

SEPTEMBER 15, 1966

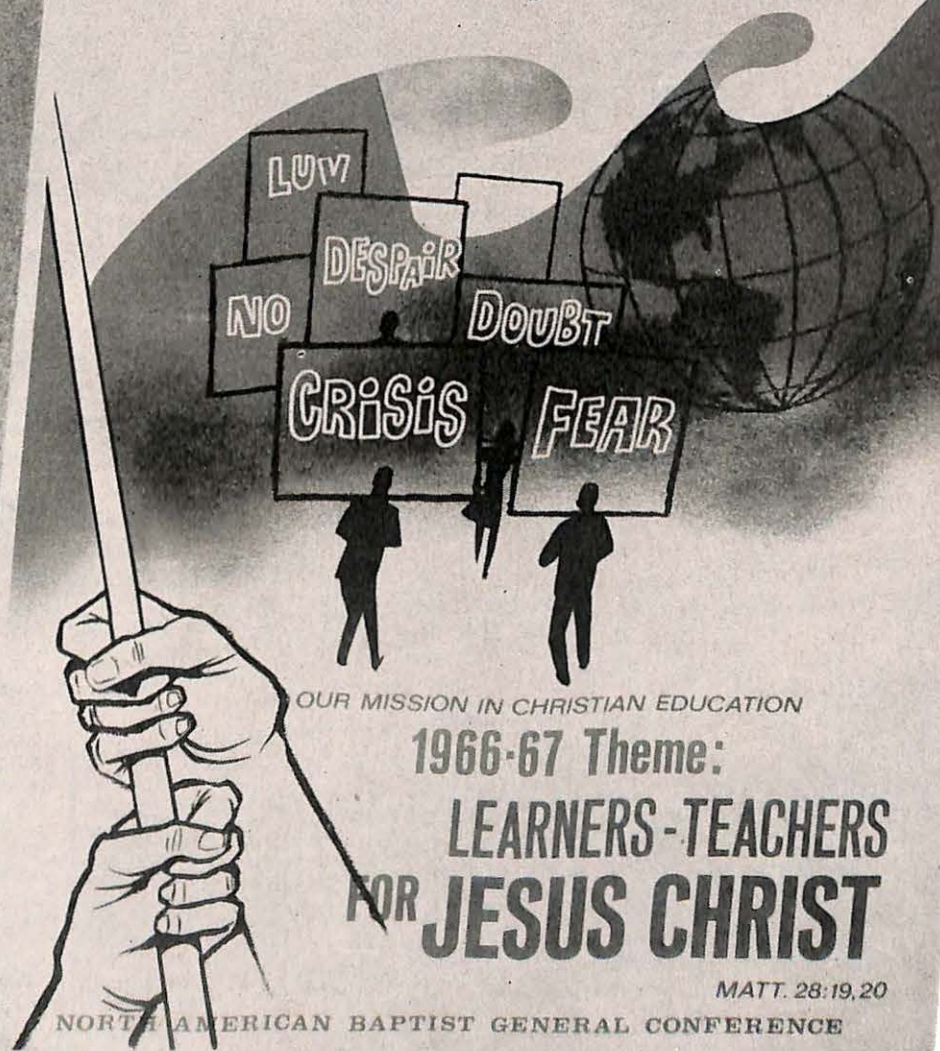
NUMBER EIGHTEEN

BAPTIST HERALD

CHRISTIAN EDUCATION ISSUE

H
MRS. LILLIAN WILZEWSKE
WALNUT ST.
NORTH FREEDOM, WIS. 53951

what is your
answer to the
needs of a
complex world?



OUR MISSION IN CHRISTIAN EDUCATION

1966-67 Theme:

LEARNERS-TEACHERS
FOR JESUS CHRIST

MATT. 28:19,20

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

COME... LEARN! GO... TEACH!

"Come learn!"

So said my Lord to me.

And long I tarried in his school

That I his truth might see.

"Come learn!"

I cried at length, "How long?"

And then with tenderness, he said,

"Till you learn strength and song."

"Go teach!"

Again his words came swift,

And I awoke from dreams to deeds

To tell men of his gifts.

"Go teach!"

And thus his love proclaim

O'er earth and sea, to man and child

In every age the same.

"Learn... teach!"

The cycle endless is!

The more I learn—the more I teach

The glory ever his.

Ernest Bourner Allen

From THE MASTER OF MEN by Thomas Curtis Clark, Harper and Brothers.
Used by permission of the First Church of Christ Scientist, Maywood, Illinois.

ABOUT THE COVER

The cover of our Christian Education Issue has as its focal point the poster, "Our Mission in Christian Education," which features the denominational emphasis for the year 1966-67. The poster, as well as resource materials for the year's theme, "Learners—Teachers for Jesus Christ," has been mailed to the churches. Christian Education Week, September 25—October 2, marks the lift-off for our denomination's year of emphasis, based on the commission of Jesus: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, EVEN unto the end of the world. Amen" (Matt. 28:18-20).

NEWS and NEEDS...

THE GOD'S VOLUNTEERS FOR 1966-1967 began five weeks of training, September 6—October 7, at the Christian Training Institute, Edmonton, Alberta. Volunteers for the coming year are Carol Dudek, Bethany Baptist Church, Milwaukee, Wis.; Norma Lemke, Fellowship Baptist Church, Camrose, Alberta; Anna Helene Mayer, Rose of Sharon Baptist Church, Richmond, B. C.; Judith Ann Michelson, First Baptist Church, LaSalle, Colo.; Juanita Neubert, West Side Baptist Church, Beatrice, Neb.; Gail Neuman, McKernan Baptist Church, Edmonton, Alta.; Nancy Norman, First Baptist Church, Watertown, Wis.; and Arlene Paschke, Emmanuel Baptist Church, Morris, Man. The young men serving as God's Volunteers are Howard Goltz, Springside Baptist Church, Springside, Sask.; Wayne Heringer, Anamoose Baptist Church, Anamoose, N. D.; Charles Klein, Turtle Lake Baptist Church, Turtle Lake, N. D.; and Larry Mitrovich, Baptist Church, Troy, Mich. Those participating in the training of the Volunteers are Rev. Daniel Fuchs, Director of Evangelism; Rev. Edgar Klatt and Rev. Connie Salios, Co-Directors of God's Volunteers; Rev. John Binder, Director of Youth Work; and the following professors from the Christian Training Institute: Rev. Willy Muller, Rev. E. B. Link, Rev. J. Walter Goltz and Rev. A. Rapske.

KOM BAPTIST TEACHERS' COLLEGE, BAMBENDA, WEST CAMEROON. On July 13 the College observed its first graduation service with 34 graduating, and 31 of these graduates will be going into our Baptist Primary Schools as teachers. The newly installed Fon of Kom honored those present by making his first public appearance since becoming Fon at the graduation. Rev. Fred Folkerts, field secretary of the CBM, and Rev. Harold Lang, principal of the College, spoke at the graduating exercises. Other participants were Rev. J. Nfor, executive secretary, CBC, and Mr. E. K. Martin, education secretary of the Cameroon Baptist Mission, as well as other tutors from the College.

"LEARNERS-TEACHERS FOR CHRIST" is the theme for Christian Education Week which will be observed throughout our denomination from September 25 through October 2. Materials for planning the week were mailed from the Department of Christian Education to our churches in early summer.

MR. AND MRS. DONALD E. WITT are now stationed in Victoria, Cameroon, where Mr. Witt has taken up duties as principal of the Saker Baptist College.

MISSIONARY NURSES. Miss Geraldine Glasenapp, Miss Ruth Rabenhorst, and Miss Katherine Hunt have been transferred to Mbingo, Cameroon, (Continued on page 7)

Editorial

Learners—Teachers For Jesus Christ

Guest Editorial by Rev. G. K. Zimmerman,
General Secretary of the Department of Christian Education

How can we constructively fulfill the unfinished task which Jesus entrusted to us? He commissioned his followers to "Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you. . . ." Centuries have passed in which many loyal followers have burned out their lives to achieve the goals of this commission, and yet the sin-burdened souls in the world proclaim loudly that the commission of our Lord leaves this generation with an unfinished task.

Effective teaching must be preceded by meaningful learning. Among the basic requirements to be observed by the disciples who were called, was a personal commitment to follow Jesus as a learner. To become an effective learner carried with it the responsibility of teaching. It was required of these followers to relate through words, deeds and actions the newness which came into their lives because of commitment to Christ. The disciples and other followers of Jesus are described in the Gospels as men of action who told what they had heard and what they had experienced as followers of Christ.

North American Baptists will have unique and special opportunities during the next twelve months to confront the new circumstances in a changing world with the Gospel. Our MISSION IN CHRISTIAN EDUCATION program guide plans for us to know the kind of world we live in and how we must determine the course of action to proclaim the Gospel of Jesus Christ.

Christians have often faced the perplexing problem of whether they should isolate themselves from the world, conform to society, or stand in opposition to evils which corrupt mankind. It is very obvious that there are many events happening around us which need to be counteracted and solved through the Gospel. Sin, disease, hunger, immoral living, corruption in family life, injustice and "all other manner of evil" call for answers which the Gospel can provide. Christians are obligated to structure courses of action for proclaiming the Message of our Lord so that hearers can understand what they hear.

Our scientific achievements provide many blessings which at the same time create new problems. Moving about with speed and comfort has made it possible to see many of God's wonders in other parts of our nations and in the world. However, this easy mobility has created problems since families less frequently stay in one location for the length of time required to make meaningful contributions to the community. Automation and the use of the computer have brought many new products and conveniences to our homes. On the other hand, the age of cybernation has created mounting problems by depersonalizing the individual and creating less need for involvement of each person with another. The results have been more leisure time and plaguing hours of loneliness. Christians are commissioned to focus on fellowship to strengthen the Christian cause. What Christian answers are we ready to provide for the new complexities of our age? How well do we understand the circumstances which confront people in our community?

The personal results of OUR MISSION IN CHRISTIAN EDU-

(Continued on page 24)

BAPTIST HERALD CONTENTS

Volume 44

No. 18

September 15, 1966

★

Cover	Vic Erickson
"Our Mission in Christian Education"	2
"Come . . . Learn! Go . . . Teach!"	2
Ernest Bourner Allen	2
About the Cover	2
News and Needs	2
Editorial	3
"Learners—Teachers for Jesus Christ"	4
Rev. G. K. Zimmerman	4
"On Cultivating A Change Awareness"	4
Rev. Joe Sonnenberg	6
"The Church Going to the People"	6
Rev. Connie Salios	8
"The Church and Urbanization"	8
Rev. Wilmer Quiring	9
"The Lonely in the Crowd"	9
Rev. Willy R. Muller	10
"A Mobile Society Challenges the Church"	10
Dr. George A. Lang	11
"The Gospel for a New Age"	11
Dr. Ralph E. Powell	12
"The Crusade of the Americas"	12
Rev. Daniel Fuchs	14
Speak Up!	14
Dr. A. Dale Ihrie	14
Bible Book of the Month	14
What's Happening	15
Address Changes	15
We the Women	16
Mrs. Delmar Wesseler	16
The Minister's Workshop	16
"Tillich, the 'Post-Christian Theologian'"	17
Rev. Werner Waitkus	17
Action	17
"New Scripture Memory Program"	18
Rev. Bruce A. Rich	18
Sunday School Lessons	18
Rev. B. C. Schriber	19
Our Denomination in Action	19
Obituaries	23
July Contributions	24
Our Stewardship Record	24

★

Semi-monthly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison Street
Forest Park, Illinois 60130
Martin L. Leuschner, D.D., Editor

★

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada—\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

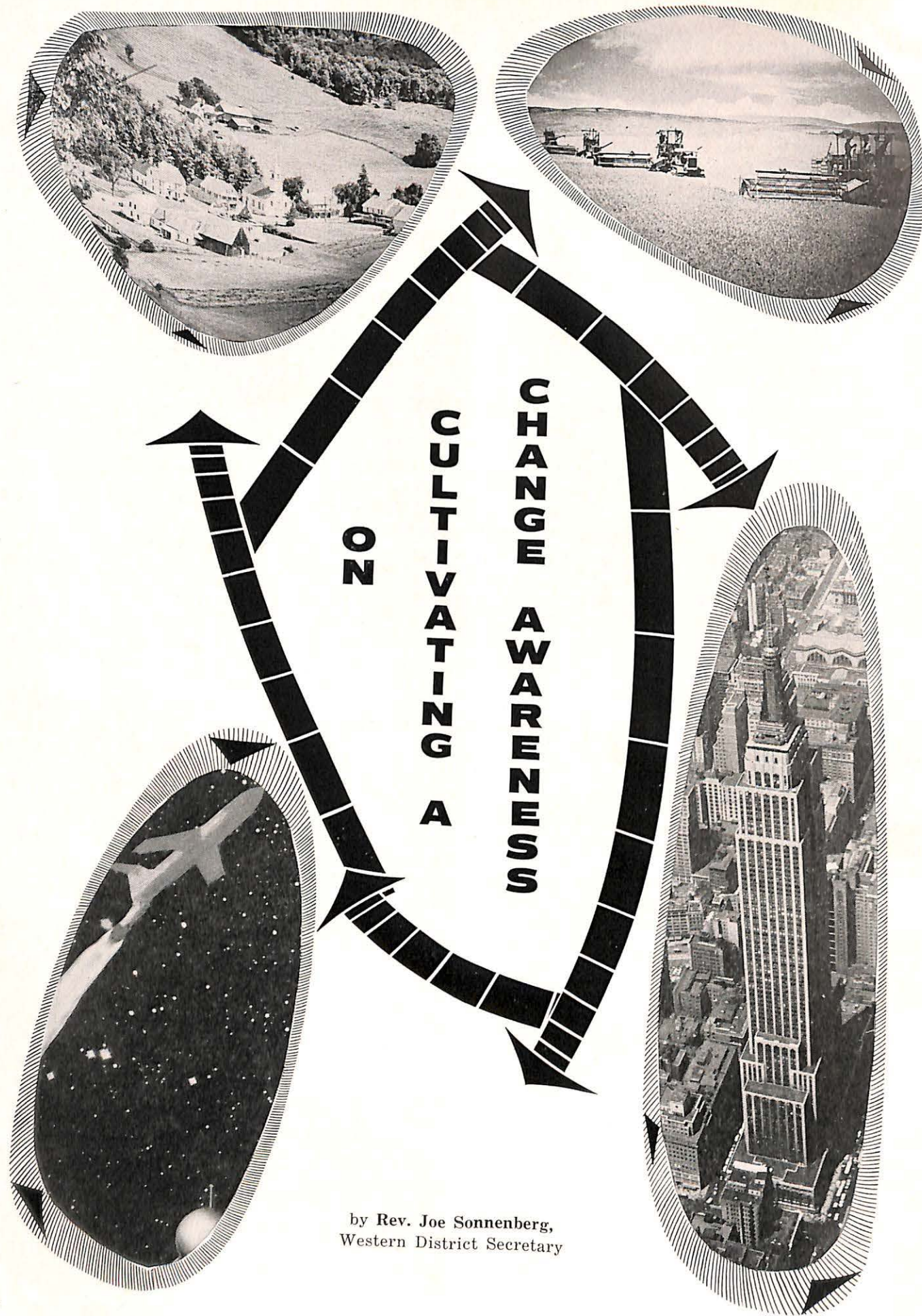
ADVERTISING RATES: \$4.00 per inch, single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Ill., 60130.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130.

Second-class postage paid at Newton, Kansas. Send change of address Form 3579 to the Roger Williams Press, 7308 Madison St., Forest Park, Illinois 60130.

(Printed in U.S.A.)



by Rev. Joe Sonnenberg,
Western District Secretary

"Heaven and earth shall pass away:
but my words shall not pass away."
(Mark 13:31)

THERE ARE THOSE who tell us that the entire context from which the text quoted above is taken is the most difficult in the Bible. It is filled with imagery and concepts foreign to the modern mind, however, familiar and understood by the Jewish people of Jesus' day. What appears to be quite clear is Jesus' emphasis on the need to live life with a dynamic alertness—an awareness and perceptiveness making for an uncanny ability to correctly anticipate and interpret events and changes, an ability that Christian leaders today are in desperate need of.

LIFE: CONSTANTLY CHANGING, YET CONSTANT

The text, which becomes the focal point of our discussion, suggests that life is made up of what is constantly changing and that which persists in time unchanged. To be able to recognize the changing and the permanent, and to know the difference, is no small achievement in our increasingly complex world. Yet to distinguish between the two is business of first rate importance for any teacher or Christian education leader, if the present age is to be served. What is subject to change and will pass away not only in the cataclysmic convulsions here depicted but in the very process of time? What is this Word which persists and will outlast heaven and earth itself? The answers too often are made with compounded confusion. Christian education must be reasonably certain that its answers approximate correctness and helpfulness here. It is possible to be correct but not helpful.

I have been asked to address myself to the "how" of cultivating a change-awareness — equipment that seems to be imperative for every Christian leader in our day.

CHRISTIAN FAITH—AGAINST CHANGE?

To begin with, I would suggest that we must abandon the idea that our Christian faith is staunchly set against all change. Great harm has been done to the cause of Christ by this attitude, and the impression that Christianity is reactionary and static dies hard in our time. It is because of this attitude of "no change" that sincere men have confused the cradle with the baby. Setting themselves to do battle for the abiding Word, they have actually fought for the cultural trappings.

This negative attitude toward all change raises psychological havoc with us. It fills us with anxiety when change occurs, and anxiety breeds insecurity. Insecurity puts blinders on our eyes inhibiting us with a defensiveness that nurtures a reactionary style of life. Consequently we tend to see and interpret change in keeping with our deep, distorted psychological needs. This is one sure way of arresting the cultivation of a change-awareness.

ACCELERATION OF CHANGE

My second observation is to witness the fact that change has always been a part of life. To say that we live in a "changing world" is no new announcement of grave import. It is the kind of world in which people have always lived. What strikes us today with shocking force is the ACCELERATION OF CHANGE. One dramatic change follows close on the heels of its predecessor. We have hardly succeeded in making the necessary adjustments to one change, and another invades our perplexed minds to puzzle us. This is the real dilemma for the modern man.

TECHNOLOGICAL ADVANCES AFFECT BEHAVIOR

The rapid acceleration of change raises another question having to do with technology. Do technological advances affect the moral and social behavior of people? The answer is yes, decidedly so. The automobile not only is changing our landscape, dotting it with concrete and motels, but it has changed the courtship attitudes and behavior of our youth. The television set has not only brought the theatre into our living room, but it has changed peoples' attitude toward what is basic or important in a pastor. My experience in pastoral placement has made me conscious of this change. The airplane has changed our concept of distance so that Europe is only hours away. So has our attitude toward time changed. "Going like sixty is rather slow for our age!" The automated factory—we might be wise to anticipate its materialization—will change peoples' attitude toward a job—presently the seemingly central purpose of life—toward work and leisure. At one time work was demeaning, and leisure was "the authentic way of life." But thanks to the "Puritan ethic" (now on the way out), work became the central purpose for existence.

If we grant the premise that technology does effect social change, the following deduction is valid: the greater the scientific breakthrough, the greater the importance of the invention, the greater the acceleration of technological advance. And the more rapid the advance of technology, the greater will be the social dislocations and change. This phenomena is clearly discernable in our times.

STRIDES IN COMMUNICATION

Acceleration of change is intimately connected with the ability to rapidly disperse and diffuse technological or any other knowledge. In Europe during the Neolithic era, it took four hundred years for the art of pottery-making to travel one hundred miles. Insulin was invented in Canada in 1925 and in less than a year was spread throughout the world. How long would it take similar knowledge to get around the world with today's fast plane and tellstar? The fantastic strides in communications have greatly stepped up the changes occurring in our time.

CONSTANTS IN LIFE

The reader should not draw the conclusion that in this accelerated change witnessed today all facets of the social order are changing or changing at the same rate of speed. Cultivating a change-awareness makes it mandatory that we recognize these aspects of our social order which remain constant. For instance, we still have to have food to live biologically. This is a need of man unchanged since the beginning of his history. And unless the human body is replaced with mechanical parts—do not anticipate that in your lifetime—that biological need will remain constant.

QUESTION OF CAUSATION

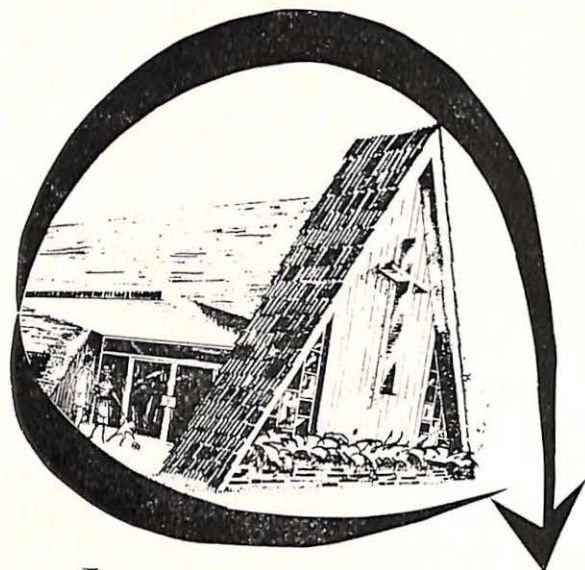
Of importance in the development of a change-awareness is some homework in depth on the question of causation. We have indicated some of the chain-reaction which takes place in the social realm when an important technological breakthrough occurs. But what lies back of man's insatiable desire to invent and conquer? What makes him a restless seeker for a better life and order? Why does he create a machine that can work miracles for good and then devote it to self-destruction? These are questions that probe causes in depth. They are philosophical and frustrating questions that social scientists can't answer and can't avoid. Have you been doing any study in this area? The Psalmist did when he cried, "What is man. . . ?" It is a question which our modern bewildered man asks of you, and being a Christian he has a right to expect an answer that is both correct and helpful, for this faith delivered once and for all has the answer to this existential question. Increasingly I have come to believe that as Christians we busy ourselves with many good questions, but we ignore the crucial ones. Nowhere is this failure more in evidence than in some Sunday school classes spent in superficial moralizing.

CHRISTIAN AND HIS READING

There was a second question asked of me. What kind of reading should a Christian expose himself to in order to develop this enlightened consciousness of change?

Our age has high praise for the specialist. This is to be expected since his narrowed devotion and concentration in his specialized discipline has resulted in the myriad inventions that have been both a bane and a blessing. Now there is a sense in which the Christian must be a specialist. He must be a specialist in his knowledge and practical application of the unchanging "Word." This specialization should issue in disciplined Christian living which I deem an imperative prerequisite for effective Christian witnessing. But unlike the specialist the Christian must cultivate wide reading interests of material with substance. And to cultivate an awareness of social change the social sciences are a must. Reading widely and in depth in the

(Continued on page 24)



The Church Going to the People

by Rev. Connie Salios,
Co-Director, God's Volunteers

IT HAS been said that the Reformation of the sixteenth century gave the Bible back to the people and that the Reformation of the twentieth century is giving the church back to the people. If this is true, what is it that is being given back to the people? The church. What do we mean by the term "church?"

Jesus said in Matthew 16:18 that he would "build His church." How did the disciples interpret his words? Did they think he meant to gather bricks and mortar and build a building on a fashionable street in a lovely suburb? Hardly. From the evidence that we have in the Book of Acts, they interpreted his words to mean that they were to accept him as the Savior and Lord of their lives, live in love toward one another and seek to share their faith in him with all of those who did not know him.

A PUBLIC WITNESS

After the resurrection of Christ from the dead and before he ascended back to the Heavenly Father, he told his disciples that they should wait for the Holy Spirit to come down upon them. They waited, and the Spirit did come down upon them. One of the first things they did after the descent of the Spirit was to stand up and give a public witness about the death and resurrection of Christ. They gave this witness through Peter who was their spokesman at the time. Nevertheless, the implication in Acts 2 is that they were all involved in this act of witnessing.

Not only did they stand up to witness, but they also banded themselves together to fellowship with one another in worship, service and suffering. When the established religious order of their day objected to what was happening because of the witness of these early Christians, they started persecuting these fanatical followers of Christ. You know what these early Christians did, don't you? Yes, they were scattered all over the country-side but more than that. Wherever they went they kept on telling people about Christ and

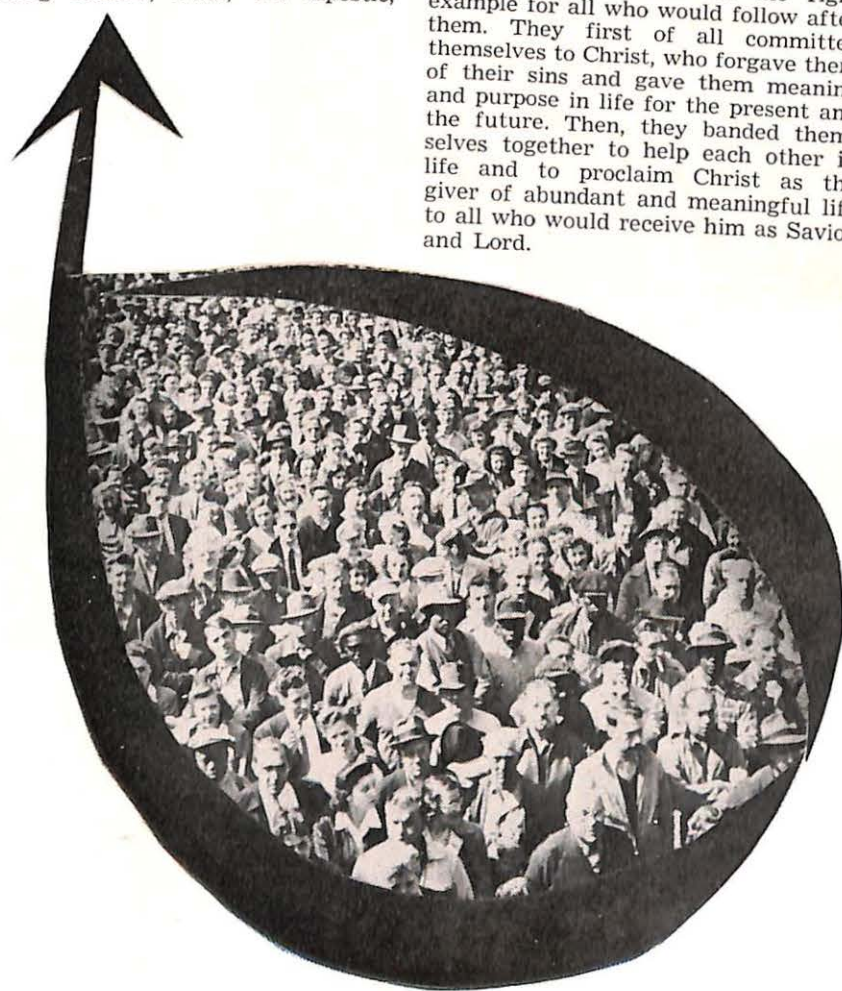
the meaning that Christ gave to their lives.

INCREASED FELLOWSHIP

The persecution did not diminish, but the fellowship of believers kept on increasing. These believers needed to be instructed in the ways of God, so leaders were raised up to help the people understand more clearly what it meant to be a Christian and what it meant to be together in the fellowship of the ones who had been called out to worship and to witness. One of the outstanding leaders, Paul, the Apostle,

through the inspiration of the Holy Spirit, taught them that their fellowship in the church was likened unto a human body. Just as every part of a human body is necessary for its well-being, so every member of the fellowship or body of Christ was needed to worship and serve the Lord of all. Also, as the members of a human body are unique and distinctive, so the members of the church are unique and distinctive and have a special function to fulfill.

The early believers set the right example for all who would follow after them. They first of all committed themselves to Christ, who forgave them of their sins and gave them meaning and purpose in life for the present and the future. Then, they banded themselves together to help each other in life and to proclaim Christ as the giver of abundant and meaningful life to all who would receive him as Savior and Lord.



CAPTIVATED BY CHRIST

Was it a perfect situation and arrangement? No, not by any means. Not all of the early believers lived up to their initial commitment to Christ, nor did all of them share their faith. Some turned back from following Christ. Others disrupted the unity of the fellowship by acting unkind to one another or by not completely turning from the old life of paganism and sensuality. However, the major impact they made upon their world was that they were captivated by Christ and wanted to share him with all of their acquaintances.

In our world of today we find some of the same elements that the early Christians faced. They were a very small minority and their task, at times, must have seemed hopeless. We find ourselves in the midst of a world facing the problem of overpopulation and a world that statistically is moving away from the Christian religion. And, is it not also true that sometimes we find ourselves thinking about the hopelessness of our efforts of reaching the world for Christ?

What is the answer to the decline in the number of believers in relation to the increasing population in the world? What is the answer to the seeming hopelessness of the Church, as it now is, in reaching the masses with the Gospel?

WE, THE CHURCH

One of the answers is for all of us to realize that we are the church. We are uniquely, distinctly and individually members of his body, and all of us have a special function to fulfill for him. All of us are to build each other up in the faith and all of us are to share our faith in the world.

The sharing of our faith, witnessing, will not be done in the same way by all of the people. We are all different and our abilities, as well as our personalities, will cause us to want to share our faith in many ways. We do have a faith to share if Christ is our Savior and Lord, and we are allowing him to live his life through us. The Christian life is a thrilling, adventurous life when you allow Christ to live through you.

SHARING THE GOSPEL

It is encouraging and challenging to note that the Gospel is being shared in some new ways. The church is going out to meet people where they live. Granted that we have not done as much of this as we should, but maybe God will inspire you to some creative witnessing as you consider what some are doing.

Home Bible Study Groups have arisen throughout the country. Many people in a given community would never attend a church, but they might come to an informal Bible study group. Many are attending groups of this nature and are responding to Christ. Also, some large churches have found it expedient to provide small groups, so that their own people can come to grips more faithfully with the message

of the Gospel. These small group studies have proven invaluable in helping believers to grow as well as in reaching unbelievers.

Coffee House Evangelism has been carried on by some groups. Places have been provided where young people can congregate to buy coffee and doughnuts, listen to folk music and talk informally about the meaning of the Christian life.

Some Christian businessmen have asked their employees to pray with them on a weekly (and voluntary) basis and have shared their faith in this manner. Other businessmen have conducted weekly Bible studies and have visited in the homes of their employees to make their witness of Christ more meaningful.

Some motel owners are not only providing Bibles for their customers to read but are also using devotional literature similar to our own publication, "Moments with God."

Campus evangelism, beach evangelism, open air evangelism, friendship evangelism and how many other ways we should be evangelizing, no one knows. But what we do know is that the opportunities are unlimited as to how we can share our faith more realistically and more faithfully. We need to realize that we are the church and if the church is failing in its witness to Christ, it is because we are failing. God has endowed all of us with talents and abilities that are to be surrendered to him, so that he can lead us to become involved in our world to reach those without Christ.

If you don't share your faith in Christ, who will? If you don't examine your witness to seek to improve it, who will? "... as my Father hath sent me, even so send I you" (John 20:21), and "... I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

CHURCH & URBANIZATION

(Continued from page 8)

decisive for the church.

George D. Younger in his book, *THE CHURCH AND URBAN RENEWAL*, follows Benedict's lead and goes on to describe the combination of roles that make up the church's mission in the field of urban renewal. This description draws on four scriptural roles that will give us guidance. These roles include the church as shepherd, as evangelist, as servant and as prophet. The fulfillment of these roles will give us direction in our mission in Christian education to our cities.

THE CHURCH AS SHEPHERD

The New Testament describes the church as "the flock of God," tended over by ministers who are shepherds under the chief Shepherd (I Pet. 5:1-4). As a shepherd concerned for its own members, the church has a stake in urban renewal. The concern of the church for people should be primary, since it expresses the concern of God for his people. This concern will take new directions in the life of the church.

In Rochester, N. Y., an integrated housing development called the Hanover Houses has 1,800 occupants. Churches nearby have ministered to them but without much success. Recently a pastor was appointed full-time to a ministry at Hanover Houses. He will have no church to serve. His duties will be threefold: to share in the daily lives of individuals, helping them to relate to social agencies, hospitals, courts, and so forth when necessary; to help them relate to the churches in the area; and to meet with the people where they congregate in leisure. Several denominations are sponsoring this ministry, and it is a new attempt to show the people that the church cares about them.

THE CHURCH AS EVANGELIST

We are charged with the commission, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:19, 20). It reminds us that we are to be as deeply concerned for those outside our membership as for those who are already a part of the family of God. Fulfillment of this role will call on all the resources that we can muster.

THE CHURCH AS SERVANT

Jesus said, "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45). This will lead the church to live the life of the cross in the midst of the world.

THE CHURCH AS PROPHET

The church has a call to proclaim Jesus as Lord and Savior in all of life. Our theme is the reconciling work of God. The central city needs to hear it. The church points to the power of God to change lives and society. The gospel helps the world to realize that men are not built for cities, but that cities are built for men.

Our mission in Christian education must take the changing city into account. Whether hidden within high rise apartments or in sprawling suburbs, there are people in need of Christ. They are also the "field white unto harvest."

NEWS AND NEEDS

(Continued from page 2)

where they are serving the Lord as missionary nurses. Miss Daphne Dunger and Miss Betty Mantay, nurses, have been transferred to duties in Ban-so Baptist Hospital in Cameroon.

MRS. HERMAN EFFA and two children flew to Sao Paulo, Brazil, on Aug. 18 where they joined Rev. Herman Effa and Rev. and Mrs. Richard Rabenhorst, new missionaries to Brazil. The Rabenhorsts and Effas began their Portuguese language study in August in preparation for their service in Brazil.



VAST CHANGES are taking place in our cities across our land. Wide networks of expressways press their way through crowded sections. Old landmarks are disappearing and shiny new buildings take their place. Blocks of slum houses are battered down and cleared out of the way. Emerging from the rubble are high apartments, office buildings and parking ramps. This face-lifting goes under the name of urban renewal. The pattern is the same whether it is Chicago, Minneapolis or Rochester, New York. The similarity results from the fact that the needs are the same in every city and the fact that the Federal Government allocates huge sums for this purpose.

Urban renewal affects the lives of millions both for good and for bad. It provides new apartments in place of slum housing, but it stirs up unrest when families are displaced in the process. It creates serviceable buildings for new business, but it threatens havoc for the older businesses in the condemned areas. Elected officials find it a means of helping their constituents, but city hall reverberates with heated hearings while decisions are being made.

URBAN RENEWAL AND THE CHURCH

Churches are also being affected. Some must move, because their location is needed for other purposes. Others discover that their parish has been displaced, and the church stands alone without people in the neighborhood. A decision must then be made to either relocate or change its ministry. The large church may be able to survive, as it depends upon the commuters for support. The smaller church must struggle along as best it can or call for help from its parent body. In any event, the church cannot remain indifferent to urban renewal.

For our purpose here, we cannot possibly explore every facet of this

movement in our nation. Let us, though, stop to consider how the changing city demands a changed church. This anonymous living must have meaning. Our stress on our mission in Christian education demands this hard look.

CHANGING PATTERNS

For years much of our work has taken place in rural areas and small towns. Now we are becoming increasingly aware of changing patterns. In 1850 there were no cities in the United States with a population of more than a million. At that time 85 per cent of the people lived on farms or in small villages. By 1900 urban centers accounted for 40 per cent of the total population. Today, three-fourths or more of our total population live in cities. We cannot neglect our rural and small town churches, but at the same time we need to catch up with the great needs in the metropolitan centers.

In his book, *CHURCH AND METROPOLIS*, Perry L. Norton gives a city planner's viewpoint of the slow-changing church in the fast-changing metropolis. He reminds us that we no longer live in the comfortable, tree-shaded nineteenth-century village with its neighborhood parish. Rather, we are now in the "twilight tension" of complex urban centers and a new pattern of living which requires a new concept of parish. We want to view these changes especially, as they emerge so rapidly under urban renewal. It will give us insights in our ministry to the city as a whole.

CHURCH MUST DECIDE

What does a church do when it finds itself in an area where urban renewal is going on? There are several possibilities, and none of them are easy. The church can decide to sell the old property, if possible, and move to a new section. To move means a large outlay of money for new facilities and

THE CHURCH AND URBANIZATION

by Rev. Wilmer Quiring, Pastor,
Andrews Street Baptist Church,
Rochester, N. Y.

faith that growth will come in the new surroundings. The church can stay in the old community and seek to make the most of its ministry there. This choice of staying means a struggle to hang on to members who have already moved to other sections, and an attempt to reach the changing neighborhood which usually does not care to be reached. This also involves financial struggle and changing ministries.

A third choice could be for the church to realize that it has outlived its usefulness and served its function and should be closed. This choice is rarely made. It seems to spell defeat! Yet, could it not also be a creative response to the new situation which God has given? The property could be sold, and the money given to the denomination for other missions. The remaining members could then join another church.

Our church, the Andrews Street Church of Rochester, New York, had to make a decision. For 115 years the church has stood downtown ministering mostly to German-oriented people. The community is now both deteriorating and is also in the process of being renewed. Urban renewal is hard at work just two blocks away. Parking is a problem, and the church is landlocked. To survive, we have decided to move to a suburb. This does not mean running from the city. We are still a part of the metropolis, and our ministry must include the whole of it. If Protestantism is to survive, all of the churches must realize its stake in the city. What is our particular responsibility?

Donald L. Benedict, an urban pastor and church administrator, calls attention to three unique characteristics of the Christian church: it is at the same time an internal fellowship, a servant of the world, and a proclaimer and bearer of the Good News. This helps to set the pattern for our work in the city, but we need to refine it even more. The days ahead will be

(Continued on page 7)

PARADOXICAL? YES! But true none-the-less. There are countless thousands of people surrounded by many people who still feel lonely and out of touch with the rest of humanity. That such a thing can develop seems foreign to the entire concept of the 20th Century where emphasis on communication has been paramount. But the very factors which have produced the 20th Century have also produced the feeling of loneliness among people.

For example, just a few decades ago a trip to town was an unforgettable experience for the whole family. For the younger set, it was a real adventure to be able to go along to town. For Mother and Dad it proved a very satisfying experience. They would be dealing with people they knew and trusted, because every merchant in town was their friend and was known to them personally. Today, the housewife phones in her list of groceries and has them delivered by a boy. The milkman brings the milk while the family still sleeps, and the mailman comes while everyone is either at work or at school. Should the family ever get a Christmas card from these men, they would undoubtedly not recognize them by their name.

TRUE IDENTITY UNREVEALED

This type of thing could be multiplied a hundred times. But where the pinch really is felt is where this thing happens in our churches. We sit beside people in church whom we may know by name, but that is all. We know little, if anything, about their inner struggles and fears. Our complex urban living makes it possible for us to escape to our little homes without having to reveal our true identity.

MOVING—NEW HOME—AGAIN

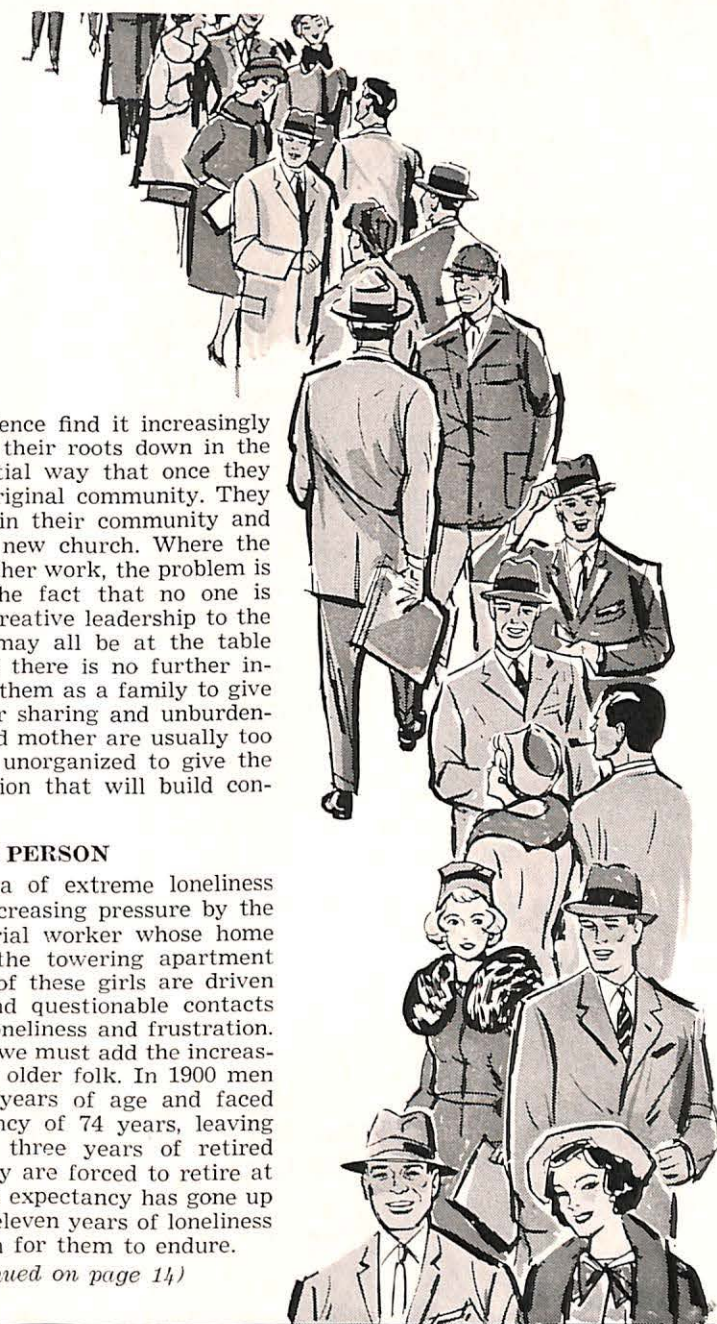
When we stop to realize that one in four families in America changes residence every year and that one in four mothers with children works outside of her home, we see another dimension of the problem. These people

changing residence find it increasingly difficult to let their roots down in the same confidential way that once they had in their original community. They are strangers in their community and often in their new church. Where the mother and father work, the problem is accentuated by the fact that no one is there to give creative leadership to the family. They may all be at the table for meals, but there is no further involvement for them as a family to give opportunity for sharing and unburdening. Father and mother are usually too busy, tired or unorganized to give the kind of attention that will build confidences.

THE SINGLE PERSON

Another area of extreme loneliness is felt with increasing pressure by the single secretarial worker whose home is in one of the towering apartment blocks. Many of these girls are driven to excesses and questionable contacts out of sheer loneliness and frustration. To this group, we must add the increasing number of older folk. In 1900 men retired at 71 years of age and faced a life expectancy of 74 years, leaving approximately three years of retired life. Today they are forced to retire at 65, and the life expectancy has gone up to 76, leaving eleven years of loneliness and frustration for them to endure.

(Continued on page 14)



THE LONELY IN THE CROWD

by Rev. Willy R. Muller, Professor of Pastoral Theology, Christian Training Institute, Edmonton, Alta.



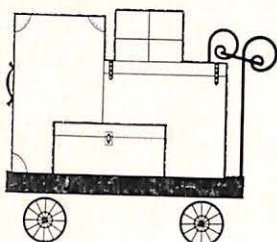
September 15, 1966

BAPTIST HERALD

A Mobile Society Challenges the Church

by Dr. George A. Lang, Professor of Homiletics and Pastoral Psychology, North American Baptist Seminary

ABOUT TWENTY per cent of the United States changes location of residence every five years. Statistically this would mean that there is a complete turnover of residency every five years. Actually, however, many people still remain "put" for a longer period of time. Nevertheless, it tells



the story that we are a nation on the move.

Though this mobility is predominantly an urban characteristic, it affects both city and country areas. Our periodicals, books, radios and television programs influence the thinking and acting of all of our citizens. The difference between urban and rural is fast disappearing.

MOBILITY AFFECTS THE CHURCH

How does this mobility affect the churches? It affects them both negatively and positively. On the former side, movement of population may make the church organization somewhat unstable. Leaders in a church are suddenly transplanted by their industrial firms to some other city close by or to a new territory far away. This often leaves a great vacancy in a strategic area of leadership.

Likewise, people may not wish to become too involved in church responsibilities if it appears as if their stay is to be indefinite. They hesitate to take a position of church leadership. This militates against the feeling of belonging. Thus loneliness and irresponsibility may be in evidence in these new residents who join the church. In fact, many newcomers may wish to continue to attend as visitors, since they desire to be left alone and to avoid involvement. These feelings must also be respected. But such people need to be wooed and won by the members of the church.

On the positive side, the coming of new members into a community and church may mean new blood to an aging and dying organization. New ideas, objectives and understanding of the Christian faith and its application are brought into the atmosphere and discussion of the business meetings of the church. There are possibilities of growth and outreach, which are related to the real mission of the church.

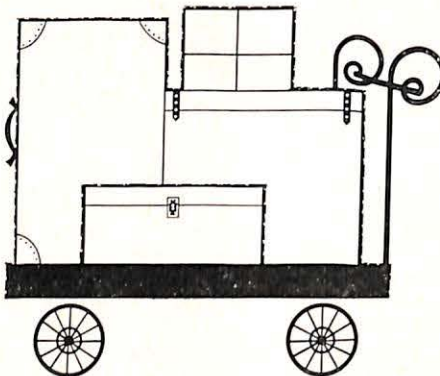
MOBILITY PRESENTS CHALLENGES

How can churches meet this mobility

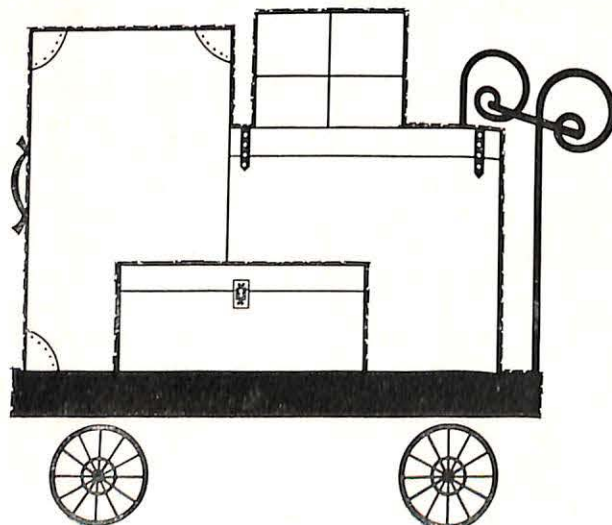
and use it to their advantage? (1) The church needs to have the spirit of the Lord Jesus Christ, its Master and Head. This spirit is characterized by faith, courage, adventure and creativity. He ventured into new areas of devoted service as he gave himself for the salvation and life of the peoples of the world. The history of the growth of the early church and of the churches in all ages gives universal evidence to this vital spirit.

(2) The recognition of the real situation and potential of the specific local church needs to be seriously established. The church needs to ask: How is this mobility affecting our outreach? As a conference, we North American Baptists have a constituency of more than 65% urban as of today and are increasing herein every year. How many of these people are moving into our area?

(3) Methods of winning new people need to be brought up-to-date. House to house visitation, the use of information from the "Welcome Wagon" a-



bout newcomers, the systematic attempt to make friends immediately with new residents in the community, contacts with apartment dwellers by mail, the follow-up of moving members through letters, all are practical methods of keeping up with the mov-



ing population. This program needs to be carried out in an organized, systematic and not slovenly manner. Records of newcomers, contacts, follow-up, visits, attendance, and their activities in the church must be kept by competent and interested church leaders.

REVIEW AND EVALUATE

(4) The specific and immediate objectives of the church, its organization, the layout of the present building, the equipment of the church, the financial potential—all need to be reviewed and properly evaluated from time to time. It may be necessary to shift the location of some Sunday school classes and meeting areas. With the mobility of population, age groupings will change. No area of the church building should be considered sacrosanct for any one group in the church. Changes should be made to fit the needs of the growing congregation and its work. Equipment also should be so distributed or secured as will make it possible for the church to carry on its work most effectively now, not as it was ten or more years ago—or even one year ago—if there has been a phenomenal response to the church's outreach.

(5) Some churches should have more than one service in the morning. The time of both morning and evening services should meet the desires of the people who can attend. Potential members attending the services have come from different places and are used to different times of services. Consideration of youth is imperative. Boys and girls clubs, youth groups and activities are essential in reaching and holding these.

CONSOLIDATE GAINS

(6) After making contacts and winning people to the church and its organizations, the gains must be consolidated. New blood, new ideas, new

(Continued on page 24)

THE TWENTIETH-CENTURY world is experiencing "the shaking of the foundations" of all things. Prophet Isaiah's gripping words are poignantly true of our modern times: "The foundations of the earth tremble. The earth is utterly broken, . . . rent asunder, . . . violently shaken. The earth staggers like a drunken man. . . ; its transgression lies heavy upon it" (Isa. 24:18-20).

Today we stand at a critical juncture of world history with revolutionary ferment at work in nearly every geographical area and in almost every aspect of life. The present generation confronts a new and confused world that has very suddenly been thrown into a radically different epoch of mankind's history.

FACING HUMANITY'S SELF-EXTERMINATION

Among other things, modern men face the unprecedented plight of the seemingly irreversible possibility of humanity's self-extinction through nuclear warfare. Shortly before he was killed, Dag Hammarskjöld said, "I see no hope for permanent peace. We have tried so hard and we have failed so miserably. . . . Unless the world has a spiritual rebirth within the next few years, civilization is doomed." Our generation is destined to live in the midst of agonizing crises, formidable dangers, sickening fears and imminent death. Some informed thinkers feel that history has reached an inescapable impasse, and a few think that we are on an inevitable collision course.

FACING "GOD IS DEAD" PROPHETS

In the midst of all the rapidly changing circumstances there are the prophets of "Christian atheism" who speak of the twentieth century as "the age when God died." They claim that our times call for a "religionless Christianity," or a "godless religion" for an adult world that has "come of age." University students (in some church-related schools) perform a requiem for God to commemorate his demise. At times with pity for him, and at times it seems with resentment, they shout, "God is dead!"

FACING LIVING GOD

This is the day and this is the world in which Christians are called to witness and serve the living God revealed in inspired Scripture. If Christians today will accomplish what must be God's will for this present world, then we will have to be like the Apostles of the first century of whom it was said, "These men . . . have turned the world upside down" by proclaiming Jesus the Christ.

Nothing less than this is needed today: a race of new people who effectively demonstrate the revolutionary power of Christ's resurrection. We must be a part of that revolution which precipitates a ferment of righteousness and faith and gives to the world a radically new direction, a fresh life from above, a stability, hope and

power which can only come from the gospel of Jesus Christ.

REALIZING MAN'S BASIC NEED

However new and novel contemporary civilization and modern developments may be, man's basic need for God is the same. All needs of the soul can be met, all the meaning of authentic life can be realized, and every spiritual service to broken humanity can be adequately rendered to this confused, chaotic and catastrophic world through "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8).

One of the values of modern existentialism is its vigorous protest against the pretensions of human reason for the solving of contemporary dilemmas. In all its forms humanism leads toward the void of despair. Perhaps the nihilistic mood of our day serves a good purpose when it strips off the illusion of man's self-sufficiency and drives him to the solid hope of God's abundant resources and effectual promises. It is only when man recognizes his lost condition and confesses his sins that there is the possibility of his regeneration and conversion.

RECEIVING FRESH LIFE

It is the new birth (John 3:3-7) which precipitates the fresh life from above which is so desperately needed today. From where else could stability, hope and power come than from a living connection with the life of Jesus Christ? Here is to be found health in the midst of sickness, strength in the center of weakness, and hope in the

(Continued on page 24)

THE GOSPEL FOR A NEW AGE

by Dr. Ralph E. Powell,
Professor of Theology,
North American Baptist Seminary





Representatives of Baptist Conventions and Conferences in North America with Rev. Daniel Fuchs, Director of Evangelism and Church Extension, North American Baptist General Conference, at extreme right.

The Crusade of the Americas

by Rev. Daniel Fuchs, Director
of Evangelism and Church Extension

WHAT IS the "Crusade of the Americas?" When is it to be held? Who will be involved in it?

The crusade of the Americas is a continental simultaneous campaign of evangelism that is being planned for 1969. Baptist bodies in all three of the Americas: North America, Central America, and South America, will unite in one great historic simultaneous crusade of evangelism that will encompass the entire Western Hemisphere. Each Baptist Convention or Conference will schedule and conduct its own evangelistic campaign; however the crusade will be an all-out coordinated evangelistic effort that will involve Baptists from Buenos Aires at the tip of South America to the Hudson Bay in North America. Never in all history will so many Baptists have been united in one co-operative evangelistic program. Many outstanding Baptist leaders firmly believe that the Crusade of the Americas promises under God to be the greatest simultaneous co-ordinated evangelistic effort in the history of the Christian church.

BRAZILIAN BAPTIST CRUSADE

The idea of the Crusade of the Americas was born in the heart of Rev. Rubens Lopes, a Baptist pastor in Sao Paulo and president of the Brazilian Baptist Convention. He first proposed a national campaign of evangelism for Brazil. The idea spread like prairie fire and was enthusiastically

approved by the Brazilian Baptist Convention. In 1965, after a year and a half preparation, the Crusade opened at the annual convention in Rio de Janeiro.

The nation-wide evangelistic crusade in Brazil has resulted in 100,000 professions of faith of which 50,000 were baptisms. There were about 250,000 Baptists in Brazil before the campaign. Now they have 300,000 members. In addition, the Brazilian Baptists set stewardship records in 1965, and more than 300 new churches were organized. Many young people made commitments for Christian service. More than 700 are reported to have volunteered for the Gospel ministry as a result of the Crusade. Baptist theological seminaries in Brazil anticipate doubled enrollment within the next five years.

CHALLENGE TO THE BAPTISTS OF AMERICA

After the national Crusade of Evangelism that thrilled the country, the Baptists of Brazil decided to challenge the Baptists of the Americas to a hemisphere-wide simultaneous evangelistic crusade in 1969, followed by a world-wide crusade possibly in 1975. Rev. Rubens Lopes, as president of the Brazilian Baptist Convention, came to the United States to present this challenge to the Southern Baptist Convention in Dallas, Texas, in June 1965 and to the Baptist World Congress in Miami, Florida, in July of the same year.

PLANNING SESSION IN COLOMBIA

Looking to the Crusade of the Americas, Dr. Lopes and the Brazilian Baptists called a planning session for July 2-7, 1966, in Cali, Colombia, South America, for Crusade leaders from each of the Baptist Conventions of 23 Latin American countries, along with representatives from Baptist Conventions and Conferences in North America who plan to participate in the Crusade. The sessions were held at the Seminario Teologico Bautista Internacional in Cali of which Dr. Ben Welmaker is founder and president.

The planning sessions opened on July 2, 1966, with Dr. Lopes as temporary chairman bringing the opening message. He spoke on the parable of the great supper, emphasizing especially Luke 14:21 "'Go out quickly' and invite guests to the supper. God requires quick and immediate action. We move so slowly. What is holding us back? Materialism, worldliness, unconcern, ecumenicalism—these are the things that retard our advance. The Apostle Paul says: 'Let us run.' We need to do more in the next three years than we did in the last 50 years. We need to do it as Baptists, not seeking strength in ecumenicity, but in the strength of God.

Life is at stake. People are perishing without Christ. Like an ambulance hurrying through the traffic to bring help to a person in need, so must we 'go out quickly' bringing the invitation

of redemption in Jesus Christ to all men."

A major problem at these planning sessions was that of communication. The use of three languages was necessary: Spanish, Portuguese, and English. Dr. Lopes, who was elected permanent chairman of the Crusade, speaks only Portuguese, although he understands both Spanish and English. Interpreters were necessary to translate all discussions and resolutions first into one language and then the other, so that all understood. Sometimes misunderstandings arose because of the different connotations of an expression in different languages and cultures. For instance, the representatives of the Latin American countries reacted very negatively to the use of the word "Crusade." To them the word "Crusade" has a connotation of force, violence and cruelty, and they strongly objected to the use of this word in connection with a program of New Testament evangelism. They preferred the word "Campaign." On the other hand, the representatives from North America were not inclined to use the word "Campaign" because it reminded them of a political campaign or a financial campaign. They said: "When it comes to an aggressive spiritual program of our churches, the word to use is 'Crusade'." The resolution was finally adopted, that the word "Crusade" will be used in the English speaking countries and the word "Campaign," in Latin American countries.

"CHRIST THE ONLY HOPE"

The theme for the Crusade of the Americas will be "Christ the Only Hope." An official hymn will be written which will be adapted to the different languages and will be made available through the central office to all who request it. An emblem was agreed upon for the Crusade consisting of a picture of the Americas including the Islands of the Caribbean with the cross linking them together.

The entire hemisphere will be divided into six geographic areas as follows: The United States and Canada, Mexico and Central America, the Islands and Guianas, Northern South America, Brazil, and Southern South America. Each area will have a regional office with a regional co-ordinator. There will

be a central office with a general co-ordinator located in Sao Paulo, Brazil.

Although each Convention or Conference will plan and conduct its own campaign, there will be an exchange of ideas possible, as well as various helps and materials available through the regional offices of each geographic area. The campaigns will be conducted as much as possible at the same time to create the greatest impact on the churches as well as on the world.

DECLARATION OF PURPOSE

The following declaration of purpose was adopted at Cali: "The Crusade of the Americas is a crusade involving Baptist Conventions in North America, Central America, South America, and the Islands. It has as its purpose: (1) the deepening of the spiritual life within the churches, homes, and individual Christians; (2) the evangelizing of the American continents; and (3) the establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

"New Testament evangelism is confronting individuals with the Good News of the redemptive will and work of God in Christ through the power of the Holy Spirit. Its aim is the salvation who even 30 years ago did inter-city mission work among them. II Thess. 3:1, 2: 'Finally brethren pray . . . that we may be delivered from unreasonable . . . men. For all have not faith.'

Unless one has three beautiful daughters like Job of old (the fairest in all the land), and he is not only willing, but giving them no choice but to marry Negro gentlemen, he is not qualified to take up as hot an iron as this one. For you see, while in the flesh, the Negro likes his babies black, and the white likes 'em white. But no matter how you turn the baby of a mixed marriage, it looks "black." And forced integration means mixed marriages. There lies the great physiological barrier. The Negro leaders should recognize this great obstacle to integration, or else it will eventually be solved or endeavored to be solved by ruthless white men who are not concerned with Christian ethics. There is a great difference between today's forced integration and a voluntary integration. Federal laws now protect

against discrimination outwardly. But only the love of God can do away with it inwardly. "Come let us reason together." Integration enforced by law will bring about confusion, tension, of the total being of man in this age and in the age to come. This goal is effected through regeneration, sanctification, and glorification. In regeneration the believer receives a new nature whereby he becomes a child of God. Simultaneous he is sanctified or dedicated to the service of God. It is God's will that he should develop in this state of sanctification into a mature person in Christ who shall bear fruit unto God in the evangelizing of other men. Glorification is the full redemption of the body through the resurrection from the dead, and the fulness of Glory for the redeemed in heaven. The whole of evangelism is by grace through faith, meaning that God in Christ has done for man what neither he, anyone else, nor anything else can do for him."

"This declaration of purpose is an invitation to all Baptist Conventions in the Americas to join hearts and hands in the Crusade of the Americas. In the name of the triune God, Father, Son, and Holy Spirit, let us go forth to confront lost souls with the good news of the Gospel of salvation."

MINISTER'S WORKSHOP

(Continued from page 16)

of this self-affirmation. It is never the theoretical affirmation of a set of uncertain truths but the existential and resolute acceptance of something which absolutely transcends ordinary human experience. Faith is the decision and courage to act "in-spite-of."

The validity of this masculine theology depends on the validity of the existential critique of the world of objectivity, including objective theology. Whether we agree with Tillich's existential approach or not, we must admit that he has delivered a powerful blow to that cheap kind of religion which is so prevalent today and resembles a "celestial life insurance policy."

Tillich's sermons reveal a profound awareness of the existential situation of modern man who tries to escape into the mass cults and organizations of society and yet needs to face the uncertainties of existence with a deep and courageous faith. We may not share Dr. Tillich's central convictions. Yet, we can ill afford to reject with "fundamental uprightness" based on ignorance the works of one of the genuinely creative and pioneering minds of our era.

NURSE WANTED

A Christian licensed practical nurse is wanted for night duties at the North American Baptist Home for the Aged in Philadelphia, Pennsylvania. Live in.
North American Baptist Home
7023 Rising Sun Avenue
Philadelphia, Pa.
Rudolph E. Jahn, Secretary



Representatives and observers from 28 nations and conventions at the planning session, Cali, Colombia, for the Crusade of Americas, 1969.

SPEAK UP!

An Open Forum for communication among North American Baptists moderated by **Dr. A. Dale Ihrie**, minister of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., and General Conference Moderator.

ON SEPARATION OF THE RACES

Dear Dr. Ihrie:

As a missionary to the people of the Cameroon of West Africa, I feel compelled to make some response to Mrs. Stussy's letter in the April 21 issue of the *Baptist Herald* concerning the keeping of the races separate in churches. I would like to make these observations.

Romans 10:9-17 is a passage frequently read in churches when I have been present as a guest speaker. Verses 12-13 read: "For there is no distinction between Jew and Greek, the same Lord is Lord of all. . . . For everyone who calls upon the name of the Lord will be saved." (Galatians 3:28 and other passages read in a similar way.) These "saved ones" become a part of the body of Christ, the Church, and are to be brought into the local church. There is no distinction with regard to whom they are or were.

Perhaps we do not understand that preaching the Gospel to Africans (Negroes) with the intent that they may be saved and brought into the church means, potentially, into the fellowship of *your* church or of *my* church. It has always meant this. There is no teaching of the New Testament which suggests that the church (the body of Christ) should be kept separate or divided within itself. In fact, it is to be known for its unity ((John 17:23)).

Even if years ago it seemed an impossibility that an African Christian might enter "your" church, this is not an impossibility today. Hundreds of Africans are in the United States today (including a number from West Cameroon, some of whom are from Baptist churches which are a result of North American Baptist missionary efforts in that country). Many of them seek the fellowship of our Baptist churches in America. It seems impossible to deny them this Christian fellowship. Perhaps we in America, in North American Baptist Churches, must re-evaluate our purpose in our missionary outreach to people of other races and nations, if we are not willing to fellowship with them as brothers in Christ.

The great fear of racial intermarriage must be carefully examined. Why are we afraid of it? There is no biological danger. If both are Christians, there is no spiritual danger, if this is God's plan for them. The sociological problems are real—but they are of man's making due to his sinful prejudices and ignorance. It is not due to

God's order or plan for the races. To overcome these barriers to a peaceful, profitable integration and coexistence of the races, I am personally committed. Christian love demands this of me, however costly such a course may be.

Sincerely in Christian love,
Gerry Glasenapp

DR. IHRIE'S COMMENT

How good it is to have our missionaries sharing in the open forum and expressing their helpful convictions for us all. It is probable that your opinion is not shared by everyone, Miss Glasenapp, which is quite beside the point. The real point is that we are all obligated to confront reality in these matters. There is no reality more obvious in our age than the issue of race relations. In my own thinking I can say Amen to your comments. Let's all search the Scriptures and do much praying about the matter. Sooner or later we may be obligated to face the matter first-handedly. It may be sooner than we think.

BIBLE BOOK OF THE MONTH

Additional Bible Readings for each day announced in "Moments With God."

SEPTEMBER

I and II Thessalonians

I and II Timothy

Titus 1-3

Amos 1-9

OCTOBER

I Corinthians 1-13

II and III John

WE, THE WOMEN

(Continued from page 16)

aroma of the spruce.

On and on the king went until he came to a brightly blooming pansy. The monarch said, "I'm so glad to find someone happy and smiling in this very discouraged group of plantings in our garden. The pansy lifted its smiling face and said, "Your Majesty, I know I am small, but I thought you wanted a pansy when you planted me. If you had wanted a pine or an oak, you would have planted one in this place where I am. Since you want me here, I am going to be the best little flower that I can ever be."

Each of us has a particular place in God's plan. With his help, let's make the most of it!

LONELY IN THE CROWD

(Continued from page 9)

If we believe the problem to be shared, we are simply not realistic. In 1900 only 40% of the American population lived in cities but by 1960 over 70% was urban. Statisticians tell us that by the turn of the century only about 10% will be left in the country. With our increasing urbanization and cybernation, we will need to find new solutions to the problem.

HYPOCRISY OF CHRISTIAN FELLOWSHIP

While each locality needs an individual approach, let me offer three broad areas of thought on this subject. My first concern is with the hypocrisy of our total Christian fellowship. We need to sing less and practice far more of the truth in "We are not divided, all one body we." Ministers tend to view each other as rivals in a cause that shall be won through sheer numbers. We are not teaching God's people to "bear one another's burdens" and thereby exemplify the law of Christ to the world. This will mean becoming involved in the affairs of others, having true fellowship with other members of the Faith. Our goal must be a caring, forgiving, loving and, sharing fellowship instead of the in-born isolation fostered by rivalry.

Secondly, the church will have to concern itself with the family as a unit. We have stressed junior church, senior church, youth church, and so forth, until we have the family so thoroughly divided in their worship that they even find it difficult to get together for the family altar. With all of the disintegrating forces attacking the family solidarity, the church will have to work much harder at discovering new avenues for family worship and work.

Thirdly, let me suggest that the church will need to take a fresh look at its total membership. Unless the church can again see its members as individuals, and not statistics or crowds, she will not help them find the place in her fellowship that will meet individual problems and needs. We have become so hypnotized by mass media that we have forgotten crowds are made up of individuals. Mass evangelism is good, providing it is followed by a person-centered ministry. Our large congregations are also to good advantage, providing the church is able to draw this large membership, in terms of individual participation, into a meaningful fellowship of confidence, forgiveness, sharing and witnessing.

Where the Gospel of Jesus Christ is preached, believed and practiced, there will grow a true Christian fellowship (koinonia) that will encompass every area of life. This Gospel alone has the lasting answer to the growing problem of loneliness. In this fellowship every one is important and needed. Where men and women can become involved in the outreach of the Gospel through this fellowship, they will also find the avenues to the solution of their depressing feeling of loneliness.

BAPTIST HERALD

● **Rev. Curtis A. Haas** has accepted a call to become the pastor of an American Baptist Church, the First Baptist Church, Valley City, N. D. His ministry there began on August 28. After serving North American Baptist churches in Pound, Wis., and Lemmon, S. D., he attended the University of South Dakota and the North American Baptist Seminary in Sioux Falls.

● **Miss Geraldine Martin** was honored at a farewell service throughout the day on Sunday, July 24, at the Community Baptist Church, Xenia, Ohio. Rev. David J. Draewell, the Secretary of Stewardship and Higher Education of our Conference, was the guest speaker at each service. After the evening service a reception was held in her honor. Miss Geraldine Martin's response to the call of the Cameroon marks a historic first in the Community Baptist Church at Xenia, for she is the first missionary to respond to God's call out of this church extension project. She left in August as a God's Volunteer for Cameroon.

● **The Philadelphia Home for the Aged** of Philadelphia, Pa., observed a ground breaking service on May 14, 1966, in conjunction with the Atlantic Conference sessions. Plans are to add a new wing to this Home for the Aged. Rev. Rubin Kern, Eastern District Secretary, brought the message at this time. Other participants in the service were Mr. Frank Kuenne, Mr. Victor Prendergast, Rev. Harold Gieseke, Mr. Rudolf Jahn, Mr. Jacob Gruhler, Mrs. Helen Sandor, Miss Margaret Parry, Mr. Reinhold Gewiss, Rev. Assaf Husmann, and Mr. Anton Oster, Superintendent of the Home.

● **Mr. and Mrs. Oliver Bender** of Sioux Falls, S. D., announced the birth of a boy named Brant Paul in July. Mr. Bender is enrolled at the North American Baptist Seminary in Sioux Falls, and Mrs. Bender is the former Ramona Buxa who was a member of one of the God's Volunteer Teams.

● **The Department of Stewardship** of our denomination has announced that the following additional churches have in recent months adopted or are using the Tithing and Educational Program (STEP) for this coming year. They are the Faith Baptist Church of Minneapolis, Minn., with Rev. Donald Miller as pastor, and the Bethel Baptist Church of Missoula, Mont., with Rev. Herbert Vetter as pastor.

ADDRESS CHANGES

Auch, Rev. Clemence, Fenwood, Sask., Canada.

Holland, Mr. Clifton L., 311 E. Clifton, Anaheim, Calif. 92805.

Kranz, Rev. Allen, 208 West Fifth St., Harvey, N. D. 58341.

Neudorf, Rev. Jake W., Creston, B. C., Canada.

Rabenhorst, Miss Ruth, Bamenda New Hope Settlement, P.M.B. Mbingo, P. O. Bamenda, Federal Republic of Cameroon., West Africa.

Stockdale, Dr. and Mrs. Eugene R., P. O. Box 275, Eau Claire, Mich. 49111.

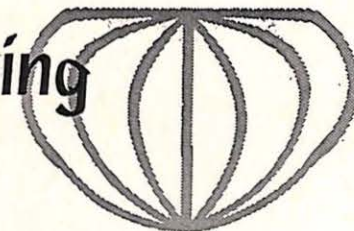
● **Mr. Clifton L. Holland**, formerly the director of Christian Education at the Bethel Baptist Church of Anaheim, Calif., has become the director of Christian Education at the new Sunkist Baptist Church of Anaheim of which Rev. William Hoover is the pastor.

● **Rev. Allan Kranz** began his ministry as the pastor of the Bethel Baptist Church, Harvey, N. D., on August 1. He previously was the assisting pastor at the Calvary Baptist Church in Tacoma, Wash.

church. Rev. and Mrs. Zepik began their ministry in 1941. They have one daughter who is a junior at Northern State Teachers College, Aberdeen, S. D. (Lois Zepik, Reporter.)

● **Rev. Le Roy Kiemele**, pastor of the North Freedom Baptist Church and the Rock Springs Baptist Church, Wisconsin, since 1963, accepted the call to become the pastor of a new church extension project—the Evergreen Baptist Chapel, Renton, Wash. He begins his ministry there on November 1.

what's happening



● **Miss Martha Hargreaves**, the director of Christian Education at the Pilgrim Baptist Church, Philadelphia, Pa., resigned her position effective August 15. She plans to pursue advanced studies towards a master's degree in psychology.

● **Miss Pamela Martin**, the youngest daughter of Mr. E. K. Martin, education secretary of the Cameroon Baptist Mission, spent eight to ten weeks this summer attending a summer course at the Colorado State University, Fort Collins, Colo. Her visit to the United States was arranged by the State Department in connection with the Association of University Women. Mrs. Catherine Musoko, one of the tutors at the Baptist Teacher Training College, Soppo, was with her for this course.

● **Rev. and Mrs. R. H. Zepik** were honored on Sunday, July 24, 1966, by the members of the Faith Baptist Church in Selby, S. D., along with Lois Zepik on their 25th Wedding Anniversary. A delicious anniversary dinner was served by the ladies of the church, followed by an Open House. During the Open House a program was presented, and greetings were read from relatives and friends and the various church organizations. A money tree was presented to the honored couple from the

● **Rev. Wilfred Borne**, pastor of the Shroyer Road Baptist Church, Dayton, Ohio, since 1964, presented to the Shroyer Road Church his resignation which was effective August 31.

● **Rev. Bert Milner**, who has been the pastor of the South Fort George Baptist Church, South Fort George, British Columbia, since 1960, has accepted a call to become the pastor of the Carbon Baptist Church, Carbon, Alberta, beginning September 5. He succeeds Rev. Arthur Patzia of Hamilton, Ontario.

● **The Northern Manitoba Tri-Union Camp** was struck by hail, rain and wind of hurricane force Sunday, July 17. Fifty men from nearby churches had to work the next day with power saws and trucks to remove the tall spruce, birch and poplar trees that were uprooted and broken off, to make the Junior Camp possible that was to begin with 70 campers the same day. Miraculously the dormitories were only slightly damaged. On July 31, Rev. H. A. Pohl of the First Baptist Church in Minitonas, Man., baptized six persons in the waters of the Wellman Lake.

75th ANNIVERSARY OF BETHEL BAPTIST CHURCH, SHEBOYGAN, WISCONSIN

The Bethel Baptist Church will observe its 75th anniversary on September 24 and 25, beginning Saturday afternoon with a banquet and concluding on Sunday with two special anniversary observances.

Former pastors and members are invited to send notes of greetings immediately to the church in care of:

Rev. Arthur Fischer
1109 North Tenth Street
Sheboygan, Wisconsin

CHANGE—AWARENESS

(Continued from page 24)

of your sails thus opened, he who "changes not" will indeed abide with you, giving you the serenity to look at change with the confidence that when the final word is spoken, which will be his Word, all change, at least that which depresses and destroys, will cease.



BY MRS. DELMAR WESSELER
of Lorraine, Kansas
President of the Woman's Missionary Union

EACH IN HER PLACE

When you were humming a tune or listening to some lovely music today, did you realize that musical notes are named with only the first seven letters of the alphabet? It is remarkable that series of these seven notes can be so cleverly and endlessly combined to give the world an amazing wealth of music! As you are reading your BAPTIST HERALD, do you realize that just the combinations of our alphabet's twenty-six letters could give you so much inspiration and information? Also, our wonderful world of color all comes from the primary colors—red, blue, and yellow.

Each of us has only five senses, and all we know about life outside ourselves we learn by means of our sense of hearing, seeing, smelling, tasting, and touching. These things are so common that we give very little thought to them. Sometimes life about us, too, seems very common, routine, and even lifeless. Mothers think they live on a never stopping treadmill with routine cooking, laundry, and housecleaning, only to repeat it all again day after day.

The fact is that nothing is really commonplace. Everything and everyone is geared into God's design. Life shouldn't seem tedious and monotonous as Paul declares in I Corinthians 12. In verse 18 of this chapter, we are made to realize it is God's plan for each of us to have a place, "But now hath God set the members every one of them in the body, as it pleased him."

As a believer you have a special contribution to make to the Body of Christ; only YOU can do this. It is important we do not try to be something we are not, and neglect the function with which we are most especially gifted. The Christian who is willing and patient can see his "common clay" become a useful vessel in the Lord's work.

The story is told of a king who once went to his garden and found everything withering and dying. Upon speaking to the oak which stood near the gate, he found that it was sick of life, because it was not tall and beautiful like the pine. The pine was nearly lifeless, because it was so discouraged that it could not bear delicious fruit like the pear tree. In turn the pear tree was upset, because it lost its leaves and did not have the lovely

(Continued on page 14)

The Minister's Workshop

Faculty members of the NAB Seminary and of the Christian Training Institute consider the Christian minister in his study and in his involvements in life situations and problems of our day.

by Rev. Werner Waitkus of the Christian Training Institute Faculty, Edmonton, Alberta.

TILICH, THE "POST-CHRISTIAN THEOLOGIAN"

UNLESS HE belongs to the category of those who prefer to judge without understanding while living from pre-digested ministerial aids, a minister will at one time or another tackle the works of the late Paul Tillich. The books that contain his sermons, as *THE SHAKING OF THE FOUNDATIONS*, *THE ETERNAL NOW*, and *THE NEW BEING* (Scribner Library SL 30, SL 111, SL 20) are profound and moving, but do not easily reveal the underlying "Weltanschauung." The theological and philosophical works are somewhat difficult to understand with the possible exception of *COURAGE TO BE*. In this essay the attempt is made to provide some background information for a better understanding of Tillich, the preacher.

Towards the middle of the 19th century, philosophers began to challenge Christianity with a new type of argument, the historical critique. No longer did they exhaust themselves in the futile task of demonstrating that God does not exist. Instead they attempted to show how the idea of God could arise in the first place. Feuerbach and Nietzsche asserted that God is the ideal of man. Everything that is noble and great in human experience is called God. What is miserable, weak, and pitiful is called man. Christianity, the "religion of pity," has contributed to this state, which denatures western man. Whether we turn to Kierkegaard and Dostoevsky or to Nietzsche and Feuerbach, we find essentially the same judgment: the institutions of Christianity are corrupt and lifeless. The Church has lost its hold over the majority of western nations. Since European civilization had been based on the Christian concept of God, the disappearance of faith must necessarily leave a void at the very heart of our civilization. Instead of God there is nothing. In short, the 19th century was the period of the "death of God," although only a few faced this shattering fact.

At the same time, with the vision of prophets, Kierkegaard, Dostoevsky, and Nietzsche see man entering a period of the dictatorship of objective science. The forces of spiritual creativity become weaker. This is the period of the "Entmachtung des Geistes." As a result men will become superficial and impotent. Where they ought to face the task of creating man, they are content to build machines. Worse yet, they are beginning to lose control over technology and over the irrational

forces which begin to play with mankind.

Tillich has lived through this period of which the prophets of the past century spoke. He has witnessed the terrible decline of the forces of the spirit and has honestly and frankly accepted the "death of God," i.e. the loss of faith of modern man. Thus he is the first post-Christian theologian.

After the old basis for faith is destroyed, he asks, what is left? Only an agonizing religious need to fill the void, a need well attested to in the literature, art, and behavior of our contemporaries. Tillich endeavours to subject this need to an "existential analysis." In doing so he tries to avoid all traditional Christian concepts, which belong to an "objectivistic" period of thought which is dead. God is to be reached, if he is reached at all, non-conceptually, in the concrete experience of faith which precedes thought.

Thus Tillich tries to re-establish God as beyond man. God transcends man even in those experiences in which he reveals himself. He insists that God is never an object, but Being, i.e. that toward which man transcends himself without ever reaching it. All the attributes of God of former theology must be understood symbolically. They are symbols which, unlike signs or words, express the reality of the experience of God without in any way containing it.

The reality of God, for Tillich, cannot be known by accepting propositions and confessions. The only approach is through the lived experience of faith. Consequently, Tillich turns to an analysis of man along Heideggerian lines. In the face of blind chance, human evil, and a meaningless history man can easily resign from the human race and take refuge in insanity or in the mass. He can give up his identity, adjust to the whims and dictates of society and become a number. Or he can honestly face the anxiety and despair of the post-Nietzschean world where men are robbed of their individuality and ground to pebbles. In this experience he discovers an absolute faith which gives him the "courage to be."

This courage, says Tillich, is rooted in the God who appears when the "objective" God has disappeared in the anxiety of doubts. Tillich is thus a theologian of our age. In this period of "Atomangst" the highest human virtue is the Nietzschean virtue of the strong man, courage. Courage is defined as "the self-affirmation of being in spite of non-being." Faith is the experience

(Continued on page 13)

BAPTIST HERALD

THIS FALL a new Scripture Memory program is being introduced to our students in many churches. The new program is correlated to the Roger Williams Press Sunday School Curriculum on a closely graded basis, providing guides for memory work from the first grade through the ninth.

We should be convinced in our hearts of the importance of learning the Scriptures. God told Moses, "These words which I command thee this day, shall be in thine heart; and thou shalt teach them (the laws of God) diligently unto thy children . . ." (Deut. 6:6-7). Isaiah tells us that knowledge of the Scripture and doctrine should be taught to children, precept upon precept, line upon line, a little at a time as they began to grow and develop (Isaiah 28:9-10).

Childhood is the most important time to be learning the Word of God, for it is at this time that the foundations and character of a person are formed for a lifetime. Paul commended Timothy's mother and grandmother for their faithfulness in encouraging Timothy to learn the Word of God. "But for your part, stand by the truths you have learned and are assured of. Remember from whom you learned them; remember that from early childhood you have been familiar with the sacred writings



which have power to make you wise and lead you to salvation through faith in Christ Jesus" (II Timothy 3:14-15 NEB).

Realizing the responsibility to teach the Scriptures to our children, and the value which can be derived from it, we should, with dedication, guide them into the Word of God. As they memorize, they may proclaim, "Thy Word have I hid in mine heart, that I might not sin against thee." And they may pray, "Open thou mine eyes, that I may behold wondrous things out of thy law (Psalm 119:11, 18).

UNDERSTANDING

Because it is important that we learn God's Word, this new program is designed to provide greater opportunities for understanding in addition to memorizing. For this reason the memory assignments are directly related to the Sunday school lessons, and should be used accordingly. For example, if you have the fifth and sixth graders together in one class, and are rotating the Sunday school material by using the grade five lessons one year, and the grade six lessons the next year, your memory guides would be rotated in the same manner. A separate, detailed "Student Assignment and Study Guide" has been prepared for each of the nine grades. These books require that a student learn approximately 52 verses a year, but provides opportunity and urges that the student go beyond the minimum and learn more as outlined in the *Enrichment Activity* section of each lesson. It is suggested that if your church gives a camp scholarship of some type, that you might require the completion of the *Enrichment Activity* section in order to qualify for this scholarship.

Participation in the memory program is not compulsory, but the students should be encouraged to consider it a part of the total learning opportunity offered by the church.

OCTOBER-SEPTEMBER

The program is designed to begin with the first Sunday of October and end with the last Sunday of September the following year, with assignments given regularly throughout the

year. Under certain circumstances a church may feel it necessary to modify the schedule, but careful consideration should be given to the maintenance of maximum understanding and learning. It is flexible enough to fit your educational program and may be used as a part of the Sunday morning program or as a correlated program some other time during the week. If the latter is done, the leaders should have copies of the Sunday school teachers' manual and access to the teaching aids.

Churches using a Sunday school curriculum other than that of Roger Williams Press will be able to use this program successfully but will not have the benefit of correlation to the Sunday school studies. For those who desire, the original group-graded Scripture Memory Program is still available. The outstanding value of the new program is that the students can learn about the verse, its meaning, relationship to other Scripture, and its application to their own lives. For this reason every effort should be made to emphasize the memory verse for each lesson by reinforcing it through teaching.

GOOD NEWS

Have you heard the Good News? Are you sharing it with others? Your use of the materials for outreach, entitled "Good News," which was mailed to your church in June, could be the beginning of a new vision and new concern for making the Good News of Jesus Christ known.

LEARNING VERSES

Students should be able to say their verses several weeks after the initial learning experience. If students are encouraged to learn their verses more carefully, they will be proud of their accomplishment. If they are allowed to do shoddy memory work, they are being trained to be shoddy in all Christian work and in other challenges of life.

As an interested and active leader or parent, your efforts in making Scripture memory a vital part in the lives of many children and youth, may open to them new heights in spiritual understanding and growth.

New Scripture Memory Program

An article to be read by parents and church leaders.

By Rev. Bruce A. Rich, Director of Children's Work

September 15, 1966



sunday school lessons

REV. B. C. SCHREIBER, FOREST PARK, ILLINOIS

A TEACHING GUIDE

Date: September 25, 1966

Theme: CHRIST'S NEW COMMANDMENT

Scripture: Matthew 5:17-20; John 13:34-35; 15:10-14

THE CENTRAL THOUGHT: Love is the greatest of virtues, because it leads to the greatest degree of service.

INTRODUCTION: Although the word "love" is not actually used in the commandments which were given in their original form, every Jew was aware that it was inherent in the teaching and keeping of the law. When Jesus was asked which was the greatest commandment, without hesitation he gave the wording and version "Thou shalt love the Lord with all thy heart, and with all thy mind . . . Thou shalt love thy neighbour as thyself" (Matt. 22:37-39). None of the Jewish leaders questioned his version of the first commandment.

Among the pious Jews love was a strong factor in the keeping of the law as over against the legal and literal sees. Even the Psalmist cried out from the depth of his heart when he said, "O how I love thy law" (Psalm 119:97). See also verses 70, 77, 92, 174, 113, 163, 165.

God did not mean to be merely a law giver, a disciplinarian and a judge. The law was to be administered through a covenant relationship which was to make Israel aware of the fact that he was their God, and they were his chosen people. But in spite of all its ramifications it was still incomplete, particularly so where it was related to the sacrificial system and to love which came out of the freedom of the heart. An abiding restoration was lacking, and this could only be provided through Jesus Christ.

I. CHRIST AND THE OLD COMMANDMENTS. Matthew 5:17-20.

Jesus led a life which was so different and said things which seemed so new that many people, particularly the scribes and Pharisees, were under the impression that his primary aim in life was to destroy the past. But Jesus had no intention of changing anything that God said or did in the past, but he did intend to counteract what men had said and done in the past. He did not make the commandments less important, but more important. His mission was to add, not subtract; to fill up, not to empty; to bring additional light, not more darkness; to interpret, not confuse; to lighten, not to burden; to add life, not death. He came to add a high spiritual

meaning to the law and to take away the lower literalistic sense; to lessen the obligation to obey the law and to heighten the love to keep it.

II. CHRIST'S NEW COMMANDMENT. John 13:34-35.

The commandment has always been in evidence in one form or another. But here is the primary difference. When you love your neighbor as yourself then you are the norm, or pattern, or model to follow. Your love can only rise as high as you. If you do not have much love for yourself, you cannot extend much love to your neighbor.

But when you love one another as Christ loved you, then Christ becomes the example to follow. His love goes much higher and deeper than our love. That is why it means so much more to do something in Jesus' name rather than in our name. It cannot be compared to our faltering, weak and imperfect love. The sign of a genuine Christian then is our love for one another since Jesus came into our hearts.

III. SPIRITUAL BLESSINGS OF THE NEW TESTAMENT. John 15:10-14.

We cannot believe without obeying, nor can we obey without believing. Therefore an abiding relationship with Christ is necessary to keep us constant. In order to keep in contact with Christ, it is necessary to keep ourselves in his love. A faith which does not produce true love is not a meaningful faith. There is no higher goal as followers of Christ than to have a flow of perfect love out of a pure heart. Jesus proved this love by dying for us, and the least we can do is to prove our love by being willing to live for him.

Questions for Discussion

1. What did Jesus mean when he referred to the breaking of the "least commandments" in verse 19?
2. Is it easier to lay down your life for a friend than for an enemy? Have any missionaries ever laid down their lives for their enemies?
3. How is it possible to love as Christ loves, when it is impossible for us to have as much love as Christ has?

A TEACHING GUIDE

Date: October 2, 1966

Theme: ISAIAH, THE WILLING PROPHET

Scripture: Isaiah 6:1-9, 11-12

THE CENTRAL THOUGHT: To be willing to serve God is only the beginning; we must also be trained and prepared.

INTRODUCTION: For eleven of the last thirteen lessons our study will be based on two of God's greatest spokes-

men—Isaiah and Jeremiah. These are considered the two greatest prophets in the Old Testament, and when we read their messages and study their lives it is easily understood why they were called and chosen by God to speak for him.

Isaiah, who is presented to us today, was the grandest statesman and prophet during the Assyrian period of Judah's history. His spiritual leadership was an important factor during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. Although his statesmanship was outstanding in his own nation, his prophecies went far beyond Judah. He addressed himself to other countries as well as to the world, declaring that the time would come when all would ultimately recognize the Lord in Zion. In a nation and a world filled with sin and despair Isaiah shone like a bright star. Even though he condemned the present generation, he saw great hope in the future which would reveal itself in the birth of a Savior.

I. A VISION OF GOD. Isaiah 6:1-4.

No doubt the death of King Uzziah was a great shock to the prophet and people from whom they expected so much. Isaiah felt the tragic loss until he went to the temple, and in a remarkable vision discovered that a nation's strength does not lie in the power of an earthly ruler but in the power of the Almighty God. The king was no longer on his throne, but God was still on the throne. He was indeed the King of kings.

When everything looked so unholy all around him Isaiah received a vision of the absolute holiness of God. In spite of Uzziah's sacrilegious act, God's train continued to fill the temple. The Lord was not easily dethroned.

II. AN EXPERIENCE OF GOD. Isaiah 6:5-7.

The prophet suddenly became conscious of the greatest contrast between humanity and God—man's awful sinfulness as over against God's awful holiness. Unworthiness in the sight of God is the first sign of true humility. Notice that Isaiah is first of all conscious of his own unclean lips, and only then does he refer to the fact that he dwells among people of unclean lips. They cannot clean each other's lips; it must be done by God.

However, it was still necessary for him to know the transforming power of God in his own life, before he would be able to minister to the spiritual needs of others. Nevertheless, it was not what happened to his lips that made him clean, but what happened to his heart. Fire is a symbol of purification, but God's Spirit is the reality.

(Continued on page 24)

our denomination in action

ANNIVERSARIES & RECEPTIONS



REV. AND MRS. PAUL ZOSCHKE HONORED

On Sunday, June 26, it was the privilege of the Shell Creek Baptist Church near Columbus, Nebr., to honor Rev. and Mrs. Paul Zoschke on the completion of 40 years of pastoral service. Rev. and Mrs. Zoschke are retiring from the active ministry and will reside in their original home territory at 950 Nickerson Ave., Benton Harbor, Mich.

Pastor Zoschke began his ministry July 1, 1926, as pastor of the Fourth Street Baptist Church, Dayton, Ohio, and was officially ordained Dec. 9, 1926.

He later served Grace Baptist Church, Racine, Wis., 1929-35, and the First Baptist Church, Elgin, Iowa, 1935-48. During that pastorage the First Baptist Church, Sumner, Iowa, was organized. He served both congregations for three years, 8 months. Next, he assumed the pastorates of White Avenue Baptist Church, Cleveland, Ohio, 1948-54, and Evergreen Baptist Church, Brooklyn, N. Y., 1954-63. Since March of 1963, Pastor Zoschke has served the Shell Creek Baptist Church.

Dr. George A. Lang, Sioux Falls, S. D., was speaker for the morning worship service. A potluck dinner was served at the church at noon. In the afternoon a church full of friends joined in a program of anniversary greetings and farewell wishes.

Pastor LeRoy Schauer of Redeemer Baptist Church presided over the program. Dr. George Lang was special speaker. Others participating were neighboring pastors, Mrs. Werner (Charlotte) Taulien, Cleveland, Ohio, and Mrs. Ann Tebbe, Benton Harbor, Mich. Members of the congregation who had a part in honoring the couple were Deacon Darold Mohrman, Sunday school teacher George Alswager, W.M.S. President Mrs. Milton Menke, and C.B.Y.F. President Marva Menke.

The choir under the direction of Mrs. Zoschke presented a musical number. Mrs. Zoschke and Doris Buss sang a very appropriate duet, "At the Crossroads." Letters were read from each

of their former churches, as well as from other friends and relatives. Beautiful floral pieces were sent for the occasion by family and friends.

A reception was held following the services. Deacon and Mrs. Rinehart Mohrman were host couple. The Zoschke's daughter cut the open-Bible cake. Mrs. LeRoy Schauer poured coffee, and Mrs. James Schacher, Creston, poured punch.

Out of state guests were from Benton Harbor, Mich., Cleveland, Ohio, Sumner, Iowa, Corona, S. D., and Minneapolis, Minn. (Mrs. Milton Menke, Reporter.)

STARTUP, WASH. They come and go from our little church with the big white steeple. They come smiling, shaking hands and greeting the people. They do their job. Some of them do better than others. We respect them for their calling to God's "foolishness of preaching;" we respect them more when we see them thoroughly give themselves to our community, when they visit, study, preach, love, lead, win and baptize and they burn their life for God and man 16 hours a day, seven days a week. As the wife plays that roll between angel and wife, it makes you wonder if this pastor and wife team are not endowed with a special grace that allows them to represent the "Kingdom of God" so beautifully. We said good-bye to Rev. Alvin and Evella Harsh. They came when our church was low and discouraged. They worked and loved. They did their best; their best was so good, so refreshing. May God bless their ministry as richly as they have blessed our memories.

Now we of the little church with the big white steeple say "hello" to Pastor Ken and Ingrid Gould. (Ronald McCullough, Reporter.)

STEAMBOAT ROCK, IOWA. Many and wonderful have been the blessings of God for the First Baptist Church, Steamboat Rock.

On Sunday, May 29, the ninetieth anniversary of our church was celebrated. A capacity crowd of members and guests attended the morning service. Immediately following a delicious potluck dinner was served in the fellowship hall. A special musical program consisting of solos, duets, and quartets was presented in the afternoon. Many former members took part at this service. We were thrilled to have as our special guests for the day a former pastor and his wife, Rev. and Mrs. Herman Palfenier. Rev. Palfenier spoke at both the morning and evening service. (Mrs. Henry Trittlen, Reporter.)

COLUMBUS, NEB., SHELL CREEK. We welcomed our new pastor and fami-

ly, Rev. and Mrs. Elwyn Zimmerman, to their new field of service, Shell Creek Baptist Church near Columbus, Neb., in July. He graduated from our North American Baptist Seminary in May.

Rev. James Schacher from the Creston Baptist Church presided over the reception program. Words of welcome came from the various organizations of the church, as well as the neighboring churches. (Mrs. Milton Menke, Reporter.)

PORTLAND, ORE., BETHANY. The members and friends of the Bethany Baptist Church, Portland, Ore., gave a dinner and farewell program in honor of Mr. and Mrs. Gene Smith and family, who returned to Peru after one year of furlough. Mr. Smith will be the principal at the Yarinacocha School. A love offering was presented to the family. (Mrs. Evelyn Keehn, Reporter.)

RICHARD RABENHORST ORDAINED

An ordination council was called by the First Baptist Church, Watertown, Wis., on July 6, 1966, for the purpose of setting apart for the Gospel Ministry, Mr. Richard Rabenhorst. Ten Wisconsin churches and their delegates were represented on the Council. The churches represented were: First Baptist, Watertown; Bethel Baptist, Sheboygan; Bethany, Temple, Zion, Bethel and Immanuel Baptist Churches of Milwaukee; Grace Baptist, Racine; Immanuel Baptist, Kenosha; and North Freedom Baptist Church. Rev. Rudolph Woyke of Temple Baptist, Milwaukee, was elected moderator of the Council and Rev. Milton W. Zeeb of Immanuel Baptist, Kenosha, was elected clerk. The candidate presented his conversion experience, Call into the Ministry, preparation and doctrinal views in a very clear and satisfactory manner. The earnest and sincere response to God's Call as a missionary to Brazil, South America, was heard and sensed in Mr. Rabenhorst's presentation. The Council delegates, after meeting in executive session, declared themselves satisfied. It was happily recommended to the First Baptist Church of Watertown that it proceed with the Ordination Service for Mr. Rabenhorst. Rev. Paul Meister of Watertown then announced the date of July 17 at 7:30 P.M. for the Ordination Service. (M. W. Zeeb, Clerk of Council.)

APPLETON, MINN. A small surprise program honoring Dr. and Mrs. C. H. Seecamp was held on Sunday night, June 19, at First Baptist Church, Appleton. This month marked his thirtieth year in the ministry and his third year at First Baptist.

A corsage and boutonniere were given to the Seecamps by the Women's Mission Circle. Tributes were made by our senior deacon, Leonard Smith. The

program included a vocal solo, "He," by Judy Giese, a reading, "Touching Shoulders," by Mary Lou Smith, and a musical reading, "It Couldn't Be Done," by Esther Ulstad.

Everyone enjoyed the fellowship hour that followed. A cake in the shape of a Bible was decorated in yellow and white to match the color scheme of the main table.

We thank the Lord daily for dedicated people like Dr. and Mrs. Seecamp. (Mrs. Mary Lou Smith, Church Clerk.)

ELLINWOOD, KAN. The First Baptist Church at Ellinwood, Kan., welcomed the Rev. and Mrs. Harold E. Weiss, Rodney, Carolyn and Danny, on Sunday, June 12, with a basket dinner.

Following the dinner a short welcome service was held in honor of the Weiss family. A representative of various departments of the church participated in this event. Rev. Everett Barker, pastor of the Lorraine Church, was the guest speaker.

The church enjoyed a musical program on Sunday evening, July 10, presented by the entire Weiss family.

The Weiss's have found a warm welcome here at Ellinwood, temperature-wise as well as a warm place in the hearts of the people here. They come to us from The Riverview Baptist Church of St. Paul, Minn.

We know that the days ahead will be most challenging for us in Ellinwood. (Bessie DeWerff, Church Clerk.)



**MR. AND MRS. ADAM ROTH
CELEBRATE GOLDEN WEDDING
ANNIVERSARY**

On Sunday, July 3, 1966, relatives and friends gathered together at the Odessa Baptist Church, Odessa, Wash., to honor Mr. and Mrs. Adam Roth on their golden wedding anniversary. Relatives came from California, Oregon, Washington and Canada. The morning service was dedicated to the couple, as Rev. Vern Slater spoke on the subject, "God's Grace for Growing Old."

At 3:00 P.M. a special service was held at which time members of the family provided the entire program. Musical numbers were presented by each of the children and their families. The church was filled to capacity. Following the program everyone went to the church basement, which was beautifully decorated for the occasion. The wedding cake was cut, and the guests

enjoyed the fellowship and refreshments.

Mr. and Mrs. Roth have been members of the Odessa Baptist Church for 49 years. Each of the six children were raised in this church and continue in some form of church work in their own home churches. Two sons-in-law are presently pastors of churches. It was 20 years since the entire family was together, so this was a very momentous occasion.

The couples' children, four daughters and two sons, hosting the occasion were: Mr. and Mrs. Walter (Elsa) Tanke, Mohler, Wash.; Rev. and Mrs. Percy (Martha) Henkelman, Edmonton, Alta., Canada; Rev. and Mrs. Wesley (Ruby) Henkelman, Tracy, Calif.; Mr. and Mrs. Robert Roth and Mr. and Mrs. Delbert Roth, Portland, Ore.; and Mr. and Mrs. Henry (Loretta) Strauss, Hilda, Alta., Canada. There are 17 grandchildren and 10 great-grandchildren. (Rev. W. J. Henkelman, Reporter.)

sunday school programs & events



Carolyn Wirth, Keith Dressler, and Marilyn Jensen who recently received Scripture Memory Grand Awards at the Bethany Baptist Church of Lincoln County, Kansas.

LINCOLN COUNTY, KAN. Sunday morning, June 12, 1966, Mrs. Darrell Herman, Scripture Memory Leader of Bethany Baptist Church of Lincoln County, Kan., presented Scripture Memory Grand Awards to Carolyn Wirth, Keith Dressler and Marilyn Jensen for having completed their nine years of Scripture Memory Work. (Mrs. Melvin Schulz, Reporter.)

CRESTON, NEB. After completing a Bible course taught by the Rev. James Schacher, Ellen Hulsebus and Kathy Prang were baptized at the Creston Baptist Church, Creston, Neb. The pastor also taught the study course, "The Book of Books." A number of teachers took the course for credit. The children of the Presbyterian Church attended our Vacation Bible School. (Mrs. Orton Hulsebus, Reporter.)

VACATION BIBLE SCHOOL

BISMARCK, N. D. A Vacation Bible School was held during the month of June. The daily average attendance

was 110 with the highest attendance being 115.

Following the week of Bible School a program was presented at the evening service, June 12, during which the teachers gave a short report on their individual classes, and songs by the children were heard. A brief meditation by our pastor, Rev. Allan Strohschein, was the closing of the service. A very hearty thank you to the many teachers and workers who so faithfully brought the Word of God to these boys and girls. We pray that God's Word will bear fruit in their lives. (Mrs. Robert Cooper, Reporter.)

STEAMBOAT ROCK, IOWA. Vacation Bible School was held May 31—June 10. We had an enrollment of 79 pupils with 16 teachers and helpers. The theme this year was "God Lives Today." Three pupils accepted Christ as Savior. The closing program was held Sunday evening, June 12. The missionary offering received amounted to \$170.83 and was designated to children's work in Africa and Cedar Rapids Church Extension. (Mrs. Henry Tritt, Reporter.)

CHANCELLOR, S. D. May 31 through June 10 marked the dates of our nine morning sessions of Vacation Bible School. We were happy to enroll 54 girls and boys in kindergarten through grade eight. Sixteen teachers along with the pianist, secretary-treasurer and kitchen help served ably each day. The Lord provided good weather and allowed all those attending and serving good health. We used the course, "Living with Jesus," and found it an effective study in each class group.

Our missionary giving was divided equally for our Japan field and Church Extension. Two souls were saved, and other young lives strengthened. This is ample reason for rejoicing and for praising the Father from whom come all these blessings. To share with our parents and friends we presented our program Friday evening, June 10. (Mrs. Hermina Weeldryer, Director.)

ISABEL, S. D. The Isabel Baptist Church of Isabel, S. D., held a Vacation Bible School, June 13-17. There were 40 enrolled including eight teachers with perfect attendance for all. The missionary offering taken during the week totaled \$44.96. (Mary Lou Brenner, Reporter.)

EAST DETROIT, MICH., RIDGE-MONT. It was our privilege to have Vacation Bible School from June 27 to July 8. There were 135 children enrolled with an average attendance of 109. We feel the Lord has richly blessed us with Mrs. H. J. Waltereit as director. The theme of Bible School was "God Lives Today." The children eagerly brought their offering which was used to buy Bibles. Our closing program was held July 10. Each department gave a review of what they had learned. The children sang many beautiful songs. One of their favorites was "God Can Do Anything," which

reminded us that nothing is impossible with God. (Mrs. Ruth Gottschling, Reporter.)

EMERY, S.D., PLUM CREEK. The Plum Creek Baptist Church near Emery, S. D., held their one week, all day, Vacation Bible School from May 30—June 3, with the well attended closing program held on June 5. The offerings amounting to \$85.69 were designated for Bible distribution. Our daily attendance was 33 pupils with nine teachers, two of whom worked with arts and crafts exclusively. Our program theme was "Living Christ." (Mrs. Edwin Decker, Reporter.)

McCLUSKY, N. D. Vacation Bible School attendance at McClusky Baptist Church more than doubled with the introduction of a new program, "Evening Bible School for the Entire Family." Classes were held nightly, May 31—June 3. Departments and classes were divided the same as during the regular Sunday school hour, with the Sunday school staff serving as teachers. The primary and junior departments used the Gospel Light material, "Travel With Jesus in Bible Times." The young people studied the Moody Press "Christian Character Course." One adult class dealt with the topic, "Prayer," based on material edited by R. A. Tory. Another adult class studied "God's Answers to Life's Problems."

Pastor W. G. Gerthe arranged a point system for an attendance contest which proved very effective. Those present reached a high of 127 on the closing night. Sunday School Supt. Alvin Herr presented awards to the winners of this contest at the Sunday evening service, June 5. (Mrs. Allen Faul, Reporter.)

GERMANTOWN, N. D. Vacation Bible School was held at the Germantown Baptist Church, June 6-10. The material used was "God Lives Today," (Standard). The director was Mrs. E. S. Fenske, our pastor's wife.

Teachers were: beginners class—Mrs. Adolph Pepple, Mrs. Elmer Faul, assistant; primary class—Mrs. Arlo Seidal and Mrs. Calvin Edinger; junior class—Rev. E. S. Fenske, Bible study and morning devotions, with Mrs. Fenske in charge of the class and craft time. Our pianist was Mrs. Emory Broschot.

God blessed our Bible school as six souls were saved. A program was presented the last evening and enjoyed by all who attended. (Mrs. Elmer Faul, Reporter.)

TYNDALL, S. D. The Vacation Bible School, sponsored by the Tyndall and Danzig Baptist S. S. at the Danzig Church, was held May 30—June 4, with Rev. David Zimmerman, principal. The theme was "Christ, My Life," with four departments in the school. There was a total enrollment of 40 boys and girls with 100% attendance.

Teachers and assistants were Donna Berndt, Diane Kaul, nursery; Mrs. Sidney Hebner and Barbara Berndt, be-

ginners; Mrs. James Janssen and Barbara Rueb, junior 1; Mrs. Wilbert Berndt and Eunice Zimmerman, junior 2; Mrs. Calvin Finck and Mrs. Wilbert Buchholz, grade 7; Mrs. Joe Odermatt and Loxie Voigt, grade 8; Mrs. Richard Voigt, pianist; and Mrs. James Janssen, song and chorus leader.

Each morning the children's missionary offering was dropped into a clever missionary "suitcase" made by Mrs. Dee Watson. A picnic lunch was planned and served to children and staff on Friday noon, and a closing program was held on Friday evening for parents and friends.

The VBS Committee was Mrs. Richard Voigt, Mrs. Otto Wormsbecker, Mrs. George B. Lubbers, Barbara Rueb and Mrs. David Zimmerman. (Mrs. David Zimmerman, Reporter.)

WISHEK, N. D. A successful VBS was held May 30—June 3, with Mrs. Carl Weisser as director. There were 55 pupils enrolled with 13 faithful teachers and helpers instructing the children. We were grateful for the one person that gave his heart to the Lord during these days. A goal of \$60.00 was set for the Cameroon mission field, and \$70.00 was brought in. Colored slides of the Cameroon mission fields were also shown at the mission time to further acquaint the children with the work. The children were also privileged to take a short program to the local Retirement Home. On Sunday evening the pupils gave their program to the congregation.

May the Lord continue to bless his church everywhere. (Carl R. Weisser, Pastor.)

GRAND FORKS, N. D. A one week Bible School was held in June under the direction of Mrs. Milton Derman. "Living with Christ," was the theme of the school. Sessions were all day with the kindergarten meeting mornings only. Children were asked to bring bag lunches for ladies of the Dorcas Club furnished cookies. We used a school bus to pick up children and return them to their homes again. Pastor Ron Derman, who was visiting, donated his time in driving the bus. The teachers who also so willing gave of their time were: kindergarten—Myrna Goodman, Jan Rick, and Mrs. Ken Steiger; primary—Mrs. Leo Peltz and Mrs. Woodrow Downs; jr. 1—Mrs. Bill Keple and Mrs. Richard Ross; jr. 2—Mrs. Joe Binder and Mrs. Andy Terry; jr. high—Mrs. Fred Kranzler; handcraft director—Mrs. Joe Bowden; helpers—Jackie Howell, Donna Thiessen, and Shirley Thiessen; recreation director—Pastor Willis Potratz, refreshment committee—Mrs. Clayton Edinger and Mrs. Warren Ackerman. The program was given on the following Sunday evening, with the handcraft the children made on display in the social room. An all church coffee fellowship followed the program. There were a number of decisions made for Christ. The Bible School was indeed successful for which we praise God. (Mrs. Charles Balogh, Reporter.)

PARMA HEIGHTS, OHIO. Numbers alone will never tell of the results of our Vacation Bible School held from June 20 to July 1, at the Parma Heights Baptist Church. We are especially thankful to God for the many decisions made by the boys and girls. We had wonderful opportunities to reach the unchurched and pray that the seed which has been sown will bring forth much fruit.

The total enrollment in the morning classes, consisting of the three year-old department up to the Junior Department, was 260 pupils and a staff of 87 teachers and workers. The Junior and Senior Departments met in the evening, and they numbered 65 with 10 teachers.

Our theme was "Travel with Jesus to Bible Times," and one day was observed as "Costume Day." All the boys and girls came to Bible School dressed as they would have in Bible times. It wasn't just fun for the boys and girls but also an educational experience.

The closing program on June 30 was an enlightening evening for parents and friends. Each department sang some of their favorite songs, recited Bible verses and displayed articles they made in craft. The Primary Department acted out their favorite story of Bible School, "The Good Samaritan." The various departments had individual mission projects with which they became well acquainted.

During the vacation absence of our pastor, Dr. Douglas H. Gallagher, our pulpit was supplied by one of our own members, Rev. Fred Bonkowsky, who is also our summer worker. On July 17 we were happy to have Rev. Ken Fenner, pastor of the First Baptist Church of St. Joseph, Mich., and another one of the "sons" of our Church, speak at all of our services.

Miss Florence Miller, one of our missionaries in Japan, was with us on August 21. (Ruth Pech, Reporter.)

EDMONTON, ALTA., CAPILANO. Vacation Bible School held during the afternoons of July 4-8 at Capilano Baptist Church in Edmonton, Alta., was a success beyond expectation. The enrollment of 110 without counting teachers and officers provided a daily average attendance of 86. Under the competent direction of Mrs. G. G. Rauser, our pastor's wife, 15 teachers and officers donated time and energy to present the theme, "Travel with Jesus to Bible Times," in a most interesting and challenging way. The daily program was supplemented with Bible study, workbooks, memory work, missionary story, craft and treat-time. Four Journers received Christ as their Savior. The school's closing program on Sunday evening was attended by an over-flow audience who enjoyed a program of pupil participation, award presentations and display of the week's activities. A friendly fellowship hour with refreshments provided by the ladies of the church brought the evening to a close. (Myra-Jeanne Nordheimer, Reporter.)

(Continued on page 23)

CONFERENCES

"Exploring God's Word" (SOUTHERN)

The Southern Conference met with the North Highlands Church, Dallas, Texas, July 14-17 in their 83rd Annual Session. The theme of the meeting was "Exploring God's Word." Guest speakers were Rev. John Binder, Rev. Robert L. Sandoval, Rev. and Mrs. Elton Kirstein and Dr. J. C. Gunst. Rev. and Mrs. Oliver K. Ringering were welcomed as the new pastor and wife at Canaan Church, Crawford, and he brought the message at the Baptist Men's Program. Attendance was good with distinctive unanimity of spirit and the North Highlands people the most gracious of hosts.

A feature of the program were luncheons on Friday for the Baptist Men and the W.M.U. following which business sessions were conducted.

Outstanding decision of the conference was full commitment to the establishing of a North American Baptist Church in Houston, Texas. The first gift for the project was received, and the "business of the Lord" moves quickly as the committee seeks to find land, pastor and financing. The assurance of the prayers and support of General Conference and all the churches therein was encouraging and inspiring. (Mrs. W. H. Barsh, Reporter.)

"Exploring God's Word" (NORTHWESTERN)

"Exploring God's Word" was the theme for the 86th annual Northwestern Conference of North American Baptist Churches which convened at the Bible Baptist Church in the beautiful, scenic city of LaCrosse, Wisconsin, from July 6-10. The conference text was John 5:39, and the conference hymn was "Thy Word I Hid in My Heart."

The business sessions were very ably conducted by our moderator, Rev. Elton Kirstein. Stimulating and provocative Bible studies in Colossians were given by Dr. Bernard Schalm, Professor of New Testament Literature, Christian Training Institute, Edmonton, Alberta. These studies were entitled: "That He might Have the Pre-eminence," "Beware Lest Any Man Spoil You," "In the Name of the Lord Jesus," and "As I Ought to Speak." An excellent Bible study entitled "Believer's Baptism" was given by Rev. Leland Friesen.

Each morning conference prayer time was observed with the following in charge: Rev. Paul Meister, Mr. Harm Sherman, and Mr. Kurt Krueger. A panel discussion "The Bible in the Home," with Bill Trampe in charge stressed the importance of family and private devotions. An informative and challenging panel in the area of stewardship was conducted by Rev. Donald Miller. A film entitled "Responsibility—Work or Home" was shown with Rev. Wilfred Weick and Dr. J. C. Gunst, Central District Secretary, in charge of the discussion questions fol-

lowing the film.

Denominational reports by General Council representatives, Church Extension Committee members and pastors were informative and brought to our attention the various needs for which it is important to pray, work and give.

Miss Ruth Rabenhorst, Cameroon missionary, spoke at the Missionary Rally and inspired us to greater endeavor for missions. Present also and participating in various ways were Mr. and Mrs. Richard Rabenhorst, missionary appointees to South America. Of special interest were the Women's Breakfast, as each group met for business and heard special speakers. A delightful banquet was held on Saturday evening with the young people presenting a fine drama. Our sessions were brought to a thrilling climax on Sunday afternoon, as Mr. Richard Rabenhorst gave his testimony and presented a challenging message.

The members of the Bible Baptist Church and their pastor, Rev. Leon Franck, are to be highly commended for their gracious hospitality and for making our conference such an enjoyable one. (Mrs. Harm Sherman, Reporter.)

"Word of Life for a Seeking Age" (PACIFIC)

The hospitable climate of Bethany Baptist Church, Vancouver, B.C., greeted delegates and visitors from the far-flung Pacific Conference churches as they met July 6-10 for annual sessions. The emblazoned chancel banner, "The Word of Life for a Seeking Age," arrested attention as guest speakers grappled with its urgent demands and timely challenge.

Mrs. Delmar Wesseler, National W. M.U. President, of Lorraine, Kan., guided conference thinking to build with bold and determined effort on the foundation of previous generations' sacrifice. Dr. Roy Seibel, Sioux Falls Seminary faculty member, challenged church members and leaders to evaluate and explore new avenues of communicating the eternal, unchanging Word to a seeking age. The church has something vital to offer in a "word choked world." Under auspices of Baptist Men, Mr. Dave Weyerhauser, prominent Christian layman of Tacoma, Wash., stirred conference interest and introspection with a provocative address: "A Layman Looks Critically at the Church." Rev. and Mrs. F. K. Goodman reminded conference participants of continuing Cameroon opportunities to communicate God's message to people eager to listen and to respond. A conference "bonus" was the appearance of Rev. and Mrs. Edwin Kern just disembarked on furlough bringing greetings and insights from our mission field in Japan.

Conference pastors and leaders served effectively in various capacities. Host pastor, Rev. Ernie Rogalski, patiently directed conference attention to necessary but often overlooked details. Rev. Robert Hess keyed the ses-

sions with his opening address, "This Seeking Age," describing a generation that is searching for reality and God even though questioning and repudiating the norms and standards of previous generations. Rev. John Woltenberg drew attention to the "Only Answer" the church can offer to questioning mankind—the Eternal Christ whose deep concern for his children is revealed in his prayer recorded in John 17. The genial moderator, Rev. Erwin Gerlitz, guided the conference business sessions with smooth efficiency. Western District Secretary, Rev. Joe Sonnenberg, assisted by denominational pastor and lay officer representatives, capably moderated question-answer periods with profitable sharing of ideas and concerns relative to church and denominational affairs. The memorial service led by Rev. W. J. Appel reminded all that the time of one's departure is surely coming and to be with Christ is the crowning achievement.

Reports of the churches, institutions and boards reflect steady progress in Conference growth, but the exceptional opportunities for bold strides forward in denominational programs of missions, education and church extension prompted a rousing challenge by Rev. Kenneth Fischer, Conf. Stewardship Rep., for churches to adopt and implement the STEP Program, "Wilson's Discovery," a new film depicting our NAB program, was also commended to the churches for educational and promotional use.

Careful planning and preparation by the host church was obvious. Generous home hospitality was unselfishly given. The musical ministry of its choir and choruses highlighted conference inspiration and the final Sunday afternoon missionary-music program featuring the combined choir, orchestra and band of the Vancouver churches brought the entire conference program to an appropriate, thrilling, spiritual climax! Undergirding each day's program was "The Pause that Restores," an opening 20 minute session of silent prayer interspersed with recorded scripture readings and musical selections. Local N.A.B. churches welcomed visitors to their regular Sunday morning Sunday school and worship services.

The touring of lovely Vancouver scenic attractions on Saturday afternoon was brief but delightful. Good food, warm fellowship, musical melodies and a directive for young people to "stand on the edge of opportunity for Christ" by Dr. Seibel were featured at the Saturday evening youth banquet.

Delegates voted to meet in the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich. on July 8-9, 1967, immediately prior to the General Conference sessions in Detroit. Officers elected to serve are Moderator, Rev. Robert Hess, V. Mod., Rev. Ernie Rogalski, Rec. Sec., Rev. Arthur Brust, Statistical Sec., Rev. Herbert Schauer, Lay Rep. to Gen. Council, Reiny Kwast, Alt. Lay Rep., Abe Haas, Christian Education Sec., Al Bibelheimer. (Rev. Merle Brenner, Reporter.)

Obituary

(Obituaries are to be limited to about 150 words. A charge of ten cents a line is made for all obituaries.)

MRS. CLARA A. SWYTER of Phoenix, Arizona

Mrs. Clara A. Swyter of Phoenix, Arizona, passed away after a week's illness at the age of 79. She had been a resident of Phoenix since 1956 and for the past three years lived at Orangewood American Baptist Estates, Phoenix. She was a member of the First Baptist Church, Phoenix.

Mrs. Swyter was the wife of Rev. Hilko Swyter who last served our former North American Baptist Church in Canton, Ohio. Three daughters: Mrs. Ruth Boyer of Natick, Conn.; Mrs. Esther Colander of Canton, Ohio, and Mrs. Hilda Basler of Phoenix, and three grandchildren survive.

MRS. HILDA BASLER, for the family.

MRS. JOSEPH C. CAGLE of Okene, Oklahoma

Leora Fay (Reiswig) Cagle was born September 21, 1913, near Loyal, Oklahoma, and passed to her eternal reward on July 15, 1966.

Mrs. Cagle accepted Christ as her Savior and followed him in baptism at the age of nine. She was currently a member of the Zion Baptist Church of Okene.

She was married to Joseph Clinton Cagle on July 4, 1945, whereupon the couple made their home in the Okene community. Mrs. Cagle taught public school on the elementary school level at both Loyal, and Okene for twenty-seven years.

Left to cherish memories of her are her husband, Joe, of Okene; a daughter, Elaine of the home; her mother, Mrs. David Reiswig of Okene; two brothers, Leon Reiswig of Okene, and Kenneth Reiswig of Wasco, Calif.; and many relatives and friends.

Zion Baptist Church, Okene, Oklahoma

KARL E. BIEBER, Pastor

MR. GIDEON GRENZ of Napoleon, North Dakota

Gideon Grenz was born in Napoleon, N. D., Jan. 31, 1920. He was united in marriage in 1945 to Gloria Bauer. They moved to Missoula in 1955 from Napoleon where he had engaged in farming. In Missoula he worked for Treasure State Industries for about ten years.

Gideon was saved at the age of eleven, was baptized, and became a member of the Napoleon Baptist Church. He was active in the church there until 1955 when the family moved to Missoula and joined the Bethel Baptist church. He has been a faithful and active member of the church to the very end. At the time of his passing he was serving as Chairman of the Deacon Board.

He was preceded in death by one brother. Survivors include the widow, Gloria; two daughters, Mrs. Kenneth Schmutz, Missoula, and Marjorie at home; two sons, Deane and Merle, at home; his parents, Mr. and Mrs. Fred Grenz, Bismarck, N. D.; six brothers, Edwin, Bismarck; Ernest, Sacramento, Calif.; and Adam, Portland, Ore.; John and Roland, Bismarck; and Jake, Napoleon; and a sister, Mrs. Lydia Schauer, Napoleon.

Gideon Grenz passed away at the age of 46 after a brief illness. He died with a firm faith in his Lord, and although he has left this earthly scene, we look forward to that glad reunion on that other side.

Memorial services were held at the Bethel Baptist Church on Saturday, July 16. Final rites were held at Napoleon, N. D.

Bethel Baptist Church, Missoula, Montana

HERBERT VETTER, Pastor

THE REVEREND FREDERICK ALF of Portland, Oregon

Rev. Frederick Alf was born at Ketchikan, Alaska, on June 12, 1890, and died at Portland, Ore., following a heart attack on July 6, 1966, at the age of 76 years and 24 days. He came to the United States in 1903 and

made his home in Michigan.

Our brother was converted to the Christian faith in 1902 and baptized into the fellowship of the Baptist Church at Lodz, Poland, by the Rev. Brauer. Shortly after coming to America he felt the call of the Lord into the Gospel ministry and entered the seminary at Rochester, N. Y., in the fall of 1907 to prepare himself for service as a minister of the Gospel.

In October of 1913 he was ordained as a Baptist minister by the Ebenezer Baptist Church of Detroit, Mich. During the years of his ministry he served the following Baptist churches: The Ebenezer and Home-stead churches near Springville, Sask., Canada; Goodrich, Hebron and Linton, N. D.; Carbon, Alta., Canada; Missoula and Pablo, Mont.; Streeter, Medina and Washburn, N.D.

Upon his retirement in 1955 from the active ministry, he joined Trinity Baptist Church of Portland, Ore., where he served his Lord in various capacities in his peaceable, wise and quiet manner.

On March 17, 1914, he was united in marriage to Adeline Bausak of Yorkton, Sask., Canada. This union was blessed with two daughters and one son. Those who mourn his passing are his now sorrowing widow, Mrs. Adeline Alf; two daughters: Mrs. Elvira Baker and Mrs. Estelle Brown of Portland; a son, Verne, of San Francisco, Calif.; one brother, Albert of Spokane, Wash.; one grandson; four granddaughters; besides a host of other relatives and friends. May God in his great grace comfort all with the hope of eternal life.

Trinity Baptist Church

Portland, Oregon JOHN WOBIG, Pastor

MRS. LOUISE JOHANNES of Underwood, North Dakota

Mrs. Louise Johannes was born Jan. 25, 1895, in Odessa, Russia, to David and Caroline (Hepper) Schuh. She came to the United States with her parents in 1900 to Milton, S. D., and in 1906 moved to the Underwood Community in North Dakota where she attended school.

She was married to Hugo Johannes at Washburn, June 8, 1930. They made their home on a farm near Underwood until 1944 when they moved into Underwood upon retiring. Her husband preceded her in death June 30, 1964.

She was a charter member of both the First Baptist Church of Underwood and the Ladies Aid.

She had been seriously ill for some time. She was called into the presence of her Lord on July 20 at the age of 71.

She is survived by a foster son, Darwin Johannes, of Kansas City, Mo.; a foster daughter, Edith (Mrs. Wallace) Grading of Washburn, four brothers: Adam and David Schuh of Underwood, Bill Schuh of Bismarck, and Tom Schuh of Minneapolis, Minn., and eight grandchildren.

She was preceded in death by her parents, husband, one brother and one sister.

First Baptist Church, Underwood, North Dakota

WALTER L. WEBER, Pastor

MRS. IRMA LEHMAN of Linthicum Heights, Maryland

Mrs. Irma Maletsky Lehman was born in Poland on March 7, 1892, and passed away on July 14, 1966, in the Maryland General Hospital in Baltimore, following a brief illness. She was 74.

At an early age, while still in Poland, she accepted Jesus as her personal Savior. In 1904, the Maletsky family emigrated to America and finally settled in Pompton Lakes, N. J. It was there that she married Gotthelf F. Lehman on April 17, 1911, with whom she spent nearly 42 blessed years—until his death on May 14, 1953. The young couple moved to Philadelphia for a few years, then on to Allentown, Pa., and finally to Bethlehem, Pa., in 1920. Here they joined the fellowship of Calvary Baptist Church.

The marriage was blessed with four children. The oldest, Arthur, died as a child on July 4, 1918. Three survive to cherish the memory of a kind, loving mother: Mrs. Alice Lesche of Corning, N. Y.; Mrs. Irma Larash of Linthicum Hts., Md., with whom mother resided; and Albert L. Lehman of Center Valley, Pa. Also surviving are six grandchildren and three great grandchildren.

Funeral services were held in Bethlehem on July 18, with her pastor bringing the message from Hebrews 12:2. Burial was in Nisky Hill Cemetery.

Calvary Baptist Church, Bethlehem, Pennsylvania

HAROLD K. GIESEKE, Pastor

MR. EDWIN SEIB of Minnetonka, Manitoba

Edwin Seib was born on Dec. 1, 1946, at Swan River, Man. His father, Arthur Seib, died in 1948 and his mother, Mrs. Arthur Seib, nee Agnes Deckert, remarried Robert

Kettner. Edwin was baptized by the late Rev. H. Schatz in 1960 and joined the First Baptist Church of Minnetonka. On July 18 he went swimming in the South Saskatchewan River close-by the River Dam Project where he worked for a construction company near Outlook, Sask., was pulled down by a rapid and got drowned at the age of 19 years. Mourning his sudden departure are his parents, his twin-brother Edwin Seib, his brother Garry Seib, and his sister Betty Ann Kettner, all of Minnetonka. Six young members of the Minnetonka C.B.Y.F. served as pallbearers at the funeral service held at the Minnetonka First Baptist Church on July 28 with Rev. H. A. Pohl officiating and Rev. R. Daum assisting.

First Baptist Church, Minnetonka, Manitoba

HERMAN A. POHL, Pastor

MRS. PAULINE PIETZ of Tripp, South Dakota

Pauline Pietz was born on Oct. 13, 1889, near Tripp, S. D., and passed away on June 29, 1966. She was 76 years of age at the time of death. Pauline passed away as the result of a fatal heart attack.

Mrs. Pietz was married on Feb. 16, 1915, to John M. Pietz who preceded her in death on May 12, 1962. To this marriage were born two sons both of whom are deceased, one at birth, and Elmer John at six years of age.

John and Pauline spent their entire married life farming near Tripp until recent years when they retired and moved to town. Pauline was a faithful member of the Tripp Baptist Church having been converted on March 29, 1905, and baptized on June 5, 1905.

Those who remain to mourn her passing are Alex Mehlhaff, Salem, Ore.; Mrs. Harry Mehlhaff Develde, Sioux Falls; Dr. Reinhold Mehlhaff, Yankton, S.D.; Mrs. Rupert Schultz, McMinnville, Ore.; Mrs. Fred Pietz, Tripp; and a half brother, Gustav Mehlhaff, Lodi, Calif.

Tripp Baptist Church, Tripp, South Dakota

JOHN HISEL, Pastor

MISS ANNE JANSSEN of Parkston, South Dakota

Anne Janssen was born to John and Anna Janssen on August 18, 1909, at Emery, S. D. Her life terminated on June 15, 1966, being 56 years of age, at the Sacred Heart Hospital in Yankton, S. D. Anne passed away after a brief illness.

After leaving Emery, S. D., Anne attended business college in Sioux City, Iowa. She managed a variety store in Elk Point until 1946 at which time she moved to Parkston to become an operator of the Renfro Variety Store.

Anne was a member of the Parkston Baptist Church, being actively involved as a Sunday School teacher, a member of the Women's Missionary Society, as well as supporting other organizations of the local church.

In addition to church-related interests, Anne gave support to the community through membership in the Parkston Commercial Club and affiliation with the E.S.A. Sorority.

Those left to mourn her passing are Mrs. Helen Radel, Parkston; Mrs. Raymond Lee, Centerville; Mrs. Jake Bauerle, Alexandria; Arnold Janssen, Emery; Richard Janssen, Sioux Falls; and a number of other relatives and friends.

Parkston Baptist Church, Parkston, South Dakota

JOHN HISEL, Pastor

special events

EMERY, S.D., PLUM CREEK. In June the the Plum Creek Baptist Church had the privilege of having our singing Journeymen of the N.A.B. Seminary on Sunday morning at which time we also had a fellowship dinner. We were blessed by the C.T.I. singing group on a Saturday evening. (Mrs. Edwin Becker, Reporter.)

STEAMBOAT ROCK, IOWA. Sunday, June 5, at the morning service our pastor, Rev. Elton Kirstein, had the joy of presenting to one of our own young men, Mr. Victor Luiken, a Ministerial License. He graduated on June 10 from Moody Bible Institute. (Mrs. Henry Trittien, Reporter.)

GOSPEL FOR NEW AGE

(Continued from page 11)

depth of despair.

Not until he knows the truth of divine revelation and the Christ of Scripture can man experience the freedom and authentic human existence which God intends for man. "You will know the truth, and the truth will make you free. . . . So if the Son makes you free, you will be free indeed" (John 8:32, 36). There can be no self-fulfillment for man without a direct confrontation with God in Christ.

RESPONDING TO GOD

Response to God's initiative restores significance to human existence, both for individual life with its responsible endeavors and for social life under the impact of the gospel's transforming influence. If God's people would only let the heavenly Father work through them as he wishes, a revolutionary power could be set loose in the world that would turn the tide of history and give the world a new direction!

The kind of *agape* love which the world needs and would respond to, if it could only see such love genuinely demonstrated, has its source in the Word made flesh, in the crucifixion and the resurrection—a love which pours out everything, expecting nothing in return. In such resources can be found that "unless" of Dag Hammarskjöld which can save today's civilization from certain doom and destruction.

In a day when the authority of God's word is widely questioned and undermined, an Apostolic breed of people must be able to stand forth with conviction and to assert positively and wisely, "Thus saith the Lord!"

EDITORIAL (Continued from page 3)

CATION will depend on our individual involvement in understanding the needs of our day and applying the Gospel. Our emphasis this year on OUR MISSION IN CHRISTIAN EDUCATION has the potential to help us undertake new tasks for our Lord as we teach what we have learned from Him.

JULY CONTRIBUTIONS—N.A.B. GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conference	July 1966	July 1965	July 1964
Atlantic	\$ 6,698.13	\$ 3,730.88	\$ 6,456.48
Central	23,072.59	16,746.79	21,048.07
Dakota	9,374.51	9,793.60	4,737.24
Eastern	3,021.95	3,720.70	1,891.08
Northern	5,982.68	7,345.35	5,271.44
Northwestern	9,564.30	8,477.99	4,222.26
Pacific	10,605.24	13,173.36	11,830.62
Southern	788.98	1,598.75	1,924.25
Southwestern	2,181.83	2,583.41	2,826.46
Inter-Conference	1,184.00	862.77	4,663.91
Total Contributions	\$ 72,474.21	\$ 68,033.60	\$ 64,871.81

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of July, 1966	\$ 65,511.21	\$ 6,963.00	\$ 72,474.21
For the month of July, 1965	64,475.82	3,557.78	68,033.60
For the month of July, 1964	61,311.25	3,560.56	64,871.81

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1966 to July 31, 1966	\$261,374.01	21,225.99	282,600.00
April 1, 1965 to July 31, 1965	228,508.82	13,454.86	241,963.68
April 1, 1964 to July 31, 1964	221,887.30	15,870.09	237,757.39

MOBILE SOCIETY

(Continued from page 10)

energy, new methods, new people are desired. However, these must also be unified into a cohesive spiritual Christian fellowship to be effective as a Christian church. Here constant education and training of the present and incoming new membership needs to be carried on. The spirit of friendliness and winsomeness must always be the attitude of pastor and members. The Holy Spirit gives this motivation. The church needs to have a brief or longer course of instruction for all incoming new members on the objectives and tenets of the church, its organization, its outreach, its program—all in the spirit of the Master and for the good of the entire body of Christ.

Finally each Christian church needs to involve itself in the spiritual, social, economic and political needs of the city, town and country. It needs to have a Christ centered relevant program which is adjusted to meet the needs of all age groups of moving and stable constituents. It needs to be fed by the life stream of the eternal love, truth and vitality of Jesus Christ, its Savior, Lord and Redeemer, who came and died "not to condemn the world, but that the world might be saved through him."

SUNDAY SCHOOL LESSONS

(Continued from page 18)

III. A SPIRIT OF OBEDIENCE. Isaiah 6:8-12.

God did not give Isaiah a direct invitation, nor did he command him. No place of service was mentioned. No particulars were described. The Lord

simply announced his urgent need for messengers, and the prophet responded in the light of what he had just experienced. If God took such great pains in revealing himself then it would be a sorry mistake not to follow him and to serve him.

Such a dramatic experience may discourage the ordinary Christian who assumes that God reveals himself only to special ministers and missionaries. But all of us need the call of God's approval whatever we are doing and wherever we are serving. We may be called to be short-term or long-term missionaries on the foreign field, but we can also be full-time missionaries in the sense that we are called to be witnesses in the home, office, factory, school, business, community and government.

Questions for Discussion

1. How can you measure the success or failure of a minister or missionary?
2. Why do dramatic visions come to so few people like Isaiah or Paul? Would you find it easier to follow Christ if you had such a vision?
3. Are you convinced that you have a definite mission in life?

CHANGE—AWARENESS

(Continued from page 5)

area of anthropology, sociology, and psychology can be very helpful. Of course if we have fenced ourselves in with closed minds, such reading can be painfully unsettling. It can tighten the noose on the inhibitory trap around us, or it can break all our anchors of the soul and cast us adrift upon the sea of life. In either case an enlightened and mature change-awareness will elude us. The kind of awareness that I am advocating tests and proves all things and holds on to what is the abiding "Word" in a world of accelerated and accelerating change. And when you approach the swirling tide with the set

(Continued on page 15)

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM
April-July 1966

\$1,150,000 Approved Goal

