

BAPTIST HERALD

"... I baptize you with water ...
he shall baptize you with the Holy Ghost ..."

JULY 1, 1969



AS I SEE IT

Religious News Analyzed

by Paul Siewert

The issue of whether Bible reading and prayer should be a stipulated ingredient of the public school program has been beaten from pillar to post for a long time, but is hardly dead as yet. Only recently, the provincial government of B.C. was asked by the school board to consider dropping daily Bible reading and the Lord's Prayer from the ritual of the schools. On the other hand, some States were obliged to reopen the issue when leaders suggested quiet times be observed in schools to give opportunity for prayerful meditation.

Most of us who are sympathetic to the Christian cause and feel that prayer and the Bible are indispensable for man's moral and spiritual health are ready to cry out in horror over the encroachment on the token respect to spiritual matters still left in our educational system.

But just to change our thinking, maybe we ought to look on the other side of the coin for a moment. Maybe circumstances are trying to tell us something? Maybe we are being told that our stand on separation of church and state discredits our insistence that religious activities should be part of the task of civic employed people. Maybe we are also being told that the vehicle is just as important as the Word, and most teachers have enough conscience to feel uncomfortable in handling sacred items as glibly as the secular textbook. Maybe we are being told that religion is too important an issue in life to be allowed to become a mundane routine of the academic ritual.

I suggest that if we became as disturbed about the abandonment of Bible reading and prayer in our churches, homes, and personal lives, our righteous indignation would not suffer nearly as much irritation.

BRITISH UNION FAVORS RETAINING ECUMENICAL TIES

(EBPS) With a vote of over 3 to 1 proportions, the annual assembly of the Baptist Union of Great Britain and Ireland endorsed the union's continued membership in British and World Councils of Churches. Voting was 1,125 to 356. The assembly, however, reaffirmed a previous stand that Baptists should not press for organic merger with other British denominations, which have set a target date of 1980.

SCOTTISH COUNCIL ISSUES DIVORCE VIEWPOINT

(EBPS) Periods of at least one to three years should elapse before di-

voice petitions are granted, the council of the Baptist Union of Scotland declares in a statement on the topic. In the case of adultery by either partner, a minimum of one year should elapse to permit opportunity for reconciliation, the council feels. "Many marriages have survived acts of adultery," it observes. If "habitual intolerable behavior" is ground for ending the marriage, then a 2-year minimum waiting period for divorce should be required. It would "differentiate between those cases where the behavior is wilful and those resulting from developing mental illness."

The council also thinks "there is little justification for differentiating between desertion and separation." It considers three years "a period of sufficient length to provide for attempts at reconciliation" in this type of divorce action. Further, by refusing to grant divorces within two years after marriage, young persons might think more seriously about "the serious nature of the contract" in marrying.

The Baptist council still views marriage as something "intended by God to be a permanent and exclusive relationship." Yet it acknowledges that divorce is necessary in an imperfect society.



EAST GERMANY HOLDS MISSIONARY CAMPAIGN

(UBS) A "Bible Missionary Campaign" is taking place in the German Democratic Republic (DDR) during 1969. Planned for the past three years by a seven-member committee named by the Conference of Protestant Churches in the DDR, the campaign has three principle goals: "Get to know the Bible;" "Learn to read the Bible;" "Learn to live by what the Bible says." Distributing Scriptures to church members and through them in turn to those outside the churches, transforming church Bible classes from a pastoral monologue into a lively discussion, organizing small Bible study groups, and sponsoring Bible contests are among the variety of means suggested for achieving the goals in each local parish.

HOUSE UNIT AGREES ON TAX REFORMS ON CHURCH INCOME

WASHINGTON (BPA) The House Ways and Means Committee has agreed on a number of tax reforms related to churches, charitable agencies and private foundations.

Among the recommendations to Congress to be made by the Committee are:

*Unrelated business income of

churches, social welfare clubs, civic leagues, social clubs, and fraternal beneficial associations will be taxed.

*The general limit on the charitable contribution deduction for individuals will be increased from 30 per cent to 50 per cent.

*The unlimited charitable contribution deduction in special circumstances will be repealed, effective in 1975, but with limitations imposed in the interim.

*Moving expense deductions would be expanded to a limit of \$2,500, and would include expenses for house-hunting trips, temporary living expenses at the new job location, expenses related to the sale of the old house, and expenses related to the purchase of a new residence.

*New regulations for private tax-exempt foundations will be proposed to prohibit "self-dealing" to require distribution of income within one year, and to prohibit such foundations from engaging directly or indirectly in any activities intended to influence the outcome of any election (including voter registration drives) or to influence the decision of any governmental body.

Chairman Wilbur D. Mills (D., Ark) said that the decisions being announced by the Ways and Means Committee "are tentative," that they are now be-

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ing drafted in legislative language, and that final decisions would be made before recommendations are sent to the Congress.

While no specific date has been set for House action on the tax reform bill, Chairman Mills hopes to have it passed and sent to the Senate prior to the August recess of Congress.

JUDSON PRESS WINS BOOK SHOW AWARD

VALLEY FORGE, PA. (ABNS) A book published by the Judson Press here received one of the top three awards given to paperback books at the 1969 Philadelphia Book Show, April 28. The book, CELEBRATING YOUR CHURCH ANNIVERSARY, by the Rev. Alvin D. Johnson, pastor of the First Baptist Church, New Haven, Conn., contains illustrations, charts, checklists, and sample letters to be used as a guide for local churches planning an anniversary celebration.

THEY JUST DON'T HAVE THE DOLLAR

(UBS). A staff member of the American Bible Society described the work of a young Negro Army Sergeant in the Washington D.C. area "The sergeant, serving in the Pentagon, is working in a church in the near north-
(Continued on page 15)

Editorial

Weighty Tasks

The new responsibilities which were entrusted to me as Executive Secretary, beginning with July 1, 1969, are more weighty than any tasks assigned to me in my 26 years in the Gospel ministry. I have sought wisdom and guidance from God to carry out these new duties. The cooperative attitude and teamwork spirit of my co-workers has also been most helpful and appreciated. They have been, in a very true sense, co-workers through prayer, planning and laboring for Christ. To all my co-laborers here at the Forest Park office, the District Secretaries, and all who are a part of each cooperating society, as well as pastors and members of our churches, I would say with the Apostle Paul: "So then, my dear brothers, stand firm and steady. Keep busy always in your work for the Lord, since you know that nothing you do in the Lord's service is ever without value" (I Cor. 15:58, Today's English Version).

The needs at the present time will continue to demand the very best that each of us can give to carry on a faithful ministry for our Savior and Lord. It is my hope and prayer that all of us who are obligated to carry out some phase of our denomination's ministry will be motivated by the Spirit of God to do our share with an attitude of dedication, unselfishness, steadfastness, and genuine faith in God and in one another.

In 1968 we had 1,874 baptisms which brought our total membership to 55,100. Although our net increase in 1968 was slightly higher than in several of the previous years, we continue to be deeply concerned about our slow rate of growth. Since there are always many people who are yet unreached for Christ in all of the communities, we do urge that our pastors and people put forth special efforts to win people for Christ in their respective localities.

When the Apostle Paul wrote to the church at Corinth, he had this special request regarding stewardship: "Now the matter about the money to be raised to help God's people in Judea; you must do what I told the churches in Galatia to do. On the first day of every week each of you must put aside some money, in proportion to what he has earned . . ." I Corinthians 16:1-2. Our people have given special concern this past year to undergird the missionary commitments as well as the new needs presented through the Mission Advance Program. The sum of \$1,244,995.81 represents a new record of contributions to our denomination's basic program. Even though the total goal of \$1,300,000 was not met we, nevertheless, had an increase of more than \$74,000. When we add the Northern Conference Centennial Advance for our North American Baptist College, which was \$100,525.97, and the contributions to the Mission Advance Program, which totaled \$241,625.12, we arrive at a grand total of contributions toward the basic budget and capital fund campaigns of \$1,587,141.90. These total contributions represent a new achievement in our denomination and we express gratitude to God for the vision of our people and their willingness to give unto the Lord as He has prospered them.

The above are excerpts from the report of the Executive Secretary, the Rev. G. K. Zimmerman, to the General Council in May.

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Semi-monthly Publication
(Monthly in June, July & August)
of the
ROGER WILLIAMS PRESS
of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison Street
Forest Park, Illinois 60130
Editor: John Binder
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THE BAPTIST HERALD maintains an active membership in the Associated Church Press.
SUBSCRIPTION PRICE: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries).—\$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries.—\$2.00 per year for students, servicemen and residents in homes for the aged.—35 cents for single copies.
ALL ADDRESS CHANGE correspondence is to be addressed to BAPTIST HERALD SUBSCRIPTION DEPARTMENT, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.
ADVERTISING RATES: \$4.00 per inch single column, 2 1/4 inches wide.
ALL EDITORIAL correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill., 60130.
ALL BUSINESS correspondence is to be addressed to Eldon Janzen, 7308 Madison Street, Forest Park, Illinois 60130.
Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices. NEWS reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference.
(Printed in U.S.A.)



Harmon

... 10,000 WORDS IN AN UNKNOWN TONGUE

by Bernard Schalm

THE DOCTRINE of the Holy Spirit in its present form was formulated by the church as early as the fourth century A.D. There were, of course, always fringe groups which deviated somewhat from the mainstream of traditional orthodoxy. The most noteworthy aberrations related to Christology (the doctrine of Christ) and Pneumatology (the doctrine of the Holy Spirit). Our concern here is with the Holy Spirit and his work in the life of a believer.

Pentecostalism with its passion for spiritual gifts and its excessive emotionalism has been with us for at least seven decades. The roots of the movement, however, may be traced back to the days of the Reformation. Nicknames, such as Schwaermer, Shakers, and Holy Rollers, depict with amazing accuracy the peculiarities of the modern pentecostal experience, which is usually accompanied by shouting, jerking of the body, jumping, handclapping, and speaking in tongues.

During the last two decades we have witnessed a revival of interest in glossolalia (speaking in tongues). This charismatic penetration has affected nearly all of the major denominations, including the Roman Catholic Church. What are we to make of this new phe-

nomenon? Should we take it seriously or simply dismiss it as a passing fad? More important, is modern glossolalia of God or does it have a psychological or even demonic origin?

The pagan world at the time of Christ had its prophets who relayed the oracles of their deities to men. It is known, for example, that priests and priestesses of Greek religions and Oriental cults exhibited ecstatic phenomena and uttered unknown and unintelligible speech. Similar practices are reported among primitive tribes today. Are these ecstatic utterances of pagan cults analogous to modern glossolalia, or are the two phenomena completely unrelated?

Speaking in Tongues has been studied from several perspectives. Since it purports to be a form of oral communication it has caught the interest of linguists. Dr. Welmers, an authority on languages, listened to taped tongue speaking. He came to the following conclusion: Structurally it did not sound like a language. Even though the consonants and vowels did not all sound like English (the native tongue of the speaker), the intonation patterns were so completely American English that the total effect was "a bit ludicrous." Moreover, a comparison be-

tween the "tongue" and the "interpretation" revealed that the two could not possibly be matched for length and content. Although a Christian himself, he nevertheless regards modern glossolalia as a "sad deception."

Glossolalia has also been studied from the physiological point of view. Speech originates in the brain, which is the most complex structure in the known universe. Its capacity for storing knowledge is simply astounding. By touching certain areas with an electrode it is possible to revive experiences long forgotten. No trick of medical science, however, can recover something from the brain which has not been deposited there in the first place. What this means is that speaking a language which we have never learned is physiologically and anatomically impossible, except God perform a miracle. This is not true of language-like sounds. These can be produced by the brain given certain conditions of pressure and excitation.

Glossolalia not only involves communication and brain processes, it is also a specimen of human behavior. Hence, it is receiving increasing attention from psychologists. Non-Christian psychologists almost without exception regard the phenomenon as a neurotic

manifestation. Christian psychologists are more kindly disposed to glossolalists. One of the difficulties encountered is that nearly all of the supportive evidence is of a highly subjective nature making it of little if any value to psychologists. In visiting with glossolalic groups, Andrew D. Lester observed exhibitionistic tendencies, regressive behavior, ego centrality, confusion of identity, high levels of anxiety, and general emotional instability. The experience of the glossolalic has all the features of a simple release of muscular tension. There is a build-up of tension, there is the hypnotic impact of a group, and there is the ecstatic release of tension. A sociologist from the University of British Columbia claims to have succeeded in inducing glossolalia experimentally.

The subject matter of spiritual gifts, particularly glossolalia, is important enough to receive the attention of many disciplines. Ultimately, however, it must be indicted or vindicated by Scripture itself. What does the Bible, especially the New Testament, teach about the work of the Holy Spirit in the life of a believer?

To begin with, the Holy Spirit is represented as a person, the third member in the trinity. Being a person he is indivisible, we either have the Holy Spirit or we do not have him; we cannot have part of him. His ministry in the world is manifold. According to John 16:8 he convicts the unbeliever of sin, righteousness, and judgment. He gives assurance of salvation (Romans 8:16). He sanctifies and edifies the believer (John 14:16, 26; 16:13). He is an everpresent source of power (Acts 1:8). He produces the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Galatians 5:22-23). He imparts gifts to the Church: a word of wisdom, a word of knowledge, faith to perform miracles, healing of the sick, powerful acts, prophecy, discernment of spirits, speaking in tongues, and interpretation of tongues (I Corinthians 12:8-10). In brief, the Holy Spirit is the continuing presence of Jesus Christ on earth. He is the conscience of the world and the life of the church. Without him there is moral and spiritual death.

Denying the credibility of spiritual gifts is not only futile, it can be spiritually fatal. The Holy Spirit was active in the early church, and we are sure he is active in the church today. The need of the hour is to discern the acts of the Holy Spirit. We are always in danger of committing two sins: ascribing to man what is wrought by the

Spirit, and ascribing to the Spirit what is wrought by man. Traditional Christianity is prone to commit the first sin, Pentecostalism, the second.

Paul not only exhorts us to covet spiritual gifts, he also demands that we scrutinize or judge their occurrence in the church (I Corinthians 14:29). Similarly John warns: "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1). From personal observation I would like to point out several areas in which Pentecostalism and the modern charismatic movement deviate from the New Testament pattern.



Dr. Bernard Schalm

First, Pentecostalism regards speaking in tongues as the cardinal evidence of baptism with the Holy Spirit. Tongue-speaking occurs only three times in the book of Acts (chapters 2, 10, 19). No careful reader will deny that each manifestation of the gift is associated with a unique situation. Luke records many other conversion incidents where glossolalia is absent (4:31; 6:6; 8:17; 9:17; 13:52; 16:33; and others). It appears that Pentecostalism is guilty of generalization. A doctrine is formulated on the basis of evidence derived from a few isolated examples.

Second, glossolalists fail to differentiate between the fullness of the Spirit and spiritual gifts. If the premise that speaking in tongues is the sign of a Spirit-filled life is true, then the conclusion must inevitably follow that all who lack this gift are not Spirit-filled. Paul indeed enjoins us to be "filled with the Spirit" (Ephesians 5:18); however, Paul also explicitly

states that the gift of tongues is not given to all (I Corinthians 12:30).

Third, the practice of glossolalia in the charismatic movement today is individualized far more than was true in the early church. In Acts the outpouring of the Holy Spirit is never described with reference to an individual, but always with reference to the community of believers. It is clear that whenever the gift was given it was given to all present, not to a select few.

Fourth, speaking in tongues is often associated with the *Second Blessing*, the implication being of course that there are only two blessings for the believer. This is certainly contrary to the pattern set forth in the New Testament where "being filled with the Holy Spirit" was a continual experience (John 20:22; Acts 2:4; 4:31; 13:52).

Fifth, the experience and expression of ecstatic gifts today thrives in a social and psychological climate which inhibits reasonable service. It is no secret that people who are easily aroused emotionally are much more susceptible to ecstatic experiences than people who are cool and unexcitable. Man's highest faculty is his reason, and when God confronts man he confronts him as a rational creature. Paul had to reprimand the Corinthian church for lack of self-restraint in the exercise of spiritual gifts.

Last, the ministry of the Holy Spirit in relation to Jesus Christ is twofold: he testifies of Christ (John 15:26) and he glorifies Christ (John 16:14). What is particularly significant is that the Holy Spirit "shall not speak of himself" (John 16:13). What Jesus is saying in effect is that a church which is preoccupied with spiritual gifts is not moved by the Spirit of God. The Spirit wants us to be preoccupied with Jesus Christ.

This article may well be concluded with a favored question of Paul: "What shall we say then?" I am not sure that we have an answer. Undoubtedly there are still genuine manifestations of the gifts of the Spirit. However, I am equally convinced that much, perhaps even most, of what is seen in the charismatic movement in our day is psychic in origin. Christians would do well to pray less for the gift of tongues and more for the gift of discernment.

Dr. Bernard Schalm is academic dean and professor of New Testament and psychology at the North American Baptist College, Edmonton, Alberta, Canada.



Harmon

The Gift of Speaking in Tongues

by Ralph E. Powell

THE RECENT movement of speaking in tongues has spread amazingly within the historic mainline denominations and in schools of higher education, including some of the elite colleges, universities and seminaries. As one might expect, it has flourished also in Pentecostal, but it is by no means confined to this constituency. It is estimated that more than one hundred various denominations and sects in America practice speaking in tongues (called "glossolalia," from the Greek word for "glossa," and it has been springing up in all parts of the world in recent years. Formerly it had been asserted that tongues-speaking was frequent among people who were experiencing insecurity, conflict and tension in their personal lives and were in need of emotional stimulus, acceptance by others and freedom from themselves. But this is hardly true of many who are caught

up in the new movement, which includes prominent people of good educational and cultural background, persons of apparent security, prestige and mature adjustment in life. Characteristically, it has been prominent in the high-church constituency, especially among Episcopalians, Lutherans and Roman Catholics, but it has also evidenced itself in nearly all the major denominations, including the Baptists. Such schools as Harvard, Princeton and Yale have experienced the penetration of the new tongues movement. Evangelical institutions, organizations and schools have also witnessed the gift of tongues.

Likely there are different kinds of speaking in tongues recorded in the Bible. Many biblical scholars feel that the experience on the day of Pentecost involved supernaturally imparted ability given to the apostles to speak in the languages of the many peoples from

various parts of the world who came to Jerusalem for the feast of Pentecost. They were divinely enabled, it is held, to preach the Gospel to the multitude so that they all heard the good news of salvation in their own native tongues (Acts 2). Some scholars, however, feel that this is a miracle of hearing rather than of speaking. In either case it is quite apparently a divinely-given sign of the new age which dawned with the outpouring of the Holy Spirit. In a sense, it is the renewal of the story of the tower of Babel (Gen. 11:1-9) with its confusion of tongues.

In I Corinthians 12-14 there is a different phenomenon, where the speaking in tongues is not a language, or languages, but is some ecstatic and unintelligible utterance which is an emotional (or spiritual) expression of a sublime experience of worship to God, and is described by the Apostle Paul as a definite spiritual gift. Dr. Eugene A. Nida, secretary for translations with the American Bible Society, a world-renowned expert in linguistics who has traveled in more than thirty countries of Latin America, Europe and Africa and has done field research in about eighty languages, has analyzed many tape-recorded experiences of glossolalia and has concluded that none could be termed a language because certain basic elements of true language are missing.

Glossolalia is a form of direct address to God, a praying, praising or worship that does not actively employ the mind. In its authentic form it is an immediate, direct stimulus from a supernatural source taking control of the vocal mechanism and producing non-cognitive sounds in the form of speaking or singing in an unknown tongue. The normal thought-processes apparently are by-passed both in the reception of other-worldly impressions and in the verbal responses to those impressions, with the result of a subjective sense of exaltation and communion with God.

The traditional approach in the past has been to state that this gift was a supernatural sign given to authenticate the apostles as God's approved messengers. It had been given as a divine accreditation of the inspired Word they taught and preached. When the apostolic age was over and the canon of Scripture was completed, there was no longer any need for the charismatic (Spirit-imparted) gifts. Therefore they ceased after this time, and hence are not for us in this present age. This was the position, for instance, taken by B. B. Warfield in his book *Counterfeit Miracles* and by W. H. G. Thomas in *The Holy Spirit of God*, and it is generally the position held in Reformed theology.

One difficulty with this position is that it is not taught in the Bible and is not exactly borne out in history. It was a time-honored assumption or theory that held great influence over Christian thought for centuries, but admittedly without Scriptural support.

The best contemporary biblical and theological scholarship decidedly supports the viewpoint that the charismatic gifts are for the church today, including the gift of speaking in tongues, although it is emphatic that the latter is the *least* of all the spiritual gifts (I Cor. 14:1-6, 19). It is to be exercised in strict observance of the regulations specifically stated by Paul. The apparent import of the Corinthian passages is that it is a continuing gift of the Holy Spirit (I Cor. 12:10, 30; 14:27-28, 39). It may not be for all Christians, but is distributed to some according to the sovereign purpose of God in His administration of the gifts of the Spirit. No clear indication is given anywhere in the Bible that the gift of tongues was to cease with the close of the apostolic age.

According to I Corinthians 14:2, 4 the private use of speaking in tongues is for personal worship and communion with God and for self-edification. It is an incoherent form of emotional speech intelligible only to God. The public use is, in part, somehow a sign given as a validation, confirmation or authentication of the Gospel witness (v. 22). In the Book of Acts it was given as a divine sign when the Gospel was introduced into new geographical areas or at critical junctures in the life of the Church (Acts 10:44-46; 18:24-19:7). The Gentiles' speaking in tongues broke down the suspicions of Jewish believers. When interpreted, it serves the purpose of edification of Christians (I Cor. 14:26).

The Apostle Paul emphatically de-emphasizes this gift in comparison with the other gifts, especially with that of prophecy (I Cor. 14:1-6, 19). Tongues appear last in the lists of spiritual gifts (I Cor. 12:4-10; 27-30) and is omitted in the list of Romans 12:6-8. Paul possessed the gift in great measure (I Cor. 14:18-19), but stated his preference for intelligible words, and there is no record of a specific instance when he used the gift. He would rather speak five words with his mind, in order to instruct others, than ten thousand words in a tongue. Regulations governing its use are as follows: everything must be done decently and in order (I Cor. 14:40); not more than three speaking in tongues in a single service and then not simultaneously but in turn (v. 27); if there is no interpretation, there may be no speaking in tongues (v. 28).

Indications in Scripture point up the fact that tongues are often associated with spiritual immaturity (I Cor. 13:11; 14:20). The Corinthians prided themselves on their possession of the gift, which had become a source of confusion and disorder in their church. They were preoccupied with glossolalia, exhibiting an almost childish delight in its exercise—a kind of playing with the supernatural.

Corinth was the most important city of Greece in everything except education, which ranked very low at Corinth, while immorality was rampant (the city was known for its temple to the goddess Aphrodite in whose service prostitution was encouraged). The Corinthians came out of a culture that



Dr. Ralph E. Powell

was accustomed to the ecstatic utterances of the pagan seers at Delphi. The church was filled with immature, over-zealous Christians who vied with one another over external expressions of piety. Except for the problem situation over tongues at Corinth, there is no subsequent record of churches or believers where speaking in tongues was the normative experience of believers.

It should be noted that the experience of tongues is not confined to Christian groups and sects. Tongues have been practiced by several of the religions of the Far East, by spiritualistic mediums and voodoo witch doctors.

In spite of the misuses of this phenomenon, it cannot be doubted that there is a genuine Spirit-imparted gift, as has been indicated earlier. Problems arise when the true gift is regarded in such a way as to suggest a spiritual superiority which inevitably leads to pride or ostentation. Confusion

which is out of keeping with orderliness, godliness and sobriety must be scrupulously avoided. Christ, not the person possessing the gift, is to be the focal center.

When attention shifts to the gift itself or to the one speaking in tongues, misuse of the gift has arisen. Where the exercise of the gift fails to build up in love and faith, the church suffers. Wrongly exercised, it can do more harm than good. Another danger arises when this gift is looked upon as a hoped-for shortcut to genuine spiritual maturity and power. Ours is an impatient age; we want quick results and immediate success. When the Holy Spirit is exalted (falsely) to a place above Jesus Christ, there results a serious theological imbalance.

The New Testament clearly indicates that the gift of tongues is not to be sought for as having special value in itself. It is not a necessary accompaniment or evidence of the baptism of the Holy Spirit, as some have erroneously taught. Frequently glossolalia is not a gift of the Spirit at all, but is the result of psychological manipulation. Sometimes those who are trying to help an individual "receive the gift" urge the person to begin sounding certain rhythmical syllables in repeated alliterative phrases, as a sort of pump-priming device.

Nevertheless, even many who are critical of the new movement admit that God has somehow been pleased to work through it, at least some of it (and especially through that which is undeniably a gift of the Holy Spirit). Dr. John A. Mackay, former president of Princeton Theological Seminary, has followed the movement with interest and thanksgiving for the best part of it with its constructive, transforming influence. Pointedly he states that even if it may involve much emotionalism, "crude life is to be preferred to aesthetic death."

For the most part, the present movement is not characterized by the extravagances and excesses of the earlier Pentecostalism, although this tends decidedly to vary in different geographical areas. A salutary fact is the renewed and widespread study of the doctrine of the Holy Spirit whose ministry it is to glorify Christ and to effect a greater unity among his children. The deepest desires of a mature Christian should be to prophesy, to witness to the saving grace of Jesus Christ and to demonstrate the love of God in practical Christian living and genuine service in the Saviour's name.

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Vice moderator Rev. Aaron Buhler (l. to r.), Moderator Stanley Johnson, and Executive Secretary Rev. Gideon Zimmerman are pictured at the General Council Sessions.

General Council Sets New Goals With Daring Faith in God and His People

The NAB General Council met May 23-24, 1969, in Forest Park, Illinois, to determine the annual goals and programs. The following are some of the most significant actions of the council.

1. Committee appointed to make recommendations for the position of Western District Secretary. The resignation of Rev. Joe Sonnenberg as Western District Secretary was accepted with regret. Words of gratitude were expressed for his ten years of fruitful and effective service.

The committee which will make recommendations to the General Council in 1970 is composed of the Pacific Conference General Council representatives and the moderator of the Pacific Conference. The General Conference moderator and the Executive Secretary are ex officio members with voting rights on this committee.

2. Evaluation of the District Structure of the General Conference. The following committee members were appointed to study the matter of re-districting local conferences and associations: the Rev. L. Kresler (Northern District), the Rev. H. J. Wilcke (Western District), the Rev. Leland Friesen (Central District), Oscar Hiebner (Eastern District), Stanley Johnson, the Rev. Aaron Buhler, the Rev. G. K. Zimmerman, the Rev. John Binder, the Rev. David Draewell and Ed Marklein. The committee is to make recommendations to the General Council and the General Conference in 1970.

3. Theme for 1970-1973 Triennium. The following theme was approved: "A Renewed Church in a New World."

4. Approval of \$1,380,000 Budget for 1969-70 Fiscal Year. This budget includes \$1,245,000 for the basic budget, \$95,000 for specials and \$40,000 for advance.

5. Study of Baptist Men. A committee was appointed to study and evaluate the Baptist Men's program and make recommendations at the next General Council session.

6. 1970 Baptist World Congress. The tour to the 1970 Baptist World Congress in Japan was approved as presented in a printed brochure.

7. Mission Advance Program. The MAP Campaign Committee was encouraged by the General Council to continue to seek covenant gifts until all the churches have been contacted and individuals have had an opportunity to contribute to the Mission Advance Program.

8. Conference Ministry Sunday. An annual "Conference Ministry Sunday" was approved to be implemented with the fall of 1969. Churches will be asked to observe this Sunday sometime during the months of September, October and November.

9. Full-time music teacher for the North American Baptist College. The college has had part-time music teachers.

Approval was given to employ a full-time music teacher to meet the minimal Bible College accrediting requirements.

10. Sabbatical program for North American Baptist College Faculty. It was approved to grant a sabbatical leave after each six full years of teaching at the college. It may be taken in a summer and a semester free from regular duties at full salary or in a summer and a year free from regular duties at half salary, or in a summer and a half teaching schedule for the entire year at full salary. Additional detailed sabbatical leave policies were approved.

11. Granting honorary degree of Doctor of Divinity. It was approved that the North American Baptist College be permitted to grant the honorary degree of Doctor of Divinity sub-

ject to the Trustee Board's approval of an objective set of guidelines which will qualify an individual for degree candidacy.

12. Change in Publication of the Baptist Herald. It was approved to change the frequency of the Baptist Herald from a semi-monthly to a monthly publication, and that the number of pages be increased from 24 to 32 per issue, beginning with December 1, 1969.

13. Change in Publication of Der Sendbote. It was approved to change Der Sendbote from a semi-monthly to a monthly publication beginning with January 1, 1970.

14. The following new missionaries were appointed by the Board of Mis-

sions and by approval of the budget by the General Council:

- Mr. and Mrs. Arthur Freitag from Edmonton, Alberta, to Cameroon, Africa
- Dr. and Mrs. Louis R. Johnson from Sacramento, California, to Cameroon, Africa
- Dr. Helen Marie Schmidt from Spokane, Washington, to Cameroon, Africa
- Miss Kathryn Anne Kroll from Colfax, Washington, to Cameroon, Africa (not to go out this year)
- Mr. and Mrs. Douglas Woyke from Minneapolis, Minnesota, to Japan

The following short-term missionaries were appointed to Cameroon, Africa:

- Mr. David Burgess from First Baptist, Bellwood, Illinois
- Miss Nancy Grover from Trinity Baptist, Portland, Oregon
- Miss Janis Mitchell from Grosse Pointe Baptist, Grosse Pointe Woods, Michigan
- Miss Jeannette Nordquist from Calvary Baptist, Bethlehem, Pennsylvania
- Mr. Curtis Radke from Bethany Baptist, Vancouver, British Columbia, Canada
- Miss Dorothy Reich from First Baptist, Mott, North Dakota
- Miss Grace Swanson who is on loan from the Baptist General Conference
- Mr. Garry Breikreutz from Spring-side Baptist Springside, Saskatchewan, Canada.

Top Twenty-five Churches in N.A.B. Mission Giving, 1968-69

Total Giving (For Operating Needs)		Per Capita Giving	
1. \$32,448.00	Napier Parkview Baptist, Benton Harbor, Mich.	1. \$121.23	Willow Avenue Baptist, Hoboken, N. J.
2. \$31,325.00	First Baptist, Lodi, Calif.	2. \$ 89.94	First Baptist, Lorraine, Kan.
3. \$29,845.61	Grosse Pointe Baptist, Grosse Pointe Woods, Mich.	3. \$ 89.35	Temple Baptist, Jansen, Sask.
4. \$26,352.59	First Baptist, Lorraine, Kan.	4. \$ 83.27	Forest Park Baptist, Forest Park, Ill.
5. \$25,730.92	Forest Park Baptist, Forest Park, Ill.	5. \$ 77.83	Glenbard Baptist, Glen Ellyn, Ill.
6. \$25,622.68	Ridgmont Baptist, East Detroit, Mich.	6. \$ 74.59	First Baptist, Corona, S. D.
7. \$25,544.27	Trinity Baptist, Portland, Ore.	7. \$ 73.83	First Baptist, Plevna, Mont.
8. \$23,881.42	Oak Street Baptist, Burlington, Iowa.	8. \$ 73.42	Ridgmont Baptist, East Detroit, Mich.
9. \$18,745.61	Parma Heights Baptist, Cleveland, Ohio.	9. \$ 67.97	Mowata Baptist, Branch, La.
10. \$17,692.41	Ebenezer Baptist, Vancouver, B. C.	10. \$ 64.82	Parkdale Baptist, Drumheller, Alta.
11. \$17,555.00	Immanuel Baptist, Kankakee, Ill.	11. \$ 58.99	Faith Baptist, Minneapolis, Minn.
12. \$16,671.17	Temple Baptist, Lodi, Calif.	12. \$ 57.12	First Baptist, Auburn, Mich.
13. \$15,690.30	Faith Baptist, Minneapolis, Minn.	13. \$ 50.58	Immanuel Baptist, Kyle, Tex.
14. \$15,540.78	Ebenezer Baptist Church, Detroit, Mich.	14. \$ 49.96	Germantown Baptist, Cathay, N. D.
15. \$14,990.83	First Baptist, St. Joseph, Mich.	15. \$ 46.69	Emmanuel Baptist, Morris, Man.
16. \$13,980.90	McDermot Baptist Church, Winnipeg, Man.	16. \$ 45.81	Zion Baptist, Drumheller, Alta.
17. \$12,359.32	Foster Avenue Baptist Church, Chicago, Ill.	17. \$ 45.40	Pin Oak Creek Baptist, Mt. Sterling, Mo.
18. \$12,036.40	Harbor Trinity Baptist, Costa Mesa, Calif.	18. \$ 43.37	Foster Avenue Baptist, Chicago, Ill.
19. \$11,988.76	Pilgrim Baptist, Philadelphia, Pa.	19. \$ 43.17	Bethany Baptist, Lethridge, Alta.
20. \$11,940.55	Magnolia Baptist, Anaheim, Calif.	20. \$ 42.59	Calvary Baptist, Stafford, Kan.
21. \$11,727.64	First Baptist, Emery, S. D.	21. \$ 41.39	Calvary Baptist, Bethlehem, Pa.
22. \$10,896.36	Central Baptist, Edmonton, Alta.	22. \$ 40.66	Napier Parkview Baptist, Benton Harbor, Mich.
23. \$10,472.15	Aplington Baptist, Aplington, Iowa.	23. \$ 40.42	Dayton's Bluff Baptist, St. Paul, Minn.
24. \$10,453.76	First Baptist, Auburn, Mich.	24. \$ 40.10	Pilgrim Baptist, Philadelphia, Pa.
25. \$10,093.52	Calvary Baptist, Stafford, Kan.	25. \$ 38.50	Aplington Baptist, Aplington, Ia.

The members of the N.A.B.G.C. General Council met May 23-24, 1969, in Forest Park, Ill.

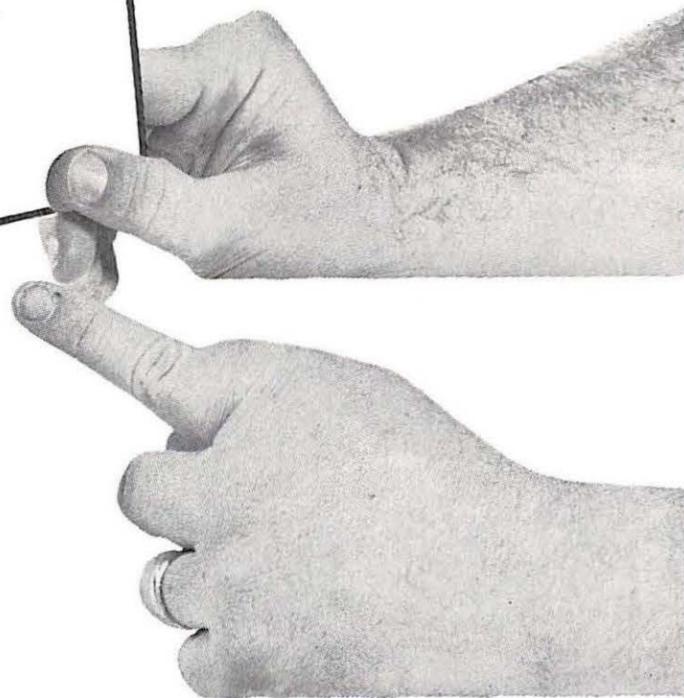


DENOMINATIONAL CONTRIBUTIONS April 1, 1968 to March 31, 1969

Conferences	Basic Program	Member ship (a)	Average per Member		Mission Advance Program	Average per Member for MAP
			This Fiscal Year	Last Fiscal Year		
Atlantic	\$ 56,299.65	3,454	\$16.30	\$18.03	\$ 10,666.63	\$ 3.09
Central	311,006.20	10,344	30.07	28.23	59,600.01	5.76
Dakota	170,973.34	8,009	21.35	19.25	30,979.74	3.87
Eastern	40,745.01	3,210	12.69	13.50	1,866.43	.58
Northern	180,007.87	8,524	21.12	19.45	95,938.09*	11.26
Northwestern	152,547.14	6,821	22.36	20.86	29,573.45	4.34
Pacific	234,497.31	11,200	20.94	19.73	76,523.90	6.83
Southern	13,134.05	809	16.23	14.04	10,867.58	13.43
Southwestern	80,660.76	2,729	29.56	30.07	26,130.26	9.58
Miscellaneous	5,124.48					
	<u>\$1,244,995.81</u>	<u>55,100</u>	<u>\$22.60</u>	<u>\$21.21</u>	<u>\$342,146.09</u>	<u>\$ 6.21</u>

* Northern Conference Centennial Advance

MEMOS TO MY PASTOR



By a frustrated layman . . . who pinpoints why many pastors are losing their listeners.

DOES THE evangelical church communicate effectively today?

This one-way correspondence (only one memo was ever answered) calls attention to reasons why some preachers, though sound in their doctrine, do not gain a hearing for the gospel.

The pastor to whom these memos were written is a man of middle age, with a warm, friendly personality, who had been in this particular church only a few months when Martin Luther King, Jr., was assassinated. The memos were written by a concerned layman each Monday morning over a period of months.

The church involved has almost a million dollars tied up in its plant. Its foreign missions program, though imposing in the number of missionaries partially supported, accounts for less than 30% of its annual budget. The church has virtually no ministry to non-Christians in its city. Its converts are drawn almost entirely from

church families and new members normally come in by letter rather than by conversion.

Dear Pastor:

I'm sure every pastor in a new pulpit dips into his barrel, especially while he is spending a large share of his time getting to know his people. And why not?

Old sermons, however, need to be refurbished. F. W. Boreham, Harry Ironside, Harry Rimmer—these were names to conjure with back in the 1920's, but they don't mean much to young people today. And medieval anecdotes—well, they are quaint and they amuse people.

However, in a church like ours, in a town like ours, you are on the spot and have my sincere sympathy. Many of your older members—and certainly some of your elders—don't want you to do *anything* that would disturb the comfortable status quo. On the other hand, your more progressive people—one or two dozen families—are making up their minds about leaving. The pastor across town is abreast of con-

temporary thought, preaches on frankly relevant themes and is solidly evangelical to boot. That's hard to resist!

Faithfully yours, Gadfly

Dear Pastor:

In our congregation, name-dropping will get you nowhere.

Your grandfatherly references to "dear old Scofield," "dear old Chafer" and "when I was visiting dear old Ironside" impress no one in a congregation as loaded with Ph.D.'s as ours. So I'd forget the practice of reminding us that your friends include so many of the elite. So do ours, and that makes us even.

Alliterative outlines, too, are just sort of quaint. I realize that you spent a lot of time on them when you first preached those sermons in your last church—or the next-to-the-last church—and that you hate to discard them. I would, too, I'm sure.

And yesterday I just couldn't believe my ears when you intoned, "I never smoked! I never drank! I never played cards! I never swore!" Though you went on to say that the Lord,

not you, deserved credit for your exemplary past, you gave the impression, with a vengeance, that you are much holier than people who do some or all of these things.

I don't mind such a comparison myself—even though I *have* smoked, drunk, played cards and sworn—but your unfortunate statement immediately put you in another ball park from many of our young people, and do that extent you cut yourself off from them.

Faithfully yours, Gadfly

Dear Pastor:

Many of your sermons remind me of a friend who keeps sending his skeptical college-age son material on the creation, the flood and evolution. This friend doesn't seem to realize that he is offering answers—and some rather poor answers, at that—to questions his son is not asking.

College students aren't arguing about evolution today or about the seven days of Genesis 1 or about how extensive the flood was. They are in a hassle over another set of questions entirely: What is truth? Is it propositional? Are there absolutes? And so on.

Have you ever heard of the race issue? Of noninvolvement? Of the generation gap? Of governmental corruption and extravagance—even among Republicans? Of the debate on the Vietnam war? Of the hundred and one issues that are being discussed everywhere today? Everywhere, that is, except in our evangelical church.

It's very well to say we want to keep out of political and social issues, but these are *moral* issues, too—and if the evangelical church is not to speak for God on them, who will declare His message?

No one wants you to preach the "social gospel." But in the course of your preaching, can't you draw illustrations, quotations, implications and applications from the areas of life that people are talking about today?

This would do two things: It would convince our own members that it's time for them to do *something* about what they believe. And it would convince our pagan town, maybe, that Jesus Christ is relevant to this generation. It might even make God happy.

Faithfully yours, Gadfly

Dear Pastor:

I realize that evangelical Christians are citizens of heaven and that going there is our blessed hope—but meanwhile aren't we also citizens of the good old U.S.A.? And don't the things that happen in our nation demand our attention?

Then how come, in our service yesterday morning, the assassination of Martin Luther King, Jr., was not so much as mentioned, except for a petition in the pastoral prayer that we be spared violence?

Why, incidentally, *should* we be

spared? What have *we* done, as a group or as individuals, to deserve being spared? Wouldn't it have been better to ask that we be forgiven?

I don't share the irrational views of the mawkish souls who practically admit they helped to pull the trigger. But *all* of us contributed, by *doing nothing about it*, to the climate which spawned this act of wanton violence.

It made me sort of sad to notice that all the other Protestant churches in town—especially those whose theology is liberal—have already collected money, clothes and household things for victims of the rioters in the city.

Faithfully yours, Gadfly

Dear Pastor:

Many of us were heartened that you observed the day of mourning yesterday for Sen. Robert Kennedy. At least, you preached on the topic, "Day of Mourning." The late senator did not get a direct mention—but then, he was a Democrat and our church is nothing if not Republican.

The long passage from Jeremiah on which you preached left me a bit confused. I really couldn't decide just what you were trying to say. It sounded as though you badly wanted to be relevant if you could do so without offending anyone.

May I offer a Monday-morning-quarterback suggestion? Why didn't you give a simple sermon with an outline something like this:

1. We mourn because our nation has lost a great man. We may not agree with either his politics or his religion, but he was unquestionably a man dedicated to the service of our country.

2. We mourn because as evangelicals we have done so little to forestall the condition of violence that exists in our nation. We have failed to insist on fairness and justice for all, and many self-styled fundamentalists have long been leaders in persecuting minority groups.

3. We mourn because our nation is under God's indictment for grievous sins (materialism, noninvolvement, hedonism, immorality, pride—to mention a few).

Is it unspiritual, Pastor, to come out with something clean-cut and frank? Must we be mealy-mouthed and talk all around something? Are we afraid to call sins by name?

Faithfully yours, Gadfly

Dear Pastor:

Is it wrong to be specific in one's preaching?

Take, for example, your message last night on "Exercise unto Godliness." You made a superb beginning with your remarks about physical exercise, and quite captivated our young people. You made an excellent case for your exhortation that we "exercise unto godliness." But you never once told us *how* we go about such calisthenics. "Exercise unto godliness" is good advice—but *what does it mean?* How does one do it?

Really, now, is it exposition to stick to the words of the Bible, never explaining their meaning and how they can be translated into contemporary life?

Faithfully yours, Gadfly

Dear Pastor:

One Sunday recently, when Dr. T. supplied in your absence, my teen-age daughter came home all excited. "Not a single cliché in the whole sermon!" she exclaimed. "What a treat!"

I wonder: are we justified in using stereotypes just because they are scriptural? If we translate a term like "saved" into words that a nonchurchman can easily understand, are we offending the Holy Spirit?

Here are three quotations from your sermon yesterday: "Desire to grow in grace and in the knowledge of our Lord and Savior." "Be found in Him." And, "Deep personal desire that the life of Christ be reproduced."

Couldn't you have translated these into more contemporary language? Shouldn't we keep in mind those who, hearing us, wonder what we mean?

And speaking of contemporary language, have you ever realized how turned off young people today are by the "Thee's" and "Thou's" of public prayer?

Of course you know that these terms were introduced in the days when they were the familiar pronouns, used in talking to and with one's family and close friends. That's why they were used in prayer—because we can talk to God just as intimately. "Thee" and "Thou" were not terms of respect—"you" and "your" were the words reserved for speaking to strangers and nobility.

But our language long ago changed. Today "you" and "your" are the familiar words. Since God is not standing on any more ceremony today than in Elizabethan times, why don't we use today's familiar pronouns in praying? After all, God is our Father, isn't He?

Faithfully thine, Gadfly

Dear Pastor:

I know you agree with me about the shortcomings of the nearly-400-years-old King James Version of the Bible because hardly a Sunday goes by that you don't apologize for a poor translation or explain that "what the verse *really* says is. . . ."

Though I love the Authorized Version and have memorized passages from it all my life, my experience with young people has taught me that if you want the Bible to communicate with them you'd better encourage them to use a version a bit more recent.

Isn't it rather silly to give people the impression that we think God is still Spenserian English? No wonder so many people think evangelicals are out of date!

You say you use the KJV because

(Continued on page 18)

Hey Pastor: Forget the World

—Just Remember the Sheep!!

istry any more than I feel the impact of the Shakespeare Club on the corner of Del Mar and Los Robles in Pasadena. I don't object to it, but it has no meaning for me right now. I feel no call to let it into my life.

There is little possibility of making the *world* listen to the preacher. The world is running at right angles to God's way. It has long since trampled down the sign posts and worn its road so hard and smooth that it doesn't even see the intersection.

THAT'S NOT YOUR WORRY

But, Preacher, maybe you really don't have to worry about the Church being relevant to the world. You see, the Church is made up of laymen like me who are so relevant to the world that we can hardly stand it. The Church doesn't need a message that is relevant to the world. It needs Christians who are relevant to the message.

If you can interpret those spiritual truths to me, I'll get them out to the world. It's my job to be a witness in the world. It's your job to be a pastor and shepherd to me. And you are not doing it.

We laymen are living a lie and we know it. Oh, perhaps we don't admit it to ourselves very often. It's comforting to know that we are born-again believers, safe in the kingdom. It's pleasant to hear a learned minister who has studied the problem (we Americans do like experts) explain how it all works. I get a warm feeling from contributing my money, from sending missionaries, from seeing the church builds grow in size and importance in town. It's good to know that mine is a *sound* church which preaches only the straight gospel. Every once in a while one of your sermons sparks afresh the banked fires of my heart as the truth of God's Word makes its impact on my mind and spirit. And I appreciate the warmth of being with those of like faith.

But somehow the Church is just not the center of my life. I feel like the singer in one of the current pop tunes: "Please, won't someone help me, if you can." But I guess that deep down I don't believe you can.

But that's all wrong! You *can* help me. If you can't, who can?

Do you understand my need? I want

Christ to be the center of my life. I want my world to revolve around my love for Him. I want that spontaneous joy you talk about. I want to be able to share Jesus Christ with others like you say I should. I want to stop walking around the edge of the garden and plunge in through the thicket to the center of the Life in Christ!

YOU CAN HELP

I sense that this need is a two-way street. I sense that you want to help me as much as I want to be helped. Let me try to explain how you can.

I want you to interpret spiritual truths to one who believes he possesses the Spirit. I want you to see me as I really live and to show me how spiritual truth applies. I want you to comprehend how squeezed dry I feel after a ten-hour day in a secular world that thinks less about Christ than it does about what tie to wear today. I want you to feel those cold icicles that seem to hang in the middle of my stomach when my sometimes earnest Christian witness meets with a condescending smile.

I want to know that you know how hard it is to feel spiritual in the face of the evening's unpaid bills, a tired wife's need for affection, the children's urgent demands for solutions to their problems and the thought of tomorrow's dull round with a boss who sees it another way. I want you to tell me how the gospel relates to all *that*, Preacher friend. And I don't want it in the abstract. I want it for real. I want *that* relevant.

How to do it? That's the question, isn't it? Well, I have a few suggestions. I can't guarantee that they will work because I must admit to you that I have been in many churches where my pastor loved me and I loved him but he never helped me solve these problems. This is just one layman's slant, but hopefully it reflects what I've learned from discussions with others.

MY SUGGESTIONS

First, *expect more from me*. You tell me to give my all to Christ, but then you act like you would be real pleased with three per cent. You might be amazed at the reaction if you

really gave me a challenge. I know you have trouble getting the men together to paint the parsonage, but why don't you personally ask me to give a year of my life on a mission field or join you two mornings a week to study God's Word? I don't want to be used by you. I want to be used by God.

Second, *show me how*. Don't just tell me. In the words of Eliza Doolittle, ". . . don't talk at all. *Show me!*" Either show me yourself or train someone to do it who is not only capable but interested. I would really like to know how to witness in my work situation. I would really like to believe that the Bible is the rule of faith and practice. I would like to have family devotions. I would like to know how to better embrace God in prayer and in confession.

Third, *show me yourself*. I somehow have the idea that you are not real. The world has done such a good job of stereotyping you that I have come to believe it too. How do you handle your sin, or don't ministers have any? How do you face discouragement? How can I be a friend to you?

REMEMBER, I'M 42

Fourth, *teach me*. But please remember that I am 42. Thirty years ago I started out on my tortoise-like spiritual pilgrimage. They told me to read the Bible and I have read it much. Without really knowing anything about systematic theology I have worked out a set of doctrines to live by. I feel you bounding past me like the hare. You'll have to slow down a bit if we are to talk. I have learned by now that it takes time. You'll have to be patient.

Pastor, the way I read the Word as a naive layman, I conclude that it is my job to bring men to Christ. It is your job to be a shepherd and show me how. Don't stop preaching. I need that, too. And I'll bring my friends to listen, once I find the way.

But get your priorities straight. Your ministry is going to be based on my success in following Christ's footsteps. You don't have to be relevant to the world. We who sit in your pews know all about the world. Just help me to be relevant to what I believe.

Some of you have had occasion to land at Washington National Airport. It is a small airport, unusual in that it is almost inside the city itself, right across the Potomac from the Capital. For the safety of the city, the approach is up the winding Potomac. Sometimes there is haze at night along the river and even though you know that the houses along the river are only a few hundred feet below, you can't see anything. But you can feel the motion of the plane as it follows the winding river.

Suddenly up ahead the high intensity approach lights strobe their way up through the dark. And then, as you flare out for the final approach, the city of Washington flashes into view as though touched by a magic wand—the lighted dome of the Capitol, the spire of the Washington Monument, the varied shapes of the many federal buildings. It never fails to take my breath away.

Preacher, we laymen are winding our way along the approach path of life. We know that somewhere up ahead lies that throbbing city of a successful spiritual life. Won't you please turn on the approach lights?

Edward R. Dayton, an aeronautical engineer, worked 16 years for Sperry Gyroscope Company and Lear Siegler Incorporated before deciding to attend Fuller Theological Seminary, Pasadena, Calif., in 1964. He holds a number of patents on aircraft instruments and has a wide range of experience in information theory and handling. In 1966 he became the head of the Missions Advanced Research and Communication Center, based at Fuller's School of World Mission and Institute of Church Growth and also supported by World Vision, Inc. The purpose of MARCC is to aid missions in the areas of information and communications, research and development, and management technology, using computers and other sophisticated tools of the scientific age. This article is condensed from a message Mr. Dayton gave to his seminary classmates.

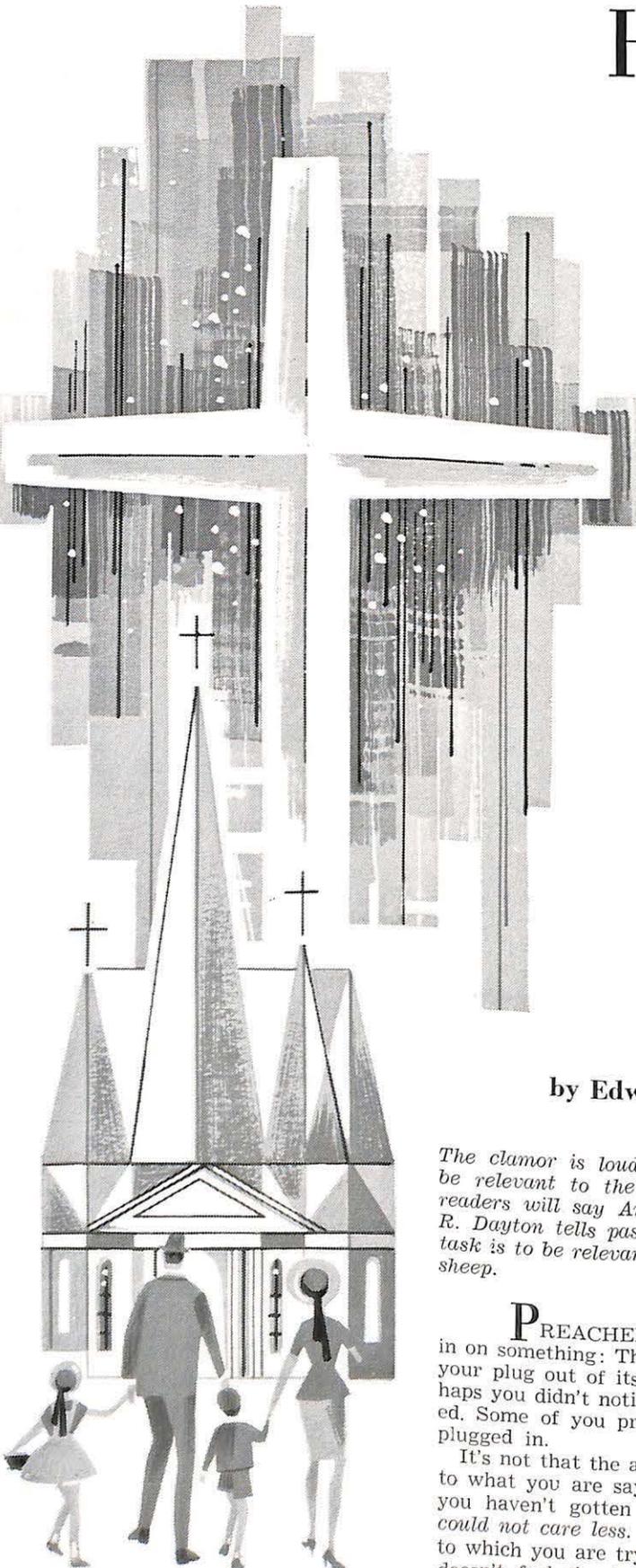
Reprinted by permission from ETERNITY Magazine, copyright 1969, The Evangelical Foundation, 1716 Spruce St., Philadelphia, Pa. 19103.

by Edward R. Dayton

The clamor is loud for clergymen to be relevant to the world. But many readers will say Amen when Edward R. Dayton tells pastors their greatest task is to be relevant to the struggling sheep.

PREACHERS, let me clue you in on something: The world has pulled your plug out of its switchboard. Perhaps you didn't notice when it happened. Some of you probably never *were* plugged in.

It's not that the average guy objects to what you are saying. The truth is: you haven't gotten his attention! *He could not care less*. Most of the world to which you are trying to be relevant doesn't feel the impact of your min-



Fehrs and Zimbeldmans Resign



Dr. and Mrs. Ernest A. Zimbelman presented their resignation as missionaries to Cameroon, West Africa, effective March 31, 1969. The Zimbeldmans had been associated with the North American Baptist Foreign Missionary Society for a period of nine years and nine months. In their letter of resignation, Dr. and Mrs. Zimbelman stated, "These have been very meaningful and enjoyable years for us. We wish to express our warm appreciation to North American Baptists for the excellent support which was given to us during these years." The Board of Missions accepted their resignation with regret and expressed their deep appreciation for their years of fine service. Dr. Zimbelman has been serving with the Narramore Foundation in California since his resignation.



Dr. and Mrs. Peter Fehr have resigned as North American Baptist General Conference medical missionaries with the North American Foreign Missionary Society, Cameroon, West Africa, effective July 1, 1969. They stated in their letter of resignation, "We have enjoyed very much the more than 10 years which we were permitted to serve as missionaries under your support. Our heart will always remain very close to the work of which we were a part." Dr. Fehr's resignation became necessary because of the inability to find a cure for his allergy which has been worsening in Cameroon. Their resignations were accepted with deep regret by the Board of Missions. Deep appreciation was expressed by letter for their fine and untiring service in Cameroon.



The NABGC Board of Missions met on April 22-25, 1969, in Forest Park, Ill., members of the Board of Missions are Rev. Joseph Hoden, Rev. Richard Paetzel, Rev. Manuel Wolff, Rev. Walter Damrau (vice chairman), Rev. Henry Pfeifer, Rev. Walter Schmidt, Rev. Richard Grabke, Dr. W. H. Barsh, Rev. Donald Decker, Dr. Richard Schilke, Kenneth Miller, Henry G. Fluth (chairman), LeRoy Dickau, Arnold Mauch, Mrs. Delmar Wesseler. Ex officio members who attended the sessions were Rev. Daniel Fuchs, Rev. Lyle O. Wacker, Rev. G. K. Zimmerman, Dr. J. C. Gunst, Rev. Rubin Kern, Rev. Wm. Sturhahn, and Rev. J. Sonnenberg with the following representatives: Mrs. Paul Kohman (W.M.U.); Dr. George A. Dunger (NAB Seminary); Prof. Walter J. Goltz (NAB College); Rev. Fred C. Folkerts (Cameroon Baptist Mission); and Rev. C. Richard Mayforth (Japan Baptist Mission). Their major decisions are reported in the General Council article in this issue of the Baptist Herald.

MY COUNTRY

(Continued from page 17)

The compassion of my country's people expressed individually and by government is something that a foreigner finds hard of understanding. Sometimes we prove gullible and credulous and are "easy marks," but this is a warm part of our national image.

The religious tolerance that I observe growing among our people leads me to think that there is a solid core of good in our country that will withstand many cruel blows.

Indeed, I could go on enumerating hundreds of things and qualities that make my patriotism a sensible and lasting part of life.

And on the negative side, the unlovable aspects of my country?

These I see to be extraneous—outside the true character—of the United States. Barnacles and parasites have been drawn to this lovely and open-hearted land.

There is organized crime that manages to thrive because of the many laws that we have enacted to ensure a man's personal liberty and privacy. Even here, we are noticing that the sons and daughters of the "bosses" have no desire to follow in their fathers' footsteps.

Militarism is not dead, but the checks and balances of government are slowly beginning to reduce this overgrown structure to a more easily-controlled size.

Racism is a fact, but the consciences of my fellow-citizens of all colors are aroused and will not let the issue go until a fair solution is found.

Possibly the worst of the negative features of this country is the quick willingness of many to give up their patriotism in despair and believe the worst of the United States. This is not the kind of courage that the builders of this nation exhibited in their day. They had steel in their characters and not the putty that our drug-users, sex-worshippers, and professional confessors of national sins have for backbones.

Yes, I admit, I am a patriot. I love my country I think she is more often right than wrong, but even when wrong I love her with a passion that drives me to admit that wrong and do what one man can do to right it. If my country is going on to a great future it will be, I am convinced, because of its patriots—true patriots who are not blind to mistakes and colossal blunders, but who see the basic nobility of a land founded as this is founded. All the shouting little Benedict Arnolds in our streets cannot daunt or defeat a strong spirit of patriotism kept alive by the grateful sons and daughters of this land of unlimited promise.

Dr. Glenn H. Asquith, pastor of Baptist Church, Upper Montclair, N.J., is the author of many books and articles.

NEWS AND VIEWS

(Continued from page 2)

west area here—a burned-out inner-city area. He started without any salary because he says they don't have that kind of money. The sergeant was saying to me, 'I always assumed that if anyone wanted a Bible he could somehow find a dollar, Chaplain; now I know that these people just don't have the dollar.' He selected several editions of Scripture and took a number of Bibles. He wants to help the folks pay for their own Bible even if it is just a nickel a payment. The sergeant, when he retires, expects to go into full-time work in the ghetto."

THEY ARE HUNGRY FOR THE WORD

(UBS). "In all my 45 years of Christian experience," a Czech Christian told Eurovangelism's Director Dave Foster in Prague recently, "I have never before seen such a situation where everyone I speak to wants a Bible." While Mr. Foster was in a Prague bookstore, a student came in and asked for a Bible. Receiving a negative reply, he was about to leave when Mr. Foster's Czech companion stopped him and asked, "Are you a believer?" "No," answered the young man, "but I do want to know what the Bible teaches."

The urgency of making the Word of God readily available to those who request it is underlined by a story which appeared in the Prague University Newspaper. Among those who duplicated Jan Palach's death by self-immolation was a 17-year-old technical high school student. Two weeks before his death, he sought out a theological student from whom he requested a Bible. None was immediately available, but the theological student searched and finally found one which he sent to the high schooler. It was delivered 24 hours after his death. (Reported by Dave Foster in 'The Christian' May 8)

The above assessment was confirmed by the Rev. B. J. Sedlisky, newly-appointed Secretary of the Czechoslovak Bible Work, and who stated that the interest among young people in what the Bible says is indeed very great. The Czechoslovak Bible Work Committee has plans to help meet this outstanding need.

LINDSAY GIVES VIEWS ON WELFARE

(RNW). "No public policy spawns such strong feelings as the welfare system and no program has met with more widespread discontent. Welfare is damned by the left and the right, by liberals and conservatives alike. Welfare is resented by those who receive it. Welfare is derided by those who administer it. Welfare is hated by those who pay for it. As it now stands, the welfare system is irrational and uncivilized. It benefits no one. It perpetuates dependency. It stifles incentive. And it imprisons the city in a network of State and Federal regula-

tions that makes real reform on the local level all but impossible."—Mayor Lindsay of NYC to the May Fellowship Day meeting of Church Women United of Manhattan.

BAPTISM LINKED CLOSELY WITH MEMBERSHIP

(EBPS). More than 700 West German Baptists have agreed that it is impossible to give any recognition at all to infant baptism. They also felt that baptism and church membership are very closely related. This would not permit church membership without believer's baptism, even though the applicant for membership was genuinely converted. However, after a day-long discussion of baptism during their annual assembly, German Baptists came to no conclusion on whether to rebaptize certain membership applicants. These are persons who have been baptized as believers by pouring, sprinkling, or some other form than the customary Baptist method of immersion. Existing methods of church-centered education should give greater emphasis to experiences of conversion and baptism, they further believed.

The assembly, meeting in Bochum, West Germany, also voted to spend 580,000 marks (\$145,000) to modernize some facilities at the Baptist seminary in Hamburg. Modernization would take place during the 1970 summer recess.

General secretary Gerhard Claas of Bad Homburg and former general secretary Rudolf Thaut of Hamburg attended the assembly of East German Baptists shortly before the Western meeting. They reported that East German Baptists, conforming to a pattern in church circles in the Eastern country, have changed their name. The new name, in essence, breaks the last symbolic tie between Baptists of Western and Eastern Germany.

Formerly both unions were known as the Union of Protestant Free Churches in Germany, with the word "Germany" meant to include both areas. In reality, the predominantly Baptist group has for some time had separate organizations and elected leadership in the two regions because of travel restrictions and currency controls. Henceforth, the Eastern union is to be known as the Union of Protestant Free Churches in the German Democratic Republic, incorporating the political title of Eastern Germany to make its distinction clear. There are 26,000 Baptists in Eastern Germany, and 67,600 in Western Germany.

During their "theological day" discussions of baptism, West German Baptists sought answers to these questions: (1) Can Baptist churches accept without rebaptizing by immersion those who were converted and baptized (though not by immersion) in some other denomination? There was no clear decision. (2) Should Baptist churches conduct special classes for teenagers on baptism? The consensus was that such an emphasis is of great importance. However, existing church-provided education should be strengthened and in-

clude this task, rather than setting up special classes. (3) Can Baptist churches accept applicants into membership who were baptized as infants but not baptized after they made professions of faith? No, said West German Baptists, infant baptism cannot be recognized. (4) Should a Baptist church baptize converts who have no clear intention of becoming members of a Baptist church afterward? No, again, for baptism and church membership are too closely associated, participants felt.

IRISH BAPTIST MEMBERSHIP, BAPTISMS INCREASE

(EBPS). Membership in the Baptist Union of Ireland's 80 churches stands now at 6,922, an increase over the 6,768 the previous year, the annual assembly of the union has been told. Also, the number of converts baptized was greater than the year before—the comparison is 376 to 485.

Largest of the unions' churches is the 521-member Great Victoria Street Baptist Church in downtown Belfast. It is one of 22 Baptist churches located in the capital city of Northern Ireland.

While the great majority of Baptists live in Northern Ireland, the union also counts churches in the Irish Republic, where its three oldest congregations are located. These trace their founding to about the year 1650.

The annual assembly took no official notice of confrontations between Protestants and Catholics which have been occurring for several months in Northern Ireland cities.

Although these form the most important news points for readers outside Ireland, the biggest event for assembly delegates this year was the debate over a plan for accrediting pastors.

CHURCHES URGED TO MAKE AID TO POOR EQUAL ASSETS

ATLANTA (BP). Farmer-theologian Clarence Jordan dared churches to spend as much aiding the poor as they spend on themselves. Speaking before about 500 religious journalists here at the joint meeting of the Associated Church Press and the Catholic Press Association, Jordan said:

"I would like to see churches begin immediately a crash program to invest in housing for the poor a sum equal to their assets in church buildings. We ought to spend at least as much building houses for our brothers whom we have seen as we do building houses for God whom we have not seen."

Jordan, the former Southern Baptist minister who founded and still directs the interracial efforts of Koinonia Farm near Americus, Ga., said such an investment would be only a beginning.

To keep the momentum, he suggested that churches calculate what their taxes would be were they not exempt and then continually pay that amount into a "fund for humanity" that would help produce housing and jobs for the disinherited.

(Continued on page 18)



MY COUNTRY!

IN SCHOOL we recited with enthusiasm and loudly Scott's verses:

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!

If such there breathe, go, mark him well!

The wretch, concentr'd all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung."

("Lay of the Last Minstrel")
And we believed every word of it.

Who could, or for that matter, who would dare feel other than love and complete loyalty at the thought of our native land, the United States of America! A complete wretch such a one would be, as Scott said, and just let us get our hands on that fellow!

The flag in the corner of the school room was touched with the utmost care and respect, and one of the high honors of the day was to hold it forth while we pledged our allegiance to it. These teachings in school paralleled the guidance we received in home and church in reference to "The land of the free and the home of the brave." And thus my patriotism was based.

And I found it easy to be patriotic in this way, because everyone I knew felt the same way about our magnificent and invincible country. True, taxes or other irritants might bring from my father the dark opinion that "the country is going to the dogs," but his anger was aroused by the "dogs" and not by the country. I had no question in my mind when I wrote in my penmanship copybook the words of Stephen Decatur, "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong."

From those days of simple, unquestioning devotion to the land of my birth

until now patriotism has become a free field for discussion. It is no longer a closed subject. Instead of the outraged, "To hell with the Kaiser," which I heard regularly in 1918, I am hearing our current enemy hailed by youth as "Ho, ho, Ho Chi Minh!" The red, white and blue flag that I would not let touch the ground, and which had to be displayed in the correct position is frequently mutilated and scorned. I ask myself, "Have I changed, too, or is my patriotism the same brand that I adopted so gladly in the third grade?"

I can start with one belief that has never changed—I love this country with all my heart, and it would be the sorriest day in my life if some circumstance forced me to live permanently elsewhere. At the same time I know that my love is not so blind as before. Perhaps the difference is similar to the change in attitude toward parents that comes to everyone. When I was young my parents were, undoubtedly, the best and ablest parents in the whole world. I might have been guilty, once or twice, of saying to another boy: "My father can lick your father!" I still love my parents with all my heart and would not want to be the son of anyone else—king, millionaire or whatever. But now I can compare them to others and see their faults as well as their many virtues. This "growing up" touches my patriotism as well as the other relationships of my life.

With Decatur, I can still say, "My country, may she always be in the right. But right or wrong, my country." The difference is that I can now bear to admit to myself that the United States may not always be in the right. And I think that I am a better patriot for being willing to face up to the truth.

For instance, I now know to my sorrow that this country is not just rocks and rills and templed hills—it is a composite of all of us who live in it. The "government" is not a magical institution that transforms all of the men elected to it into the noblest and best of God's creatures. No, the government is just as good or bad as the legislators and officials who make it up. Further, it is not necessarily "of the people, by the people, and for the people." It is of a political party, by classes and interests, and for the majority. This simply means that the government is as human as the rest of us, and needs examination and searching instead of

BAPTIST HERALD

RIGHT - WRONG?

by Glenn H. Asquith

uncritical acceptance.

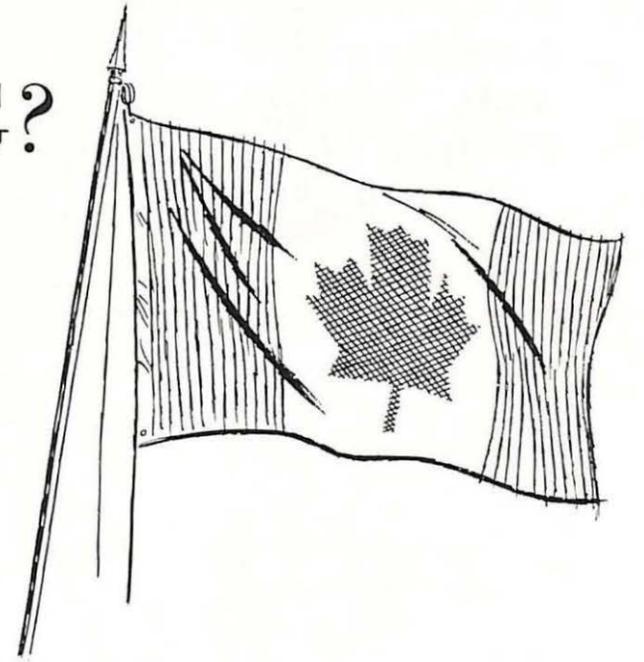
For instance, I pay my taxes without protest even though I know that part of my money is going toward the war in Vietnam. I am not happy about that war, but I feel that I am bound up in the bundle of American life and cannot make myself an exception; I take my share in the paying for the sins of my era. However, if a fellow-citizen cannot bring himself to pay his taxes until the Vietnam trouble is over, I cannot set him down as lacking in patriotism.

One of the glories of our country is that a man is allowed the freedom of his own conscience, and the freedom of expression dictated by that conscience. The students and others who shout the praises of Ho Chi Minh could not go to North Vietnam and riot in the streets shouting, "We want Nixon, Nixon, Nixon." This is the fundamental difference that calls forth my loyalty and my taxes; even at her worst our country is infinitely better than any other land I know.

And it may be that it is because we know the excellencies of our form of government, and its potential, that we are the more jealous as patriots that the United States not fall short of the possibilities inherent in the Constitution. It is a situation something like marriage. When a man is "keeping company" with a girl and has casual dates he is not too much concerned with her bad habits and failings, but when he falls in love with that girl and wants to marry her and give his life to her he immediately notices the shortcomings and becomes a critic.

By way of illustration, I have been proud to note that my country is making the greatest material progress of any nation in the world. The Gross National Product, the average family wage, the number of cars and television sets, the per capita savings, the percentage of householders who own their own homes make up an impressive set of statistics. But then I find that in the midst of all of this affluence and rapid development, we have some millions who are close to starvation. As a patriot, I feel obliged to inquire why this is and ask what we are doing about it?

And when I contrast the liberty available in my country with that to be found in North Vietnam (as I have done), and stumble over the fact that my liberty is not fully shared by black



men, Puerto Ricans, Indians and others I am appalled. My patriotism demands that I do something about this. The wise words, but warning words, of Lincoln stick with me: "I believe this government cannot endure permanently half slave and half free." I do want this country to be a permanent thing—not only for myself and my children, but for all the oppressed people of the world. Maybe we do not have the final answer here in the United States, but in light of the stockpile of nuclear bombs in various parts of the world, it just might be that we have. At least if we let slip our opportunity for righteous leadership, the progress of mankind might be set back for a thousand years.

All of these observations scare me more than a little. As a noisy, belligerent little patriot in my childhood my relationship to my country was simple indeed: revere the flag as I would my own mother, stand up for the "Star Spangled Banner" as I would for the "Hallelujah Chorus," cheer at every Memorial Day parade and save up my money to buy a small United States Savings Bond. In return for my faith, my country would never let me down—it would easily win any war that came our way!

But now the hard word *responsibility* goes with my patriotism. I know that it is entirely possible for me to throw dirt on the flag as a symbol by being a careless, indifferent, uninvolved, loud-mouthed braggart. When I read of that flag being torn to shreds and burned in far-off lands my answer is not to yell for the dispatch of the Marines but to inquire why our country is hated to that point of violence. What have we done or failed to do that we are not respected as once we were? Am I part of this problem?

And I rise for the national anthem

now with the stark realization that the words of the song must be in my living and not just in my mouth—such phrases as "Just cause," "God is our trust," "land of the free," "home of the brave," must be truly descriptive of my country in 1969 or the anthem is an idle mockery. This land can only be what Francis Scott Key thought it was if every citizen can look around him and say—"These words are true." It must be so, or something is sadly wrong. The anthem must be singable in Harlem as well as on the pavement before the Lincoln Memorial, on any Indian Reservation as well as in the lushest suburban area of Main Line Philadelphia.

As for Memorial Day and Fourth of July parades, I find the gaiety a bit in contrast to the armed and uniformed men stepping along, rank on rank. Without shedding my patriotism, I know that now I give more thought to wondering why this nation and other nations (under God, mind you!) have more and more dead young men to memorialize year after year.

Before closing off this somewhat rambling dissection of my patriotism, I must gather up the loose ends for myself. Since a patriot is one who loves his country, I must be able to list for myself reasons for such a love or abandon patriotism entirely.

The real estate, of course, is most loveable. The "rock and rills," mountains, plains, rivers, lakes, seashores, are all that anyone could desire. Even the breath-taking blue of a clear sky is more unusual than it seems; an Irishman recently said that our skies are the most enviable part of this land.

The free enterprise which is mine and which is a live potential for every native and immigrant makes life exciting and full of hope.

(Continued on page 14)



WE THE WOMEN

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

TIME OUT TO RELAX

"Jesus said, 'Come away by yourselves to a lonely place, and rest awhile!' For many were coming and going that they had no leisure time even to eat" (Mark 6:31 RSV).

This is the time of year when city-folk long to get out into God's beautiful outdoors to breathe pure air, hear the lilting song of the birds, smell the freshness and fragrance around, and stretch out on God's lush green carpet—to just relax and let cares and worries roll off. In some areas of our country this is very easily accomplished. Being a pastor's wife and having lived in various parts of our United States and Canada, I can appreciate this desire.

Now we are a part of the teeming metropolis, New York City, where eight million people hustle and bustle among sky-scrapers, on miles of cement, amidst honking and hurrying of cars and cabs, or jamming their way into elevators and subways—all scurrying to make a living. Is it possible to find rest and inspiration in such surroundings?

Share with me one of the most thrilling evenings of my life at one place of retreat—Central Park in the heart of Manhattan. On a warm summer night, we arrived early to get a choice spot. We saw others had the same idea and were already comfortably settled on chairs or blankets. Many were enjoying their supper brought from home or cans of goodies from the delicatessen; all beverages imaginable were visible, coffee, soda water or wine—voices were heard soft and loud, transistors played pleasant and blaring music. The crowd grew; empty spaces filled up; we were grateful for our chairs, at least we had that much room. People arrived in family groups or couples, well dressed, casual or hippie. There was an air of expectancy; yet amid all this noise and chatter we wondered how profitable the evening will be.

As far as eye could see, the lawn was covered with people. Next morning we read that 80,000 had gathered on Sheep's Meadow. Dusk fell; a light came on here and there in the majestic buildings surrounding the park. Soon the orchestra took its place in the band shell and when all was ready the maestro himself, Leonard Bernstein, took the podium and conducted the world famous New York

Philharmonic, in an evening of unforgettable music. As if a bell had called the class to order, so quickly did this great mass of people become quiet and listened spellbound to two hours of compositions by Beethoven, Rachmaninoff and other music masters. It mattered little who sat close by—Jew, Negro or Oriental, all were transported into a world of harmony and beauty under the starry sky.

We thank God for precious moments of inspiration and freedom to enjoy them. Yes, there is beauty and relaxation even in New York City! And yet how easily such unique occasions and invigorating hours are passed up in the frightening tempo of our time.

Again the Master beckons us, "Come away by yourselves to a lonely place and rest awhile!"

MEMOS TO MY PASTOR

(Continued from page 11)

that is the version most of our people take to church. Well, if you would use of RSV or some other modern version, people would soon realize how inadequate, unintelligible and even misleading the KJV translation is and would probably end up buying a modern speech translation. Or begin using the one they have stashed away in a cupboard at home.

I don't care to hear a paraphrase read regularly from the pulpit—not even the "Living" series, with all their built-in evangelical additions—but I think it is almost a sin to keep God's truth from people by reading it in an archaic version.

Faithfully yours, Gadfly

Dear Pastor:

You told us yesterday about a widow, in one of your former churches, who wanted you to preach on Psalm 23 at her "unsaved" husband's funeral. You went on to tell us how you explained to her that you simply could not use her favorite passage because her man had gone to hell.

Of course, you didn't put it quite that bluntly, but that was what you meant and I'm sure she got the message. How it must have brought comfort in her time of greatest need!

You were probably right about the spiritual condition of the deceased, but I don't think I'd have dared pass an eternal sentence on him. That's something we can leave to God.

But you missed out on a wonderful opportunity that time, brother. Why *shouldn't* you have preached on the requested passage? You needn't have preached the dead man into heaven, but you could have offered the comfort of that beautiful poem to his survivors. After all, you don't *ever* preach to the corpse, do you?

Faithfully yours, Gadfly

Dear Pastor:

Other people tear you apart behind your back. I, chump that I am, have

been writing you frankly and, I trust, not too unlovingly.

But this is my last letter. I realize that I speak for the minority. Naturally, you conclude that the Lord is with the majority.

Most evangelicals do not *want* sermons couched in up-to-date terms. They prefer the dear old stereotypes, so soothing and so undemanding. To them, evangelical Christianity is very closely linked to a certain kind of language. Change the words, and they have nothing left.

Most evangelicals don't *want* you to be specific. They find it easier to say "Amen!" when you tell them to love other people than when you explain the implications of love as it should affect their relationships with their in-laws, with unfriendly neighbors, with black people.

Most evangelicals don't *want* you to mention the great issues of our times. Such issues are sometimes controversial—and who wants controversy? It might offend one of our large contributors. Harsh truth might split the church. I am reminded of the seminary professor who said that his school stood for "the inspired Bible, the Virgin Birth, the blood atonement and the Republican Party."

Those of us who differ from you have three options: (1) to leave the church and attend one which is more progressive while no less evangelical; (2) to keep on heckling you in hopes you aren't too old to come back to life; or (3) to shut up.

I'm not sure, yet, which course I'll follow.

Faithfully yours, Gadfly

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NEWS AND VIEWS

(Continued from page 15)

AMERICANS UNITED LOSES IRS TAX EXEMPT STATUS

WASHINGTON (BP). Americans United for Separation of Church and state reported here that the Internal Revenue Service has revoked its tax-exempt status. The revocation notice said that the organization is "action" oriented and as such is not eligible for tax exemption. Glenn L. Archer, executive director of the organization, declined comment, other than to say, "We will have a conference with IRS at an early date."

POLISH SEMINARY GRADUATES 10

(EBPS). The Polish Baptist Seminary in Warsaw completed its academic year with graduation ceremonies for 10 students. The graduates finished a 3-year course of study. A new class will not begin immediately. Instead, the Polish Baptist Union plans intensive attention to a correspondence course for church workers.

(Continued on page 24)

Ideas For Christian Education

Edited by Dorothy Pritzkau

YOU'RE walking down the hall from the Sunday school class you've just attended heading toward the sanctuary for the worship service. Above the hubbub of conversation, you hear someone calling your name. You stop and turn around in response. Jim Smith, dodging people, is hurrying toward you. He catches up and you move to the side of the hallway to attempt a conversation. You find it difficult to hear because of the sounds all around you. In between acknowledging greetings from those passing by, you gather that you're being asked to become a teacher in the Primary department. It seems that the present teacher's husband is being transferred to another city. Mr. Smith tells you that it will be very easy and won't take much of your time. Can you start next Sunday? Many thoughts race through your mind, the most insistent being, "NEXT SUNDAY! That's when I'm having all kinds of company!" You rationalize, "What kind of material would I be using? Who would I be working with? I don't know much about Primaries. It sounds like kind of a 'nothing' job. I don't think I would find much challenge or satisfaction in it."

What would your answer be in a situation like this? What impressions of the whole Christian education program would you get?

Perhaps this is an exaggerated example of everything a person ought not to do when approaching another for service. It shows bad timing and approach and implies a lack of prayer and planning on the part of the board of Christian education. Sunday morning between services in a crowded hallway is not the time or place to talk to a person about a teaching or any other position. Minimizing the ability needed to perform the service does not make it attractive. Misrepresenting the time it will require breeds frustration and resentment.

Right Approach Essential

How should a prospective worker in the Christian education program be approached?

First of all, the filling of vacancies or addition of workers should be prayerfully considered by the board of Christian education. The general or departmental superintendent may have names to suggest to the board or they may go to their file of *Church Service Recruitment* cards. Consideration should be given to the prospective worker's present positions, experience, personality, aptitude for

and interest in the position. Agreement on the prospective worker chosen should be unanimous among the board members.

Actual contact of the prospective worker may be the responsibility of the chairman of the board, the Sunday school superintendent, the director of Christian education, or the pastor. The initial contact may be made over the phone or at church when both are unhurried.

"Would you be free sometime this week? I'd like to talk to you about our Christian education program. There will be a vacancy in our Primary department teaching staff next month and the board of Christian education feels that you would be an excellent addition to our team in this department. I'd like to show you the materials and explain the responsibilities and organization of the department. There are some very good training opportunities, too. . . . Tuesday evening at seven o'clock? Fine, I'll be there. I hope you'll be praying and thinking about this. Talk it over with your family. It's a great opportunity to serve our Lord."

The prospective worker is encouraged by the fact that the whole board has confidence in him. He sees that he will have time to become familiar with the material, duties and personnel before actually starting to teach. He won't be panicked with the thought of starting cold the next Sunday. He is given time to pray and consider his own reaction to the job. He gains an impression of orderliness and concern for the Lord's work.

Using the appropriate approach and time to contact a prospective worker will not guarantee that he will accept the position every time, but it will help. In addition the worker knows he will be joining a team which knows its responsibilities and has a plan to fulfill these responsibilities. He will not feel that he is alone, fending for himself. He will be aware that there are a number of people to whom he will be able to go anytime he has questions or needs help.

Church Service Recruitment File

This file was mentioned as a source of names of people when vacancies occur or additional workers are needed. It is made up of information cards filled out by individual church members and contains the following information.

General: Name, home and business address, age group (youth; young, middle or older adult), and profes-

FINDING AND APPROACHING WORKERS

sional training (i.e. electrician).

Service and Interest Record: The following categories are listed; Boards, Committees and Officers; Church Committees and Other Activities; Other Services; Ministry with Children: Youth Ministry; Ministry with Adults. Related service opportunities are listed under each category. The individual checks the areas in which he has served, is serving or would be interested in serving.

(The *Church Service Recruitment* or *Christian Service Survey* cards are carried in stock by Roger Williams Press, 7308 Madison Street, Forest Park, Illinois, 60130. A sample will be sent free upon request or they may be ordered in quantity: *Church Service Recruitment* cards—\$1.50 per 100; *Christian Service Survey* cards—80 cents per 100.)

Familiarization and Training

Let's assume that the prospective worker accepts the teaching position. What happens to him then? He should have the opportunity to learn and experience a number of things.

He should be introduced to the departmental staff with whom he will be working. He should be familiarized with the record-keeping system. Other opportunities for Primaries such as Scripture Memory, clubs, children's church or choir should be explained to him. The Sunday school mission projects should be made known to him.

The curriculum material which he will be using should be explained and he should be shown how the particular course that he is teaching fits into the whole Christian education of the child.

Sitting in with the class which he will be teaching for one or more Sundays will help him to get acquainted with his students and the things which must be taken care of each Sunday. The duties and responsibilities of his position should be clearly explained.

If he has had no previous experience, the church may offer a training class which he can attend or the superintendent may give him some helpful books to read.

His questions should be invited and clearly answered. He should feel welcomed, wanted and assured that his service is for the Lord.

Carefully planned selection, approach and training of our Christian education workers is not psychological manipulation. Most simply it is basic, common courtesy. Actually it is Christian love and commitment expressed by helping another to be a good steward of his time and ability.



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: July 6, 1969

Theme: GOD'S PLAN AND MAN'S REBELLION

Scripture: Genesis 1:1; 2:7-9; 3:1-8.

THE CENTRAL THOUGHT. The beginning of man and his relationship to God set the stage for human history.

INTRODUCTION. The new quarter sets out to give the basic outline for the study of the Bible. Often Sunday school lessons deal with a paragraph of verses. But because it is not related to the major events of biblical history, the student fails to grasp its basic meaning and quickly forgets the recital of the facts in the chapter. Therefore, this series of lessons emphasizes a broader focus. This provides a niche into which each of the collection of details fits and gains its meaning and importance.

I. GOD MADE THE WORLD. Genesis 1:1. This is the story of the beginning. It is notable that no attempt is made to prove the existence of God Himself. However, it is evident that the author believes that someone exists beyond the realm of this world. This Being called all other things into being. The conviction that He is a conscious personality finds evidence in the fact that the creator can be no less than what He made. If man is awake, then His Maker can be no less alive.

II. GOD MADE MAN. Genesis 2:7-9. Not only did God create a world. He installed a caretaker. He created a thinking, living personality like Himself, but yet who was different from Himself. He was given a body. Does it seem strange that man had something God in all His omnipotence and majesty did not have? This shows both God's marvelous power of creativity and the fact that man's physical being is not sinful in itself. In other words our physical drives are not wrong in themselves. Hunger for food, physical exercise and sexual activity have never been wrong from the start. It is only as men distort God's perfect plan that guilt and inhibitions become attached to these natural functions. Those who feel they must torture their bodies by denying themselves proper nourishment; those who feel athletics themselves are wrong or who feel inhibited about the role of sex within marriage are deprecating the value of God's wisdom in creating man as He did.

III. MAN REJECTS GOD'S PLAN. Genesis 3:1-8. One of man's most awesome powers is his ability to choose. Without this gift man would

READING SURVEY

Do you use this Sunday school material as you prepare your lessons each week? Indicate your answer on the following coupon and mail it to the Editor. If there is little or no response, this page may be discontinued in December 1969.

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not be man: But this also includes a dangerous risk. Adam and Eve both yielded to temptation. The result of their action was death.

This event colors all the rest of the pages of human history. From sin stems all of the misery, heartache and pain in the world today. Rebellion against God is the major issue which must be solved before the wars, family trouble, racial strife and violence in the streets can be ended.

Questions for Discussion

(1) Why is no proof for the existence of God given in Genesis?

(2) List the basic ways in which man is different from an animal. Which one do you feel is most important?

(3) How is Genesis, chapter 1, related to the history of the world?

A TEACHING GUIDE

Date: July 13, 1969

Theme: GOD CHOOSES A PEOPLE

Scripture: Genesis 12:1-3, 7; 17:1-8; 21:1-3.

THE CENTRAL THOUGHT. God singled out a certain man, Abraham, and decided to redeem sinful men through the instrument of Abraham's descendants.

INTRODUCTION. Through the events of the first family and the people involved in the flood later on, God communicated to men the fact that they needed to be rescued. The first step in the process of redemption was

to set aside a certain group of people to serve as a transmitter for God's voice (in a dynamic rather than mechanical sense). God's choice was the nation of Israel. The very first man was Abraham. He is a key link between the tragic events of the sin and rebellion by Adam and the later judges and prophetic voices of Israel.

I. GOD CHOSE A MAN. Genesis 12:1-3. The finger of God rested upon a man whose relatives worshipped idols (Gen. 31:19, 30; Joshua 27:2). But for some reason Abraham had received knowledge of the true God and even more importantly had responded to Him.

Total commitment to God involves one's all. Abraham was required to leave home. Jesus later on explained that a true disciple must put his loved ones in second place to God. How we ought to pray for our missionaries who cannot be home for Christmas and whose children must attend a far-away school. But for all of us, religion which does not cost anything soon becomes unnecessary baggage. This is why those churches which are content only to do what is convenient die away or become showcases for prestige value. If it doesn't cost, why should it matter? Why bother?

II. GOD ESTABLISHED AN AGREEMENT. Genesis 17:1-8. The basic relationship between God and man and the road back to fellowship was the "covenant." The covenant was an agreement between them. However, in contrast to the contracts of our day, it did not imply that arbitration talks were conducted and a settlement negotiated between equal parties. Rather God declared the terms and the obligations on both sides.

But this was not a tyrant whipping the opposition into line. The covenant essentially represents a merciful act of God. Men had rebelled. He could simply have carried out the verdict of punishment. But in His goodness He established a way out, an avenue of escape.

III. GOD PRODUCED THE PEOPLE. Genesis 21:1-3. God kept His promise. It was not merely that a son was born. But it came to pass on behalf of an elderly couple who were beyond the normal age of procreation. Often in the redemptive acts of God, He chose something which could not be merely interpreted as the result of the ingenuity and creativity of man. This was a miracle. It was the immediate act of God outside of the bounds of natural explanation, and it communicated a truth. This sign meant that the son, Isaac, was to be the father of the promised people who

would perform God's will. God was in this event. It is not simply the history of man's aspiration for religion.

Questions for Discussion

(1) Have you discovered God's call for your life? Does this involve "inconveniences"?

(2) Define a "covenant." Then assign someone to look this up in several reference books and bring back a report on it next Sunday.

(3) What is important about the birth of the son, Isaac?

A TEACHING GUIDE

Date: July 20, 1969

Theme: HEIRS OF THE PROMISE

Scripture: Genesis 28:10-14; 35:9-12; 46:1-4

THE CENTRAL THOUGHT. The heirs of God's promise to Abraham were men who continued God's work of reclaiming humanity.

INTRODUCTION. The promise made to Abraham was continued through Abraham's son, Isaac and Isaac's son, Jacob. Today's passages do not merely present some little stories about how near God was to Jacob at Bethel. Nor is the main lesson simply how we ought not to be afraid at night because God's angels are watching over us. The important point is how this incident fits into the overall pattern. Both children and adults must realize that this lesson teaches the manner in which God's purpose for the world is continued by means of Jacob's life.

I. JACOB IS AN HEIR IN SPITE OF HIS FAULTS. Genesis 28:10-14. If there is anything new which is taught in this passage it is that God officially recognized Jacob as the one of Isaac's sons who will receive this privilege. Regardless of Jacob's wrong in obtaining this blessing under false pretenses, God was faithful to His prediction given before the birth of the twins. This is certainly not because of Jacob's sin. But God often works in spite of our evil. Fallen mankind cannot upset God's plan. His ways are mysterious, but they come to pass.

II. JACOB IS AN HEIR WHOM GOD TOUCHED. Genesis 35:9-12. When Jacob went to Haran, he met and married daughters within the family line. Though this act was in harmony with God's will, he as an individual had not personally submitted himself to God. Just before being reunited with Esau God met Him in a strange wrestling match by a stream of water. Something happened to Jacob as a result of that encounter. His intellectual knowledge of the promises of God became personal experience. Have you personally been confronted by God? Or, is your knowledge, even as a Sunday school teacher, merely what someone else has reported? This will be the critical point in your ministry as a teacher—whether or not you have entered into a personal relationship with the God

who spoke to Jacob. Then He will enter into your arena of activity and work out a share of His redemptive work through you.

III. JOSEPH IS AN HEIR WHOM GOD LED. Genesis 46:1-4. God assured Jacob of His blessing regarding the trip into a foreign land. Perhaps it had seemed to Jacob that his son was in Egypt, merely because of human effort. But even Joseph recognized that it was more than that (Genesis 45:5, 7). Again we note that God works in spite of human failures and causes even our evil acts to serve His purpose.

How frustrating life is sometimes—how unbearable. But in the nitty gritty aspects of existence God is fashioning His vessels to serve Him. Tension and conflict testify that one is in contact with real issues. It is interesting to trust and see how God works out His plans.

Questions for Discussion

(1) What contribution does this lesson make to the history of redemption?

(2) Tell about some experience in which God worked in your life in a way that you did not expect.

(3) Why did God rename Jacob?

A TEACHING GUIDE

Date: July 27, 1969

Theme: GOD DELIVERS HIS PEOPLE

Scripture: Exodus 2:23-25; 12:21-27; 14:30-31.

THE CENTRAL THOUGHT. God delivered his people from trial in Egypt for their own good and the benefit of the nation's role in redemption.

INTRODUCTION. This lesson concerns the key event within the Old Testament. The hostile acts of the Egyptians, in which they took advantage of the Israelites and the supernatural deliverance by the mighty arm of Jehovah, are the basic ingredients of the Exodus. This experience under the leadership of Moses was forever after hailed as the true beginning of God's dealing with Israel as a nation. The previous events in the Book of Genesis set the stage for this. The succeeding history of the Old Testament results from this moment.

I. GOD HEARD THE PLEA FOR DELIVERANCE. Exodus 2:23-25. The new leader of Egypt did not properly evaluate the contribution which Joseph had made. The result was a national prejudice which arose against the foreigners from the land of Palestine. As often happened the strangers were enslaved and made to perform the manual labor of the kingdom.

We ought not to wait for personal tragedy to strike before we grant due allegiance, worship and reverence to the one true God. Each of us should earnestly seek ways in which we might apply our faith to everyday life, such as cultivating a warm appreciation of

His Presence and leaning upon Him for daily leadership during happy times. Or we could determine to be more courteous to members of our family before tragedy strikes. Point: God can work in us prior to calamity.

II. GOD ENACTED ISRAEL'S DELIVERANCE THROUGH THE MIRACLE OF THE PASSOVER. Exodus 12:21-27; 14:30-31. After nine plagues the Egyptians still had not released the Israelites. A sign then was given to Israel. The blood of a lamb was to be daubed upon the door post. The angel of death would thus "pass over" that home and spare the first born. Of course the unbelieving Egyptian families would not have bothered to perform a religious rite of another faith. Therefore their eldest sons died. The main truth in this is that God reveals Himself as One who rescues the distressed. We need a revival of the eye of faith which can see beyond the psychology and physics of common events to see the Spirit of God at work. The Exodus served as the reference point by which the later prophets and the psalmists identified the Jews as God's elect. By looking back they saw the undeniable hand of God supervising the nation's beginning and the events logically growing out of this.

As an individual today looks back at his conversion experience so the Israelites later referred back to the Exodus. As the Exodus gave them an anchor point, so God's followers in our time need to look back to their moment of commitment. Though all else in our lives should break up, this is one thing that can never be taken away. This knowledge should help us interpret the significance of our trials and help us to come through them unshaken.

Questions for Discussion

(1) Why did Israel wait until trouble arose before they cried out to God with great intensity?

(2) Do you have a tendency to consider only the physical causes behind current events and to neglect the role played by God, angels, Satan and demons?

(3) Tell how the memory of your conversion experience has helped to carry you through doubts and trials.

A TEACHING GUIDE

Date August 3, 1969

Theme: GOD'S COVENANT AND LAW

Scripture: Exodus 19:3-8, 16-17; 20:18-20

THE CENTRAL THOUGHT. God revealed Himself and His guidelines for men.

INTRODUCTION. God disclosed that He was not a capricious landlord who changed His mind to suit the circumstances. Rather He is a reasonable Being who expects His subjects to follow a preselected pattern.

(Continued on next page)

(Continued from page 21)

His reaction to them would not be impulsive, but related to meaningful principles. This is in contrast to animistic religions which assigned unpredictable and man-like emotions to the decisions of their gods.

I. THE TASK OF GOD'S COVENANT PEOPLE IS EXPLAINED. Genesis 19:3-8. God selected the nation of Israel to perform an international, priestly function. They served as priests in that they witnessed to the one true God through their reactions to His action. They received specific revelations from God and preserved them for distribution and communication.

Unfortunately in Jonah style Israel often failed in their task as mediators on behalf of their heathen neighbors. Repeatedly we see a parallel between their experience and today's generation. Thus we uncover the possibility of hope for our own age. If God could use Israel, perhaps it is possible that He can employ our stumbling efforts.

II. THE GLORY OF THE LAW-MAKING GOD IS REVEALED. Genesis 19:16-17. Under the leadership of Moses the people met God. He confronted them dramatically with thunder and lightning. The Creator introduced Himself by an impressive display of natural fireworks. Unmistakably the Israelites knew they were encountering more than a man-made idol—this was the ruler of heaven and earth.

God confronts each of us in different ways. Martin Luther cried out to God during a thunderstorm in the middle ages. Brother Lawrence came to meet God in the monastery kitchen in the style of Elijah's still, small voice. Whatever method God uses, it cannot be avoided because He blocks our path. We cannot detour around Him. We must admit that He has a claim on our life. Then we must choose between surrendering or rebelling. But we cannot be indifferent.

III. THE REQUIREMENTS OF OBEDIENCE TO GOD ARE DISCLOSED. Genesis 20:18-20. The citizens of Israel were taken back in fear at this dramatic confrontation with the Holy One. They feared death because they knew their sinful condition would

not qualify them to exist in the glare of the glory of God.

God's spokesman, Moses, interpreted to them the meaning of this event. He declared that God wished to punctuate the giving of the Ten Commandments. Receiving a view of God's majesty they were to be filled with reverence for Him. One might expect that this demonstration would be sufficient to discourage idolatry. But during the interim in which Moses climbed the mountain to receive these instructions in written form, the entire population melted their earrings to fashion physical idols. This is the tragic nature of

NORTH AMERICAN BAPTIST

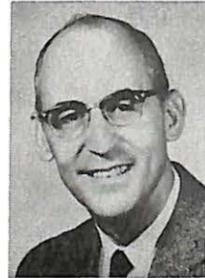
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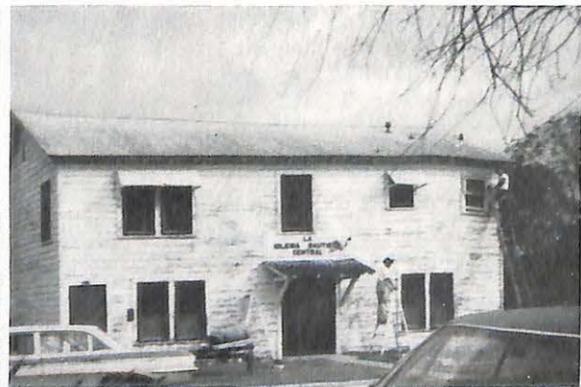
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man. Inevitably he submits to wrong. Even though he clearly understands the consequences he determines to shape his own destiny. This is what we must battle.

Questions for Discussion

- (1) What has the Old Testament law demonstrated to men?
- (2) Choose a heading or a title for Exodus 19:16.
- (3) If you were writing a short story, how would you have the Nation of Israel act when they were tempted (shortly after the event in the printed lesson)?



The Mexican-American Baptist Church, La Iglenia Bautista Central, building, with living quarters for the missionaries upstairs, in Edinburg, Texas, was recently repainted by R. G. Kittlitz, Rev. Dempsey Harris, missionary; Erich Arnold and Ed Gummelt (center picture, l. to r.).

● Dr. and Mrs. Willi D. Gutowski announce the birth of a daughter, Melodie Dawn, on April 17, 1969. Dr. Gutowski is a NABGC medical missionary serving at the Mambilla Baptist Mission, Warwar, Nigeria.

● The Rev. and Mrs. Harry W. Johnson announce the birth of a daughter, Melodie Ann, on April 29, 1969. Mr. Johnson is the pastor of the First Baptist Church, Goodrich, N.D.

● The Rev. and Mrs. Bruce Rich of Westchester, Ill., announce the birth of a daughter, Jennifer Lee, on May 13, 1969. Mr. Rich is the general secretary of the NABGC Department of Christian Education.

● The Rev. and Mrs. Fritz Goliath announce the birth of a daughter, Bette-Joan Elizabeth, on May 2, 1969. Mr. Goliath is the pastor of the Hilda Baptist Church, Hilda, Alberta.

ive July 31. He will begin his ministry on August 1, 1969.

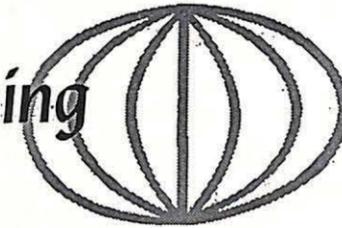
● Mr. Myron Dudeck, member of the Bethany Baptist Church, Milwaukee, Wis., has accepted the call to become the administrator of the Central Baptist Home, Chicago, Ill. He will begin his administrative duties on July 1, 1969.

● The Rev. Norbert Laudon has resigned from the Immanuel Baptist Church in Vancouver, B.C. His immediate plans for the future are not known.

● Mr. Robert Neighbors has accepted the call to the First Baptist Church of Trenton, Ill. He will begin his ministry on July 1, 1969.

● The Rev. Reinhard Neuman has resigned from the Grace Baptist Church, Calgary, Alta., and accepted the call to the Capilano Church in Edmonton,

what's happening



● The Rev. Edward Pritzkau has resigned from the First Baptist Church in Elsmere, Del., effective July 31, 1969. His immediate plans for the future are not known.

● The Rev. R. Hugo Zepik has resigned from his position as printing shop supervisor in the Forest Park denominational office effective June 25, and has accepted the call to the Bethany Baptist Church in Hunter, Kan. He will begin his ministry there on July 13, 1969.

● The Rev. Robert Kluttig has resigned from the Bethel Baptist Church in Edmonton, Alta., effective July 1, 1969. He is retiring from the active ministry.

● The Rev. Fritz Goliath has resigned from the Hilda Baptist Church, Hilda, Alta., and accepted the call to the Bethany Baptist Church in Regina, Sask. He will begin his ministry there on August 3, 1969.

● The Rev. Raymond Dickau has resigned from the Calvary Baptist Church, Parkersburg, Iowa, and accepted the call to the Grace Baptist Church, West Fargo, N.D. He will begin his ministry in August.

● The Rev. Len Penner has accepted the call to the Southey Baptist Church, Southey, Sask., and will begin his ministry on July 1, 1969.

● The Rev. Gary Miller has resigned from the King's Highway Baptist Church in Bridgeport, Conn., and accepted the call to the Troy Hills Baptist Church in Parsippany, N.J., effective

Alta. He will begin his ministry there on September 1, 1969.

● The Rev. Donald Richter resigned as pastor of the Grant Park Baptist Church, Winnipeg, Man., and has accepted the position of Director of Adult Ministry and assistant general secretary of the Department of Christian Education of the North American Baptist General Conference in Forest Park, Ill., effective August 1, 1969.

● During the calendar year of 1968, the Pastoral Placement Committee made recommendations to approximately 93 churches.

● Dr. Hugo Lueck, professor of church history at the North American Baptist Seminary, Sioux Falls, S.D., received the honorary Doctor of Divinity degree at the commencement exercises of that school on May 18, 1969. Dr. and Mrs. Lueck were honored by the Seminary Faculty at a dinner on May 20. Dr. Lueck will retire August 31 from the position of professor of church history which he held since 1952. However, he will continue to do some teaching at the seminary.

● Dr. Helmut Waltereit, pastor of the Ridgmont Baptist Church, East Detroit, Mich., received the honorary Doctor of Divinity degree at the commencement exercises of the North American Baptist Seminary, Sioux Falls, S.D., on May 18, in recognition of his contribution to the ministry, pastorate, congregation and the kingdom of God. He delivered the baccalaureate address for the Seminary graduating class Sunday morning, May 18, at the Trinity Baptist Church.

100th Anniversary

The First Baptist Church, Arnprior, Ontario, will celebrate its 100th Anniversary on August 1, 2, 3, 1969. Former members and friends are invited to send letters which will be read at the afternoon service on August 3.

Write to the church clerk, Miss Carol Lapiere, Box 1052, Arnprior, Ontario, Canada.

● A new record of \$1,244,995.81 for contributions to the NABGC's basic program for 1968-69 was set. Although the total approved goal of \$1,300,000 was not attained, Rev. David J. Draewell, secretary of stewardship reported, an increase in giving of more than \$74,000 was seen. What makes such giving all the more encouraging is the fact that two capital funds campaigns, the Northern Conference campaign and the Mission Advance Program, were at the same time promoted vigorously among our churches. Contributions to these two campaigns amounted to \$342,146.09. The total denominational mission giving of our people to operating needs and capital campaigns was \$1,587,141.90. This was an increase of almost \$350,000 over the total contributions of last year.

● Dr. Paul Gebauer, Linfield College alumnus and chairman of the modern languages department of the college, has been named Outstanding Linfield Alumnus of the Year for 1969. Dr. Gebauer was presented a plaque and a citation was read at the alumni day—120th anniversary observance dinner. Dr. Gebauer was cited as an authority on African anthropology, culture, and education and as an instructor, area director, and consultant in the Peace Corps training programs for Africa, in addition to his work as a missionary, chaplain, scholar, and educator.

For nearly 30 years he was a North American Baptist General Conference missionary in Cameroon, West Africa. He returned to his alma mater to teach in languages in 1962. He has also taught some in the religion department.

● The Rev. Louis Johnson presented his resignation as pastor of the Willow Rancho Baptist Church, Sacramento, Calif., effective Aug. 3, 1969. Mr. and Mrs. Johnson have been appointed as missionaries to Cameroon.

BUSBY TO SPEAK TO WOMEN AT GREEN LAKE FAMILY CONFERENCE

Dr. David Busby, psychologist, and on the staff of Trinity Seminary, Deerfield, Ill., will be the featured speaker at the women's morning session on Wednesday, July 16. He will lecture, have an informal discussion and engage in group counseling. Plan to attend!

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NEWS AND VIEWS
(Continued from page 18)

PRESIDENT DECLARES WAR ON SEX-ORIENTED MAIL

WASHINGTON (BPA). President Richard M. Nixon has declared war on sex-oriented obscene mail. At the same time he called for a "citizens' crusade" against the obscene. "American homes are being bombarded with the largest volume of sex-oriented mail in history," the President declared. "Most of it is unsolicited, unwanted and deeply offensive to those who receive it," he said.

In a message to Congress asking for legislative action President Nixon reported that 140,000 letters of protest came in during the last nine months alone. "The problem has no simple solution," the President explained, because "many publications dealing with sex . . . are protected under the broad umbrella of the First Amendment prohibition against any law 'abridging the freedom of speech, or of the press.'"

He then declared that "the courts have not left society defenseless against the smut peddler; they have not ruled out reasonable Government action." "Accordingly," President Nixon said, "I have directed the Postmaster General to provide every congressional office with pamphlets explaining how each citizen can use this law to protect his home from offensive advertising."

These approaches include three new legislative proposals to Congress. The President explained: The first would prohibit outright the sending of offensive sex materials to any child or teenager under 18. The second would prohibit the sending of advertising designed to appeal to a prurient interest in sex. It would apply regardless of the age of the recipient. The third measure complements the second by providing added protection from the kind of smut advertising now being mailed, unsolicited, into so many homes."

In calling for a citizens' crusade against smut the President made it clear that governmental actions "are not the whole answer." The ultimate answer lies not with the Government but the people," he said. "What is required is a citizens' crusade against the obscene. When indecent books no longer find a market, when pornographic films can no longer draw an audience, when obscene plays open to empty houses, then the tide will turn. Government can maintain the dikes against obscenity," he continued, "but only people can turn back the tide."

In the meantime, pending additional legislation, President Nixon pointed out that in 1967 Congress passed a law to protect citizens from receiving unwanted sex-oriented advertising through the mail. If a person decides that certain advertising is "erotically arousing or sexually provocative," he can obtain from the Postmaster General a judicially enforceable order prohibiting the

sender from making further mailings to his home. The President reported that more than 170,000 persons have requested such orders. "Many citizens however," he said, "are still unaware of this legislation, or do not know how to utilize its provisions."

FOREMAN DEMANDS REPARATIONS AT AMERICAN BAPTIST MEETING

SEATTLE, WASH. (BP). Black militants led by James Foreman made four specific demands of Baptists for "reparations" during the American Baptist Convention here. Foreman, chairman of the National Black Economic Conferences, made the demands in addition to earlier ultimatums asking for \$500 million in reparations from all Christian churches and Jewish synagogues. The demands were initially presented in the form of a Black Manifesto.

At the American Baptist Convention here, Foreman made these four demands: (1) Turn over unused convention-owned property in Southern states to the Black Conference for conversion into cooperative farms, (2) Donate \$60 million to the Inter-Religious Foundation for Community Organization (IFCO), (3) Invest 60 per cent of its financial holdings in black communities, and (4) Spend \$700 million on black schools.

Foreman also charged that American churches have, along with government and business, exploited the black community, and that black people have helped create the wealth of the country but have been denied the opportunity to "participate in the fruits."

Over the objection of some delegates, Foreman was granted 15 minutes on the convention program. Equal time was allowed for positive and negative response. A California pastor told the convention the requests were "invalid" and praised the capitalism that built the country, but a New York minister urged the convention to "put our money where our mouth is."

Earlier during the convention, Thomas Kilgore Jr., of Los Angeles, was elected as the first Negro president of the American Baptist Convention. Kilgore is pastor of Second Baptist Church, Los Angeles.

While Foreman was presenting his demands for reparations, a group called Young American Baptist Churchmen was staging a fast to dramatize the urgency of world hunger.

A doctrinal debate drew heated discussion over whether the convention had the right to stipulate that "only immersed members will be recognized as delegates." An amendment to the bylaws was approved by the convention giving the local church the final authority on qualifications of its delegates. The amendment provided that members elected by cooperating churches shall be recognized as delegates by the convention.

Youth End Year of Voluntary Service

by Geneva Van Kirk

Greetings from God's Volunteers Team I.

Our crusade in Fleischmann Memorial Baptist Church, Philadelphia, Pa., where Rev. H. Freeman is the pastor, concluded on April 4, 1969. During our week in Philadelphia we made 2,020 door-to-door calls. We had a total of four decisions during our time of services there. Included in these decisions were those who felt God calling them to apply for God's Volunteers.

Our Crusade in St. Catharines, Ont., Canada, was held at the Lakeshore Baptist Church where Rev. Henry Schumacher is pastor. We concluded our services there on April 11, 1969. Although the Lakeshore Baptist Church building has not yet been started, we held our meetings in the Prince Phillip Grade School.

During our visitation program we were able to make over 1,800 calls. Since Lakeshore Baptist is a new church in the community, we were able to present a witness to the people in the surrounding areas. During the invitations at the close of the meetings, two young people accepted Jesus as Savior while seven rededicated their lives.

We were once again able to present Jesus Christ through the means of radio. Three team members were selected to represent the team: Sheryl Hammerstrom, Geneva Van Kirk and Heinz Korsch. While on the hour-long radio program, we answered questions from various people who phoned in questions about God's Volunteers and their work. Once again we felt it a privilege to present Christ to others.

Our crusade in Detroit, Mich., at the Ebenezer Baptist Church, where Dr. Jack Scott is the pastor, concluded on April 20, 1969. Although we did not hold a complete service ourselves, we were privileged to be part of the 18th Annual Missionary Conference there. For our part in the services, we sang two or three numbers and then conducted a children's service each night in a separate room especially for the children. We were privileged to meet many of our own NAB missionaries serving on foreign fields. As a result of the Missionary Conference, several young people felt the call to serve Christ through full-time Christian service.

Our crusade at the Colonial Village Baptist Church, Lansing Mich., concluded on April 25, 1969. Rev. Arthur Boymook is the pastor there. Although we were there a short time, we were able to contact over 600 people through visitation. We held a service on Wednesday night. Although there were no visible results we know that God uses different ways of speaking to the hearts of men.

Our vacation this year was spent in our nation's Capitol: Washington,

D.C. We were able to visit the various points of interest of our country, past history, present democracy and future democracy.

It was a great feeling for us, U. S. citizens, on the team to be able to visit our nation's Capitol. The things many people take for granted and have not seen became a living symbol to us as we looked upon each building with great pride.

We should be proud of our country, and we should as Christians, also strive to keep our country "One nation under God, indivisible with liberty and justice for all!"

Our crusade at Lakeshore Baptist Church, Stevensville, Mich., concluded on May 2, 1969. The pastor at Lakeshore is Rev. R. Paetzel. For our visitation program we contacted 334 people in the area of the church. There were six members of the church who came calling with us on Monday evening. During the course of the week we had one young person step forward to rededicate her life to Jesus Christ.

Our crusade at Meridian Woods Baptist Church concluded on May 9, 1969. Rev. Jesse Hood is the pastor at Meridian Woods in Indianapolis, Indiana.

We made thirty calls during our visitation program. Due to the rainy weather, we were unable to do all of the canvassing planned. During our services we had eight people come forward for dedication, while two young people accepted Jesus Christ as Savior.

We had two interviews on radio. Our first interview was on May 5 on the WBRI Christian Radio Station. We were able to tell a little about the work of the God's Volunteers and announce our meetings. Our second interview was at the Marott Hotel Patio where two members of the team were interviewed by Miss Chruclman on WFEM Radio. The two representatives for this interview were Johanna Lueck and Terry Folkerts. We were also privileged to be interviewed on two different television programs while in Indianapolis. We as a team were quite thrilled over the opportunity to be on television as we were able to tell about the work of God's Volunteers. We know God uses each means of communication to speak forth the work and word of Jesus Christ.

Our final crusade held at the First Baptist Church, Bellwood Illinois, concluded on May 18, 1969. Mr. David Burgess is the minister-in-training at the First Baptist Church. During our visitation program we were able to make 879 calls to homes in the surrounding area of the church. Through our services we had eight people rededicate their lives to Jesus Christ.

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As the door closes for us in the ministry of God's Volunteers, we know that He will open other doors which will enable us to be messengers of Christ. Even as we return to our various homes and jobs, we ask that you remember us in prayer as we strive to find God's complete will for our lives. We also ask that you continue to pray for those who have been chosen for the God's Volunteer Teams for 1969-1970, that God will even now prepare them for the great task which He has placed before them.

In Appreciation

We as God's Volunteers Team I 1968-1969 would like to take this opportunity to express our sincere appreciation to all those who have made our year as God's Volunteers a success, to those who opened their homes for us and provided meals at each crusade, and to those who took time to help us in our visitation programs throughout the year.

May God bless each and everyone who has had a part in supporting the ministry of God's Volunteers Team I. We will never forget the kindness and love shown to us by our fellow Christians.

In Christian Love,
 God's Volunteers Team I
 Sheryl Hammerstrom
 Johanna Lueck
 Geneva Van Kirk
 Christine Walker
 Terry Folkerts
 Heinz Korsch
 Rev. Edgar Klatt, director

Our Churches in Action

DR. A. DALE IHRIE HONORED FOR 20 YEARS OF SERVICE

GROSSE POINTE WOODS, MICH. The members of the Grosse Pointe Baptist Church had the unique opportunity, on March 30, to express their love and appreciation to their pastor, Dr. A. Dale Ihrie and his family, on the occasion of his 20th anniversary as pastor of this church.

The traditional Palm Sunday baptismal service was conducted by Dr. Ihrie and was followed by the evening message by the Executive Secretary of our conference, Reverend Gid-on Zimmerman.

One of the highlights of the service was the presentation, by the congregation, to Dr. and Mrs. Ihrie (pictured below) of a trip to the Holy Land and to our Cameroon Mission Field.



Anniversary Cake in honor of Dr. and Mrs. A. Dale Ihrie.

God has richly blessed Dr. Ihrie's ministry among us. Many have found Christ and all our lives have been deepened and enriched as we have been privileged to sit under the teaching of this man of God. Many young men and women have gone into full-time Christian service during the past 20 years, with three couples, the Holzimmers, Haupt and Wolfes, to Cameroon.

A \$1,000,000.00 church and educational plant was built and completely paid for under his leadership, and missionary giving has almost doubled. (G. H. Holzhammer, reporter.)

NEW CHURCH EXTENSION CHURCH RECOGNIZED

ST. CATHARINES, ONT. On April 18, 1969 a council was convened at St. Catharines, Ontario, in order to recognize Lakeshore Baptist Church in the Eastern Conference of the North American Baptist General Conference. This church is one of our latest church extension projects which has now grown to the place where recognition is possible. After the council voted to recognize this church a special service of recognition was held that same evening. Official recognition is pending at the time of the Eastern Conference session in May. Special guests for the occasion were, Rev. Lyle Wacker of Forest Park, Ill., and Eastern District Secretary, Rev. Rubin Kern. Rev. Henry Schumacher is the pastor. (Lucy Kokot, reporter.)

ACTIVITIES REPORTED BY FIRST BAPTIST

AVON, S.D. Pastor Walter Sukut conducted special evangelistic meetings at the Baptist church in North Freedom, Wisconsin, April 7-13. In his absence on April 13 our former pastor, Peter Wiens, was the guest speaker.

A special dinner meeting was held at the church on April 20. Dr. J. C. Gunst, district secretary, showed a film-strip and presented the Mission Advance Program.

The annual banquet for our high school students honoring the seniors who graduated in May was held May 23. Miss Sandra Lukkes presented the address. (Miss Estie Betz, reporter.)

WISCONSIN YOUTH HOLD SPRING RALLY

MILWAUKEE, WIS. The NAB youth groups of Wisconsin

got together on April 19 and 20 for their annual Spring Rally. It was held at Temple Baptist Church, Milwaukee.

Our speaker for the three meetings on Saturday was Mr. Bob Veninga. Mr. Sam Berg, youth director at Grace Baptist Church, Racine, spoke at our closing service Sunday afternoon. Both Bob and Sam answered our theme question, "What are you driving at?"

We also enjoyed recreational activities Saturday afternoon and evening. (Miss Carla Dudek, reporter.)

CHRISTIAN WORKERS' CONFERENCE HELD IN ASHLEY CHURCH

ASHLEY, N. D. A Christian Workers' Conference was held April 25-27, 1969, at Ashley, N.D., sponsored by Ashley Baptist Church and Berlin Baptist Church. Special speakers were Prof. Hugo Lueck and Dr. Floyd E. Moore of the North American Baptist Seminary at Sioux Falls, S. D. (Mrs. Carl Fischer, reporter.)

INSPIRATIONAL PROGRAM PRESENTED BY BROTHERHOOD

ASHLEY, N.D. On April 29 the Men's Brotherhood of the Ashley Baptist Church were privileged to have the Wishek Brotherhood as their guests who presented an inspirational program. All men of the host church were invited as additional guests.

An hour of fellowship and refreshments followed the service. (Mrs. Carl Fischer, reporter.)

BETHANY CHURCH WELCOMES NEW PASTOR

LETHBRIDGE, ALTA. From February 25 to March 5 we had fruitful evangelistic meetings with Rev. Gerhard Poschwatta.

On Sunday afternoon, March 30, 1969, members and friends of Bethany Baptist Church held a reception for our new pastor and his family, Rev. and Mrs. Manfred Taubensee, David, Marlene, Marianne and Daniel. Rev. W. Sturhahn, guest speaker, reminded us again of the duties of both pastor and individual believers. (G. Wirzba, reporter.)

MINISTER OF CHRISTIAN EDUCATION IS WELCOMED



GROSSE POINTE WOODS, MICH. On Sunday evening, March 23, 1969, Reverend Robert Radcliffe was formally welcomed into the Grosse Pointe Baptist Church as Minister of Education and Youth.

Typical of the warm and friendly atmosphere at this church was the manner in which Reverend Radcliffe's installation to his new post was conducted by the pastor,

Dr. A. Dale Ihrie, and the various department heads with whom he will be associated.

Reverend Radcliffe, 28, who was recently ordained, comes to this church from Temple Baptist Church of Lodi, Calif., where he served in a similar capacity for four years. (G. H. Holzhammer, reporter.)

RIVERVIEW CHURCH HOLDS CRUSADE OF THE AMERICAS RALLY

WEST ST. PAUL, MINN. Riverview Baptist Church of West St. Paul, Minnesota, was host to a Crusade of the America's Rally on Sunday evening, April 20. The rally, which centered on Christian outreach and emphasized the Crusade theme, "Christ the Only Hope," was sponsored by

community churches of four conferences: Gethsemane Baptist (General Conference); Riverview Baptist (North American); Bethel Baptist (Southern); and Oakdale Community (American).

The guest speaker was the Rev. Curtis B. Akenson, pastor of the First Baptist Church of Minneapolis, who spoke on "Getting Help by Giving It." Rev. Raymond Yahn is the pastor. (Mrs. Gerald Miller, reporter.)

PIONEER GIRLS ORGANIZATION ACTIVE AND GROWING

VANCOUVER, B.C. Pioneer Girls was organized at our church in March of 1963, with ten registered guides and 23 girls. Since that time God has richly blessed our work. It has grown to 26 registered guides and 100 girls. Colonists and their Guides are pictured below.



The ladies of the church are very helpful as Pals to the girls. Last fall, 188 Pals and Gals were present to meet one another. Pioneer Girls is a weekly program for girls from 8-18. It has an effective community outreach. (Emma Hoffman, chairman.)

RENTON ADDS NINETEEN TO MEMBERSHIP

RENTON, WASH. The Rev. LeRoy Kiemele had the joy of baptizing two groups (pictured below) of new converts after they attended a series of membership classes. Three adults were received by transfer of membership.



This Church Extension Church shows encouraging spiritual and numerical growth since its beginning in 1966. (Rev. LeRoy Kiemele, reporter.)

WMS OFFICERS ARE INSTALLED

ANAHEIM, CALIF. Following a pot-luck salad luncheon, Pastor Wayne Bibelheimer installed the newly and re-elected officers of Magnolia's WMS with a stirring challenge to be "examples as mothers and sisters." The April luncheon inspired a spring motif with daisies used as a main decoration. (Rosemary Query, reporter.)

CENTRAL BAPTIST YOUNG PEOPLE HOLD BANQUET

WACO, TEX. "Paris In The Springtime" was the theme for the Young People's Banquet held recently at Central Baptist Church. Among those taking part were several Baylor University students from three different conferences: North American Baptist General Conference, Indiana; Baptist General Conference, Pennsylvania; American Baptist, Wyoming. Speaker for the evening was Reverend Henry Apperson, a local pastor. The music entertainment, all coinciding with the theme, was presented by young people and university students. The realistic French decor was done by the young people and their sponsors. (Marie Chance, reporter.)

July 1, 1969

WMU REPORTS ACTIVITIES AT THE NORTHERN CONFERENCE

EDMONTON, ALTA. During the conference sessions a "Ladies Day" was observed on April 11 by having a luncheon in the new cafeteria of the NAB College. One of the projects of the Northern Conference women was to equip the kitchen.

The theme for the day was "So Little Time." Miss Eunice Kern and Miss Eleanor Weisenburger were our missionary guests. After the meal Miss Weisenburger gave an illustrated message on the effectiveness of our medical mission program in Cameroon.

Mrs. Don Buyer was presented with a corsage as an expression of gratitude for the three years she served as president of the Northern Conference WMU. Mrs. Audrey Littman, secretary of the WMU of the NAB General Conference, brought greetings and shared the latest information on PACT.

The WMS of the First Baptist Church, Leduc, was awarded the trophy for the most meaningful project.

In the evening the ladies offered a presentation in narration and music entitled, "One Day More." Miss Eleanor Weisenburger brought the message.

The officers who will not serve are Mrs. Ron Mayforth, president; Mrs. Donald Richter, vice-president; Mrs. Reinhard Neuman, secretary-treasurer; Mrs. Rudolph Ohlman, assistant secretary; Mrs. Paul Hoffman, white cross chairman. (Mrs. Morley Schultz, reporter.)

NORTHERN CONFERENCE REPORT

EDMONTON, ALTA. The Meadowlark Baptist Church, of Edmonton, Alberta, hosted the 66th Annual Northern Conference of the North American Baptist Churches, April 9-13, 1969. The theme, "New Testament Evangelism" was developed by our local pastors. Rev. Gideon Zimmerman and Rev. David Draewell from Forest Park challenged the delegates with their presentations.

Three new churches were received into the fellowship of the Northern Conference: the Greenfield Baptist Church, Edmonton, Alberta, Rev. Jake Leverette, pastor; the Canora Baptist Church, Sask., and the Elim Baptist Church, of Beausjour, Man., Rev. Arthur Kliever, pastor. The moderator, Rev. Bert Milner welcomed nine new workers into our fellowship.

The Conference was however saddened when on Saturday morning we heard the announcement concerning Rev. and Mrs. Zimmerman's loss of their son. The conference wishes to express their heartfelt sympathy to the Zimmerman family. (D Unrau, reporter.)

YOUNG PEOPLE PRESENT EASTER PAGEANT

WACO, TEX. On March 30, the Young People (pictured below) of Central Baptist presented an Easter pageant



entitled, "Ye Are My Witnesses," which was a combination of two plays, "Joseph Of Arimathea" and "Ye Are My Witnesses." The play was directed by our Youth Director, Cavin Harper. (Marie Chance, reporter.)

FIVE ADDED TO BUFFALO CHURCH

BUFFALO, N.Y. On April 20, Rev. Paul Galambos had

the joy of baptizing five precious souls, three boys and two girls. On May 4, we received them into our fellowship. They publicly made the decision for baptism in the services of Rev. Harold Gieseke, who was our evangelist last fall. (Paul Galambos, pastor.)

MISSIONARY CONFERENCE AND BAPTISM IN SIDNEY CHURCH



SIDNEY, MONT. The First Baptist Church of Sidney, Montana, was privileged to share in a Round Robin Missionary Conference, Mar. 16-19. Miss Ruby Salzman, Miss Eleanor Weisenburger and Rev. Fred Folkerts were our guest missionaries. We are thankful to them for creating renewed mission interest in all who attended he services.

April 13 our pastor, Wm. Effa, baptized three candidates (pictured below), John Fried, Nancy Backhaus, and Robert Effa, and extended the hand of fellowship to them before the communion service.

Rev. Jacob Klingenberg of McLaughlin, S.D., served as our evangelist for special meetings April 27 to May 4. (Mrs. Earl Backhaus, reporter.)

ILLINOIS ASSOCIATION APPROVES RECOGNITION OF TWIN GROVE CHURCH

CHICAGO, ILL. On May 3, 1969, the Foster Ave. Baptist Church of Chicago, Illinois, called a Recognition Council to examine and approve the Twin Grove Baptist Church, church extension project of the Illinois Association of churches and Foster Ave. Baptist Church as mother church. A printed historical statement, church covenant, statement of faith and constitution were presented to the Council.

After additional comments were made by Rev. Arthur Garling, pastor of the Twin Grove congregation, a motion was unanimously approved to recommend that the Central Conference accept the Twin Grove Baptist Church as a duly organized NAB church. Rev. Clarence Walth is pastor of the Foster Ave. Church. Mr. William Hoyer served as moderator of the council and the undersigned as clerk. (Edward Meister, reporter.)

CHURCH REPORTS BAPTISM AND MISSIONARY CONFERENCE



PARKERSBURG, IOWA. On Sunday evening, March 30, 1969, Calvary Baptist of Parkersburg, Iowa, held the first baptismal service in our new sanctuary, at which time the following were baptized: Judy Junker, Marleen Junker, Gail Everts, Valona Goldhorn, Wendall Junker, Sheryl Junker, Ricky Huisman, and Gwendolyn Dickau.

On Sunday morning, April 6, these people were extended the hand of fellowship and welcomed to our church membership.

Just recently our church, along with three sister churches, participated in a Round Robin Missionary Conference. The following missionaries spoke at various services during the six days of meetings: Miss Ruby Salzman, Rev. F. Folkerts, Rev. W. Sukut, Dr. R. Schilke, and Miss E. Weisenburger (George Palmer, reporter.)

TEACHER TRAINING AND BAPTISM HELD IN LEHR CHURCH

LEHR, N.D. A teacher training course, "Planning for Children in your Church," by Hazel A. Lewis, for all Sunday school teachers, superintendent, substitute teachers and other

interested individuals was recently completed with the pastor, Rev. L. Strelau as instructor.

A baptismal service was held in the Ebenezer Baptist church on Easter Sunday evening. Rudeow Ulmer, Mrs. Donald Kranzler, Linda Ulmer, and Debbie Stolz were baptized. At the close of the service the hand of fellowship was extended to the candidates by the pastor, Rev. L. Strelau. (Mrs. John Kranzler, reporter.)

UNIQUE PROGRAM PRESENTED TO SENIOR CITIZENS

MINNEAPOLIS, MINN. ALOHA! Recently the Senior Citizens Fellowship were taken on a tour of Hawaii via movies, topped off with Hawaiian style refreshments by the Rev. and Mrs. Herman Palfenier and the Daniel Palfenier family. Rev. and Mrs. Palfenier had made the Hawaiian tour about a year ago.



Rev. Palfenier was assistant to Pastor Donald N. Miller for a few months and now is our Wednesday prayer meeting pastor until the arrival of our pastor-elect, Rev. Allan Strohschein, who commences his services Sunday, June 1. (Mrs. Flora H. Woyke, Historian.)

TEMPLE CHURCH REPORTS ACTIVITIES

JAMESTOWN, N.D. Sunday evening, April 20, we had the pleasure of having the youth choir from Grace Baptist Church, Gackle, North Dakota, present a musical program under the direction of Rev. Stading.

Sunday evening, April 27, we were again privileged to have a youth group from the Baptist Church in Valley City, North Dakota, who presented the play entitled, "Conquest in Burma," the life story of Adoniram Judson. Rev. Curtis Haas, the pastor, directed the group.

The Women's Missionary Society held their annual Mother-Daughter Tea on Tuesday evening, May 13. Mrs. Rueben Stading, Gackle, N.D., was the speaker. Her topic was "Mary Magdalene, the Woman Who Couldnt Forget." Mrs. Harry Moser, president of the women's group, was in charge of the program. Debbie Wolff and Karla Herman presided at the coffee and punch service.

Rev. Gordon Voegel is pastor of the Jamestown Church. (Mrs. W. A. Taft, reporter.)

COUPLE OBSERVES 50th WEDDING ANNIVERSARY



JAMESTOWN, N. D. Mr. and Mrs. Alex Buck, Jamestown, North Dakota, were honored by their family and friends on their 50th wedding anniversary, with a reception at Temple Baptist Church on Sunday, May 4. Melvin Buck was in charge of a short program. Musical numbers and readings were presented by their grandchildren and Pastor Gordon Voegel led in devotions and

paid tribute to the couple. Following the reception, Mr. and Mrs. Ruben Wolff entertained the family at a buffet dinner in their home.

Mr. and Mrs. Buck were married May 5, 1919 in Napoleon, North Dakota. They are charter members of Temple Baptist Church and continue to take an active part in the work of the Lord. (Mrs. W. A. Taft, reporter.)

CHURCH SAYS WELCOME TO PASTOR

VENTURIA, N.D. The Venturia Baptist Church had their church supper on March 9. The church also remembered

Rev. Falkenberg on his birthday with a monetary gift.

On March 16 we had a farewell for Rev. and Mrs. Falkenberg. Members of various organizations of the church spoke words of appreciation for their faithful pastoral service. The church presented them with a monetary gift. They are serving the Baptist Church at LaSalle, Colo. (Miss NyLetta Heuper, reporter.)

BAPTISMAL SERVICE HELD IN FIRST BAPTIST



FESSENDEN, N.D. Easter Sunday evening was highlighted by a baptismal service at which time three young people were baptized by Rev. Ray Hoffman. Dean Severson, Connie Severson and LaDell Hornbacher were then extended the right hand of fellowship at Communion services following baptism. (Mrs. Roy Olschlager, reporter.)

WMS OBSERVES 46th ANNIVERSARY

NOKOMIS, SASK. On April 4, the Women's Missionary Society of Nokomis Baptist Church presented their 46th Annual program. Through readings and songs, the Easter Story was portrayed, concluding with the challenge of personal responsibility when Christ lives in us. The offering was sent to the General Conference WMU projects. Mrs. D. Bertsch is president of the Society. (Mrs. Milton Nornberg, reporter.)

BAPTISM AND OTHER ACTIVITIES REPORTED BY RACINE CHURCH

RACINE, WIS. Eight young people (pictured below), professing Christ as Savior, who attended an eight-week class conducted by the pastor, were baptized Sunday evening, April 27. This was the first baptismal service to be held in our new sanctuary. The hand of fellowship was extended to James Hilker, Steven Cook, Mark Muchleisen, Nancy Wilzewske, Mary Muehleisen, Christine Genich, Karen Leonhardt, and Janet Muchleisen the following Sunday at the communion service.



Earlier, on March 2, the hand of fellowship was extended to Mr. Robert Johnson, who united with the church in January.

The Women's Missionary Society held a banquet May 1, for women and girls at which the speaker, Mrs. Kissinger, a native of Pennsylvania, showed slides and described the customs and mode of life of the Amish people.

The men of the church have been holding weekly prayer meetings early Saturday mornings for the past several months. Presently they are planting grass to beautify the grounds of our new church. (Mrs. Winifred Johnson, reporter.)

COUPLE OBSERVES 60th WEDDING ANNIVERSARY

NOKOMIS, SASK. On April 5, family and friends of Mr. and Mrs. Emil Litwin of Nokomis, gathered to celebrate their 60th wedding anniversary. Mr. and Mrs. Litwin have lived in the Nokomis district all their married lives, and have been active in the church there. Mr. Litwin served as choir director for 32 years, and Sunday school superintendent for 15 years before retiring. Six of their seven children were home for the occasion. (Mrs. Milton Nornberg, reporter.)

SEVENTEEN ADDED TO GLENBARD CHURCH

GLEN ELLYN, ILL. On Sunday afternoon, April 27, Dr.

July 1, 1969



Ferris D. Whitsell, interim pastor of Glenbard Baptist Church, had the joy of baptizing 17 young people and adults. The baptismal candidates are pictured along with Dr. Whitesell. (Mrs. Dorothy Stolt, reporter.)

MARILYN YOST COMPLETES NINE YEARS OF SCRIPTURE MEMORY WORK



TACOMA, WASH. One of our Sunday school scholars completed nine years of Scripture memory work at the end of 1968. Special recognition was given to Marilyn Yost for this achievement at the time of the Sunday morning worship service. Pastor Edgar Wesner presented to Marilyn the award given by the Department of Christian Education, as well as a Bible awarded by the Sunday School of Calvary Baptist Church. (Elfriede Gudelius, reporter.)

BANQUETS HIGHLIGHT CHURCH ACTIVITIES

STAFFORD, KAN. A Mother's Day program and tea were held on May 11, 1969. Testimonies were given on what it means to be a young bride, a young mother and a grandmother.

On May 7, at the senior banquet, nine high school and college graduates were honored. The Protestant Chaplain from the Kansas State Industrial Reformatory was the guest speaker. He was accompanied by one of the inmates who also spoke.

The Calvary Baptist Circle met in conjunction with a Mother and Daughter Banquet. Mrs. Wayne Kenyon, wife of the Methodist minister, was the guest speaker.

Mrs. August Hildebrand is the Circle Girls' sponsor. (Mrs. Wayne Meschberger, reporter.)

MUSICAL GROUPS INSPIRE CHURCH

SACRAMENTO, CALIF. Willow Rancho Baptist Church had a musical year.

Our music committee finished their year with another outstanding musical on May 11 featuring the Biola Chorale, a fifty member singing group from Biola College, La Marada, Calif.

This past year our church was filled with extra music from our local talent, Adult Choir, Men's Chorus, Women's Chorus and Youth Chorale.

Many specials were presented by local talent. Others were the famous recording star Tony Fontane, Multnomah School of the Bible Choir, from Portland, Oregon, the Lundstram Team, a nationally known gospel singing group. (Jane Filler, reporter.)

FAITH CHURCH HAS EVANGELISTIC CAMPAIGN

VERNON, B. C. The Vernon Faith Baptist Church held an evangelistic campaign (German and English) during the week of March 24-30. Rev. E. Strauss of Vancouver was the speaker. Rev. Strauss's topics were very interesting, inspiring, and meaningful.

Rev. Strauss's sermons brought a close-up view of the spiritual life and left us with a broader and newer outlook on what is required of a Christian today. Rev. Alex Sootzmann is the pastor. (Mrs. J. Frank, reporter.)

NAPIER PARKVIEW WOMEN HOLD MOTHER AND DAUGHTER BANQUET

BENTON HARBOR, MICH. The mother and daughter banquet of the Napier Parkview Baptist Church of Benton Harbor, Mich., was held on May 9.

Three hundred and fifty were in attendance. Mrs. Beatrice Bixler was guest speaker and soloist, presenting an inspiring program depicting how she writes the songs by singing and accompanying herself on the piano. (Mrs. Isabelle Grenewetzki, reporter.)

WMS HOLDS BANQUET AND ANNUAL PROGRAM

GLADWIN, MICH. The Round Lake Baptist Church on May 2, had their Mother-Daughter Banquet with the theme being "The Chain of Christian Concern." Mrs. Winston Decker was the speaker.

On Sunday May 11, in the evening of Women's Mission Circle had their annual program. Mrs. Dolores Ford was in charge.

Rev. Winston Decker gave the dedicatory prayer for the new officers. The guest speaker was Mrs. Norman Haupt of Cameroon, West Africa. (Augusta Will, reporter.)

DURHAM CHURCH HONORS ZIMMERMAN AS DEACON



DURHAM, KAN. At a Sunday evening service on May 4, 1969, Jake Zimmerman of the First Baptist Church at Durham, Kansas, was given special recognition when he became an "honorary deacon." He has been deacon for 30 years. The program centered around the theme: "This is your life." Mr. Zimmerman was baptized in 1912 and became an active member of the First

Baptist Church in Durham, Kansas. In his years of service in the church he has served as deacon, trustee, usher and church custodian. Prayer, church attendance and concern for others have always been an important part of his spiritual life. (Mrs. Oliver Mohn, reporter.)

LORRAINE CHURCH HOLDS ANNUAL FELLOWSHIP AND PRESENTS EASTER PAGEANT

LORRAINE, KAN. The annual Fellowship Supper of the First Baptist Church of Lorraine, Kansas, was held on April 28. More than two hundred attended the event including many visitors and former members.

Rev. Donald Decker, the pastor, presided. Devotions and a concert of sacred music were presented by students from Tabor College of Hillsboro, Kansas.

The church was crowded to capacity the evening of Easter Sunday when the musical pageant "A Cradle, a Cross and a Crown" was presented by the church choir. The pageant was originated and directed by Mrs. Walter Kohrs. A meaningful moment in the pageant was the singing of "The Old Rugged Cross" as a living cross of candlelight was formed. (Mrs. William Sies, reporter.)

TEMPLE WMS OBSERVES MOTHER'S DAY

LEMMON, S.D. Temple Baptist Church of Lemmon, S.D., enjoyed special singing and a one-act play, "The Influence of Mother," given by the Women's Missionary Society on Mother's Day under the direction of the president, Mrs. Ralph Schuetzle. (Mrs. Arthur Nyberg, reporter.)

MEDICINE HAT REPORTS ACTIVITIES

MEDICINE HAT, ALTA. Evangelistic meetings with Rev. Jake Neudorf of Creston, B.C., were held March 9-19. There were no decisions, but several rededicated their lives.

Our two choirs, children and adults, and a group of our ladies called the "Templeairs," presented our Easter Program.

Baptismal service was held on Sunday evening, April 27, at which time seven candidates were baptized by our pastor, Rev. I. H. Schmuland. Nine others came by transfer of letter. These (pictured below) were all received into the fellowship of the church.



Sunday evening, May 4, our WMS presented their annual program. A play, "All That I Have," was introduced and directed by our pastor's wife, Mrs. I. H. Schmuland. The offering was designated for missions and for our Cypress Bible Camp. (Mrs. Vera Croissant, reporter.)

CHURCH ADDS 17 TO MEMBERSHIP

HERREID, S.D. On Easter Sunday evening we had the joy of receiving seventeen new members into our fellowship. Fifteen of these were baptized by our pastor, Rev. Iven Walker, one came by profession of faith, and one by profession of faith and transfer of letter. After the ordinance of baptism had been observed, the hand of fellowship was extended to the new members and we then observed the ordinance of Communion. (Mrs. Howard C. Conway, reporter.)

FIRST BAPTIST ADDS EIGHT TO MEMBERSHIP

CORONA, S.D. In January, the First Baptist Church of Corona, S.D. had the joy of witnessing the baptism of five of their young people by the pastor, Rev. L. D. Potratz. All had participated in a series of instructional classes on the meaning of baptism and church membership. At the communion service the right hand of fellowship was extended to these five and three adults who came through transfer of membership. (Mrs. Louis DeBoer, reporter.)

WMS HOLDS ANNUAL PROGRAM

ANAMOOSE, N.D. The Anamoose Baptist Women's Missionary Society held their annual program on Sunday, April 20, 1969.

The program was entitled "Hands." Numerous presentations were rendered depicting the following types of hands: Praying, White Cross, Writing, Seeking, Guiding, Sin-Scarred, Healing, Nail-Scarred, and Empty hands. In conclusion, a musical reading was given on the Miracle Hand.

Many guests were present from the Martin, Lincoln Valley, Rosenfeld, and the Drake Baptist churches. (Arlene Beck, reporter.)

FIRST BAPTIST REPORTS ACTIVITIES



WATERTOWN, WIS. On Palm Sunday morning the choir of the First Baptist Church rendered the cantata, "Hallelujah for the Cross," with Mrs. Roger Norman as choir director and Mrs. Russell Miller accompanist.

On April 1-4, New Life Services were held with the Rev. Everett Barker as speaker.

Sunday morning a baptismal service was held. Pastor Paul Meister is pictured above with candidates, Karen Beerbohm and Kathy Rabenhorst. (Mrs. Wesley Leischer, reporter.)

Obituaries



AUGUST BOERCHERS of Ochre River, Manitoba

Mr. August Boerchers of Ochre River passed away quietly in the St. Rose Hospital March 26, 1969, at the age of 81 years.

Mr. Boerchers was born on November 4, 1887 in Germany. In the year 1909 he was united in holy wedlock to Wubka Bauman, who predeceased him in 1964.

The Boerchers came to Canada in the year 1928 and settled on a farm at Laurier, Man., where they resided till their retirement to the village of Ochre River, Man. in the year 1946.

Mr. Boerchers leaves to mourn his passing, five sons and five daughters: John Boerchers, Herman Boerchers, Adolph Boerchers, Charlie Boerchers, Bill Boerchers, (Freda) Mrs. Eddie Shultz, (Martha) Mrs. Herman Prikker, (Theresa) Mrs. Van Santen, (Greta) Mrs. Richard Schnitjar, (Nettie) Mrs. Webb Cull; 32 grandchildren and seven great grandchildren.

Grace Baptist Church
Ochre River, Manitoba, Canada
D. UNRAU, pastor

KENNETH JAMES BRENNER of Hope, Kansas

Corporal Kenneth James Brenner, son of Kenneth Alvin and Irene Viola Klammm Brenner, was born June 15, 1948 at Abilene, Kansas. He was killed in action March 29, 1969, at the age of 20 while assigned to Headquarters Co. Second Battalion, Fifth Cavalry Regiment in Vietnam.

He is survived by his parents; a brother, Gerald, now serving with the Air Force; three sisters: Mrs. Linda Brown, LaDonna and Deanna, and many other relatives and friends.

After attending Sterling College for a year, he worked until he entered the army, June 20, 1968. He served as a medical corpsman going by helicopter to combat areas where he was needed. For his service there, he was nominated to receive the Bronze Star and the Silver Star.

At an early age Kenny accepted Jesus Christ as his Savior. He was baptized in March of 1958 by the Rev. Kenneth Unrau and joined the Mt. Zion Baptist Church near Junction City, later transferring his membership to Ebenezer Baptist Church near Hope, Kansas. Kenny had served his local and state CBYF as treasurer.

Ebenezer Baptist Church
Hope, Kansas
TED KECK, pastor

ALBERT BRETSCHNEIDER of Rochester, New York

Albert Bretschneider was born in Cleveland, Ohio, Feb. 6, 1883, and passed away on March 20, 1969, at the age of 86.

An interest in missionary service led him to Rochester, N. Y. in 1903 to begin his preparation. He enrolled in the German department of the Rochester Baptist Seminary and spent two years in the Academy and three years in the Seminary. From 1908 to 1912 he attended the University of Rochester and received his B.A. degree Phi Beta Kappa. From 1913 to 1916 he attended Colgate Rochester Divinity School and received his B.D. degree.

He was united in marriage to Emma Sutter in Rochester, N. Y., and two daughters were born to this union. In 1916 he was called to the Clinton Hill Baptist Church of Newark, N. J., and served there for ten years.

Rev. Bretschneider became the General Secretary of Sunday School and Young People's Work of the North American Baptist General Conference from 1926 to 1928. Then for twenty-four years he gave himself to teaching at the Rochester Baptist Seminary. First in the Academy as teacher of Greek, English and psychology. Then he succeeded Dr. Albert J. Ramaker in 1938 as professor of church history, life and letters of Paul and Greek New Testament. It was during this time that he served also as president of the seminary. When the seminary was moved to Sioux Falls, S. D., in 1949, Dr. Bretschneider continued to teach until 1952.

After retiring from teaching, he continued

his pastoral ministry, first as associate pastor at the Greece Baptist Church, New York and then as pastor of Ogden Baptist Church, Ogden, N. Y. This ministry was brought to a close in 1956.

Rev. Bretschneider is survived by his wife, Emma; two daughters: Mrs. A. E. Kanwischer (Ruth), Houston, Tex., and Grace of Rochester; three sisters: Mrs. O. E. Koehn, Cleveland, Ohio, Mrs. Lydia Zumach, Peoria, Ill., and Mrs. Meta Becker, Lincoln, Neb.; one brother Edwin, Hendersonville, N. C.; and three grandchildren. Services were held on March 24 with burial in Rochester, New York. A memorial service was also held at the St. John's Home of Rochester on April 9 with Rev. Arthur Weisser and Rev. LaRue Colber participating.

WILMER QUIRING, pastor

JOHN FRERICHS SR. of Steamboat Rock, Iowa

Mr. John Frerichs Sr. was born August 18, 1901 southeast of Steamboat Rock, Iowa. He passed away December 31, 1968 at the age of 67.

On January 27, 1926 he was united in marriage to Emily Christians, to which union the Lord gave three children, two girls and one boy. He and his wife farmed three miles northeast of Steamboat Rock, until 1956 when they moved into town.

At the age of 17 Brother Frerichs committed his heart and life to Jesus Christ. He was baptized March 24, 1918 by Rev. August G. Lang and united with the First Baptist Church of Steamboat Rock, where he has been a faithful member until the Lord called him home. He served several years as trustee and helped in the work of the church wherever he could.

He is survived by his faithful wife, Emily; two daughters: Mrs. Henry (Elizabeth) Rose, Mrs. Henry (Alice) Trushheim; one son, John; three brothers: August, Jurn and George; one sister, Mrs. George (Flora) Priske; five grandchildren and a host of relatives and friends.

Services were held in the First Baptist Church, Steamboat Rock, Iowa with the pastor, Rev. Jacob Ehman, officiating.

First Baptist Church
Steamboat Rock, Iowa
JACOB EHMAN, pastor

EMELIA HEIMAN of Huntington Park, California

Mrs. Emelia Heiman was born in Russia on November 9, 1897. She came to the United States with her parents at the age of 16 and settled in Anaheim, California. She accepted Christ as her Savior and was baptized while still a girl in Russia.

On November 17, 1916 she was united in marriage with Ernst Heiman in Anaheim, California. Their home was blessed with four children. Upon moving to Los Angeles, they united with the First German Baptist Church, now known as the Inglewood Knolls Baptist Church. She served as head deaconess for ten years and was active in the Ladies' Missionary Society. She remained a faithful and devoted member until the Lord called her home on March 3, 1969. Her husband preceded her in death in 1936.

Surviving her are the four children: Mr. Walter Heiman, Mrs. Harold Wetzler, Mrs. Mary Widener and Mr. Elmer Heiman; three sisters: Louise Schadick, Martha Wendling, and Lydia Dohn, and two grandchildren.

Inglewood Knolls Baptist Church
Inglewood, California
HENRY W. BARNET, pastor

WILBERT NEUFFER of Rochester, New York

Wilbert Neuffer was born in Rochester, N. Y., on March 24, 1905, and died on April 29, 1969, at the age of 64.

He attended Charlotte High School in Rochester. His first job began with the Rochester Gas and Electric Corporation, and he worked there for forty-four years.

On September 20, 1930, he was united in marriage with Emma Storz. Two children were born to this union, Virginia and James.

He was active in scout work in Monroe County, devoted to his family and had

great interest in his church and the larger denominational fellowship. He served as trustee, head usher, member of building committee and was Sunday school treasurer for 45 years. He served as board member and treasurer for the Rochester Baptist Seminary, now the North American Baptist Seminary of Sioux Falls, S. D. Wilbert was active in the Baptist Men of the Eastern Conference and the General Conference.

Left to mourn his passing are his wife, Emma; his daughter, Mrs. Virginia Becker; his son, James; three grandchildren, and a host of relatives and friends.

Andrews Street Baptist Church
Rochester, New York
WILMER QUIRING, pastor

MATYLYDA TIEDE of Whitemouth, Manitoba

Mrs. Matylda Tiede was born in Wohlynia, Russia, October 7, 1904. She emigrated to Canada in 1930 and came to the Whitemouth area. She was married to Mr. Gottlieb Tiede on February 17, 1939. She became a member of the Whitemouth Baptist Church (now Whiteshell Baptist) that same year. She died in the Whitemouth hospital on Sunday, March 30, 1969, at the age of 64 years.

Her husband plus five sisters and two brothers predeceased her.

She leaves to mourn, two daughters: Mrs. Linda Knopf and Mrs. Margaret Klepatz, seven sisters; two sons; Albert and Wilson; one brother, Mr. W. Weiss; one sister, Mrs. L. Eichler; plus five grandchildren and a host of friends. At an early age she accepted Christ as Savior and Lord, and she remained faithful to Him until death.

Whiteshell Baptist Church
River Hills, Manitoba
BRUNO VOSS, pastor

OTILLA C. WEDMAN of Seattle, Washington

Otilla C. Wedman was born on November 21, 1900, in Herreid, S.D. She accepted Christ in her early youth and was baptized by her father, Rev. Emanuel Broeckel and became a member of the First Baptist Church of Washburn, N.D.

She was married on March 18, 1920, to Adolph W. Wedman. This union was blessed with six children. She leaves to mourn her husband, her children, grandchildren and one great grandchild.

For the past 32 years she was a faithful member of the Ballard Baptist Church in Seattle, Wash., Rev. John A. Valine, pastor. She passed away on January 19, 1969.

A. W. Wedman

ROBERT WELKE of Swan River, Manitoba

Robert Welke was born October 22, 1902 in Kostopol, Russia, and passed to his eternal home on March 19, 1969.

In 1923 he came to Canada and settled in Saskatchewan, moving to Manitoba a few years later. In 1928 he was united in marriage with Elsie Rosin in Minot, N.D. Their marriage was blessed by three children: two daughters and one son. On September 19, 1948, shortly after his conversion, he, together with his wife and two daughters, was baptized by Rev. J. Kornalewski and united with the Temple Baptist Church in Swan River.

Left to mourn his passing are his wife; two daughters: Mrs. Dan (Leona) Dahl, and Mrs. Ray (Miriam) Lepholtz; a son, Melbert; five grandchildren; one sister, Mrs. Amelia Klein, as well as many relatives and friends.

Temple Baptist Church
Swan River, Manitoba
KURT REDSCHLAG, pastor

CURTIS S. WOODS of La Crosse, Wisconsin

Marine, Pfc. Curtis S. Woods was born on January 30, 1950. He gave his life for the cause of freedom April 12. Death was caused from hand grenade wounds while with a squad patrol 20 miles southwest of Da Nang. He had been stationed in Vietnam since February 13.

He accepted the Lord and was baptized in 1964. He was active in Sunday school and youth activities.

Final taps were sounded at a memorial service April 25. Reverend Leon Franck and Reverend Harris C. Mooney officiated.

Survivors include his mother; seven sisters: Mrs. Albert (Jean) Lee, Mrs. Ray (Eleanor) George, Mrs. Floyd J. (Maxine) Sheely, and Mrs. Jack (Lauretta) Hether, Mrs. Lyell (Deloris) Phillips, Mrs. Eugene (Doris) Martine, and Mrs. Albert (Marjorie) Lubben; three brothers: T. Sgt. William, stationed at Forbes Air Force Base, James, at home, Army Spec. 4 John, stationed at Chu Lai, Vietnam. He was preceded in death by his father and two brothers.

Bible Baptist Church
La Crosse, Wisconsin
MRS. LAVERNE SAMB, reporter

Dr. Moody Addresses Seminary Convocation

"WE USUALLY say: 'he got saved,' in reference to a new convert. What we should say is 'he got started.' Our Christianity has been too much in the past tense; we need to emphasize the present and future as well as the past. Repentance and baptism is initiation not graduation. After the people of Israel left Egypt and passed through the Red Sea, they had the long journey in the desert ahead of them before they reached the promised land."

This is the general tone with which Dr. Dale Moody, professor of Christian Theology at Southern Baptist Theological Seminary, Louisville, Ky., addressed the Spring Convocation at our Seminary April 21 and 22. Under the topic "The Holy Spirit and Evangelism," he delivered five lectures in a most refreshing and stimulating way. With surprising simplicity Dr. Moody painted the utter relevance of the Corinthian Letters for our time. "The early Christian churches were urban, not rural," he reminded us.

In anticipation of delivering his lectures here he stated: "It seems to me that we face a situation at the present that is very similar to that of Paul preaching Christ in Corinth. We have all of their problems, and I hope that we can use some of his solutions." Dr. Moody went on to point out that much of the current protest demanding relevance in the pulpit is just so much irrelevance. "These people are not winning anyone to the Lord," he said. He is himself an effective personal witness and has led many prominent, well educated people to a genuine faith.

Dr. Moody distinguished three types of people: the natural man who has not received the Holy Spirit, the carnal man who has received the Holy Spirit but does not live in obedience to Him, and the spiritual man who is the obedient one growing in his rela-



tionship to Christ. These distinctions provide the key to the mission of the church. There can be no real evangelism if it is not based on the working of the Holy Spirit. The carnal person has to become spiritual in this sense.

Dr. Moody is a distinguished scholar and is committed to Jesus Christ and the Gospel without any apology whatever. I believe it is a common thing among undergraduates to feel that any scholar of real competence could hardly be expected to be truly identified with the Christian faith. But this idea is by no means valid. Dr. Moody has been personally acquainted with some of the greatest theologians of our time. From 1944-45 he served as an assistant to Paul Tillich at Union Theological Seminary, N. Y. For one year he lived with Emil Brunner while at the University of Zurich; and at the Basel University he studied under Karl Barth. Listening to him speak about these men threw an entirely new light on my view and

opinion of them whom we otherwise know only from their written volumes. Dr. Moody is himself an accomplished author having written several theological works, among them "Christ and the Church," "The Hope of Glory," and "Baptism; Foundation for Christian Unity."

In view of his scholarly competence, however, one might be inclined to suspect that much of what he would say would be too theoretical, dry, and perhaps "over our heads." But as students we were forewarned of the contrary, and that warning proved to be very well founded. A certain farmer in the Kentucky region once gave Dr. Moody a frank evaluation in his own unique way when he put it to him like this: "Pere Moody, my! I like to hear you preach! An old farmer like me, I can understand everything you say. —But I tell you, some of these 'educated' preachers you send out here, I don't understand them." Dr. Moody's lectures were spiced with sharp, lively humor throughout, but never without a purpose or some point of illustration, and definitely not artificially.

This man is a model for young men contemplating the ministry. We need these models today as much as ever. If we had more of them, I believe the ministry would attract more capable young men and would kindle the drive and dedication which can and must be its prerequisite.

—Richard Kalmbach (Junior),
North American Baptist Seminary.

Chuckle with Bruno

Definition of work: What you want when you don't have any; what you don't like when you have; what you do so that you won't have to, some day.

The troubled wife tried to call a marriage counselor the other day, but they were all out taking refresher courses from Mrs. Olson on how to make good coffee.

The beauty of the old-fashioned blacksmith was that when you brought your horse to be shod he didn't think of 40 other things that ought to be done to it.

BAPTIST HERALD
7308 Madison Street
Forest Park, Illinois 60130

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