Rudy Lemke and their three sons who have come to us from Olds, Alta. The Rev. Lemke will be serving both the Nokomis and Raymore Baptist Churches. The evening concluded with lunch and a time of fellowship. (Mrs. Marianne Patzer, reporter.)

PRINCE GEORGE, B.C. On April 25, 1975, a recognition council of the B.C. Association was called by the College Heights Baptist Church.

With the Rev. Ervin Strauss elected as chairman and Mr. Barry Leboe elected as secretary, the business called for a detailed examination of the new church's history, minutes of meetings and constitution. The membership at present is eighteen.

After discussion in executive session the motion was made that this council declare itself satisfied and that it recommend that the College Heights Baptist Church apply for recognition by the B.C. Association.

On the following Sunday afternoon the recognition service was held in the College Heights Elementary school gymnasium. Greetings came from the local churches. The charge to the church was given by Rev. W. R. Muller, and the message by the Rev. H. J. Wilcke. The pastor of the church, the Rev. Bert Harsch, led the service. (Mark Morris, reporter.)

BILLINGS, MONT. The Calvary Baptist Church observed its 30th anniversary on April 20, 1975. Highlights of the celebration were the showing of historical pictures, the fellowship meals, the distributing of the history book

printed for the occasion, the speaking of the Rev. Wesley Gerber, a former pastor, a testimony and memorial time. Special greetings were brought by the pastors of nearby churches and our sister church in Plevna, from our City Council by its attorney, and by letters from many friends. A generous Chapel Loan Fund offering exceeded all expectations.

Our missionaries, the Rev. and Mrs. Ralph Nelson, led a conference here in early spring. Their first meeting was for ladies, with Mrs. Nelson speaking and the Pioneer Girls and Women's Missionary Society as hosts. The second hosts were the men, led by our Boy's Brigade. Next came a "Family Night" with a supper for all and both missionaries spoke. The Rev. L. Dale Potratz is the pastor of the church. (Mrs. Roger Aldinger, reporter.)

in memoriam



1928 - 1975

REV. WILFRED DICKAU, 46, of St. Catharines, Ont., died on May 8, 1975. He was born on Sept. 18, 1928, in Wetskiwin, Alta. It was through the concerned ministry of the Calvary Baptist Church that he accepted Christ as his Savior, was baptized and received into the membership. Hearing God's call to the gospel ministry he received his training at the Berean Bible College, Calgary and the Canadian Bible College, Regina, Sask. He was ordained in the Christian Missionary Alliance Church. He served two church extension projects and two churches in that denomination before entering the N.A.B. Conference. He served the Ebenezer Baptist Church in Sask.; Hillside Baptist, church extension, Dickinson, N.D.

At the time of his death he pastored and built the Lakeshore Baptist Church, St. Catharines, Ont., also an extension project. Unfortunately, when this church was dedicated in June 1974, he was unable to be present because of illness. Surviving him are his widow and four children. The Rev. Rubin Kern, eastern area secretary, was the officiating minister at the funeral service, assisted by the Rev. and Mrs. Walter Kerber. Twenty-three pastors from the local ministerial and N.A.B. Conference churches were present.

EMIL BOETTCHER, SR., 81, of Dallas, Tex., died Dec. 12, 1974. He was born on July 25, 1893 in Poland. He immigrated to America in 1907 with his parents. At an early age he accepted Jesus Christ as Savior and was baptized at the age of 17 in what is now the North Highlands Baptist Church, Dallas, Tex. On July 26, 1915, he married Helen Jepsen. He served as a leader in the music and youth work, and at the time of his death was honorary head usher. His life work was spent as a Physiotherapist in a Dallas clinic. Surviving him are his widow; one son, Emil Jr.; two granddaughters; one great-grandson, and three brothers. The Rev. Melvin L. Warkentin was the officiating minister at the memorial service.

MRS. LYDIA THESENGA nee Burbeck, 87, of Avon, S.D., died on April 2, 1975. She was born in Tyndall, S.D., on Dec. 16, 1888. At age 16 she was converted to Jesus Christ, followed him in baptism and became a member of the First Baptist Church of Avon. She served as president of the WMS, Sunday school teacher, choir member, and was a leader in community activities. On July 22, 1908, she was united in marriage to John Thesenga. Two years ago they observed their 65th anniversary. Surviving her are one son, Leslie Albert and Bettie Jayne Neidinger; four grandsons and eight great-grandchildren. The Rev. Henry Lang and the Rev. Paul Meyers were the officiating ministers at the funeral service.

MRS. WILLIAM ENGLE nee Schneider, 72, died March 27, 1975. She was born April 26, 1902, in Russia, and came to the Goodrich area as an infant. She married Wm. Engel July 24, 1921. She received Christ at an early age, and was a member of the First Baptist Church of Goodrich, N.D. She was very active in the work of our local WMS. Surviving her are her widow; three daughters: Mrs. Viola McElvain, Mrs. Arlene Curry, Mrs. Erna Bender; five sisters, one brother, seven grandchildren, and four great-grandchildren.

ELIZABETH VANDER HOOGT nee Hemm, 94, of Chicago, Ill., died on April 25, 1975. She was born in Germany Sept. 13, 1880. She came to America shortly after the turn of the century. She was joined in marriage to Mr. Walter H. Vander Hoogt in 1907. Their home was blessed with one son and four daughters. Mrs. Vander Hoogt was a staunch believer in the Lord Jesus Christ as her personal Savior, and was a member of the East Side Baptist Church, Chicago, Ill. She leaves to mourn her passing, four children, 12 grandchildren and 25 great-grandchildren. The Rev. Raymond Dickau was the officiating minister at the funeral service.

MR. FRED F. JESSER, 81, of Underwood, N.D., died Feb. 22, 1975. He was born on July 20, 1893, in Russia. He came to this country with his parents as a child. Mr. Jesser married Maggie Rothman on Sept. 28, 1916. Fred received Christ as his Savior and was a member of the First Baptist Church of Underwood. Surviving him are his widow; three sons: Elmer, Alfred and Donald; four daughters: Eldora, Esther, Irene and Lorene; six brothers; two sisters; twenty-eight grandchildren and twenty-four great-grandchildren. The Rev. Oliver Bender was the officiating minister at the funeral service.

DR. HENRY E. KIEHLBAUGH, 74, of Tyndall, S.D., died on March 31, 1975. He was born on May 8, 1900, in Clear Lake, near Tyndall. On March 23, 1922 he married Lena Hoffmann. He received his degree from Palmer Chiropractic College, Davenport, Iowa. On July of 1938, he returned to Tyndall where he practiced his profession for 37 years. He served as an officer of the Tyndall Baptist Church for many years. He leaves to mourn his widow; one daughter, Mrs. Marlene Hanneberg, four grandsons, and one sister. The Rev. Fred M. Penner was the officiating minister at the funeral service.

LOUIS WENDELBURG, 74, of Stafford, Kan., died on May 1, 1975. He was born June 28, 1900, near Stafford, Kan. He accepted Christ as his personal Savior at the age of 12. He was baptized and became a member of the Calvary Baptist Church. On Jan. 9, 1923, he was married to Ena Flandermeyer. Two daughters and two sons blessed this union. Surviving him are his widow, four children, seven grandchildren and three sisters. The Rev. Elton Kirstein was the officiating minister at the funeral service.

MRS. HAZEL MILLER, 73, of Clermont, Iowa, died Nov. 10, 1974. She was born March 22, 1901, near Sumner, Iowa. In 1920 she married Wilfred Potratz. Three children were born to them; Rev. Lorimer Potratz, Mrs. Margaret Lalk and Mrs. Dorothy Settje. After Wilfred's death she married Karl Miller of Clermont. Hazel was baptized in 1925 and became a member of the Elgin Baptist Church. She served as vocalist, pianist, and choral director in the Mission Societies and Auxiliary of Gideons. Her widow, three children, three stepdaughters, 21 grandchildren and three great-grandchildren survive. Memorial services were conducted by the Rev. August Winkelman.

MRS. ROXANNA DIONNE PFEIFER nee Kohrs, 39, of Derby, Kan., died on April 25, 1975. She was born on March 4, 1936, at Geneseo, Kan. In 1945 she accepted Christ as her Savior, was baptized and became a member of the First Baptist Church of Lorraine, Kan. On June 4, 1958, she was united in marriage to Henry Daniel Pfeifer, son of the Rev. Henry Pfeifer. She was the organist for a number of years at the Broadway Christian Church in Wichita, Kan. Surviving her are her widow; two daughters: Cheryl Anna and Amy Lanae; her parents, Mr. and Mrs. Walter Kohrs; one sister and one brother. Memorial services were held at the Immanuel Baptist Church, Wichita, and at the First Baptist Church of Lorraine, Kan. The Rev. John Click, her pastor, and the Rev. Donald Decker were the officiating ministers at the funeral service.

NEWS FLASH

(Continued from page 3)

Erik's Massan center. Congress business included consideration of proposals to revise the BWA constitution and structure, resolutions, and election of a president and 12 vice presidents for 1975-80.

Congress speakers included Denny, Hargroves; Penrose St. Amant, president of the Baptist Theological Seminary at Rueschlikon, Switzerland; Ayako Hino, principal of the Soshin Girls' School near Tokyo, Japan; Nlandu Mukoko Mpanza, general secretary of the Baptist Community of Western Zaire; Thomas Kilgore, pastor of the Second Baptist Church, Los Angeles, USA; C. Ronald Goulding, BWA associate secretary in London; and Erling Oddestad, president of the Baptist Union of Sweden. Oddestad spoke at the closing session of the congress, Sunday morning, July 13.

Evangelist Billy Graham was the speaker that afternoon at a rally sponsored by the Baptist Union of Sweden. This session at Skansen park attracted several thousand Swedes as well as congress delegates. On Friday evening, July 11, many delegates visited homes of local Swedish people. Congress delegates attended services in Stockholm Baptist churches, Saturday afternoon, July 12.

Complementing the speeches were panelists, multi-media presentations, and special sessions on relief work and the World Mission of Reconciliation Through Jesus Christ. Ed Seabough and Beryl Red of the USA wrote an original music drama for the World Mission session Wednesday evening, July 9.

William J. Reynolds of the Southern Baptist Sunday School Board is coordinator of congress music and an 800 voice international choir. □

AUGUST PUDWILL, 76, of Herreid, S.D., died on May 5, 1975. He was born on Dec. 25, 1898, near Hague, N.D. He was married to Christina Berreth in 1921. He was baptized in 1931 and received into the fellowship of the Herreid Baptist Church where he remained a member all his life. He is survived by his widow, three sons, two daughters, two brothers, 18 grandchildren and four great-grandchildren. The funeral was held in the Herreid Baptist Church with Pastor Edward A. Kopf, officiating.

MRS. EMMANUEL SAYLER, 89, of Underwood, N.D., died Aug. 21, 1974. He was born on April 24, 1885, at Emery, S.D. He married Mary Schumacher in 1905, she preceded him in death in 1918. On March 3, 1919, he married Barbara Delzer. Mr. Sayler was a member of the First Baptist Church of Underwood. Surviving him for less than six months were his widow and daughter, Verna. Surviving him presently are one daughter, Mrs. Lily Walth and two sons, Reuben and Calvin. The Rev. Wesley Blackburn of Washburn, N.D. was the officiating minister at the funeral service.

MRS. BARBARA SAYLER nee Delzer, 79, of Underwood, N.D., died on Jan. 11, 1975. She was born on May 13, 1895, at Venturia, N.D. She married Emanuel Sayler on March 3, 1919. Mrs. Sayler was a member of the First Baptist Church of Underwood. Surviving her are two stepsons: Reuben and Calvin; one stepdaughter, Mrs. Lily Walth; two brothers and two sisters. The Rev. Oliver Bender was the officiating minister at the funeral service.

VERNA ILEAN SAYLER, 48, of Underwood, N.D., died with her mother in her home from apparent asphyxiation on Jan. 11, 1975. She was the daughter of Emanuel and Barbara Sayler, born on July 23, 1926. Verna was a member of the First Baptist Church of Underwood. She is survived by a half-sister, Mrs. Lily Walth; two half-brothers, Reuben and Calvin. The Rev. Oliver Bender was the officiating minister at the funeral service.

SHALL WE HAVE WOMEN DEACONS . . .

(Continued from page 7)

the practice of having women deacons developed within the New Testament times and became fairly common in the period just after the close of the New Testament era. It also is apparent that it was not universally practiced.

The New Testament seems clearly to allow such a practice. Paul may have taught it. He certainly recognized the fact that the church of Cenchrrea practiced it. He commended the woman deacon, Phoebe, to the church at Rome, that they should receive her graciously.

The early churches seem to have adopted the practice if and when their own needs dictated it. □

COMING
NEXT
MONTH IN
baptist
herald

THE LIBERATED WOMAN

(Continued from page 15)

the need for even far greater numbers of women to be well-educated for the ministry of raising (and educating) their children.

In a more professional sense, preparation for teaching school, for instance, entails for women as well as men several years of university training. However, many of these women may then marry. Should their years of study and specialized training be totally forgotten in favor of a life devoted to only fulfilling the needs and desires of their spouses? This suggestion would be enough to make parents who have struggled many years with the financial burden of educating their daughters, become ardent supporters of the Women's Liberation movement. On the other hand, if children come into the marriage, then clearly the wife and mother has a new priority to fulfill toward those children, not, however, absolving the husband of his important responsibility as father—a role too often neglected in families today.

One positive by-product of the Women's Liberation movement has been to confirm that women can succeed in almost any field of endeavor by virtue of equal mental and moral capabilities. Only obvious physical limitations would seem to shut the door forever in a few areas.

But to return to the home situation, an important goal for the Christian mother should be the promotion of a deeper spiritual understanding between herself and her husband and between themselves as parents and the children. Then the love of husbands and wives of the next generation will be deeper and not selfish or self-centered. If loving concern one for the other is emphasized in the home there will be less need for discussion about who will exercise the supreme leadership in that home. □

Report of the most
important General
Council decisions

Florida, Here We
Come (North
American Baptists
go south)

Madrid Baptists Plan Outreach

Baptist pastors and missionaries of Madrid met in First Baptist Church there to plan strategy for opening new mission points in the city, whose population is approaching the four million mark.

The Rev. Maximo Garcia, pastor of the Villaverde Baptist Church and secretary of evangelism for the Spanish Baptist Union, was chairman at the meeting.

Due to the urgency of outreach and limited funds for church buildings, it was agreed that most of the work of evangelization might have to be done in small home fellowships and Bible study groups, with less emphasis on buildings.

Madrid has at present six Spanish Baptist churches, one mission congregation and an English-language church in cooperation with the Baptist Union of Spain. (EBPS)

Portuguese Baptists of Various Groups Meet in Coimbra

"Baptists—Christians and Citizens" was general theme for the first national Baptist meeting in Portugal with representatives from various groups of the denomination.

Fifteen hundred persons attended the meeting, which was held in a large gymnasium rented for the day, in the historic city of Coimbra.

In line with the theme, regarded as appropriate for this time of change in the country, addresses were given on such subjects as "Christian Principles Facing Materialistic Philosophies" and "The Real Dynamics of the Gospel."

"I was thrilled to see the expression of joy and excitement on the faces of people from small struggling churches as they found themselves among hundreds of brothers in Christ," Southern Baptist missionary John Herndon commented.

Sponsoring the joint meeting were the Portuguese Baptist Convention, whose churches report a total membership of 2,600, and the Association of Baptist Churches in Portugal which has a total membership of approximately 750.

Speakers came from both these groups and from independent Baptist churches.

Young people from one of the association churches carried a banner inscribed, "Not the Association, Not the Convention—One Baptist Front in Portugal."

The printed program of the meeting

quoted Psalms 133: "Behold, how good and pleasant it is when brothers dwell in unity!" and many felt this summed up the spirit of the meeting. (EBPS)

Bible Translation Specialists Conduct Workshop in Switzerland

Fifty Bible-translation experts from throughout the world participated in the United Bible Societies' sixth triennial translation workshop which was held on the campus of Baptist Theological Seminary in Rüschlikon, Switzerland, May 6-30.

Dr. William A. Smalley of Wallingford, Connecticut, directed technical studies under the heading, "Toward an Etic Taxonomy of language in Discourse"—dealing with linguistic structures.

American Baptist Eugene A. Nida, secretary of American Bible Society's translation department, lectured and led discussions on semantics. Dr. Nida has written numerous books in the field, probably the best known of which is "The Theory and Practice of Translation—God's Word in Man's Language."

Among other prominent participants was Robert G. Bratcher, translator of Today's English Version of the New Testament published under the title "Good News for Modern Man," which has sold 50 million copies.

The Rev. Ulrich Fick of Stuttgart, Germany, general secretary of United Bible Societies, worked with Dr. Edward Hope of Thailand in discussions of opportunities in presenting the biblical message through radio and television.

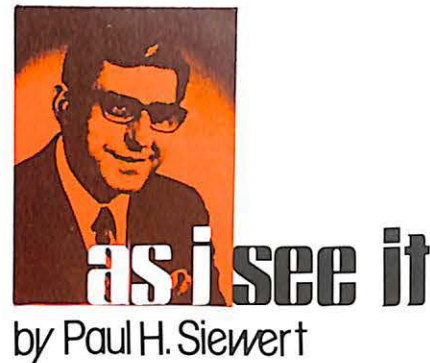
The program included visiting speakers from the Roman Catholic Church and Professor George Steiner of Geneva, member of the Orthodox Jewish fellowship, who led a discussion of his recently published book, "After Babel—Reflections on Language and Translation."

One discussion period was conducted under the title, "Ink Spots on the Wall" (recalling the story of Martin Luther's throwing his inkwell at the devil) or "Confessions of a Translator."

The United Bible Societies have 55 member societies throughout the world, with almost as many more in the process of becoming members.

The Bible, or at least one entire book of it, is now translated into more than 1,550 languages and UBS specialists are presently engaged in 617 new-translation projects throughout the world.

The Rev. Paul Ellingworth of London, United Bible Societies translations coordinator for Europe, was director of the workshop in Rüschlikon. (EBPS)



Recently a large church in Atlanta received nationwide coverage in a magazine in which the pastor said: "We're trying to fight the image of the sophisticated, big city church and keep things friendly and intimate." Caricatures serve as wonderful smoke-screens, do they not?

Some people, who are urged to get involved in a small church complain that it's too limited to really influence the community. It simply can't do some of the great things that big churches can do. At the same time there are those who, when asked to become a vital part of a large church, express deep reservations that they will be swallowed up by the bigness and never find a meaningful relationship in Christian fellowship and service.

One would consequently think that the middle-sized church would be the answer. But not so! The middle-sized church is neither big nor small, consequently it can be both. It can be either too small to do great things or too big to fit the preference of the small family intimacy.

Now, I don't mean to blight any soft, smiling, pious faces; but I must tell you that God has a name for these smoke-screens. He calls them "carnality." And carnality is sin.

The size of the church we join may be an option, but the involvement of the believer in the local body of Christ is not! No one can stop the Holy Spirit from immersing him in the body of Christ at conversion (I Corinthians 12:13). □

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

Chuckle with Bruno

Some people like to hear the truth, no matter how flattering it is.

Sign in dentist's office: "Be true to your teeth or they will be false to you."

■ The Rev. L. Dale Potratz, pastor of the Calvary Baptist Church, Billings, Mont., has given the church his resignation, effective August 18. He will become a Bible teacher at Youth For Christ School in Kansas City.

■ The Rev. Richard Grabke has accepted the call to the Carbon Baptist Church, Carbon, Alta., effective August 1. He previously served the Immanuel Baptist Church, Portland, Oregon.

■ The Rev. Henry J. Geigle is serving the Community Baptist Church, Xenia,

Ohio, since July 1. Rev. Geigle previously served a non-N.A.B. church.

■ The Rev. Gary Hilderbrandt, youth pastor at Riviera Baptist Church, Salem, Ore., has terminated his service.

■ The Rev. and Mrs. Edwin C. Kern, Japan missionaries, have given their resignation as missionaries. Beginning with 1976 Rev. Kern will become a professor at North American Baptist College, Edmonton, Alberta.

■ The Rev. Anthony J. Salazar is the new assistant pastor of the Bethany

Baptist Church, effective July 1. He previously served the same church as a youth pastor.

■ The Rev. Henry Pfeifer, pastor of the Baptist Brethren Church, Winnipeg, Man., has given his resignation, effective June 29. Rev. Pfeifer has officially retired from active service but will continue to serve N.A.B. churches as an interim pastor.

■ The Rev. Paul T. Hunsicker has accepted the call of the Hilda Baptist Church, Hilda, Alta., effective Sept. 7. Presently he is serving the Immanuel Chapel, a German speaking church which officially is not affiliated with our Conference.

■ The Rev. Frank Ewert, pastor of the Startup Baptist Church, Startup, Wash., has given his resignation, effective August 1.

■ The Rev. Grayson Paschke has resigned from his service at the Immanuel and Ebenezer Baptist Churches, Westington Springs, S.D., effective August. His future plans are not known.

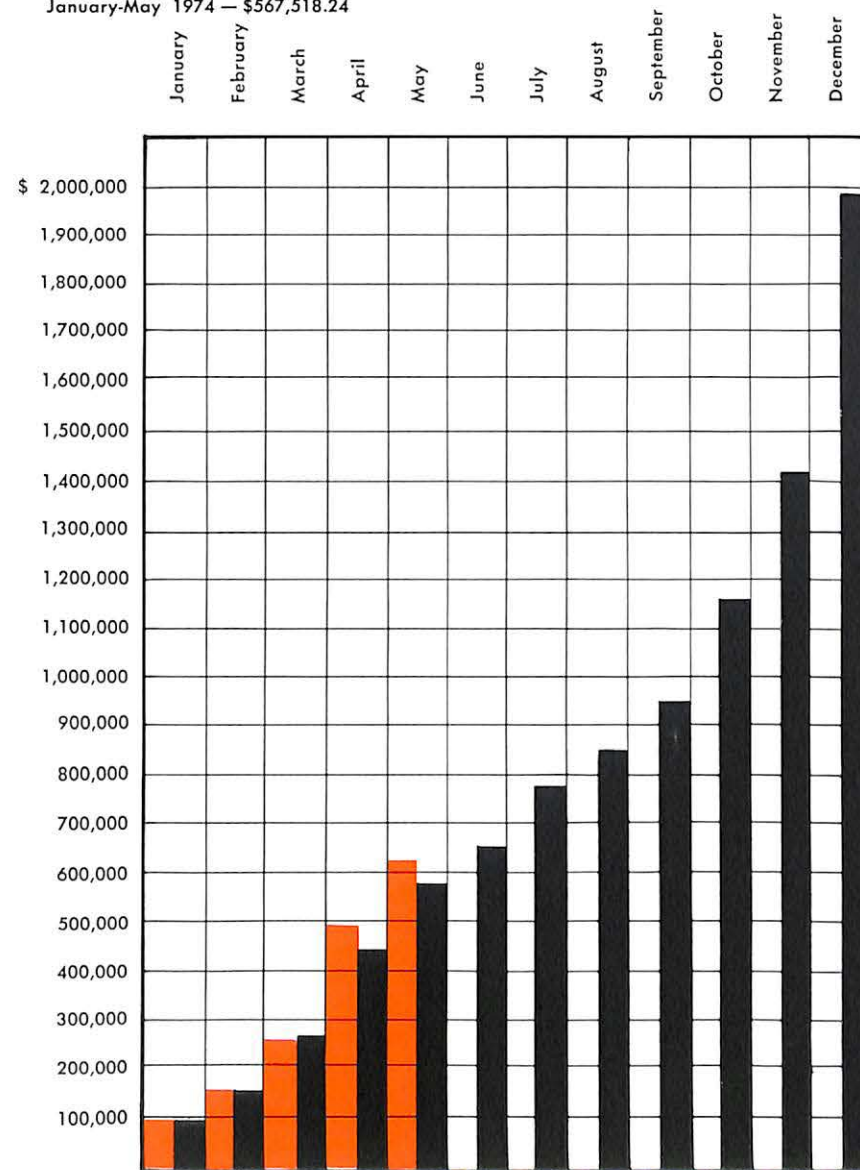
■ The Rev. Ronald A. Seck has accepted the call of the Fellowship Baptist Chapel, Sterling Heights, Mich., effective August 3. He previously served a Church of the Open Door.

■ The Rev. W. Jeschke has accepted the call of the Forest Park Baptist Church, Forest Park, Ill., effective September 1. □

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for five months
January-May 1975 — \$614,477.88
January-May 1974 — \$567,518.24

Goal for 1975 — \$2,150,000



Color line for 1975, black line for 1974

LIFE CELEBRATION

N.A.B. Youth Congress

August 17-23 1975

Green Lake, Wisconsin

editorial viewpoint

WOMEN GENERALLY EQUAL AS BAPTIST MISSIONARIES

—A Guest Editorial by the Staff of
Baptist Press—

Today's Baptist woman foreign missionary draws equal pay, generally stands "toe to toe" with men as equals, has equal voting rights and shares leadership and hardships with men on the field. Baptist woman missionaries—for decades have served in roles and in places where only men were expected to serve. In most places the missionaries—male or female—can exert influence commensurate with responsibility.

The men and women missionaries serve on the same committees and advise at all levels. There are, however, still lingering stereotypes and prejudices evident against women in today's Baptist mission effort, a fact noted by some woman missionaries.

For years, women appointed by mission boards have outnumbered men. But the percentage of single women appointed has dropped from 27 per cent of appointees for 1948 to 10 per cent in 1968. The latter percentage has remained fairly constant to the present time.

It's most likely, Jesse C. Fletcher states in the November 1974 issue of *THE COMMISSION*, "that the percentage of single women in relationship to couples in the foreign mission field has dropped because of the increased alternatives for single women here in the United States.

"In earlier days," Fletcher says, "a (Baptist) young woman had fewer choices. She could marry or teach or be a missionary."

Even with the decrease in the percentage of single women going to the foreign field, of 229 missionaries appointed in 1973 by Southern Baptists, 57 per cent of the appointees were women.

The woman missionary's role in this worldwide mission is one of surprisingly many hats.

"She is hostess, writer, music director, trainer of pastors, cook, secretary, publisher of hymnals, mother, teacher, translator, correspondence director, architect, barber, typist, doctor," *THE COMMISSION* cites.

Her role is one of contrasts. She teaches theology and sewing, edits Bible study materials, drives an ambulance, repairs a generator or bicycle, makes drapes and formulates plans, works with children, students, women and pastors. She reports news and presides at meetings. The list is myriad.

"Perhaps, one of the hardest things is to find one's personal role, with all its variations, and fulfill it," says missionary Sue Rader of Zambia.

Opinions differ among some women missionaries as to what their roles should be. One writes, "I feel that my greatest contribution to my husband's work is to be at home, to keep a home and make our home what a home should be—a place of physical and spiritual sustenance."

Yet, another says, "Every woman on the mission field is appointed as a missionary, and if she does not have some definite mission responsibility outside the home, she shouldn't be called a missionary."

With or without equality among the foreign mission force of Baptists, frustrations and tensions are evident for the women and men. These include cultural adjustments, maintaining a proper balance and perspective between the homelife and outside responsibilities, overcoming loneliness where it exists, combatting stereotypes in culture where it is considered the norm for women to be married, among others.

Stereotypes of national Baptists concerning women may plague the married woman missionary as well as the single woman.

"National Baptist leaders may not understand that the wife of a missionary is also a missionary," says one married woman missionary. "They may simply think of her as the 'domestic service' that goes along with the household, or an interested Christian who will do something in a local situation if asked."

In spite of assertions about woman missionaries' equality, one missionary writes "women are seldom elected to offices in a mission (organization of SBC missionaries).

"This grows not only out of recognition of the problems a missionary woman might encounter in going to meetings in other cities, but also because her 'sister' missionaries may not vote for her, feeling a man would be more appropriate in the position.

"No doubt, the easiest course is to cooperate with the prevailing attitudes of the host country in regard to women.

... If women are in a somewhat secondary place, as far as leadership and service are concerned, then even the

open dialogue

letters to the editor

Dear Editor:

What ever happened to the old Proverb, "Train up a child in the way he should go, and when he is old he will not depart from it?"

I had to ask myself this question after reading the editorial, "Who is to Blame?" in the May issue. Far better that you try to answer the question, "Who is responsible?" Scripture has the answer to that one. We as fathers are responsible. "Bring them up in the discipline and instruction of the Lord" (Eph. 6:4)

Indeed, most of the current T.V. programming is of questionable value, but certainly the Christian father does not permit his children to watch television four hours a day as you suggest. We agree that schools, theatre, radio, T.V. and advertising all have powerful influence on the minds of young people. However, only after we parents have obeyed the "Great Commission" of the Old Testament (Deut. 6:1-9) can we assess blame on these outside forces. Louis Husmann, Kiester, Minn.

Dear Editor:

I read with interest the article written by Ernest A. Zimbelman titled "I feel I belong" (*BAPTIST HERALD*, May 1975). He expresses the picture very well.

I am not about to write this article in order to put down the organized church but to shed a little more light on the topic.

About twenty-two years ago we became very involved in a young church organization. A new building was put up and everyone was enthused and excited. The work went along rapidly and cooperatively.

After the dedication of the building we continued to have a feeling of belonging even though we had not become members (What was the reason? Editor). Then something began to happen. We took our children to Sunday school every Sunday and stayed for services, but it became more apparent

each time that somehow we didn't belong. I began to see the church members as a tight circle who sat around God's fire in the center of this circle and were spiritually fed and contented but I could not become one of them. I couldn't climb over their backs and get in, and there were no holes in the wall.

For you people who are born into the family of Christ and the accepted body of the church, count your blessings, some of us are not so lucky. Because we walk alone with God, does that make us less a Christian?

At the time I write this, I am using my talents and energy in caring for children of the Children's Aid Society. Our Baptist church, where we are members, is closed. I am not about to seal the wall of another circle. You see I know it is no ones fault that I have gone private, to use Dr. Zimbelman's phrase, but if as a Baptist member and believer I could not find my way into another "Baptist Circle," how then does the church expect to reach those who have never belonged anywhere?

I don't expect you to print this article. If you do use parts of it, please I want to remain anonymous. I have been hurt but do not want to hurt others. A. F., Ontario.

Dear Editor:

I was glad to see in print a "tell it like it is" commentary, ("WHO IS TO BLAME," editorial in May '75 issue). We've been in a permissive society for a long time and are seeing many disappointing results from it.

There is precious little discipline in our school systems. Moral conduct and motivation are not taught because "morals differ and are relative." Educators do not wish to judge right and wrong; they say that the children must learn this for themselves.

T.V. is obviously run by profit motivation. It's potential service as a culture builder, educational extension, evangelistic tool, character builder, lies buried by profit motivation. That motivation will provide any kind of entertainment that tickles the ear of the customer.

In like manner government officials whether local, state, national or international are often found corrupt in their tax supported jobs. Extortion, bribery, power struggles, conflicting alliances, call girl services, etc., are sometimes hinted at, sometimes exposed, and often "hidden."

Does this existential philosophy which is permeating society lead to the con-

ditions found in the last verse of the book of Judges? I think so.

As Christian parents we do well to challenge these areas of society which exert tremendous influence on us all and especially on our children. What other generation has had such outside influence to contend with? Thank God for His grace and His faithfulness. William Kells, Elmhurst, Ill.

Dear Editor:

Greetings from Michigan and the Lord's blessings on your work. I especially want to thank you for printing the article in the June *BAPTIST HERALD* by the Rev. Adolf Braun on the Holy Spirit. Brother Braun should be commended for his biblical concepts on the Holy Spirit and for his keen observation of those who claim to be filled with the Holy Spirit. A number of years ago I was pastoring a church across the street from the Pentecostal Church in Sidney, Montana. I have often prayed that if there is more to be had of the Spirit of Christ I want it. I turned to God's Word and I studied the Pentecostal movement diligently and with great fervor, and I must agree fully with Brother Braun's concepts. This is also true of the present Charismatic movement. When we have Christ we have the fullness of his Holy Spirit. His Spirit draws Christians together and does not divide them with a "holier-than-thou" attitude, or "I have more of the Spirit than others". Paul says in Romans 8:9 if we do not have the Spirit of Christ we are none of His. I urge you to publish more of these solid biblical concepts of the brethren. Thanks, Brother Braun, for your message. Jacob Ehman, pastor, Alpena, Michigan.

Dear Editor:

As a parent, and as a member of the teaching profession, I would like to comment on the editorial "Who Is To Blame?" (May, 1975). There is no disagreement with the philosophy "no family (or individual) is an island." But to "blame" TV, commercials, schools, or whatever, is to me a cop-out on our responsibilities as parents, as Christians and as a church. Perhaps the finger of blame should be leveled at all the organizations you mentioned. But by the same reasoning, the church should also be included.

You write that a child spends his "prime time" five days a week in school and why not contact them when trouble arises. What about the first five "prime years" before school when a child's character and behavior patterns are being formed? When a student gets

into trouble in school, should the school also contact the pupil's pastor? If I catch a student cheating or using foul language, should I write his Sunday school teacher or club leader inquiring as to why he has not been taught honesty and basic courtesy? I am hired to teach high school mathematics and see each student about 40 minutes a day. But so often I have to lecture many of them on integrity and how they should conduct themselves in a classroom. This would be unnecessary if the parents and the church did their job.

You give the statistic that a child looks at TV an average of four hours a day. Why should he? Every TV set is constructed with an on-off switch and a plug. If the parents are using TV as an unpaid baby sitter, then I blame them for not accepting their responsibility to monitor the programs being watched. Yes—we should contact the sponsors and TV stations to register our displeasure with what is being shown and the content of some of the commercials. However, we must also accept the reality that we live in an economic system where materialism is often god. If parents and the church set up priorities in life, young people will not rush out to buy Ultra Brite. If they have been taught, and truly believe, that Jesus Christ is "the real thing," they will choose Coca-Cola only because they prefer its taste.

Anyone who has worked with teenagers knows that they are going thru that "independent" stage with an attitude of "Don't tell me what to do. I'll do it my way." This is part of growing up. But how many of them in wanting to "do their thing" refuse then to accept the consequences of their actions? I thought it to be basic Christian doctrine that each person is responsible for his own decisions and conduct. Instead, the editorial is giving young people an excuse if they get into trouble by telling them, "Gee, you poor kid, you shouldn't be blamed for what you did." It seems that in place of us—parents, church, Christians—setting the standards and examples for others, we are allowing our children, and ourselves, to be unduly influenced by the world around us. Of course there is evil and wrong doing in this world. The Bible tells us so—BUT it also tells us not to copy the behavior and customs of this world (Romans 12:2).

Instead of "blame," I prefer the word "responsibility." And whether or not a young person has contact with a church or has had any type of religious training, I maintain that the greatest influence and responsibility lies with the parents. Mrs. Beatrice S. Scroggin, Chicago, Ill. □



CHURCH EXTENSION INVESTORS FUND, INC.

7308 Madison Street, Forest Park, Illinois • Telephone: (312) 771-8700
"Let us rise up and build" — Nehemiah 2:18



by Walter C. Pankratz

This report will bring you up to date on the present status of the Fund, as well as certain changes made in accordance with decisions reached at the annual meeting of the Board of Directors held on May 17, 1975.

1. GROWTH OF THE FUND.

- From a modest beginning of \$55,200.00 in deposits at the close of 1973 to more than \$449,000.00 by June 1, 1975.
- The rate of growth slowed down during the last half of 1974 and the first half of 1975 due to the state of the national economy. Nevertheless, there was a steady growth, indicating recognition and acceptance of the "double dividend" idea, combining an adequate investment return with the satisfaction of knowing that the investment is helping our churches to extend their community outreach.

2. CHANGES IN INTEREST RATES IN TWO CATEGORIES OF INVESTMENTS.

- a) Increase in interest rate on 5-year term deposits, effective July 1, 1975, from 6½% to 6¾% per annum.
- b) Increase in interest rate on life gifts, effective July 1, 1975, from 6½% to 7% per annum.

3. CHANGE IN EXTRA BONUS FOR EARLY DEPOSITS.

- The payment of interest from the first of the month on deposits received up to the 15th day of the month, formerly limited to the months of January, April, July and October, has been extended effective July 1, 1975, to include all 12 months. In other words, all deposits received up to and including the first 15 days of all months will receive interest from the first day of the month. Any deposits received after the 15th day of each month will draw interest from the date on which they are received.

4. INTEREST PAYABLE DATES.

- Since July 1, 1974, interest has been payable quarterly, as of January 1, April 1, July 1 and October 1 of each year.

5. METHODS OF PAYING INTEREST.

- (a) Unless we are otherwise instructed, interest is paid by check each quarter.
- (b) The depositor may, if he wishes, instruct us to pay the interest by check semi-annually or annually.
- (c) The depositor may instruct us to credit the quarterly interest payments to his account to draw compound interest. In that case, a notice indicating the interest credit and new balance will be sent quarterly, unless we are instructed to send such notices semi-annually or annually.

6. JOINT REGISTRATIONS.

- Deposits may be made in two or more names. The form of joint tenancy recommended by our attorney is John Doe and Mary Doe as joint tenants with right of survivorship and not as tenants in common. However, the depositor may, if they wish, instruct us to issue interest checks with the conjunction "or" between the names so that only one endorsement will be required.

7. APPLICATIONS FOR CHURCH LOANS.

- Our deposit reserves in the Church Extension Investors Fund have now reached a level at which we can give consideration to requests for loans to be used in the building of new churches. Our first loan commitment was made in May, 1975 to the Sunrise Baptist Church of Fair Oaks, California, at an interest rate of 7¾%.

It is anticipated that deposits in the Fund will increase to \$600,000 by the end of 1975, and to \$800,000 by the end of 1976. This should make possible the granting of loans to a good number of church extension churches in the near future. □

Mr. Walter C. Pankratz is the administrator of the Church Extension Investors Fund of the North American Baptist General Conference.

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.