

Baptist Herald

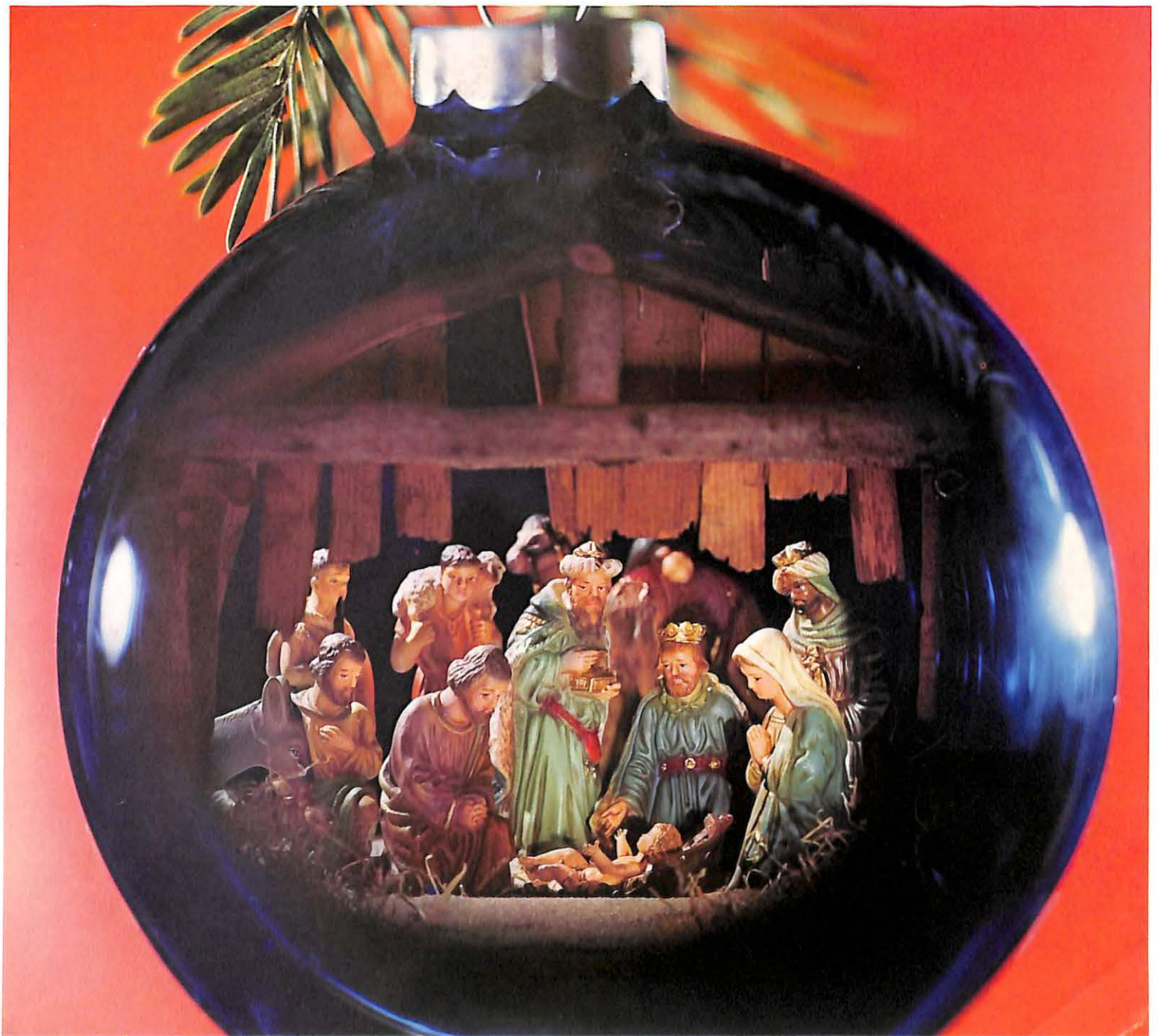
December 1970

The Meaning
of Christmas
by Paul F. Barkman

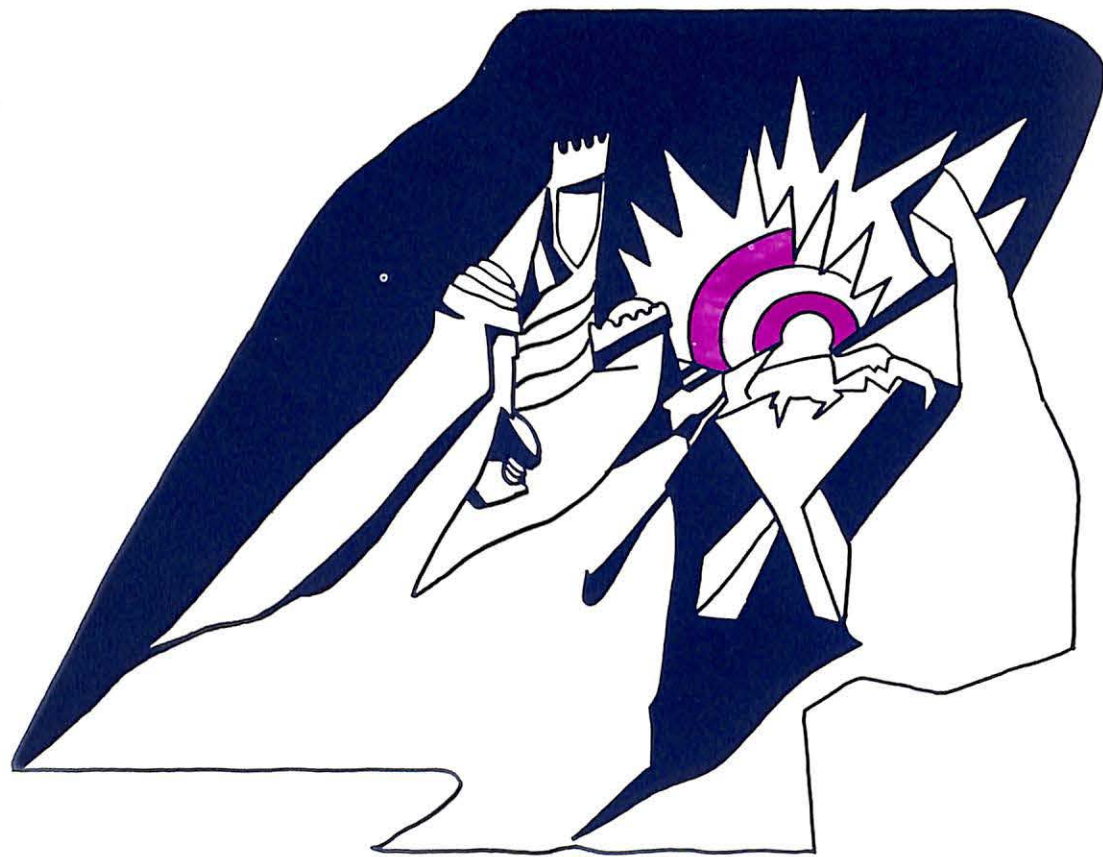
Missionary Service
In Brazil
by Richard Schilke

Christian...
Baptist... Pacifist?
by David Priestley

Christmas in
Japanese Churches



Thanks be to God for a Savior,
 Christ the Lord.
 Thanks be to God for all
 who know and follow the Savior.
 Thanks be to God for committed Christians
 whose prayers and gifts help to share the gift of God.



*We wish you a happy Christmas and
 God's leading for the new year.*

the entire staff of the Forest Park office of the North American Baptist General Conference, Forest Park, Illinois

Baptist Herald

Volume 48 December 1970 No. 12

Cover photo by Lambert Studios
 The Meaning of Christmas, *Paul F. Barkman*, 4
 The Baby Jesus Myth? *James Schacher*, 6
 NABC: Off and Running Again, *Werner Waitkus*, 7
 Christian . . . Baptist . . . Pacifist? *David Priestley*, 8
 Forum, *Gerald Borchert*, 10
 God's Volunteers Team 2 Report, *Larry Plucker*, 10
 Youth Scene: *Edited by Dorothy Pritzkau*, 11
 Let's Get With It! *Bruce Rich*
 Book Reviews, *B. C. Schreiber*, 12
 Ministering to Wounded and Dying, *Curtis J. Wiens*, 12
 Hazelwood Baptist Starts in Auburn, *Bernard Thole*, 13
 General Trends in the World Affecting the Work of Churches, *Albert McClellan*, 14
 Christmas in Japanese Churches, *Yoshio Akasaka, Yukio Hanazono, Hitoshi Arita, Hisaschi Murakami, Tomokuni Aoki*, 18
 Returning to Missionary Service in Brazil, *Richard Schilke*, 20
 We the Women, *Mrs. Jeanette Stein*, 22
 Christmas in Cameroon, *Ida Forsch*
 Christmas in Japan, *Florence Miller*
 Christmas in Brazil, *Mrs. Herman Effa*
 Christmas in North America, *Mrs. Jeanette Stein*
 Insight into Christian Education: *Edited by Dorothy Pritzkau*, 23
 The Church and Sex Education
 Bible Study, *David Priestley*, 24
 Our Churches in Action, 26
 In Memoriam, 29
 News and Views, 31
 As I See It, *Paul Siewert*, 32
 What's Happening, 33
 Editorial Viewpoint, Good News of Great Joy, 34

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The Meaning of Christmas

by Paul H. Barkman

Go with me now into the realm where truth moves forward, stepping firmly on facts, but with an eye upon a higher goal than even these, and listen to that which I have heard; for I have heard weeping in the night. Weeping as one who weeps at death.

For there is none who cares, and each man has a sorrow of his own. And the sounds of weeping, last night, were many, many, and it was very cold.

There were those who wept because of poverty, and there were those who wept because of greed. And there were those who wept because war had devastated all that they had and robbed them of hope. And there were those who wept because there was sickness, and agony, and death. Then there were little children, too small to know the reasons why, who wept for bread. And there were men gasping and shrieking as their bodies were mangled and torn by the hatred and cruelty of other men. And I heard these cries, and they were many.

But these were not the sobs that caught my attention, for there was another weeping in the night which was greater than these; a weeping that shook the very foundations of the universe itself, and caused the stars to tremble in their light. For last night I heard not the weeping of men, but I heard the sobs of God, weeping not as men weep — for their own agony and sorrow — but as one who bears the sorrow of them all; weeping as a mother who bears within herself the tragedy of all her smitten children at once; for He saw more than any man could see, and He encompassed it all within His bosom. And it was very dark. And it was very cold.

And He saw within the hearts of men what others could not know. He saw their hopelessness, and fear. He saw guilt and shame. He saw hate. And He saw the mind torn within itself — the forces of the person doing bat-

tle within the chambers of the soul.

Yea, in a sad frenzy
Between an inner lion and the abyss,
Deep calls unto deep,
And inner voices
Shriek against the shrouded canyon walls.
“Which way? Which way? Which way?”

And God heard, and wept.

But God saw even more for He saw sin — hard as ice, cruel as a sword, relentless and ever present. That negative alchemy that has taken the gold of men and turned it into lead, which has saturated the veins of men's bodies and souls, and the society which they have created, and put all creation in groaning subjection. That eternal blight that does not so much destroy as it twists, and warps, and makes horrible; that does not blot out men's consciousness, but leaves an eternal horror. And if you listened with me last night you heard — in the long, cold night; in the long, dark night — God crying out in the darkness and saying, “Turn ye, turn ye from your evil way; for why will you die, O house of Israel, O child of man?” “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.” And God wept. From His compassionate heart there fell drops, “as it were great drops of blood” that fell upon a cold earth. And their purity was such that they froze into white crystals of snow — beautiful because of their source, and yet powerless to water the earth; unable to nourish the plant for food, or to bring earth's seed to flower. For on the earth it was cold. It was very cold and dark.

And then God sent a star. A morning star. A bright and morning star. And wise men followed it through the cold and cruel world until they came unto a light that shone in darkness. And he sent a voice on angel's wing, and humble folk followed it, and found the answer of which they spoke to all they knew. And God sent a promise in the frail body of a child. And when it appeared in the temple, faith, that feeds on the substance of things that yet shall be, and sees truth beyond things that now appear, took up that babe in its arms and said, “Mine eyes have seen thy salvation.” And in the temple there was the noise of wings, and the scent of incense, and the hush of the sacred presence in the holy place.

But the only ones to whom the Babe had come were a faithful man, and a mother who “Hid all these things in her heart,” and an old man, and an old woman — too old to care for the sparkle of life, too old to matter in the things of practical importance. And all about them in the temple were the sounds of busyness, busyness, busyness. No time for Him. No room in the inn. No concern. Not hatred, just no room. And in the temple, there was the selling of doves and sheep for offering; and the Lamb of God went unheeded. And there was the changing of money for tithes to give to the priests; and the Anointed of God was passed by. And it was busy, and it was cold.

But indifference did not last for long, for soon there were voices to cry out against Him. There was the voice of

Herod, who sought the young child's life so that he might keep a material crown and selfish power. And then the priests, so that they might keep their own positions and their own material advantage. And then the voices of more and more, that swelled into a multitude and cried, “Away with this man”; “Crucify him!” “We will not have this man to rule over us!” There was the trample of booted feet, and the sound of the fist and whiplash, and the sickening sound of the hammer that nailed hope on a tree; that rejected the divine visitation.

And I heard God weeping, “Jerusalem, Jerusalem, how oft would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!” And it was dark, and it was very, very dark; and it was cold. And paradoxically, in the darkness, I heard God cry, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price.” And I thought I saw the herald angel standing beside God, with the withered text of his majestic appearance in his hand, gazing in unbelief and sorrow upon the scene, and repeating to himself in wonder, “For unto you is born a Savior. A savior. A savior.” And I thought I felt the tears of God fall about me (all unheeded), as the snow — tenderly, and pure, and cold.

I heard weeping last night. And I read in the gospel of him who leaned upon His bosom that, “He came unto his own and his own received him not.” Behold, I still stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.”

Then, suddenly, I walked no more in vision. I looked upon today. This day of this year. And my soul almost laughed with relief, and I said, “But we know better; we understand. To us is the message of the ages fulfilled, as the prophets and the gospels have spoken. Our time is not like Bethlehem, for on every lamp post and in every window He is known by name and is welcomed.” But you know what I saw. I found that it was only His *name* they honored. There was joy in the commercial places, just as there was in Bethlehem, but no room for *Him*. I said, “Surely, we understand better in our time; we who know that the apostles were so wrong about a material kingdom; we who understand, and almost smile at, the mob which tried to make Him king because He fed them bread upon the hillside!” But as I said so, I heard God weeping. And the weeping of yesterday had not ceased. And the voice said, “Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? Incline your ear unto me, hear, and your soul shall live; and I will make with you an everlasting covenant, even the sure mercies of David.” And I heard the voice of old, and I heard men say, “When saw we thee naked, or hungry, or cold? When did you knock at our door and we put you aside in a stable?” But as they said so, there was busyness; much, much busyness; and it was cold.

Once again I turned to the temple — the temple where His own people today, the Church, go to worship — people who know all that the prophets and the apostles

have said before; unto whom the purpose of God's eternal gift is clearly known. And I found that once again, like the children of Israel, when they had been redeemed from the bondage of slavery, nevertheless, yearned for the flesh pots of Egypt with sensual desire, so the Church in this time had built to itself a god of tinsel who should represent their material lust, and they had fallen down before it and worshiped it. And I saw the bride of Christ, upon this His day, give her attentions to another, and leave Him standing outside the door and weeping. Yes, the church of Christ! The church of Christ, who should say, “How beautiful . . . are the feet of him that bringeth good tidings, that publisheth peace . . . that sayeth unto Zion, “Thy God reigneth!” But at this time, when there should have been the shouting of the evangel; a saying that the Savior is born; a telling that one is come to give redemption from the tragic sin of men; at this time there is, instead, the rattle of paper, and the changing of money, and the selling of sheep and oxen in the temple, and programs in that holy place, and busyness, and busyness, busyness, busyness.

What more appropriate activity could the church of Christ have at this season than a series of meetings in which it proclaims loudly, “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” But I saw the evangelists go home at Christmas. And I saw some “fool” try to arrange an evangelistic meeting over the Christmas holidays and the good people of the temple too busy about good things. And I shuddered, for it was cold, and it was dark.

And I looked at myself, “lest . . . when I have preached to others, I myself should be a castaway.” And I looked upon myself with fear, and I asked myself, “Are there gifts because there is joy, or is there joy because there are gifts?” And I saw God looking at me, saying, “Come.” And there was no vengeance in His eyes as He looked at me, but there was a sob in His throat as He said, “Behold, I stand at the door and knock; if any man will open . . . I will come in.”

And this, for God, is the meaning of Christmas — “Behold I stand at the door, and I knock, and I am ready, and I have a gift, and I have beauty for ashes.” What is the meaning of Christmas for me?

“For in this world of sin
Where meek souls will receive Him still
The dear Christ enters in.”

“I heard the voice of Jesus say,
‘Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.’”

I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad.”

This is what Christmas means to me. What does Christmas mean to you? □

THE BABY JESUS MYTH



by James Schacher

With her mini-dress creeping perilously high and a Phyllis Diller cigarette holder held disdainfully between her fingers, the girl sighed as the limousine neared the airport.

"I don't dig it. How is the Santa Claus legend any different from the Baby Jesus story?"

Her temporary companion said nothing.

The neo-sophisticate rambled on, half talking to herself.

"Why all this fuss about a baby born 2000 years ago? I don't like it. We need fewer babies and less baby talk in the world today."

Her companion, a collegiate-looking boy in a smart suit and vest, replied, "Maybe the difference is that Jesus' story was told by eyewitnesses."

She straightened up sharply. "Are you a preacher or something?" Sensing a negative reply, she continued, "Besides, the ancients were so superstitious they'd swallow everything."

"Perhaps," her companion said, "But they spoke out in spite of the penalty of death. There must be some reason

The Rev. James Schacher is the pastor of the Calvary Baptist Church, Stafford, Kan.

besides superstition why so many of the early followers became martyrs."

"If it were true, I'd have to change a lot of attitudes . . . But it couldn't be. Thinking people wouldn't accept it."

"What if no one today believed it? Would that change the truth of history?" he asked.

"No. I suppose not. Even thirty million Frenchmen could be wrong."

"Just for the record . . . I used to think that it was all a hoax, too."

"What changed your mind?" the girl asked.

"Something happened to me ten years ago."

"If you mean a religious experience, that bit is too emotional for me."

"How else do you think something real can be expressed?" "I don't know. Let's drop it. It makes me feel uncomfortable."

There was silence.

Then she added, "I suppose if I were honest, I'd have to admit that part of my hang-up is that I don't want to change my way of life."

The limousine stopped at the airport, and the two travelers boarded their separate planes. □

NABC: OFF AND RUNNING

AGAIN

by Werner Waitkus

It was with more than the usual amount of fear and trembling that administration and faculty of the North American Baptist College faced the 1970-71 school term. Not only are two-thirds of the 121 students newcomers, but on the administrative side the percentage of new faces is even greater. In fact, with the exception of the comptroller, Miss Irene Fiege, there are all new faces: a new President, Dr. Joseph Sonnenberg; new office personnel; a new librarian; a new superintendent of grounds; a new matron; and last but not least new cooks. Even among the faculty change is in evidence. Missing for this year is Prof. E. B. Link, being on sabbatical leave and studying in Victoria, B.C. Prof. A. Rapske is studying at the University of Alberta and is only available for half-time duty. The new addition to the

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faculty is Prof. A. Penner who heads the music department. Mr. D. Follack, the Rev. R. Hohensee, and the Rev. A. Wilcke serve as part-time instructors.

In view of such discontinuity with the past it was perhaps quite reasonable to expect some "ordeal of change" for at least some weeks. However, the first major event of the current school year, a week-end retreat to Sylvan Lake, Alberta, quickly dispelled such expectations. A flexible program, allowing ample time for play and fellowship, featured lively discussions, fire-side meditations, and orientation lectures. In the relaxed camp atmosphere a spirit of willingness and cooperation began to emerge. Somehow everyone seemed to have gained confidence, and we have it on the authority of Mr. Eric Hoffer that such confidence in self and others can turn the shock of change into the challenge of opportunity. The days at camp were marred somewhat by one regrettable incident of faculty brutality: the traditional volleyball game featuring the "Faculty Ficklefingers" versus the "Student All-Stars" ended in another debacle of the latter. It was again a case of sheer persistence and heroic stamina outlasting acrobatic artistry and finesse. Or was it a piece of delicate student diplomacy?

The fall convocation on Sept. 8, marked the official opening of the 1970-71 term. The highlights of the worship service were Prof. A. Penner's



musical rendition and the convocation address by Dr. J. Sonnenberg entitled "What Can You Expect From Life?" After the service it was "open house" and an hour of fellowship with many friends of the College.

Of the 121 students, 18 are enrolled in the Bachelor of Theology program and 13 in the Bachelor of Religious Education program. There are 87 students from Canada and 30 from the United States. International flavor is added by one student from Hong Kong, one from Germany, one from Cameroon, and one from India.

In our day when the cost of higher education is a critical factor in the continuing existence of many religious schools, the North American Baptist College community feels a sense of obligation toward the entire constituency of our denomination for its continued support. And it feels that this obligation can best be discharged by a deepening dedication to academic excellence, intellectual honesty, and spiritual commitment. □



Christian... Baptist... Pacifist?

by David T. Priestley

Conversations with young men facing or engaged in military service or who have completed a tour of duty indicate that among those of serious Christian commitment there is a tension between their feelings of loyalty to their country and their desire to obey God's will. With troubled hearts they submit to the draft or even enlist with the anxious hope that they will never need to use their training to actually kill anyone. God graciously answers that prayer in some instances — a man is wounded in an ambush in his first assignment in Vietnam and shipped home to finish his army tour stateside; a man is sent to Germany for two years while the rest of his classmates are sent to South-East Asia; — another never leaves the United States at all — but there are more Christians who have killed men in South-East Asia, the Pacific, North Africa and Europe than have been spared this experience. And there is no way to estimate the resultant spiritual, moral and emotional damage.

The dilemma for Christian conscience and national loyalty is complicated for Baptist youth by the fact that traditionally Baptists are not a "peace church," and their young men have taken their place with those from other denominations in the armed forces without any real encouragement from their church or parents to consider conscientious objection. There have always been Christians, even Baptist Christians, who have felt that pacifism is a necessary mark of Christian discipleship. Usually, however, evangelicals give the concept of non-violence little consideration, presuming that pacifism is not essential to Christian conduct. Generally, they would say, Christians must do military service and as civilians are also free to use any physical force a situation may require.

The selective service law tacitly expects that every registrant has considered this issue. It recognizes conscientious objection to killing and war, and draft boards will honor a man's request for assignment to civilian jobs unrelated to the military services or to non-combatant military duty. The Christian, above all, has a responsibility to think and choose rather than to automatically go along with public sentiment.

The Rev. David Priestley is the pastor of the Highland Baptist Church, Junction City, Kan.



Why, then, should parents and church teach that pacifism is one of the ethical expressions of faith in Christ? Why should a 17-year-old give any thought to Christian for reclassification? Why? . . . because throughout history there have been Christians who believed that Jesus expects his followers to practice non-violence; and there are good biblical reasons for this conviction. Christ is conscious of his responsibility before God, the Christian must decide how he will understand and apply these parts of Scripture.

PRIOR CONSIDERATIONS

Before we turn to the biblical basis of Christian pacifism, several things must be clear:

1) This article deals with Christian pacifism. There are philosophical, psychological and moral objections to violence which are also valid. For the Christian, the decisive reasons are biblical and Christ-oriented; and the motive is obedience to one's Savior and Lord.

2) Pacifism has applications far beyond the question of military service. It effects one's appreciation of entertainment, art, literature, games, newscasts, even toys. It determines one's reaction to any social or personal issue. It identifies areas of moral and spiritual concern.

3) Pacifists are not cowards. Few army veterans will accuse a conscientious objector of cowardice; they respect the courage with which they have seen objectors face mortal danger totally unarmed. A conscientious objector is a pacifist by conviction; and uncommon objections require considerable backbone to maintain.

4) Non-violence (pacifism) and non-resistance are two different concepts. Nor are pacifists "passivists," apathetic. They are passionately concerned about justice, mercy, righteousness (Amos 5:24; Matt. 23:23) as all Christians are. They simply reject coercion as a means to those or any other ends. They chose to love, and even the threat of death does not deter them from seeking to actively transform sin-twisted relationships by applying the healing power of God's love under his direction.

5) Pacifist convictions cannot be divorced from Christian character and conduct. The Christian's life in other respects must also reflect the influence of Christ; he must be holy even as the Father is holy (I Pet. 1:15 f.).

THE BIBLICAL BASIS

A. *The Christian pacifist begins with the sixth commandment: You shall not kill.* God is the only giver of life, and no man dares to take upon himself the authority to decide when any life should end. When a man equips himself for military action, he is choosing to be the means of someone's death. He has assumed for himself one of God's rights, even though he may never actually meet an opponent or fire his weapon or wound a man.

Christ, in the Sermon on the Mount, expanded the sixth commandment to include hatred and mercilessness. For the Christian all coercion and violence (verbal, moral and physical) is forbidden; and his reactions to violent threats must be peaceable, growing out of a trust in God's care for himself and God's love for the attacker. B. *Christ's command to love our enemies is totally unconditional.* We are not excused from loving them when we are not loved in return. After all, Christ died because God chose to love men regardless of their response; he died while we were his enemies.

Love refuses to allow anyone to be our enemy; love makes every man our neighbor whom we owe such ministry as he needs and we can give. Love sets us on an active campaign to make every man our friend and brother in Christ.

Love is not passive or weak. It actively seeks ways to win the other for Christ. Compassion for the thief and vandal will not idly allow them to steal and destroy; love for our neighbor will not permit the destruction or theft of his property. Love seeks to create justice and harmony; above all, love tries to bring men to Christ. It may see them to jail first, but it will follow them there with compassion and the Gospel.

C. *Christ also commanded us to turn the other cheek.* The extent to which one applies this principle varies. Some would offer no resistance to any attack. Others feel that Christian stewardship obliges them, when all else apparently fails, to resist a threat to life and integrity with sufficient force to restrain it, excluding brutality or injury to the aggressor.

To summarize: the Christian is not passive, neither does he coerce. Violence is intrinsically evil; and evil cannot rightly be met with counter-evil. God's love and power alone will overcome evil. The Christian will not take into his hands the means of death for any man. He will not allow himself to even desire the harm or death of any man, even one who intends to destroy the Christian himself.

In the selective service system, the Christian either requests non-combatant military duty or alternative civilian service. In society, by persuasion and example he refuses to condone violence anywhere.

OBJECTIONS

Many deny that pacifism is a necessary part of Christian discipleship. Three common objections to the pacifist position are considered here:

A. *"What if everyone were a conscientious objector?"* The fear underlying this question is that since everyone is not opposed to violence, the pacifist will be abused.

The Christian believes that God's love is more powerful than evil, that evil cannot be defeated by evil, and that Christ commands us to suffer rather than to hate or harm. The Christian believes that his life does not consist in what he owns (Lk. 12:15) and that he must be careful to treasure the right things (Mt. 6:19-21). Our possessions are God's gifts, not the earnings of our strength and cleverness (I Cor. 4:7) nor even an inalienable right. Civil freedom, property, even life might be forfeited, but none of these events would separate us from Christ (Rom. 8:35-39) who is the greatest treasure. This may not appear "practical" but Christ and the apostles never claimed that faith in him was practical or wise by earthly standards (I Cor. 1:18-25). The question for the Christian finally boils down to: whom do you trust?

B. *"Didn't God command the use of force, even of cold-blooded killing?"*

The Old Testament is a record of God's activity in the history of man's salvation. There are spiritual overtones to every act of violence ordered by God, among them the necessity of preserving Israel's identity until the Messiah came. Those reasons cannot be paralleled in today's world. God has not laid Joshua's mantle on any modern nation. Christ, on the other hand, warned that those (individuals or nations) who live by the sword will die by it (Matt. 26:52).

C. *"Don't we owe our country this kind of service? Isn't it part of 'submission to authority ordained by God'?"* We do not own our country any obedience contrary to what God requires (Acts 5:29). We do our country no service by cooperating with its injustice, no matter if it is hallowed by patriotism and treaty. If we love our country, we must call it to responsibility and justice, at home and abroad; we must arouse the conscience of our land. The Christian owes his first loyalty to Christ and is obliged to follow his perfect will.

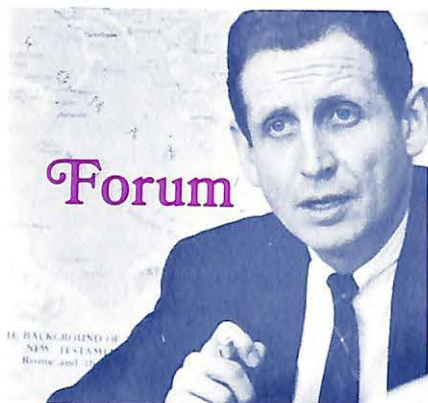
CONCLUSION

These are reasons why some Christians refuse combatant military service or volunteer for alternative civilian service. That is why the Christian cannot enjoy violence in entertainment; why he has no satisfaction in the suffering or death of even the most godless and depraved; why he is disturbed by the thoughtless acceptance of violence as a part of American life, even in play; why he refuses to admit even the word "enemy" into his vocabulary.

Christian youth dare not quickly reject this understanding of God's attitude to violence and war. Christian parents dare not thoughtlessly allow their children to accept the general attitude toward violence.

Every Christian high-schooler must prayerfully consider whether as a Christian he must also be a pacifist. Every young man already registered must honestly consider whether his classification expresses Christian conviction or thoughtless conformity.

And each must do what may not be easy if Christ so calls him. But then, through Christ we can do everything (Phil. 4:13). □



Forum

by Gerald L. Borchert

Dear Reader: This month begins the second year of this column and in the next few issues we are printing some of your evaluations with comment.

Dear Sir: After reading the Forum column by Dr. Borchert I became quite concerned because of its lack of spiritual guidance on permissiveness. If I read the article correctly it would seem that the answer given states that no matter what we do we will never be perfect. Then the answer becomes very vague as to what is right. . . . The article ends by telling parents that God is able to take care of their children no matter what the questionable activity may be which they are participating in. It may be true that the exact answer to the question cannot be found in the Word of God but never dare we lower the standard which tells us to separate ourselves from the worldly things and live a holy life, dedicated to Jesus Christ. If we tell young people that it is all right to participate in these worldly things what is going to cause them to change their minds about these things when they grow older and become our church leaders? I think we have plenty of examples of churches with this kind of permissiveness that should cause us to steer far and wide from it. . . . I have heard of those coming out of our Seminary who see nothing wrong with dances and movies. This also is a great concern to me. I wonder if this article does not show or add proof to the looseness there.

My prayer is that we shall never be guilty of lowering the standard for our lives thus leading men and women

Address letters to: Dean Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S.D. 57105

astray. Let us hold to a pure, holy and separated life for Jesus Christ. . . . G.F.

Dear G.F.: Let me assure you that I am grateful for your interest in the Christian development of our young people. My concern is not the enunciating of a permissive way of life, I am calling for responsible Christian living and an understanding of young people. Having counseled with them across the United States and Canada, I think I know how standards are often treated when children are away from home. Moreover, you will notice that my perspective is not one of berating parents like many are doing today, because I believe that the family is the unit upon which a church and a Christian community must be built. In the building of strong families we must help our children to move gradually from law to grace, and believe me that will take prayer when your children are out at night! When I speak of prayer I am not speaking of it lightly. I learned from my parents the vitality of prayer and the sense of trust in their children. While many of my so-called good conservative friends were given rules which I saw broken, I was given love and the consistent image of concerned, trusting but not naive parents. I am not against rules, but I am convinced that that image of my parents was worth more than all the rules.

Youth is a time of experimenting and of reaction. Young people learn quickly how to "con" their parents. We as Christian parents, therefore, must pray for grace and wisdom to help them grow into maturity in the most constructive manner possible. The conclusion of the book *How To Be A Christian Without Being Religious* published by Gospel Light, the publishers of our Sunday School material, may be helpful on this point.

If you still can find my June column, read it again because I really don't think it's the words of a big bad wolf. Remember, I started by contrasting the legalism of the Jews with the perspective of Jesus. Let us try to help our young people find the freshness of the grace of Christ in the midst of this mixed-up world of mixed-up rules and social customs which do not save anyone G.L.B.

Dear Dr. Borchert: I want to express my appreciation for the way in which you answered the question on eternal security. . . . You answered the question in a wonderful way and I do ap-

(Continued on page 35)

GOD'S VOLUNTEERS

Team 2 Report

by Larry Plucker

As the God's Volunteers made their way to Edmonton, Alta., many questions flashed across their minds. Who will be on my team? Which director will be my director? Will I be able to adjust? Which tour will I be on?

Within the first week of training at the North American Baptist College, many of these questions were answered. Our purpose and plan of action was outlined. We were divided into Team 1 and Team 2. We of Team 2 would now like to introduce ourselves to you.

From White Rock, B. C., comes Dave Rapske. Dave has spent two years at NABC in Edmonton. Following GV's he plans to return to university and college in Edmonton to complete his B. Th. degree, and he plans to eventually enter the mission field or local church as a pastor.

Ruth Koenigsberg from Sheffield, Iowa, is the team pianist. Last year Ruth attended the University of Northern Iowa where she plans to continue toward a B.A. degree in elementary education after G.V.'s.

Joanne Patzia (Jo-Jo) is from the heart of Canada, Winnipeg, Man. In a different sense she has pupils in her eyes; for the past two years she has been teaching elementary school. After this year she plans to pursue her education and continue teaching. On the team she serves as music co-ordinator.

Our group leader, Vivian Arndt, is originally from Springside, Sask. For the past three years she has been employed as a secretary at NABC in Edmonton. Her future plans are still uncertain.

From Vancouver, B.C., comes Jean Kohl. Since she previously worked in a finance company, we chose her as our team's treasurer. After attending the NABC for one year, she worked as a secretary in Vancouver. Following her term in Volunteers, she plans to return to work in Vancouver.

(Continued on page 35)

Youth Scene

Let's Get With It

by Bruce A. Rich

Why do we kick the church around? Why do we grumble and complain about the deacons, the board and institutionalism? Why do we say the church is not relevant, that it's not meeting our needs? Why do we excuse ourselves from responsibility, duck out of services and avoid the pastor?

Now let's be objective. Let's analyze the situation. What's really wrong? Why is the church apparently missing its real purpose today? Is it because nobody cares? Nobody wants to take responsibility? Nobody wants to get involved? Where do you fit in? Who are you? Are you nobody?

I know there are young people concerned about renewing the ministry of the church. There are laymen and pastors praying for and seeking renewal in the life of their particular church. There are denominational leaders who are earnestly involved in the struggle for renewal. But what is at the heart of renewal?

Renewal in the body of Christ is the responsibility of each Christian. It's your responsibility! It's my responsibility! You can bring renewal to the fellowship of believers by renewing and making vital your own relationship with God.

How? Examine your motives. Are you genuine as a believing follower of Jesus Christ? Live to God's glory.

Evaluate your ambitions. Are they

The Rev. Bruce A. Rich is General Secretary of the Department of Christian Education, North American Baptist General Conference.

self-determined, or are you being guided by the Holy Spirit? The psalmist said, "You (God) will show me the path of life." If your ambitions have been determined in accord with God's word and the Holy Spirit you will experience open doors of witness and service.

Guard your character. Think on the things that are true, pure and wholesome as Paul suggests in Phil. 4:8. If your life is filled with these qualities it will show the beauty and love of Christ and you will experience spiritual power and victory.

Genuine renewal, or revival, does not come apart from repentance, self-examination and new dedication.

Take a look at yourself. Be concerned with revival in your own Christian experience. If you let God get hold of you he will give you a dynamic witness, radiant living and a new awareness of the leading and ministry of the Holy Spirit.

Let's get with it, and stop hindering the exciting things God wants to do through us. □

Thinking of Youth

by Karen Matthews

People are not looking into Christianity, they are going to occult studies. They are looking for someone to accept and understand them. The church ministers only to middle-class people. This is why many young people find it hard to identify with the church. They find no way to integrate their social concern with their spiritual concern within the context of the church. People in the church are going to have to

change. They are going to have to take in people who are different than themselves. Really we are one family. Let's accept each other. The young people that dress different tell us that, "I can accept your middle class hang-ups if you can accept my hippie dress."

Individual Christian living is the big need today. □

Miss Karen Matthews is a college graduate, from Glendale, California.

Heres an Idea

Have you been keeping in contact with those of your fellowship who are away at school or in the service? If not, get started now for the new year. Select one young person to be the recipient of your prayers, thoughts, and letters. You may select a youth once a month, once a week or whatever is necessary to include all of them. It may be advisable to have two at a time. Mount a picture of the young person on the bulletin board, above or near the table where the writing materials are laid out. Invite young people to write a letter, or a few lines on a group letter. When a reply comes back, share it with the group.

Be sure to include the young person whom you are writing to in the public prayers that day. □



"Miss Quinn, send this message down to the local radio station . . . I want to make sure every student in school hears it!"

book reviews by B.C. Schreiber

Old Testament Times. By R. K. Harrison, Grand Rapids, Mich. Wm. B. Eerdmans. \$6.95. The purpose of biblical archaeology is not to prove that the Bible is true, but to give us a better understanding of the lands and culture in which the Hebrew nation began and developed. It has become evident that the people and times of the Old Testament cannot and should not be studied in isolation from the Near Eastern background. Those who may have a few doubts about certain problematic areas will find their faith supported by archaeological discoveries. Whether we like it or not there are times when we have a Thomsonian skepticism and say, "Seeing is believing."

Dr. Harrison takes the reader back to the time of Abraham and traces the history of Israel, in relationship to the Near East, to the Maccabean period.

The numerous photographic illustrations of archaeological discoveries are excellent reproductions. Those who have already purchased Merrill Tenny's **NEW TESTAMENT TIMES** will find this volume a valuable and necessary complement.

Tells, Tombs and Treasure. By Robert T. Boyd, Grand Rapids, Mich. Baker Book House. \$7.95. (\$6.95 introductory price)

For the sheer pleasure of looking at pictures this book is worth its price. A limited introduction to Biblical archaeology can be acquired by examining the 320 photos and reading the captions. This is not an attempt to detract or discourage the student of the Bible from reading the book. Actually the illustrations serve as an incentive to learn more about the archaeological findings which present a survey of the history of mankind as related to the Scriptures from Genesis to first century Christianity.

One of the advantages of this particular volume is the style of writing which the author employs which makes it attractive to the layman as well as the pastor and student.



The Chapel at Chu Lai.

Ministering to the Wounded and Dying

by Curtis J. Wiens

Working with an armored cavalry unit in Vietnam is a lesson in the diversity of war. In the few months that I have been with the unit, we have really only had one sustained conflict with the enemy. We encroached upon his domain, and he became quite hostile.

The Cavalry, in that it travels by armored vehicles, has a great fire-power potential. So the enemy hesitates to tangle with it directly. Hence we come under sniper fire as we travel from time to time.

We do take our casualties, however. Our toll comes by mostly hitting mines and booby traps. These blow up, hurling death and destruction very suddenly. And herein comes one of my largest and most urgent tasks — ministering to the wounded and dying.

My hospital ministry to the men is of very short duration. Our main hospital (91st Evacuation Hospital) is a stabilizing point between the battle front and recovery centers located outside or Vietnam. It is a fine hospital with wonderful facilities. But its primary mission is to stabilize wounded men so as to move them, mainly to Japan. Therefore, the men are generally hospitalized here for a very short time.

Memorial services are a big though not keenly sought-after focus of my

ministry. During my first four months I was called on eight separate times to conduct such services. Death comes fast and furious. It is no respecter of men or rank, as officers, non-commissioned officers, and enlisted men have laid down their lives.

A Memorial Service, insofar as attendance is mandatory here, cannot be a fully blown religious affair. But it is a wonderful opportunity to challenge the men with the meaning of life and death and to share the truth of God's Word as it speaks plainly to men. Please join me in prayer that the Word might find fruitful soil in the lives of men whose lives are many times heavy for the comfort of Christ's love, but who don't or won't realize that this is their basic problem.

Should there be any NAB folk who have relatives or friends near Chu Lai or in the Americal Division, please contact me. I would be happy to attempt to look them up. □

A Memorial service with Chaplain Curtis Wiens standing in the center (right).



Chaplain Curtis J. Wiens (CPT) is one of our North American Baptist General Conference chaplains stationed in Vietnam.

by Bernard Thole

The newest extension project in the Pacific Northwest Association is the Hazelwood Baptist Church of Auburn, Wash. It is within two miles of Green River Community College which has an enrollment of over 5000 students.

A new junior high school is being constructed less than half a mile from the church. The Boeing Company has a plant near Auburn, and Weyerhaeuser is presently building an office complex west of the city. There is a great possibility of growth for this city of 22,000.

The property for the Hazelwood Baptist Church was purchased in 1968. In 1970 weekly Bible studies were begun in homes in the Auburn area with the pastors in the greater Seattle area leading in the study and prayer times. Since there were no schools or halls available for use in beginning services, the committee voted to purchase a portable chapel from an area construction company. This building is similar to the portable classrooms used by many school districts. However, it has the definite look of a church with colored glass windows and a tower and cross. It contains rest-rooms and some kitchen facilities as well as one 24 by 40 foot room. It is in this room that the three Sunday school classes and the morning worship are held. A divider is used to divide the room for Sunday school. Several area churches donated furnishings for the church. The advantage of this unit is that it is located on the church property and people become accustomed to coming to that particular place. Also, as Hazelwood outgrows this building and completes permanent facilities, this unit can be moved to another church extension site. The church is on a four-and-one-half acre meadow surrounded by towering firs. It is certainly a wonderful place to

The Rev. Bernard Thole is the assistant pastor of the Calvary Baptist Church, Tacoma, Wash. He is serving as a part-time interim pastor of the Hazelwood Baptist Church, Auburn, Wash.



The Hazelwood Baptist Church building, Auburn, Wash.

Hazelwood Baptist Starts in Auburn, Washington



Several of the church families.



Lee Hills housing development about two miles from the church.

come aside for worship and the study of God's word.

Sunday services were begun the first Sunday of August, 1970. Mr. Ken Feske, who was attending the University of Washington at the time, served the church during the month of August. Since that time, I have been serving the church as interim pastor. The program of the church so far includes Sunday school and worship on Sunday morning and a Bible study and prayer service on Thursday evening. Other activities have been a church supper at a nearby restaurant and several work projects to clean and paint the building.

Although the site itself is not in any specific housing development, many new homes are located within a three mile radius. Thus far the Sunday school has had a definite ministry in the immediate area of the church. It also draws families from a larger area.

The needs in this area truly are great with families from a wide

variety of economic as well as spiritual backgrounds. We trust that through the personal dedication of the members of Hazelwood Baptist Church, many other individuals can be brought into a saving knowledge of the Lord Jesus Christ. Like Paul, we are not ashamed of the Gospel for it is the power of God unto salvation. □

HAZELWOOD BAPTIST CHURCH EXTENSION BUILDERS' PROJECT

FOR DECEMBER 1970

Will you pray and contribute?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. Bernard Thole, 6709 South C St., Tacoma, Wash. 98404

General Trends in the World Affecting the Work of Churches.

Part 2

Significant Social Trends

by Albert McClellan



Mounting Racial Tensions

Definition. Since 1954 the United States has been caught in a racial revolution. While all minorities are involved the focal point which had for many years been developing is the American Negro. It appears now that integration, formerly thought to be the focus of the revolution may only be an episode in the tremendous upheaval of the races.

Scope. Growing black nationalism . . . increasing prejudice . . . riots . . . vandalism . . . blocks of people as pressure groups . . . increasing integration . . . demand of minorities for equality . . . the power of sub-cultures . . . Black power . . . Negro leadership in the physical sports . . . inability of the churches to find their voices on racial matters . . . erosion of the heart of society . . . inability of man to control his emotions.

Negro family income in 1967 was 50 percent of white family income.

Unemployment among black people is twice as high as compared with white people.

In 8 out of 12 large cities segregation of residential areas increased from 1960-1967.

The Negro protest movement is now more powerful than ever.

Possible implications for the churches. This general trend may require the churches to:

1. Face seriously and honestly the biblical teachings on relation of the races.
2. Take seriously the biblical doctrine of man.
3. Refuse to let present radicalism of some minority groups keep them from doing what they ought to do for the healing of racial tension.
4. Recognize that every congregation that claims Christ as

Albert McClellan is program planning secretary, Southern Baptist Convention Executive Committee, Nashville, Tennessee, and general chairman of the '73-'79 Planning Project. Used by permission of The Baptist Program August-September 1969.

its head should accept all for worship whom he would accept.

5. Deal meaningfully with the problems of racial tension in the study groups of the churches.
6. Assume their rightful place as the healing peacemakers where deep schism has developed.
7. Recognize fully their biblical roles as reconciliators of the estranged and alienated.
8. Admit prayerfully and sincerely that there are problems of racial tension present in the attitudes of many members.

Increasing Crime and Delinquency

Definition. The increasing permissiveness in society, implicit approval of violence by some leaders, insufficient money for trained dedicated policemen have greatly increased the latent inclination of many people toward criminal acts.

Scope. Lack of respect for authority . . . increasing crime among younger children . . . increasing juvenile delinquency . . . disregard of constitutional rights . . . riots.

Crime increased 11 per cent from 1965 to 1966; and from 1960-67 while the population was rising about 10%, crime rose nearly 90%.

Nearly half of all persons arrested for serious crimes in 1967 were under 18 years of age.

Possible implications for the churches. This general trend may require the churches to:

1. Develop a more serious attitude toward the moral and religious education of their youth.
2. Create in their members an awareness of the seriousness of the crime problem by making information available in literature and church libraries.
3. Emphasize the importance of the Christian home and the parent's responsibility for the moral and religious education of youth.
4. Plan into the church curriculum courses on the importance of law and order, and the relation of justice to order in times of revolutionary change.

5. Become better acquainted with court procedures such as probation, parole, suspended sentences, etc.
6. Encourage members to become acquainted with courts, jails, detention homes, etc., and to provide ministries for those homes.
7. Study continually the criminal trends of one's own community.

The Emerging Dominance of Youth

Definition. Less parental control, increased mass communication, the new permissive morality and greatly increased numbers has created a new freedom and a new power for youth which threatens the traditional adult control of social and political processes.

Scope. Emergence of a youth culture . . . generation gap . . . youth idealism in conflict with adult practices . . . change in the age averages of the population . . . hippy revolt . . . youth searching for new power . . . effect of new emphasis on education and new concept of morality . . . superior education of youth.

More than half the population of the U.S. was born since World War II.

Possible implications for the churches. This general trend issue may require the churches to:

1. Beam their programs more to youth than in the past.
2. Encourage pastors to preach more directly to youth.
3. Use of art forms and music in worship compatible to youth.
4. Avoid creating a class church as if youth were all that mattered.
5. Take seriously the challenge to create constructive and effective youth group fellowship.
6. Provide ministries for the youth to perform in the distressed areas of the local community.
7. Avoid a dogmatic over-self-confident approach in dealing with the problems of youth.
8. Lead adults to learn how to communicate with youth.

Unresolved War Crisis

Definition. Frustrations, disappointments and unclear war and peace aims have greatly discomfited millions of American people and have uprooted hundreds of thousands.

Scope. The war syndrome has created a deep philosophy cleavage among our people . . . people are not convinced concerning war objectives . . . quick turnover of military has upset lives and homes . . . threat of international war always a shadow . . . war potential of Biafra and the Middle East . . . possibility of total self-annihilation in nuclear war.

Possible implications for the churches. This may require churches to:

1. Work through to a better understanding of what it means to be a conscientious objector.
2. Discuss war and peace issues of our times in the light of the teachings of the Bible.
3. Provide an adequate biblical rationale for patriotism.
4. Examine and implement the role of Christians as peace makers even in a complex world of many nationalities.

Increasing Impact of the Reactionary

Definition. Since World War II with the rapid increase of change and the disturbing effect of so many social revolutions there has arisen among many people an extreme tendency to defend the status quo and the past with fanatic zeal.

Scope. The liberal against the conservative and financial worlds . . . loss of traditional authority . . . dominance of rural sociology in urban setting . . . aggressive assault of

radicalism . . . personal rebellion against change . . . off-beat extremist movements . . . development of Black Power as a defense of segregation . . . drag of tradition . . . over-reaction to superficial changes . . . undue challenge of authority . . . people are suspicious of others . . . people carry edges . . . people are defensive . . . rise of extreme white reactionaries. **Possible implications for the churches.** This general trend issue may require the churches to:

1. Avoid sponsoring deadening reactionary movements inside the churches.
2. Stress that church members can be quite conservative theologically and yet be progressive on social issues.
3. Magnify the absolute necessity of the free pulpit.
4. Encourage open discussion in forum-type meetings of the current issues in the spirit of Christ in a genuine search for truth.
5. Encourage our people to keep cool in the face of reaction and test everything by the Spirit of Christ.
6. Develop a better understanding of extremism and how it works to destroy stable progressive societies.

De-personalization of the Individual

Definition. Growing population, increasing uniformity, mechanization of industry and knowledge of behavioristic patterns has created in man a feeling that he is less and less a person and more and more an automation, and cause him to adopt a fatalistic view toward life.

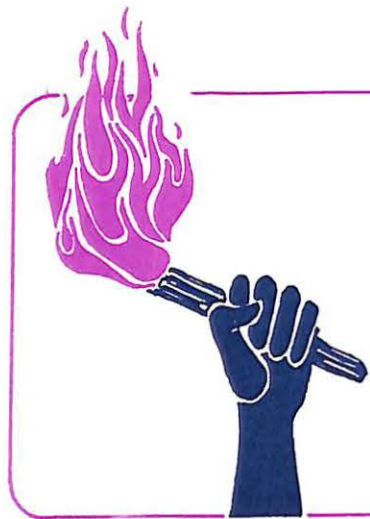
Scope. Personality problems . . . person vs. institution . . . compartmentalization of life . . . atrophy of personality from assembly line work . . . wear and tear of the urban congestion . . . pre-occupation with status . . . resignation to non-involvement . . . increasing alcoholism . . . rising mental disease . . . withdrawal . . . torn between various communities . . . resurgence of individualism . . . spectator mentality . . . fatalism . . . suspicion . . . pre-occupation with self-identity.

The average man carries from 6 to 10 identifying numbers in his pocket: social security, draft, telephone, address, bank account, credit cards, etc.

"It happens that the sick person is treated by numerous doctors for every one of his organs and yet cannot entrust his person to anyone." — Paul Tournier.

Possible implications for the churches. This general trend may require the churches to:

1. Develop carefully the New Testament concept of the individual.
2. Provide outlets for individual creativity in Christian writers.
3. Lead teachers and other leaders to show how the individual can be himself and belong to the group at the same time.
4. Respond to the denomination's effort to encourage the churches to develop programs compatible with individual needs in their communities.



5. Stress biblical preaching that puts strong emphasis on the personal nature of religious commitment.
6. Recognize the need for the churches to center their church programs in needs of individuals.
7. Create small group therapy sessions related to the Bible and evangelical Christianity that help individuals regain their personal perspective.

Excessive Emphasis on Success

Definition. Mass communication, the star system of motion pictures and television, the award complex, sports competitions, scholarship grants and many similar things have tended to place extraordinary pressure on people to succeed for the sake of success.

Scope. Desire for success in other areas of life . . . selfishness in work attitudes . . . continual try for acceptance . . . idea of success . . . false success values such as public relations awards, salary, social preferment and leisure time . . . substitution of human standards for God's standard.

Possible implications for the churches. This general trend issue may require the churches to:

1. Clearly define what it means to be a successful Christian.
2. Provide ways and means of recognizing the honest effort of slow learners and low achievers.
3. Create in the churches *koinonia* that recognizes the absolute equality of all persons.
4. Stress the fellowship of the redeemed that recognizes members as sinners saved by grace.
5. Provide success criteria consistent with the spirit of Christ.
6. Stress service to Christ as the motivation for all church achievement.
7. Restore biblical language to the conversation of the members as they talk about church work.

Greater Tendency for People to Withdraw

Definition. Mammoth social, personal and economic pressure tied to the uncertainty of police power has tended some people to move into a state of extreme withdrawal. They refuse to be involved, encourage isolation and erect barriers.

Scope. Indifferent and self-sufficient apartment dwellers . . . extreme social pessimism . . . feeling of fatalism . . . increased emphasis on self-sufficiency . . . insecurity at work leads to barriers in off-time . . . fleeing from discipline . . . dependency on tranquilizers and other drugs . . . self-contained existence . . . loneliness . . . demand for personal rights . . . false status symbols . . . isolation as ecumenism.

Possible implications for the churches. This general trend may require the churches to:

1. Teach the members that an open face toward world problems is consistent with New Testament Christianity.
2. Begin with children to stress group involvement.

3. Create a stance of absolute honesty in dealing with all matters of pride, status, ambition, etc.
4. Provide opportunities for involvement for the timid and uncertain.
5. Create a pastoral ministry of all members, concerned to draw out the weaker members.

External Social Pressures Bearing Directly on the Churches

Definition. At the time of their greatest popularity, the churches are also being persecuted by both traditional enemies and newer more sophisticated enemies. Many of their enemies masquerade in the name of righteous men and accuse the churches of being evil. They work especially on the youth and the members who are on the fringes.

Scope. Devaluation of the church in the culture . . . attitudes of defeatism . . . desire for ready made religion . . . insistence that the church has failed . . . accusing the churches of equating Southern culture . . . double standards of morality . . . condemnation by innuendo . . . technical advances outdistance the insight of the churches . . . not answering the world's questions . . . not relating religion to life.

Possible implications for the churches. This general trend may require the churches to:

1. Lead church members to discover what it means to mix in the world yet not to be influenced by it.
2. Develop in the churches a new sense of *koinonia* which will enable the church to be the most influential group in the lives of the members.
3. Deal forthrightly and theologically with critics who take an unhistoric view of the church and see it no longer as a viable influence in the world.
4. Search diligently for church-renewal, insisting at the same time on self-renewal as a basis for church-renewal.
5. Create more substantial educational programs for leaders among youth to teach them the deeper realities of the faith.

Increased Importance of Education

Definition. Since 1957 the year of the first Russian satellite, the educational values of America have greatly changed. Standards have been raised, subject matter has been greatly intensified even in lower grades; the desire for personal excellence has risen on the part of many, opportunity for higher education has broadened and unprecedented sums of money spent for education.

Scope. Longer school year . . . precedence of school work . . . government spending on education . . . better preschool education . . . secularization of education . . . competition for grades and scholarships . . . increased technology . . . decline of the humanities . . . new values taught in schools . . . adult education . . . continuing education . . . sex education in schools . . . need for retraining . . . international students . . . secular schools . . . academic freedom . . . lapsed education . . . ideological conflict in education . . . hostility of higher education toward churches in some quarters . . . anti-intellectualism among some church leaders.

Possible implications for the churches. This general trend issue may require the churches to:

1. Face up to the inadequacies of their present religious education programs.
2. Recognize the importance of strong vigorous educational programs for youth at the same time they are being exposed to accelerated education in the public schools.
3. Refuse to support inferior education when offered by their own colleges.

4. Provide continuing education opportunities for church staff and denominational leaders.
5. Insist that pastors and other church leaders take truly professional attitudes toward their church education responsibilities.
5. Join with other churches in the community to sponsor special forums on subjects of timeliness in the life of the community, such as family life, crime, narcotics, alcoholism, etc.
7. Prepare for radical changes in the public school year and curriculum that will strike most cities by the late 1970's.
8. Take the lead in meaningful adult education, especially in subjects related to its purposes.
9. Major on reaching educational leaders for Christ thus infusing the decision-making processes with the Christian spirit.

Knowledge Explosion

Definition. Increased education, mammoth expansion of study and research, unprecedented physical science discoveries have produced a stream of facts and ideas that both enhance and disparage mankind.

Scope. Awareness keeps many people on edge . . . some people become fascinated with learning to the exclusion of time devoted to the church . . . new knowledge is a challenge to tradition . . . caught up in the computer world . . . availability of knowledge changes educational methods . . . mechanized controls . . . increasing fear that some vital fact one needs for life is known by others but not attainable to him.

Possible implication for the churches. This general trend may require the churches to:

1. Recognize that knowledge and learning is a definite part of the new times, and resolve to match the learning of the world with the learning of church members.
2. Find innovative ways for leading church teachers to put before the congregation the vast reaches of knowledge that have implications for Christians.
3. Some more meaningful and relevant type of adult forum to involve Christians in the issues of the day as they relate to biblical concepts.
4. Overcome the temptation to be traditionalistic in formation of church programs and ideas.
5. Determine to be as wise as the world, relying on the heavenly wisdom that comes by the Holy Spirit.
6. Challenge the best minds among youth to enter and stay with the local church-related ministries.
7. Utilize informed laymen in helping overcome the church-learning gap.
8. Determine to make church education as meaningful as public school education.
9. Develop more modern methods for church education.

More Awareness of the World and World Problems

Definition. Because of rapid travel and global communication the world has grown perceptively smaller even to the unsophisticated and isolated. This is dramatically illustrated by the fact that there are few places one can go to escape the atomic bomb.

Scope. Death of isolation, but not of isolationism . . . feeling of chaos, world instability . . . world government a possibility . . . formation of new nations . . . threatening nationalism of new peoples . . . even world wide emphases do not always claim attention . . . fear of physical danger . . . threat of war.

Possible implications for the churches. This general trend

may require the churches to:

1. Broaden their world perspective, and come to recognize that they live in a world from which they cannot escape.
2. Recognize that the changing role of the missionary in other countries is due to changing national self-consciousness and not to a change in basic missionary purpose.
3. Recognize the need for their direct involvement in modern specialized techniques which can be performed in their communities by themselves.
4. Recognize the need for a system of world order that will eliminate exploitation of weaker countries by stronger ones and of war as a means of settling disputes.
5. Utilize traveling church members as missionaries.
6. Learn how to speak effectively through cooperative ventures to such power centers as the United Nations and national and international development conferences.
7. Redefine its mission and purpose in the light of the biblical revelation as it is brought to bear on current world views and problems.
8. Develop better channels for making the churches and members aware of world issues.

Expanding Mass Communications

Definition. Suddenly man is able to learn immediately and in great detail about his neighbor and their problems. One political candidate can be seen or heard by 200 million people at one time. Little of importance escapes the eye and ear of man.

Scope. Changing standards of public information . . . mass advertising . . . mass media as opinion makers . . . the danger of reaction against over-exposure . . . the diminishing of the human spirit by impersonal television . . . over-stimulation . . . the flatness of the TV newstory . . . TV a vicarious substitute for life . . . the inability of the church to afford modern media . . . power to elect leaders on projection of false images . . . TV forcing a credibility gap.

Possible implications for the churches. This general trend may require the churches to:

1. Cooperate in communities with other churches to provide meaningful and relevant radio and TV broadcasts on a local basis.
2. Make provision for increased use of visual aids in church teaching.
3. Cooperate with other churches in producing local educational broadcasts.
4. Give more guidance to families in selection of motion pictures for family viewing.
5. Seek diligently to win communicators in all walks of life so that there will be Christian values held by the men who make the decisions.
6. Recognize that no mechanical communication can substitute for the basic New Testament way of one person telling another face to face.
7. Participate in the denomination's effort in mass communication.
8. Find ways to challenge and to refute biased, one-sided reporting of public media. □





Matsusaka groups go caroling.



Matsusaka Christmas fellowship.



Nagoya churches Christmas fellowship.



The Christmas tree lit up in front of the Ise church.

CHRISTMAS IN JAPANESE CHURCHES

THE ISE BAPTIST CHURCH by Yoshio Akasaka

Though the Scripture says, "good tidings of great joy, which shall be to all people", why is it that so many people do not receive this joy? Christmas is being celebrated more and more in homes and throughout the city but there is no place given to Christ in these celebrations. Rather they are only times of soon to be forgotten joy and pleasure. When we see such celebrations and think about them we cannot help but feel that by some means or other we must share the good tidings of Christmas with the people.

In our church the 1969 Christmas celebrations were planned with two different purposes. First, we offered thanksgiving for and rejoiced in our Savior's birth and secondly our aim was to share with all people the good tidings of great joy of Christ's birth.

Over 60 people came to our December 20-21 Christmas evangelistic services. And don't you suppose that through the 1000 Christmas tracts distributed from door to door many people came to understand the meaning of the good news of Christmas?

There were over 70 who gathered, with joy for the December 24 Christmas fellowship and the celebration of the Savior's birth.

The Sunday school and the women's

groups each carried out their distinctive programs.

As we give thanks for God's gift of His only Son we realize that we must show forth Christ as the Light of the world. □

The Rev. Yoshio Akasaka is the pastor of the Ise Baptist Church, Ise, Japan.

THE MATSUSAKA BAPTIST CHURCH by Yukio Hanozono

Our Christmas activities began from December 21, our worship service. Christmas dinner and another meeting fellowship followed the worship service. Downtown Matsusaka was very colorful, noisy, and had many bargains for eager buyers, which makes the merchants happy, but we learned and experienced true Christmas from the Bible, like the first Christmas day—silent, holy and full of joy. We also had our Church School Christmas program in the afternoon to witness good tidings of Jesus Christ to the children around the church area.

On December 24, 1969, Christmas Eve, we went Christmas caroling with candles in our hands singing and distributing tracts entitled "Christ of Christmas." We gave them to the people who answered through their doors or windows who heard us singing, also to people we met on the street. They

do not know who Christ is, never heard of him, not even the Bible. We have to reach them to tell them the good news of Jesus Christ in the Bible. Our important duty is to witness of Jesus Christ to our people.

On the evening of Christmas Day, we had another Christmas meeting at which time we said the Christmas story in slides and had a candlelight service with fellowship following. □

The Rev. Yukio Hanozono is the pastor of the Matsusaka Baptist Church, Matsusaka, Japan.

THE NAGOYA INUBASHI CHRISTIAN CHURCH

by Hitoshi Arita

This was our first Christmas for the Nagoya church. We had "The Christmas-Evangelical Service" to testify Jesus Christ to the people of Inubashi Area on December 20-21, 1969, and missionary Edwin Kern spoke to us at that time. We had film strips of the Christmas story and special music in the meetings. On the first evening 20 the meetings, 30 people (including 20 children) attended and on the second evening 15 attended. A few people expressed their desire to know more about Jesus Christ for which we can praise God. We were happy to have Mrs. Kern's parents worship with us during this Christmas season. They

were visiting from Spokane, Wash.

We had a children's meeting for school children on the afternoon of December 24. About 80 boys and girls attended, and all crowded into our small church, with most all of them sitting on the floor. We showed them a Christmas film strip, and after that I spoke to them. It was a very lively meeting with these 80 children! In April we are planning to begin a Church School for children. On Christmas Eve, 15 attended the Christmas program and fellowship followed afterward. On New Year's Day, four people attended and we testified one to another about our Saviour. Mr. Yoshiyasu Asano said "I want to be baptized in this new year." We thanked God and are praying for him. Thank you for your prayer support and gifts. Please remember to pray for the Nagoya Inubashi Christian Church. □

The Rev. Hitoshi Arita is the pastor of the Nagoya Inubashi Christian Church, Nagoya, Japan.

THE TSU SHINMACHI CHRISTIAN CHURCH

by Pastor Murakami

The month of December is described

in classical Japanese as "shiwasu." This word, Shiwashu, consists of two characters; teachers and running. Truly it is a busy month for a pastor, who is usually called "pastor-teacher", since he is always running about for the preparation and celebration of the birth of Christ.

I would like to just name the 1969 Christmas programs the church held—there were nine such programs. While different study groups and church school had their own programs, we are happy to mention the special evangelistic meetings that were held on Dec. 22 and 23 with the purpose of declaring the glad tidings the angels announced in the night of the first Christmas that the Prince of Peace was born.

Another significant event took place during the Christmas season. It was "Shimin-Christmas"—which means city-wide Christmas program, aiming at the whole city with the message of Christmas. Seven protestant churches in Tsu city gathered together in planning such a program, and we rented the city hall for this purpose. In an age of materialistic and superficial ways of celebrating Christmas, our churches wanted to communicate to people in the city the true meaning of Christmas. A choir was organized, with about 30 voices, and every church had some contributing part in the program. Young people from our church put on the play, "The Challenge of the Cross." Jesus once said to his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). The play intended to challenge people with what it means to become His followers and to take up one's own cross, describing the ways that people in fact understand the meaning of being His followers and of taking up one's own cross; some make his cross to be an idol; some seek to find a light cross that suits their taste; some are proud of their own cross, not being proud in the cross of Jesus. The birth of Christ pointed to the cross and therefore, the meaning of Christmas must be understood in the light of His cross. We are happy to know the message was made known to the people.

One of the inquirers, Mr. Omura of Mie University, was led to make his definite decision for Christ while he was practicing the play as one of the cross bearers. All who took part in it were led to make a deeper commitment to Him.

The city hall was filled with people,

with 420 in attendance beside the children. It is reported that about 200 are those who came to such a Christian meeting for the first time.

One church alone could not have done such a work. This experience teaches us that for greater purposes, sometimes we need to learn to work together with other Christian churches. It also goes to show that good cooperation among churches not only strengthens mutual understanding, but also witnesses to the reality and significance of a oneness in Christ in practice, which was a matter of Jesus' earnest prayer and concern that the world may believe Him to be the Son of God.

We count it as God's grace that we were able to put our eyes and emphasis upon the fundamental teachings of the Bible, rather than focusing our attention upon the secondary issues of the day. We praise God for providing this kind of experience and opportunity of witnessing Christ to the whole city. □

The Rev. Hisoschi Murakami is the pastor of the Tsu Shinmachi Christian Church, Tsu, Japan. He studied at our NAB Seminary for several years.

THE ROKUYO BAPTIST CHURCH by Lomokuni Aoki

Christmas is a pleasant season for Christians because the birth of Christ is good tidings of great joy, brought to all the people. There is a tendency however, to celebrate it in a secular manner. So before the 1969 Christmas, we thought "For the last few years, we spent too much time and energy on banquets and plays, and exchanging presents, we who live by the Word of God must celebrate Christmas centering on the Word of God." Thus we planned a one-and-a-half hour Christmas service this year with the congregation singing Christmas carols with candles in hands praising the birth of Christ in a solemn frame of mind.

I presented a sermon entitled "The Arrival of the Prince of Peace." Several of our church members sang some beautiful special numbers. After the service, we went out into the city and sang Christmas carols in front of our members homes and at the street corners as we wished the passersby a "Merry Christmas."

The Rev. Tomokuni Aoki is the pastor of the Rokuyo Baptist Church, Kyoto, Japan.

The Ralph Nelson family.



Returning to Missionary Service In Brazil

by Richard Schilke

Introducing the Rev. and Mrs. Ralph R. Nelson as missionaries to Brazil

When our conference sent our first two missionary couples to Brazil in 1966 to begin a new mission field in South America, we certainly hoped that we could add new missionaries over the next several years. After a year of language study in Campinas, state of Sao Paulo, the Rev. and Mrs. Herman L. Effa and their children and the Rev. and Mrs. Richard C. Rabenhorst settled in Caxias do Sul and Bento Goncalves in the state of Rio Grande do Sul to begin this new work for our Conference and for the Lord. The writer met with them in early October,

Dr. Richard Schilke is the general missionary secretary of the North American Baptist General Conference.

1967, shortly after they moved to their respective areas, and together with them resolved that two new couples should be added in 1968 and a third new couple in 1969 in order to staff more adequately the area of our choice and utilize the opportunities presented to us to evangelize the field. In the summer of 1970 the Effa family came home for its first furlough, and additional missionary personnel had not yet been sent out, requiring the Rabenhorsts to hold the fort alone until help arrives. Our failure to carry out our intentions was two-fold: lack of candidates for Brazil, and lack of finances to send them.

In the persons of the Rev. and Mrs. Ralph R. Nelson of Portland, Ore., we present our third missionary couple and family to Brazil. They are not new to Brazil for they have already served four years, 1961-1965, in northern Brazil with the Unevangelized Fields Mis-

sion. In fact, two of their three children were born in Brazil. Lack of support in order to return to Brazil caused them to stay home and eventually to resign as missionaries with the Unevangelized Fields Mission. Brother Nelson has used the past several years to continue his education and equip himself better for missionary service. The vision of a possible return to Brazil has not dimmed during these years at home and now they can praise the Lord for making that vision again a reality.

Their Christian Experiences

Ralph Robert Nelson was born on May 27, 1931, at St. Paul, Minn., to Mr. and Mrs. Harry Nelson as the third of four children: one brother and two sisters. At the age of 15 he accepted Christ as his Savior. Concerning this experience he says: "My parents were not Christian; but, while temporarily staying in a Christian home, I came

under deep conviction of sin and trusted Christ as my personal Savior. Having made my personal decision to accept Jesus Christ, I began a program of Scripture memorization which I have followed to this day." On Palm Sunday in March, 1948, he was baptized on confession of faith by the Rev. Otto Roth and became a member of the Immanuel Baptist Church in Portland, Ore.

Martha Anne Nelson, nee Slaydon, was born on May 21, 1934, at Pomona, Calif., to Mr. and Mrs. Prentiss Slaydon as the second of three children: one sister and one brother. At the age of 11 she accepted Christ as her Savior. She says: "Although my parents were not Christians, I was sent to Sunday school from an early age. My sister and I were both baptized when I was 11 years old and she was 12. I had received Christ as my Saviour shortly before." She was baptized in 1945 and became a member of the Emanuel Faith Church in Escondido, Calif.

Training for Missionary Service

Immediately upon graduation from Jefferson High School in Portland, Ore., in 1949, Ralph enlisted in the Navy. During his one year in the service, he became involved in Christian Service Men's Centers and Bible study groups in various places. He had the privilege of introducing several of his shipmates to the Savior and initiating them into a program of Scripture memorization. Shortly after his discharge from the Navy, he dedicated his life to Christ in a Youth for Christ Rally at which Dr. Oswald Smith of Toronto, Canada, spoke on "Why Shall Some People Hear the Gospel Twice, When Many Have Never Even Heard It Once?" His dedication was thus to missionary service.

In 1952 Ralph enrolled at Multnomah School of the Bible in Portland, Ore., and graduated in 1955 with a diploma in its general course of studies. In 1956 he enrolled at Biola School of Missionary Medicine in Los Angeles, Calif., and received his diploma the following year as a vocational licensed nurse.

While at Hemet Union High School in Hemet, Calif., Martha attended a Christian club on the campus and had the opportunity of leading a classmate to Christ. During summers she worked at a Christian Endeavor Camp near her home in Idyllwild, Calif. While at that camp, at the age of 15, she dedicated her life to Christ and experienced the call to missionary service.

In 1952, following her high school graduation, Martha enrolled at Biola Bible College in Los Angeles, Calif., and graduated in 1956 with a B.A. degree in Christian Education and in 1957 received her L.P.N. in Nursing and Dentistry from the Biola School of Missionary Medicine.

It was at the Biola School of Missionary Medicine where Ralph and Martha met. They were attracted to each other and learned of their common goals to missionary service. In the summer of 1957 they both attended the Wycliffe Summer Institute of Linguistics at the University of North Dakota in Grand Forks, N.D., to further prepare themselves for missionary service. On Nov. 17, 1957, they were married. The Lord blessed them with three children: Sheryl born on Sept. 18, 1958, at Portland, Ore.; Eugene born on Nov. 29, 1962, in Brazil; and Michael born on June 30, 1964, in Brazil.

Four Years in Brazil

The next few years were years of testing for them. They applied for missionary work in Brazil and were appointed by the Board of the Unevangelized Fields Mission. However, as is often the case, appointment does not always mean immediate departure to the mission field. Without pledged support they could not go for the next four years until 1961. During this waiting period Ralph worked as an orderly at Emanuel Hospital in Portland and later as a lumber sorter for Providence Lumber Co.

In 1961 they went to northern Brazil and after a year of language study served as missionary evangelists in the Amazon area and later as business manager at his mission's headquarters in Belem. Their furlough came in 1965 and ended in terminating their service with the Board of the Unevangelized Fields Mission.

New Appointment Under N.A.B.

As early as the fall of 1965 the Rev. and Mrs. Ralph R. Nelson made contact with us as to the possibility of going to Brazil under our NAB mission. We were then committed to only two couples to be sent out in 1966 and both couples were already under consideration. Brother Nelson was advised to continue his education and make up some college deficiencies in order to better qualify.

Though he did not see his way clear for further studies immediately, he did

enroll in 1966 at Cascade College in Portland, Ore., and graduated in 1969 with a B.A. degree in Social Science, magna cum laude.

The Nelsons were appointed as missionaries to Brazil by the Board of Missions in the spring of 1969. However, Brother Nelson then felt led to continue his studies for his Master's Degree and requested to be given another year before going to Brazil. In lieu of the fact that further language study in Portuguese would not be required since the Nelsons kept up their Portuguese language, the Board granted the request and gave Brother Nelson a stipend of \$100 monthly beginning with September, 1969, in order to help the family financially during this critical year of study. Brother Nelson enrolled at the Oregon College of Education in Monmouth, Ore., in the fall of 1969 and in August, 1970, received his M.S. degree in Education, summa cum laude.

Since appointment came in 1969, the Pacific Conference in its 1969 session at Tacoma, Wash., included the Nelsons in a commissioning service for several missionaries coming from its conference area. Their home church, Immanuel Baptist in Portland, held a farewell service combined with a commissioning service on Sunday, July 13, 1970. At the General Conference in Winnipeg, Manitoba on Sunday afternoon, August 9, 1970, they were again included in the group of nineteen missionaries (including short term missionaries) who were commissioned to missionary service. Due to delays in obtaining visas for Brazil, they are not able to leave this year.

After their arrival in Brazil, they are first of all to be engaged in town and city evangelism through the use of the evangelism vehicle and other equipment made available to us through the generous gift of an anonymous donor. This will give them an opportunity to become acquainted with the total area of our mission in Rio Grande do Sul and see where the needs and opportunities are. Their desire is to be engaged in general evangelistic work. Concerning his missionary work Brother Nelson says: "I have done considerable evangelistic work, both in preaching and in personal contacts, and desire to continue reaching people through these mediums, or through whatever other channels the Lord shall permit me to employ." Brazil will have ample opportunities and we pray that God's blessing may accompany their efforts as they return to Brazil. □

We The Women

Mrs. Jeanette Stein
WMU President

CHRISTMAS IN THE CAMEROON by Ida Forsch

Before Christianity and the western form of education were introduced, villages had their special celebrations of feasting and merry-making during the Christmas season. A few years ago Tina Schmidt and I witnessed such a celebration at Bali. People from every part of the Cameroons returned to take part in the Fon's special feast of the year. The Fon, surrounded by his dignitaries, was seated on his royal chair at the entrance to his palace. At a special signal all the people began to dance. The innermost circle was reserved for the Fon's wives, next were all those related to the royal family. All were dressed in colorful gowns. At the outermost circle were the guests and commoners.

Today December 25 is a legal holiday. On Christmas eve all the Baptist churches have a program to celebrate the birth of the Saviour. Children recite verses and all age groups take part in presenting the story of the birth of Christ with Cameroonian background. Herod is depicted as chief who, upon hearing of the birth of a new chief, becomes very angry and orders all the baby boys killed. There is a great deal of shouting, moaning and groaning at which time the congregation shouts with laughter. After the presentation the pastor gives a short message.

On Christmas morning the church drums remind the people it is time to gather in God's house and praise Him for the precious gift given to man. The rest of the day is spent in visitation.

A few years ago the Christmas tree was introduced at the coast. It is put up only in church. Decorations can be purchased in a few shops. Cards are exchanged especially by young people away from home. □

Miss Ida Forsch is a missionary in Cameroon, Africa, for the North American Baptist General Conference.

CHRISTMAS IN BRAZIL by Mrs. Herman Effa

Feliz Natal, or "Merry Christmas" Brazilian style!

Christmas in Brazil is celebrated much like Christmas in North America. Perhaps the biggest difference is that in Brazil Christmas comes in the middle of summer. The strange thing, though, is that all the decorations are winter scenes and such songs as Jingle Bells, White Christmas, etc. are played throughout the Christmas season on the radio and downtown streets. Santa Claus is commonly seen in his warm, fur outfit, handing out goodies to children. It is primarily a commercial holiday and the more significant meaning is ignored by the majority.

The very poor people take advantage of the "goodwill spirit" of the season and children are constantly begging for money from door to door, on the streets, and from customers in downtown stores. Adults too go from door to door asking for help so they can buy presents for their children.

The Christians, however, attach more meaning to Christmas. Carols are sung in the church services, familiar ones that have been translated into Portuguese and also a few Brazilian ones. They usually have lovely costumed programs on the Sunday before Christmas and on Christmas Eve. Although most of the Christians are very poor and can buy very little for their families, still they are generous in giving to others. They contribute toward a food basket for a poor church family, bring some useful gift for an orphanage or give a small donation to a needy son or daughter of the church who is preparing for the Christian service. □

Mrs. Herman Effa is a missionary to Brazil for the North American Baptist General Conference.

CHRISTMAS CONTRASTS IN JAPAN by Florence Miller

The damp morning chill I feel as I light the kerosene space heater reminds me that it is already December and Christmas is coming. But I can't seem to get into the Christmas mood. Maybe, if I go downtown it will be different.

The big eight-story department stores are gayly decorated with colored lights and designs ranging from Snow-White to Santa Claus but nothing to make the observer aware of the Christ of Christmas. True, one does hear Christmas carols mingled with popular Christmas

tunes in the stereo section, but no one is listening to the words enough to detect any difference. The store is crowded because of Christmas sales. Families won't be celebrating Christmas in their homes, but still they buy Christmas cards and gifts to give to others. Children are familiar with the story of Santa bringing gifts for good boys and girls and young people like to exchange presents at parties. Even at work there will be parties with drinking and merry-making.

I return home, more exhausted than inspired, and sit down briefly to consider the Christmas celebrations for which I must prepare. First the one at the Osaka Biblical Seminary where I teach. The students are planning to present a play giving the true message of Christmas to the people of the community. Next comes our neighborhood Christmas which my housemate and I plan for several of the families annually. We're planning to have the ladies over to teach them how to bake Christmas cookies, followed by slides and a tape giving the Christmas story. Then I must give a message for the Women's Group at the Kyoto church. They are planning to invite some new ladies to their Christmas luncheon. They will probably decorate their table with the traditional decoration cake and mandarin oranges. The next Sunday I'll be going to the Kyoto church to witness the baptism of two university students, one whom I was privileged to lead to Christ through an English Bible Class. This will surely be a memorable Christmas for him as he later participates in the Candlelight service and goes carolling in the streets with the young people.

As I turn in for the night, I give thanks that though churches in Japan are few, Christians will again be faithfully bearing witness of the "Light of the World" and praying that others will be drawn to Christ at Christmas. □

Miss Florence Miller is a missionary to Japan for the North American Baptist General Conference.

CHRISTMAS IN NORTH AMERICA by Mrs. Jeanette Stein

Christmas in our country is the most wonderful celebration of the whole year. In November the stores take on a festive look, carols are played in the stores and on the air, and everyone becomes more cheerful. People become very generous and contribute cheerfully to many organizations that are plan-

(Continued on page 35)

Insight into Christian Education

The Church and Sex Education

Virtually all segments of society agree that sex education is a must. We have passed the day when discussion of sex was taboo. The openness of sex discussion on radio, television and in newspapers has led to more openness in Christian circles; therefore, it is doubly important that accurate and wholesome sex information be made available to maturing children, young people, married couples and parents. It must have the dimension of Biblical moral values.

There are at least four basic avenues of sex information: public school courses, the home, the local church and peer groups.

Peer Groups

This has been called "street" information and includes that which comes from brothers or sisters, friends, printed articles, pictures etc. Obviously, this avenue is one of the least reliable since the atmosphere is one of "forbidden fruit" and the instructors are often only one step ahead of the instructed. The information is not likely to be either medically accurate or morally oriented.

The Home

Most of us would agree that the home is the ideal place for sex education. The problem, however, is that reliable research indicates that less than fifteen percent of boys and thirty five percent of girls receive any, if even adequate, sex education at home.

Sex education begins with early child-

Taken from a paper presented by Rev. Everett Barker for discussion at a pastor's retreat.

hood and deals with normal questions, such as, "Mommie, where did I come from?" Much sex education is unconscious as the child sees mother and dad live out their normal roles in the home and community. Parents can be available to answer questions and to provide literature at the proper time and place. Furthermore, the value system and morals of the parents can be taught along with the physical aspects of sex. If children have access to a reliable source of information, they can return as the need arises.

Obviously, if parents are to adequately fulfill the role of sex educators, they are going to need training and help to do an adequate job.

Few parents feel free enough to discuss the subject nor do they always know how. There may also be the problem of communication especially during the adolescent years when children are seeking to break away from their parents. The parent-child relationship is the key to effective instruction and this can even vary within a family. Because of the increasing prevalence of divorce and other one-parent homes, sex education in the home is further limited. Schools, churches and other agencies need to equip and train parents for the task.

The School

There is no question about the fact that the school has filled a large gap in sex education. Most schools are doing something, no matter how limited, by way of films, books, visual aids and lectures in health or physical education classes. The sex education program in Sweden is the most comprehensive in the world, going from kindergarten through high school graduation. It is well to take a good look at Swedish sex education if one wants to examine the full impact of this direction.

Schools are walking a narrow line when it comes to religion and have been avoiding it as much as possible in recent years. The result is that sex education as taught in public schools, is basically factual. Whatever moral teaching is involved will likely be that of the teacher and can vary tremendously.

Another problem arises concerning the readiness of children for instruction. Each child is not ready at the same age, but mass education has to be given at certain scheduled times to reach the average and the majority.

The Church

Few churches have any planned program in this area. It may be true that individual pastors or teachers have taken it upon themselves to engage in definite effort. Other efforts consist of an attempt to raise moral implications and values before young people. Few churches have the staff or expertise to engage in a comprehensive sex education program.

The church can train parents to educate their children in the Christian perspective of sex. Speakers and discussion, films and books may be utilized. Concordia Publishing Company has a fine set of graded books on sex education. Titles and information about films and filmstrips may be requested from the Department of Christian Education, 7308 Madison Street, Forest Park, Illinois 60130. The church can also continue to teach morality and to emphasize what the Bible has to say about the use and misuse of sex. This can be done through the Christian education program of the church as well as pulpit instruction.

It is no longer adequate for the church to simply condemn loose behavior. Young people expect answers to questions and they expect the demonstration of wholesome living. If the church does enter the sex education field, it is going to have to do so with a degree of competence as do the public schools. The home, school and church each have a responsibility to equip themselves to do the best possible job in sex education. □

TODAY'S TIP

Make attending your Sunday school a special occasion for visiting children. Take a Polaroid picture of each visitor and the child who brought him. Let the visitor take the picture, and an invitation to your Sunday school, home with him. □

JESUS' USE OF PARABLES

January 3, 1971

Scripture: Matt. 13:10-17, 34-35

CENTRAL THOUGHT. Jesus' parables both conceal truth from the unbelieving and give it illumination for the believer.

INTRODUCTION. A parable is a story using situations of life and nature to illuminate/illustrate some spiritual truth.

The most frequent error in studying the parables is finding significance in each and every detail. Unless Jesus interprets every element (Parable of the Sower) or the story is obviously an allegory (the Wicked Husbandmen), we are wise to study parables under the principle that a parable has but *one* point; the details have only incidental narrative significance. (On "parables" see Bible dictionaries, commentaries; A. M. Hunter, *Interpreting the Parables*; Trench, *Notes on the Parables*.)

I. THE MYSTERY OF THE KINGDOM (10-11, 34-35). Jesus' countrymen, partly because of Roman oppression, cherished the Old Testament prophecies of the messianic age. Then God's sovereignty over all would be evident; then there would be prosperity, peace, justice, true worship. Israel's troubles would end when God's deliverer arrived to set up the eternal kingdom in which Israel would have the primary place.

Against this idea of the Conqueror, God's plan was to win through suffering; Messiah was to be a servant, not a general. This is the "mystery" of the kingdom. In the New Testament a mystery is a secret explained, the revelation of God's plan "kept secret from the foundation of the world" (35). By his use of parables Jesus tried to correct the common understanding of the kingdom.

II. THE SECRETS IN THE PARABLES (13-15). Most of Jesus' hearers rejected his teaching on the suffering Messiah even though his miracles did seem to indicate the inauguration of God's reign (Luke 11:20). The parables provided a means of sorting out the receptive and the rebellious hearers. They were weapons in the warfare against the kingdom of evil.

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.

Until the hearers grasped the true nature of the kingdom the parables disguised his proclamation that God's rule was dawning (see Matt. 7:6). His antagonists dismissed them as "interesting stories;" on the other hand, parables have a lasting quality, sticking in one's mind, requiring a decision. Through them we also see the world as God sees it.

III. THE JOY IN THE PARABLES (12:16-17). The receptive hearer is blessed; he has responded as God intended and, therefore, receives the benefits as God plans; he is truly happy, genuinely satisfied, really successful. **QUESTIONS:** 1) Do you make too much of the details of a parable rather than finding its one main point? 2)

BIBLE STUDY

What is the difference between a parable and an allegory? 3) Are Jesus' parables deliberately confusing? 4) Why did Jesus use such simple stories?

NATURE OF THE KINGDOM

January 10, 1971

Scripture: Matt. 9:14-17; 13:31-33, 51-52; Mark 4:26-29

CENTRAL THOUGHT. God's reign, evident in Jesus' messianic ministry will replace, grow, extend until it reaches its intended fruition.

INTRODUCTION. This quarter's comments make no distinction between the Kingdom of Heaven and the Kingdom of God. Matthew prefers the former usage because it avoids God's name.

The kingdom is God's evident exercise of his sovereignty in the affairs of those who have volunteered their allegiance to him. It is *God's* rule, *God's* reign. With the incarnation and ministry of the Son, God begins his attack on the kingdom of evil and his own

eternal authority rises to view. The kingdom theme is central to Jesus' teaching, miracle-working, suffering and death; many parables explain it directly. (On "kingdom" see J. R. W. Stott, *Basic Introduction to the New Testament*; A. M. Hunter, *Introducing New Testament Theology*; G. E. Ladd, *Theology of the New Testament*.)

I. THE KINGDOM IS PRESENT (Matt. 9:14-15). With Jesus arrival God's rule begins. His disciples' joy is completely proper (see John 3:29) and abstinence from God's good gifts would not be fitting.

II. NEW FORMS (Matt. 9:16-17). The color and conviviality of a wedding further suggest that old ways cannot survive the stretching and pulling of God's authority; God's reign will burst the limits of tradition, habit, sin. That which is unsuited for the kingdom will perish; and where the old ways struggle to survive, God cannot rule.

III. THE GROWING KINGDOM (Matt. 13:31-33; Mark 4:26-29). From insignificant beginnings (see I Cor. 1:20, 26-27) God's rule is extending itself — spiritually, temporally, nationally — until the day of harvest when it will hardly resemble its seed. Jesus does not mean an ever-expanding influence of the Gospel producing the millenium. Just that it is *God's* kingdom, and its success is certain and magnificent.

IV. THE TEACHERS OF THE KINGDOM (Matt. 13:51-52). The disciples (who are "instructed unto/trained for the kingdom") who are also familiar with the Law and with the common things of life are equipped to present to their hearers both the old and the new in such a way that they will also understand what God's rule is like. This sets a high premium on personal discipleship, Bible study and earthiness.

QUESTION: 1) Can the old be combined with the new? 2) Do we trust God to extend his kingdom? Do we feel we have to do it for him? Or do we feel we will always be an insignificant minority?

VALUE OF THE KINGDOM

January 17, 1971

Scripture: Matt. 13:44-46; Luke 14:15-24

CENTRAL THOUGHT. God's kingdom is so valuable it is worth any price; rejection of it is an insult shoddy excuses cannot disguise.

INTRODUCTION. Other standards, other goals, other rewards are mere

tinsel and froth in comparison with the realities of life with God.

I. THE PRICE TO BE PAID (Matt. 13:44-46). Both stories teach that nothing else is so valuable as being subject to God's rule. "The kingdom is wealth which demonetizes all other currencies" (T. W. Manson). Many of the parables and sayings of Jesus challenge us to decide between God and property, family, position, self; these two stories make the simple statement that the kingdom is worth any cost.

II. THE VALUES SOME REFUSE (Luke 14:15-24). The messianic age was often pictured as a banquet. Only those who respond to God's call will enjoy the benefits of his rule. The details of this parable have prompted some to interpret it as an allegory of the Jewish rejection and the Gentile engrafting; elements of his argument against the religious establishment do appear. But here he is emphasizing the need to accept the invitation.

The excuses offered by the invited guests are insulting to the host and indicate a distorted scale of values. In contrast to the first two parables the characters prefer business and personal affairs above the invitation. Disregard for the invitation closes the door with finality on the first guests invited. The character of those who did enjoy the banquet is unspecified; the parable just says that the joys of the millenium are given only to those who accept the invitation into the kingdom.

QUESTIONS: 1) Are there certain behavior traits (cross-bearing) which show our self-sacrifice for the sake of the kingdom? 2) How can we tell we have accepted the invitation to be God's subject and share his banquet? 3) Should the Gospel be preached only to the socially unfit — drug addicts, criminals, etc? Aren't they the ones who respond?

GOD'S WAITING LOVE

January 24, 1971

Scripture: Luke 15:11-24

CENTRAL THOUGHT. God patiently waits for us rebels to come to our senses and return to him, the only source of true freedom.

INTRODUCTION. The central figure is the Father, and Jesus is telling us: God is like this and you are like these brothers. Jesus Christ is the proof that God truly is like this father.

I. THE PERMISSIVE FATHER (11-20a). Although he designed us to fel-

lowship with him, God does not force us to love him or be with him. We want to be free; we fear we will miss out on life — so God lets us go, to squander or to hoard our wealth of time, strength property, intelligence. But for all our independent posture it is the *father's* wealth on which we actually live (H. Thielecke). While we want to do as we please, we aren't really free away from God. We become slaves to chemicals, to society, to psychological drives, to possessions, to physical cravings, to fear, to loneliness, to self, to Satan.

II. THE PATIENT FATHER (20b). This story tells us that God *waits*. There is no pursuit, no pressure, no "hound of heaven" here. God also

BIBLE STUDY

longs for the return of the wayward, rebellious, independence-seeking child. His love never wavers regardless of how long or how far we may go. Until we return to the Father we are somewhat deranged (Eph. 4:23).

III. THE PARDONING FATHER (21-24). God loves the sinner before he repents; God forgives the sinner when he repents. Interrupting the son's sincere and contrite confession, the father welcomes him and orders a celebration. Pardoned, reinstated, the son is now where he can grow to be like the father, freed from the enslaving force of his own selfishness. Freedom is to become what one ought to be (Thielecke). Made in God's image, we can never be like him, unless we are close to him.

QUESTIONS: 1) Are we as patient with the rebellious and immature as God is? 2) Do we feel some penance is required before the openly wayward are welcome in our family, our church, our community? 3) How would your church change if the congregation seri-

ously behaved as though God were like this waiting, forgiving father?

THE BASIS OF GOD'S REWARDS

January 31, 1971

Scripture: Matt. 20:1-16

CENTRAL THOUGHT. God's rule is impartial; his benefits are equally distributed among all who accept his authority.

INTRODUCTION. The Palestinian marketplace was the hiring plaza, a sort of "union hall" where day laborers were available.

I. HIRED FOR KINGDOM WORK (1-7). The Old Testament law required that a laborer be paid by the day (Lev. 19:13; Deut. 24:14-15; compare Ex. 22:26-27) so that there would be no cycles of "feast and famine" in the household.

"A penny a day" sounds miserably cheap to our ears. The "penny," however, was the standard daily laborer's wage throughout the Roman Empire. Earlier in Greece it had been the price of a sheep. But its value varied, and its purchasing power cannot be accurately determined. It probably provided only a meager existence. The workers hired later were grateful for the hope of earning even a fraction of it.

II. PAID FOR KINGDOM WORK (8-16). The discontent and protest of the first crew show the main thrust of the parable: the benefits of obedience to God's rule are available to all who "hire out" to him, to all who accept his call to work.

Jealousy and privilege have no place in God's realm; first and last are equal. But jealousy and grumbling are not unknown in God's realm; praise him that he is merciful, generous, kind, good and not merely just! Yet the grumblers are recipients of grace, too, although they extinguish their joy in God's grace. Grace, being unmerited, is based only on the goodness of the Householder; and grace is crucial for citizenship in the kingdom. Only those who mistake grace for privilege will object.

QUESTION: 1) Is the wage of the householder a reward for work done or an honorarium for accepting employment? 2) What place do rewards and personal effort (good deeds) have in God's kingdom? 3) Is it fair for the householder not to give privileges/special benefits to senior workers, more qualified workers, workers with better backgrounds? How do we decide what is "fair"? Does "fairness" have anything to do with God's rule? □

OUR CHURCHES IN ACTION

ELK GROVE, CALIF. The anniversary program of the Women's Missionary Society was held at the First Baptist Church on Sept. 20, 1970. The theme song, "Greater Works Than These," was sung. The welcome was given by Mrs. Roy Dollinger, president. A tape from Mrs. Birdie Johnson, Cameroon, was heard. Guest speaker was Miss Esther Schultz, who served for many years as a missionary to Cameroon, as manager of Soppo schools and supervisor of schools for the entire Cameron Baptist Mission. She also served as the teacher for the children of our missionaries. She is now living at Lodi, Calif. In closing she told the story of the Prodigal Son in Pidgin English, as told to the Cameroonians. The closing prayer was offered by the pastor of the church, the Rev. Merle Brenner. (Mrs. Leonard Fandrich, reporter.)

ELK GROVE, CALIF. A farewell, honoring Gary and Sharon Vossler, was held at the First Baptist Church on Aug. 19. The church gave a scholarship gift to Garry Vossler to help further his training in the Seminary at Sioux Falls, S.D.

During the summer months the Vosslers attended Hume Lake conference and weekend retreats for young people and a young married group. About 40 to 50 persons attended each retreat. Much of the success for the Vosslers was due to their dedication in the service for Christ. The Rev. Merle E. Brenner is pastor of the church. (Mrs. Leonard Fandrich, reporter.)

APPLETON, MINN. On June 19, 1970, a church mortgage burning service was held at the First Baptist Church. In 1969, \$2,059.69 was taken in to pay off the debt in December. Pictured 1. to r. Rev. Arnold Friez, Mrs. Emma Ninneman, Mrs. Martha Friedrich, oldest members, and deacon Harold Pust.



Pastor Arnold M. Friez was in a serious car accident in December, 1969, and was hospitalized several months.

The Seminary in Sioux Falls, S.D., helped us with speakers for our services. Rev. Friez returned to serve us again in June.

We had special meetings with the Lindquist Brothers. (Isabel Sjolje, reporter.)

GREELEY, COLO. The Rev. Richard Grenz, pastor of the Sherwood Park Baptist Church, was honored Sunday, Sept. 13, during the afternoon service in recognition of the 30th anniversary of his ordination and his birthday. Spokesmen for the church and speakers at the association meetings brought greetings and congratulations. (Pauline Bruntz, reporter.)

MARTIN, N.D. The Martin Baptist Church observed its Annual Harvest Mission Fest on Sunday, Sept. 27. The Rev. Zirbe of the Mennonite Brethren Church in Harvey was guest speaker.

"Moments with our Missionary" was the title given a Missionary Conference on Sept. 28-29. Miss Florence Miller, on furlough from Japan, presented an insight into the Japanese mission field through slides and comments. She was a guest at the home of Pastor and Mrs. Alvin Auch. (Mrs. LeJune Kost, reporter.)

BALGONIE, SASK. On Sept. 27, Pastor Darold Sauer had a dedication service for children. His theme was, "The Status of a Child." Three families with a total of six children were dedicated. (Mrs. Isabella Brucker, reporter.)

DANZIG, S.D. The South Dakota Association met in the Danzig Baptist Church on October 2-4, 1970, with 15 churches represented. The general theme was "Summons to Action." The Rev. Donald Miller, Vice President for Development of our Seminary, brought the opening message on Friday evening, "A Summons to Action."

The Rev. Jothan Benke moderated the Association. The Rev. and Mrs. Herman Effa, missionaries to Brazil, were guest speakers.

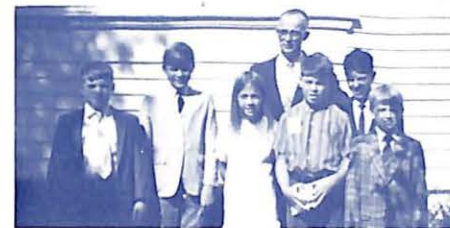
Saturday morning Rev. Effa led the devotion on "A Summons to Pray." The various reports in the interest of our denomination — Youth Camp, Nursing Home at Madison, S.D., Church Extension and Campus Ministry were presented by the respective representatives.

The WMU and the Men's Brotherhood held their luncheons and business

meetings with the Rev. and Mrs. H. Effa as guest speakers.

Saturday was Youth Night with the Rev. Arlyn Thielenhaus in charge. Rev. Miller brought the Sunday morning message on "A Summons to Go and Teach." At a Mission Rally in the afternoon the Rev. and Mrs. H. Effa challenged the Association again with a visual presentation. (C. H. Seecamp, secretary.)

TRENTON, ILL. Two baptismal services were held at the First Baptist Church. On Sunday May 17, 1970, three young people were baptized on confession of their faith and three young men on Sept. 27, 1970. These six and the Pastor, Bob Neighbors, are



pictured. This brings the total for the year to eight baptisms. Two others were baptized in March. (Mrs. Elmer Ranz, clerk.)

PORTLAND, ORE. The Bethany Baptist Church has been privileged to have had visits from many missionaries. Ken and June Goodman told us of their work in Africa. The Herman Effa family presented all phases of their work, together with native costumes and music which made us aware of the needs of that country. The Ralph Nelson family, new appointees to the Brazilian field, also visited us. They showed slides of their former work in Northern Brazil along the Amazon River. Martha Nelson told an Amazon story to the children and sang songs in the Portuguese tongue.

The church extension work at Hillsboro with Pastor Martin Franke has begun with Thursday evening prayer and Bible study. A number of persons from Bethany have joined in the new work. (Florence Bauder, reporter.)

ANAHEIM, CALIF. The Rev. H. Ernie Rogalski, his wife Elsie and their children, Donna and Mark, were welcomed by the members of Bethel Baptist Church at the morning service on Sept. 6, 1970.

In the afternoon N.A.B. sister churches and their pastors, Rev. Richard Carmen, President of the Anaheim Ministerial Association, and Dr. Reu-

ben Olson, interim pastor, gathered at a reception service for the Rogalski family. (R. L. Ulrich, moderator.)

KANKAKEE, ILL. Miss Richards, missionary on furlough from H.C.J.B., Quito, Ecuador, and a former church worker at Immanuel, spoke on "Moments of Destiny" to the ladies at the fall rally of the Women's Missionary Society of Immanuel Baptist Church. Mrs. Douglas Gallagher, chairman, presided.

Year books, prepared by Mrs. Russell Sells, program chairman, assisted by Mrs. Ron Hayhurst and Miss Marie Wagenaar, were distributed.

Mrs. Gary Schroeder spoke in our church on Sunday, Sept. 27.

Offerings were taken, and contributions were voted to the Central Baptist Home at Norridge, and toward our W.M.U. pledge.

Christmas gifts were discussed to be sent to the missionaries supported by the circles.

Mrs. Leonard Jones, the White Cross Chairman, reported on quotas and articles to be collected.

A combined missionary meeting and Christmas buffet is planned for Dec. 3. (Mrs. Alice Luhrs, reporter.)

DURHAM, KAN. Fourteen young people were baptized upon confession of faith on Aug. 30. The following Sunday they, along with one adult transfer, were accepted as church members during a Communion service. The Rev. Henry Lang is pastor of the church. (Mrs. Robert Geis, reporter.)

McLAUGHLIN, S.D. The McLaughlin Baptist Women's Missionary Society held their annual guest night Sept. 11, with 36 ladies present. Janell Klingenberg, president, opened the meeting with the theme song "Greater Works Shall Ye Do." Alyce Moser led in devotions, Mrs. Edward Kopf of Herreid, S.D., was special speaker. She is the wife of the Baptist pastor at Herreid. She gave a message on "The Christian Woman." Mrs. Klingenberg and two members were in charge of entertainment during the lunch time.

The ladies presented their president, who is also wife of the pastor, a going-away gift. It was her last meeting. The family is moving to Houston, Texas.

GEORGE, IOWA The Central Baptist Church has been without a pastor since January 1970. Our moderator, along with the other deacons, have

been busy securing pulpit supply. All other activities continue as usual. Work has been done on the parsonage and we have a lady who prepares bulletins every Sunday. Our pulpit committee is busy contacting candidates for the pastorate. (Mrs. Harvey Schmidt, reporter.)

VERNON, B.C. Members and friends gathered to welcome our new pastor, Dr. and Mrs. A. S. Felberg, on Sept. 20, 1970. Greetings were extended to Dr. and Mrs. Felberg by pastors from Kelowna and Vernon and various representatives in the Vernon church. The Rev. E. E. Nikkel of Kelowna, who has served the Vernon Church as interim pastor during the past few months, was master of ceremonies. Dr. Felberg, prior to coming to Vernon, was president of NAB College. (Mrs. Joyce Frank, reporter.)

CHICAGO, ILL. The Foster Avenue Baptist Church held its Promotion Day in October. Pictured are some of the Kindergarten graduates receiving their certificates. Eight leather-bound Bibles were awarded to the third grade graduates. These children were required to



recite all the Books of the Bible. Twenty-five members of the Sunday school had perfect attendance. Five of these received special recognition with 4, 6, 9, 10, and 11 years of perfect attendance. The Rev. Clarence Walth is pastor of the church. (Gloria Wiegman, reporter.)

EAST DETROIT, MICH. The Ridgemont Baptist Church set apart to the gospel ministry, Heinz Rossol, one of its own young men on Thursday, Oct. 1, 1970.

The candidate is a 1969 graduate of our North American Baptist Seminary and has just completed one year of study at the Baptist Seminary in Hamburg, Germany, as an exchange student. He has been serving the Austin Street Baptist Church in Buffalo, N.Y., since Aug. 16, 1970.

The Ordination Council unanimously recommended to the Ridgemont Baptist Church of East Detroit, Mich., that

they proceed with the ordination service.

The ordination service was participated in by several pastors from neighboring churches. The Rev. Reinhold Kerstan from Forest Park, Ill., gave the ordination sermon at the request of the candidate. (Robert Radcliffe, reporter.)

WESSINGTON SPRINGS, S.D. On Sunday, Sept. 27 the Ebenezer and Immanuel Baptist churches united for the annual Harvest Mission Fest with the Rev. David Draewell, president of our Seminary at Sioux Falls, as guest speaker. All the organizations of the churches had an active part in the services. The people showed their gratitude to God by giving an offering of nearly \$1800. This entire offering was designated for denominational general missions.

After serving the Ebenezer and Immanuel Baptist Churches of Wessington Springs for ten years, and they have been happy years, we presented our resignation to the churches to take effect at the end of 1970 when we shall retire from the active ministry. We shall continue to reside in Wessington Springs where Mrs. Lutz and I will be the Executive Directors of the Wessington Springs Redevelopment Commission. This is a low rent housing development for the aged. (Thomas Lutz, pastor.)

NAPOLEON, N.D. On Sunday Sept. 27, the church observed its Harvest and Mission Festival with the Rev. Henry Pfeifer, pastor of the church, bringing the morning message, "Spiritual Fruitfulness." The afternoon message was brought by Dr. M. Vanderbeck from the First Baptist Church, Linton, N.D. His message was entitled, "Harvest Hymn of Praise." In the sanctuary was a display of canned goods, fruits and vegetables. The afternoon offering was designated entirely for missions. (Mrs. Edwin Pfeifle, reporter.)

CHICAGO, ILL. The youth groups of the Foster Avenue Church engaged in several activities during the summer months. Under the leadership of the Youth Director, Robert Saylor, they sponsored a car wash. Over 50 automobiles were cleaned with a profit of \$100.50. This was designated for the Spanish American Mission in Colorado.

The young people also donated their services for odd jobs. All payment received was contributed to a fund to

OUR CHURCHES IN ACTION

help purchase equipment for the new gymnasium now being built. They also participated in a "Sharing of our faith" time at O'Hare Airport. The Rev. Clarence Walth is pastor of the church. (B. Scroggin, reporter.)

RACINE, WIS. Grace Church has been blessed by sharing in Pastor Breikreuz's spiritual-renewing gift trip to the Holy Land. He relived the harrowing experience of being shot at while on a tourist bus and witnessing three women injured, one resulting in death.

In July Rev. and Mrs. Breikreuz received a gift trip to Japan where they were privileged to visit our missionaries and their endeavors. Our people have been challenged to give a short term of time to serve there by teaching English and at the same time bearing a witness for God. (Mrs. Arthur Hilker, reporter.)

RAPID CITY, S.D. The Rev. Melvin Warkentin and family were honored at a farewell luncheon at the South Canyon Baptist Church, Sept. 27, 1970. The Warkentins will be serving in Enid, Oklahoma. (Gladys Beusch, reporter.)

STOCKTON, CALIF. The welcome and installation of our new pastor and family, the Rev. Fred Jantz, Kathy and Philip took place at the Swain Oaks Baptist Church in Stockton. Pastors from each church in the area extended greetings and our Area District Secretary, the Rev. Hans J. Wilcke, gave the address. (Mrs. E. A. Kanwischer, reporter.)

CHANCELLOR, S.D. On July 14, the First Baptist Church hosted "The New Life Singers" of the NAB College in Edmonton, Alta.

The Rev. and Mrs. Herman Effa, missionaries in Brazil, conducted the services in our church on Sunday, Sept. 27 and also on Tuesday night.

Six candidates followed the Lord in baptism upon the confession of their faith on Sept. 11. The hand of fellowship was extended to them at the October communion service. Dr. C. H. Seecamp is pastor of the church. (Mrs. Raymond DeNeui, reporter.)

McLAUGHLIN, S.D. On Sept. 13, a mortgage burning ceremony was held. This was made possible when the First Baptist Church of Selfridge, N.D., was dissolved and they sold their property and presented a generous gift to the McLaughlin church.

On Sept. 20 a baptismal service was

held for a mother and three children. These four and two others, were given the hand of fellowship at the communion service. On the same evening the church held a farewell for the pastor and his family, the Rev. Jacob Klingenberg. They have accepted a call to a church extension project in Houston, Tex. A love offering was held for them.

A Missionary Conference was held Sept. 23-27 with Florence Miller and the Rev. Fred Holzhammer as speakers. The McIntosh and Isabel churches also participated. (Anna Bertsch, reporter.)

PHILADELPHIA, PA. Sept. 16, 1970, marked the 96th anniversary of the Pilgrim Baptist Church. The Rev. Assaf Husmann, a former pastor now retiring to Florida, spoke on "Memorials in Memory Lane." Rev. Husmann presented the past and challenged us to the future. He drew our attention to the fact that the Pilgrim Baptist Church has had only 10 pastors in its history.

The following week we observed Home Coming Sunday. In the morning service, amid the strains of the Doxology, the mortgage of the educa-



tional unit was burned. (pictured) We still owe a few members several thousands of dollars which they lent us interest free. These shall be paid off on a regular basis.

The climax of the day was a Sacred Concert presented by many of our talented members and both choirs. There was also a presentation in song and piano by Mr. Walter Emery and Miss Dorothy Fuchs. The Rev. Milton Zeeb is the pastor of the church. (Mrs. William Esenwein, reporter.)

MERCER, N.D. The First Baptist Church invited six churches in the Northern Association to participate in an Ordination Council for Mr. John Silvey. Mr. Silvey received his education for the ministry at St. Paul Bible College, Wayland Baptist College in Texas and Golden Gate Baptist Theological Seminary in San Francisco, Calif. Mr. Silvey gave an account of his conversion, call into the ministry,

educational preparation and doctrinal views satisfactorily to the Council. The church proceeded with the Council's recommendation for ordination on Oct. 2, 1970. The Rev. David J. Drawell, President of the N.A.B. Seminary, delivered the ordination sermon. The Rev. Gordon Husinga of Turtle Lake gave the charge to the church, the Rev. Harry Johnson of Goodrich, the charge to the candidate and the Rev. Wesley Blackburn of Washburn, the ordination prayer. Rev. Silvey gave the Benediction. Rev. Silvey also supplies the Bethel Cooperative Parish in Mercer. (Rev. Edwin F. Walter, reporter.)

McCLUSKY, N.D. The McClusky Baptist Church had their second baptismal service this year on Sept. 27. Pastor Walter gave an appropriate message on "Baptism—When? How? Why?"

Mr. and Mrs. Donald Wenning and Cynthia Neuarth were then baptized upon confession of their faith in Christ and were accepted as members on Oct. 4 during the Communion Service. Sometime ago 12 were baptized and two others were received by letter. (Edwin Walter, pastor.)

GREELEY, COLO. The first annual Colorado Association was officially organized on Sept. 12, 1970, with the Sherwood Park Baptist Church serving as host. Officers are Rev. Merv Kramer, moderator; Rev. Richard Grenz, Vice moderator; Mrs. Lloyd Krieger, Sec.-Treas. Guest speakers were Rev. Daniel Fuchs, Rev. Fred Holzhammer, Rev. David Keiry, Dr. J. C. Gunst. The theme was "Family Crisis Cause/Cure."

Churches present were Bethel Baptist, Del Norte; First Baptist, LaSalle; Sierra Baptist, Aurora; Sherwood Park Baptist, Greeley; guest church, Grace Baptist, Monte Vista and the mission chapel of Center. (Myra Krieger, reporter.)

HOUSTON, TEX. On Sunday afternoon, Oct. 4, 1970, the members and friends of the Anderson Road Baptist Church and guests from Southern Conference churches met at a special service to install the Rev. Jakob Klingenberg and family as the new pastor. The Rev. Gordon Thomas of Dallas, Texas, led the service of installation and brought the charge to the pastor and congregation. Mr. Norman Lengenfeld, chairman of the Southern Conference Church Extension Committee and Mr. Raymond Engelbrecht, mod-

(Continued on page 29)

MRS. FLORA MOLLHAGEN NEE HABEL, 88, of Lorraine, Kan., died on May 31, 1970. She was born on February 14, 1882, in St. Joseph, Mich. In 1908 she was married to Harry W. Mollhagen. She became a member of the First Baptist Church of Lorraine, Kan., after her marriage, where she was active, not only in the church, but also in community and government organizations. Surviving her are a daughter, Mrs. Edith Christy; two sons: Milton and Stanley; ten grandchildren, 11 great-grandchildren and one sister. A memorial fund has been established at the NAB Seminary, Sioux Falls, S.D. The Rev. Donald Decker was the officiating minister at the funeral service.

FRANK BUNCH, 73, of Cleveland, Ohio, died on Sept. 6, 1970. He was born on Nov. 1, 1897, in Rochester, Ky. In 1923 he was married to Dorothy Linsz. As a young man he accepted Christ as his Savior, was baptized and became a member of the Hillcrest Baptist Church where he served on several boards. Surviving him are his wife; two daughters: Mrs. Alice Jane Stevens, Mrs. Gail Arledge; six grandchildren, five brothers and four sisters. The Rev. Edward Kary was the officiating minister at the funeral service.

MRS. LORRAINE NEYMEYER NEE PETERS, 49, of Aplington, Iowa, died on Sept. 29, 1970. She was born on Sept. 30, 1920, in Hartford, S.D. In 1942 she was married to Clarence Neymeyer. She accepted Christ as her personal Savior, was baptized in 1947 and became a member of the Aplington Baptist Church. She was active in the youth program, in Sunday school and the Women's Evening Circle. Surviving her are her husband; one son, Robert; her parents, Mr. and Mrs. Carl Peters and one brother. The Rev. Donald Patet was the officiating minister at the funeral service.

Our Churches in Action

(Continued from page 28)

erator of the Southern Conference, spoke words of welcome.

The day began with a Sunday School Promotion Day Program. Dr. W. H. Barsh, pastor of Immanuel Baptist Church, Kyle, Texas, brought the message in the morning. The evening service closed as Brother Klingenberg led his new congregation in fellowship around the Lord's Table.

The church is thankful to the Rev. Kenneth Zuercher who served as interim pastor for three months.

JAMESBURG, N.J. Approximately 125 balloons were released Sunday morning, Sept. 27, from the First Baptist Church grounds. All Sunday school scholars, teachers and officers released a balloon to celebrate Rally Day and in observance of the church's 85th anniversary. Each balloon carried a tract explaining the way to heaven, and a slip of paper identifying the name of the church and the sender. Bibles are to be awarded to all who find balloons and return them to the church. An extra award will be made to the one returning a balloon found the farthest distance from Jamesburg. Mrs. Fred Fowler, Sunday School Superintendent, headed a committee in charge of arrangements. The Rev. Karl E. Biebr

MR. ADOLPH HARMEL, of Vancouver, died on Sept. 16, 1970. He was born in Saron, Alta. In 1950 he was married to Edna Miller. Surviving him are his wife; one son, Gary and one daughter, Darlene; two brothers and one sister. The Rev. Paul Siewert officiated at the funeral service.

DARNELL DARICE KETTERLING, 11 months, of Wishek, N.D., died in an auto accident on Sept. 26, 1970. She was born on Oct. 6, 1969, in Bismarck, N.D. Surviving her are her parents, Mr. and Mrs. Dale Ketterling; one brother and two sisters; grandparents: Mr. and Mrs. Ruben Ketterling and Mr. and Mrs. Walter Nagel. Pastors Clemence Auch and Len Strelau officiated at the funeral service.

MRS. KATHERINE MONTIE NEE HEMRICK, 82, of Chilliwack, B.C., died on Sept. 16, 1970. She was born on May 1, 1888 in Roumania. In 1906 she married Conrad Montie, and two years later they emigrated to Canada. She was converted, baptized and a member of the Baptist church. Surviving her are her husband; two daughters: Mrs. Beth Artus, Mrs. Erna Morton; two sons: John and Fred; ten grandchildren, ten great-grandchildren, and one sister. The Rev. Robert Jaster officiated at the funeral service.

CARL GOEBEL, 76, of Lehr, N.D., died. He was born on June 11, 1894, in Russia. In 1908 he emigrated to America with his parents. He married Marie Zimmerman in 1915. Surviving him are his wife, Marie; one son, Leon and one daughter, Mrs. Viola Bechtel; two sisters, six grandchildren and two great-grandchildren. The Rev. Leonard Strelau was the officiating minister at the funeral service.

is pastor of the church. (Marguerite Lee, reporter.)

ST. PAUL, MINN. The annual sessions of the Minnesota-LaCrosse Association were held at the Redeemer Baptist Church, St. Paul, Minnesota on Sept. 11-12, 1970. The host pastor for these days was the Rev. Leland Friesen, and the Rev. Fred Klein was the moderator for the business sessions.

The Rev. Everett Barker of Forest Park, Ill., and Miss Florence Miller who is home on furlough from Japan assisted in developing the theme, "Understanding Our Tasks." A number of pastors and laymen participated in the interesting discussion groups.

The Association concluded with a youth banquet on Saturday evening.

Officers for the coming year are: Moderator, Mr. Herb Legler; Moderator-Elect, Dr. Peter Fehr; Secretary, Miss Iola Kludt; and Treasurer, Mr. Larry Paul. (Allan Strohschein, reporter.)

VANCOUVER, B.C. On Wednesday, Aug. 26, 1970, the Bethany Baptist Church gathered to bid farewell to our pastor, the Rev. E. Rogalski and his family. He had served us for over eight years. Each representative said words of farewell. Mrs. Rogalski said that she will take along many fond memories. Rev. Rogalski encouraged us to keep on working in full harmony

In Memoriam

MRS. OLGA BRESCH, 78, of Chilliwack, B.C., died on Sept. 9, 1970. She was born on Jan. 6, 1892, in Russia. In 1902 she emigrated to Canada, and in 1911 she was married to Rudolf Bresch. She accepted Christ in her youth, was baptized and became a member of the Baptist church. Surviving her are one son, Ted; three daughters: Mrs. Olive Wildeman, Mrs. H. Riemer, Mrs. D. Pophee; six grandchildren, one great-grandchild, three sisters and three brothers. The Rev. Robert Jaster was the officiating minister at the funeral service.

JOHN RIEDLINGER, 62, died on Oct. 11, 1970. He was born on March 3, 1908 near Herreid, S.D. In 1931 he was married to Elizabeth Bauer. After her death in 1958 he married Delores Shippen on Feb. 19, 1970. He was a member of the Herreid Baptist Church. Surviving him are his wife, Delores; one daughter, Mrs. Lloyd Kusler, two grand-daughters, five stepsons, four step-daughters, one brother and eight sisters. The Rev. Edward Kopf was the officiating minister at the funeral service.

WILLIAM C. WOBIG, 80, of Emery, S.D., died on Sept. 25, 1970. He was born on April 29, 1890, near Canova, S.D. He was married to Jennie Fluth on June 7, 1916. They had three children. He was saved as a young man, baptized and became a member of the Unityville Baptist Church and later the First Baptist Church of Emery. He is survived by his wife, Jennie; two sons, Vernon and Clifford; one daughter, Mrs. J. J. (Phyllis) Slattery; 12 grandchildren; two brothers and three sisters. The Rev. M. D. Wolff officiated at the funeral service.

The "In Memoriam" items are to have a maximum of 12 lines. Payment, of a flat rate, of \$2.00 per item is to be sent with the obituary.

in spite of the two languages used in our church.

The Rev. H. Dressler interrupted his studies and serves us as interim pastor. (Fred Hesmert, reporter.)

OKENE, OKLA. On Sunday, Oct. 11, the Rev. Darwin Stahl of the Zion Baptist Church, extended the hand of fellowship to seven new members, following the baptismal service. Five were received by baptism and two by letter transfer. Communion was also observed. (Mrs. Weldon Leisher, reporter.)

BALGONIE, SASK. The Women's Missionary Society of the Balgonie Baptist Church observed their 60th anniversary on Oct. 4, 1970. From 1910 to 1948 all meetings were held in the German language. A mass choir consisting of members and former members opened the program with the theme song "Greater Works." The second number "I Will always Love Him," was sung in German. The only charter member, Mrs. Ida Rumpel, was honored and presented with a corsage. The special speaker for the occasion was Dr. Joe Sonnenberg, president of the NAB College of Edmonton, Alta. The offering was designated for foreign missions and the Saskatchewan Association. (Mrs. Mildred Brucker, reporter.)

They Supply Mission Hospitals

by David R. Enlow

WHEN medical missionaries in West Cameroon, West Africa, at the West Baptist Hospital and the Mbingo Bansa Hope Settlement (Leprosy Hospital) need to order a new supply of medicines and equipment, they can't call or visit the corner pharmacy or supply firm. So they do the next best thing.

Perusing an extensive bimonthly listing sent out by the Medical Assistance Programs, Inc. (MAP), Wheaton, Ill., Drs. Peter E. Fehr and Dieter Lemke, and Miss Eleanor Weisenburger, RN, at Bansa, and Drs. Jerome C. Fluth and Lothar Lichtenfeld at Mbingo have been able to indicate the exact order of supplies needed with a reasonable expectation that the order be filled.

In a few days' time, the well-packed medicines are on hand and only a minimal assessment (less than 5 percent of the wholesale value of the goods) has been made for handling.

In a recent letter to Dr. J. Raymond Knighton, MAP's President, General Secretary Richard Schilke wrote: "We are indeed appreciative of the services that you are rendering to our medical mission program in Africa."

Earlier, Dr. Lichtenfeld wrote about a patient of his who suffered from a chronic ear infection. "I have used all injections and her ear has been dry for several days now. I am very grateful for your help in this case as nearly no medicine seemed to help. Could you express my gratitude to Upjohn Company for their kind donation, please?"

Dr. Knighton considers MAP a catalyst between the pharmaceutical industry and the world's sick and suffering, for medicines and equipment are donated from surplus supplies and in turn are forwarded to mission hospitals for only a small handling charge.

Mr. David R. Enlow is a staff member with the Medical Assistance Program, Wheaton, Ill.

How did MAP become organized?

In 1954, Dr. Knighton, then executive director of the Christian Medical Society, was approached by a pharmaceutical firm and offered medicines and other supplies for medical missions.

Having a concern for missionary physicians, he conceived a service agency which would help the world's sick and suffering by placing the medicines and supplies in the hands of physicians, dentists and other medical personnel overseas. He also dreamed of other possible services for medical missionaries.

MAP offices and warehouse are located at 327 Gundersen in Carol Stream, Ill., a suburb of Wheaton, 25 miles west of Chicago. Its seven-point service includes: supply, short term personnel, purchasing, student placement, development, disaster aid, and education.

MAP's sixth International Convention on Missionary Medicine is scheduled for March 20-24, 1972, on the campus of Wheaton (Ill.) College. Dr. Oswald Hoffman of the Lutheran Hour will be the devotional speaker.

MAP ships material to 81 developing countries of the world, serves more than 136 different denominational and independent mission boards, and cooperates with more than 1,000 missionary physicians and dentists. About 100 different pharmaceutical, medical and surgical supply firms donate to MAP's growing overseas program.

Short Term Mission (STM) assignments—one to six months—for physicians, dentists, nurses, paramedical personnel, etc., are coordinated by MAP. An STM worker helps to lighten the load of the medical missionary and brings to him and his staff more current medical knowledge.

Opportunities to assist missionary physicians are unlimited. Business administrators, accountants and secretaries also are encouraged to undertake STM assignments at mission hospitals.

As long as physical needs continue to exist, organizations like the Medical Assistance Programs will be invaluable in their service. □

300 Walk Out, Two Resign When Church Rejects Negroes

BIRMINGHAM (BP) — About 300 members of Birmingham's First Baptist Church walked out of the morning worship service "in moral protest" after two Negroes were denied membership and the pastor and youth director had resigned.

The walkout came after Dr. Byrn Williamson, Birmingham physician and staunch supporter of Southern Baptist foreign missions, read a statement expressing disapproval of the church's action in rejecting the two Negro membership applications.

"Dr. Gilmore, many of the church members feel as you do, that we have no moral right to deny membership to these Christians solely because they are black," Dr. Williamson said.

"We would like to show our disapproval of this action the church has taken now by standing and leaving this service immediately to assemble in room 100 of the (church's) education building for prayer," Dr. Williamson said.

The action taken by the church climaxed a four-month struggle which began when Mrs. Winifred Bryant, a Negro, and her 11-year-old daughter Twila, presented themselves for membership in the church.

Baptist Joint Committee To Oppose Compulsory Religion

WASHINGTON (PBA) — Members of the Baptist Joint Committee on Public Affairs, in semiannual session, expressed dismay over a recent ruling of a U.S. District Court judge here upholding the practice of compulsory religion at the nation's military academies.

To register formally their opposition, the Committee asked the staff of the Baptist Joint Committee to prepare a friend-of-the-court brief to be filed in the Court of Appeals here in which the principles of voluntarism and freedom of conscience would be enunciated.

The decision of Judge Howard F. Corcoran on the case, *Anderson v. Laird*, is now before the D.C. Court of Appeals. The Baptist brief will be filed later this month. Oral arguments on the case will probably be heard after the first of the year.

Judge Corcoran ruled in August that compulsory chapel or church attendance at the nation's three military academies has a "purely secular" purpose and that "its primary effect is purely secular."

The judge's opinion followed the line of Pentagon spokesmen who argued before the court last spring that the practice of compulsory religion at the academies is "an integral and necessary part" of the military's training package for officers.

The judge also noted that "military tradition" and "continuous public acceptance" of a practice carry weight and demand recognition.

Members condemned the military's practice as using religion "as a tool of the state" and making worship "a vehicle of secular purposes." □

No Consensus of Baptist Leaders On Reorganizing Annual SBC Meeting

NASHVILLE (BP) — In the Baptist VIEWpoll's latest survey, a representative panel of pastors and Sunday School teachers failed to agree on suggestions for reorganizing the Southern Baptist Convention's annual meeting.

Responding to indications that some are dissatisfied with the convention's annual meeting as it is now structured, VIEWpoll posed this question to the representative panel: "The suggestion has been made that the large annual Southern Baptist Convention meeting has become unworkable because of size and complexity. Several suggestions for reorganization have been offered. Please indicate the one suggestion . . . which seems most practical to you." Six alternatives were listed from which one choice was made.

The largest portion of pastors 31.0 per cent felt that "a further limiting of the number of messengers" was the best solution suggested, but only 20.5 per cent of the teachers liked this suggestion.

The largest portion of teachers 32.9 per cent countered that the "election of representatives from various states to conduct convention business" appealed most to them. However, only 8.0 per cent of the pastors liked this suggestion.

"A general meeting every other year" was found to be attractive to 12.9 per cent of the pastors and 10.7 per cent of the teachers. □

ABC Budget Trend Up

VALLEY FORGE, PA. — (ABNS) — "Our American Baptist Mission Budget giving has moved up," reports Ralph R. Rott, executive director of the Division of World Mission Support of the American Baptist Convention. "The eight-month deficit (August 31) was only \$72,576 while at the end of

seven months (July 31) it was \$126,322." Mr. Rott reports that there has been an upward trend in giving since last March. Total contributions to the ABMB through August 31 was \$8,687,512. □

Tents Still Reach German Unchurched People Best

The day of the tent revival, with its sawdust trail, may almost be gone in America, but in Germany, it is still one of the best methods of reaching unchurched people.

More than 1,000 persons responded to calls to make some commitment to Christ during tent services conducted by the Union of Evangelical-Free Churches in West Germany during 1969.

That many or more are expected to respond during the current season for tent revivals, which extends from mid-May and reaches to nearly October 1, according to Friedrich Eckert of Kassel, one of three full-time Baptist tent evangelists in Germany.

Using six tents, Baptists maintain a form of outreach that stretches back to 1926, except for wartime years. Tent revivals are being held in about 30 cities in West Germany this year.

The tent mission is a key part of the home missions work of the Union of Evangelical-Free Churches. Purpose of tent evangelism is to reach those who do not maintain contact with any church.

Although 98 per cent of the German people consider themselves Christians, only 3 per cent regularly attend church, Eckert said. "Since people don't come to church buildings, we take the church to the people through tents."

"We have found that tents draw more outsiders than public indoor halls. Church buildings attract the fewest outsiders of the three," he went on. □

Baptist College Allowing Dancing Urges State Study

JEFFERSON CITY, Tenn. — Trustees of Carson-Newman College, a Baptist school here which has been strongly criticized by churches in the state for allowing social dancing on the campus, has asked the Tennessee Baptist Convention "to study the social program" of all Baptist schools in the state.

Trustees at Carson-Newman have been under fire from Baptists in the state ever since they voted seven months ago to approve social dancing "as a part of the total social program scheduled on campus." □

Edwin H. Tuller Resigns; Accepts Paris Pastorate
VALLEY FORGE, PA. The Rev. Dr. Edwin H. Tuller is resigning as general secretary of the American Baptist Convention to become minister of the American Church in Paris, France. His resignation becomes effective December 31.

The American Church in Paris is the oldest and the first American church to be established on foreign soil. Established in 1814, it is the oldest non-governmental American institution abroad. It is interdenominational with more than a score of denominations represented in the membership. The church ministers to 350 families consisting of students, artists, members of the diplomatic corps, American citizens visiting Paris, and other English-speaking persons.

Commenting upon his decision to make the move, Dr. Tuller said, "Paris is an international city where a Christian ministry has the possibility of being influential in world affairs far beyond normal expectations. Thousands of students from all over the world come there to prepare themselves for future leadership in their homelands. The diplomatic and international communities have contacts throughout the English-speaking world and beyond."

New Rule On Smut Mail Passed By The Senate

WASHINGTON — The Senate has passed unanimously a bill requiring unsolicited pornographic advertising to be labeled as such and permitting the return of such material to the sender at no cost to the addressee.

The measure, with a 79-0 vote, has been sent to the House of Representatives.

Sponsored by Senate Majority Leader Mike Mansfield (D., Mont.), the bill as finally written by the Senate Post Office and Civil Service Committee, would require the following label in outstanding type on all unsolicited smut advertising:

"The Enclosed Material Is Sexually Oriented Advertising. And May, If Unrequested By The Addressee, Be Returned To The Sender Unopened At No Cost To The Addressee."

Return postage would be paid by the sender plus a service charge of not less than 50 cents, according to the bill's requirements. The measure calls for a penalty of \$5,000 for each piece

of such matter that is not labeled, or for failure to pay the return postage. □

Pornography Panel Asks Sex Education Program

WASHINGTON — The major recommendation of the final, official report of the President's Commission on Obscenity and Pornography calls for a "massive sex education effort" aimed at all segments of the society, adults as well as children and adolescents.

In a report that has been under attack for several weeks before its official release, the Commission said that such a sex education program "would provide a powerful positive approach" to the problems of obscenity and pornography.

"By providing accurate and reliable sex information through legitimate sources, it would reduce interest in and dependence upon clandestine and less legitimate sources," the Commission declared.

In its 1050-page report, the Commission called for the cooperation of parents, schools and churches in helping to form within the individual "a set of positive values and attitudes toward sexuality."

Healthy attitudes and orientations toward sexual relationships "would provide better protection for the individual against distorted or warped ideas he may encounter regarding sex," the Commission report read. □

Progressive Baptist Elect D. C. Pastor As President

WASHINGTON — Earl L. Harrison, a prominent pastor in the District of Columbia Baptist Convention, has been elected president of the Progressive National Baptist Convention.

Harrison, pastor of the Shiloh Baptist Church for 40 years, was elected unanimously by the convention in its ninth annual session in Kansas City, Mo. He succeeds E. R. Searcy, pastor of the Mt. Zion Second Baptist Church in Atlanta, Ga.

Shiloh Baptist Church, is affiliated through the D.C. Baptist Convention with both the Southern and American Baptist Conventions. An almost totally black congregation, it has a membership of 3800.

The Progressive National Baptist Convention, organized early in the 1960's is a convention of more than 800 churches. Its headquarters are located in the nation's capital. □



by Paul Siewert

An unusual ecumenical movement came to Billings, Montana this year. It all started when 1,000 Montana ranchers, farmers, businessmen, their wives and children crowded into the largest church in Billings, April 20-26, for the first city-wide lay institute for evangelism. Hundreds were trained to use the "Four Spiritual Laws," provided by Campus Crusade, to share their faith in Jesus Christ.

Then came an all out crusade to confront Billings' 80,000 residents with Christ. Special television programs were scheduled on prime time to coincide with the person-to-person witnessing crusade. Thousands of homes were visited, along with shopping centers and depots. Hundreds prayed to receive Christ. Many Christians, for the first time, were blessed with the joy of leading someone to the Lord. A young man just home from Vietnam said it was the most exciting experience he had ever encountered.

This unique mobilization to share Christ, not only featured the fulfillment of the "Great Commission" in action, but also demonstrated the "oneness" Christians can experience in the Lord. Church divisions were extinguished, pastoral jealousies lost their virility, and proselyting was demerited. There was an unusual surge of brotherhood among believers. The prevailing spirit of evangelism seemed almost completely ignorant of sectarianism.

What kind of ecumenicity was this? The kind in which I, for one, find great preference. I'm convinced the Lord does too. And it's long overdue! □

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.

■ **Professor Arthur Patzia**, a faculty member at our North American Baptist Seminary, Sioux Falls, S.D., has completed all the requirements for his doctorate and has received a Ph.D. degree in Religious Studies from McMaster University, Hamilton, Ont., on Nov. 20, 1970. Congratulations Art!

■ **The Rev. George Robinson** has accepted the call to become the pastor of the South Canyon Baptist Church, Rapid City, S.D., effective December 1970. He previously served the Immanuel Baptist Church, Wausau, Wis.

■ **The Rev. James Armstrong** has resigned from the Neustadt Baptist

Church, Neustadt, Ont., effective October 1970.

■ **Miss Jordis Schamuhn** has resigned as director of Christian education of the Central Baptist Church, Edmonton, Alta. She has gotten married.

■ **Chaplain (CPT) Henry E. Wake** (379-36-0821), entered on active duty August 31, 1970, at U.S. Army Garrison, Fort Lewis, Wash.

■ **Chaplain (CPT) Kendrick A. Gould** has been awarded a total of three Bronze Stars for meritorious service in Vietnam. On Nov. 26, 1970,

What's Happening

he left Vietnam for service at Fort Lewis, Washington, U.S.A.

■ **Dr. J. C. Gunst**, South-Central area secretary, has moved from Minneapolis, Minn., to Wichita, Kan. His new address is: 2011 Porter, Apt. 233, Wichita, Kan. 67203.

■ **Tabernacle Hymns #4 requested.** Missionary Earl H. Ahrens reports that the Monte Vista Chapel in Colorado is in need of some hymnals (new or used), Tabernacle Hymns #4. If your church has such hymnals and could make them available, please contact Earl H. Ahrens, 605 Clay, Monte Vista, Colorado 81144.

■ **Teaching opportunities in Japan.** Opportunities for teaching English in Japan are opening up. These are in universities, Y.M.C.A.s, Y.W.C.A.s and business places. The income through fees will cover the monthly allowance, housing, equipment, etc. on a basis similar to the short-term service in Cameroon. The teaching load will be ten hours per week so as to leave time for additional English Bible classes which will be the missionary service opportunity. The Board of Missions is prepared to pay round trip travel for a two-year short-term service. Interested young people should write to Dr. Richard Schilke, 7308 Madison Street, Forest Park, Illinois 60130.

BIBLE LANDS TOUR POSTPONED

The proposed Bible Lands Study Tour of the North American Baptist Seminary set for January 7-21, 1971, has been postponed until January, 1972 due to tensions in the Middle East. New tour plans will be announced in the near future.

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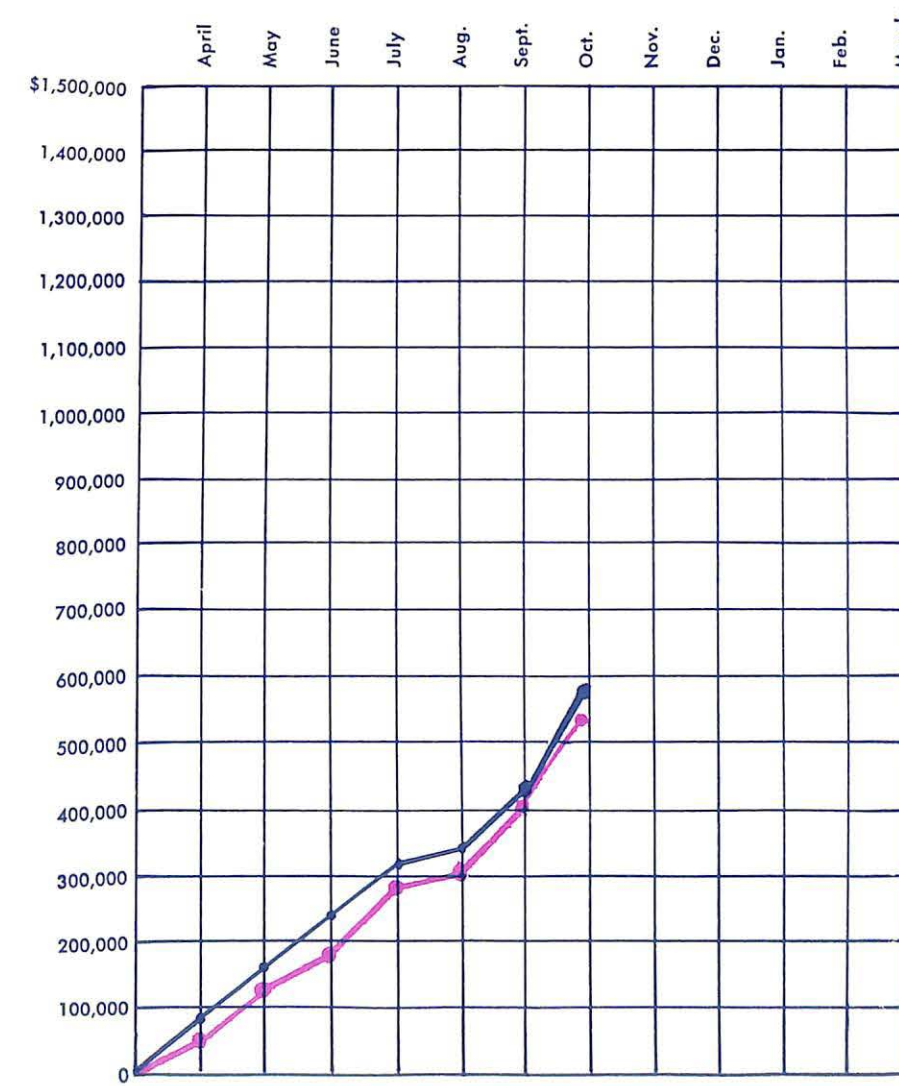
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Color line for 1970-71; Black line for 1969-70

EDITORIAL VIEWPOINT



Good News of Great Joy

When the angel announced the birth of Jesus Christ, he said, "... I am here with good news for you, which will bring great joy to all people" (Luke 2:10 TEV).

It was the most blessed message ever proclaimed, one of unspeakable blessedness; a joy to which no bound can be set, which no geographical limit can measure, which no thought of class, or race, or sect can embitter; joy to all the world's peoples.

Why? Because Christ came to make atonement for the world's guilt and sin. Because it is the coming to us of a loving and joy-giving friend. Because He has come to secure for us a home above.

Christ came to send His people to the entire world to spread the good news that God loves all and wants them to come to His son. He loves them enough to be born as one of them, to die and be raised from the dead as their loving Lord. Jesus, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

The good news is that God cares! It is that God is with us as Isaiah the prophet had promised. The irrepressible wonder and mystery of the nativity story is that God is as near as a new-born child.

It was not only declared that this

news would bring joy, but it was in fact experienced by many.

When Mary was told that she was to be the mother of this messenger of joy, she sang a song of praise. "My spirit rejoices in God my Savior..." (Luke 1:47 RSV).

After the shepherds "saw the baby lying in the manger," they left "singing praises to God for all they had heard and seen" (Luke 2:16, 20 RSV).

When the wise men were led to Bethlehem by the star, "They rejoiced exceedingly with great joy..." (Matt. 2:10 RSV).

How much good news and joy will accompany our 1970 Christmas celebrations? Will we be haunted by the horror of riots, hatreds, drugs, filth, bombings, burnings, slayings and wars? A lot will depend upon us.

Remember last Christmas... the traffic... the terrible crowds... the jammed stores... the tired, cranky clerks... the headaches and sore feet... the blown budget and the unpaid bills? You felt as though you had been run over by Santa's reindeer! Will this be the essence of our Christmas in 1970?

We don't hear much good news these days from television, radio, newspapers or even churches.

What will we do to make good news and bring real joy to others this Christmas! In October I received information about a project in which all Christians can unite in bringing "Good news for modern man" to all the people in the cities, towns and villages of Illinois. The project is simply the free distribution of copies of the American Bible Society's *Today's English Version* of the New Testament to every family throughout the state by church members organized to accomplish this on one Sunday afternoon, April 18, 1971. The results of such a project are immeasurable. It will bring new life and joy to many people. This has been the experience in other areas where such projects have been launched. It could be the beginning of many other joint church projects to reach people with the Good News. Maybe the church of Jesus Christ will again become a dynamic force in society.

Let every heart rejoice! Christmas, source of joy and hope for all, is with us once again. We wish you and yours a renewal of the blessings and beauty of that Holy Night. — J. B.

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"It's a woman's privilege to change her mind," so the saying goes. This may be so, but all of us like the possibility of changing our mind.

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CHUCKLE WITH BRUNO

Susie talking about Christmas play with Debbie: "How come we always have so many angels around Christmas time? What happens to them the rest of the year?"

Debbie: "I don't know. Why don't we ask the minister?"

Susie: "What good will that do? He's no angel!"

Woman to toy-department clerk: "It must interest an eight-year-old boy and be simple enough for his father to play with."

How you spend Christmas is more important than how much.

Forum

(Continued from page 10)

preciate the stand that you yourself take with regards to this question. . . . Some years ago a similar question was answered. . . . (with which he disagreed). It is thus good to know that there is another view expressed by members of the faculty at our Seminary than what had previously been expressed. A Pastor.

Dear Pastor: Thank you for your kind letter. It is probably well that I do not know the article cited, but let me say that we are all struggling to understand a little more of the mysteries of God. For example at the Seminary we do not all agree, but we have found that in Christ we are not very far apart and the more we regard Jesus as a living person in our lives, the more we sense that the old wooden categories about free will and eternal security hardly express adequately the marvel of our Savior and his relationship with men. G.L.B. □

God's Volunteers

(Continued from page 10)

Larry Plucker, from Emery, S.D., is our statistician and reporter to the *Baptist Herald*. Last year Larry worked as a lifeguard and pool manager. He plans to attend Sioux Falls College next fall, after service in GV's.

And "last but not least" is our director, the Rev. Ray Harsch, from Forest Park, Ill. His enthusiastic spirit keeps us all alert.

We have completed our training at

the NABC where we had a tremendous time of fellowship with the students. We have become inspired to do our best for the Lord. We have felt the Holy Spirit working in our lives as well as with the people we ministered to.

As we tour the churches, we would like to thank all of the people who have been praying for us, and we would appreciate the continued prayers of everyone. □

We the Women

(Continued from page 22)

ning to make Christmas a more cheerful holiday for the less fortunate. Many families receive Christmas hampers with all the ingredients to make a most delicious Christmas dinner. Toys are also included for the children.

If we wanted to criticize Christmas in North America we could say that in the hustle and bustle and all the packages Christ is often forgotten until a while after the holiday is over. Sud-

denly people remember that it was the birthday of Jesus that was being celebrated. Christians are sometimes so busy with programs and practices, they too overlook the true meaning of the holiday. If Jesus came to your home or your church the week before Christmas what sort of a reception would he receive? Would he receive the same answer to his plea to come in as Mary and Joseph received from the inn keeper when they came to Bethlehem? Maybe we should re-evaluate our celebration. Maybe there is too much activity and not enough adoration. We, the women, are largely responsible for the tone our festivities take. Let us take time to think if we are really celebrating the birthday of Jesus the way He would like to have it celebrated. □

Mrs. Jeanette Stein is the president of the Woman's Missionary Union, and the wife of the Rev. Walter Stein, pastor, McDermot Avenue Baptist Church, Winnipeg, Man.

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In our remembrance of loved ones with gifts, symbolic of the first Christmas when the wise men brought gifts to Jesus, let us also remember Him who brought us the gift of eternal life. At this joyous season we must not forget the One whose coming we celebrate.

A special gift to Christ and His work is the best way to celebrate His birth. Write out your check and mail it to the North American Baptist General Conference office, 7308 Madison Street, Forest Park, Illinois, or give it through your local church. Your gift will mean food for the hungry, health for the sick, friendship for the lonely and eternal life to those who are without hope.

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