

# Baptist Herald

August 1970

Man: Earth's  
Deadliest Peril  
by Robert J. Hastings

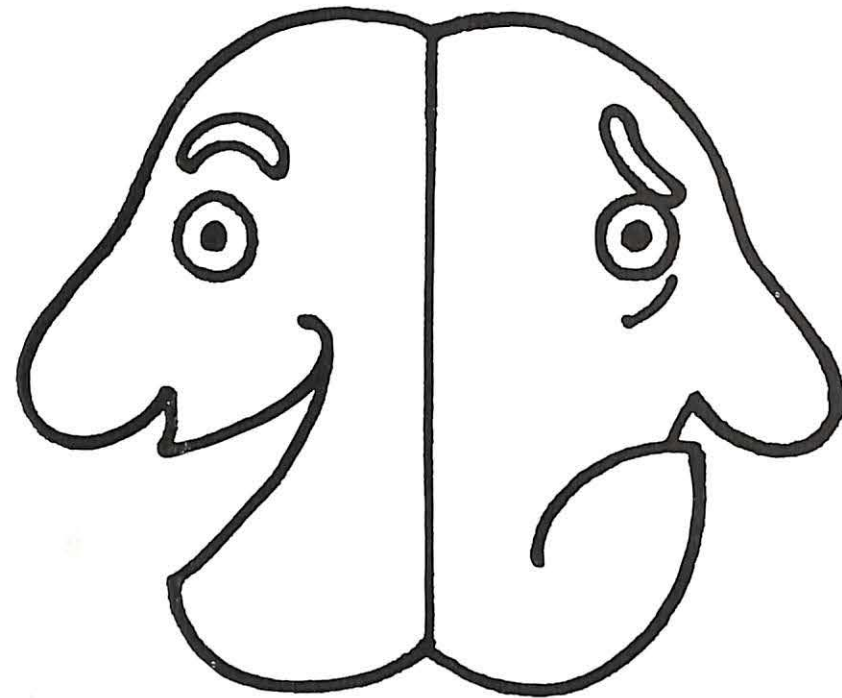
Pollution from the  
Christian Perspective  
by Walter Bernadsky

Missionary Appointees  
by Richard Schilke





ARE THERE TWO OF YOU?



Love your neighbor

Business is business.

Get while the getting  
is good.

It's dog eat dog.

If I don't, somebody  
else will.

Why do so many of us think and act one way on weekends and another way when we go back to work on Monday? It's one world, you know. And it can become a better one only when a little bit of your better side starts rubbing off on the rest of the week.



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# Baptist Herald

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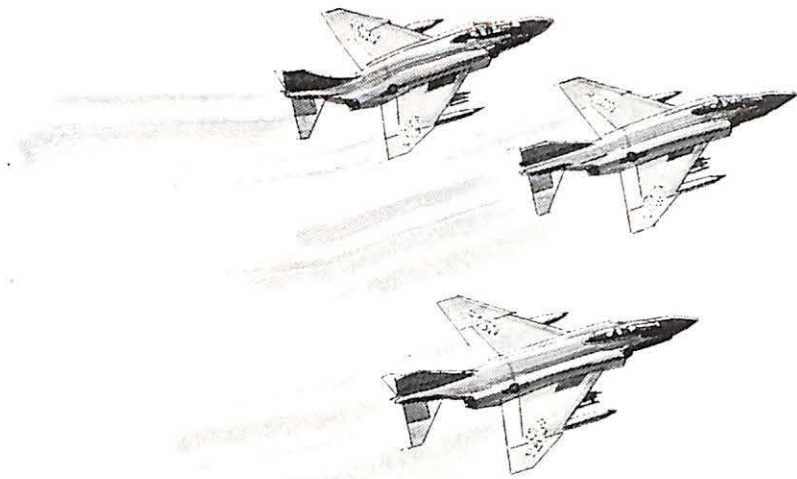
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# MAN: EARTH'S DEADLIEST PERIL

by Robert J. Hastings

Frank K. Kelly recently wrote, "Man lives on a beautiful colored ball, traveling at high speed through enormous darkness toward the fires of countless suns."

But the "beautiful colored ball" which we call earth is in peril. Grave peril. Like Apollo 13 which limped back to earth with dangerously low levels of oxygen, fuel, and water, so that spaceship Earth is literally running out of room, food, air, and water for its burgeoning population, which is destined to leapfrog from the current 3½ billion souls to 7 billion by the year 2000, less than 30 years away.

Alarmist or realist? You be the judge, based on the following evidence, which can be multiplied endlessly:

✓ One of the Great Lakes — Lake Erie — is already dead, the victim of acidic wastes from surrounding industry. Only sludge worms and a mutant of the carp can exist in its murky waters. This once beautiful lake — now only

a septic tank — produced 75 million pounds of fish in 1955. No one in his right mind would eat a Lake Erie fish today, if one could be found.

✓ Sewage pollution in Raritan Bay, New Jersey, infected the clams, which in turn led to an epidemic of hepatitis, with the result that the clamming industry was closed down.

✓ Not far from Tampa and St. Petersburg, fluorides from phosphate plants affect the bone structure of cattle so severely they cannot support themselves, but sink to their knees.

✓ The Gulf of Mexico, the dumping ground for two-thirds of the nation's water-borne waste, could become a dead sea, like Lake Erie, unless remedial action is taken. So predicts James M. Sharp, president of Gulf Universities Research Corporation.

✓ Airline pilots report that whisky-brown miasmas, visible from 70 miles on all sides, shroud almost every U.S. city, including remote towns like Missoula in Montana's "big sky" country.

✓ Almost every other day, school children in Los Angeles are forbidden to exercise lest they inhale too deeply.

✓ Reid A. Bryson, a scientist at the University of Wisconsin, says "our grandchildren may never see a blue sky." A thickening shield of man-made dust is enclosing the earth, bouncing back the sun's rays, and dropping temperatures around the globe. The dustiest air, the noted meteorologist says, is billowing out of the deserts of northern India and Pakistan, where generations of intensive farming has de-vegetated the land.

✓ In the early 1980s, air pollution combined with a temperature inversion will kill thousands in some U.S. city. For the first time, the car census in the U.S. passed the 100 million mark in 1969, and these cars pour 90 million tons of pollutants into the air each year, to say nothing of the noxious fumes from jet aircraft. (It is estimated that a four-engine jet at full takeoff throttle produces the per-minute equivalent pollution of 6,000 automobiles!)

✓ Smog from Los Angeles, swept east by wind, is killing the majestic ponderosa pines in the San Bernardino National Forest, fully 80 miles away, at the rate of 3 per cent a year.

✓ DDT, which is airborne throughout the world regardless of where used, accumulates in the fatty tissues of the human body. The DDT content in the milk of many nursing mothers is already two to six times the amount allowed in milk for commercial sale. A growing menace of DDT is cancer of the liver.

✓ Respiratory ailments are multiplying at alarming rates, such as asthma, bronchitis, and lung cancer, with emphysema leading the way as the fastest growing cause of death in the U.S.

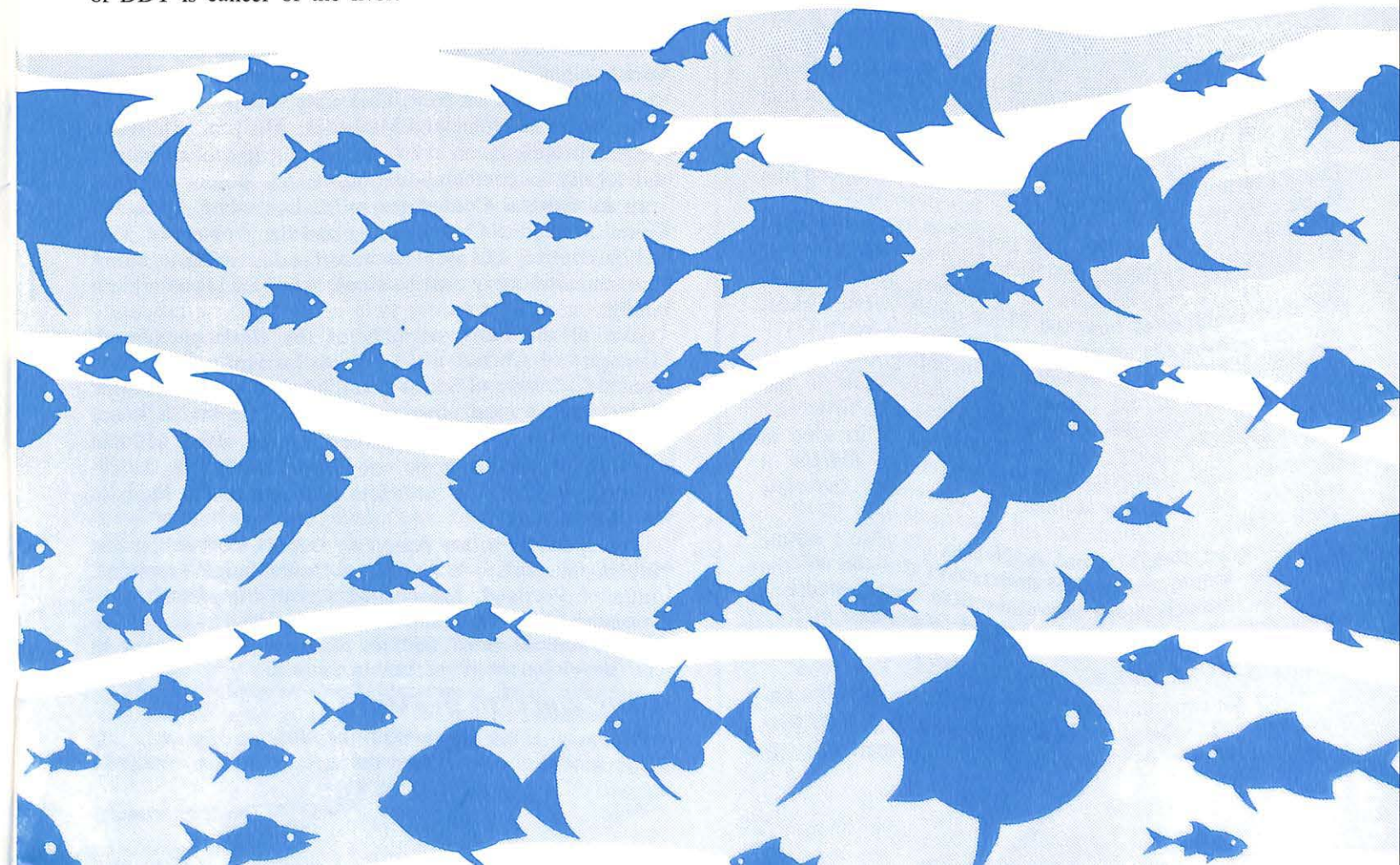
## TWO MAJOR CAUSES

The ecological crisis has two major causes: man's technological skill, and man's desire to reproduce himself.

The industrial revolution has raised the standard of living, bringing untold luxury, convenience, and pleasure. But technology has given birth to effluence as well as affluence. When we upset the balance of nature, we must pay the price. We cannot endlessly blacktop more parking lots, clear more forests, strip more mines, blanket more land with highways, build more pollution-belching factories, and raise the heat level of rivers and streams.

"Progress" means that to run our air-conditioners, we will strip-mine a Kentucky hillside, push the rock and slate into a nearby stream, and burn coal in a power plant whose smokestack contributes to a plume of smoke massive enough to cause cloud seeding and premature precipitation in Gulf clouds, which should be irrigating the wheat farms of Kansas.

The second cause is just too many people. Paul R. Ehrlich, population biology specialist at Stanford University, describes a grim future in his book, *The Population Bomb*. His thesis is that "Too many cars, too many factories, too much detergent, too much pesticide, multiplying contrails, inadequate sewage treatment plants, too little water, too much carbon dioxide — all can be



The Rev. Robert J. Hastings is the editor of the Illinois Baptist (Southern Baptist) and the author of several books.



traced easily to *too many people*."

Ehrlich compares runaway population to a cancer. "A cancer is an uncontrolled multiplication of cells; the population explosion is an uncontrolled multiplication of people," he says.

The Stanford University population expert sees only two alternatives: slow the birth rate or increase the death rate. Unless we find methods to control birth rates, Ehrlich says, the "death rate solution" will find us. He sees three of the apocalyptic horsemen as the ultimate "solution" — war, pestilence, and famine — unless we put a brake on runaway births.

On the CBS program, "60 Minutes," Harry Reasoner predicted that at the present rate of growth, every square foot of America will be used as a cemetery in the year 2470!

#### PUBLIC REACTION

"The great question of the '70s is: Shall we surrender to our surroundings or shall we make our peace with nature and begin to make reparations for the damage we have done to our air, to our land and to our water?" With these words in his January, 1970, State of the Union Message, President Richard M. Nixon set the stage for a massive "Teach-In" on Earth Day, April 22, when on college campuses across the nation, millions debated the question, "Can man survive?" Even the U.S. Congress recessed, since so many of its members were involved.

But for all the evidence that earth is truly a plundered planet, some have shown negative attitudes.

The Daughters of the American Revolution resolved that Earth Day was "subversive" and that reports of an environmental crisis were "distorted and exaggerated."

In a similar spirit, James L. Bentley, State Comptroller of Georgia and Republican candidate for governor in that state, sent out \$1,600 worth of telegrams at taxpayers' expense, pointing out that Earth Day fell suspiciously on Lenin's birthday. (Campaign advisors later persuaded him to pick up the tab.)

Several newspapers also took note of the fact that April 22 was Lenin's birthday. The Richmond NEWS-LEADER said, "The date was not selected by chance. Here we have a classic example of how the Communists pervert idealism and worthwhile causes to their own purpose."

Several industrialists in Georgia, including Glenn Kimble, an official of the Union Camp paper mills in Savannah, have complained vigorously about "hysteria" over ecology. Kimble's plant is the largest of its kind in the world and one of Georgia's largest single sources of pollution, according to William K. Stevens of the New York TIMES.

By contrast, Sen. Gaylord A. Nelson (D.Wisc.) claims that "No administration has understood the size of the issue. It is much more important than space, weapons systems, or the money we're wasting in Vietnam."

#### WHAT CHURCHMEN ARE SAYING

Where do church leaders stand on the issue of the environment? Do they feel the threat is real, that it is "hysteria," or that it is irrelevant to spiritual matters?

Sherwood Wirt, editor of Billy Graham's DECISION magazine, says the evangelical churches have largely met the problem with silence. He warns that environmental pollution "is a social issue of the first magnitude . . . yet somehow the evangelical churches have not considered it their problem." Wirt believes that whether the Christian likes it or not, "he is bound in stewardship to take care of this earth until he gets a better one." As evidence, he quotes Numbers 35:34, ". . . defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel."

At the opening rally of his eight-day crusade in Dortmund, West Germany, in April of 1970, evangelist Billy Graham said the world seems to be moving toward suicide. "We are building gigantic armaments, pollution is destroying our water and air . . . Despite all technology, more people than ever are starving . . . Despite modern medicine, various new diseases are sweeping the world. All over the world there is a population explosion and all of these problems are besetting us at the same time."

At their 28th annual convention in Kansas City last April, the National Association of Evangelicals passed a resolution asking for "every legitimate effort to maintain balance in ecology, preservation of our resources, and avoidance of the cluttering of our natural beauty with the waste of society."

Dr. Cynthia Wedel, president of the National Council of Churches, has warned that "The church boldly proclaims that 'the earth is the Lord's and the fulness thereof,' but her actions give little credence to this affirmation."

At least one denomination — the United Church of Christ — has established an office in charge of ecology. Rev. John Moyer of New York City will head the office in the Board of Homeland Ministries. His goal is to make specific proposals on what churches can do nationally and locally to combat pollution.

In its General Conference in St. Louis last April, the United Methodist Church recognized the problem of population control, and went on record as favoring legalized abortion, voluntary sterilizations, and the two-children family.

And at the 83rd assembly of the Christian Church (Disciples of Christ) in Ft. Worth last spring, the Rev. Donald E. Moore of San Antonio labeled pollution as one of the nation's most pressing problems. He said it is not surprising that where "60 percent of the taxed national wealth is expended on the weapons of death . . . the remaining 40 percent is inefficient to maintain and improve the quality of life."

And speaking to the American Baptist Convention last May in Cincinnati, U.S. Circuit Court Judge Frank M. Coffin of Portland, Me., called for an "impartial international body" to regulate ecology on a global basis. He said all nations must find an alternate to spoilation in their development of natural resources.

#### IS THE BIBLE TO BLAME?

Strangely, some are quoting the Bible as a contributor to the spoilation of the environment. This is particularly

true of Genesis 1:26, in which God says man is to have "dominion over the earth." The Rev. Steven Schomberg of the University of Minnesota campus ministries, speaking at a university Earth Week teach-in, accused Judeo-Christian teaching of leading men to see themselves as superior to nature, with the earth created solely for their enjoyment and use.

Old Testament scholar Walter Brueggemann disputes this interpretation of Genesis 1:26. Brueggemann, who teaches at Eden Theological Seminary in Webster Groves, Mo., says that "to have dominion" clearly means "maintenance of order, i.e., control of the forces which injure and threaten." He does not visualize "dominion" as a license for tyranny or exploitation. "To subdue and have dominion is not a charter for abuse, but rather a command to order, maintain, protect and care for," he says. The seminary professor cites such scriptures as Leviticus 24:43, 46, and 53 which warn the slave owner not to rule or have dominion with harshness. He sees in Ezekiel 34:4 the antithesis of harshness: "Strengthen the weak, heal the sick, bind up the crippled. Bring back the strayed, seek the lost . . ."



The Old Testament has much to say about personal cleanliness, sanitation and hygiene. For example, Leviticus 14:8-9 gives detailed instructions for washing and shaving after illness. Exodus 29:14 tells how "the flesh of the bullock, and his skin, and his dung, shall thou burn with fire without the camp." Before God gave the Law on Mt. Sinai, he instructed the people to "wash their clothes" (Ex. 19:10). The blood of slain animals and fowl was to be covered "with dust" (Lev. 17:13). To insure that their camps would be fit for God's presence, the Israelites were instructed to carry a trowel or paddle with them. "When you squat outside" the camp, orders Deut. 23:13 (NEB), "you shall scrape a hole . . . and cover your excrement."

When God finished Creation, he saw that "it was very good" (Gen. 1:31) and placed man in the garden "to dress it and to keep it" (Gen. 2:15). This does not mean that man is to act like a hog. He is to be a good steward of life's resources. And as Proverbs 13:22 predicts, "A good man leaveth an inheritance to his children's children." If man exploits the earth and pollutes the atmosphere, what inheritance will he have for his children, to say nothing of his grandchildren?

Will Job's prediction come true, that "the heavens are not clean in his sight"? (15:15). Dirty skies are hardly a worthy inheritance for succeeding generations.

The land laws of Israel illustrate a basic principle of man's trusteeship of spaceship Earth. In Leviticus 25:1-23, God told the Jewish people to let the land rest every seventh year. (Any farmer knows how the land is de-

pleted if planted over and over, year after year, with the same crop.) In addition, the land was to lay idle the 50th year, which was the Jubilee. In that year, all land was to revert to its original owners, and all slaves were to be freed. The price of land and of slaves was set on the basis of the years remaining until the Jubilee. Land bought the 40th year was much cheaper, e.g., than land bought the 4th year. In a sense, the land was leased for a period not to exceed 49 years.

"For the land is mine" is the way God expressed it in Leviticus 25:23. I don't know how rigidly the Jewish people observed this law in Old Testament times. I am not advocating a return to the Year of Jubilee. But this land is not ours forever. To exploit the soil, foul the air, or pollute the water is contrary to God's will, for this, too, is his.

If God numbers the hairs of every person (Matt. 10:30), this tells us of the exact inventory he keeps of earth's resources. God is not the author of waste, of destruction, of negligence. Jesus expected the fig tree to be productive (Matt. 21:19). He condemned the faithless steward who had no profit to show, but had buried his talent in the ground (Matt. 25:25). After feeding the 5,000, Jesus asked His disciples to gather the fragments, which filled 12 baskets. Not only was this a lesson in conservation, but an anti-litter demonstration as well!

John may not have had environmental pollution in mind when he wrote his Revelation, but there is an eerie relevancy to 1970 in the words of Rev. 11:18, ". . . and shouldst destroy them which destroy the earth."

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). Who can say that God is unconcerned with the care of what he has created? And if he is concerned, his children should also be concerned.

#### THE NEW EARTH

The Environmental Teach-In Committee of the city of Milwaukee has prepared what they call "Ten Commandments of the New Earth." They are worth thinking about, but most of all, worth practicing. Here they are:

You shall live in harmony with all the earth and with every living thing.

You shall return to the earth all the organic treasures she freely gives you.

Do not put greed above duty, nor wealth above wonder.

Do not demand useless things or trade for unnecessary things.

Every man shall have his fair share of the earth and no more.

You shall fight to protect the earth; it is your home. Be masters of technology and not its slaves.

You shall make beautiful and enduring whatever is to be made.

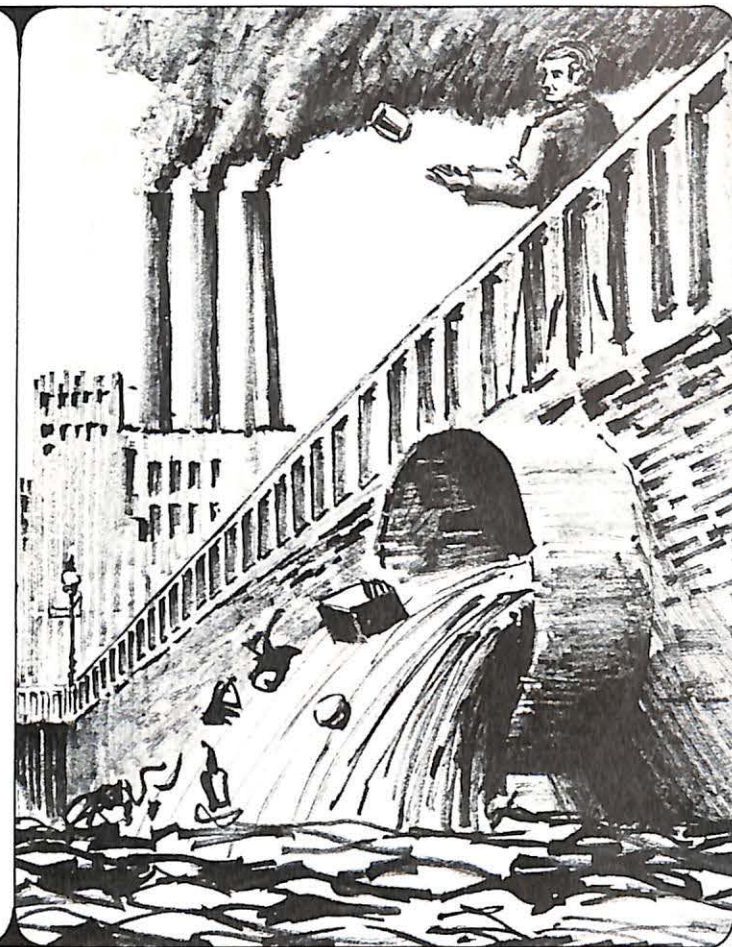
You shall keep faith with future generations and be wise guardians of their inheritance.

When all this is done, come together with all your brothers and sing the joy of earth. □



# Pollution Seen from the Christian Perspective

by Walter Bernadsky



When Apollo 8 was on its way to the moon and back, the astronauts took pictures of the earth. From their vantage point in space the earth was blue and beautiful. However, back at home the picture was quite different. There were highways and parks littered with bottles and cans; mountains of garbage and nowhere to put it; rivers and lakes murky with sewage and industrial waste; smokestacks, automobiles and jet planes belching out smoke and harmful gases; and DDT killing our wildlife.

As a matter of fact, it's getting so bad down here, it will be only a matter of a few years and we will be struggling to survive. At first, we were concerned about keeping the country clean and beautiful; now it's not cleanliness we're so concerned about, it's our very survival.

What is it that lies behind all this pollution? Why has it become such a problem? There are many causes, but one of the more important ones is man's careless attitude toward Nature.

In the Genesis story, God created the earth and He created man. Then He said to man, "Be fruitful and multiply. Fill the earth and subdue it. Have dominion over the fish, the birds, and every living thing."

From this has come the misunderstanding that nature is ours to use in any way we please. That's the kind of

*The Rev. Walter Bernadsky is the pastor of the Esterhazy Baptist Church, Esterhazy, Sask., and the above message is part of a sermon he preached in his church recently.*

attitude the white man displayed when he came to North America. It was great sport to shoot buffalo. So he shot them for sport and left them to rot on the prairies.

That's the kind of attitude that was displayed in South Africa, where, according to *Time* magazine, a campaign was waged to wipe out the hippopotamus. "They were such big, dumb, useless beasts," so they shot them.

This is the kind of attitude we display when we dump our wastes into the rivers and lakes and into the air, without any regard for what that will do to the wildlife that depends on the rivers and lakes for life.

There is a very important New Testament principle that can be applied here. It is the principle of stewardship. The word "stewardship" comes from a Greek word meaning "managing the house." It was common in those days for a man to put a slave in charge of his household while he went off on a trip. Jesus used this practical example of a custom in His time to demonstrate the principle of stewardship. The basic idea in the parables of Jesus on this subject was that whatever the master left with the steward, he expected it to be managed well and wisely. When the master returned the steward was asked to give an account of his activities.

This is the sense in which we are to understand the story of creation. God, as Master, gave to man, His steward, all that He had created and He expects man to manage it well and wisely. And what a mess we've made of it! □

# Man Should not be Alone

by Richard Schilke

Introducing Mrs. George A. Black and  
Mrs. David H. Burgess



Mrs. George Black Mrs. David Burgess

Mrs. George A. Black

In the spring of 1964 George A. Black of Madison, S.D., was appointed as missionary to Cameroon. Following his graduation from the North American Baptist Seminary in Sioux Falls, S.D., and after the General Conference in Sacramento, Calif., where he was commissioned, he left for Cameroon in what some call "single bliss." After service at the Bible Training Centre at Ndu and as manager at Mbingo New Hope Settlement, he came home on furlough in 1968. In April, 1970, he returned to Cameroon but only after seeing his determination fulfilled: Not to return in "single bliss". On Feb. 7, 1970, he married Carol Ann Reynolds and so fulfilled what God said: "It is not good that man should be alone; I will make him an help meet." From four years on the mission field George Black can speak of experience that a help meet is essential.

*Dr. Richard Schilke is the general missionary secretary of the North American Baptist General Conference, Forest Park, Ill.*

Carol Ann Reynolds was born on March 27, 1940, at Worthington, Minn., to Mr. and Mrs. Mervyn Reynolds. Her parents did not attend church in those years but neighboring children took her to Sunday school at the First Baptist Church in Worthington. At the age of 10 years she accepted Christ as her Savior and was baptized in March, 1952, by the Rev. Irving Larson and became a member of the First Baptist Church.

In 1959 Carol graduated from the Worthington High School and launched out in a secretarial career, first at Worthington, then at Denver and then at Sioux Falls. From 1965-70 she served as secretary and bookkeeper to the president of our seminary, Dr. Frank Veninga. In Sioux Falls she met George Black.

During his four years as missionary in Cameroon, George kept up a correspondence with Carol and this led to engagement and marriage during his furlough year. Though Carol did not feel a particular call to the mission field, she did say prior to her marriage: "The commitment and desire of my husband-to-be to help the Cameroonians, led me to consider missionary service."

On April 25, 1970, George and Carol left for Cameroon. Together they have taken over the management of Mbingo New Hope Settlement. Shortly before leaving Carol transferred her membership to the West Center Baptist Church in Madison, S.D., where George had his membership. May their life together at Mbingo New Hope Settlement become a blessing to all. □

Mrs. David H. Burgess

In the spring of 1969 David H. Burgess of Capac, Mich., was appointed as missionary to Cameroon on a short term basis for financial reasons, though he would have considered the regular appointment at that time. Following

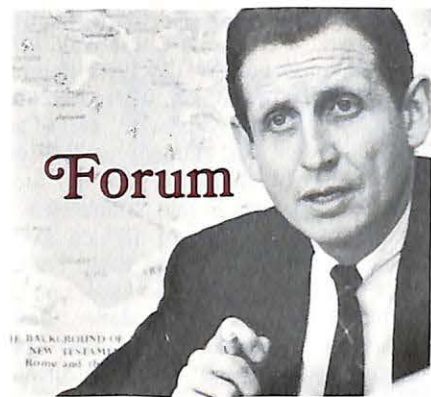
his graduation from Northern Baptist Theological Seminary he was ordained and commissioned by the First Baptist Church in Bellwood, Ill., where he held membership and where he served as youth director and student pastor for two years. In August, 1969, he, too, went to Cameroon in that "single bliss." During his first year of service as a missionary, teaching at the Bible Training Centre at Ndu, he realized that it is not good for man to be alone. Plans for marriage developed and since his fiancée was here at home, it meant either for her to be appointed as a missionary and go to Cameroon where they would then be married or for him to come home and claim his bride here. The latter prevailed. He came home on July 15, 1970, and married Mary June Miles on July 24, 1970.

Mary June Miles was born on Nov. 11, 1944, at Pontiac, Mich., to the Rev. and Mrs. William T. Miles. She has one older brother. Early in her life she accepted Christ as her Savior and was baptized by her father in July, 1954. For the past decade her father pastored the First Baptist Church at Capac, Mich., where she also held her membership until recently. Following her marriage to David she also transferred her membership to the First Baptist Church in Bellwood in order to be a member of a North American Baptist church.

Mary June graduated from Capac High School in 1962 and then took a year at Moody Bible Institute in Chicago. In 1963 she enrolled at Port Huron Junior College, Port Huron, Mich., and then transferred to Michigan State University at East Lansing, Mich., where she graduated in 1967 with a B.A. degree, majoring in English. For the past three years she has been teaching third grade at Port Huron area schools.

Mary June was appointed as missionary to Cameroon also on the short term basis, but hopefully after a two year period both David and Mary June should be transferred to the regular basis. She will teach English at the Bible Training Centre at Ndu. The Rev. and Mrs. David Burgess attended the General Conference in Winnipeg, Man., and were a part of the commissioning service on August 9. They are due to go to Cameroon about the middle of August. May they together become a blessing to the Bible Training Centre at Ndu with its student enrollment of over 100 and may their blessings reach out to any other area where they will serve. □





## Forum

by Gerald L. Borchert

Dear Dr. Borchert: For some time we have struggled with the concern of adopting a new Bible Translation for our church fellowship. As in most of our fellowship churches, the generally used version has been the King James version. This Bible, of course, is deeply entrenched in our tradition and is still preferred by many. Yet, the language is considerably outdated and is no longer appreciated by some, particularly the youth.

What we would like to do, is start recommending a new version, use it in our Bible gift program, and gradually make it the accepted standard for our congregation. The big question is, what version should we recommend? Of course, there are several modern New Testament translations that are good but most of these do not include the Old Testament. For a time, the R.S.V. seemed to have a preference but this is no longer the case.

I just noted that the "New English Bible" is now completed. I also have noted that it has been highly recommended by a number of good evangelical scholars. I would very much appreciate your comments on this Bible. Would you recommend it to our use as a congregation? . . . A Pastor

Dear Pastor: Thank you for your letter. I have held your letter for sometime in order to do some thinking on the matter, especially in the light of your statement concerning the R.S.V. It is really unfortunate that the R.S.V. may be a flag to some people.

Address letters to Dr. Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Avenue, Sioux Falls S.D. 57105.

But I will try to give you my evaluation and you will have to use your judgment from there. By far the most consistent work in the New Testament is the R.S.V. The Old Testament R.S.V. is not as high a quality because of some rather speculative textual uses in the Psalms and prophets. Nevertheless, the translation task from the Hebrew is exceedingly difficult because some of the words are very rare and do not seem to make much sense in the Hebrew text.

With respect to the TEV (Good News for Modern Man) I consider this edition to be popular and I think it is one of the best handouts one can use. If we had the O.T. with it, it could hardly be printed on such cheap paper because the book would be at least 2 or 3 volumes in size.

The New English Bible printed in England is not bad, but it has a number of distinct "Britishisms" which are quite meaningless for American and Canadian readers. Moreover, the quality is not actually consistent because various people have translated different sections and the editing has not been as thorough as it could be.

A new "conservative" version is being prepared by the New York Bible Society (not to be confused with the American Bible Society). What this will be like I can not say but I trust it turns out better than some of the stated working translation hypotheses. Time will only tell.

For my part as far as the English is concerned I prefer to study from the R.S.V. although the New English Bible is probably a second choice. But for new converts and those being introduced to the Bible the TEV with its "stick-pictures" by far surpasses them all.

I suppose what this answer is really saying is that the time of one Bible for everybody is just about at an end. To put the study and the reading of the Bible into the mold of one set of editors or translators (with their preconceptions) fortunately no longer needs to be done. Furthermore, it probably would not hurt for the pastor little by little to introduce the various versions from the pulpit. Perhaps sometime he might even try his own translation from the Greek New Testament. It would give the people a greater sense of awareness that the scripture was not written in English and that there is nothing sacred about a particular word used in the KJV or RSV. What is most important is the meaning of a sentence or a larger group of words. G.L.B.

## GOD'S VOLUNTEERS

Team 2 Reporter by Helen Knoll,

We as God's Volunteers Team 2 and our Director, the Rev. Ray Harsch, do not know where to begin in counting the many blessings which we have received throughout this past year. We pray that all will serve to God's honor and glory.

The thing that has excited us the most was to see people who were genuinely interested in sharing their faith with others. This was evidenced in Peoria, Ill., where we began with a couple of services in which we shared methods of visitation and witnessing and gave encouragement. The young people were so enthusiastic that they signed up in advance for the different nights of visitation, giving us a total of at least six people going calling each evening. This encouraged the adults to come out also.

In St. Joseph, Mich., we had 62 people attend our Witness Training Action session. The next evening 25 of the church members went out calling with us while the Rev. Harsch conducted another session.

Even though visitation was a very vital part of our ministry this year, we are thankful for the opportunities we had of presenting musical programs in schools, nursing homes, etc. One Saturday evening we even joined with the Sisters of the Franciscan Order Convent for a sing-time and had the opportunity to share with them how we present the plan of salvation in a personal way.

During our regular evening church services we sang and presented a message from God's Word. Our campaign closed on May 17, 1970. It was a very fitting ending, for we could really feel the Holy Spirit at work during the service. Four people received Christ that night and four others rededicated their lives to Him.

The team would like to thank all of you for praying for our safety, our health, and our work during this past year. We also want to thank all the people who have been so gracious in giving us lodging and meals wherever we have been. All the acts of kindness shown us during this year will long be remembered by all of us. May God very richly bless you. □

## Youth Scene

### THE STUDENT AND HIS CAREER

by Fred Barber

In order to discuss briefly the choice of one's career, I must first discuss my own choice — medicine. Hopefully, the criteria I set up may apply as guidelines for choosing any career.

Of foremost importance, I believe, is selecting a field in which one is greatly interested. This may seem to be an obvious consideration but I can think of several circumstances in which a young person leaving school might not really consider this. He might accept routine employment thinking that as soon as a good opportunity comes along he will accept it, and become too indolent to ever find a suitable position. Or a person might be susceptible to too much idealism, and enter a theoretically rewarding and perhaps self-sacrificial field, only to discover too late that he is not really interested in this field, and consequently cannot apply himself wholeheartedly to it.

In my own case, medicine was a logical choice, given my long-standing interest in biological science. But medicine also fulfilled what I believe to be a second major criterion for selection of a career: the need to be of service to others. I have difficulty conceiving a career, satisfying to oneself, that does not also serve to help others in some fashion. To be rewarding, a career must fulfill this criterion. This should be important especially to the Christian, but also to any man with any social responsibility whatsoever.

Medicine is a challenging field, both from the standpoint of a vast technical

Dr. Fred Barber received his M.D. from the University of Illinois Medical School in June, 1970, and is presently an intern at Blodgett Hospital, Grand Rapids, Mich.

field needing mastery, and from the standpoint of a socially needed service. The first, I believe, is obvious. The second aspect, while perhaps just as obvious to anyone having experienced the attention of an understanding physician, needs further thought, for it is in this field that the Christian doctor must make himself felt. A Christian background, with its central teaching of love, is essential in the complete treatment of any patient. Indeed, it is extremely difficult to love some of the patients one must treat. Some are apathetic, others openly antagonistic. While it is easy to love and understand the patient who looks to his doctor with great respect, admiration, and above all, trust, it takes an extraordinary man to love the antagonistic person. I am far from this goal, and without God's help I don't think it is humanly possible for a man to truly achieve it. Yet it must be achieved if one is to be really worthy of his trust.

I cannot explain in this limited space my real feelings of a doctor's duty. I have a long way to go myself before I will be the man I hope to be. I do know that Christ said to love God with all of one's strength, heart, and mind, and to love one's neighbor as oneself. Medicine is one of many fields in which a person who wishes to serve his God by serving mankind can make his life count. □

### Rich Replies

I have personal problems as a young person that I would like to discuss with someone but am afraid to confide in an adult because he may not understand. R.G.

Everyone is not a good listener; and every good listener does not always understand what he hears.

Cultivate your relationships with adults who you think will listen with

understanding. When you find a person with whom you feel at ease, try to find a time when you both can get together without being rushed or preoccupied with other thoughts. Both parties in any human relationship must work to make that relationship good — to make it a relationship characterized by confidence and understanding. Pray and trust God to guide you to the right person.

"Let us be concerned with one another, to help one another to show love and to do good. . . . Do not lose your courage, then, for it brings with it a great reward. You need to be patient, in order to do the will of God and receive what he promises" (Heb. 10:24, 35, 36).

(Send your questions to Rich Replies, BAPTIST HERALD, Box 6, Forest Park, Illinois 60130.) □

### Here's an Idea

With fall rapidly approaching you need to get your youth activities planned for the coming year. A good and enjoyable way to do this is to have a Planning Retreat.

Youth group officers, planning group chairmen, sponsors and youth committee members can spend a profitable evening and day setting objectives and goals for the year; assigning responsibilities; brainstorming for ideas; planning Christian service involvement; praying and fellowshiping.

You might hold your retreat at a camp grounds, outdoor camp site, a roomy home where everyone can find a little floor space on which to bed down for the night (and just for fun, a swimming pool for that afternoon dip).

Be sure and have some resource books on youth ministry and programming. □



"It's Called Multi-Media . . ."



# BOOK Reviews

by B. C. Schreiber

**The Zondervan Topical Bible.** Edited by Edward Vining, Grand Rapids, Mich. Zondervan Publishing House. \$9.95.

The price is reasonable when you see the size of the volume — 1,114 pages. If statistics mean anything to the student of the Bible or the pastor, these are very impressive: 6,500 entries, 20,000 subtitles and 100,000 references to the Scriptures. As an example of an entry you will find that topical material on "Jesus, the Christ" covers 72 pages.

The word "topical" is really an incomplete description of the contents of the book. It can also be used as a Bible dictionary and concordance, and in some instances it serves as a handbook, commentary and sermon outline. Topical and expository preaching can be improved and expanded by using this pertinent data and unusual information about every verse and subject in the Bible.

If there is any disadvantage, and I use the word very loosely, then it is evident in its comprehensiveness. The student of the Bible may be overwhelmed in certain areas by the great abundance of references. Nevertheless, this volume would be an asset to any minister's or layman's library.

**The Zondervan Pictorial Bible Atlas.** Edited by E. M. Blaiklock, Grand Rapids, Mich. Zondervan Publishing House. \$9.95.

When you examine some of the maps, the various overlays and the painstaking detail with which they were prepared then it may surprise you that the book is not more expensive. The photographs, too, are of an excellent quality and give a visual presentation of the latest archeological discoveries in ancient Biblical and secular history.

There is much more to this volume than looking at pictures and reading the captions. The geographical survey and the condensed history of Bible lands from Genesis to New Testament times is an education in itself.

The editors' objective is to tell the story of a nation and the spiritual achievements of its men and women, with close reference to the stage on which their lives were lived, and within the framework of their geographical limitations.

It can be used as a study or reference book. An excellent index of Scripture references, persons, subjects, places and maps gives easy access to any information the pastor or layman may wish to have at a moment's notice.

**James, A Study Guide.** By Curtis Vaughan, Grand Rapids, Mich. Zondervan. \$1.00.

**A Faith That Works.** By B. J. Chitwood, Nashville, Tenn. Broadman Press. \$1.50.

**Plain Talk on James.** By Manford George Gutzke, Grand Rapids, Mich. Zondervan. \$1.95.

These three volumes on James can be very helpful for a study course, a series of sermons, or for personal study and inspiration. For the theologian and the Christian philosopher, the Book of James has no great appeal, especially when he compares it to the letters of Paul. The common Christian, however, does not look upon it as a "straw epistle" as Luther did, but as common sense Christianity which can and should be practiced without being aware of a complicated theological system.

Each one of the writers adds his particular insight into the mind of James without much overlapping. It should be added that Dr. Gutzke's book is part of a series of "Plain Talk" which include other books in the New Testament.

**Lectures on Preaching.** By Phillips Brooks, Grand Rapids, Mich. Baker Book House. \$2.95.

No recent book has been published that can measure up to the Yale Lectures on Preaching, 1877, as presented by the "prince of preachers." Baker Book House should be commended for this worthwhile reprint.

While reading some of the chapters you will be surprised at their relevancy to our time. This is surprisingly revealed in the chapter on *The Ministry for our Age*.

Phillips Brooks is remembered for his courageous facing up to social and national needs as well as his concern for the individual. His chapter on *The Value of the Human Soul* bears out the

latter. The seminarian and minister will find this interesting and helpful reading.

**Paul and his Epistles.** By D. A. Hayes, Grand Rapids, Mich. Baker Book House. \$6.95.

In his Foreword the author proudly presents Augustine, Luther and Wesley as examples of Pauline influence in their lives. This, of course, is justifiable pride when you realize that Augustine was a genius without rival in his generation; Martin Luther, the greatest reformer; and John Wesley, the greatest pietistic evangelist of the Protestant Church in the 18th century.

Dr. Hayes begins with a biography of the Apostle which is by no means complete. It is, however, a fairly comprehensive treatise on the preparation and equipment of the man who wrote the epistles.

The author's own preparation and equipment in the field of New Testament make him qualified for the undertaking of such a thorough study of the letters of Paul.

This is another reprint of an important classic in the field of theology. Although Denny, Milligan, Moffatt, Lightfoot, Morrison and others may have produced some excellent material on certain Pauline letters, Hayes still presents one of the best studies on the complete Pauline epistles.

**Revelation and Inspiration.** By James Orr, Grand Rapids, Mich. Baker Book House. \$2.95.

With all the furor created by the new theology today it seems anachronous to reprint a theological treatise that is already 60 years old. However, we make a mistake when we judge a book only by its date.

To get a good objective understanding of James Orr's position, the Introduction by Addison H. Leitch should be read in its entirety.

Dr. Orr had the scholarship, the breadth of understanding, and the mastery of languages to defend a conservative position which other scholars could accept. Orr's writings were bypassed by the higher critics and are still waiting to be answered by liberal theologians today.

Leitch's claim that Orr's work on revelation will enlighten the liberal and his work on inspiration should enlighten the conservative has some merit.

The older generation of ministers has learned much from the writings of James Orr; the present generation can still profit from his works. □

## 120th Commencement of the N.A.B. Seminary

by Mrs. Benjamin H. Breitkreuz



1970 N.A.B. Seminary Graduates

Sunday, May 17, was the climax of a memorable "long weekend" for graduates, President Frank Veninga, Mr. Herman Bleeker, and friends of the North American Baptist Seminary in Sioux Falls, S.D.

### GRADUATION BANQUET

The weekend festivities began on Saturday evening with the annual Commencement Banquet. Centering on the theme, "Serve with Gladness," the banquet featured many special activities. Dr. Floyd Moore served as capable toastmaster. Special recognition was given to Dr. Veninga for his eleven years of distinguished service as president of North American Baptist Seminary. Mr. Herman Bleeker, chairman of the Board of Trustees, unveiled a large portrait of Dr. Veninga, to be displayed in the Seminary's "Hall of the Presidents." Mr. Larry Neufeld, president of the student body, presented Dr. Veninga with a gift from the students as an expression of their appreciation. The Rev. Donald N. Miller, vice president for development, spoke words of

*Mrs. Benjamin Breitkreuz is the wife of Dr. Breitkreuz, assistant professor of Old Testament at the seminary.*

commendation for President Veninga's ministry and presented him with a "Book of Memoirs" from faculty, alumni, denominational workers and friends of the seminary. In reply, Dr. Veninga stressed that any achievements that were accomplished during his term of office must be attributed to team work. He singled out the faithful services of Dr. Ralph Powell (20 years on the Faculty), Dr. Roy Seibel (15 years), and Miss Joyce Ringering (10 years). Mrs. Bleeker announced the successful conclusion of the seminary auxiliary project of last year, the purchase of an A.B. Dick copier for the school.

Mr. Leo Borchert, husband of the late Mrs. Lillian Borchert, and father of Dr. Gerald Borchert, announced the "Lillian Borchert Memorial Scholarship Fund. A Scholarship of \$100 is given annually to a student excelling in New Testament studies. Mr. Bernard Breidin, a middler, is the first recipient.

Presentation of the seniors, always the highlight of the banquet, was made this year by Mr. and Mrs. Harley Radel, superintendent of buildings and matron, who presented the seniors with their own version of "Semmy" awards. Mr. David Wick, president of the senior class, announced the "Class of '70" gift to the seminary: the initiation of a

scholarship fund (\$300.) for the education of an American minority student (Indian, Spanish-American, Negro, etc.) at our seminary. The seminary will also contribute to this fund, and a strong plea was made that other interested parties and persons contribute as well.

### BACCALAUREATE SERVICE

The Baccalaureate service was held Sunday morning at the Northside Baptist Church. The choir, under the direction of Ted Faszer (NABS '72), enhanced both the baccalaureate and commencement services. The Rev. Joseph Sonnenberg, western district secretary and president-elect of the North American Baptist College, Edmonton, Alta., spoke on the theme, "The Man is the Message." In response to the question, "What is it that makes the man of God, the minister, tick?" Mr. Sonnenberg challenged seniors to be authentic men, not just giving a message, but as Jesus, giving themselves, in deep involvement with their congregations. Basing his message on II Tim. 2:1-7, Sonnenberg said, "Our churches are looking for pastors who are *men* first of all, and preachers, secondly." He emphasized that the "man of God" must be a *strong* man of transparent *sincerity* and *honesty*, of enthusiasm, courage and originality; a *whole* man, with a whole Christ, for the whole world. "It was what Jesus was that made him irresistible," said Sonnenberg. "Preaching is a strong man channeling the Word of God."

### COMMENCEMENT EXERCISES

The climax of the weekend, the Commencement service, was held Sunday afternoon in the sanctuary of the First Baptist Church. Dr. Gerald A. Borchert presided, and Dr. Veninga delivered the commencement address entitled, "Men of God." Using I Tim. 6:11 as his text, Dr. Veninga centered his message on three questions: (1) Do I really love God? (2) How does God know that I love Him? and (3) How

(Continued on page 15)



# To Teach African Youth

by Richard Schilke

Introducing Mr. and Mrs. Gary Wirzba and Miss Wilma A. Binder

For the past 15 years the challenges and opportunities to teach African young people have been of special interest to many youth in our churches, youth who prepared themselves for a career in teaching. The expansion of our Cameroon ministry into secondary schools and teacher training colleges has called for more and more personnel to fill the need which Cameroonians are still unable to fulfill. The entire short term program is for teaching. We here-with present several missionaries who were recently appointed to fill in part this need: Mr. and Mrs. Gary Wirzba and Miss Wilma A. Binder.



Mr. and Mrs. Gary Wirzba

Both Mr. and Mrs. Gary Wirzba were born in Germany, grew up during the war years and experienced many hardships. Gary Wirzba was born on March 6, 1942, at Martinshoehe, East Prussia to Mr. and Mrs. August Wirzba as the youngest of six children, one sister and four brothers. Brigitte Gisela Wirzba nee Lemke was born on February 16, 1941, at Neubrueck, West Prussia to Mr. and Mrs. Max Lemke as the third of four children, one sister and two brothers. The fathers of both Gary and

Dr. Richard Schilke is the general missionary secretary for the North American Baptist General Conference, Forest Park, Ill.

Brigitte served in the German army and so the mothers had to raise the family. Both families had to flee when Russia invaded Germany. This brought many hardships to them. Gary's father returned in 1946 and Brigitte's father returned in 1947 and were reunited with their families.

## Opportunities in a New Country

In 1951 the Wirzba family and in 1952 the Lemke family immigrated to Canada. They settled in the area of Lethbridge, Alta. on sugar-beet farms, and thus had a new beginning in life. It was through the coming of immigrants that the Bethany Baptist Church in Lethbridge was organized in the early 50's. Here they received spiritual nurture through the ministry of the Rev. and Mrs. R. Milbrandt in getting the church started and later through the ministry of the Rev. and Mrs. Otto A. Ertis who became the first pastor of the church. In evangelistic services in the spring of 1953 both Gary and Brigitte accepted Christ as their personal Savior and were baptized together on June 28, 1953, by the Rev. Otto A. Ertis.

Here in this new land with its new opportunities both Gary and Brigitte received their education. Gary graduated from the Lethbridge Collegiate Institute in 1961 and enrolled at the University of Alberta that same fall, graduating in 1964 with a B.A. degree. He then taught for several years at his alma mater in Lethbridge and returned to the University of Alberta 1967-68 to receive his B. Ed. degree after which he returned again to his teaching career. Brigitte graduated from the Lethbridge Collegiate in 1961 with a high school diploma in the field of commercial training.

Gary and Brigitte had years of acquaintance together in church and school. They felt that God was leading them together for life. Thus they were married on July 1, 1967. Brian James was born to them on November 22, 1968, and this made their joy complete.

## Challenges of Missionaries

Both Gary and Brigitte testify to the fact of being challenged to consider mission service by missionaries. Gary stated that his pastor, the Rev. Otto A. Ertis, gave a series of messages on world missions during the Sunday evening services. Gary also read missionary biographies and the lives of David Livingston and Hudson Taylor aroused in him a deep interest in missions. Brigitte attended a youth camp where she heard the Rev. Bob Simpson, missionary from Africa. She dedicated her life during that week to become a missionary if God would have her serve in that capacity. She is thus in full accord with her husband's wish who said: "It is my desire and prayer that I might be of some use to the Lord on the mission field."

## Desire to Go and Teach

Having chosen a teaching career, it was thus natural for Gary to be interested in teaching African young people due to his interest in missions. He made that interest known and would have been ready several years ago. Though the need in Cameroon was present, finances were not available for an appointment. Gary thus waited until this problem could also be solved. Appointment came in the spring of 1970.

The home church, Bethany Baptist in Lethbridge, commissioned Mr. and Mrs. Gary Wirzba to missionary service on June 28, 1970. On July 16, 1970, they left Lethbridge for Europe where they visited for several weeks and then were to proceed to Cameroon where they are due to arrive on August 20, 1970. They will be stationed at Ndu where Gary will have ample opportunity to teach at Joseph Merrick Baptist College which has an enrollment of around 300 students, desirous to learn

Miss Wilma A. Binder



and prepare themselves for the opportunities of life.

Miss Wilma A. Binder has a similar desire to teach African young people. She first went to Cameroon in 1965 as a short term missionary and extended her two years to a third year as teacher and vice principal at Saker Baptist College at Victoria. Sometime after her return in 1968 she made her desire known that she would return to Cameroon on a more permanent basis if there was an opportunity. This opportunity came this year and she was appointed on a regular missionary basis in the spring of 1970.

Her previous write-up appeared in the BAPTIST HERALD issue of Oct. 7, 1965, as part of "Our First Short Term Missionaries." We repeat part of it here. Wilma Binder was born on March 22, 1937, in Oliver County, N.D., to Mr. and Mrs. William Binder. She is the oldest in a family of eight children, four brothers and three sisters. In June, 1949, she accepted Christ as her Savior and in the summer of 1953 she was baptized by the Rev. Gordon Sandau and became a member of our church in Beulah, N.D. She graduated from the Beulah High School in 1954, attended Northwestern College in Minneapolis from 1954-57, then Westmont College in Santa Barbara, Calif., from 1957-58 where she received her B.A. degree with a major in biology. She then taught for two years, one in Minnesota and one in North Dakota. Following that she attended the University of Denver at Denver, Colo., in 1960 and graduated with her M.S. degree in 1961, majoring in botany. For the following two years she taught at the junior and senior high school in Wishek, N.D., just prior to her first term as a short term missionary.

Miss Binder's purpose in missions is "To lead souls to Christ, help them to grow spiritually and educate them so that they will be able to take the message of salvation to others." Miss Binder was commissioned to missionary service on August 9, 1970, along with others at the General Conference in Winnipeg, Man. Together with a group of others she left from there on August 10 and was due to arrive in Cameroon on August 13. She will again be stationed at Saker Baptist College at Victoria and also again in the capacity of vice principal. In the two years of her absence from the college the school has increased by over 100 students, having 341 enrolled in the 1969/70 academic year. Her desire to teach will find ample fulfillment. □

## 120th Commencement of the N.A.B. Seminary

(Continued from page 13)

do I share with others my love for God? Veninga emphasized that what and who we are, in the final analysis, reflects the depth of the love that we have for God and whether we will share that love with other people.

The degree of Master of Divinity was conferred upon five students: Ronald A. Hartman, Anaheim, Calif.; Rudie W. Matheusik, Kelowna, B.C.; Larrimore W. Neufeld, Tacoma, Wash.; Darwin Stahl, Sioux Falls, S.D.; and David H. Wick (Cum Laude), Minneapolis, Minn. Three students received the degree of Master of Religious Education: Helmut A. Michelson, Detroit, Mich.; Dennis L. Nunes (Cum Laude), Portland, Ore.; and Philip L. Williams, Grosse Pointe Woods, Mich. The degree of Bachelor of Religious Education was conferred upon Miss Lois Zepik, Hunter, Kan.

The Seminary's first transmuted Bachelor of Divinity to Master of Divinity degree was conferred upon the Rev. Oryn G. Meinerts, missionary to Cameroon, in absentia.

Dr. Frank Veninga conferred the honorary degree of Doctor of Divinity upon the Rev. Joseph Sonnenberg in recognition of his leadership as pastor, western district secretary for eleven years and outstanding member of various denominational committees.

Dr. Borchert presented Dr. Veninga with a citation honoring his eleven years of faithful and significant service as president of the seminary.

Mr. Herman Bleeker was presented with a citation for his devoted service as a member of the Board of Trustees for twenty-one years, fifteen of which he served as chairman.

## RECOGNITION DINNER

The weekend of Commencement activities concluded on Monday evening when the faculty hosted a Recognition Dinner for Dr. and Mrs. Veninga and Mr. and Mrs. Bleeker. Evening festivities included good food and fellowship. Specially prepared tributes were given to Mr. and Mrs. Bleeker by Dr. George Lang, and to Dr. and Mrs. Veninga by Dr. Ralph Powell. Drs. Lang and Dunger presented gifts on behalf of the faculty. The seminary, as well as the entire denomination, owes much gratitude to both the Veningas and the Bleekers for the many milestones our Seminary has reached under their strong leadership. □

## DO YOU REALLY EXIST?

With delicate humor and genuine desire for introspection Aubrey Menen was motivated on his latest, and most unusual journey: *The Space Within the Heart* (McGraw-Hill, \$5.95). Face to face with himself, isolated from the outside world's distractions and temptations, Menen undertakes a task which turns out to be less peaceful than he had foreseen. In his quest for inner truth, Menen reminisces about the French philosopher, *Rene Descartes*:

"He wanted to know if he really existed, and he saw at once that it would be a difficult thing to prove. He therefore shut himself up in a large Dutch stove, presumably (though he does not say) unlit, and emerged with the profound proposition, 'I think, therefore I am.' This was very good, so good that Queen Christina invited him to Sweden where, having proved that he existed, he caught a cold and died." □

## CHUCKLE WITH BRUNO

Meek husband to wife: "For the last time, I am not taking you out to dinner — and that's semi-final!"

After father's allowance stops and before social security begins, comes mid-life — that awkward time of life when you have to support yourself.

Little five-year-old girl upon hearing the new minister being addressed as Dr. Jones asked his little daughter:

"Is your father really a doctor?"

Minister's daughter: "Yes he is, but he's not the kind that makes you feel better."

When a couple is brought together by a computer, does the minister ask, "Do you promise not to fold, staple or mutilate each other?"

It's about time some of those Christians in Northern Ireland got some religion.

Some American Christians ought to get some too.



# God's Volunteers Schedule for 1970-71

## Team 1

**The Rev. Edgar Klatt, director-evangelist**

1970

Sept. 1-Oct. 2 Training period at North American Baptist College, Edmonton, Alberta, Canada  
Oct. 4-16 Emmanuel Baptist, Valley View, Alberta (director with team Oct. 4-11)  
Oct. 18-25 Carbon Baptist, Carbon, Alberta (director with team Oct. 18-25)  
Oct. 27-Nov. 8 Hudson Bay Park Baptist, Saskatoon, Sask. (director with team Oct. 28-Nov. 4)  
Nov. 10-20 Bethany Baptist, Regina, Saskatchewan (director with team Nov. 15-20)  
Nov. 22-27 Springside Baptist, Springside, Sask. (guest evangelist with team Nov. 22-27)  
Nov. 29-Dec. 6 First Baptist, Minitonas, Manitoba (director with team Nov. 29-Dec. 6)  
Dec. 8-13 Oak Bank Baptist, Oak Bank, Manitoba (director with team Dec. 8-13)  
Dec. 14-28 Christmas Vacation

1971

Dec. 29-Jan. 8 Grant Park Baptist, Winnipeg, Manitoba (director with team Jan. 3-8)  
Jan. 10-17 Grace Baptist, West Fargo, North Dakota (director with team Jan. 10-17)  
Jan. 19-24 Pioneer Baptist, Pound, Wisconsin (director with team Jan. 19-24)  
Jan. 26-31 First Baptist, Manitowoc, Wisconsin (guest evangelist with team Jan. 26-31)  
Feb. 2-12 Temple Baptist, Buffalo, New York (director with team Feb. 7-12)  
Feb. 14-19 Pineland Baptist, Burlington, Ontario (director with team Feb. 14-19)  
Feb. 21-28 Latta Road Baptist, Rochester, New York (director with team Feb. 21-28)  
March 2-7 King's Highway Baptist, Bridgeport, Conn. (guest evangelist with team March 2-7)  
March 9-19 Troy Hills Baptist, Parsippany, New Jersey (director with team March 14-19)  
March 21-28 Immanuel Baptist, Woodside, New York (director with team March 21-28)  
March 30-April 4 Temple Baptist, Pittsburgh, Pennsylvania (director with team March 30-April 4)  
April 6-11 Calvary Baptist, (Penn Hills) Pittsburgh, Pa. (guest evangelist with team April 6-9)  
April 13-18 South Hills Baptist, Erie, Pennsylvania (director with team April 13-18)  
April 20-30 Community Baptist, St. Clair Shores, Mich. (director with team April 20-25)  
May 2-9 First Baptist, Norridge, Illinois (director with team May 2-9)

## Team 2

**Rev. Ray Harsch, director-evangelist**

1970

Sept. 1-Oct. 2 Training period at North American Baptist College, Edmonton, Alberta, Canada  
Oct. 4-11 First Baptist, Leduc, Alberta (director with team Oct. 4-11)  
Oct. 13-23 First Baptist, Sidney, Montana (director with team Oct. 18-23)  
Oct. 25-Nov. 1 First Baptist, Plevna, Montana (director with team Oct. 25-Nov. 1)  
Nov. 3-8 Venturia Baptist, Venturia, North Dakota (guest evangelist with team Nov. 3-8)  
Nov. 10-15 First Baptist, Linton, North Dakota (director with team Nov. 10-15)  
Nov. 17-27 Redeemer Baptist, St. Paul, Minnesota (director with team Nov. 22-27)  
Nov. 29-Dec. 6 Bethany Baptist, Hutchinson, Minnesota (director with team Nov. 29-Dec. 6)  
Dec. 8-13 Minnetrista Baptist, St. Bonifacius, Minn. (director with team Dec. 8-13)  
Dec. 14-28 Christmas Vacation

1971

Dec. 29-Jan. 10 First Baptist, Emery, South Dakota (director with team Jan. 3-10)  
Jan. 12-22 Regency Baptist, Lincoln, Nebraska (director with team Jan. 17-22)  
Jan. 24-31 Calvary Baptist, Parkersburg, Iowa (director with team Jan. 24-31)  
Feb. 2-12 Highland Baptist, Junction City, Kansas (director with team Feb. 7-12)  
Feb. 14-21 First Baptist, Lorraine, Kansas (director with team Feb. 14-21)  
Feb. 23-28 First Baptist, Ellinwood, Kansas (director with team Feb. 23-28)  
March 3-14 Bethany Baptist, Portland, Oregon (guest evangelist with team March 7-14)  
March 16-26 Cypress Baptist, Alderwood Manor, Wash. (director with team March 21-26)  
March 28-April 9 Calvary Baptist, Tacoma, Washington (director with team March 28-April 4)  
April 11-18 Rose of Sharon Baptist, Richmond, B.C. (director with team April 13-18)  
April 20-30 Sunshine Ridge Baptist, Surrey, B.C. (director with team April 20-25)  
May 2-9 Trinity Baptist, Kelowna, B.C. (director with team May 2-9)

# Draewell Becomes President of Seminary



*The Rev. David Draewell*

The Rev. David J. Draewell, secretary of higher education and stewardship of the North American Baptist General Conference, will become president of the North American Baptist Seminary Sept. 1, 1970.

His appointment as successor to Dr. Frank Veninga was by unanimous ac-

tion of the seminary's Board of Trustees.

Dr. Veninga has resigned from the position he has filled for the past 11 years to accept an appointment as executive vice president of Eastern Baptist Theological Seminary in Philadelphia.

The Rev. Draewell, 41, currently heads the denomination's Committee of Higher Education and Stewardship Department.

In addition to giving general leadership and counsel to the seminary's educational program, he has served on numerous committees which have produced substantial advances for the seminary.

The most notable of them was the obtaining of full accreditation for the seminary with the American Association of Theological Schools.

Before assuming his present position in 1962 the Rev. Draewell was a pastor and youth leader. He is a 1952 graduate of Wayne State University and received his bachelor of divinity degree from Northern Baptist Seminary, Chicago, in 1955.

Mrs. Draewell is the former Betty Wiese of Sioux Falls. The Rev. and Mrs. Draewell have a son, Timothy.

The seminary's current enrollment includes approximately 50 students from 15 states and five provinces of Canada. □

## You! Jonah!

Great poetry like great music stirs the emotions of the over 30 generation. So little of what is being written and composed has a lasting quality. Even the arts seem to be part of the American consumer philosophy. Yesterday's products must be disposed of as rapidly as possible in order to make room for the latest.

Therefore, it is with unusual interest and inspiration, that a book of poetry such as *You! Jonah!* by Thomas John Carlisle (Eerdmans \$1.00), can be appreciated by the under and over 30 generation. Even the woodcuts add some of the drama to the story.

Jonah, an unrelenting, unforgiving preacher, does not know what to do about a relenting and forgiving God. The poems use today's language and make their keen observations on contemporary Christianity.

A few of the free verses may make you want to send your order to Roger Williams Press immediately.

## QUESTION

I hate God's enemies  
with perfect hatred.  
Why can't God  
do as much?

## COMING AROUND

And Jonah stalked  
to his shaded seat  
and waited for God  
to come around  
to his way of thinking.

And God is still waiting  
for a host of Jonahs  
in their comfortable houses  
to come around  
to His way of loving. □



# We the Women

Mrs. Herbert Hiller, Pres.

**Women's work in Cameroon a work of joy**

by Mrs. George W. Lang,  
WMU Advisor

A group of pastors and Baptist leaders were sitting around a table discussing the problem of raising money to send a delegate to the Baptist World Congress in Japan. At last a woman said, "many of you are pastors and will go back to your people asking them to give money for this project. Why not take an offering right now to start the giving so your people will know you yourselves are trying? Immediately a book was passed and as a result over 2,000 francs were collected — more than \$8.00.

The men present were enthusiastic and said, "see, it takes a woman to get things started." I was elated when Mrs. Sarah Fomunyan, our Grasslands Vice-President made the above statement at the General Council sessions, to get the offering started.

Once a year the WU officers meet together with the 12 field chairwomen to talk about women's problems and challenges. I sit in to advise, but am pleased to see how capable many of the women are. Mrs. Bell, the president, is especially good in leading meetings and keeps things moving. I also assist in planning programs, such as the Women's Day of the Regional Conferences, held the day prior to the Conference. This year our theme was "Called According to His Purpose." These meetings are important in giving the women a sense of unity of purpose in women's work. Many churches are small and the work is sometimes discouraging, but when the women realize that they are part of a larger body, they "thank God and take courage."

Some of the work of Advisor includes seeing to the appointment of Women's Manual editor, and "We, the Baptist Women" editor. These publications are very important. Women's Manuals began in 1961 and have been published almost every year since then, contain-



Miss Helina Nenge, (front row l. to r.) Mrs. Miriam Wakom, Mrs. Alice Bell, Mrs. Sarah Fomunyan and Mrs. Lenore Lang are the executive officers.

ing lessons, Scripture Memory verses, and other helps for weekly women's meetings. The Manual serves the same purpose as your Program Packets. I try to visit women's meeting in all fields, but due to responsibilities am not free to travel extensively. However, working with and visiting our churches and women in Ndu, brings me a great deal of joy.

In fact, the work of Women's Advisor is one of joy in labouring together for our Lord and Saviour, and I am happy for this opportunity of service. □

## We, the Baptist Women

by Mrs. Gary Schroeder, Editor

The monthly paper published for our Cameroon women had its beginning approximately 10 years ago under the name of "The Christian Light" edited by Mrs. Earl Ahrens. Later the name was changed to "We, the Baptist Women". During these years missionary women have been the editor and in 1969 Mrs. Miriam Nfomi, wife of the Executive Secretary of CBC, was appointed as assistant editor.

The women are encouraged to send reports of their meetings, ask questions and present prayer requests. Information regarding activities of the Women's Union appears regularly. A short simple devotional is also included and used by those groups who do not own a Manual. 600 copies are printed each month, and the WU bears the expense.

You may ask, "How are they distributed?" I'm afraid depositing them in the post office would not ensure delivery. Most of our churches are in small villages where there is no postal service. The assistant editor and I write the names of the societies on each copy. They are packed according to the 10 mission stations and sent by 'hand mail' with missionaries who happen to be travelling to that particular

area. The missionary women's worker on each station in turn gives them to the Field pastor. He usually meets a number of the pastors or women's leaders at the weekly market, or he gives them to friends who pass them on to others until they reach their destination.

One thing that has impressed me since I have become editor is the women's honesty and willingness to ask for help. They readily admit when their women's meeting is 'weak'. "Pray for us," seems to be the theme as I read these letters and prepare them for publication. As they pray for each other may we too be faithful in praying for the Women's Union of the Cameroon Baptist Convention. □

## Greetings from the president, Mrs. Alice Bell

I appreciate the opportunity and am most happy to bring you greetings from the 12,000 women in our Union. It is my greatest joy, for you, women in the United States and Canada, to know how our work over here is progressing. Our greatest concern with the women is to encourage them to work together in co-operation, unity and love, to have the spirit of giving, evangelism, and to help one another, especially those who really need it. And above all to invite Christ in our hearts to abide with us. In Prov. 3:5, 6 we read about trusting in the Lord, etc. If we let Him direct our paths, I believe the work we are doing for Him will surely grow. I will ask you to pray for us that we shall be able to give freely for our 1970 project of raising 250,000 francs for the Executive Secretary's Kitchen, which the women have promised to build.

Greetings to you dear friends from your sisters in the Cameroon! May God bless you all! □

# Insight into Christian Education

## Church - School Activities

by Mrs. Harold Hood

*The principal of a large suburban high school recently encouraged a group of Christian educators to do their best to get the public school teachers into their churches. He cited the need to let the school personnel know that the church is interested in them, the students, and the problems encountered in schools. He went on to state the need for Christian influence in the public school. This applies to elementary and secondary schools. The First Baptist Church of Ellinwood, Kansas has taken a step in that direction and Mrs. Harold Hood, secretary of the REACH Committee shares their experience in the following paragraphs. (ed.)*

As soon as school begins, the children come home telling about their new teachers. Some of these teachers have lived in the community several years and you are not sure if you would recognize them. Then there are those who are new in the school system and you are anxious to get acquainted. So we suggest you try a reception in your church for the elementary and secondary teachers, and their spouses. We did this and found it was well accepted and indeed a successful evening. Here are some ideas that might be helpful to you in planning such an event.

From TEACH Magazine. Copyright (1967) by G/L Publications, Glendale, Calif. Reprinted by permission.

The pastor discussed the idea with the Deacon board and, with their approval, contacted the superintendent of schools. He expressed great interest in our church having a reception. This was then presented to the church board for approval and authorization to spend church treasury funds to buy some of the food items.

We entitled the event "The Town and Country Teachers' Reception." Some of our goals were as follows: (1) To help welcome teachers to our church and community; (2) to express appreciation to our teachers for their service to the community; (3) to become better acquainted with school personnel; (4) to allow teachers an opportunity to see our church located in the country; and (5) to establish a closer relationship for a more effective, united service in ministering to our children and youth.

Since an activity like this involves effort by everyone, the REACH Committee was designated to do the planning and to see that all committees were functioning. (The REACH Committee is responsible for the outreach program in our church.) They set up three committees: program, decorations and food.

The food was provided by the people in the church with the exception of the meat and vegetable. The high school young men of the church served the food.

The decorations centered on an autumn theme with a little, old school-house at one end of the room. We suggested that teachers be seated on one side of the table and couples from the church on the other side to provide opportunities to get acquainted.

Invitations were sent to the teachers requesting that those who could not attend notify the committee. That eve-

ning the teachers were greeted by couples from our church and given a tour of our building. Following the meal our pastor welcomed them and the MC put everyone at ease. The program might include talent from your group, an informal time of teachers sharing some hobby or interesting travel they have experienced. You might bring in an outside speaker or singing group. We had a barbershop quartet who presented several songs to the group.

The response from the teachers was overwhelming with those attending from many different faiths. Their thanks for the evening of fellowship were sincere. The couples from our church were pleased to have visited and spent an evening with the teachers in the atmosphere of the church. The evening was a great success for us and we suggest you try it. □

## TODAY'S TIP

Do you wonder what your high school students think about world problems and conditions? Here is a way to discover their ideas.

Each week a Sunday school teacher in Seattle, Washington, gives her students one question concerning the world situation to be answered in twenty-five words or less during the week. From the written answers turned in the following Sunday, she selects a few of the best papers and reads them to the class once a month. After the papers are read, the class discusses them. The following are questions the class has considered:

What do you think is the greatest problem facing our nation today?

What, if anything, can the Christian young person do about this problem?

What book that you have read (other than the Bible) has had the most influence on you? Why?

What man or woman living today do you most admire? Why?

What specific time did you find in the Bible an answer to some problem or situation that bothered you?

What should be the Christian's attitude toward demonstrations and civil disobedience?

This once-a-month discussion time allows each student to express his opinion without taking time away from the lesson each week. □



## A WAY OF PEACE

September 6, 1970

Scripture: Gen. 26:17-29

**CENTRAL THOUGHT.** God's promise to Isaac was assurance enough so he had no need to retaliate or protect what was rightly his.

**INTRODUCTION.** Gerar and Beersheba lie in the south near the desert where water is especially valuable in times of famine. The prosperity of the nomad, Isaac, posed a threat to the residents of the area.

**I. THE DISPUTE OVER WATER (26:17-22).** When the envious Philistines drove away the prospering Isaac, claiming for themselves each filled-in well he opened or new one he dug, Isaac refused to anxiously take things into his own hands. Our prosperity, even our safety, are not made by our strength; security is God's gift. One must smile that the patriarchs allowed themselves to be ordered about in the land God had promised them. Confident about that title deed, they were content to leave the inhabitants undisturbed while God continued to provide for their needs as they wandered homeless, and often friendless, in their own country.

**II. THE PROMISE RENEWED (26:23-25).** God's renewal of the promise (26:1-5) had kept Isaac in Palestine despite the famine. After he had slowly been driven to a place where the Philistines no longer molested him, it was renewed again. Usually the patriarchs built their altars to thank God, as a response to his goodness. Our emphasis on propitiatory sacrifice has blinded us somewhat to the joy more often expressed at an altar.

God bestows benefits because of other's righteousness — to Isaac for Abraham's sake; to us for Christ's sake.

**III. THE DISPUTE SETTLED (26:26-31).** It was "enlightened self-interest" which brought the Philistines to make a covenant with Isaac. They could ill afford to have this successful favorite of a powerful god as their enemy; so they thought they would tie

*These lessons, prepared by the Rev. David Priestley, Junction City, Kan., are based on International Sunday School Outlines which are copyrighted by the International Council of Religious Education 1964.*

his hands by making a treaty. Their purpose was so transparent and their argument so false that Isaac could easily have sent them packing. But as a man of peace, recently assured of God's care, he had no reason for resentment. He did not even take the satisfaction of contradicting their misrepresentation (v. 29) and demanding restitution. Secure in God he did not need to protect his "rights."

**QUESTIONS FOR DISCUSSION** 1) When we defend ourselves against unfair accusation, demand apologies, protect our rights and reputations, are we contradicting our trust in God? 2)

## BIBLE STUDY

If God blesses us "for Christ's sake," have we any grounds for complacency? ☐

### SOLD OUT TO THINGS

September 13, 1970

Scripture: Gen. 25:21-23, 27-34

**CENTRAL THOUGHT.** Shortsighted dependence on and desire for physical and material pleasure is an insult to the majesty and faithfulness of God.

**INTRODUCTION.** God chose Jacob by grace. The brothers' subsequent characters neither derive from nor justify that choice. God's plan did not require that Esau be an impatient secularist or Jacob be a perpetual schemer.

**I. THE PROPHECY (25:21-23).** One of Israel's most persistent enemies descended from Isaac just as did the twelve tribes. Curiously, Esau was an

answer to prayer even as Jacob was. As so often, here again we must forget the question: why? Later developments show that God's plans require obedient cooperation if unfortunate consequences are to be avoided.

**II. THE POTTAGE (25:27-34).** Unfortunate consequences did result from lack of obedience and trust. Jacob's bargain with Esau and his deception of Isaac were not necessary to fulfill the prophecy. Because of carnal manipulation all parties, perhaps Jacob most of all, cheated themselves of the joy of obedience. Yet, God accomplished his objectives and maintained his choice despite the sins of this family.

Custom and law normally gave the lion's share of property, power and prestige to the firstborn son who became the head of the clan after the father's death. It was a political, economic and religious benefit which could not be discarded casually although transfer or sale of the birthright was permitted in some instances.

Esau suffered from short-sightedness and disrespect. He failed to look beyond his immediate desires to adequately value his inheritance rights. Perhaps he had no intention of keeping his word.

The secularist, the profane man (Heb. 12:16) will sacrifice God's goodness (Heb. 12:15), he will despise God's kindness (Rom. 2:4) if his present comfort is endangered. He defines life in purely material terms — whether it be social prestige, sexual gratification, economic advantage or physical comfort. Life revolves around his organs (digestive and otherwise) and his ego. Usually, such mistaken values are realized only too late (Heb. 12:17; cf. Mt. 16:26; Lk. 12:13-21).

The temptation to secularism materialism, hedonism is subtle and universal. Against it God calls us to trust in him. Only conscious and continual attention to God's voice will immunize us to the infections of the world.

**QUESTIONS FOR DISCUSSION** 1) Does God's power to overcome the effect of our disobedience lessen our need to obey? 2) What are some short-term pleasures which might distract us from seeking to submit to God's rule first of all? 3) What satisfaction or benefit do we receive in this life from obeying God's will? ☐

## A SPIRITUAL PILGRIMAGE

September 20, 1970

Scripture: Gen. 27:18-24; 28:11-17; 46:1-3

**CENTRAL THOUGHT.** That Jacob grew to rely on God during his lifetime should encourage us to faithful discipleship and witnessing.

**INTRODUCTION.** Jacob's life is an irregular pattern of conniving and trusting God, demonstrating God's patience and mercy. From Beersheba to Bethel to Haran and back to Shechem and Bethel Jacob travelled, increasing in offspring, wealth and spiritual grace.

**I. THE DECEIVER (27:18-24).** The inheritance rights of the firstborn were not crucial to Jacob's preeminence; but rather than reminding Isaac of the prophecy or Esau of the trade for pottage, Rebecca and Jacob conspired to deceive the blind father. Jacob and Rebecca were also materialists. They based it, in part, on the prophecy; and so turned the promise and word of God to personal privilege. Justified by his elect status, Jacob later connived to "protect his rights" and to "get what was due him" from his father-in-law. Christians today need to be careful to obey all God's will, not just the obvious part (Matt. 23:23), and to trust him rather than their own strength and politics.

**II. THE FUGITIVE (28:11-17).** Jacob learned at Bethel that the patriarchal God was not a localized deity. For us God's universal presence is so taken for granted that we don't perceive the wonder Jacob experienced in discovering that God was not limited to the vicinity of Isaac's residence.

We can marvel that instead of severely reprimanding Jacob for his deceit (and perhaps causing him to flee the divine wrath), God renews his promise to Abraham and Isaac, pledging unconditionally to prosper Jacob and return him to Palestine.

God's grace here did not change Jacob, who only became a "prince with God" (32:23-32) when he returned years later. That wrestling match, upon his return journey, seems to have been critical in Jacob's spiritual pilgrimage.

**III. THE SOJOURNER (46:1-3).** At the end of a lifetime much scarred by his willfulness and selfishness Jacob again finds his son. But Jacob had learned to listen for the voice of God, and it was only after receiving direct assurance

from God that he left the promised land with his family to make his home in Egypt.

**QUESTIONS FOR DISCUSSION** 1) Do you sometimes feel that because you are a Christian you have special privileges and exemptions which God does not give to non-Christians or carnal Christians? 2) Are there others you have hurt because you felt your position as a "better Christian" permitted you to act selfishly and unkindly? 3) How much are you hiding from God, thinking he cannot see it? 4) Although we cheat ourselves of joy by disobedience, do you deny the com-

## BIBLE STUDY

pleteness of forgiveness by still mourning over some past sins already confessed? ☐

### A GREAT LOVE

September 27, 1970

Scripture: Gen. 44:18-34

**CENTRAL THOUGHT.** Through Joseph's inspired pressure on them, his brothers learned to love again.

**INTRODUCTION.** The story of the trips to Egypt by Jacob's sons (Gen. 42-45) is lengthy and dramatic. One is tempted to suspect Joseph of seeking satisfaction by making his brothers squirm. But his words and actions produce the response which heals the broken relations and unites the family as they make their home in Egypt.

**I. THE BROTHERS' PENITENCE.** The experience of travel to a strange land arouses memories and fears. This

anxiety was heightened by the suspicions of the prime minister and intensified when Simeon was kept as a hostage to insure they would return immediately with their youngest brother to prove their good intentions. Fear approached terror when the money they paid for the grain was found in their sacks (42:27, 35). The conviction of the Spirit is evident in their reaction that God was trying to teach them something (42:21, 28). The threat to keep Benjamin as a slave for stealing the vizier's goblet was the last blow to their already distressed consciences. God had uncovered the sin they had hidden for more than 20 years and by uncovering it forgave it and healed it.

**II. RESTITUTION.** The way in which the brothers stood together before the Pharaoh's representative and later pledged themselves to their suspicious father (42:4, 36) indicate a determination to right a wrong, a genuine repentance. Reuben pledged his sons as a guarantee to protect Benjamin (42:37; cf. 37:12 f.); Judah, whose idea it was to sell Joseph, offered to suffer his father's wrath should Benjamin be harmed (43:9) and to take Benjamin's place as the slave of the Pharaoh's chief administrator (44:32 f.). Genuine penitence is marked by willingness to personally pay any price to amend the sins regretted.

**III. LOVE.** On these two trips love was learned. 1) the brothers learned to love their father even as the chance arose that their actions might cause him death by grief. 2) They learned that their prideful, resentful hatred of Joseph was destroying the family while love would mend it again. 3) Jacob learned what it meant to trust God, to care for the family he loved and who needed the food available in Egypt. 4) Joseph learned that the love God gave could reunite his family. Each learned to trust God and to sacrifice himself for the family; they learned to love again because God's love brought forgiveness.

**QUESTIONS FOR DISCUSSION** 1) Can you share how God lovingly (maybe painfully) uncovered a sin you tried to hide? 2) Is your possible unhappiness after confession perhaps due to your failure to make restitution? 3) Do you cherish a grudge or hate which God wants you to give up and be forgiven so you can live in love again? ☐



## OUR CHURCHES IN ACTION

**EDMONTON, ALTA.** Members and friends gathered at McKernan Baptist Church on Feb. 15, to welcome our new pastor and family, the Rev. and Mrs. Dwight Steele and sons. Greetings from various organizations of the church were extended, and special music by the choir was presented. The Rev. W. W. Sibley welcomed the Rev. Steele into the Greater Alberta Association and the Rev. R. Neuman challenged the church in its duties in working together with our new pastor. (Mrs. Shirley Berkan, reporter.)

**BENTON HARBOR, MICH.** The Napier Parkview Baptist Church choir presented the Easter Cantata "Easter Song" by John Peterson, on Sunday, March 22.

The Rev. Fred Brown concluded a week of special services on Sunday evening, March 29. A number of decisions were made for Christ. Others were brought back into fellowship. (Mrs. Isabelle Grenewetzki, reporter.)

**SACRAMENTO, CALIF.** Easter Sunday was the first time the Willow Rancho Baptist Church held two morning worship services. The Rev. Arthur Brust challenged all with his message, "Evidences of a Risen Christ."

The chancel choir, under the direction of Mrs. Richard Harold, presented a musical medley at both services. The organist was Mrs. James Gossen; pianist, Mrs. Michael Moss. The narration was done by Mr. Floyd Overstreet.

Twelve followed the Lord in baptism and four united with us by testimony in the evening service.

The 14th anniversary program of the Women's Missionary Society had as their guest speaker the Rev. and Mrs. Kenneth Goodman. A film was shown of their work in Cameroon. Mrs. Jack Wellsfry, president, extended a welcome to all. A report of the work done in the Society during the past year was given by Mrs. Dorothy Fauth. The TAMMS (Teenage Missionary Society) also gave a report on their activities.

The offering was designated for the remodeling of the boarding home for the missionary children at Jos, Nigeria. (Mrs. Cliff Filler, reporter.)

**BISMARCK, N.D.** During the last six months, since the Rev. and Mrs. Walter Dingfield (pictured) began their ministry in the Bismarck Baptist Church, we have gained 28 new members. Shortly after they arrived, God's Vol-



unteers Team 2 served the church for two weeks.



The choir, under the direction of Milton Hochhalter, presented a musical program and gave the same performance in the Turtle Lake Baptist Church. A male quartet (pictured) with Milton Hochhalter, Elmer Fanrich, Ray Kiemele and Larry Moser are ministering in song and testimony. They are serving other churches in the area, especially those that are pastorless. (Mrs. Harold Michelson, reporter.)

**ISABEL, S.D.** The First Baptist Church had a baptismal service on January 18 at Isabel, and five young people from McIntosh were baptized. This was the first baptismal service for our new pastor, the Rev. Terrance Jarosch. (Mrs. Wesley Arnold, reporter.)

**LA SALLE, COLO.** The Frist Baptist Church of LaSalle, Colo., held a dedication service on Sunday, March 8, for new carpet and drapes in our educational unit. The entire cost was less than \$1,900.

The front of the church has been remodeled, the choir loft was changed and choir robes purchased. A 3-car garage was also built. Our pastor, the Rev. Milton Falkenberg, has done all remodeling and work in the church.

God's Volunteers Team 1 and their director, the Rev. E. Klatt, were with us Feb. 8-15. They encouraged us to do visitation and gave us help from their own experiences. Since then we have experienced a growth in our Sunday school. We now have a bus that

picks up children and brings them to our Sunday school. Our visitation program is led by our pastor, the Rev. Falkenberg. (Mrs. Albert Oster, reporter.)

**WINDSOR, ONT.** The Bethel Baptist Church called a council of NAB churches on March 13, to consider the ordination of Mr. Gerald Kalmbach, a graduate of NAB Seminary. The Rev. Albert Fadenrecht was elected moderator and the Rev. Adolph Braun, secretary. Mr. Kalmbach related his conversion experience, call to the ministry and doctrinal statements. The council voted unanimously to recommend that the church proceed with the ordination. (A. Braun, secretary.)

**MARTIN, N.D.** A mortgage burning ceremony was observed at the Martin Baptist Church April 12, 1970. The Rev. W. Dingfield of the First Baptist Church in Bismarck was guest speaker. Pastor Alvin Auch presided. The men's chorus sang, "Glorious Things of Thee are Spoken," while the mortgage was burned. The building project began in January 1964, and the new edifice was dedicated in April 1965. (Mrs. LeJune Kost reporter.)

**LEDUC, ALTA.** The Rev. and Mrs. Allen Wilcke were installed as the new pastor and family of the First Baptist Church during the Easter morning worship service. In the evening the senior choir presented a musical program under the leadership of the choir directors, Mr. Ray Hammer and Mrs. Joyce Ziegler.

On April 1, the church held a reception for the Rev. and Mrs. Allen Wilcke. Mr. Ernest Kern presided. Various organizations of the church and representatives from the neighboring churches brought greetings. (Mrs. Elsie Miller, reporter.)

**WETASKIWIN, ALTA.** A baptismal service was held on March 22, at Calvary Baptist Church by our pastor, the Rev. David Berg. Following the Lord in baptism were Mr. and Mrs. James Lynn, Mr. Donald McKay, Mr. Helmut Reimchen and Randy Risto. The right hand of fellowship was also extended to Mr. and Mrs. Ray Risto, Mrs. Genie Sproule and Mrs. Helmut Reimchen. (Mrs. Joe Kruenz, reporter.)

**SIOUX FALLS, S.D.** A joint Communion Service of Trinity Baptist and North-

side Baptist churches of Sioux Falls was held Maundy Thursday. After an appropriate message by Dr. Frank Veninga, the pastors of the respective churches, the Rev. Leon Bill and the Rev. Rudy Lemke, led the congregations in a simple but meaningful remembrance of Christ's suffering and death. Deacons from each of the churches shared in the service — a fitting symbol of our oneness in Christ. (D. N. Miller, reporter.)

**DALLAS, ORE.** On Palm Sunday the Salt Creek Baptist Church witnessed the baptism of seventeen young people.

God's Volunteers with the Rev. Edgar Klatt also spent a week with us.

We hosted the March Oregon Baptist Youth Rally for the afternoon and evening. The Rev. H. J. Wilcke is pastor of the church. (Jan M. Overholser, reporter.)

**HEBRON, N.D.** Special services were conducted by the pastor, the Rev. Peter C. Wiens during Passion Week. A baptismal service was held at the evening service on Easter Sunday. The



three candidates (pictured) who followed the Lord in baptism were Fayette Kitzan, Mrs. JoAnne Smiley, and Mary Krein. The hand of fellowship was extended to them at the communion service which followed. (Mrs. R. Stanley Schneider, reporter.)

**ANAHEIM, CALIF.** Using the theme, "God's Busy Bees," Mrs. Lenore Honline, guest speaker, installed Mrs. Marianne Barasel as president of the Missionary Society of Magnolia Baptist Church, along with the other members of the Executive Board. She pointed out that God's purpose for women was to show His love through her daily living, to be(e) an example to her family in her worship, to be(e) a witness to those around her, and to be(e) willing to use opportunities as the Lord leads her. The Rev. Kenneth Fischer is pastor of the church. (L. Timm, reporter.)

**MILWAUKEE, WIS.** On Easter Sunday evening, March 29, 1970, four young men followed the Lord in baptism in the Bethany Baptist Church upon their confession of faith. The bap-



tismal candidates were Gregg Schneider, David West, Timothy Schneider and Mark West, pictured with our pastor, the Rev. Walter Schmidt. (Barbara Kasprzak, reporter.)

**RAPID CITY, S.D.** The South Canyon Baptist Church extended the right hand of fellowship to Mrs. J. C. Bishop, Sunday, April 26, 1970.

Our Sunday school was entered in a national contest, "March To Sunday School In March." Awards were given to Twyla Odegaard, Jackie Weber, Steve Warkentin and Mrs. Gerald Krahn for bringing new visitors. We had a total of 30 new visitors. The Rev. M. Warkentin is pastor of the church. (Gladys Beusch, reporter.)

**HOPE, KAN.** The First Baptist Church of Dickinson County called the Rev. George Conway. He began his ministry here in March, and moved into the newly redecorated parsonage. On Easter Sunday the Conways and their son, David, were extended the right hand of fellowship by Deacon Milton Jacobson. From April 5-12 the Rev. Conway delivered a week of messages on prophecy. Neighboring churches joined us for these meetings.

We have completed a ten session study course, "Rightly Dividing the Word of Truth," (Dr. C. I. Scofield) on April 29. About thirty members participated. The Rev. Conway was the instructor. (Mrs. Milton Jacobson, reporter.)

**CORN, OKLA.** An evangelistic crusade was held in the Washita Heights High School gymnasium for ten days during March at Corn, Okla. Forty-nine were added to the kingdom of God during these area-wide meetings. Over 100 other decisions were recorded for Christ. Many of these were affiliated

## OUR CHURCHES IN ACTION

with the Calvary Baptist Church. The Rev. Larry Jones was the evangelist and Leon Pugh was the music director. (L. Hoock, reporter.)

**MARTIN, N.D.** A baptismal service was held Palm Sunday evening March 22, 1970, at Martin, N.D. Participating churches were Anamoose, Lincoln Valley and Rosenfeld. The candidates pictured are from Anamoose and Lincoln Valley: Marlow Fritzke, Ronald Bartz, Fara Stein, Rebecca Faul and the Rev. Oscar Fritzke, pastor. They were given the hand of fellowship at the communion service on Easter Sunday. (Mrs. Jerome Faul, reporter.)

**ANAHEIM, CALIF.** The Sunkist Baptist Church took part in promoting Sunday school attendance sponsored by the National Sunday School Association whose slogan was "Marching to Sunday School in March." Mr. Wayne Iler, a member and commercial artist, prepared a poster (pictured) which was



placed in the foyer. Promotional work for the contest was carried out by the department superintendents and teachers. Thousands of pieces of literature were distributed followed by phone calls and visitation. The average attendance for the five Sundays in March was 386 compared to 298 in 1969. The Rev. William Hoover is pastor of the church. (Ruth Issler, reporter.)

**CHICAGO, ILL.** On Good Friday, the Rev. Clarence H. Walth, of the Foster Avenue Baptist Church, gave a message on "Cancellation and The Cross."

Nineteen young people began Easter morning with a sunrise service. The morning worship hour featured the second part of the oratorio, "Death and Resurrection of Christ," by Edward B. Scheve. During the first decade of the century, Mr. Scheve had been the church organist and choir director.

Of special interest were the slides and tape recordings of the Holy Land that



## OUR CHURCHES IN ACTION

Pastor Walth showed during the evening service.

**MEDICINE HAT, ALTA.** On Palm Sunday evening the choirs of the Temple Baptist Church presented "Reflections of Easter," with Estella Reich as the narrator. The mixed and male choirs were directed by Gus Schatz, while the Temple-Aires were directed by Mrs. Viola Martin. An instrumental group with Wynne Schmuland, trumpet, Wesley Wuerfel, trombone, Kathy Hoffman at the piano and Roger Grose at the organ, played the "Holy City" for the offertory. The Rev. I. Schmuland is pastor of the church. (Gertrude Grose, reporter.)

**LINTON, N.D.** A Sunday school teachers' and officers' recognition banquet was held at the First Baptist Church Saturday, March 7. Over 50 teachers and officers attended the dinner served by the WMS. A program was given including these musical numbers: duet by Mrs. Jake Kiemele and Gottlieb Kremer; solo by June Wagner, and a musical reading by Mrs. Dan Tschritter. Superintendent, Cal Breckel, was in charge. Speakers for the evening were pastor, Dr. M. Vanderbeck and the Rev. Eldon Janzen of our North American office, Forest Park, Ill. Mr. Janzen had been teaching a training course entitled, "New Testament Evangelism," the week of March 1-5. Other guests included the Rev. and Mrs. Etan Pelzer, pastor of the Baptist Church of Ashley, N.D. Twenty-nine received certificates in the "New Testament Evangelism" course. (Mrs. Galvin Breckel, reporter.)

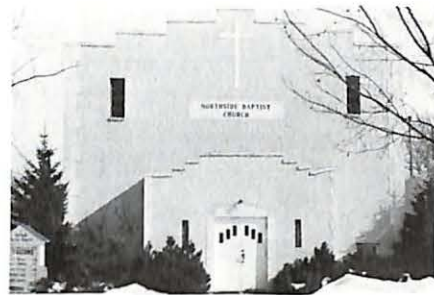
**KELOWNA B.C.** The young people of the Trinity Baptist Church concluded Youth Week with a Polynesian banquet centered around the theme, "Greater Love to Christ."

On March 1, the band and choir joined in a musical program entitled, "Songs of Praises." The offering was designated towards the purchase of a piano for our new church.

On March 15, the Ladies' Guild presented their annual program. The theme was, "Following in the Footsteps of Jesus." Through narration, slides and music we toured the Holy Land.

On Easter Sunday evening the choir presented the cantata, "The Living Redeemer." Our Easter mission offering totaled over \$1,000. The following Sunday the choir rendered the cantata in Faith Church, Vernon, B.C. The Rev. John Wollenberg is the pastor of the church. (Velma Halsmith, reporter.)

**SIOUX FALLS, S.D.** The celebration of the 25th anniversary of the Northside Baptist Church (pictured) took place on Sunday, April 5, 1970. Mr. Gerald Rezac and his family set the scene by a presentation, "I Remember When . . ."



The morning worship service centered on the theme of praise with Dr. J. C. Gunst as speaker.

The Service of Dedication in the afternoon featured Dr. George A. Lang as guest speaker. Several neighboring churches of the South Dakota Association were present. The offering was designated for the church remodeling.

The evening service with the theme, "My Dream For This Church Is . . ." was shared informally by the members.

On March 22, 1970, the choir of the Northside Baptist Church presented the cantata, "The Glory of Easter," by John W. Peterson. Ted Faszler, a student at our North American Baptist Seminary, directed the choir.

The cantata was also presented on March 15 at Avon, S.D., and on March 20 at Dell Rapids, S.D. The Rev. Rudy Lemke is pastor of the church. (D. Lemke, reporter.)

**DELTA, B.C.** The Sunshine Ridge Baptist Church held a cornerstone laying service on Sunday afternoon March 8, 1970. The Rev. Paul Siewert from the Ebenezer Baptist Church spoke on the topic "Founded on Christ." The Rev. Ernie Rogalski from the Bethany Baptist Church offered the prayer of dedication. Our junior choir provided the music. The Rev. Edmond Hohn is the pastor of our church. (Mrs. Leonard B. Bloom, reporter.)

**LETHBRIDGE, ALTA.** The Bethany Baptist Church observed a week of Deeper Life Meetings. Guest speaker was Professor W. Muller of NAB College, Edmonton, Alta.

During a week of evangelistic meetings March 3-10, 1970, the Rev. Reinhold Wilde of Winnipeg, Man., spoke to us on *Church, Walk in Christ, Coming of Christ*.

On March 15, 1970, the choirs of Temple Baptist Church, Medicine Hat, Alta., presented "Reflections of Easter." This was a presentation in conjunction with a choir exchange program. The offering will be used for improvements to our Bible camp in Cypress Hills, Sask. (R. Pankonin, reporter.)

**SALEM, ORE.** On Palm Sunday four children and six adults followed the Lord in baptism at the Riviera Baptist Church. On Sunday, April 5, at the Communion service, Pastor Don Gantstrom extended the hand of fellowship to twelve new members, three by letter. Six new members were welcomed into the church in February making a total of 18 new members.

On Wednesday evenings, the church meets for a dinner and enters into varied activities for the whole family. Youth through Boy's Brigade, Pioneer Girls, Whirly Birds, and adults join in Bible study and prayer sessions followed by senior choir practice. Attendance is usually between 95-115. (Pearl Johnson, church secretary.)

**JAMESBURG, N.J.** On April 5 during the morning worship hour at The First Baptist Church, seven persons were baptized upon confession of their faith in Christ. The Rev. Karl E. Bieber extended the hand of fellowship at the Communion service. This was the first



baptismal service conducted by the Rev. Bieber in this church since he began his pastorate last summer. Pictured with the pastor are Mark Sammartano, Bonnie Chambers, Terry Lovette, Jo Ann Hahn, Mr. and Mrs. F. Patrick Nixon and Susan Reach. (Mrs. Marguerite Lee, reporter.)

**SUMNER, IOWA.** An Easter play by Lucille Green was given by the Sr. BYF of the First Baptist Church on March 29 and 30. This three act play, with the second act written by the Rev. and Mrs. Heringer, depicts the story of the crucifixion as it affected the lives of Pontius Pilate and his household. The play ends on a note of hope with the news that Jesus is risen. One of the scenes is pictured. Characters: Ponti-



us Pilate, Daniel Heringer; Claudia, Dixie Potratz; serving maids, Deanna Hofer and Linda Potratz; Paulus, James Lalk; high priest, Steve Mosher; Joseph of Arimathaea, Ronnald Floden; Mary Magdalene, Cindy Potratz. (Mrs. Daniel Lalk, reporter.)

**KELOWNA, B.C.** Music has been a vital part of the program at Trinity Baptist Church. One of the contributing factors is the church band (pictured) under the directorship of Mr. Waldemar Rempel. Other officers are Mr. G. Rempel, assistant director and



R. Spletzer and O. Schlenker president and vice president respectively. The band plays regularly every second Sunday and on special occasions and for inter-church programs. Young people play a predominant part in the band. The Rev. John Wollenberg is pastor of the church. (Mrs. Velma Halsmith, reporter.)

**ANAMOOSE, N.D.** Upon confession of their faith in the Lord Jesus Christ five young people of the Rosenfeld Baptist Church followed the Lord in baptism on March 15, 1970. On Sunday,



April 5, at the Communion service they were extended the right hand of fellowship by the Rev. Alvin Auch. Pictured are Julie Martin, Bonnie Isaak, Maren

## OUR CHURCHES IN ACTION

Isaak, Overn Kolschefske and Robert Isaak. (Mrs. David Dieterle, reporter.)

**ELK GROVE, CALIF.** The Ladies' Missionary Society of the First Baptist Church elected officers for the new year. They are as follows: President, Mrs. Roy Dolliver; Vice President, Mrs. Herschell Mills; Secretary, Mrs. Cecil George; Asst. Secretary, Mrs. H. L. Givens; Pianist, Mrs. Leonard Fandrich. Mrs. Merle Brenner was in charge of the installation service. An Easter program was presented with the Vice President, Mrs. Betty Mills in charge.

The LMS has four circles which meet monthly: the Maraleen, Sharon, Ramona and Arlene Circles. (Mrs. Leonard Fandrich, reporter.)

**ANAHEIM, CALIF.** Mr. and Mrs. Richard Saylor (pictured) of Anaheim, Calif., were honored with an open house at their home, and a dinner and program in the Fellowship



Hall of Sunkist Baptist Church to commemorate their 50th wedding anniversary. They were married Feb. 17, 1920. The program included special numbers rendered by their children and grandchildren. All three of their children were present: Elmer, Erma, and Della.

**TELFORDVILLE, ALTA.** An ordination council was called by the First Baptist Church of Telfordville, Alta., to consider the advisability of ordaining Mr. Joseph A. Harrison to the gospel ministry. They met on March 12, 1970. The Rev. Willy Muller was elected moderator and the Rev. Norman W. Dreger, clerk.

After being presented to the council by Mr. Harold Kruger, the candidate presented his statements concerning his conversion experience, call to the ministry, preparation for the ministry and doctrinal beliefs. The council declared itself satisfied with Mr. Harrison's statements and recommended that the First Baptist Church of Telfordville proceed with its pastor's ordination. The ordination service proceeded immediately. The Rev. William Sibley offered the ordination prayer. (Norman W. Dreger, reporter.)

**FESSENDEN, N.D.** The First Baptist Church set aside Sunday, May 24, to honor Barbara Kieper (pictured) who will soon be going back for her third term of missionary service in Cameroon. Each department shared in wishing her God's blessing. The pas-



tor brought a short message as a challenge from Isaiah. Barbara responded by thanking the church for honoring her in this way, and also for past financial and prayer support. The church presented her with a gift. The Rev. Raymond Hoffman is the pastor of the church. (Mrs. Roy Olschlager, reporter.)

**WINNIPEG, MAN.** The ladies of the Woman's Missionary Union of the Winnipeg area met on April 6, at the McDermot Church for a Missionary Tea. Mrs. J. Stein, president, led the singing, and Mrs. Gottschling, the vice president, read Scripture and led in prayer.

The guest speaker was Miss Alma Rapske, missionary to Colorado. She also showed a film of the work carried on in this mission field.

We had a special number from each of our cooperating churches. An offering for missions amounted to \$136.00. The evening was closed with a Spanish song sung by Alma Rapske and Mrs. Gartmann. (Mrs. M. Schmalcel, reporter.)

**PORTLAND, ORE.** On Easter Sunday our pastor, Dr. Robert Schreiber, baptised eleven people upon confession of their faith in Jesus Christ. Around the Lord's Supper, instead of the usual sermon, testimonies were given by some of the 18 people who came into our church family.

During the month of February a stewardship emphasis was made at all church services. In March we were directed to "Think Missions." In April a full length drama play entitled "Slave Girl" was given by the Youth Department. May services emphasized "The Family." At one service Mrs. Ida Wyss received special honor as a 72-year member of our church. Another service gave recognition to many who have been 50-year members. (Miriam Krueger, reporter.)

(Continued on page 26)



# In Memoriam

Mrs. Mary Litke, 80, of Fessenden, N.D., died on April 15, 1970. She was born in Carrington, N.D. In 1917 she was married to Steve Litke. They had two children. She was a member of the First Baptist Church of Fessenden. Surviving her are one son, Donald; one daughter, Mrs. Helen Muscha and four grandchildren. The Rev. Ray Hoffman was the officiating minister at the funeral service.

Mrs. Mathilda Burgstahler, 89, of Fessenden, N.D., died on April 18, 1970. She was born in Russia. In 1899 she was married to Adolph Burgstahler. They had eight children. She accepted the Lord early in life and was baptized, and became a member of the First Baptist Church of Fessenden. Surviving her are three sons: Walter, Fred and Ben; four daughters: Mrs. Emma Rudel, Mrs. Clara Strickling, Mrs. Ethel Love, Mrs. Edna Carrico; 16 grandchildren and 13 great-grandchildren; two sisters and one brother. The Rev. Ray Hoffman was the officiating minister at the funeral service.

Mrs. Hulda Walters, 77, of Morris, Man., died on May 5, 1970. She was born on Aug. 9, 1892, in Russia. In 1904 she emigrated to Canada. She was married to Emil S. Walters in 1908. They had eight children. In 1909 she accepted Christ as her Savior, was baptized and became a member of the Emmanuel Baptist Church in Morris. She was active in the WMS and served for a time as president. Surviving her are two sons: Daniel and Reinhold; four daughters: Mrs. Lena Paschke, Mrs. Elsie Edel, Mrs. Mina Zilkie and Mrs. Amy Edel; one brother, two sisters, 17 grandchildren and 15 great-grandchildren. The Rev. Bruno Voss was the officiating minister at the funeral service.

Mrs. Olivia Batke, nee Katzberg, 67, of Richmond, B.C., died on March 26, 1970. She was born on June 19, 1902, in Ebenezer, Sask. In 1920 she was married to Fred Batke. They had two sons. She accepted Christ as her Savior when she was 11 years old, was baptized and united with the Ebenezer Baptist Church. She was also a charter member of the Rose of Sharon Baptist Church, Richmond, B.C. Surviving her are her husband; two sons: Lorn and Harold; four sisters, two brothers, seven grandchildren. The Rev. Erwin Strauss was the officiating minister at the funeral service.

Kathy M. Brown, 19, of Portland, Ore., died in an automobile accident on May 15, 1970. She was born on March 24, 1951 in Portland, Ore. At the age of nine she professed a personal faith in Jesus Christ, was baptized and became a member of Trinity Baptist Church. She is survived by her mother, Mrs. Estelle Brown; three sisters: Roberta Jones, Pamela and Jeannie Brown; her maternal grandmother, Mrs. Adeline Alf, and her paternal grandmother, Mrs. Marie Brown. Dr. John Wobig and Dr. Robert Schreiber were the officiating ministers at the funeral service.

Fred Schneider, 80, of Medicine Hat, Alta., died on May 13, 1970. He was born in Suttley, S.D., on March 6, 1890. In 1911 he married Rosina Knodel. Five children were born to them. He became a Christian in 1959 and joined the Grace Baptist Church of Medicine Hat. In the church he was active as deacon. In Irvin, Alta., he served as postmaster from 1937-1949. He is survived by his wife, four children, 15 grandchildren and five great-grandchildren. The Rev. C. T. Remple was the officiating minister at the funeral service.

Alexander Effa, 70, of Springside, Sask., died on May 13, 1970. He was born in Poland on Dec. 18, 1899. At the age of 10 he accepted Christ as Savior and was baptized the following year. In 1927 he emigrated to Canada. On Dec. 26, 1965, he was united in marriage to Ruth Reschke. Surviving him are his wife Ruth, two sons, Wilfred and Alvin; two daughters, Mrs. Elly Warkentin and Mrs. Doris Trauboulay. The Rev. Robert R. Hoffman was the officiating minister at the funeral service.

Mrs. Ina Ruckdashel, 73, of Elgin, Iowa, died on April 30, 1970. She was born on Jan. 24, 1897, near Sumner, Iowa. Mrs. Ruckdashel accepted Christ as her Savior in 1920, was baptized, and became a member of the First Baptist Church of Elgin, Iowa. On Dec. 22, 1915, she married Alfred Ruckdashel. Surviving her are her husband, Alfred; one daughter, Mrs. Hollis (Florence) Lancaster; two sons, Merle and Clarence; three sisters, one brother, eight grandchildren and three great-grandchildren. The Rev. Orville H. Meth was officiating minister at the funeral service.

Mrs. Melinda Zimmerman, 61, of Baileyville, Ill., died on May 10, 1970. She was born on April 3, 1909, near Forreston, Ill. Early in life she accepted Christ as her Savior and was received into the fellowship of the Baileyville Baptist Church. She served as organist for 25 years. In 1930 she was married to Benjamin Zimmerman. Surviving her are her husband; one daughter, Mrs. Lavonne Hartman; three sons: Lloyd, Elwyn and Arlyn; one brother, one sister and 11 grandchildren. The Rev. K. McKenzie was the officiating minister at the funeral service.

Mrs. Katie Pudwill, nee Weixel, 78, died on May 15, 1970. She was born on Feb. 23, 1892 in Eureka, S.D. On Dec. 28, 1915, she was married to Waldemar Pudwill. They had eight children. She was a member of the Ruff Station of the Lehr Baptist Church and later of the First Baptist Church of Wishek. Surviving her are her husband; one son, Arthur; five daughters: Anna, Mrs. Ida Ferro, Mrs. Hilda Schwarzwalter, Mamie, Mrs. Grace Campbell; one sister, one brother and four grandchildren. The Rev. Clemence Auch was the officiating minister at the funeral service.

Fred Zimmerman, 64, of Jamestown, N.D., died on May 1, 1970. He was born Nov. 21, 1905, aboard the passenger ship, Frederick the Great, en route to the United States from Russia. He was united in marriage to Emma Ketterling in 1927. At the age of 22 he accepted the Lord as his Savior and was baptized in 1929. He was a member of the Baptist church for 41 years. Surviving him are his wife, Emma; one daughter, Mrs. Gerald Tischer (Violet); his mother, one sister and five brothers. The Rev. Gordon Voegelé officiated at the funeral service.

Mrs. Lydia Funk Warner, 95, died on April 20, 1970. She was born on May 26, 1874 in Louisville, Ky. She was married to Louis Warner. At the age of 14 she accepted Christ as her Savior, was baptized and became a member of North Sheridan Road Baptist Church, Peoria, Ill. She was a member for 83 years. Surviving her are six sons: Clarence, William, Edgar, Clyde, Robert and Harold; three daughters: Mrs. Gertrude Buhl, Mrs. Mabel Huser and Mrs. Mayme Lohmer; 15 grandchildren, 26 great-grandchildren and one sister. Pastors Edwin Michelson and Paul Rupp were the officiating ministers at the funeral service.

## Project astronaut succeeds

The silent majority has spoken!

Over one million letters and petitions supporting Apollo 8 Astronauts Borman, Lovell and Anders in their 1968 Christmas Eve reading of the Bible were displayed in Times Square for three days beginning Friday, Dec. 19. The letters were a part of "Project Astronaut" spearheaded by the Family Radio Network.

In January, 1969, after hearing that Madeline Murray had gathered some 27,000 signatures to protest the reading of Scripture from Apollo 8, Family Radio began a drive to acquire 100,000 letters from American Citizens supporting the Apollo 8 crew's action. This drive was called Project Astronaut. It was not designed as an attack on Madeline Murray or as an infringement upon her rights to speak her beliefs. Rather this was a program to encourage Americans to stand and speak their convictions.

The original goal of 100,000 letters was quickly reached and the letters continued to pour in. By mid-September 2½ million letters and petition signatures had been received. These were presented to Dr. Thomas O. Paine, Administrator of NASA on September 24 at NASA Headquarters in Washington, D.C.

Subsequently, another one million letters were forwarded to NASA. An additional one million letters and petition signatures made up the Times Square display. Thus, over four-and-a-half million concerned Americans have indicated their support and commendation of the Bible reading by the Astronauts of Apollo 8. These letters are still arriving at a rate of about 100,000 a week. This is perhaps the largest voluntary commendation of an act by man that has ever occurred in our nation's history or perhaps in the history of the world. □

## 40% Growth Reported Among Latin American Baptists: World Crusade is Recommended

LEESBURG, Fla. — The Crusade of the Americas Central Coordinating Committee, meeting here, evaluated results of the hemispheric four-year evangelist effort and urged the 50 participating conventions to appoint representatives to conserve and continue the fellowship and spirit created by the crusade.

In his final report to the Central Coordinating Committee, Crusade of the Americas, President Rubens Lopes of

Sao Paulo, Brazil, called the crusade "the greatest evangelistic campaign in the last 100 years."

Henry Earl Peacock, general coordinator, said that incomplete reports from 25 to 50 participating national Baptist conventions in the 30 countries in North, Central, South America and the Caribbean indicated a total of 494,018 decisions for Christ during 1969, the climactic year of the crusade.

"All the results of the crusade cannot be measured in statistics," the committee stated in a Declaration of Results. "There is, for example, no way to measure the new sense of responsibility that Christians feel in regard to the giving of the Christian testimony and the proclamation of the gospel."

"One of the most remarkable facets of the crusade was the unity established among Baptists of the different countries of the Americas, without distinction of race, color or culture — a unity in the proclamation of the gospel that presents all men as equal in the sight of God," the declaration continued.

"Another extraordinary blessing of the crusade was the rediscovery of the importance of laymen in the proclamation of the gospel," said the declaration.

Some churches, said the declaration, have doubled the number of their members during the two years of the crusade. "Between 1965 and 1969 the number of Baptists in Latin America grew by more than 40 per cent. The growth rate was greater than the general population growth rate."

The committee also adopted four different recommendations aimed at seeking to conserve the fellowship and spirit of the crusade in the future.

One recommendation urged the Baptist World Alliance to sponsor "a great world-wide effort of evangelism and reconciliation in which all Baptist groups of the world may participate," and authorized the president and general coordinator of the crusade to attend the Baptist World Convention in Tokyo to present their concern for a world-wide crusade.

Another recommendation asked that a committee created by the participating conventions to continue the fellowship of the crusade "be recognized as the proper group" to implement organization of one or more Latin American Baptist fellowships to be related to the Baptist World Alliance. Though no mention was made of them in the recommendations, these "fellowships" would perhaps follow the pattern of the North American Baptist Fellowship or the European Baptist Federa-

# NEWS&VIEWS

tion, both existing fellowships within the Baptist World Alliance. □

## Baptist Membership Drops 6,000 in Great Britain

LONDON — A drop of 5,996 in membership of Baptist churches throughout Britain is reported in the annual report for 1969, issued by the Baptist Union of Great Britain and Ireland.

Total membership is now put at 274,871. There was an increase of 65 members in Scotland and of 161 in Ireland but these were offset by the substantial decreases in England and Wales.

In the meantime it was announced that a select group of 250 Baptist ordained and lay leaders from England, Scotland, and Wales will delve into topics of world development, overseas missions, evangelism, financial stewardship, and Christian education as they try to see what path Baptists there can follow during the Seventies. Their conference will take place May 12-15 at Sanwick Derbyshire, England.

The number of Baptist churches in Britain remains stable with last year's total of 3,264 being just 11 fewer than in 1968. There was an increase of nine in the number of ministers in pastoral charge, to 2,081, and of 47 in the number of lay preachers. □

## Baptist Youth Demonstrate For Spiritual Awakening

ATLANTA, Ga., USA — Seven young Louisianians are rolling a wheelbarrow loaded with Bibles across the deep South to call attention to America's spiritual hunger. The seven hope to join Baptist Evangelist Arthur Blessitt in Washington, D.C., on July 18 for a mass rally and 24-hour period of prayer.

Blessitt, Hollywood evangelist, well-known for his Sunset Strip ministry to flower children, is pulling a cross across the United States from Los Angeles to the nation's capital.

One of the seven, Sammy Tippit, a handsome 22-year-old, spoke exuberantly of his desire to see a spiritual awakening in America. "We're just challenging people to let Christ be a part of their lives," he said. He believes that the country is on the brink of a religious revival comparable to the great awakening of the nineteenth century.

Their wheelbarrow carries "psychedelic Bibles" and copies of Good News for Modern Man, a contemporary translation of the New Testament. "We feel that it's time for positive action rather

## Our Churches in Action

(Continued from page 25)

**WISHEK, N.D.** The Wishek Women's Missionary Society presented a White Cross program on March 15, centered around the theme "Greater Works." They displayed the articles made for White Cross, and the offering was contributed for White Cross supplies.

On March 22, the choir, directed by Mrs. Melvin Hoffman, presented an Easter cantata, "The Thorn Crowned King," with the Venturia church as guests.

The B.Y.F. held a Missionary Youth Rally on March 28, with the young people from surrounding churches attending.

Missionaries present were William Tayui, Daphne Dunger, Donald Witt and the Rev. and Mrs. Kenneth Goodman, all from Cameroon. The offering was designated for the youth project.

On Easter morning the B.Y.F. hosted an Easter breakfast with Daphne Dunger as devotional speaker. The Rev. Clemence Auch is the pastor of the church. (Mrs. Howard Breitling, reporter.)

**LORRAINE, KAN.** "The Greatest Story Yet Untold," a cantata with a missionary message was presented by the choir of the First Baptist Church on Easter. Mrs. Paul Schroeder directed the choir accompanied by Mrs. Edward Staebler and Mrs. Jerome Janssen on the organ and piano. The Rev. Donald Decker is the pastor of the church. (Mrs. William Sies, reporter.)

**CEDAR FALLS, IOWA.** The deacons of the Cedarloo Baptist Church were in charge of cottage prayer meetings emphasizing the theme "Training Believers." Another Bible study program, "Growth by Groups," is aimed at personal and church renewal. A Crusade for Christ, with the Rev. Jacob Ehman of Steamboat Rock, was also held.

The Men's Brotherhood sponsored the first Father-Son banquet in the history of the church.

A number of young people are preparing themselves for full time Christian service: Ed Hoepner, Dick and Pat Kruse are in Sioux Falls, S.D., and Vic and Marilyn Ivicken are in Dallas, Tex. (Mrs. Gladys Burbank, reporter.)

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than negative analysis," Tippit explained.

The four male members of the group worked together in a winter revival at a small Monroe, La., church. "Their revival has such a great impact on North Louisiana, that we felt strongly the need to do something," Tippit explained. So the decision was made to simulate Blessit's trip.

The group financed the trip by selling personal possessions, even cars. They do not ask anything for their visit to churches along the route. "We are looking forward to our nation just getting back to Jesus," he said. □

## Priest Serves as Guest Preacher in Baptist Church

ALMELO, Holland — A Reformed Church minister and a Roman Catholic priest have been guest preachers at a Baptist Church which lacks a pastor. Other churches in the Almelo Council of Churches have agreed to furnish the Baptist congregation with a preacher once a month. The offer was "gratefully accepted" by the Baptist church on condition that the visiting pulpit speaker "preach Jesus Christ."

The priest's message, it was said, has been well received. It was a "preaching service" in which communion and baptism were not involved. □

## Why Do Ministers Leave the Pastorate?

A recently completed study of ministers who have left the pastorate showed that the reasons lie not just in the individuals involved but in "system pressures," according to the report.

Defects in the system include inadequate seminary training, difficulties in moving from one congregation to another, low financial compensation, lack of strong support from other ministers and the absence of any agreed understanding about what the minister's role is or how success is measured.

Though some church members believe the ex-pastors have betrayed the church, the men surveyed felt the opposite. "These ex-pastors feel they have been betrayed by the church system which recruited them on flimsy grounds, trained them inadequately, placed them unwisely, gave them courage to preach prophetically, then proved unwilling or unable to help them when in trouble and then let them go with scarcely an afterthought."

The study was conducted by the United Church of Christ. □

## Criswell Urges SBC: Hold Fast To Doctrine, Missions

DENVER (BP) — W. A. Criswell, president of the Southern Baptist Convention, called on fellow messengers to the SBC's 125th anniversary session here June 1, 1970, to hold fast to the common bonds of mission commitment, doctrinal conviction, and cooperative effort.

The address by Criswell, who completed his second one-year term as head of the 11.4 million-member Protestant denomination, highlighted the opening session of four days of scheduled meetings.

In laying the groundwork for his address on unity Criswell reminded the messengers their denomination in America "was born in a great necessity, a great program, a great doctrinal conviction, a great cooperative movement."

"As we have forsaken our littleness, selfishness, and divisiveness and have assumed the nobler commitment of prayer, intercession, missions, and evangelism, we have been blessed of God as few other people in the earth."

Stressing the value of mission commitment, Criswell told Southern Baptists "if ever we lose that missionary passion we shall dissolve like a rope of sand." He explained it this way:

"Our world-wide mission program holds us together like cables of steel. We may differ over many things, but we are one in this; namely, the desire to see men brought to Christ throughout the nations of the globe." □

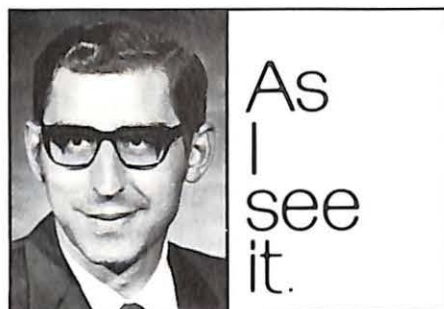
## Pastors Open Sessions With Fiery Preaching

DENVER (BP) — More than 7,400 persons attending the opening session of the Southern Baptist Pastor's Conference got a liberal dose of inspiration and fiery preaching.

Two young evangelists, former Cleveland Brown football star Bill Glass of Waco, Tex., and James Robison of Hurst, Tex., provided most of the pulpit pyrotechnics before a crowd of Baptist pastors and laymen from across the Southern Baptist Convention.

Singer Pat Boone and his wife, Shirley, made unscheduled appearances on the program and gave their Christian testimonies. Boone also discussed his forthcoming motion picture, "The Cross and the Switchblade," in which he plays the role of David Wilkerson, a young Pentecostal preacher who began a highly successful ministry to teenage drug addicts in the ghettos of New York City. □

(Continued on page 31)



by Paul Siewert

According to "The Evening Star" of Spencer, Ind., Mr. Harold Hill, president of the Curtis Engine Company in Baltimore, Md., has logged a rather strange story.

Mr. Hill records a rather mysterious situation encountered by astronauts and space scientists at Greenbelt, Md. Apparently these men were checking the position of the sun, moon, and planets with regard to orbital history. In order to substantiate accuracy in predicting future positions, they ran the computer measurements back over centuries and millennia. All at once they encountered a snag. The computers showed that a day was missing.

At first confusion ruled. However, one of the team of scientists remembered some vital Biblical history. He turned to Joshua 10:12-13 and II Kings 20:9-11 and found that these events of the sun standing still and reversing its orbit could be perfectly synchronized with the missing link in space time. The space officials returned to their desks and noted in their log-book that these Scriptural events must be written into space time records in order to complete accurate documentation.

Undoubtedly, there were those who read this news item with sceptical amusement. Others probably leaped with religious joy at such a dramatic demonstration of Biblical authenticity. Was it really significant? Again, it all depends which side you're on! Which reminds me of the prophetic words of Jesus "Except a man be born again." □

The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choosing.

■ The Rev. Jack Dundas has accepted the call to become the pastor of the new church extension project in the Detroit area, effective Sept. 1, 1970. He previously served a non-N.A.B. church in the Detroit area.

■ The Rev. Ronald Kernohan has become the minister of youth and visitation of the Ebenezer Baptist Church, Detroit, Mich.

■ The Rev. Robert Hoffman has accepted the call from the First Baptist Church, Hebron, N.D., effective August 1970. He previously served the Springside Baptist Church, Springside, Sask.

■ The Rev. Oliver Exley has become the pastor of the Open Bible Tabernacle, Erie, Penn., effective June 1970.

He previously served the Forest Baptist Church, Munson, Penn.

■ The Rev. Rudy E. Lemke has accepted the call to become the pastor of the new church extension project in Port Coquitlam, B.C., effective Sept. 27, 1970. He previously served the Northside Baptist Church, Sioux Falls, S.D.

■ Mr. H. Arnell Motz, a recent graduate of Biola College, has accepted the call to become the director of music and Christian education at the First Baptist Church, Lodi, Calif., effective Sept. 1, 1970.

■ Mr. Jerry Hackett has accepted the call to become the director of youth at the First Baptist Church, Lodi, Calif., effective Sept. 1, 1970. He previously

served as director of Christian education at the Bethel Baptist Church, Anaheim, Calif.

■ The Rev. John Hisel has become a U.S. Army chaplain effective July 5, 1970. He previously served as pastor of the Sherwood Forest Baptist Church, Redmond, Wash.

■ Mr. Abe Penner has accepted the call to become professor of music at the North American Baptist College, Edmonton, Alta., effective Sept. 1, 1970. He recently completed his studies at the University of Wichita, Wichita, Kan.

■ Chaplain (Captain) David A. Samf has been assigned to serve in Japan, effective July 22, 1970.

■ Chaplain (Major) Clinton E. Grenz was awarded the Bronze Star and Bronze Star with Oak Leaf Cluster awards for meritorious service and outstanding achievement during his tour of duty in the Republic of Vietnam, which terminated June 30, 1970. Chaplain Grenz is now again stationed in the U.S.A.

■ The Rev. Willis Carrico has become the pastor of the University Baptist Church, Santa Ana, Calif., effective July 1, 1970.

■ Miss Jeanne Nordheimer, a recent graduate of the North American Baptist College, has become the minister of Christian education and junior high at the Sunkist Baptist Church, Anaheim, Calif., effective June 1, 1970.

■ Mr. Douglas ("Mike") Jones has become the minister of the high school department at the Sunkist Baptist Church, Anaheim, Calif., effective June 1, 1970.

■ The Rev. Siegfried Schuster has become the pastor of the Pinawa Baptist Church, Pinawa, Man. This is a new church being started.

■ The Baptist Bible Training College, Ndu, Cameroon, requests that churches consider sending the following materials to Africa:

1. Devotional booklets, such as MOMENTS WITH GOD or OUR DAILY BREAD. These are given to pastors.

2. Christian magazines, such as BAPTIST HERALD, DECISION, CHRISTIAN LIFE, which are also given to the pastors and school teachers.

3. BIBLE TIME, PRIMARY DAYS, and PIX Sunday school papers.

4. POWER magazine and similar youth papers are excellent for distribution among secondary school students.

5. Good, simple tracts. These will be particularly useful in the "New Life for All" program.

Sunday school quarterlies are not

(Continued on page 30)

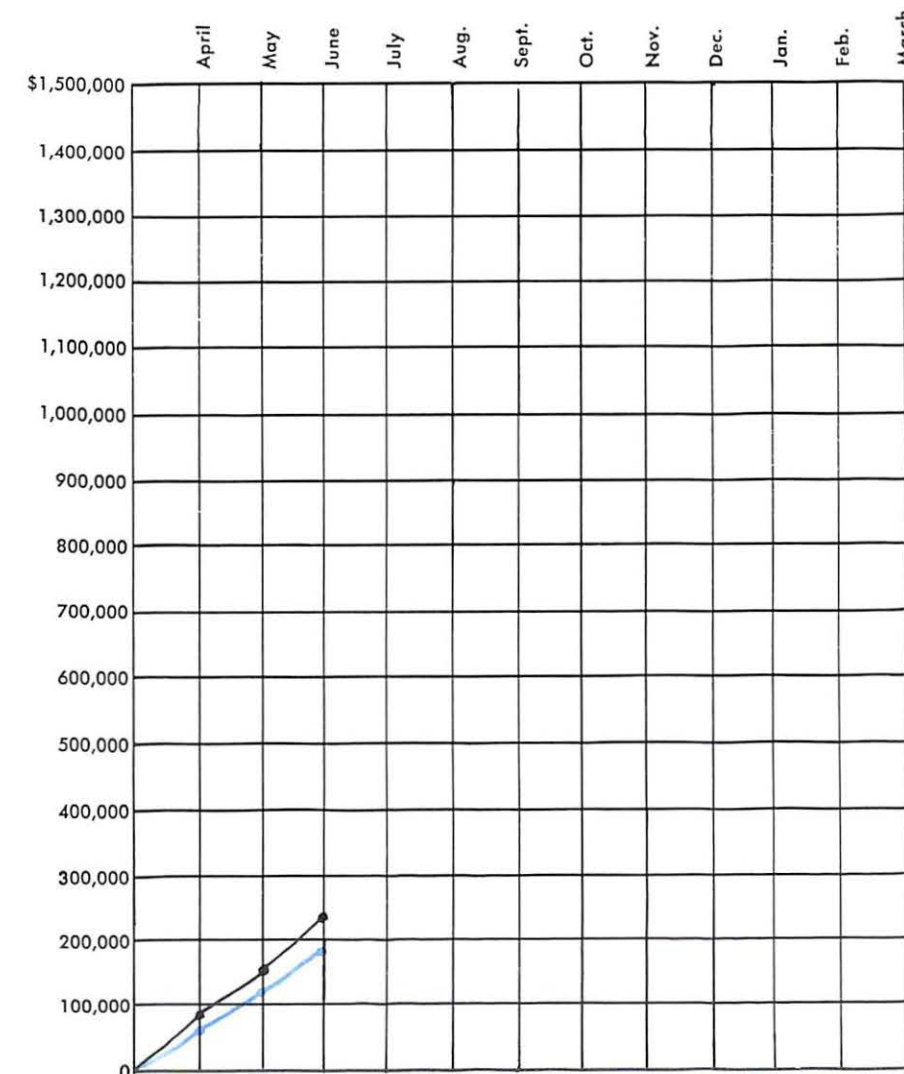
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for three months

April-June 1970 — \$189,599.12

April-June 1969 — \$207,404.16

Goal for 1970-71 \$1,500,000



Color line for 1970-71; Black line for 1969-70





## Listen to the Silence

One summer a car load of vacationers drove through a valley in Vermont. They asked a farmer for directions. After receiving the necessary information, they asked the farmer, "What do you do here so far away from everything?" Looking at the sky, clouds, mountains, trees and streams, the farmer replied, "We just live!"

Many of us have lost this dimension in our hectic activism. We need to learn to listen to silence.

The Psalmist says, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Ps. 19:2-4). Are we hearing God's voice? Do we even pause long enough to make it possible to hear God?

Let's listen to the sky. David heard God in the sky because he said, "The heavens declare the glory of God" (Ps. 19:1). The starry heavens spelled God. David believed that God created each star and put each one in its place. This silent testimony carried its message 24 hours of the day.

No human ears have heard the stars speak, nor caught the words of this speech. It is their silence that puts such terrible emphasis upon the testimony of the heavens; for their silence is the great law of the universe. Stand in the forest as the trees are growing, in the garden as the vines are climbing and the fruit is forming and there is no sound. The great laws of growth, attraction and gravitation do their infinite work so noiselessly that we forget their presence until we cross their paths. The great forces around us are silent. It is little wonder that David was awed by this silent testimony. Any meditative person would be.

The heavens also declare the glory of God because of their infinite space. There is no end to the universe of God. There is plenty of elbow room among

the stars. If anybody feels that the world is crowded let him walk out in the sea called night and walk through the universe. God's house is big because God is big. He cannot be limited by space.

Can anybody think when he sees the spaces of the infinite that death can be the end of life? Who can stand under the spangled heavens and not be moved to wonder? Who can contemplate them and not believe? All these things should turn our thoughts from petty things to the great eternal.

The revolutions of the earth through which night follows are symbols of human life. We labor for a time in the sunlight and then the shadows fall. But in the dark we see the stars, shining tokens of God's love and providence. It is a part of the goodness of God that into every life should fall enough loss and sorrow for us to see His shining mercies. And every night there is one star that outshines them all. "I am the bright and morning star" (Rev. 22:16) said the exalted Jesus.

Wordsworth put it this way:

"My heart leaps up when I behold a rainbow in the sky.  
So was it when my life began.  
So it is now, I am a man.  
So be it when I shall grow old, or let me die."

The Psalmist also suggests that we listen to the sun rising (Ps. 104:22). The glory of the sunrise lies not only in its beauty but in the fact, that it is a token of a new day which has been given us. Going to bed is always a surrender of our lives to the unknown. But when the morning comes we awaken to a new day. To kill time is to murder opportunity. But the sunrise offers a new day, another opportunity.

The mountains also speak of God according to Psalm 36:5-6, "Thy loving-kindness, O Jehovah, is in the heavens: Thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains." "I will lift up mine eyes unto the hills." Mountains make us look up and around. Their greatness overwhelms us. Their steadfast sturdiness speaks to us of God.

Some may be tempted to substitute nature worship for worship of God in a church. They like to spend Sunday in the fields and woods. The love of nature should be a help to the worship of God. The worship of God should lead us to appreciate the greatness of the universe as we listen to its silent sounds. — JB

## OPEN DIALOGUE

### letters to the editor

Dear editor: "Could it be that Harvey Hiller's tirade was supposed to exhibit scholastic prowess? In my estimation it was a jumble of literary, elocutionary, ethical and factual weaknesses and inaccuracies. I am sorry Harvey." *Ida Hoffman, Morris, Man.* □

Dear editor: "Re: 'Refugee: the Unfinished Story' (March 1970).

"I wonder what the 250,000 Treaty Indians, 225,000 nonregistered Indians and 350,000 Métis of Canada would react to the clean map of North America shown in this article. A small dot is supposed to represent 10,000 people or less who are homeless because of intolerance and social unrest. However, I suppose that in our view, any old shack is a home as long as it is not our own. Wake up, Canadians; the story of the natives is also an unfinished story. Our refusal to blemish our landscape by suggesting that all is not just in 'Christian Canada' will not make the problem disappear." *Harvey Hiller, student Edmonton, Alta.* □

Dear editor: "We wish to compliment the North American Baptist College 'New Life Singers' on tour this summer. We were privileged to have them in our home the afternoon and evening of their 'day-off' and were impressed by their maturity and team unity. The service presentation was given with deep spiritual emphasis and high professional quality.

A Ten Gallon Hat off to the "New Life Singers" and the North American Baptist College." *Dr. & Mrs. Lyle W. Grenz, Houston, Tex.* □

### What's Happening

(Continued from page 29)

very useful. Most of the churches prefer using the lesson materials adapted particularly to African culture.

"We want to assure our churches that we deeply appreciate receiving literature, and would encourage them to continue. By using the above suggestions and being more selective, they would provide us with materials most useful, and effect a savings of postage on their part," writes Dr. Louis R. Johnson, in behalf of B.B.T.C. Staff.

### News and Views

(Continued from page 28)

#### Educator Advocates Interracial Marriage

DENVER (BP) — Calls for interracial marriage and diverting of denominational funds from foreign missions to "eastern corridor" missions in the USA audibly stirred a group of Southern Baptist educators here.

R. Lofton Hudson, director of the Midwest Christian Counseling Center in Kansas City, Mo., said Christians "need to courageously seek persons of other races to mix with — and to marry."

Hudson's interracial marriage statement was in response to a question from one of the 213 registrants from 23 states and two foreign countries at the 15th annual meeting of the Southern Baptist Religious Education Association in the Brown Palace Hotel.

Sharing the podium with Hudson was Joseph R. Coleman, architect and Baptist layman of Tulsa, Okla. Coleman called for stepped-up lay ministries by Southern Baptists in the eastern metropolitan corridor, from New England to Virginia, where much of the power that shapes U.S. culture is concentrated.

Asked if he would divert Southern Baptist Convention budgeted funds from foreign missions (now about 50 per cent of denominational allocations) to the support of a massive lay ministries program in the eastern corridor, Coleman said, "There are no more foreign missions, and it's just sheer statistical sense to put our money where the people are."

Both speakers stressed their fear that the convention is becoming more clergy-dominated. □

#### Pat Boone Credits Success to "Recommitment of Life"

DENVER (BP) — Singer Pat Boone credited his success in business, writing and the entertainment field to a "recommitment of my life to God."

Boone made an unscheduled appearance on the program of the Southern Baptist Pastors' Conference at the Denver Convention Center Arena.

In a press conference at the Downtowner Motor Inn here, the modly dressed entertainer said, "For about 10 years I tried to run my own life but when I turned the leadership of my life to God things began to happen."

One such thing, Boone asserted, was the long cherished opportunity to film "The Cross and the Switchblade," a book about how a Pentecostal minister named David Wilkerson ministered to teenage drug addicts on the back streets of New York.

"The book and the movie both try to say to young people that they don't have to be anonymous victims of an impersonal, unconcerned society but that they can find fulfillment through a personal relationship with Christ." □

#### "Hostile" Denver Spirit

NASHVILLE (BP) — Editorial reactions to the Southern Baptist Convention in Denver prompted at least 17 Baptist state papers across the nation to question editorially the "unChristian," "bitter," "hostile," "vitriolic," "arrogant," "unforgiving," and "militant" spirit and attitude the editors said some convention messengers exhibited.

Almost as many editorials had observations and comments on the implications of the convention's actions requesting the withdrawal and rewriting of the Genesis Volume of the Broadman Bible Commentary, and the refusal of the SBC to slap down its Christian Life Commission for a controversial seminar it conducted.

Several of the Baptist state paper editors, citing the "hostile" attitude and spirit of the messengers to the convention, questioned the democratic process within the nation's largest Protestant denomination.

The Indiana Baptist commented editorially that the "bitter, unChristian attitudes we saw at Denver" could eventually lead to the destruction of the denomination. "If this spirit is allowed to take over our convention, we will not survive," the editorial said.

Several editors pointed out the hypocrisy of messengers to the convention who defended a literal interpretation of the Bible in debate on the Broadman Bible Commentary and Christian Life Commission would react if the deacons in their churches sought to "censor and scrutinize their sermons" each week. □

"Some Baptist who seem to believe they are divinely appointed to save the Bible and defend its inerrant message from all imagined defilers sure don't seem to have read much in that Bible about how Christians are supposed to conduct themselves," observed the Georgia Christian Index.

"The vitriolic, hostile, accusative, unforgiving, prideful, arrogant, and often-

downright-abusive attitudes and words of many of the preachers who spoke in defense of the Bible — and in attack of all who disagreed with their own views about that Bible — seem to this editor to be totally alien to the teachings and spirit of the central person in that Bible," said the Georgia editorial.

In one of the strongest editorials on the subject, the Kentucky Western Recorder charged that "to pray and ask others to pray that the Holy Spirit will guide our deliberations in a convention and then act like children of the devil is blasphemy."

"When will we stop arguing over beliefs about the Bible and start living the truth of the Bible?" the Kentucky editorial asked. "Why while declaring love for the Bible do we employ methods in arguing over a passage in Genesis that disregards the teachings of Jesus and the New Testament on love, and on how to treat one another?"

"Which is the more damaging heresy, the heresy of belief or the heresy of behavior?" the editorial continued. "Which is more destructive to the Bible — to question the literal interpretation of a passage in Genesis or to disregard literal Biblical injunctions on Christian attitude and behavior? Which preaches loudest to the non-Christian world we are trying to win, our orthodoxy on the Bible or our accusation and abuse of each other?" the Kentucky editorial asked.

The North Carolina Biblical Recorder questioned the emotional stability of convention messengers who sought to "embarrass and ridicule President W. A. Criswell as well as the convention at large." The editorial added: "When W. A. Criswell, Herschel Hobbs and Ramsey Pollard are not 'conservative' enough for this group, who can be?"

Both the North Carolina and Maryland Baptist editorials speculated, how those who sought to censor the Broadman Bible Commentary and Christian Life Commission would react if the deacons in their churches sought to "censor and scrutinize their sermons" each week. □



**LEADERSHIP CHURCHES**  
*in*  
**TOTAL DENOMINATIONAL**  
**MISSION GIVING**  
*(Basic Program plus Capital Funds Campaigns)*  
*for the*  
**TRIENNIUM 1967-70**

**Total Dollar Giving for Three Year Period**

- |     |              |   |
|-----|--------------|---|
| 1.  | \$118,395.86 | Grosse Pointe Baptist, Grosse Pointe Woods, Michigan. |
| 2.  | \$110,470.94 | Forest Park Baptist, Forest Park, Illinois.           |
| 3.  | \$104,962.93 | First Baptist, Lodi, California.                      |
| 4.  | \$ 98,135.58 | Napier Parkview Baptist, Benton Harbor, Michigan.     |
| 5.  | \$ 97,409.92 | First Baptist, Lorraine, Kansas.                      |
| 6.  | \$ 97,005.18 | Trinity Baptist, Portland, Oregon.                    |
| 7.  | \$ 89,313.83 | Ridgemont Baptist, East Detroit, Michigan.            |
| 8.  | \$ 72,173.95 | McDermot Avenue Baptist, Winnipeg, Manitoba.          |
| 9.  | \$ 67,210.08 | Faith Baptist, Minneapolis, Minnesota.                |
| 10. | \$ 64,927.81 | Magnolia Baptist, Anaheim, California.                |

**Average Annual Per Capita Giving for Three Year Period**

- |     |          |   |
|-----|----------|---|
| 1.  | \$132.02 | Mowata Baptist, Branch, Louisiana.          |
| 2.  | \$115.43 | Forest Park Baptist, Forest Park, Illinois. |
| 3.  | \$111.84 | First Baptist, Lorraine, Kansas.            |
| 4.  | \$100.19 | First Baptist, Plevna, Montana.             |
| 5.  | \$ 90.82 | Temple Baptist, Jansen, Saskatchewan.       |
| 6.  | \$ 84.90 | Ridgemont Baptist, East Detroit, Michigan.  |
| 7.  | \$ 83.49 | Faith Baptist, Minneapolis, Minnesota.      |
| 8.  | \$ 83.48 | Glenbard Baptist, Glen Ellyn, Illinois.     |
| 9.  | \$ 80.04 | First Baptist, Corona, South Dakota.        |
| 10. | \$ 66.13 | Carbon Baptist, Carbon, Alberta.            |

**Baptist Herald**

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