

BAPTIST HERALD

THE MINISTER IN CHURCH RENEWAL

JULY 15, 1968

RACE RELATIONS — WHERE OUR RACE TROUBLES BEGAN



● The North American Baptist Seminary, Sioux Falls, S. Dak. became fully accredited by the American Association of Theological Schools on June 11, 1968. The seminary has been an associate member of the A.A.T.S. since 1954 but this action by the accrediting association marks a great milestone for the school. We congratulate the seminary, its president, Dr. Frank Veninga, its faculty and students, the Committee on Higher Education, and the Secretary of Higher Education, Rev. David Draewell, for their contribution in this achievement. Details of this event will be reported in a forthcoming issue of the BAPTIST HERALD.

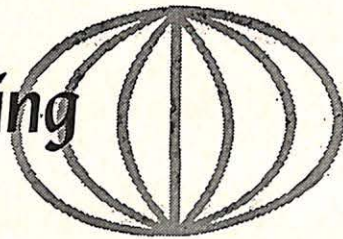
● Rev. Fred C. Folkerts was reappointed by the Board of Missions for another term of three years as Field Secretary of the Cameroons Baptist Mission effective July 1, 1968.

● Rev. Fred Holzimmer was appointed as Acting Field Secretary during the furlough year of Rev. Fred C. Folkerts.

● Rev. George A. Black, Cameroon missionary, is home on furlough. His address is: R. R. 1, Box 159, Madison, S. Dak. 57042.

● Rev. J. A. B. Adams is serving as the interim pastor at the Osoyoos Baptist Church, Osoyoos, B. C.

what's happening



● James DeBoer, a recent graduate from the North American Baptist Seminary, has accepted the call to become the Director of Christian Education and Music at the Ebenezer Baptist Church, Vancouver, B. C., effective August 15, 1968. He was ordained to the gospel ministry on June 17, by his home church, First Baptist Church, Corona, S. Dak.

● Rev. Robert Penner has resigned from the Colonial Village Baptist Church, Lansing, Mich., to become the pastor of the Bethel Baptist Church, Missoula, Mont., effective August 1968.

● Rev. David Berg has accepted the call to become the pastor of the Calvary Baptist Church, Wetaskiwin, Alta. Mr. Berg has been teaching at the Prairie Bible Institute, Three Hills, Alta. Previously he had served our church in Morris, Man.

● Rev. Donald N. Hulin has resigned from the Calvary Baptist Church, Pittsburgh, Pa.

● Rev. Glenn Fink has resigned from the Victor Baptist Church, Victor, Iowa.

● Rev. Willis Potratz has resigned from the Grace Baptist Church, Grand

Forks, N. Dak., to become the pastor of the First Baptist Church, Lodi, Cal., effective August 25, 1968.

● Rev. Herman Riffel closed his ministry at the Bethel Baptist Church, St. Clair Shores, Mich., effective March 1968.

● Mr. David Reese III, a recent graduate of McCormick Theological Seminary was ordained into the gospel ministry on June 16, 1968, by his home church, Temple Baptist, Lodi, Cal. This was the first time in the history of the church that one of their own young people was ordained for the ministry.

● Mr. Harry H. Hiller, was ordained to the gospel ministry on June 5, 1968, by the Immanuel Baptist Church, Woodside, N. Y. His father, Dr. Herbert Hiller, is the pastor. He graduated with a B. D. Degree from the North American Baptist Seminary in 1967 and received a Th. M. Degree from Princeton Theological Seminary in 1968. During the summer months he is serving as pastor of the Trinity Baptist Church, Sioux Falls, S. Dak. Next fall he plans to continue graduate studies at McMaster University, Hamilton, Ont.

● A decision to phase out our Indian work on the Montana Reservation this year was arrived at by the Board of Missions in annual session after much discussion and prayerful consideration. The Board of Missions is deeply thankful to our missionaries who have served on this reservation with sacrificial devotion and much dedication in the best way possible. Only eternity will tell what the harvest of this faithful service will be.

Our missionaries, Rev. and Mrs. David M. Harrison, are waiting on the Lord's leading to another field of service. They would be open to a pastoral ministry in one of our churches.

N.A.B. College Nearing Completion

The progress of construction on the new campus of the North American Baptist College in Edmonton is most encouraging. Due to many favorable factors the contractors are ahead of schedule. All exterior work on the buildings is completed. The interior is to be finished by the end of July and upon completion of the road ways, parking lots, and landscaping the college is to be ready for occupancy August 15, 1968.

The first term on the new site will begin September 3, 1968. Registration of students is proceeding at a record pace, indicating that the new dormitories may already be too small. At June 5, 1968, 88 students had completed their registrations. Almost one third of these young people come from the United States.

The dedication festivities are scheduled for October 16-19, 1968. Dr. F. H. Woyke will be the guest speaker of the official dedication service. The program will also feature many other distinguished speakers, displays, and a dedication banquet on Saturday, October 19. Friends and alumni of the school are cordially invited to be present for these days of thanksgiving and rejoicing to God. About 1000 visitors from our denominational fellowship are expected. Please make reservations for lodging and the banquet by September 1, 1968. Mail reservations to the North American Baptist College, 118 Str. & 25 Ave., Edmonton, Alberta. (Reported by Rev. W. Waitkus, professor, North American Baptist College, Edmonton, Alta.)

A REFRESHING INTERLUDE

Things were running very smoothly on this my sixth furlough's visitation schedule. After the evening service at Startup, Washington, Edna Chaffee picked me up so our visit might be extended a few hours. Just a few hours later, after our former missionary doctor, Leslie Chaffee diagnosed "an acute gall-bladder," I was hospitalized in Seattle. Surgery came a few hours later, on May 22, and the recovery and progress was described as "a day ahead of schedule" and "superb." This made it possible to begin recuperation at the Chaffee home just five days after surgery. A delightful stop! Washington's cool greenness was a treat, and mission memories of Cameroon were refreshed.

I regretted having to cancel appointments in California and Idaho. I wish to express my warmest appreciation to the hosts of friends who sent get-well wishes. I felt your prayers. God used them, and now, 15 days after surgery the schedule is resumed. Thanks to all for being with me in this experience.

Your missionary, Laura Reddig.

Editorial

WHERE IS THE ANSWER?

Where do we find the answer to the explosive race problem in America today?

Time? No, the last 100 years have proved that that is not the answer. Education? Money? Jobs? Housing? These should help.

But the real need is that we, especially as Christians, mature in "loving our neighbors as ourselves." If we agree with God, that we must love our neighbor as ourselves, and then express racial prejudice and hate, our Christianity is a fake. The writer, de Chardin, has said, "The only climate in which man can continue to grow is that of devotion and self-denial in a spirit of brotherhood; in truth, at the rate the consciousness and the ambitions of the world are increasing, it will explode unless it learns to love." By love we do not mean some emotional sentiment but specific acts as expressed in the Ten Commandments (especially six through ten). Here the meaning of love is to discipline every act affecting our neighbor so that he is not injured (1) by our coercion; (2) by our adultery; (3) by our theft; (4) by our deception; (5) or by our covetousness. How well are we doing in this regard?

When our white friends express anger against all Negroes because of the riots, it is wise to let the anger come out, but we must also try to develop understanding on the present plight of Negroes in the ghettos of America. Do we really know what it is like to live in a ghetto? We should have at the tip of our tongues the following facts about Newark (other ghettos are similar): "Newark has the highest crime rate, the highest tuberculosis and maternal mortality rate, the highest substandard housing rate for any city its size in the country, and the lowest per capita income. The unemployment rate is 8.2 percent as against 3.8 percent for the rest of the country. In the ninth to twelfth grades, the dropout is 32 percent." Such conditions cannot excuse the violence of riots, but we need to understand causes and remember that about 95 percent of Negroes are against rioting.

We should also remember certain facts about the valuable contributions of the Negro to American life in agriculture, music and a philosophy of hope in the midst of discouragement. This shows what their potential might be if they have equal opportunity.

The people in the ghettos must also have a change of attitudes. They can, and in the end will have to, do far more for themselves than can others. Nobody can make another acquire a skill, come to work, do a job. Nobody can keep another from turning his home into a slum.

We must also face the reality that while men of goodwill strive to come to grips with the very complex problem of race relations, the radical right groups and the black power groups are fanning the flames of intolerance. They are carrying on a multi-million dollar propaganda campaign to accomplish polarization of racial attitudes. The only defense against their tactics is turning a spotlight of truth on their motives and methods.

Above everything else, we all need to experience anew the transforming grace of the Lord Jesus Christ so that we may have the mind of Christ and do the will of Christ in our day.

John Binder

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RACE



Photo by Alan Cliburn

INVOLVEMENT in the problem of race relations is not optional for Christians. We are not permitted to withdraw ourselves and let happen what will. The God who has reconciled us to Himself in Christ has given us "the ministry of reconciliation" (II Corinthians 5:18), and we are therefore compelled to face the issue of race relations. Jesus said that his disciples were "the salt of the earth" (Matthew 5:13) and "the light of the world" (Matthew 5:14). To be light and salt in our time means that we must make some contribution toward the solution of this problem.

The Issue:

The issue of race relations in the United States arises primarily from patterns of discrimination which the dominant white majority has imposed on various minority groups. At one time or another many minority groups have felt this discrimination. Jews have felt the cold winds of anti-Semitism; the American Indian has been treated as an outcast in his ancestral homeland; Orientals have often been regarded as unacceptable participants in American life; and immigrant groups of the 19th and 20th centuries, such as the Irish and Puerto Ricans, have suffered from the descendants of earlier immigrant groups.

All of these instances of racial discrimination are matters of concern to Christians, but at present the issue of race relations centers primarily a-

round the relationship of whites and Negroes. Because the Negroes are, first of all, a much larger group, than the other minorities, and then because they began their life in this country as the slaves of whites, and because the discrimination of Jim Crow laws made it especially difficult for them to improve their lot, and because their color made it impossible to blend into the rest of society after a generation or two, the problem of white-Negro relationships has been especially severe. When we speak about the problem of race relations, therefore, we do not forget the many other forms it takes, but the attitude and actions of whites toward Negroes necessarily becomes primary. And because the white race has been dominant and has kept Negroes first enslaved and then segregated, the responsibility for the improvement of race relations rests upon whites in a way it does not rest upon Negroes.

The Issue in the Church:

The first place Christians must face the issue of race relations is in the church. We may try to witness to the world through resolutions at our conventions, or by counseling with community leaders, or by supporting constructive legislation, but as long as Negroes are not truly welcome in the fellowship of our churches, our witness to the world cannot be strong.

The Psalmist wrote, "Behold, how good and pleasant it is when brothers dwell in unity" (Psalm 133:1 RSV).

The clear and consistent teaching of the New Testament is that when men come into relationship with Christ, they are brothers and are united with one another. Whatever may have divided them before, "Here, there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Colossians 3:11). When people are united in Christ, all of the categories that the world uses to divide them become secondary.

The truth of this was recognized by a Christian of the second century, Justin Martyr, who wrote, "Since our persuasion by the Lord . . . we who valued above all things the acquisition of wealth and possessions now bring what we have into a common stock and communicate to everyone in need; we who hated and destroyed one another, and on account of their different manners would not share the same hearth with men of another tribe, now since the coming of Christ, live on intimate terms with them, and pray for our enemies and endeavor to persuade those who hate us to live according to the good precepts of Christ, so that they may become partakers with us of the same joyful hope" (Apology, 1, 14).

When the world sees that men who formerly would not share the same hearth with those of another tribe are now, since the coming of Christ into their hearts, ready to dwell in unity with them, it is then able to see the gospel.

RELATIONS

Accept your own responsibility in solving the problems associated with race. Through prayer, Bible study, and fellowship with those of other races, strive to rid your life of racial prejudice and help to overcome all racial discrimination in the world.

Paul expressed this truth by saying that Christians form a body: "So we, though many, are one body in Christ, and individually members one of another" (Romans 12:5 RSV). If all Christians form one body, the body of Christ (Ephesians 5:23), then we cannot say that we can live in separation from other Christians. Each member of the body is unique and fulfills a distinctive function, but each one needs the others and must work together with them (I Corinthians 12:14-31).

This unity of Christians which overcomes racial and other divisions is shown by the ordinances of the church. Through baptism we become united with other Christians: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit" (I Corinthians 12:12-13). Then those who have been baptized into one body show their unity in Christ as they observe the Lord's supper: "Because there is one loaf, we who are many are one body, for we all partake of the same loaf" (I Corinthians 10:17 RSV). Whatever our earthly standing, in the church we all partake of the same "cup of blessing" and of the same bread and therefore are all one.

Our churches, however, have not always been faithful to these truths of the New Testament in their prac-

tice. Though we have been commanded, "Do not be conformed to this world" (Romans 12:2 RSV), we have allowed our practice to be influenced more by the patterns of the world than by the truth of the gospel. Furthermore, by our practice of discrimination in our churches we have made the church a supporter of discrimination in the society about us.

Christians are to be conformed to the higher standard which Christ has given: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34-35). It is when men see in our actual practice in our churches the expression of this kind of love to all our fellow Christians that they will know that we are Christ's disciples.

One of our best loved hymns is the one which begins, "Blest be the tie that binds our hearts in Christian love," often sung following the observance of the Lord's Supper. But how can we sing of a tie that binds Christian hearts in love if we refuse to allow Christians of another race to share in the Lord's Supper with us? We have to ask ourselves whether we truly believe that there is a tie which binds Christians in a fellowship of love; and we have to ask if the world can see in the practices of our churches any evidence that such a tie does exist.

In dealing with the issue of race relations, then, Christians can begin by working to eliminate discrimination in the church. We can stand ready to offer the hand of Christian fellowship to every believer, remembering the warning, "If you show partiality, you commit sin" (James 2:9 RSV). We can make the church, not a place which reinforces the prejudice of the society around it, but a place where we search our own hearts, where we teach our children by word and deed that Jesus loves all the children of the world, and where we manifest in every phase of our church life the unity which Christ gives.

The Issue in Society:

Christians, however, confront the issue of race relations in places other than the church. As citizens, as workers, as employers, as businessmen, as public officials, and in many other relationships we must deal with it. In what spirit shall we make our decisions when we confront racial discrimination in the society in which we live?

A good place to begin is with Peter at Joppa. As a Jew, Peter had been reared in an atmosphere of prejudice against Gentiles. He had been taught as a part of the tradition of his people that Gentiles were unclean and that he must avoid association with them on the social level. However, the Lord wanted to send Peter on a mission to a Gentile named Cornelius. When Peter went up on the housetop in Joppa

to pray, he saw something like a great sheet, let down from heaven, and in it were all kinds of animals which a voice commanded him to kill and eat. Peter objected that he had never eaten unclean animals, but the voice said, "What God has cleansed, you must not call common" (Acts 10:15 RSV). When the messengers came from Cornelius, Peter went with them to Caesarea. When he arrived, he said to Cornelius and those gathered with him, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean" (Acts 10:28 RSV).

The assertion of the worth and dignity of every human person is a starting point for the Christian in all his actions in society. Whatever a person's race, color, economic status, educational level, or cultural background, he cannot be considered common or unclean. Each one has been created by God, and therefore deserves respect.

Our society has had many ways of treating men as common. The simple matter of refusing to use the titles, Mr., Mrs., and Miss, for Negroes is one way. We have forgotten Peter's lesson—"Truly I perceive that God shows no partiality" (Acts 10:34 RSV)—and have assumed that Negroes could not deserve that much respect.

Another manifestation of this attitude has been the reluctance or refusal to eat with persons of a different race. This was a manifestation of Peter's attitude also. Paul, who allowed no compromise on such an essential part of the gospel, reported, "But when Cephas came to Antioch I opposed him to his face, because he stood condemned. For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party" (Galatians 2:11-12 RSV).

Eating together is an expression of human fellowship. A refusal to eat with another person is a way of calling him common, and denying his worth as a person whom God has created in His own image. When Peter refused to eat with Gentiles, Paul did not consider it a matter of custom or tradition or personal preference which Peter had a moral right to decide as he pleased, but it was a denial of "the truth of the gospel" (Galatians 2:14 RSV).

That any Christian should consider others inferior and refuse to eat with them is especially strange in view of the fact that Christ, despite his dignity and status, did not refuse to eat with even the lowliest of sinners (Mark 2:16). If he was willing to eat with sinners like us, how could we imagine ourselves too good to eat with any man?

This central issue of the dignity and worth of every person should not be obscured by debates on other ques-

tions. We cannot get sidetracked into mutual denunciations of the North and the South. It has become evident that race relations is a problem of every part of the nation, so mutual finger-pointing between North and South should be replaced with a common effort to deal with it.

Nor can we allow the debates over the way in which various groups are dealing with civil rights issues to take our attention from this central concern. Whatever our opinions may be about the activities of various civil rights organizations, about the way in which legislation in this area has been handled or about the way that this issue has been debated by various politicians and political parties, we Christians still must not call any man common. Every individual we meet must be treated as a person of worth.

Nor should the centrality of this truth be obscured by speaking of property rights. This was tried during the controversy over slavery. The defenders of slavery tried to evade the moral issue of making slaves of their brothers by speaking of the slave owners' property rights without reference to the Negroes' rights as human beings. At the present time many defenders of segregation have tried to evade the moral issue by talking about property rights. The purpose of property rights is to safeguard the dignity and freedom of man, not to deny them. What Jesus said of the sabbath (Mark 2:27) could be applied to property: property is made for man and not man for property.

The Ultimate Issue: Love

The ultimate issue for Christians in race relations, as in any area, is, how shall we express the love which Christ has given to us and commanded us to give to others? The command to love is a positive requirement. In the field of race relations it is not only necessary for Christians to avoid prejudice and discrimination; in a positive way we must show love to people of all races. The law which James calls "the royal law," the law which commands, "You shall love your neighbor as yourself," makes no exceptions; and therefore we can make none (Leviticus 19:18; Matthew 22:39; James 2:8). Wherever in our society there is a "dividing wall of hostility" (Ephesians 2:14 RSV), the task of those who know the love of Christ is to allow themselves to be used as his servants in making peace.

What does Christian love require? Christian love requires more than tolerance. Tolerance is better than intolerance, but it is not sufficient. It would be an advance if we were willing to tolerate the presence of Negroes in our churches, in public facilities, in recreation areas, in restaurants and hotels, in positions of equal employment, and in our residential areas. But we might go this far and still not have the relationship of love.

Christian love requires more than

obedience to the law. Respect for the law is required of Christians, except when it conflicts with obedience to God; but in the present situation, even more is needed. In recent years laws have been passed against racial discrimination in public schools, public accommodations such as restaurants and hotels, jobs, and other areas. Christians can make a contribution by showing respect for these laws, and for the orders of the courts which enforce the constitutional and legal rights of minority groups. Love, however, is more than obedience to law.

Christian love requires more than paternalism. In the past there has been a tradition among some Christians of doing things for Negroes in the manner of someone superior helping someone inferior, in the manner of a father providing for and assuming authority over a child, rather than as a neighbor or as a brother. Paternalism is doing things for another in such a way that he is kept dependent rather than encouraged to become independent. Paternalism is giving a handout to a Negro at the back door while denying that he is good enough to come to the front door. Even those who are working to overcome racial discrimination in our society may be paternalistic, assuming the superior stance of doing all this for Negroes rather than working together with them to build a better society for all men. Paternalism is better than cruelty and indifference, but it is not enough.

Christian love requires more than willingness for things to change sometime in the indefinite future. To say "later," if it is said sincerely, is better than to say "never," but it is not enough. People who say "later" often seem to be saying that they are willing for change to take place, but only after they are dead. The time never seems ripe for facing up to painful decisions. But the more serious matter is that when we are saying "later," we are often presuming that we have the prerogative of deciding when other people can get their full rights as human beings. Jefferson's conviction, as expressed in our American Declaration of Independence, was that men are "endowed by their Creator" with their rights. Rights are given by God and not by other men. It is for us to acknowledge the rights which God has given, not to presume that we are the ones to give or withhold them according to a timetable that suits us. Whites do not have the privilege of deciding when they think Negroes are ready or mature enough to enjoy the same rights they enjoy themselves. We will not be able to accomplish everything at once, but we can recognize that the responsibility is upon each of us to do what he can this day, and not excuse himself from involvement by saying "later."

In the present situation what is required of Christians is love. This is

(Continued on page 14)

BAPTIST HERALD

Where Our Race Troubles Began

by Levi Keidel

(The first in a series of articles on the race issue.)

BEHOLD a chasm which daily grows wider.

"Every three years Whitey strikes and threatens violence to get higher wages," says the Negro on one side. "Violence is the only language the white man understands. We're getting onto his wave length so he gets the message."

"You know the concentration camps which were used to intern Japanese during World War II?" asks his friend. "Our government is refurbishing them now—to incarcerate us."

The bewildered white American stands on the opposite brink and asks, "Why are Negroes raising such a fuss? They've never had it so good."

"They're being stirred up by the communists," explains his friend.

During most of my adult life I have lived in Africa's Congo. Since returning to the United States eighteen months ago, I have been increasingly disturbed by the frightening lack of comprehension of the nature and scope of our present racial revolution.

Thomas Carlyle said, "Should one man die ignorant who had the capacity for knowledge, this I call tragedy."

The race problem is not something which concerns one man. Every member of our American society, whether he realizes it or not, is deeply involved. The tragedy of ignorance takes on alarming proportions when great masses of people who have the capacity to know so much, apparently understand so little.

It would be naive to presume that any series of articles could dispel this comprehension. However, as a foreign journalist, I have become familiar with the deeper feelings of thinking Africans. As a missionary, I have had close identity with black people. And as a nonresident of the United States, I have been exposed to the little-recognized but very important historic and international aspects of our current racial upheaval.

Inevitably, there are those few people who will read such information only to find fragments of truth which will reinforce their already-set prejudices. These articles have not been prepared for them, but rather for people who believe themselves to be

Christians and honestly want to be informed on the race problem.

In the following articles, we will consider the origin of our present racial revolution, key factors in its development, its present international scope, the implications of the revolution for us as a nation, and what I believe American citizens can and should do in the face of it.

Today's racial upheaval didn't begin with America's recent civil rights movement. It began centuries ago when African Negroes suddenly found standing among them an ugly, pointed-nosed, toeless, human-looking creature with skin the color of fish-flesh.

It was the white man.

Unfortunately, he had not come to help them. He had come to enslave them. He captured their strongest people, tied them together, and marched them to the coasts. A relatively small percentage survived the forced marches to the coasts and the ocean voyages. Most of those who did were bought by plantation owners in Brazil or the United States. Prior to the American Civil War, the high level of affluency enjoyed by the South was primarily the product of free labor of these slaves.

By the middle of the nineteenth century, commerce in human beings had shifted from British and French colonies to Central Africa's great Congo River basin; and traders were principally white Arabs. Congolese where I have lived still talk about it.

They tell of a notorious Arab trader whose name was Ngonga Lutete. The population of his slave village was estimated at 15,000. The slaves lived in a sprawling circular ghetto of huts. Around the village were two concentric moats. Between the moats was a high circular mound-wall of earth.

At intervals around this wall were posts. Each post was capped with a human skull.

Outside traffic had access to His village by means of six long tunnel-ways which passed across the moats and through the mound of dirt. Each entryway was guarded by a well-armed sentinel who stood on top of the tunnel. The approach to each tunnel was paved with a sidewalk of buried human skulls, their exposed tops kept gleaming white by the scraping of bare feet. One witness reports having counted the skull tops in the approach to one entryway. They numbered over a thousand.

Slave trade was not effectively brought under control until the end of the nineteenth century, less than seventy years ago. By that time the population of Central Africa had been reduced by from 20 to 40 million souls. The white man had effectively depleted a vast section of that continent of its most precious resource: people.

But other valuable resources remained; and after trade had been curbed, the people of Central Africa were exploited by another kind of white man. He had come to get their ivory, and the juice of their rubber tree. If they didn't fill his quotas, he chopped off their hands, or cut off their ears, or used the stocks of his guns as clubs to crush the heads of their babies.

These early traders amassed fortunes; but they left behind them depleted tribes, burned-out villages, devastated fields, mutilated bodies, and a terrible legacy of hatred for the white man. Still, another chapter had to be written; that of the more sophisticated kind of exploitation which Africans endured during the Colonial Era.

In the late 1800's, European countries which had established trading posts and refueling stations along the coasts of Africa began laying claim to adjacent territories. By 1911, Britain, France, Holland, Spain, Portugal, Germany, Belgium, and Italy (all "white" nations) had firmly entrenched themselves in Africa. They claimed political jurisdiction over these areas, which were called "colonies." Thus began the Colonial Era.

The expressed aim of these early colonialists was benevolent; and they

did bring benefits to African society. Tribal war was suppressed. Lines of communication and transportation were established which opened the continent to legitimate trade. Christian missionaries followed trade routes and introduced the gospel of Christ. Dread diseases such as malaria and sleeping sickness were brought under control. Africans were no longer mutilated or murdered; they were given schools, medicines, and jobs.

But while Africans benefited much from colonial rule, the colonialists themselves benefited immeasurably more, and again from the continent's resources. Its fabulous mineral wealth was mined and sold to western countries. While some of the money gained thereby was used for the social development of the colonies, most of it was used by the white-man governments to develop and defend their own societies.

African natural resources were strategic to the winning of World War II. When resources of raw materials were cut off in the Far East, America turned to Africa. Four of the five ores needed to make different kinds of steel, it secured from Africa. Ore used to make the atom bombs dropped onto Hiroshima and Nagasaki came from the world's richest uranium field, Congo.

According to a 1940 report of the United States Army and Navy Munitions Board, fourteen raw materials were listed as strategic and fifteen as critical to our military effort. Ten of the fourteen strategic and nine of the fifteen critical materials were secured from Africa.

In fact, most of the imported resources used to build our present-day complex and affluent western society came from colonial Africa. For years, Africa has supplied the west with gold, diamonds, radium, palm oil, aluminum, tungsten, copper, mica, quartz, rubber, cobalt, tantalum, colmbium, manganese, tin, and zinc.

While white civilizations were becoming more wealthy and sophisticated, African peoples began demanding a voice in their own destinies. In a few years, African nationalism swept almost 85 per cent of the continent's population from the hands of the colonial powers and transformed it into over thirty independent countries. As these nations struggled to stand alone, what did they discover?

They discovered that during the period of colonialism, the white man had taught them little of the complicated science of government. Moreover, supplies of natural resources which they needed for capital to improve their living standards, in many cases, had been largely depleted by the white man.

Meanwhile, the population explosion continued to give them new mouths to feed faster than these countries could find food to feed them; so the gap between the haves and have-nots of the world widens further.

Artificial boundaries drawn up by the colonial powers now split up tribes and tie together strangers. Masses of people, in their desperate search for a way out, overthrow one government and set up another. In these revolutions and counter-revolutions, scores of thousands of people are killed by starvation or warfare.

This is not only the story of the African Negro. In a general sense, it is the story of the non-white races of the entire world. Almost all of them have in their histories eras of exploitation by the white man. Today they are overwhelmed by common problems of political instability, ignorance, poverty, and disease.

These factors tie together the Chinese yellow people, the South American brown people, the African black people. These races comprise over 80 percent of the world's population.

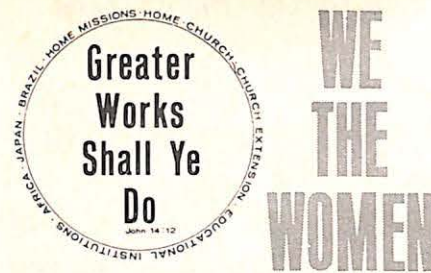
Together, they watch the white man feed his dogs sophisticated meat diets while their people slowly starve to death. They see his nations enjoying 75 percent of the world's circulating wealth. To their frustration is added indignation and anger.

This is their conclusion: "The white race doesn't have what it takes. Not only have they exploited our wealth. They've dragged humanity through two world wars. By the time we had taken our places on the stage of history, we discovered that the white man had used our resources to build bombs which threaten to wipe them and us off the face of the earth. The white man has had his day. It's time we take things into our own hands. It's up to us to redirect the course of civilization. If we don't, the human race will be destroyed."

Today's racial upheaval is of international dimensions. It is something like a bomb. Its sputtering fuse began with the slave era. It winds its way through the poorly-developed countries of the world. It leads into the heart of our American society.

And most tragically of all, the American white man inadvertently may be alienating himself from the one force in society which offers greatest hope for defusing the bomb and effecting reconciliation.

Rev. Levi O. Keidel, Jr., has served as a missionary in Congo, Africa, since 1951 under the Congo Inland Mission where he developed an outstanding ministry in Christian literature. He founded TUYAYA KUNYI, a Tshiluba periodical, which has become the most widely circulated vernacular magazine in Congo. He has written articles for CHRISTIAN LIFE, MOODY MONTHLY, and CHRISTIAN LIVING and has just finished a book manuscript on the experiences of a Congolese pastor during his country's struggle with independence. He is currently on furlough. He is a member of the Mennonite Church.



BY MRS. HERBERT HILLER,
Woodside, New York,
President Woman's Missionary Union

WOMEN'S INVOLVEMENT IN RACE RELATIONS

by Mrs. Earl Ahrens

By now every dedicated Christian has been forced to realize that the matter of racial friction is not the other man's problem—it's *mine*, it's *ours*, in a very real and urgent sense. An attack on any social ill must aim ultimately at changed individuals through the grace and work of Jesus Christ. This means, of course, that the first requirement for each of us is the *demonstration* of a changed life.

The editor of Eternity magazine wrote, in October, 1965, "The problem of racial discrimination can only be met by Christian *behaviour* that faces up to the ugliness of bias, the evils of immorality, and the whole complex of problems that surround the racial feeling." In the secret place we must allow God to do the transforming work He calls "the renewing of the mind"—the opposite of conformity to our white, middle-class, in-group—"conformity to His Son." (Rom. 12:2).

Our Lord set the example when He "moved among them." Then, seeing their need He "was moved to compassion." Most of us fail right here. We have never moved among them to really listen to what they feel to be their need, or be able to communicate His love to them. He then was "moved with compassion." He met their need and "went about doing good." Too often we mouth a prayer for the unfortunate and let it go at that.

Confronted with the question, "What can I do?" we must and can find an answer, a way to personally be involved. We sing, *Love Found a Way*. His love in us will find a way if we are truly willing.

In the town of Monte Vista, Col., there are 26 Protestant churches, at least three of which claim to be Bible-preaching evangelicals. The Head Start program for pre-school children from dis-advantaged homes (Spanish-American here) has need of just 20 women who will give three hours each week as volunteers. Often they are asked to go into the homes of these youngsters, which is an opportunity to demonstrate the Christ-life! Yet there are never enough volunteers. The Head Start program is operating in ghettos and rural areas in poverty pockets across the nation. Perhaps He would lead YOU into such an opportunity. (Continued on page 24)

For such a time as this, for such a changing world as this, for such a challenging period of human history as this, God reminds his people not to be conformed to the standards of the world, but to let God so regulate their thinking and living so that they may know the will of God.

THE MINISTER IN CHURCH RENEWAL

by George A. Lang

(EDITOR'S NOTE: This message was given at the Baccalaureate service of the NAB Seminary in May 1968. Because of the enthusiastic response to the sermon we have requested the author for permission to print it here.)

IT IS A great privilege, honor and responsibility to bring the Baccalaureate Sermon at this time and at any time. This I am well aware of, for by the grace of God I have been a minister of the Gospel for almost 45 years and associated with the educating of Gospel ministers for about a fourth of a century. During this time many changes have been seen in this world of ours, and I am aware of the revolutionary ferment which is going on within and without the church today.

The atmosphere in which theological seminaries and the Christian church operate today is well expressed by the late Samuel H. Miller, dean of Harvard Divinity School, in his book *The Dilemma of Modern Belief*: "The ancient dogmas no longer dominate the imagination; the modern divisions no longer capture man's loyalties. The shape of life has changed; the patterns of truth are different; the questions have new terms; doubts have deeper dimensions; the hunger of the heart and mind has been enlarged; the risks have greater costs. . . . The church cannot amuse itself with the posture of the past prestige or present popularity; it has inherited a revolution. It will be judged by the measure of its action in dealing with the radical changes in our world, not by its nostalgic reverence or its sterile respectability."

In June 1956 at the biennial meeting of the American Association of Seminary Professors in the Practical Fields

at San Anselmo, California, we were especially concerned with the task of the Christian minister or pastor. Little progress was actually made, because most of the discussion was focused on the nature and task of the church. Since that time, and before, the church has been the center of criticism, evaluation and change. This has been felt in all areas of the Christian church and denominations. Books by the hundreds have come off the press dealing directly or indirectly with the subject of *Church renewal*. This has also been central in the contents of the documents of Vatican II. Dr. Elton Trueblood, in his book *The Incendiary Fellowship*, a sequence to his book *The Company of the Committed*, states: "My chief reason for writing the present book is that I believe the discussion of Church renewal has now progressed sufficiently to make something of a conclusion possible." It is in context and spirit that we consider our theme: "The Minister in Church Renewal," with our text in Romans 12: 1 and 2: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind. that you may prove what is the will of God, what is good and acceptable and perfect." (RSV) Our topic tells us:

I—The Church Is the Subject of the Renewal

1—This is not the first time that the Christian church has passed through a period of change or renewal. Its history tells us that it has had to meet the changing world and cultures again and again. The small group of Christians of Jewish background, who expanded their outreach on the day of

Pentecost, inevitably were brought into contact with other nationals and cultures. These faced new circumstances in Antioch of Syria and elsewhere. When Gentiles were brought into the church, the church was challenged to change its set pattern. When Paul was faced with the Grecian world with its philosophy, the teachings of the church had to be thought through in a new setting. When the restricted Christian sect became a licit religion under Constantine, new conditions arose which affected the type of church building, the inside structure of the sanctuary, the importance of preaching, etc. Later with the Reformation, the Industrial Revolution, the discovery of new lands and inventions of new equipment, the church has again and again been the subject of change, many times quite violent and radical changes.

2—So today we are found in a revolution much greater than the world has ever seen, because of scientific advance beyond anything which has ever been known. This is affecting our thinking, our living, our goals, and our destiny. It is not merely our architecture, our physical church property and our church services which are being challenged. But truly the very nature and mission of the church are again being brought to our special attention. It is well for us to take a look at this phase of the church which is being evaluated and considered.

3—What is the New Testament concept of the church? Surely one thing is clear, namely that the New Testament presents the church as a body or company of devoted, ministering people with Christ Jesus, its head. The Apostle Paul writes in Ephesians 4:11-12: "and his gifts were that some should be apostles, some prophets, some evangelists, some pastors and

teachers, for the equipment of the saints, for the work of ministry. . . . All Christians were herein considered to be ministers. Leon Morris in his *Ministers of God* writes: "It is significant that the characteristic word for the work of Christian ministry in the New Testament is *diakonia*. The basic idea in this term is the service of the table waiter, but it came to be used very generally, though commonly of service of a lowly kind. Christians, however, took it up and used it as their characteristic word for ministering." There were other Greek words which might have been used. A. T. Hanson states: "In view of the large number of terms available, the evidence of the choice of words is unmistakable. Before there has been any theological reflection all the New Testament witnesses are sure of one decisive fact: official priesthood, which exists to conciliate and mediate between God and the community, is found in Judaism and paganism; but since Jesus Christ there has been only one such office—that of Jesus himself. It is shared by the whole Church, and never by one church, and never by one church member as distinct from others. Here therefore there is without exception the common priesthood, with no laity." Trueblood states: "The more we study the early Church the more we realize that it was a society of ministers. . . . The New Testament pattern, then, involves, both a generalized and a particular ministry." To the latter we will refer later.

4—To this church, to this body of ministering followers of Christ in Rome the words of our text were given. In fact, these words are given to the followers of Christ today, or in any age. "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." Here is where the renewal of the Church really begins. *The Good News for Modern Man* translation reads: "So, then, my brothers, because of God's many mercies to us, I make this appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer. Do not conform outwardly to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good, and is pleasing to him, and is perfect." Just how many Christians in the churches are so committed and dedicated to Jesus Christ? Trueblood claims that committed Christians are in the minority and the gap between conventional, cultural Christians and committed Christians is growing. If this is true, then the renewal of the church needs to begin with the renewal of the mind, to really want to know the will of God today, now, in every detail of the Christian's own life. There can never be a church re-

newal without the renewal of the people who make up the church. So the Word of God calls the Christian to the renewal of his own life in commitment to God.

II—The Minister (Pastor) Is Leader and Guide in Church Renewal

1—When the ministry of the church is referred to, so often the minister or pastor is meant. Note the concept of the minister today and see the reaction which has been developing against it. When a minister is present in a gathering of laymen, most likely he is called on to pray. He is often thought of only as the man who prays, or preaches, or administers the ordinances or sacraments. He is still regarded with some respect so that he enjoys many privileges denied others, as financial discounts, exemptions from the draft, "the man of the cloth." But is he really highly respected as a person? Is he looked upon as a person of a special order of unhuman nature? Does he challenge the imagination and aspiration of young people to be like him? Or is this image of him one of the causes for the shortage of ministerial candidates today? Does he do something outstanding in a spiritual way which causes people to say that they would like to be like him and have his power for good and for God? Is this why many ministerial candidates are now asking not to be ordained or to receive some of the exemptions which have been common to ministers in the recent past? Does he need a renewal?

2—It will be noted that he is minister among ministers; that is, he is the leader among the company or body of Christians who too are ministers. Morris states: "Christianity was no slick imitation of existing ecclesiastical organizations. It made no attempt to set up a hierarchy modeled on previously existing institutions. It was well aware of the kind of thing that was common in the world at large. But it preferred *diakonia*, lowly service, to the grandiose ideas of the Gentiles (Lk. 22:25f). It took a term in use for the most ordinary kind of service and made that its characteristic term for ministering. And it used it very wisely. It did not transform it into a term of dignity aimed at flattering a superior order of ministers. It used it for ministers, but it continued to use it also of the service of ordinary Christians."

"A. T. Hanson examines this idea of lowly ministry we find in Paul and says, 'The pattern is Christ—the ministry—the Church, and the task of the ministry is, not to undertake some specialist activity from which the rest of the faithful are excluded, but to pioneer in doing that which the whole Church must do. And the ministry itself is no originator, but receives its task from Christ. The ordained ministers only exercise the ministry which Christ himself has first exercised, and

which he continues to exercise through them, and through their activity in the whole Church also."

"This is very valuable as pointing us to two important truths. Firstly, there is such a thing as the Christian ministry. It has a real function, one which is of highest dignity and importance because it rests on what Christ has done and is doing. But secondly the ministry is not a superior caste. It does not repose on some superior eminence secure in unapproachable majesty. It is performing a lowly task which it shares with the rest of the Church. The whole Church must do what the ministry is doing. Hanson develops his thought in this way, 'The ministry is appointed by Christ in order to carry out Christ's work in the Church, and hereby to induce the Church also to carry out that same work. It is responsible to Christ and it has authority in the Church, but it cannot accurately be described as ruling over the Church, since its main aim is to serve the Church. If we ask, what are its specific tasks, we must answer: first and foremost, to preach the gospel. But this preaching the gospel is not limited to speaking alone; the ministry must preach the gospel by living the life of Christ in the world. We could almost say: the ministry must be the gospel.' This points us to important truths, and especially the fact that the deep concern of the ministry is the deep concern of the whole Church, a concern for the gospel."

3—Thus he is a minister among a ministering people. He is busy in "The Equipping Ministry," as Trueblood calls it, based on Ephesians 4:12. He leads, trains, pioneers, serves with his people. Trueblood prefers to look at him more as a "coach" who is active with the team as encourager and leader too. Richard Niebuhr, in a former year, referred to the pastor as "a pastoral director." The minister is not called to do the work of the members of the church. He is called to be the human guide and leader in equipping the members of the congregation to do Christ's work in the world. In this task the church members are to become aware of the truth that all business in the church and outside of the church for them is Christianity in action. Does Christ and his way of life have this place in their planning, thinking and living?

4—It can readily be seen that if the church is to be renewed, then the minister too takes to heart: "Do not conform outwardly to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good, and is pleasing to him, and is perfect." By this intimate relationship with the Lord, the Almighty will exert His superhuman power and wisdom to accomplish the needed renewal in his life and in the life of his Church.

III—In Church Renewal the Whole Church Is a Ministering Company or Body in the World

1—In that passage in Ephesians which speaks of pastors and teachers and the church, we read: "He did this (appointed these special ministers) to prepare all God's people for the work of Christian service, to build up the body of Christ. And so we shall come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature men, reaching to the very height of Christ's full stature" (Good News for Modern Men). In the Equipping Ministry as given here, the goal of the Christian is to become mature in Christ. As a physically, intellectually and spiritually mature person is the goal of every baby born into the world, so every born-again person has this maturity in Christ the objective of his life.

2—Dealing with this problem some years ago while on a national committee on Church, State and Society, which met annually in Washington, D. C., its members concluded that such a mature Christian needs to be concerned about, or at least growing in, six relationships, if he is to be conversant with the Will of God. There must be (1) a personal relationship between him and God through Jesus Christ as Lord and Saviour. Then there is (2) a relationship to the Redeemed Society or the Church. Likewise there must be some conscious relationship (3) with the Heritage of the Past, (4) with the World (Society and Nations), (5) with the Natural World as seen in Science, and finally (6) with Evil in the world. The Will of God encompasses all these relationships, and so the Christian, God's child, needs to know His will in these areas also. Of course, man never gets to know the full will of God all at one time, but he can and should grow in his knowledge of the Creator, the creation, redemption and fulfillment of purpose. Our world has grown in many areas such as population, free nations, scientific discoveries, medicine, dealing with and understanding man in his needs. If the church is to serve the world, it must have constant growth of knowledge and understanding herein.

3—As in the past when it was effective, so in the future, if it is to have real spiritual power in the world, the Church must be renewed by God's spirit and will. The ministering people will assemble in their houses of worship for Christian fellowship, inspiration, instruction and empowerment. The many groups who meet in homes and churches for Bible study with their needs and those of the world in mind are increasing their knowledge of the will of God in their specific areas of concern. This is good; it is necessary. Without a oneness of worship and study, there cannot be that oneness of Christians in the world. However, these groups, these worship

services, cannot be an end in themselves. They are there for equipping the Christians for service. Possibly the reason the church is so severely criticized today is because the Christians with their beautiful and well equipped churches have left the impression that the upkeep of these buildings and the continuation of their pattern of worship are ends in themselves. Where are the churches which are mentioned in the book of Revelation? They too at one time were in existence, but today they no longer exist as Christian churches. They lost their ministering objectives in Christ and so now their buildings, if they are still standing, are merely examples of dead antiquity, but are spiritually powerless. And may I say, that if we just change patterns and forms, necessary as they are, but make them an end in themselves, we will not see a renewal of the Church, but only the substitution of one lifeless form for another. There needs to be a revitalizing of the lives of the Christians. Some have called these "a new breed." Surely not a breed unrelated to Christ, but committed men and women who have taken Christ into their lives and are serious in following Him in all areas of life. In this growth the minister leads his congregation and grows with them. He changes patterns not for novelty, but in order to better accomplish the purpose of the worship, the church organization, the equipping of the saints for service in this ever changing world. This will affect size, shape and form of the meeting place; the music and liturgy or order of service; the involvement of the laity, actually the other ministers. This is within the church and its constituency.

4—But the Church needs to reach out into the world. The Word of God speaks of being in the world, but not of the world. How are Christians to act and live in a pagan world? How did the early disciples thus live? We talk sometimes of Christian distinctives, or of Baptist distinctives. Some groups of Christians in the past thought it might be shown by a queer or quaint dress or garb, or by the denial of some fineries. Let us not minimize their efforts to let the world know that they were Christians. But these distinctives were not extensive enough, even though they were done out of true dedication to Christ. These distinctives were not big enough. The distinctives of the early Christians were seen in their love for each other. Richard Niebuhr has stated that love of God and love of neighbor are characteristics of the Christian. These must be the distinctives expressed in human relationships and activities which are unmistakable testimony to the unchristian world.

5—There were four dedicated Oxford students in the early eighteenth century who met regularly for Bible study and prayer. The people who saw them called them Methodists, because of being considered methodical in this

practice. But these students sought the will and power of God at a time when England was steeped in godlessness and immorality. They were willing to be counted for Christ and others joined them. Out of this beginning the Church was renewed in England and that country was saved from impending destruction. Europe was in the throes of the French Revolution and serious wars. But there was a cobbler, William Carey, who sought the will of God for his day and against untold odds was willing to be counted for Christ and went forth to be known as the Father of the Modern Missionary Movement. We have men and women today who have and are trying to show a distinctive witness for Christ, as Billy Graham, Rev. Cosby with the Church of the Saviour in Washington, D. C., those who practice speaking with tongues in most denominations, or devoted to faith healing and other expressions of faith. Is God speaking to our modern churches to awake and hear the stirring of the spirit? There are so many areas to be touched for Christ today: the race issue, inner city, urbanization, secularization, cybernation, the length of life, the emotional disturbances of people, and many more. To minister to people in the country areas and in the city, in the lonely places and in the high-rise apartments of every large city, requires the dedicated devotion to Christ of every Christian. It isn't easy. Things are changing so fast. Just three weeks ago while visiting the Chicago Methodist Temple on a field trip, the associate pastor said that their ministry in the inner city has increased and had become more complicated by the high-rise apartments. Churches which formerly moved out of the inner city are now thinking of starting new work in the inner city. Methods which were used five or ten years ago are now outmoded. These changes call for devotion, dedication, and an "incendiary fellowship," as Mr. Trueblood calls it, who are really "on fire" for Christ.

6—Dear friends, for such a time as this, for such a changing world as this, for such a challenging period of human history as this, God reminds His people not to be conformed to the standards of the world, but to let God so regulate their thinking and living so that they may know the will of God—what is good, and pleasing to him, and perfect—for themselves, for their local church, for their denomination, for the busy, hungry, needy world. To do this adequately and effectively it takes daily renewal. It is a constant, full-time job. It means the minister must work through it for himself; he must help his ministering members, the church and its associates, to work this through with the Spirit of God.

CONCLUSION

To be in the business world, in the educational world, in the entertaining

(Continued on page 24)

N. A. B. Seminary Observes 118th Commencement Ceremonies

"SHARING the Wonderful Life." This concept of the Christian's mission in life, based on John 10:10, was selected by the graduating class of 1968 as the motto which best expressed their approach to the Christian ministry.

The graduation ceremonies observed by the Seminary May 18, 1968, reflected the spirit of this theme in a remarkable manner. The commencement banquet room on Saturday evening was dominated by a large picture of outstretched hands offering a cluster of grapes symbolizing the sharing ministry which each graduate had covenanted to carry out.

The entire atmosphere of the banquet reflected a spirit of sharing in a genuine Christian fellowship. The Reverend Raymond Harsch, pastor of the Cedarloo Baptist Church, Cedar Falls, Iowa, served as a genial toastmaster. Dr. Ralph Powell introduced the six graduates as unique individuals called by God for a unique ministry.

In his challenge to the graduates, President Frank Veninga placed before them basic choices they must make in their life's ministries. In becoming a minister of the Gospel Dr. Veninga stated each must decide to be or not to be a man in fellowship with God; a herald of the Good News; a man of vision and faith; and one keenly sensitive to the changing times.

Dr. George A. Lang was selected to deliver the baccalaureate address in recognition for his 24 years of outstanding service to the Seminary. Dr. Lang chose "The Minister in Church Renewal" as the subject of his concern for this historic address.

Dr. Lang urged the local church not to remain static and unresponsive in these turbulent times. Changes must come in certain forms, he stated, in order to minister to a world in flux. Dr. Lang stressed that this in no way implied abandoning the field to the critics. The churches will stand, Dr. Lang affirmed, and will accomplish their mission just as they have done in crisis times throughout history.

The Seminary honored Dr. George A. Lang with the conferring of the title of Distinguished Professor of Pastoral Theology at the commencement ceremonies. Dr. Lang served as President of the Seminary and Professor of Homiletics and Pastoral Theology from



Graduating Class of 1968. Front row (l. to r.) Hans Peter Ristau, James DeBoer. Back row—(l. to r.) James Wayne Bibelheimer, Fred Ewald Jantz, Kurt Brenner, Kurt Redschlag.

1944 to 1959 when he resigned from the presidency for health reasons. He continued to teach for an additional nine years. Though retired from full time teaching responsibilities, Dr. Lang will teach one subject each semester next year as well as implement a program of field education which will be offered for credit.

In the commencement address Sunday afternoon, Dr. Charles Koller chal-



Dr. Charles Koller (l. to r.), Dr. Frank Veninga, Dr. George A. Lang.

lenged the graduates to convey the message of God's reconciling love through the demonstration of lives truly reconciled to God since people respond to people rather than to the presentation of ideas in the abstract. Dr. Koller is President Emeritus of Northern Baptist Theological Seminary, Chicago, Illinois.

The servant of God must have one clear aim in life, declared Dr. Koller, to proclaim the message of reconciliation to man alienated from God.

This mission, Dr. Koller added, can be achieved only when the spirit of the servant is of the very spirit of the One who sent him. The true Christian is the one who constantly prays, "Lord, what wilt thou have me to do?"

The Seminary graduated six seniors at the commencement exercises. They were: Wayne Bibelheimer, Minneapolis, Minnesota; Kurt Brenner, Warren, Michigan; James DeBoer, Twin Brooks, South Dakota; Fred Jantz, Beaumont, California; Kurt Redschlag, Edmonton, Alberta, Canada; and Peter Ristau, Magna Cum Laude, of Winnipeg, Manitoba, Canada.

President Veninga announced that all of the seniors were placed prior to the commencement ceremonies. In addition to the six graduates, four seniors plan to complete their work by January of next year.



The Seminary Faculty Recognition Dinner meeting honoring Dr. and Mrs. Lang at the Sheraton-Cataract Motor Inn, Sioux Falls, S. D. Dr. Lang is seen standing and Mrs. Lang is seated to the left of him.

HONORING DR. GEORGE A. LANG

by Doris Ann Borchert

DR. GEORGE A. LANG, after 24 years of faithful, dedicated service to the North American Baptist Seminary and 42 years of loyal service to the denomination, was honored in several ways in this his retirement year. A Faculty Recognition Dinner honoring Dr. and Mrs. Lang was held at the Sheraton-Cataract Motor Inn, Thursday, May 9, 1968 at 6:30 p.m. At that occasion the Langs were presented with flowers from the Seminary's Board of Trustees—a gift of a pink rose corsage surrounding a white orchid for Mrs. Lang and a red rose boutonniere for Dr. Lang. An exquisite hydrangea plant which graced the head table was also presented to the couple from the faculty.

Words of greetings and recognition were given first by the President of the Seminary's Alumni Association, Rev. Elton Kirstein of Houston, Texas. The key word for his presentation was "Time." Dr. Lang was a leader at the right time when the Seminary needed him in the move from Rochester to Sioux Falls. Dr. Lang has also given the students practical advice and the Langs have always been an example in devotion and dedicated service.

The Rev. Mr. David Draewell gave words of recognition from the General Conference. He first spoke personally from his observations of Dr. Lang as his pastor at the Ebenezer Church in Detroit and later as the minister who performed their marriage. On behalf of the General Conference he commended Dr. Lang for his contribution as pastor of three significant churches, as Seminary President and professor and as moderator of the General Conference for three consecutive terms.

Thereafter on behalf of the Board of Trustees Mr. Hermann Bleeker of

Alexandria, South Dakota spoke of Dr. Lang's contributions in terms of a man outstanding in his field and indicated that he laid a fine foundation for the Seminary in Sioux Falls.

Dr. Powell, the faculty member who has been with the Seminary the longest, characterized Dr. Lang as a man of integrity, strength, fortitude, rugged discipline and unselfish motivation. He is a man who has continually remained current in his area and has read widely in many fields. He is a man of wide practical knowledge, a devoted churchman and an example of Christian dignity and refinement.



Dr. George A. Lang

President Veninga thanked Dr. Lang for being a most able predecessor as a president and a most congenial colleague as professor. Then President Veninga read a letter of greeting and appreciation sent by the student body and presented Dr. Lang with a gift certificate sent by the students.

Taped background music was provided by Miss Joyce Ringering, the Librarian, and a special duet was given by Dr. and Mrs. Donald Madvig.

The evening was concluded by a slide presentation of the history of the Seminary prepared by Dr. Roy Seibel and Miss Ringering.

Upon recommendation of the faculty and vote of the Board of Trustees it was decided to honor Dr. Lang in a very special way for his outstanding service to the Seminary and the Denomination. The graduating seniors requested that Dr. Lang deliver the Baccalaureate address on Sunday morning, May 19th. Dr. Lang chose for his topic "The Minister in Church Renewal." He analyzed the present state of the Church and society and called on the young men to confront the changing world with the relevant message of Christ.

In the Commencement activities on Sunday afternoon Dr. Lang was raised to the honorary rank of Distinguished Professor of Pastoral Theology. Dr. Lang's services as an administrator and teacher of the North American Baptist Seminary have thus been appropriately recognized in that he has become the Seminary's first and only Distinguished Professor.

Mrs. Doris Ann Borchert is the Faculty Wife Representative for the North American Baptist Seminary Auxiliary, Sioux Falls, S. D.

GRADUATION ACTIVITIES AT THE N.A.B. COLLEGE



Dr. A. S. Felberg addresses the graduates of the 1967-68 year. Rev. E. A. Barker, guest speaker, in the background (l).



Rev. Wm. Sturhahn (standing in center), Northern District Secretary, leading in the dedication prayer at the cornerstone laying service.

"Examples in Word and Deed," motto of the 1967-68 graduates, from I Timothy 4:12 'Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity,' was the theme of the graduate activities of the North American Baptist College, May 4-5, 1968.

Approximately 215 guests attended the graduation banquet on Saturday evening, held in the spacious dining hall of the McKernan Baptist Church. Following a most delicious turkey dinner Prof. Ed. Klatt chaired a program recalling moments to remember in the past year, an historical recollection of the beginning of the College and a projection of fifty years hence into the future program of the College. Rev. E. A. Barker, Secretary of Stewardship Advance, addressed this informal gathering using the theme "Finding the Precious Pearl of Life."

The German Zion Baptist Church hosted the Baccalaureate service Sunday morning. Rev. G. G. Rauser, pastor of the Capilano Baptist Church, Edmonton, Alberta, stressed the ideal of having a rewarding life's ministry.

The Commencement Exercises were held Sunday afternoon at the McKernan Baptist Church.

nan Baptist Church and were a highlight of the weekend's activities. Rev. E. A. Barker challenged all present to be prepared for service. Academic Dean, Dr. Bernard Schalm, presented the graduates of the 1967-68 year: three in the Bachelor of Theology degree program, one in the Bachelor of Religious Education program, thirty in the Diploma and Certificate programs in Christian Education, ten in the Senior Matriculation program. Dr. A. S. Felberg, President, awarded the degrees, diplomas, certificates and scholarships to the students. The afternoon's activities were climaxed by the singing of "Give of Your Best to The Master."

This weekend the North American Baptist College also observed the cornerstone laying ceremony at the new campus site. The participants and spectators at this service were reminded that this was only the beginning of the ministry that is to be rendered at the College in years to come.

We extend to all an invitation to come to the dedication services of the North American Baptist College to be held October 16-20, 1968.

RACE RELATIONS

(Continued from page 6)

the same thing which has always been required and will always be required. In our time it is the only response which will be adequate. No one can say in advance precisely what love will mean in every situation; this can only be decided in relation to the circumstances of the time. Yet we can see some things it surely will mean in our present situation.

Love will mean a desire to get to know people of other races in a way that has not been possible while we have refused to eat with them or go to school with them or work together in organizations with them.

Love will mean an effort to break down the walls of the ghetto in which Negroes have been confined. Human beings are meant to be together in the relationship of love, not divided and separated from each other by the walls of hostility and prejudice.

Love will mean an effort to overcome the bad effects of many generations of handicaps and injustice which the Negroes have suffered, generally at the hands of whites. We must make positive efforts to strengthen the quality of their lives and to help them to become the kind of persons God intends for them to be. In cases where we think Negroes are not ready for full participation in our society, love will impel us to turn from criticizing them for this to helping them overcome the handicaps of their past.

Love will mean a willingness to forgive offenses which may be committed against us by members of other races. We will remember that this is one of the obligations laid upon all those disciples who have been taught to pray, "Forgive us our debts, as we also have forgiven our debtors" (Matthew 6:12 RSV).

Love will mean a positive effort to establish better relationships with individual Negroes with whom we come in contact. There now exists a tension in many places between the races, mutual suspicion and uncertainty; and love will compel us to work to overcome this.

We will express this love not because some human legislature has decreed it, nor because of the decision of some human court, nor just because Negroes are demanding better treatment, nor because it is impossible for our nation to be an effective champion of freedom in the world until freedom is a reality for all its own citizens, but because "the love of Christ controls us" (II Corinthians 5:14 RSV).

Some Answers:

On the personal level

- Accept your own responsibility in solving the problems associated with race.
- Through prayer, Bible study, and fellowship with those of other races, strive to rid your life of racial prejudice.

(Continued on page 16)

BAPTIST HERALD

Our First Teacher At Hillcrest School

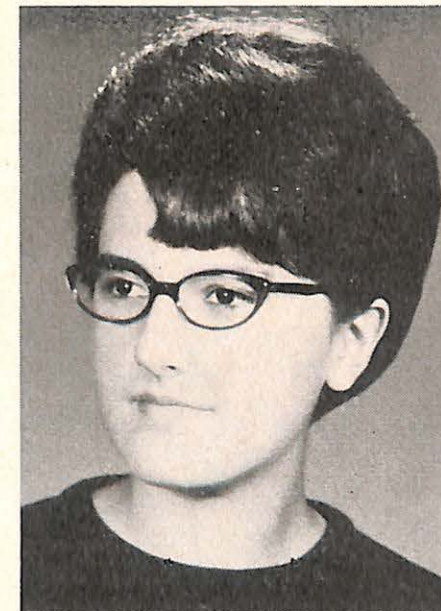
by Richard Schilke

ONE OF the problems which our missionaries in Cameroon have faced for many years has been the problem of providing an adequate education for their children. From many points of view it was not found practical that they attend the local elementary school in Cameroon. For many years the task of teaching the children became the mother's responsibility. With the help of Calvert School's Correspondence Course the burden for the mother was made somewhat lighter. Those mothers who were not trained teachers found the task a taxing one; and even if the mother was a teacher, it was only a make-shift solution. The need for a school for our missionary children became very apparent.

Early in the 1950s such a school was begun and carried on until 1961. Our missionary Miss Esther Schultz became the first teacher and Miss Berneice Westerman filled in during furlough years and other occasions as the need arose. The school was first held near Bansa Baptist Hospital in the guest house facilities known as Kekai Kelaika. It was then transferred to Belo and finally to Bamenda New Hope Settlement. The highest enrollment reached only about ten because a few of the older children in grade seven and eight were taken by their parents to Hope School, a Presbyterian School for missionary children, at Ebolowa in East Cameroon.

Hope School at Ebolowa

Our failure to send out a teacher in 1961, mostly because of the political situation in Cameroon, brought to an end our own school. It did have many problems, not the least of which was the lack of a competitive spirit in the small classes, some of which had only one pupil in them. Hope School at Ebolowa opened its doors to us and our missionary children in elementary school from about grade four to eight have thus been attending Hope School from 1961 to 1968. This school had around 40 children in attendance and had a good teaching staff. We sent our children there as a sister mission but we did not become affiliated with the school in a partnership, though this came under consideration on several occasions. Perhaps the break-down in any further negotiations came because of the lack of any plans for a high school.



Carolyn L. Okert



One of the buildings of the Hillcrest School in Jos, Nigeria.

In 1964 the need for a teacher at Hope School was very great and we were asked to provide one since we had the privilege of using the school's facilities. Miss Ingrid Bergatt from our Foster Avenue Baptist Church in Chicago volunteered to fill that need for one year. After one year she extended her services for a second year and

then for a third year. She came home in 1967. We are very grateful to Miss Bergatt for her services and are hopeful that in the future she may again render her much appreciated service. This year at Ebolowa we again had no teacher of our own at Hope School. We are indeed grateful to the Presbyterian Mission in East Cameroon for the courtesy extended to us to work together with them for these years.

Affiliation with Hillcrest School

Hillcrest School at Jos, Nigeria is an inter-denominational school for missionary children. It was first founded by the Church of the Brethren Mission for the purpose of providing suitable educational facilities in a Christian day and boarding school for the children of its own missionaries. Later other denominational and inter-denominational missions joined and so it became a cooperative venture. Jos is a city of over 50,000 people and has recently been designated as the capital of the Plateau and Benue State in Nigeria. Jos is over 300 miles from Bamenda as the crow flies but by the round about motor road it is over 600 miles. Presently it is not possible to go that way by road because it leads through the troubled eastern section of Nigeria which declared itself as the independent state of Biafra. However, arrangement can be made with the Christian Reformed Church Branch of the Sudan United Mission to take our children from Cameroon to Jos by air.

In the past our missionaries left their children in the homeland when they reached grade nine. Dr. and Mrs. Leslie M. Chaffee sent their second daughter Marjorie to a high school in Egypt for one year. Before Amy Strauss reached grade nine, her parents had visited Hillcrest School at Jos to see whether arrangements could be made for her to attend there. The result of that visit was that both of their daughters, Amy and Holly, attended Hillcrest School this past year. This led to further investigation as to the possibility of sending all our missionary children there. However, on a non-affiliated basis as a sister mission no guarantee for admission could be

given and it would only be on a year to year basis provided there was room. In October, 1967 Rev. Fred C. Folkerts and the writer visited the school. We found all things satisfactory and an opportunity for affiliation was granted us. Hillcrest School in its elementary department had 250 children and in its high school department 92. It had a teaching staff of 17. Conditions for affiliation were a capital investment about \$8,400 to include both elementary and high school and to provide one teacher for up to approximately 15 children. We applied for affiliation and were accepted. This assures us a place in the school for the children of our missionaries in Cameroon and in Nigeria. This coming year we will have seven children at Hillcrest, two in high school and five in grade school above the third grade. Those in grade three and below will still be taught by their mothers at home.

This affiliation is only with the school itself for class attendance. It does not include dormitory arrangements for our children. For the coming year housing arrangements have been made in hostels with three different missions. In the future we may have to face the problem of having our own hostel with houseparents. We are presently investigating this matter.

Our First Teacher at Hillcrest

Miss Carolyn Lea Okert comes from our church in Carrington, N. D. She was born on August 15, 1945 at Carrington, N. D., to Mr. and Mrs. Elmer Okert as the youngest of three daughters. Her father was a farmer and Carolyn grew up in the midst of farm experiences including the driving of trucks and tractors. Before she reached her teens she accepted Christ as her Savior and was baptized in 1957 by Rev. Carl Weisser and became a member of the Calvary Baptist Church in Carrington. She participated in the various organizations of her church such as choir, young people, and she

became a teacher in the Sunday school.

Carolyn completed her high school education at Carrington in 1963. That fall she enrolled at the North Dakota State University at Fargo where she attended one year. She then transferred to Northwestern College in Minneapolis for the following year. The final two years she took at Minot State College in Minot, North Dakota where she graduated with a B.S. degree in elementary education in the summer of 1967. This past year she taught grade three in the public school system at Manitowoc, Wisconsin.

Just prior to her graduation in July, 1967 Miss Okert wrote to the writer as follows: "The Lord has again confronted me with the need of teachers and the support of schools in West Cameroon. I don't know what He has planned for me, but would appreciate additional information concerning this." The information sent her was with reference to our short term missionary program in Cameroon. In the resulting application Miss Okert reported about the influences which led her to consider missionary service: "My first main interest was aroused by Berneice Westerman in the summer of 1967. Then again it was brought to



Cameroon missionary children may take this plane to fly to the school in Jos, Nigeria. The plane is owned by the Christian Reformed Church, a branch of the Sudan United Mission. The Pilot, Ray Browneye (l.) and Rev. Fred C. Folkerts (r.) are standing in front of the plane.

me through Miss Ingrid Bergatt who spoke at the church in Manitowoc about the school for missionary children."

It is of interest that both missionaries in these contacts had been teaching missionary children on the mission field. Miss Bergatt upon her return from that speaking engagement in Manitowoc reported that it was her impression that Miss Okert would be interested in teaching missionary children. With that report and the need to provide a teacher at Hillcrest School, Miss Okert was confronted. In her reply she stated that though her application was for the short term service in Cameroon, she would consider the other area if that is where the need is greater.

At the annual meeting of the Board of Missions in April, Miss Carolyn Lea Okert was given the appointment as our first teacher at Hillcrest School in Jos, Nigeria. The appointment is still on the basis of her application on a short term. If another teacher for Hillcrest can be found a year from now, she will still want to go to Cameroon for her second year. However, if the need at Hillcrest continues, she is willing to continue there for a second year. In this respect we are looking to the Lord for the revelation of his will and guidance.

Plans are made for Miss Okert's departure for Nigeria leaving U.S.A. on July 23. After two days in Lagos, Nigeria where she must arrange with immigration for a resident permit and in the hope that her baggage may have arrived by ship in order to clear it through customs, she will arrive in Jos on July 26. This will give her less than a week to get settled since school begins on August 1. Our prayers follow her in these new experiences which she will have.

Dr. Richard Schilke is the General Missionary Secretary for the North American Baptist General Conference.

RACE RELATIONS

(Continued from page 14)

● Express your convictions about race, particularly where those who stir up race hatred are unchallenged.

In family life

- Recognize the importance of family influence in the development of attitudes toward other races.
- Seek to develop Christian attitudes by talking over what children and parents hear about the race issue outside the home.
- Parents should be careful to set a Christian example in relating to people of other races.
- Seek opportunities to make family friendships across racial lines.

In your church

- By the preaching and teaching of biblical truth relating to race, the

congregation can be motivated to set an example for the entire community.

● Be sure that worship, fellowship, and service through the church is open to all, even as the New Testament churches observed no racial barriers (Ephesians 2:11-22; Galatians 3:26-29).

In daily life

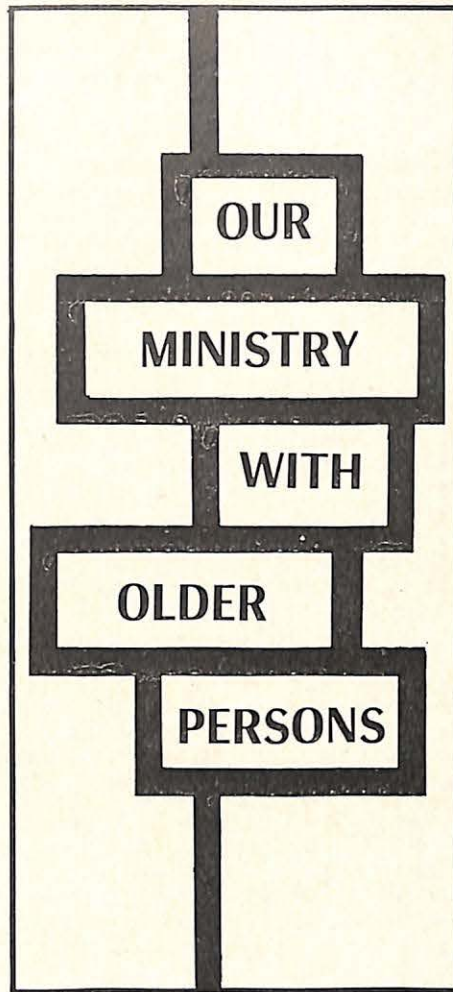
- Help to overcome all racial discrimination in the world of work.
- Work through community organizations of all kinds to secure equal rights and opportunities, remembering that it is the race problem which should be attacked, not people. The aim is to promote understanding, not to create bitterness.
- If it seems wise, organize a special committee of concerned citizens for the purpose of opening lines of communication in the community, for education of the general public, and for

specific actions in improving race relations.

- Support legislation and legislators in the passing of laws promoting racial justice, and oppose those who exploit prejudice for political gain.
- Commend law enforcement officials for enforcing the laws without discrimination.
- Shun violence, and promote respect for the law, doing everything possible as a Christian citizen to make sure that legal structures do not become tools in the hands of those who would promote discrimination.
- Exemplify the spirit and mind of Christ in all human relationships.

The above was prepared by THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION, Foy Valentine, Executive Secretary-Treasurer. Used with permission.

RESOURCE IDEAS FOR CHRISTIAN EDUCATION



THE ONCE-prevalent "rocking chair" stereotype applied to persons who reached retirement age is fast fading as time and again this segment of our population makes meaningful contributions to society. In fact, they may even picket if they feel the need arises. Recently some fifteen hundred persons, some in their eighties, picketed numerous *Reader's Digest* offices to protest an article questioning the soundness of the Social Security system.

CHANGING CONCEPTS

The age of retirement is generally set at sixty-five and continues until the end of life. This period of time may cover anywhere from ten to thirty or more years. These are a lot of years. Pick a twenty or thirty year span from any other portion of a persons life and you will find wide variation as to needs and abilities. The same is true in this period of time called retirement. Many older persons are perfectly capable of continuing on in the position they have carved out in life and should do so because of the significant contributions they make. No longer does one hear the thought expressed that persons who reach retirement age should automatically be relegated to "ghettos of the aged," as some have called retirement communities. Ways are being sought to retain them in productive and creative

activities to take advantage of their years of experience and practice. This is, of course, in proportion to their health and circumstances.

GOVERNMENT AID

When one reaches advanced retirement age, needs and problems arise which many agencies are seeking to meet. Since the 1961 White House Conference on Aging, this segment of our society has received much attention. The report itself contained six hundred recommendations. Several governmental accomplishments of benefit to the older person are the implementation of the Medicare Plan and the passing of a law to ban discrimination in employment solely because of age. Social Security benefits have been raised significantly. Opportunities for older persons are provided in the Foster Grandparent program. The Senior Opportunities and Services Program will develop and provide new employment services for those wanting and needing employment, as well as provide other services. Although many important strides have been made, the surface has only been scratched when it comes to accomplishing some of the basic things which need to be done to meet the needs of older persons, especially those no longer able to work and incapacitated by physical disabilities.

CHURCH HAS RESPONSIBILITY

The church, too, has a definite responsibility to the older persons in its congregation and surrounding community. A program of ministry with older persons has been developed by Rev. Oliver Strong, Rev. G. K. Zimmerman and Mr. Carl Jenkins. It has just come off the press and is available from Roger Williams Press. Pilot projects at the Foster Avenue Baptist Church, Chicago, Illinois, and Oak Street Baptist Church, Burlington, Iowa, have been very successful. Rev. Kenneth Howe, Minister of Christian Education at the Burlington church, reported about fifty in attendance at their first meeting. Committees were selected from within the group to plan succeeding meetings. The group has since taken on service projects, gone on field trips and enjoyed other interesting activities.

The following excerpt from the booklet, *Our Ministry With Older Persons*, describes the program and its philosophy.

"The church's Ministry With Older Persons has been written to provide guidelines for meeting the needs of older persons. This material is not an exhaustive presentation; however, it is one way to help meet needs. The content is presented so that leaders can administer a creative program. There is a threefold purpose in providing this ministry for older men and women together:

1. to provide fellowship,
2. to provide service opportunities, and
3. to provide an evangelistic outreach to other older persons in the

community will realize our concern for those less fortunate in the area. In other words, we are providing another means of outreach into our community. Every person, regardless of race or creed, should feel welcome to the programs because this is the intention of this ministry.

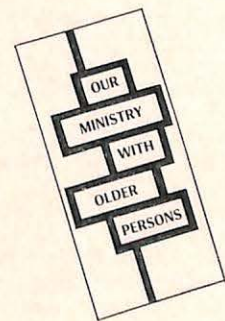
Questions, such as these, may be raised.

1. How often should this group meet? Research has found it best to start with monthly meetings.
2. How many older persons are needed? Don't worry about numbers. Some groups have begun with six and have grown to thirty-five or forty.
3. Is everyone expected to attend? Pressure to attend should not be used on every older person. We realize that some persons are more involved in church work than others. Find an interested nucleus and begin with them.
4. How should we begin? Read the entire booklet for an overview of the program, then follow the steps of procedure as listed in the various chapters."

Included in the booklet are chapters on *Capabilities and Needs, Problems and Adjustments of Older Persons, Plan for Success, Organize for Efficiency, The Program, Projects With a Purpose, Enriching and Entertaining Features.*

If you feel your church is neglecting the older persons in its constituency, or if you want a fresh, new approach, order a copy of the booklet, *Our Ministry With Older Persons*, today.

Our Ministry With Older Persons



Contains guidelines for developing an effective and helpful ministry with the Heritage group of your church and community.

Order From

Roger Williams Press
7308 Madison Street
Forest Park, Illinois
60130

\$1.00 per copy



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: August 4, 1968

THEME: RULER OF MEN AND NATIONS

Scripture: Isaiah 45:1-6, 18, 22, 23

THE CENTRAL THOUGHT. The God of Israel is the only Deity in existence. As such He deserves to be worshipped without a rival. He lives to confront and comfort people who are experiencing great trial.

INTRODUCTION. Apparently Isaiah is writing for the benefit of those who bend low under the burden of great anguish. "Comfort ye, comfort ye my people, saith your God." Thus with poignant feeling He describes God's prescription of ointment for a distraught nation. The Jews certainly came to feel the lash of misfortune.

Under the inspiration of God, Isaiah anticipates the message of hope for those who were to be heartbroken and homesick in Babylonian exile: "... that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof (Isaiah 44:26)."

I. GOD'S ACTION: HE CALLS CYRUS. Isaiah 45:1-4. It may seem strange that God should anoint a heathen Gentile king. Besides that the Persian monarch is to subdue other nations for the benefit of Israel (Isaiah 44:28). In fact all of this will come to pass through one who had not even know Jehovah (45:4, 5).

The Lord chooses ways and means which the human mind cannot anticipate. He is not predictable according to human expectations. Sometimes we may be tempted to think that God muffed up an excellent opportunity to advance the work and to win unbelievers to Himself. But this manner of thinking is infantile. Did Jesus not inform Nichodemus that we cannot predict the moving of God's Spirit? Even so with Cyrus. God may condemn this man's evil, but in spite of that (not because of it) He still performs His purpose.

II. GOD'S IDENTITY: HE IS ONE GOD. Isaiah 45:5, 6, 18. Secular historians credit the ancient Hebrews with a break through in the wall of polytheism. The Gentiles commonly believed that the nation which regularly defeated its foes possessed a superior deity. Thus it may be particularly unusual that a subdued Israel could be convinced that their God could be the supreme and the only God! But in Isaiah God unveils a highly developed picture of Himself. It is not claimed that other gods are weaker. Jehovah is not said to pound His chest and

flex His muscles in declaring His might. There is no recital of prominent victories over lesser deities. Rather the existence of other gods is not tolerated. He is God alone. He created the heavens and there is none else.

III. GOD'S PREROGATIVE: HE IS WORSHIPPED. Isaiah 45:22-23. It is to this One that we turn. The Israelites turn to Him to be saved. Yes, the ends of the earth have no other course of action but to look to Jehovah.

What comfort can a pastor give to the aged who feel they have no more purpose in life? Or, to a young couple whose little girl is struck by a car? Or, to someone submerged in financial distress? The solution resides in what kind of God they worship. If they bow before the Eternal Creator they have the potential answer to every woe.

Questions for Discussion

Can you think of a present day ruler whom God has used even as He employed Cyrus?

How can this great God help you today? Name certain areas.

How can you improve your worship of Him both in church and at home?

A TEACHING GUIDE

Date: August 11, 1968

THEME: EXILES RETURN HOME

Scripture: Ezra 1:1-4; 2:68-69; 3:10-13

THE CENTRAL THOUGHT. In God's own time the answer will come. He will use human instruments to produce His end. But His people will rejoice in the providential mercies of God. This action of God, still relevant today, was His pattern of action among the Jewish exiles.

INTRODUCTION. Sometime around 538 B.C. Cyrus, the Persian monarch, conquered Babylon. Early in his reign he granted freedom to the people captured by the Babylonians. Inscriptions have been found which quote Cyrus as giving credit to the gods of other nations. So his respect for Jehovah did not mean that he had been converted to Judaism.

Various Jews did respond to this new liberty. Zerubabel and Jeshua were among the leaders to return and reestablish a beachhead in their home land. Other Jews who remained sent gifts along to support the work.

I. PROPOSITION BY CYRUS. Ezra 1:1-4. In the first year of King Cyrus a proclamation was made to give official clearance for the Jews to return home. It fulfilled the earlier prediction of Jeremiah (25:12; 29:10) that after 70 years Babylonia would be vanquished and the exiles be permitted to come back to Palestine.

The tone of the messages suggests the feeling that it was an exhortation. Cyrus was telling the Jews what they ought to do. Even those who remained behind were encouraged to contribute money and goods to the emigrants.

The reluctance of some of the Jews is understandable. Many had adjusted to the new life and had attained relative prosperity. It would require strong religion and undying patriotism in order to decide to brave the rigors of a return journey.

God sometimes calls Christians to pull up long established roots. Some are challenged to re-channel habits of indiscipline. Others face the reconstruction of ambitions for their occupation or goals for their family. All loyal believers must be willing to change their technique to carry out the work of the church and to win the lost.

II. PRESENTS FOR THE TEMPLE. Ezra 2:68, 69. Gifts were granted to the work of the Lord according to the wealth of the individual. Paul's statement in I Corinthians parallels this. It is the only fair way. To establish a specific sum which everyone must give would penalize the poor and insult the rich.

The matter of financial giving cuts against the grain of self-centeredness of every generation. As President Johnson challenged Americans to impose a program of personal austerity upon themselves for their country, even so Christians might do this for their Lord. The motive would be not to gain standing before others or God, but to build a more compassionate outreach to individuals on the brink of tragedy.

III. PRAISE FOR THE LORD. Ezra 3:10-13. At their initial arrival the people built an altar for burnt offerings and reestablished the Feast of the Tabernacles. Then after a delay the foundation of the Temple was laid. The day that it was dedicated revealed a mixture of joy and sorrow. The youths rejoiced at their success; the old men wept because this was a miniature model of the incomparable glory of the original temple. For both viewpoints it probably represented a recognition of God's action—past and present.

Questions for Discussion

Have you ever pulled up stakes and in so doing changed the whole course of your life such as the returning Babylonian exiles did?

Does Ezra 2:68-69 establish the basis on which New Testament Christians should give to the church?

How would you restate Ezra 3:13 in your own words?

BAPTIST HERALD

Our Churches in Action

EASTERN CONFERENCE WMU HOLDS ANNUAL BUSINESS MEETING

NEUSTADT, ONT. The Women's Missionary Union of the Eastern Conference held its annual business meeting at the First Baptist Church in Neustadt, Ont., May 3, 1968. A gracious welcome was extended to all the ladies by the local pastor's wife, Mrs. Armstrong. The well attended meeting was presided over by our president, Mrs. Fred Mashner. Following the business we were inspired by a devotional on the "Lord's Prayer" presented with slides of different floral arrangements, followed by the repeating of the Prayer.

In the evening the ladies were in charge of the service. Several musical numbers were presented. A brief installation of the new officers and the welcoming of the new pastors and their wives followed. The guest speaker was Rev. Harold Lang, our missionary to Cameroon. An offering of \$187.78 was received and will go towards our mission work. (Mrs. Paul Hunsicker, reporter.)

JUDGE SPEAKS AT MEN'S BROTHERHOOD

CORONA, S. DAK. On April 11th, the men's brotherhood of the First Baptist Church of Corona, S. Dak. entertained at a Father-Son pancake supper with 50 in attendance.

Words of welcome were extended by the President, Herman Loof, followed by Scripture and prayer and a solo by David De Boer.

The speaker of the evening, Judge Anderson of Webster, S. Dak. brought a challenging address on "The Decline of the West" stressing the breakdown of the home, church, and the school. (Mrs. Louis De Boer, reporter)

CHURCH CELEBRATES 75TH ANNIVERSARY

LOYAL, OKLA. The Immanuel Baptist Church was the first North American Baptist Conference church to be organized in Oklahoma. The Cheyenne Arapahoe territory was opened to settlers in 1892. In their covered wagons several German Baptist families from Kansas came to make the "run."

A Sunday school was started, followed by services in homes or wherever available space was found. This led to a church being organized March 26, 1893. In December 1893 Rev. Ed Graalman came to minister to this group, remaining with them until 1915.

The most outstanding characteristic of this group was their missionary spirit. Six neighboring churches were fostered and helped by this parent church.

The same spirit is still evident. The church extension project in Enid, the West Broadway Baptist Church, was mothered by this group.

Two former pastors were able to be present, Rev. Wesley Blackburn of Buffalo Center, Iowa, and Rev. Eleon Sandau of Branch, La.

Greetings were extended by several pastors of our Oklahoma churches, also by former members and friends, among them, Mr. Otto Graalman, of Okeene, Okla. who reflected upon the ministry of his father.

Our special speaker was Rev. Daniel Fuchs whose messages were relevant and edifying.

Immanuel, "God with us." With this assurance we face the future and leave it in God's hands. (Mrs. Martin DeBoer, reporter.)

DANZIG BAPTIST W.M.U. HOLDS A TEA

TYNDALL, S. DAK. The members of the Danzig W.M.U. held a "tasting tea" at the church the evening of May 9. The program consisted of several readings, a tableau, and two group songs, one by the W.M.U. members and the other by our waitresses who were the daughters

of the W.M.U. members.

Refreshments were served in the lower auditorium in bite size so everyone could taste all the food. There were recipes available of all the food prepared for those who wanted them.

Our former pastor's wife, Mrs. David Zimmerman and Eunice, were among our guests from Creston, Neb. At present we are without a pastor but Rev. Elmore Blaine of the Wesleyan Methodist Church of Avon has been serving us well since January. (Mrs. Richard Voigt, reporter.)

BRITISH COLUMBIA ASSOCIATION MEETS

VANCOUVER, B. C. Ebenezer Baptist Church, Vancouver, B. C., was the scene of the B. C. Association for the days of May 17-19.

Good representation from the churches was experienced, and all that were able to attend were richly blessed and deeply challenged.

Our theme, "Communicating the Gospel," was well presented in the different departments. Rev. Willy Muller of N.A.B.C. was our key speaker. Music had a vital part in making the association a rich blessing. The mass choir left its impact as they sang the Battle Hymn of the Republic.

New officers for the year are as follows: Rev. J. Wollenberg, Moderator; Rev. E. Rogalski, Vice-Moderator; Rev. E. Rapske, Secretary; Rev. E. Babbel, Vice-Secretary; Mr. E. Bublitz, Treasurer; Rev. H. Unrau, Committee of Christian Education; Rev. E. Strauss, Pacific Conference Mission Committee Member; Rev. P. Siewert, Representative to Nominating Committee of the Pacific Conference. (Rev. H. Unrau, reporter.)

CHURCH BREAKS GROUND FOR NEW BUILDING



DAYTON'S BLUFF BAPTIST CHURCH, St. Paul, Minnesota had an exciting service on May 12. It was the groundbreaking for its new edifice on Century Avenue. The 12,000 square feet structure is to be the first phase of the building program. It will consist primarily of the sanctuary and classroom space. Cost is estimated at \$250,000. The service held at the new building site, was most thrilling. Officers of the church led the various parts of the program. Scripture and prayer were followed by remarks by the Mayor of the Township, Architect, and General Contractor. Former pastor, Rev. John Walkup, spoke on "Going Up." He both challenged and rejoiced with us in our new venture. Pastor Friesen presided and led the Litany of Consecration and Prayer of Commitment. Richard Kampfer, Moderator and chairman of the Steering Committee and now Building Committee led in the Act Of Ground Breaking. A gold painted hand plow was guided by Pastor Friesen and all members pulled on the four ropes attached to the plow. Chairman of the Finance Committee closed with prayer. (Mrs. Harvey Stanke, reporter.)

CHURCH APPRECIATES GOD'S VOLUNTEERS TEAM

POUND, WIS., PIONEER. We looked forward to God's Volunteers Team I and rejoiced when they came in April. Their testimonies and sincere dedication to their task made a deep impression upon us. About three hundred visitations were made by them and by some members of our church.

During the winter our pastor, Rev. Guenther, conducted a special class for those to be baptized. On Sunday, May 26 Rev. Guenther baptized five candidates: Sue Frye, Richard Borkowski, Wayne and Darryl Gross and Paul Konstanski.

Miss Carolyn Gross daughter of Mr. and Mrs. Leo Gross, completed the Scripture memory work and was presented with a picture of Christ by Arnold Rymer who has charge of the memory work. (Mrs. Emily Mattrisch.)

MRS. HILLER ENCOURAGES CHURCH WOMEN

POUND, WIS., PIONEER. During the winter months the members and friends of the Women's Missionary Union met at the church for their meetings and White Cross work.

On April 28, we were honored to have our W.M.U. president, Mrs. Herbert Hiller, with us. She had arranged to visit with her daughter Miss Ruth who was a member of God's Volunteers while they were in Pound, and Mrs. Hiller spoke to the ladies and encouraged them to keep on even though our group is very small.

On May 13 we had a Mothers and Daughters tea with about eighty present. Mrs. Guenther was in charge of the program and Mrs. Syring, a former missionary to Nigeria, was guest speaker. She encouraged the mothers to have closer fellowship with their children and to keep in touch with the Lord with family devotions. (Mrs. Emily Mattrisch, reporter.)

BAPTISM AND SPECIAL ACTIVITIES AT BEATRICE CHURCH

BEATRICE, NEB., WEST SIDE. A baptismal service was held Easter Sunday morning at the West Side Baptist Church, Beatrice, Neb. There were seven children and one adult baptized. The following Sunday they were received as members into the church.

Our church held a Mission Conference May 1-5. Rev. Robert Carey, who is serving as a missionary in the Philippines under the mission board of the Evangelical Free Church of America, was guest speaker. Mrs. Carey is a sister of Mrs. Chester Strobel, pastor of the West Side Baptist Church.

On May 2, two films were shown, "Building Bridges for Christ in Japan" and "An End to Exile."

On May 4, Rev. Richard Bush was guest speaker. He is serving on the counseling staff of Back to the Bible Broadcast of Lincoln, Neb.

On Sunday morning, May 5, Rev. J. C. Gunst was the guest speaker both at the morning and evening services.

On May 9 the Missionary Society held their annual Mother and Daughter Tea. The guest speaker was Mrs. LeRoy Leland, wife of a Pershing College Professor. She and her husband had taught in the mission school in Africa. She told of a number of interesting experiences and something about the customs of the country. (Mrs. C. M. Ellison, reporter.)

CHURCH SAYS FAREWELL TO PASTOR AND FAMILY

ASHLEY, N. DAK. The congregation of the Ashley Baptist Church gathered December 31, 1967 for a farewell to Rev. and Mrs. I. Faszler, Loren, Louella and Grace. Words of thanks and appreciation were expressed by various organizations and special numbers were given. They had served the Ashley Baptist Church for five years and are now serving the Valley Stream Baptist Church, Valley Stream, New York. On January 17 we welcomed Dr. and Mrs. M. Vanderbeck into our midst as interim pastor. Dr. Vanderbeck, whose home is in La Crosse Wisconsin, had served the First Baptist Church, Sumner, Iowa prior to coming here. July 1st will bring to a close their ministry here of six months and we wait the arrival of Rev. and Mrs. Etan Pelzer and family from Hutchinson, Minn. May

God bless Dr. and Mrs. Vanderbeck as they prepare for their next assignment. (Wilbert Opp, reporter.)

SENIOR CHOIR RENDERS CANTATA

LEDUC, ALTA., FIRST. The Senior choir of the First Baptist Church of Leduc rendered a splendid cantata on Easter Sunday under the able leadership and direction of Mr. Raymond Hammer. The cantata was entitled, "Let The Earth Hear His Voice," written by Eugene Clark. The cantata has a wonderful mission message and proved a blessing to the audience. The narrator was Danny Jabs; pianist, Miss Ardis Ohlmann; organist, Mrs. Joan Kern. (Mrs. Gus Miller, reporter.)

BAPTISMAL SERVICE HELD



LEDUC, ALTA., FIRST. Pictured on the left are persons, who upon their personal confession of faith in Jesus Christ as Savior, were baptized and added to the membership of First Baptist Church by Rev. Norman Dreger, pastor.

Left to right back row: Dave Stedman, Mrs. Anita Hammer, Dale Dreger, Rev. N. Dreger, pastor. Left to right front row: Deon Dreger, David Froelich, Lois Ziegler, Beverly Prier. (Mrs. Gus Miller, reporter.)

NEW EDUCATIONAL UNIT AND RE-MODELED CHURCH DEDICATED



EUREKA, S. DAK. May 26, 1968 marked another milestone in the history of the First Baptist Church in Eureka. On this day our New Educational Unit and Re-modeled church building were dedicated.

Our new church facilities had their beginning on March 10, 1965, when a Planning Committee was appointed. On August 28, 1967 final plans were approved by the church. Members donated much of their time and talents to this project. Ground-breaking services were conducted on September 17, 1967, and work began the next day.

The church was filled to capacity for the dedication service. Greetings were extended from neighboring churches. The message, "A Temple To Dedicate," was given by Dr. J. C. Gunst, Central District Secretary.

All of us who have put our faith and trust in the living God, and his Son, our Savior, can say, "Hitherto hath The Lord helped us." As we dedicated this building to the glory of God may we also dedicate ourselves anew to a richer and more effective service for our Lord. (Mrs. Herbert Heupel, reporter.)

VACATION BIBLE SCHOOL HELD IN GOODRICH CHURCH

GOODRICH, N. DAK. A successful and inspirational community Vacation Bible School was held May 27-31 in Goodrich, N. Dak. Each session began with the Pledge of Allegiance to the American flag, the Christian flag and the Bible. A filmstrip was shown daily by our pastor and director, Rev. Harry Johnson, "Exploring the Wonders of God."

The course we studied was Jesus Christ, Our Savior. We had an enrollment of 51 pupils and 16 teachers.

On Friday evening, May 31, a closing program was presented and handwork displayed. The total offering was \$121.47. Part of this was used toward the expense of the school. The rest went for the American Bible Society. The presence of the Lord was felt throughout the week. One young boy was saved. (Mrs. Albert Schmidt, reporter.)

MUSICAL PROGRAM AND PLAY PRESENTED BY PLEVNA GROUP

PLEVNA, MONT. On April 14, the Mission Circle and Men's Fellowship gave their Annual Easter Play at Plevna, Mont. This year the play "Jesus Lives! But Where?" was written by our pastor's wife, Mrs. Edward Kopf, and directed by Miss Ruth Seiler. The following Sunday it was presented at the Hillside Baptist Church of Dickinson, N. Dak.

On June 2, the choir of the First Baptist Church of Plevna, Mont., under the direction of Mrs. Edward Kopf and accompanied by Mrs. Wilmer Huber, presented a musical program at the dedication services of the Hillside Baptist Church of Dickinson, N. Dak. (Mrs. Walter Hochhalter, reporter.)

BAPTIST YOUTH HAS ELECTIONS

STARTUP, WASH. Following election of officers during their regular meeting the Startup Baptist C.B.Y.F. had a candlelight service of installation as part of the evening service. The new officers are: Pres., Linda Crain; Vice Pres., Jeff Love; Sec., Julie Dunlap; Treas., Eddie Love; Asst. Sec. Treas., Gi Gi Terrell.

Among many other activities these young people conduct the entire evening service the first Sunday of every month. They really come up with some good ones. Co-sponsors of the group are: Mrs. Leroy Byrnes and Mrs. Harold Erdman. (Mrs. Leroy Byrnes, reporter.)

MRS. RICHARD MAYFORTH SPEAKS AT CANDLELIGHT TEA

ST. JOSEPH, MICH. The Women's Missionary Guild of the First Baptist Church of St. Joseph held a Candlelight Tea June 3. The speaker for the evening was Mrs. Richard Mayforth. The Richard Mayforths are on furlough from our field in Japan and are members of First Baptist Church.

The annual installation service and special music was presented by Mrs. Richard Paetzel, Lakeshore Baptist Church.

After the Candlelight Tea Mrs. Richard Mayforth was honored at a surprise personal shower. (Mrs. Kenneth C. Fenner, reporter.)

BANQUETS AND EVANGELISTIC SERVICES INSPIRE CHURCH

GRAND FORKS, N. D. Father-Son and Mother-Daughter Banquets were held during the month of May at Grace Baptist Church of Grand Forks, North Dakota. The highlight of the Father-Son Banquet was the guest speaker, Mr. Bernard Moscinski. Mr. and Mrs. Moscinski are from a German Baptist church in Winnipeg, Canada and have been residing in Grand Forks for a year of graduate work at the University of North Dakota. He told of his experience of living in East Berlin, and of his escape to West Berlin with his family at the age of fifteen.

The theme of the Mother-Daughter Banquet was "Mother's Hands." Mrs. Mildred Edinger was the hostess for the evening.

Rev. Jerry Beltz, evangelist and television personality, spoke at Grace Baptist Church May 12-19. He is considered one of the top chalk artists working in evangelism. A "pre-service" was held each Sunday evening during which slides from the Holy Land and from Rev. Beltz's world tour were shown. (Mrs. Robert Pyle, reporter.)

CHURCH CELEBRATES 10th ANNIVERSARY

BENTON HARBOR, MICH. The First Baptist Church of Benton Harbor, Mich., celebrated the 10th anniversary on May 19th. The observance began with an hour of "Memories of the Past" with several charter members participating. The Eastern District Secretary, Rev. Rubin Kern brought the message at the morning worship service.

At the anniversary service Rev. R. Kerstan of Forest Park, Ill., was the speaker. Highlight of this service was the dedication of pastor and people to an even greater service in years to come.

The church was organized in 1958 with 60 members. Today the membership stands at 150. The following pastors have served the church: Rev. Frank Friesen (interim) (1958-'59); Rev. W. W. Knauf (1959-'63); Rev. Henry Smith (1964-'67). Under the leadership of the present pastor, Rev. Herman Pohl, the church carries out a bi-lingual ministry in the twin-cities of Benton Harbor and St. Joseph, Mich. (Mrs. H. A. Pohl, Reporter.)

REV. AND MRS. JACOB P. REMPEL HONORED ON 61st WEDDING ANNIVERSARY



KELOWNA, B. C. On May 26, 1968 relatives, friends and members of the Trinity Baptist Church, Kelowna, B. C. honored Rev. and Mrs. Jacob P. Rempel on their 61st Wedding Anniversary.

Mr. Waldemar Rempel, their son, and director of the church band, arranged a musical program of music, songs and poems.

Rev. Rempel, a school teacher, came to Canada from Europe in 1902. He attended the Rochester Seminary from 1902-1906 after which he served the Whitemouth church in Montana.

Mrs. Rempel, nee Martha Rossel, came from Europe in 1905.

In 1906, at the Northern Conference, they met, and a year later they were married. This union was blessed with four children: Mrs. Lily Knopf, Waldemar, Jake, and Mrs. Lynda Zimmerman.

The Rev. Jacob Rempel served our churches for approximately 25 years, serving the Whitemouth church 3 different times. They are now retired in Kelowna.

Greetings were brought by Mr. Otto Schlenker on behalf of the church and a blanket was presented to them. On behalf of the Ladies Missionary Guild Mrs. Irene Hait presented the Rempels with a potted plant.

A tasty lunch and fellowship ended the delightful celebration. (Miss Christina Hufnagel, reporter.)

SEVEN MEMBERS ADDED TO TERRACE HEIGHTS CHURCH



SPOKANE, WASH. On Sunday, June 2, 1968, Rev. Myrl Thiesies had the privilege of baptizing his daughter Denise, and also Mark LaFollette. The hand of fellowship was extended to these as well as to Mr. and Mrs. Lyle LaFollette, David and Leslie, and Mr. Ray Jeffries. A communion service followed. (Mrs. Lavona Cade, reporter.)

CHURCH HOLDS EVANGELISTIC CRUSADE AND HONORS FORMER PASTOR

AUBURN, MICH. May 5 was the closing Sunday of our eight day combined Evangelistic Crusade with the local Methodist church. Through the ministry of the Mel Dibble Team many decisions were made for Christ, changing lives and entire families. The Murray Turners handled the music and youth work, and Mrs. George "Mom" Dibble held daily morning Bible Studies for the ladies. The average nightly attendance was 320, with 75 total re-commitments and 27 first time decisions for Christ.

The church was pleased to honor Rev. Gideon K. Zimmerman on May 19, the 25th anniversary of his ordination into the ministry. Rev. Zimmerman began his ministry in

our church, then called Beaver Baptist Church. He is now serving in Forest Park, Illinois as General Secretary of the Department of Christian Education.

Our Pioneer Girls program has begun with great enthusiasm. Plans are underway to have a Christian Service Brigade program initiated by all. (Mrs. Alan Carpenter, reporter.)

FIRST BAPTISM IN REDMOND CHURCH EXTENSION PROJECT

REDMOND, WASHINGTON. On Sunday evening, May 19, 1968 the first baptismal candidates of the church extension project in Redmond, Washington were baptized.



Those from the Sherwood Forest Baptist Church were Mrs. Kay Hudgins, Mr. and Mrs. Cal Riley, John and Keith Hargett. Pastor John Hisel is to the right on the photograph.

The baptismal service was held as a joint service with the Evergreen Baptist Church of Renton in their church sanctuary. (Rev. John Hisel, reporter.)

SHEBOYGAN CHURCH ACTIVE AND GROWING

SHEBOYGAN, WIS. A week of special meetings was held in January, with Rev. Raymond Harsh of Cedarloo, Iowa as guest speaker. The Lord truly blessed and on



Easter Sunday six converts were baptized by our pastor, Rev. Kenneth Schmuland. They were Laura Hindt, Ralph Metzner, Mrs. Michael Meyer, Teresa Meyer, Charles Pavell, and Laura Schmuland. On Sunday morning, May 5, the hand of fellowship was extended to Mrs. Ralph Metzner and Mrs. Charles Pavell, and to those who had been baptized.

Pre-Easter mid-week services were held jointly with First Baptist Church, concluding with a cantata presented by the two choirs. Guest speakers included Rev. George Breikreuz of Racine, Wis., and Rev. Everett Barker of North American Baptist Headquarters, Forest Park, Ill.

At a special meeting held April 22, Dr. J. C. Gunst, was our guest speaker. We have accepted the challenge of re-locating both church and parsonage, and our Building Committee is busy selecting a suitable site.

On April 27-28, our young people hosted the Spring Rally

of the Wisconsin C. B. Y. Over 100 heard Mr. and Mrs. Norman Glewwe tell of their mission work in Cameroon. (Mrs. Maurice Joslyn, reporter.)

BAPTISM AT VACATION BIBLE SCHOOL HELD IN HEBRON

HEBRON, N. DAK. Palm Sunday was a joyful day for the First Baptist Church in Hebron because we had the privilege of having our pastor, Rev. Peter Wiens, baptize eight people and also receive two people into our fellowship by letter. It is our prayer that these new members may grow in the grace of Jesus Christ.

We held our Vacation Bible School from May 27-31. About 45-50 children were in attendance. (Mrs. Adam Fehr, reporter.)

TWO COLORADO CHURCHES HOLD WORKSHOP SESSIONS

GREELEY, COLORADO. On May 5, 6, and 7, Sherwood Park Baptist Church of Greeley and the First Baptist Church of La Salle, Colorado, held a Christian Education Workshop with Rev. Bruce Rich and Dorothy Pritzkau of Forest Park, Illinois. We were made more aware of new literature and better methods in the teaching part of our Sunday school. We are grateful for their being with us.

Our young people have been busy in our activities with a Mother-Daughter Tea on May 9, having the GMG girls as hostesses.

On Mother's Day our young people conducted the evening service with testimonies, musical numbers and readings all honoring mothers. May 18, the young people honored the graduates with a banquet. We rejoice that our young people are busy in the Lord's work.

Mr. and Mrs. Ray Reinhardt united with our church by letter from Grand Forks, North Dakota.

Rev. Richard Grenz is our pastor. (Mrs. Walter Wacker, reporter.)

MOTHER-DAUGHTER TEA HELD



APLINGTON—The Ladies Class and Evening Circle of the Baptist Church sponsored a mother-daughter tea Monday evening at the church. There were 140 women present for the meeting in the sanctuary, which was followed by the tea in the church social rooms.

Mrs. Harm Sherman welcomed those attending and presided during the evening. Others taking part were Charlotte Mennen, organist; Mrs. Paul Huisinga, Scripture; and Miss Joyce Harms, vocal soloist.

Mrs. Clarence Ostercamp served as the narrator for a fashion show of wedding gowns from 1870 to 1966.

Phyllis Singer, women's editor of the Waterloo Daily Courier, was the speaker and had as her topic "There's No body Else Like You."

A lovely center piece used to decorate the tea table was presented to Mrs. Singer by Mrs. Paul Huisinga. (Mrs. Lester Ostercamp, reporter.)

SOROPTIMIST AWARD WINNER

The Soroptimist Foundation Citizenship award was given to John Mark Schuster, son of Mr. and Mrs. Myron Schuster, of Meriden, Conn., as the outstanding student of Platt High School, on the basis of service, dependability, leadership and clearness of purpose. He will attend Harvard University.

Obituaries



BRENT J. BERTSCH of Lodi, California

Spec. 5/C Brent J. Bertsch was born at Fresno, California on July 18, 1946 and died on May 17, 1968 in an aircraft which crashed while serving his country in South Vietnam. He had reached the age of 21 years, 9 months and 29 days. He lived in Lodi since he was a year old. He served his country in the "Outcasts," an aero-scout platoon described by the Army as "the admitted trouble makers of Troop D (Air) 1st Squadron, 4th Cavalry," and the eye of the 1st Infantry Division. Brent accepted Christ as his personal Savior when he was six years old and at the age of seven was baptized by The Reverend Gustav Rauser and became a member of First Baptist Church of Lodi, California. Those who sorrow over his passing are his parents Mr. and Mrs. Adolph Bertsch, besides many other relatives and friends. A memorial service was held on June 4th with military honors. May the God of all comfort console all the bereaved by his sustaining grace and with the hope of eternal life.

First Baptist Church
Lodi, California

JOHN WOBIG, pastor

MRS. MARGARET HUGGLER of Alpena, Michigan

Margaret Huggler was born August 12, 1876 in Zurich, Switzerland. She passed to her heavenly home on May 29, 1968 at the age of 91, after a period of illness. Mrs. Huggler came to the United States as a girl, settling in Pennsylvania, where she met and married Andrew Huggler. She had lived in Alpena 68 years, and was a member of the Ripley Boulevard Baptist Church and a leader in the Women's Missionary Society.

Her consistent and effective Christian witness is lovingly spoken of by many. It seems God gave her, in a large way, the attractive Christian graces of kindness and consideration for others.

Surviving are six daughters: Mrs. Carl J. Engelman (Marvella) of Flint, Mich.; Mrs. Earl B. Berry (Leone) of Marine City, Mich.; Mrs. J. S. Jamieson (Ann) of Edcouch, Tex.; Mrs. Stuart W. Sexsmith (Lillian) of Cleveland, Ohio; Mrs. Arthur E. Thom (Esther) of Minneapolis, Minn.; and Mrs. Omer S. Turnbull (Doris) of Alpena, Mich.; three sons: Arthur G. of Alpena, Mich., Eldon and Andrew of Genesee, Mich.; 24 grandchildren; 41 great-grandchildren; and six great-great-grandchildren. Her husband died March 2, 1951. Two daughters, Margaret and Rhea and a son, George, also preceded her in death.

Ripley Boulevard Baptist Church
Alpena, Michigan

ROBERT S. HESS, pastor

MRS. ADA RICE QUAAS of Spokane, Washington

Ada Gladys Rice Quaas was born in 1887. She was the first person to be baptized in the new Terrace Heights Church in 1957. She is survived by a niece, Mrs. Emch, and a nephew, Ned E. Reed of Spokane, several other nieces and nephews. She was a resident of Spokane for 66 years. Funeral services were held March 6 with Rev. Myrl E. Thiesies officiating.

Terrace Heights Baptist Church
Spokane, Washington

MYRL E. THIESIES, pastor

GUSTAV ZIMMERMAN of Lodi, California

Gustav Zimmerman was born in South Dakota on February 23, 1922 and died on May 14, 1968 after a very brief illness in a Stockton hospital at the age of 46 years, 2 months and 21 days. He came to Lodi, California in 1936. He served in the Army Air

Corps in 1942. On February 22, 1947 he was united in marriage to Lydia Bertsch. They have two sons, Mark and Robert. Our brother was converted to the Christian faith in his early youth and baptized in the First Baptist church of Lodi by Dr. Albert Felberg on February 8, 1942. He served as a deacon, choir member and youth counselor. He is survived by his sorrowing wife, Lydia Zimmerman and sons Mark and Robert of Lodi; four brothers: Reuben and Gottlieb of Lodi, Albert of Sacramento and Henry of Modesto; two sisters: Mrs. Minnie Eisenbeis of Sacramento and Mrs. Muriel Buller of Clovis; besides a large host of other relatives and friends.

May God sustain all those who mourn with the riches of his great grace, and comfort them with the hope of eternal life.

First Baptist Church
Lodi, California

JOHN WOBIG, pastor

GUSTAVE LICK of Vancouver, British Columbia

Mr. Gustave Lick was born in 1873 in Russia. In 1897 he was married to Sophia Mix. This marriage was blessed with several children. Many pleasant years of fellowship were afforded the couple through marriage. In 1907 the family emigrated to Canada and settled for a brief time in Winnipeg, Canada. From here the move was made to Calgary, Alberta, where Mr. Lick was converted and baptized and became a member of the local Baptist church. In 1948 the family again pulled up roots and moved to Vancouver, B. C. Here Mr. Lick was a faithful member of the Ebenezer Baptist Church and a loyal disciple of Christ. In 1965 his loving wife passed away to be with the Lord. Not long after this sorrow, his health became unstable due to old age. Finally after a lengthy illness he passed on to be with the Lord on Tuesday, May 28, 1968, at the age of 94 years.

He is survived by three sons: Gustave, Alberta; William, Vancouver, and Albert, Dawson Creek; four daughters: Mrs. Mary Johnston, California; Mrs. Elsie Erford, Alberta; Mrs. Lydia Martin, Vancouver and Mrs. Alma McMillan of Fort St. John; 23 grandchildren and 25 great-grandchildren.

Mr. Lick often spoke of the abiding grace of the Lord in his life. He was often heard singing the great hymns of faith in Christ. May his testimony of faith continue to inspire his friends and loved ones.

Ebenezer Baptist Church
Vancouver, British Columbia

PAUL SIEWERT, pastor

MRS. HARRY BIERIG of Okeene, Oklahoma

Edith (Metzler) Bierig, was born January 17, 1905 in Russia, and passed to her eternal reward on May 30, 1968 at the Okeene Municipal Hospital, Okeene, Oklahoma.

Mrs. Bierig was married to Harry Bierig at Okeene on August 13, 1927. The Bierigs then made their home on a farm north of Okeene. Mrs. Bierig became a member of the Zion Baptist Church by baptism under the ministry of Rev. Charles Wagner and has remained a member in good standing until the Lord summoned her to her eternal reward.

Preceding her in death was an infant son, Billy Joe. Left to cherish memories of her are her husband, Harry, a daughter, Wanda, a son, Joe Lee, a nephew raised in the home, Victor Reisig, presently in South Vietnam with the U. S. Air Force; her mother, Mrs. Fred Metzler; one brother, Eddie Metzler; three sisters: Mrs. Clarence (Marie) Lamle, Mrs. Victor (Bertha) Geis, and Mrs. Ray (Mildred) Hockett, all of Okeene; one granddaughter, and many relatives and friends.

Zion Baptist Church
Okeene, Oklahoma

KARL E. BIEBER, pastor

HENRY CHRISTIAN WAGNER of Milwaukee, Wisconsin

Henry Christian Wagner was born on November 12, 1889 at Scotland, South Dakota. He moved with his parents to Lincoln Valley, North Dakota where he grew to manhood.

On February 22, 1920, Mr. Wagner married Lydia Harr. Both Henry and Lydia were married previously and had lost their marriage partners in the flu epidemic during World War I. A son had been born to each: Raymond to Henry and John to Lydia Harr.

The following children were born to this union: Adell, Clifford, Eunice, Norman and Gerald.

In June of 1920, Mr. Wagner was baptized and joined the church at Lincoln Valley, North Dakota. In 1942 the family moved to Milwaukee and Mr. Wagner joined the Immanuel Baptist Church where he remained a faithful member until his death. He served his church in various capacities, including that of deacon.

Mr. Wagner had not been in good health the past few years. His earthly journey ended on May 29, 1968. Those who survive his passing are: his beloved wife, Lydia; 4 sons: Raymond, Clifford, Norman and Gerald; one daughter, Eunice; Mrs. Howard Hoppe; one step-son, John Harr; brothers and sisters, grandchildren and other relatives and friends. Adell preceded her father in death at the age of 19. He reached the age of 78 years.

Immanuel Baptist Church
Brookfield, Wisconsin

J. J. RENZ, pastor

CHRISTOF MARTIN of Carbon, Alberta

Christof Martin was born in Russia, January 22, 1875. In 1901 he was united in marriage to Sophie Leno. That same year they emigrated to the United States, settling near Washburn, North Dakota, where they were members of the Zion Baptist Church.

In 1923 the family moved to Carbon, Alberta where Mr. and Mrs. Martin were members of the Freudental Baptist Church, and later members of the Carbon Baptist Church. Mrs. Martin passed away in 1948. In 1950 Mr. Martin was united in marriage to Elizabeth Carlsen.

Mr. Martin passed away May 23, 1968 in the Three Hills Hospital, a few hours after he had been admitted as result of a stroke. He was 93 years of age.

He leaves to mourn his passing his beloved wife Elizabeth; four sons: Gustav of Beisecker, Alta., Reinhold of California, Rudolph of Vancouver, B. C., Otto of Three Hills, Alta.; six daughters: Mrs. Ed (Elizabeth) Martin of Carstairs, Alta., Mrs. Cliff (Alvina) Bryngelson of California, Mrs. Andrew (Pauline) Mortimer of Carbon, Alta., Mrs. Joe (Freda) Klassen of Vancouver, B.C., Mrs. John (Hilda) Grose of Carbon, Alta., Mrs. Edwin (Adeline) Martin of Miller, S. D.; 25 grandchildren and 46 great grandchildren, and a host of friends and relatives.

Interment was at the Freudental Cemetery. Rev. G. G. Rauser assisted in the funeral service.

Carbon Baptist Church
Carbon, Alberta

BERT E. MILLER, pastor

MRS. FRED PAUL of St. Paul, Minnesota

"Blessed in the sight of the Lord is the death of his saints."

We were all saddened at the death of Mrs. Fred Paul on April 27, 1968 after a prolonged illness.

Mrs. Paul was born to Mr. and Mrs. Nels Larson on October 21, 1907. She was a lifetime resident of St. Paul, a Registered Nurse, President of the St. Paul School Board, a member of the N. A. B. Publication Board. Possibly, her greatest contribution was in the area of public education which extended nationwide.

On June 20, 1931 she was married to Fred L. Paul. In April of 1933 she was baptized by the Reverend A. G. Schlesinger and became a member of the Dayton's Bluff Baptist Church. In recognition of her Christian faith and public service she was granted the 1965 *Evangelical of the Year Award* from the Association of Evangelicals of St. Paul.

In addition to her husband she leaves two sons: Fred L. (Larry) of St. Paul and Jerome of Lafayette, Indiana; also two brothers and one sister.

"The Lord hath given, the Lord hath taken away."

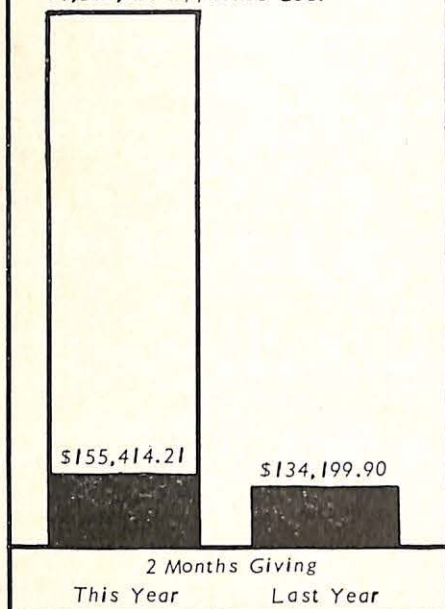
Dayton's Bluff Baptist Church
St. Paul, Minnesota

LELAND H. FRIESEN, pastor

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM
April - May, 1968

\$1,300,000 Approved Goal



WE THE WOMEN

(Continued from page 8)

tunity. Any Christian woman will, having become involved, soon see the need and be "moved with compassion" and be used of God.

As Christian mothers, often tied down with the little ones, we have a precious opportunity to teach our youngsters this kind of compassion—through honest discussion of news, earnest prayer, and real seeking for Christian involvement and service. They will eventually either reflect or rebel against our attitudes, depending on the degree of consistency between our words and work.

God grant that we will no longer "pass by on the other side," but be moved to use the gift of "helps" which the apostle Paul lists in I Corinthians 12:28. Let us ask Him in faith for a love that is so overwhelming that it must act.

Mrs. Earl Ahrens is a North A-



merican Baptist General Conference
Missionary to the Spanish-Americans
in Colorado.

CONTRIBUTION SUMMARY

MAY CONTRIBUTIONS FOR BASIC PROGRAM

Conferences	May 1968	May 1967	May 1966
Atlantic	\$ 3,630.03	\$ 1,635.69	\$ 1,936.97
Central	13,209.21	10,645.40	10,920.74
Dakota	6,524.05	7,931.22	6,083.64
Eastern	1,657.98	3,065.79	3,577.99
Northern	11,264.82	13,875.37	8,024.44
Northwestern	8,160.04	4,971.32	7,562.82
Pacific	9,996.12	10,676.45	7,518.82
Southern	551.79	(174.63)	656.74
Southwestern	7,680.77	3,138.43	2,118.64
Inter-Conference	1,870.50	1,859.26	1,709.10
Total Basic Program	\$ 64,545.31	\$ 57,624.30	\$ 50,109.90

FISCAL YEAR CONTRIBUTIONS FOR BASIC PROGRAM

	Budget Contributions	Special Projects	Total Basic Program
April 1, 1968 to May 31, 1968	\$145,295.43	\$ 10,118.78	\$155,414.21
April 1, 1967 to May 31, 1967	\$119,250.20	\$ 14,949.70	\$134,199.90
April 1, 1966 to May 31, 1966	\$129,033.70	\$ 11,324.36	\$140,358.06

CAPITAL FUNDS CAMPAIGNS CONTRIBUTIONS

	May	Fiscal Year
Northern Conference Centennial Advance for NABC	\$ 19,233.65	\$ 19,452.96
Mission Advance Program	18,253.70	23,823.70
Total	\$37,487.35	\$ 43,276.66

CONTRIBUTIONS FOR ALL PURPOSES

Total Basic Program	\$ 64,545.31	\$155,414.21
Capital Funds Campaigns	37,487.35	43,276.66
TOTAL	\$102,032.66	\$198,690.87

CHURCH RENEWAL

(Continued from page 9)

world, in the scientific world, in the religious world, the vital Christian asks the question: How do I best express my devotion to Christ in serving the world? How can my church best express its devotion to Christ? How can my denomination best express its devotion to Christ? How can we Christians as a whole best express our love to God and to our neighbor?

In answer, I am sure that it will not be with the primary aim for survival, but for service; not for status, but for mission; not for judgment, but for redemption and hope in Christ, who came to earth to minister and not to be ministered unto.

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