

# Baptist Herald

Something for Youth  
to Believe In  
by Diane Quiring

What Youth  
Think about Worship  
by Pat Mueller

The Empty  
Sunday Evening Pew  
by Harry Hiller

January 1970





# 3 NEW N.A.B. FILMSTRIPS AVAILABLE NOW

## UNTO THE LEAST OF THESE



Unto the Least of These is the story of the White Cross work being done by thousands of women in our churches in North America. This ministry of concern begins at the local church and continues with the preparation and shipment from our Forest Park office and reaches out to the hospitals and clinics in Cameroon and Nigeria.

This film shows what a missionary doctor meant when he said, "White Cross has literally spelled the difference between life and death. It reaches mothers and their families with the love of God."

It is a 13-minute filmstrip with tape.

## MISSION ON OUR DOORSTEP



Mission on Our Doorstep reminds us of some of the responsibilities on our home mission field among the neglected minority groups who are still living in poverty.

The Spanish American mission has been a challenge for many years because of the unusual problems and difficulties faced by our missionaries. The filmstrip shows how the missionaries are helping to minister to the spiritual and material needs of these people through the love of Christ.

It is a 13-minute filmstrip with tape.

## THE NEW COMMUNITIES



The New Communities is a focus on the church extension ministry in the suburban explosion. As people move in looking for new homes, new jobs, new schools, new friends, the church is often slow in arriving on the scene.

North American Baptist churches are challenged to make the mission of church extension as important as foreign missions. Knocking on doors, meeting new people, building new churches is a rewarding experience for pastor and people.

It is a 22-minute filmstrip with tape.

### ORDER FORM

Order from the Communications Department, North American Baptist General Conference Office, 7308 Madison St., Forest Park, Ill. 60130. (Canadians order from the North American Baptist College, 25th Ave., 115th St., R. R. 3, S. Edmonton, Alta., Canada.)

Filmstrip Requested: Unto the Least of These  Viewing Date: \_\_\_\_\_  
 Missions on Our Doorstep  Viewing Date: \_\_\_\_\_  
 The New Communities  Viewing Date: \_\_\_\_\_

Check: Purchase Price \$10.00  Mission Offering  Rental \$2.00

Send Filmstrip and Bill to: \_\_\_\_\_

# Baptist Herald

Volume 48 January 1970 No. 1

Something for Youth to Believe In, *Diane Quiring*, 4  
 Japan Missionaries Confer, *Jeanine Weick*, 5  
 What Youth Think About Worship, *Pat Mueller*, 6  
 High School Student Interviews Pastor Reimer, 8  
 M. A. P. Succeeds at Ridgmont, *H. J. Waltereit*, 9  
 Ask the Professor, *Gerald Borchert*, 10  
 God's Volunteers, *Helen Knoll*, 10  
 Youth Scene, Life Revolution, *Conrad Koch*, 11  
 Book Reviews, *B. C. Schreiber*, 12  
 On the Sunrise Side of the Rockies, *Mervin Kramer*, 13  
 Open Letter Responses to Gospel Light Course, 14  
 Project 69, *Herman Preisler*, 15  
 The Empty Sunday Evening Pew, *Harry Hiller*, 16  
 We the Women, *Mrs. Herbert Hiller*, 18

Tributes to the Late Mrs. Frank H. Woyke, by *Mrs. Walter Grosser*,  
*Mrs. Richard Schilke*, *Mrs. Gideon Zimmerman*, *Mrs. Hollis Barber*  
 Insight Into Christian Education, edited by *Dorothy Pritzkau*, 19

Please: Don't Forget Me, *Dorothy Pritzkau*  
 Bible Study, *James Schacher*, 20  
 The Story of Parma Heights, 22  
 Our Churches In Action, 24  
 In Memoriam, 27  
 News and Views, 28  
 As I See It, *Paul Siewert*, 28  
 What's Happening, 29  
 Editorial, From the Sixties to the Seventies, 30  
 Open Dialogue, 30

Monthly Publication  
 of the  
 Roger Williams Press

of the  
 North American Baptist  
 General Conference  
 7308 Madison Street  
 Forest Park, Illinois 60130

Editor: John Binder  
 Editorial Assistant: B. C. Schreiber  
 Business Manager: Eldon Janzen  
 Editorial Committee: John Binder  
 Gerhard Panke, Arthur Garling  
 Gerald Borchert, Eldon Janzen.

The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries). — \$3.00 per year for "Church Family Subscription Plan." and for ministers and missionaries — \$2.00 per year for students, servicemen and residents in homes for the aging. — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$4.00 per inch single column, 2 1/4 inches wide. All editorial correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

## HOW WOULD YOU DESCRIBE THE CHRISTIAN EDUCATION MINISTRY IN YOUR CHURCH?

- aimless?
- several people doing the same job?
- some who don't know what they are supposed to do?

CREATIVE LEADERSHIP IN THE CHURCH is what you have been waiting for. This 111 page booklet contains job descriptions for 25 areas of Christian education in the local church. Price: \$1.25.

Each chapter . . .

- lists the responsibilities for each position;
- describes the type of person who can do the job best;
- outlines the relationship of each job to the whole Christian education ministry.
- contains a book list for more enlarged information.



Order from: Roger Williams Press  
 7308 Madison Street  
 Forest Park, Illinois  
 60130



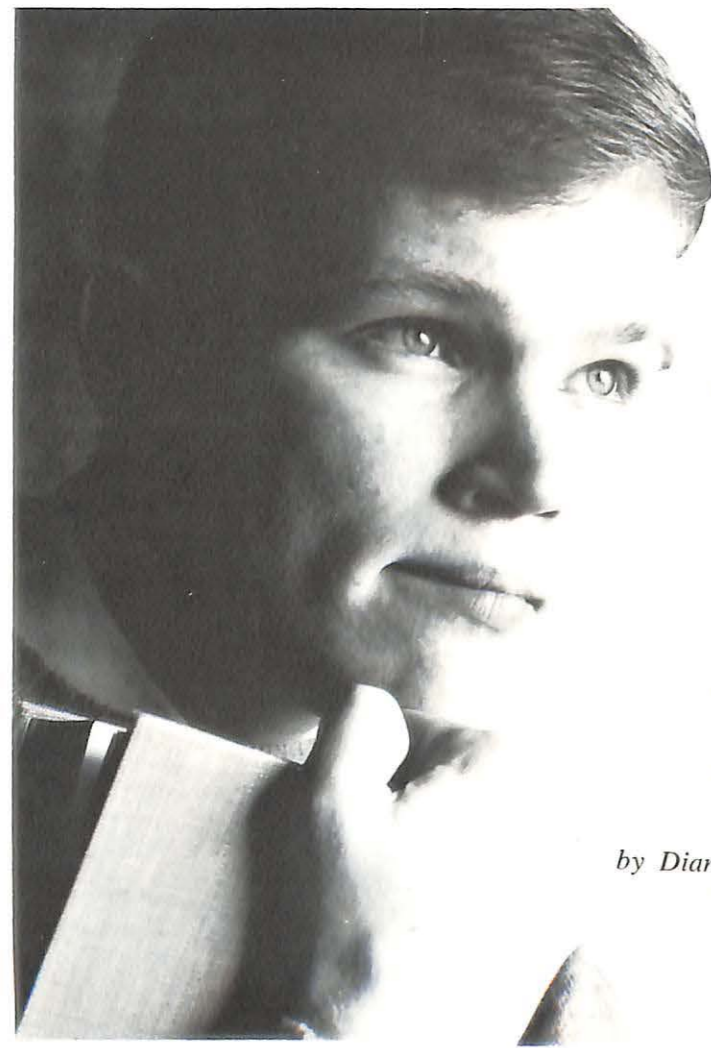
Today's youth are widely publicized as being a highly independent group. For some of the older generation, this word youth has an arrant connotation.

The fellows are characterized with everything from long haired apes, who'd be perfect specimens for displaying the miraculous effects of deodorant soap, to bald headed "Mr. Cleans" who are disgraces to the American image.

The girls have come a long way since the time of long skirts and precise hairdos. That's right, for many of the young people of today are taking intimate steps towards the point of no return. Old fashioned ideas are out. We've adopted things that would make even our impurest Puritan ancestor turn over in his, or maybe her, grave. Fortunately, these descriptions of youth are too erroneous to categorize the majority of young people; but with what this world has to offer, it's a wonder they aren't.

In our computerized age of technical accomplishments, man has not yet learned to live in harmony. Con-

*Diane Quiring of Rochester, N.Y., is presently a junior at Sioux Falls College, Sioux Falls, S.D.*



# SOMETHING FOR YOUTH TO BELIEVE IN

*by Diane Quiring*

sequently, there does not appear to be a serene niche, anywhere, in which to crawl. Campuses are plagued with unrest and violence. The Vietnam war has hurled a shadow over all eligible young men. Civil rights leaders are demanding performance. Political struggles for power are breaking out like bees disturbed in their nest. The nuclear bomb can not be "un" invented. It is almost necessary to take a tranquilizer before lending an ear to the news broadcasts.

Amidst this jungle of perplexity, young people are planted, groping for a sense of values and a set of standards. Not only the home life, but also today's educational methods and today's church determine what means of escape will be sought. Youth are seeking direction and reasons for being. If the establishments responsible for the shaping of our hearts and minds fail in their duties, we young people will go out on our own experimental trips for answers.

On placards used at a demonstration on the Berkeley campus, these words were written, "Sleep with a stranger tonight." There evidently is a lack of moral codes.

Thanks to the new birth control devices, coeducational rooming presents no problems in regard to unwanted surprise packages. The pill has yielded to sex the potentiality of a means of escape into a world of pleasure without marriage.

Despite the gruesome effects from the continual use of drugs, psychiatrists report that it is reaching epidemic proportions. Many are attracted to drugs because they promise something that even Adam and Eve ceded to: wisdom, creative power, insight, and attainment of free potential in loving and being. Reality doesn't seem to offer much of anything; but, escape into a fantasy, even one with drawbacks, seems to some worth trying.

Young people are experimenting in their restless inquiry for being, but physical explanations offer no permanent solutions. However, I am thoroughly convinced that the foundation the youth of today are probing for is that of Jesus Christ. He is someone for youth to believe in. Christ does not wear off after a few hours of enjoyment; rather, His presence continues to expand and develop purposefulness for being.

Jesus did not come with an unrealistic gimmick for eternal happiness. He came with a promise: "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). But, this promise does not include a written guarantee protecting us from trials and temptations. Christ isn't offering a hill-less journey; rather, He provides us with mountain climbing skills. These are skills that are void of artificial means.

Recently a friend of mine lost his wife in a tragic car accident. Out of this mishap quite a few unanswered questions evolved, questions that are enough to bring about a nagging sense of doubt in the belief of a concerned God. Surely, here was a golden opportunity to curse God and break all bonds of commitment. Yet, I sat in amazement listening to a man in grief give a testimony of faith. His reassurance rested in Christ whose arms are big enough to comfort anyone from anything.

Not only do youth need someone to believe in, but also something. This day and age is characterized with no right or wrong, no good or evil, or no up or down. These concepts are defined according to how the individual observes it. As Billy Graham said, youth are plagued with permissiveness. No one tells us what to do or how to behave. But we young people do need something to follow, something that does not change with the drifting thoughts of man's desires. We want concrete and clearly defined standards to follow. These, I believe, are given in the Bible. The Bible offers more than wishy-washy ideas that Charlie Brown has troubles with. This Book portrays sex as something beautiful, when expressed by two people in a marriage union in Christ. The Bible offers us more than drugs, which, as one author put it, are just chemical means for filling a spiritual gap. The Bible offers us Christ to fill this vacancy.

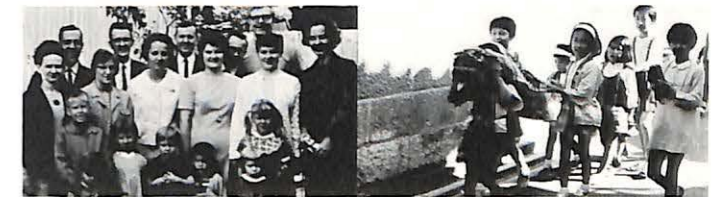
Youth want something that is challenging and worth believing in. Youth with their idealization, dedication, and service to render want an answer to their restlessness. Christ is the answer, and youth are responding. □

## Japan Missionaries Confer

*by Jeanine Weick*

The annual Japanese Missionary Conference was held in Nagoya Oct. 9-11, 1969. Those present were the Rev. Edwin Kern, the Rev. & Mrs. Richard C. Mayforth, the Rev. & Mrs. Fred G. Moore, the Rev. & Mrs. Wilfred Weick, Miss Florence Miller and Miss Joyce Batek. It was also our delightful pleasure to welcome our newest missionaries, the Rev. & Mrs. Douglas Woyke. Those unable to be with us were Miss Lucille Wipf who is now home on furlough, and Mrs. Edwin Kern, who on Oct. 8 gave birth to two bouncing twin boys!

The first evening was spent in hearing the furlough report from the Mayforths, followed by a welcome, prayer and praise time by Fred Moore, after which Sharon and Doug Woyke gave their testimonies. We would ask you to especially pray for the Woykes as they are studying the Japanese language in Tokyo. Although this conference



Back row (l. to r.) Pat and Fred Moore, Fran and Dick Mayforth, Joyce Batek, Edwin Kern, Jeanine and Tiny Weick, Sharon and Doug Woyke and Florence Miller. Children (l. to r.) Bart Mayforth, David Kern, Debbie Kern, Joyel Weick, David May-

Some Japanese children imitating a religious matsuri (parade). This was the day of the big parade in Nagoya.

forth, Jana Weick and Ruth Mayforth.

was mainly business sessions, there were some wonderful times spent in prayer and devotions led by Joyce Batek, Doug Woyke and Wilfred Weick. There was a timely discussion on English Bible teaching materials led by Florence Miller. Since the use of English Bible classes and English conversation classes are our contacts with the Japanese people, it is necessary to use the most up-to-date methods possible in teaching these courses.

Pray for Japan as the year 1970 approaches, at which time the country faces the renewal of the Japan-U.S. Security Treaty. The result of any political change could in some way affect the work of the gospel in Japan. We thank you again for your prayers and gifts, for without them, the spreading of the Gospel cannot be accomplished. □

*Mrs. Jeanine Weick is a North American Baptist General Conference Missionary in Japan.*



# WHAT YOUTH THINK ABOUT WORSHIP

by Pat Mueller



Photo by Alan Cliburn

Is the church's form of worship meaningful to you? This question along with eight others composed a questionnaire which was given to several young people in the Edmonton area.

The ages of the youth range from 15 to 23. They attend high school, university, Bible college, or are working full-time. Many of the young people contacted are from Christian homes where they have been "raised in the church" haunting a pew, enduring the typical order of a worship service and trying to please the members of their church by "doing what is expected of them as a Christian." Their lives have been conditioned to sit, listen and to accept without question that which is spoken from the pulpit. This has led to a stereotyped Christianity. They've accepted the faith of their mothers and fathers and have avoided personal decisions.

However, there is another side to life. Youth face opposition to their unquestioned Christianity in their schools of learning and in their occupations. They find that what the other side is saying against Christianity, in regard to the church as an organization and as a body of believers, can be quite enlightening and convincing. But in many Christian circles, when youth begin to question, they are labeled as doubting the authority of the Scriptures and are classified as radicals.

The young people interviewed based their opinions mainly on the form of worship in their respective churches. Most of them expressed some revolutionary ideas; only a small minority accepted the present form of worship without question and continue to clutch at the beliefs instilled in them as a child. Let us examine some of the most typical answers to some of the more revealing questions.

*Is the church's form of worship meaningful to you?* A 17-year-old high school student revealed, "I don't like being preached at. I would like to defend my views and be convinced of what the preacher tells me. A group discussion with a competent.

*Mrs. Pat Mueller is a former student and presently an office secretary at the North American Baptist College, Edmonton, Alta.*

well prepared leader is much more effective. Worship is also easier when the group is small; prayer by each member — quiet mood — a personal God-to-man relationship."

A further opposing opinion is stated by a 22-year-old university student: "I find too many sermons are concerned with 'winning the lost,' lost which are almost never to be found in the church. Being told from Sunday to Sunday that one needs to repent of the sins one has committed is certainly not conducive to a mature Christian faith . . . Is the present-day sermon really a form of worship? It seems to be more of a lecture, the preacher being the embodiment of our conscience and the physical representative of God. Worship should involve active not just vicarious participation of each worshipper."

A third answer to this question is expressed by a 19-year-old working girl. "I feel that worship is something which is a very personal experience. The service should bring the individual into an attitude of worship, but often to actually worship one has to ignore what is being done and said around him. In other words, he has to withdraw himself from the external influence of the worship service. In my opinion the worship service is a misnomer because it is designed to stimulate growth in the Christian and for fellowship. It is meaningful in that sense."

*Does the worship service cause you to truly experience God?*

There are two general conceptions exhibited by the young people. The majority feel they cannot experience God in a worship service. The basis for their belief is stated by a 22-year-old university student, "Experiencing God is inevitably a private matter. I really cannot see how you can experience God in a public worship service, when the God whom you worship is a personal God who interacts. One can exercise congregational adoration, homage and veneration to an idol but not a personal God. A public, congregational service inherently requires structure, order, songs, etc.; all of which express generalized, past God-man experiences.

An experience with God cannot occur in a structural program."

Contrary to this view, a minority of young people felt they could experience God, if they had the proper attitude. "Yes, it causes me to experience God. I believe this is so because I go with the attitude that I am going to experience God and talk to him, and sometimes I even see answered prayer."

*Is worship an external or internal experience?*

Here we are trying to determine the relationship between external features and internal feelings. The majority revealed an opinion similar to one expressed by a 19-year-old university student. "Worship that is merely external is not worship . . . External worship must be internally motivated; internal worship must be externally manifested. That is the relationship. If we, in our worship service, have forms of external worship that are not internally motivated, i.e., external forms of worship that we don't spontaneously want to engage in, 'we deceive ourselves and truth is not in us.'"

A Bible college student stated, "To me worship is almost completely internal, except for the greater factor of Christian fellowship which somehow helps to stimulate internal worship. By internal, I mean some part of the worship service causes me to think of God in a certain way of praise or devotion, and I continue this adoration of Him for a few moments "partly not hearing" or paying attention to the actual service for awhile."

In most cases, the opinion was expressed that worship is an internal experience motivated by external features but not dependent on them. Quite often, in fact, young people expressed that the external features were hindrances.

*Can you worship outside a church building?* "The church building is more desirable for worship though it is not essential. It provides a symbol of where God is." "The church building does not make a great difference in the worship service. If we define worship as thinking of God, giving honor and respect, I feel I can worship outside

the church. However, there is a fear that the body of believers will become void if the structural edifice is taken down." "Yes, I can worship outside a church building. Have you ever noticed, just how prayer meetings held in homes are different from prayer meetings held in church? The difference is as sharp and distinct as night and day, why?" "My worship does not require a specific building. I feel that the church building tends to distract from my experience, because my attendance becomes such a formal action." "As far as worshipping outside a church building, I have found that it is easier to communicate with God in His own creation, nature, than it is in a building."

*What aspects in the order of service are distracting to you?* "Everything depends on one person. Only one person makes his views known. No discussion." Worship to some extent includes communication between people, expression of our feelings or reactions. This was expressed by the majority of the writers. One fellow stated, "I was once told by a pastor that if I ever got up to ask a question in a church service, he would have the ushers remove me."

Students dislike a teacher who lectures the entire time without an opportunity for "feed-back." Christian young people who have a real desire to gain a Christian education and to experience the presence of God would naturally want to come to a meeting of Christians where capable teachers are available for instruction and where there is opportunity for informal discussion.

A second element of distraction was ritualization of the morning worship service. They said, "Announcements, digging out money during offertory prayer or music, the noise at the opening, a long repetitious prayer, lack of variety in how the order may be changed to keep the worshipper in an expectant attitude, long pastoral prayer, responsive reading and cliches." Variety will help to keep people from becoming stagnant in their attitudes or in their worship experience.

The "hell-fire" sermons or con-

(Continued on page 23)



## High School Student Interviews Pastor Reimer

QUESTION: Do you believe that God is alive today?

ANSWER: Yes, I believe that God exists, and is alive today. There are some things that man does not have to be taught — the existence of a supreme being is one of the things.

When I look at the entire gamut of things in nature, including man, I am forced to acknowledge and believe that there is an all-wise, and an all-powerful Creator.

In Romans we read, "For the invisible things of him from the creation of the world are clearly, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened" (Rom. 1:20).

Psalms 19:1, 2 says, "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

These are but two of the substantial reasons why I believe that there is an Almighty God. Furthermore, I have learned to know and love Him through Jesus Christ, His Son. I commune daily with Him.

QUESTION: Do you believe in a life hereafter?

ANSWER: In view of the fact that God is the Omniscient, Omnipresent, Omnipotent and Eternal One, and having created man in His own image and after His own likeness, I am impelled to believe that man will exist as long as God does. Yes, I believe in a life hereafter; I believe that man will spend eternity in either Heaven or Hell.

If a person receives God's provision of eternal life in Christ Jesus, His Son, then that person is on the

*An interview conducted by Mr. Charles Betczyke student at Mount Carmel High School, of the Rev. John Reimer, pastor of the East Side Baptist Church, Chicago, Illinois.*

"narrow way" that leads to "life everlasting." If on the other hand, a person neglects to accept God's gift of eternal life in Christ, he remains on the "broad way" that leads to eternal destruction (Matt. 7:13, 14).

QUESTION: Do you believe in a public marriage ceremony?

ANSWER: If you are asking this question with the thought in mind of "common law marriage" and "free love" as an alternative to a public marriage ceremony, then my answer is an unequivocal, yes!

If on the other hand your inquiry is, must the marriage definitely be performed in a public place and in a public ceremony to be valid, then my answer is, not necessarily.

In the garden of Eden God brought Eve to Adam. In other words, He gave the bride to the first man. In the gospel of John chapter two, the eternal Son of God with His disciples, honoured, and by His presence sanctioned the public marriage, although it took place in a home. I believe God wants all things done decently and in order.

QUESTION: Do you believe that organized religion is an absolute necessity for a person to get to Heaven?

ANSWER: Organized religion has in many cases been a hindrance and a stumbling block to people who have sought to get right with God. Organized religion is man-made. It is also in many instances controlled by man.

We must keep in mind that not all religions are Christian. May I point out to you the difference between religion and New Testament Christianity? Religion is Man's vain and futile efforts to find God. Christianity is God's method and means of seeking out fallen man and offering to him a full and a complete Salvation in Jesus Christ. Luke 19, verse 10, states the following, "The Son of man is come to seek and to save that which was lost."

According to the teachings of the New Testament, the church is made up of people who repented of their sins and have believed in Jesus Christ as Saviour and Lord. This being so, a person would have to be converted before becoming identified with, and a part of, a New Testament Church.

Therefore organized religion as such is not at all necessary for a person to get to heaven. Jesus said to His disciples, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6).

Nevertheless, allow me to point out to you that the Lord designed that there be a church; a local church made up of members who have been converted to Jesus Christ. This church has as its main functions the promotion of missions, the development of Christian fellowship among believers, and the proclamation of the gospel of our Lord Jesus Christ. Acts 2:42 — "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." □

# Mission Advance Program succeeds at Ridgemont

by H. J. Waltereit

Even though the Apostle Paul said that "God hath made of one blood all nations of men," there is no denying the fact that certain differences do exist. Some of these, aside from color of skin, are purely physical. Even more important are the differences of character and personality. Though it may not always be easy to find a typical Russian, German, Hungarian or Frenchman, certain characteristics of all of these have become popularly associated with the name, some of them not exactly complimentary.

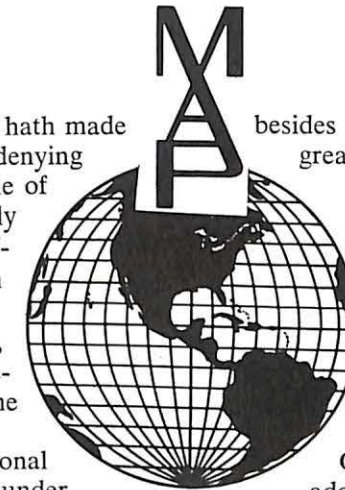
One of our greatest problems in inter-personal relationships is the problem of learning to understand one another. This involves knowledge of the background of a person, the environment and influences which contributed to his development, as well as some of the general characteristics mentioned above.

What does all this have to do with MAP? Possibly a great deal more than some of us may realize. During the past 15 years it has been my God-ordained lot to serve as pastor of churches which have a large percentage of post-war immigrants in their membership. From the very beginning I felt that one of my great challenges in connection with this ministry was the need to learn to understand these people.

They have gone through experiences that many Americans find hard to believe. Besides, their spiritual background and training are quite different from what we are used to in America. There are some things one just cannot take for granted. There are certain methods that are resented. These people come out of an authoritarian background and now react adversely to anything resembling compulsion, particularly within the church. There is almost a complete lack of training in tithing. Naturally, ties with the "old country" are emotionally strong.

Our own N.A.B. work was unknown, our ways of doing things not always understood or appreciated. So,

*Dr. H. J. Waltereit is the pastor of the Ridgemont Baptist Church, East Detroit, Mich.*



besides learning to understand all of this, one needs a great amount of God-given patience.

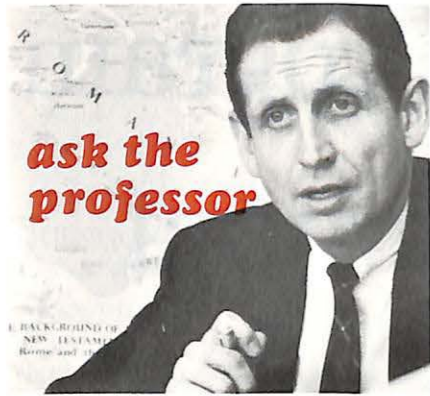
The fine response to MAP in the Ridgemont Baptist Church, East Detroit, Mich., is not due alone to any particular method or plan we followed, but largely the natural result of many years of patient, persistent training and teaching concerning our own mission work. "Line upon line, precept upon precept" might best describe the process, with a continuing positive emphasis.

Of course, we followed a plan. By and large, we adopted the suggested guidelines for the campaign. First of all, our district secretary, the Rev. Rubin Kern, presented the tape and the filmstrip to the congregation, followed by a meeting of the church board. The board appointed a general chairman, Mr. George Rist, for the campaign. He was instructed to secure his own helpers which he did. A letter, containing all necessary information as well as MAP leaflets and pledge cards, was sent to every family within the church. Instead of a banquet we made arrangements for a light lunch on a Sunday evening. As inspirational speaker for the occasion we invited the Rev. Reinhold Kerstan.

Most of the covenant envelopes were turned in that same evening even though the making of covenants had been an unknown procedure for the immigrants. Those not present that Sunday evening, or not fully prepared to make a definite pledge right then and there, were personally contacted by our general chairman and his helpers. At least 90% of our membership responded favorably to the challenge of MAP. The church board hopefully had set a tentative goal of \$20,000. Great was our joy when it was exceeded by several thousand dollars. The final total represents about \$65.70 per member.

We are highly gratified with the result, but above all with the spirit manifested in all of the proceedings. MAP has served to create a greater interest in the various branches of our missionary enterprise. May I repeat: this is not the result of any particular plan or effort, but of many years of positive training and emphasis. □





by Gerald Borchert

Dear Dr. Borchert: I am concerned about the leadership in our church and I feel that our church would be better off if we could get some change . . . Do you think it is right for church leaders or officers to succeed themselves indefinitely? Or do you think we should have new officers every year or two? D.P.

Dear D.P.: A simple answer to your question would be that church constitutions should make it mandatory that church officers would be ineligible to succeed themselves after being in office for a period of about three years. The constitution should be clearly worded to provide for both continuity and gradual change in leadership.

But if you study your church your problem may prove to be more complex than simply the structure of your constitutional leadership. There may be a power struggle in your church between old and middle aged or young married, between rural oriented and more urban, or between family clans. These struggles can often be more difficult to treat than inadequate constitutional provisions. Just reflect a moment on the part of your letter which I must not print. Think about your role in this power struggle. It is very definite, is it not?

I wish everyone could realize how greatly such power struggles effect the ministry of a church. Unfortunately, it is sometimes necessary to replace some church leaders and authority figures before a church can truly come again to life and minister to its community. But mark well that where there are power struggles there are hu-

Address letters to: Dr. Gerald L. Borchert, "Ask the Professor," 1605 S. Euclid Avenue, Sioux Falls, South Dakota 57105.

man beings involved — human beings with feelings who are crying out to be treated gently even though they may not have treated others thusly.

Therefore, if there must be radical change in your church pray that God will give you and those with you the grace to be as loving and as forgiving as Christ Jesus is to you. G. B.

Dear Dr. Borchert: You suggested when you were at our church that we write you if we have any other questions, and you would be happy to answer them. I have a question about the Dead Sea Scrolls. Has the Church purposely withheld information about them? Do they have teachings which pre-date Jesus and are similar to his ideas? My neighbor keeps telling me that Jesus is not original. I'm sure he is wrong, but could you help me. L. N.

Dear L. N.: Your letter reflects the type of question which is present in the minds of a number of Christians. To begin with, remember that the Church does not control the press and if the discovery of some ancient document could really discredit our Lord it would be a best seller. Pierre Burton and Harvey Cox simply criticized the institutional church and their books have brought their authors both wealth and fame. What do you think would be the results of an alleged discovery which could remove the foundation of the Church?

More particularly, the Dead Sea Scrolls were discovered about twenty years ago and many conclusions were immediately drawn about them being precursors to Christianity. The main figure of the scrolls is a rather vague teacher of righteousness who calls the community of Israel to obedience of the law. One popular magazine writer purposely came to Princeton to learn a little Hebrew so he could scan the scrolls and he along with a couple of questionable scholars rushed into print about the teacher being an early type of Jesus. While this kind of writing caused an immediate stir such a thesis has been totally rejected by careful scholars of Hebrew, Jewish history and Christian theology. In any event the theology of the scrolls is hardly Christian and should be categorized as an anti-Temple, pro-pharisaic, eschatologically-oriented Judaism.

By the way do not be disturbed if someone tells you that men have found a fifth gospel. There are many other documents called gospels which are either heretical or novelistic treatments of Jesus. G. B.

## GOD'S VOLUNTEERS

by Helen Knoll,  
team 11 reporter

Our training period in September began with great excitement. Our first day consisted of auditions, the formation of teams, and the memorable experience of picking numbers from a hat to find out if we were on Team I or Team II. During this time we were not only involved in classes of study, but many hours were devoted to music and visitation. We thank the Northside and the Trinity Baptist Churches in Sioux Falls for the use of their facilities and for the opportunity of presenting programs there. We are



Practice time for Team II while at Calvary Baptist Church, Aberdeen, S.D.

thankful, also, to the pastors of these churches and to the student pastor at Larchwood, Iowa, for setting up visitation programs for us.

As we practiced the imaginary visitation scenes in class during our training period, we could not know the real excitement that one feels when he talks to others about Christ until we actually got out and knocked on people's doors. It was with great apprehension that we knocked on those first doors. What kind of person will be on the other side? Will I have the courage to present Jesus Christ to this person? Will I be able to explain what Jesus Christ means to me in a way that will make him want Jesus as his friend too? These are only a few of the questions which dart through one's mind. We have found that the best and only answer to these questions is complete reliance on the power of the Holy Spirit through prayer. □

## Youth Scene

### Life Revolution

by Conrad Koch

I want to share my experiences in sharing Christ with others for a two-fold purpose. First, I want you to know about some good news that is taking place on our troubled college campuses. Secondly, these experiences have really helped me to share the claims of our living Lord more effectively.

I wasn't very excited about the Christian life — much less sharing Christ with others — when I left for college a little over four years ago although I had been raised in a conservative Christian background. I had no power to practically apply my beliefs about the Christian life to my own experience. As college students look at the church today, this is one of the biggest criticisms they have: "They always talk about and give to missions, but they do nothing on a personal level." The Christian life seems to work fairly well at the ladies' circle meetings, but what about those conversations with a neighbor whom you have known for ten years to whom you have never mentioned a personal relationship with Christ. NO POWER.

This question of power to live the Christian life was dramatically answered for me during my freshman year at Northwestern University. A fellow who was on the staff of a collegiate Christian group known as "Campus Crusade for Christ" told me I could make the Christian life really

Conrad Koch is a Campus Crusade representative at the University of Iowa, Iowa City, Iowa. He is a member of the Forest Park Baptist Church.

practical by allowing the Holy Spirit to control my life continually — by faith. I was already a Christian and had the Holy Spirit in my life; but, through my own selfishness, I was controlling my life rather than letting God's Spirit do it. I always knew that the Holy Spirit was one of the Trinity — that He was coequal with God the Father and Jesus Christ. But these facts never really helped me to experience a better life until I realized that the Christian life was Christ living His life through me IN THE POWER OF THE HOLY SPIRIT.

As I began to simply depend upon the Holy Spirit in my life to make me the kind of person He wanted me to be, my life began to change! For the first time I was able to practically apply what Christ said was true about me to my own experience. As I began to see Christ real in my experience, for the first time, I had a desire to share Christ with others.

However, a second problem arose. How do I communicate my faith effectively? NO PLAN. Although I now had a desire to share Christ, I had no effective method. Again, God used "Campus Crusade for Christ" with its *Four Spiritual Laws*. The *Four Spiritual Laws* is a simple and clear presentation of the Gospel designed to evoke a positive response as the Spirit works in a person's heart. It comes in a small pamphlet that can be carried in pocket or purse. The results of using this simple tool and being controlled by the Holy Spirit have been amazing. In the last three years I have had the privilege of seeing sixty to seventy people pray to invite Christ into their lives! I found that students, as well as older people, were open, interested, and ready to receive Christ

when approached in a logical, loving manner. God continually crushes my unbelief by using ME — motivated by His power and an effective method — to see people come to know the Creator in a personal way. Christ can revolutionize your Christian life if you want Him to, just as he has so drastically changed mine. □

### Here's an Idea

Sponsor a "Let's-Not-Go-After-All" party. Put up posters for a roller skating party or bowling party. Have the young people dress accordingly, then meet at a home or at the church for a singspiration or evening of indoor recreation. Don't forget to let everyone know ahead of time that this is the plan all along! Have a large basket at the door where everyone can deposit the money he would have spent for roller-skating or bowling, and contribute this to the youth project. □

### Rich Replies

How do I learn to pray so that God hears and answers my prayers?

Prayer stems from a relationship with Jesus Christ. It is being with God, and comes forth from within you. It is Holy Spirit motivated. Many of our prayers are empty words, because we have not maintained a friendly, communicating relationship with Jesus. Develop your friendship with Christ as you would with another person. Listen through his Word; wait in quiet contemplation; speak in response to His promptings. Surrender your will to the power and control of the Holy Spirit and you will experience God as a moving power in your life.

"If you remain in me, and my words remain in you, then you will ask anything you wish, and you shall have it." John 15:7.

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



"Do you have a date for next Saturday's riots?"



# BOOK Reviews

by B. C. Schreiber

**Caught with My Mouth Open.** By Winnie Christensen, Wheaton, Ill., Harold Shaw Publishers. \$1.25.

For women who would like to make their coffee-klatsching more meaningful, this book would be most helpful. Mrs. Christensen has a gift of getting neighborhood women together for informal Bible study and prayer, directing them away from meaningless gossip and helping them to solve their problems by finding the answers in understanding God and His word.

Even those with few serious problems soon began to appreciate a morning away from household chores by participating in good, wholesome adult conversation.

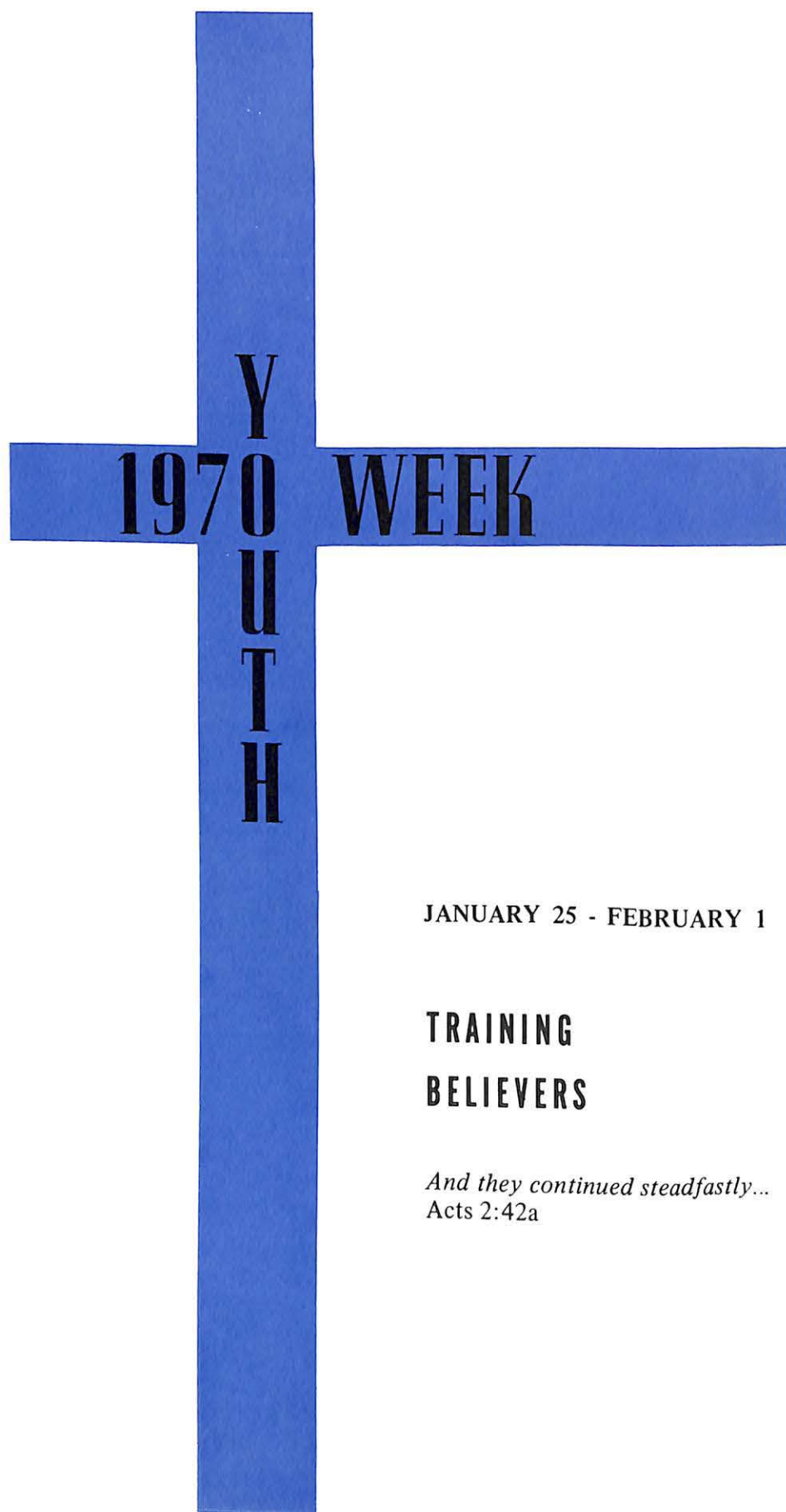
A number of outstanding answers to prayer are cited as examples of the meaningfulness of such a fellowship.

**We Need You Here, Lord.** By Andrew W. Blackwood Jr., Grand Rapids, Mich., Baker Book House. \$3.95.

The subtitle indicates that these are prayers from the city, but almost every need and area of life are brought to the throne of God for his help and guidance. Even the "nitty gritty" things that we sometimes think should not be mentioned in our prayers are offered to God, seeking his divine grace to be more Christlike.

"We are Christians, redeemed by Christ, called to be Christ's agents of redemption. Unfortunately, we are better at tearing people apart than we are at putting things right. Overcome our weakness; give us Christ's strength."

Prayers, like these, are in the form of free verse with only a comma used to punctuate phrases in a sentence.



JANUARY 25 - FEBRUARY 1

## TRAINING BELIEVERS

*And they continued steadfastly...*  
Acts 2:42a

# On the Sunrise Side Of the Rockies

by Mervin Kramer

The mile-high city of Denver, Colorado, is one of the nation's fastest growing metropolitan areas. Anyone acquainted with Denver is continually amazed at its increased growth. The greatest amount of growth is to the northwest. Less than a score of years ago, the population of Arvada, a northwest suburb of Denver, was a mere 2,359. Today it is 44,500 and is the seventh largest city in the state. Most of the annexation to Arvada in recent years has been by private home developers. New industry between Boulder and Denver has been the greatest contributing factor for this phenomenal growth. It is estimated that 95 percent of Arvada's working people commute somewhere, like to Denver, Boulder or the Dow Chemical Company's plant between Denver and Boulder. Arvada's City Manager recently stated, "Arvada has plenty of room to grow. . . . we can go as far west as the mountains."

The first church organized in this northwest area was by the Methodist Society in 1877. Today there are at least 19 separate denominations. It is interesting to note, during a period of some 86 years, a new church was established, or an addition was made to

*The Rev. Mervin Kramer is the church extension pastor for this new project in the northwest Denver, Colorado, area.*

an existing church, on an average of one every two years. When you visit any church in this northwest area, you will find one thing common to them all. They are all planning for the additional room that is needed. Of Arvada's 44,500 people only 14,000 are active church members. There is a real



*Midweek prayer service group.*



*Pastor and Mrs. Mervin Kramer, Nancy and Debra.*

need to reach these people as well as new families continually moving into the area.

In addition to this initial need there has been a sincere desire on the part of many people to have a North American Baptist General Conference church organized in the greater Denver area. That desire and dream is becoming a reality. We were called to this project and have assumed responsibilities since August, 1969. A group of five families is presently meeting weekly for mid-week services in private homes. Plans are being made to begin worship services in the near future. Plans are also being finalized for the purchase of 2 to 5 acres of property in this northwest area where new homes are being built.

There are some twenty or more families in the greater Denver area who have at one time or another been associated with our denomination. Many of these families have united with other evangelical groups. Several have indicated their desire to become acquainted with this project. We pray that more families will feel led of God to help form the nucleus for beginning this new church.

The Northwest Denver project is an official church extension project of the Southwestern Conference. Churches of the Southwestern Conference are cooperating in giving prayer and financial support for the project. The number who need to hear the message of salvation is increasing every day. Here is a great opportunity for each of us in fulfilling the one, great, overriding purpose in the church today—that men, women, young people, and children should come to know Jesus Christ as the Saviour and Lord of all life. The question is whether or not we dare get into the deep in both the love of God and other people's lives to see the mighty work of Christ being done. There should be no failure, no discouragement, that will ever keep us from that obedience. It is to this great work in the Denver area that our Lord invites each of us. □

### CHURCH EXTENSION BUILDERS' PROJECT FOR JANUARY 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. Mervin Kramer, 7060 N. Pecos, Denver, Colo. 80221.



# Open Letter Responses to Gospel Light Course

Dear Gospel Light Publications: "I have been teaching the high school class at the Melville Baptist Church for three years, as well as working closely with them as director of the young peoples activities. During this time I have seen considerable improvement and a real change for the better in the material that is being put out by Gospel Light Publications. We have used the new course for the high school since the new series was first introduced, COME ALIVE, and have followed through on each of the series and felt that this is what is really needed to fill the need of today's modern teenagers. With the exception of Wm. Barclay's commentary which has been only negative, we have really been sold on Gospel Light material, with excellent buzz session topics, discussion situations, and an abundance of material to base the lesson on.

"But it is with great disappointment we examined the new course on the new morality, RIGHT OR WRONG? IT ALL DEPENDS. In fact I was so disturbed about it that we had the pastor and the deacons from the church examine it, and it was by a unanimous decision it would be immoral and harmful to teach this course as it is presented here.

"We do feel that today's teenager needs a course of studies on the new morality, but we do not feel that we should take them directly to a house of harlots, or to witness all the intimate affairs of disciples of Playboy magazine to learn it. We recognize that teens do run into morality problems, but in all honesty, they would have to be far departed to be faced with this type of morality, and so for the most part, lessons are not relevant to them. Far too many of the statements and situations are suggestive and in danger of implanting immoral ideas in their minds, and all cartoons or almost all are on playboy and situation ethics. Overall, far more space is given to Bible teaching on the subject, and there is a lack of positive Bible teaching throughout. Much of the lessons are built on equating situation ethics and playboy with Bible teaching and then proceeding to disprove it. Many of the material could only serve to undermine Christians and the Christian

faith. Much time and effort is spent to discredit the Quakers and Puritans. If we don't agree with their separation or how they chose to live righteous lives for Christ, who are we to ridicule them. Furthermore, I would rather be a whole lot wrong in their persuasion than a little bit wrong on the situation ethics philosophy." *Len E. Johnson, Melville, Sask., Canada.*

Dear Mr. Johnson: "In general, the response to the book, IT ALL DEPENDS, has been overwhelming and we have received very few criticisms such as yours. The purpose of this course is to discover what the Bible says about the new morality which is permeating our society today. It deals with the world in which today's young people live, in the light of God's Word, and it is true that many adults are shocked because they do not know that world.

"To fulfill the purpose for which this course was written the author, rather than addressing himself to generalities, chose to center on the writings and philosophy set forth by Joseph Fletcher and Hugh Hefner since they are the most influential spokesmen of this new morality today. Though all of us do not come into direct contact with the writings of these two men, we do face the effects of the philosophy which they represent in our daily contacts. Our young people are being exposed to these kinds of thoughts in regard to liberal attitudes toward sex and other moral decisions. It is our hope that through the study of a course such as this that some of them might be forewarned of the dangers of this kind of thinking. Recently one of our Field Staff members was ministering to churches across Canada and heard a complaint similar to the one you expressed, Mr. Johnson. To determine if the young people really were — or were not — interested in the Fletcher/Hefner philosophy, he spent some time in one of the local drugstores where the pile of Playboy magazines exceeded that of all other periodicals, newly arrived, on sale. Not only did he observe that this particular magazine was a 'bestseller' among the periodicals but that it was the teenagers, including those in the church as well as the unchurched, who were the predominate customers.

"It is true that the publication of IT ALL DEPENDS is a bold step, yet we feel that this subject is an important part of the young person's education today.

"We greatly respect your efforts, Mr. Johnson, in wanting to have the very best materials for reaching young people for the Lord Jesus Christ. Also we respect your sincere concern in this instance and assure you that we 'listen' to our customers.

"It is not evident in your letter whether the teachers' and pupils' books were reviewed together. The key to the use of the student's manual is in the teacher's book which is a powerful guide in helping young people to know what God's Word says about right and wrong and the importance of their choices. The course is not intended to be taught solely from the student's book. The teacher's book suggests, as we do, that the fellows and girls be separated while studying this course. In reading the student's book it should be read through completely for some of the material could be misunderstood taken out of its context.

"Your letter will receive careful attention by our editorial staff for we know that you have given this careful thought. *Eleanor Doan, Manager, Consumer Research and Information Services, Gospel Light Publications, Glendale, Calif.*

Dear Brother Rich: "The Senior Hi Sunday school classes of our church have just finished the Sunday school course, RIGHT OR WRONG? IT ALL DEPENDS, by Fritz Ridenour. This course has been one of the best courses our young people have ever had in Sunday school. The respectful attention of our young people was gained, and the views presented in the course were thoroughly Christian without being provincial. Of course, we are grateful for our excellent teachers who presented this material conscientiously.

"As a parent, I appreciated this course. Our young people are more adequately prepared to give a Christian view of morality while being fully aware of current views. This course came at a particularly crucial time, because in many of our communities there is so much uproar concerning sex education in the public school." *Ervin Gerlitz, pastor, Renton, Wash.*

Dear Roger Williams Press: "I am returning to you the Sunday school booklet, RIGHT OR WRONG? IT ALL DEPENDS. Has the North Amer-

ican Baptist General Conference dropped so low in the Bible knowledge that they use Playboy Magazine to make up Sunday school material?" *Ronald C. Kremer, Linton, N.D.*

Dear Brother Rich: "After reviewing the senior high school Sunday school lesson material, RIGHT OR WRONG? IT ALL DEPENDS, for the present quarter we feel we ought to report our convictions and decision.

"The subject matter is timely and very important particularly at the high school age level. But the author, Fritz Ridenour, delivers the message of sex and all related adventures in too bold a manner. It seems the writer is over playing the modern approach of communicating to this age group. His examples and illustrations seem at times to be used just to shock the reader, ridicule the problem of pre-marital sex and adultery after marriage.

"We don't want to be old fashioned about the subject of sex but we feel we can find a less spectacular source for class presentation. We are using different material on a different topic." *Robert Regan, teacher and Richard A. Grenz, pastor, Greeley, Colo.*

Dear Pastor Grenz and Mr. Regan: "We appreciate receiving your response and reaction to the material entitled, RIGHT OR WRONG? IT ALL DEPENDS.

"We have received varying comments from different young people, teachers and parents. Some teachers do not feel qualified to teach a course like this, other people have expressed some objection to using Playboy philosophy as a point of contrast to Biblical principles. Others have reported that the students have not gotten particularly excited about the paperback book, but they have thoroughly enjoyed the classroom treatment of the subject. We have also had some complaints from students who did not like the way the teacher was presenting the material.

"It is true that the publication of this material is a bold step, particularly among more conservative evangelical churches such as ours, yet we feel that this subject is an important part of a young person's education today, since they are facing these concepts and ideas as set forth by Fletcher and Hefner, in their daily encounters. Personally I see a need for some steps to help our teachers make advance preparation for teaching a course of this nature." *Bruce A. Rich, Director of Youth Ministry, Forest Park, Ill.* □

# PROJECT "69

by Herman Preisler

*A report on the inner city ministry carried on by a Sunday school class of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich.*

The progress we made during our first 12 months is encouraging. Through the Lord's guidance we were able to establish closer communications with our "little brothers" and "little sisters," so that a basis of confidence and trust has been built. Project '69 is based on the big brother-big sister plan. Adults from our church become "brothers" or "sisters" to young people in need in the inner-city of Detroit.

Very helpful in these efforts were not only the adult sponsors, who gave willingly of their time and money for Jesus' sake, but also the outstanding assistance of the Rev. Maurice Haynes. We also acknowledge gratefully the help and advice we received in many other areas of our involvement: Legal advice and counseling from Mr. Leo Kistner, attorney at law; insurance and pension counsel from Mr. Wes Peterson, Insurance Executive; and spiritual guidance from Dr. Dale Ihrie, Dr. Jacob Oglesby, Dr. Edward Potts and the Rev. Robert Radcliffe.

We were able to help toward better money-management by developing family budgets, by checking into housing development possibilities. Our main task, however, will be the "big brother," "big sister" aspect of this project. Although the number of sponsors is slowly but steadily increasing we still do not have enough adults to have one per child.

Through the group activities we maintain contact with all of the young people, even those presently without a "big brother" or "big sister." On these occasions we simply share the love of Jesus Christ. We engage in recreational or educational activities, that are of interest to all of us. We have outings and picnics, tours, craft nights, present

*Mr. Herman Preisler is a member of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich.*

Bible stories, rollerskating and swimming, boat rides, etc.

The refreshments provided for by adult sponsors are indicative of the love we feel for each other. The brief devotionals are to remind us of our obligations toward our heavenly Father and of our basic commitments as Christians in the United States of America.

We were very happy when we were able to sponsor a week in camp for four of our young people last summer.

You might ask: What do you think was the highlight in your activities during this past year? We would answer:

Maybe it was our all-family picnic on Belle Isle on June 7, 1969, when 20 adults joined 35 young people for this annual event . . .

Maybe it was the power-boat ride for our children sponsored by Walter Tobeler on Lake St. Clair, June 28, 1969 . . .

Maybe it was the exemplary manner in which our church family responds to the needs in clothing and home furnishings . . .

Maybe it was when on Jan. 3, 1969, the children's mothers invited us for a cup of coffee to the "House of the Carpenter" to tell us how much they appreciate the efforts of Project '69 . . .

Maybe it was when one of the young people went forward in camp to accept the Lord Jesus Christ as personal Savior . . .

Maybe it is the permission to use the church bus for transportation graciously granted by our church's Board of Trustees, who realized that transportation for inner city folks almost always poses a difficult problem . . .

You see it is not easy at all to name any one event as the outstanding highlight.

Finally the numerous individual efforts and accomplishments are a tribute to the degree of cooperation and understanding reached on the personal level.

Our deep gratitude to the Lord for all this is probably best expressed by King David in Psalm 23: "The Lord is my shepherd; I shall not want . . . I will fear no evil: for Thou art with me; Thy rod and staff they comfort me." □



In many churches, the Sunday evening service is dying a slow death. Indeed, in some it is already dead. Only in precious few others scattered throughout the land does meaningful activity and Christian devotion combine to form an inspiring congregational meeting.

When the attendance goes down, as it unquestionably has in North America, several patterns of response evolve. In some instances, the pastor and the church board panic and resort to what are often referred to as "gimmicks" in films, contests, or musical events to increase attendance. While each one of these items has its place in the work of the church, at best it may only result in a one-time effort to be in church on a Sunday evening. Secondly, church leaders are led to conceive of their task as fostering attendance by getting "big names" and then cultivating the art of publicizing. Unfortunately, when this becomes the essence of a church's Sunday evening program, the entertainment value of the occasion tends to overshadow any degree of personal involvement in what is going on. As exciting as this type of program may be from time to time, it is no substitute for an evening that aims *directly* to foster Christian growth and Christian maturity.

At the other extreme of those who are experiencing lagging attendance are churches who quietly close the doors on Sunday evenings and interpret their action as ridding themselves of an "irrelevant" activity that belonged to the church of yesteryear. But probably more often the response is a dull median between these two extremes where the decision is made to continue the

*The Rev. Harry H. Hiller is doing graduate studies for his doctorate at McMaster University, Hamilton, Ont., Canada. He was requested to write this article because of vital Sunday evening programs he had planned while serving the Trinity Baptist Church, Sioux Falls, S.D., as an interim pastor.*

Sunday evening service for the faithful few who do attend. It is just assumed that indifference is the trademark of our day and there is nothing much that can be done about it. What a pity that staunch Christians should have such enthusiasm and foresight! What stewardship that costly church buildings should be utilized for an hour or two on Sunday mornings and remain vacant the rest of the week! What a tragedy that we should fail to seek more effective means to reach the souls of men!

The question is inevitably asked, "Is the idea of a Sunday evening service out-dated in the modern world?" Many of the younger generation, and even their parents, have become disillusioned with the monotony of the weekly format and have been forced to answer this question in the affirmative. On the other hand, many persons warmly recall that it was at a Sunday evening gospel service or evangelistic meeting when they made their personal decision for Christ, and therefore Sunday evening has become part of a meaningful routine.

The tragedy of the present state of affairs is that people have rejected the whole idea of a Sunday evening service because it is said to be irrelevant and dead. In many instances, it is true, the way the service is conducted it is lifeless and does not seem to evoke more than a token response from the worshippers. That much we must be willing to acknowledge, as painful as that may be. But to reject a particular format ought not to require us to dismiss the idea of a Sunday evening service altogether. There are things that can be done to make the evening more meaningful and thus to encourage attendance.

*Evaluating Our Presuppositions.* First, it is important to declare that there is no formula to be applied for success. Each church must analyze its own program in

terms of the needs and schedules of the people and, in adopting a flexible posture, continue to reassess it. Secondly, our thesis does not mean to imply that we have made a fetish of the Sunday evening service. It is also to be observed that the Bible speaks nowhere of attendance at such a service as resulting in a higher place in the Kingdom. Sunday evening is merely a tradition that our forefathers have found very meaningful and useful for the outreach of the church, and if it is no longer of benefit, it probably ought to be abandoned. However, there is no logic in abandoning an activity without first seeking to remedy its ailment.

The major difficulty with the entertainment approach is that its primary aim is to bolster sagging attendance. Seldom is any permanent long range benefit derived from this device. Rather, the primary purpose ought to be the attempt to provide a meaningful and relevant program which should draw people because of its relation to their needs. In short, the goal to provide meaningful activity ought to precede concern for attendance results for it encourages people to come for the right reasons. If this order of priorities is maintained, it is inevitable that protracted enthusiasm will not wane, mainly due to the person-directed content of the program. Furthermore, it insists on communication rather than allowing people to be lulled to sleep.

*Analysis of Present Program.* In most instances, the ordered Sunday morning service as a worship and preaching service is still the most viable procedure. The evening service, though, ought to present a number of interesting alternatives to the morning format. Some ministers have all they can do to present one carefully thought out sermon per week. Others are more gifted in delivering several pointed sermons with less effort. The leaders and pastor of each church ought to sit down and discuss frankly the effectiveness of their present program. If the minister enjoys preaching and is getting through to the people with the gospel message, then it ought to be continued. In addition, it could be that the church is able to muster a good youth choir on Sunday evenings. In these cases, the indications are that an effective program is currently underway.

To spark interest in the sermon, the pastor may encourage those interested to come an hour before the service to read and discuss the Bible passage on which the sermon is based. Or he may invite people to remain afterwards to discuss the relevance of that passage for their lives and our time, the groundwork having already been laid by the sermon. This helps keep the minister on his toes and stimulates the interest of the congregation through personal involvement. Another idea might be to have several people alerted as to what major points the sermon will cover and then to ask one lay person for each point to prepare a three minute application. The minister should lay the groundwork in the introduction, exegesis, and theology of the passage from which the point is derived, and then the layman ought to be challenged to answer this question very briefly but

concretely; "If I were to take this point seriously, what would it mean for my life, my church, and my community?" Encourage each person in attendance to be prepared to answer this question and relevance is almost assured.

*Alternative Formats.* If the idea of another preaching service is rejected, there are numerous other alternatives. A symposium might be held on a relevant issue or topic such as "What is Christian maturity?" or "How do I share my faith?" A dramatic presentation with symbolic movement (no talking) might be used to portray very simply but realistically a Bible story as for example the prodigal son. Laymen might be asked to present crucial problems they have in business or in the home and then they or the minister may relate lessons from the Scripture to these concerns. Women might be asked to present the function of various kitchen utensils and then to draw a spiritual lesson. Letters might be requested from servicemen to be read before the congregation and then opportunity be given following the service for each member to write a few words of greeting in a collective letter to each young man. If a missionary is visiting your church, instead of asking him for a sermon, have several congregational representatives confront the missionary with their own questions.

This type of program might be replaced by or alternated with intensive study groups based on a particular theme for, perhaps, a three month period. A very important topic for our day might be focused on a rediscovery of "What is the church?" to help members uncover for themselves what type of ministry their congregation ought to pursue. While every effort should be made to involve as many Christians as possible it is best to start where you are and work with those who are willing, and then pray that they might become the salt that leavens the whole congregation and through them the world.

*Responsibility for Setting the Goal.* Our goal ought not to be to program activity to get people to come. Rather our aim should be to provide meaningful activity to make people want to come and feel that they have missed something if they do not come. Since the minister has no monopoly on Sunday activity, we have stressed congregational "thinking" participation that goes beyond the simple lay reading of Scripture or singing of a hymn. Perhaps your minister has made suggestions regarding a new format for Sunday evening and it has fallen on deaf ears. Perhaps your minister and church leaders are not aware of the lack of communication that is taking place in the present program in your church. A frank discussion with them in the right spirit will probably reveal that you are not alone in your disquiet and that they have a similar burden.

In sum, the Sunday evening service is but one reflection of the church's program of which it might be axiomatic to say:

"A satisfied Christian is a dead Christian.

A concerned Christian is a live exciting Christian." □

# THE EMPTY SUNDAY-EVENING PEW

by Harry H. Hiller



# We the Women

by Mrs. Herbert Hiller

## Tomorrow is Never Far Away!

"I Don't Know about Tomorrow" is the title of a song many of us love. We are especially reminded of it at the threshold of a new year, with all the mystery and uncertainty ahead, when no one knows what is before us. Yet there is comfort in the thought expressed in the closing line "But I know *who* holds my hand." The knowledge that we are in good hands, in God's Hands, gives us courage and confidence to face our every today and prepares us for tomorrow. We know "God has not promised skies always blue . . . but He has promised *strength* for the *day*."

Yesterday is passed and gone, and there is little we can do to change it. Today is here with all of its challenge, and in meeting it we need not fear nor worry about tomorrow. Whether we will have 365 days given to us to carry out His commandments, we do not know. But we do know that *today* we are alive, *today* we can pray, visit, write, give, read. *Today* is ours to clasp that lonely hand, give a testimony at prayer service, or encourage others to become active in the Woman's Missionary Union. Today is ours to read and distribute the Scriptures. Today is ours to use our gifts for HIM! This is infinitely better than worry or procrastination, putting things off until tomorrow which ought to be tended to today. Furthermore, effort and active involvement adds to the joy and zest of living.

In recent attendance at the Advisory Council of the American Bible Society we were reminded that "Time is running short." The need for more effective day-by-day Christian living is great; the need to take the Gospel to the unsaved is urgent. Today is ours — it may be later than we think!

As North American Baptist women we were recently stunned into an awareness of the uncertainty of our life when Mrs. Frank Woyke was so tragically removed from our ranks. We shall always think of her as a gracious, Christian woman who sought to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and be a worthy representative of our beloved North American Baptist fellowship wherever God leads me" (quote from "We, the Women", June 15, 1968, by Mrs. Woyke). She influenced many lives through her radiant Christian witness and her able pen. As editor of the Broadcast 1949-54 and in the intervening years she expressed her love and concern for our women's work, through her tangible assistance.

The greatest tribute we can pay Mrs. Woyke is to rededicate ourselves anew to Christ and keep her memory in honor by faithfully carrying on the work entrusted to us.

Some of her co-workers and friends bring their tributes in her memory:



## Tributes to the late Mrs. Frank H. Woyke

by Mrs. Richard Schilke, Mrs. Gideon Zimmerman and Mrs. Hollis Barber

What can one say in a few paragraphs about an intimate friend who has suddenly been taken away? How can one capture in a few words the vivacity, the sparkle, the tenderness, and the artistic creativeness that was Chris? It can't be done, but we think Chris Woyke would like to be remembered as we, her friends, think of her:

— as a gracious hostess in her own home, whether for dinner, for a circle meeting, or just a chatty visit;

— decorating her home for Christmas with all sorts of original arrangements; — creating all kinds of imaginative art — like pictures painted on wood panels, crewel work, wastebaskets, even little clothespin mannequins with acorn-cap hats — for her home and her friends;

— taking newcomers and old friends to lunch at some out-of-the-way spot; — dressing a life-size witch to sit by her classroom door at Hallowe'en, to the scary delight of her second graders (as well as the rest of the school); — forgetting where she parked her car; — laughing at herself;

— making frequent trips to museums, children's plays and exhibits with her sons;

— reading avidly; — breaking into print completely "on her own" (she published several children's books and frequently contributed stories and bits of verse to educational magazines);

— teaching creatively in the Sunday school primary; — being friendly to everyone; — contributing as officer and circle leader in the Missionary Guild; — determining to be first of all a devoted wife to her husband and a good mother to her sons in the best Christian sense.

If these few fleeting and inadequate glimpses serve to remind you of the Chris we knew, we are happy. We miss her more than we can say, but we are grateful for the years we knew her and the happiness she brought to her and the happiness she brought to us.

by Mrs. Walter W. (Irma) Grosser  
Mrs. Frank H. Woyke was lovingly known to her many friends as *Chris*. It was appropriate for one so petite and attractive. However, just those characteristics would not have made her the magnetic and able Christian woman that many will remember.

Chris was a devoted wife. The greatest contribution she made to her husband's work was her devotion to their home and family. In her own supportive way she contributed much to the various causes of Christ that her husband, Dr. Woyke, served, by keeping the home fires burning.

The Woyke home had the reputation for extending warm and generous hospitality. Chris was always

(Continued on page 31)

# Insight into Christian Education

## Please Don't Forget Me

Compiled by Dorothy Pritzkau

"Grow old along with me! The best is yet to be, the last of life for which the first was made. Our times are in his hand who saith, 'A whole I planned, youth shows but half; trust God. See all, nor be afraid.'"

Robert Browning's words suggest a wholesome, creative approach to the latter years of our life. For some, however, these years bring enforced confinement, a sometimes embarrassing dependence upon others. The church has a responsibility to minister to the spiritual and psychological needs of the confined person.

The following questions and answers discuss this responsibility. The pastors involved are the Rev. Norman Miller, First Baptist Church, Norridge, Ill.; the Rev. Milton Zeeb, Pilgrim Baptist Church, Philadelphia, Pa.; and the Rev. John Ziegler, Oak Street Baptist Church, Burlington, Ia.

### WHAT ARE SOME OF THE FEELINGS AND NEEDS THAT SHUT-INS HAVE EXPRESSED TO YOU?

Rev. Zeeb: "Please! Don't forget me." A parent is placed in a home for the aged, well provided for with others of the same age and circumstance. Gradually the family tends to become insensitive to their need to be loved and wanted. Families have stated that they haven't forgotten their aged loved ones, but their personal lives take up all their time and effort. The shut-in is in great need of love that is felt and experienced, not just spoken of. The need to be important to someone is always present.

Rev. Miller: Some shut-ins have a faith

and beauty of character that puts us to shame when we compare it to our own. Through the trial of their faith they have learned to submit to God. The Holy Spirit has brought them to a level of spiritual maturity that is admired by the whole community. However, not all shut-ins are Christian. Nor are those who are saved all equally mature. Many tend to become discouraged or bitter. They feel misunderstood and burdensome to society. It is common for them to become irritated with their surroundings and suspicious of their acceptance by others.

### WHAT CAN THE CHURCH DO FOR THE SHUT-IN WHO LIVES IN A HOME?

Rev. Miller: The church must begin her ministry by demonstrating the love of Christ. Developing a rapport with shut-ins requires a willingness to listen with both ears and a warm heart. Then, there must be exercised a gentle honesty and complete reliance on the Holy Spirit and the Word of God. The goal is always to bring the individual to an acceptance of Christ as Savior and to accept his lot in life — even to thank God for it! To discover what he can do to glorify God in his circumstances is a most difficult challenge for the shut-in. Many shut-ins need help. Who will read to those who can no longer read? Who will write letters for those who need help in this? Who will run errands?

Rev. Ziegler: They have need of friendships, personal counseling, and keeping in contact with their church. Calls can be made by Sunday school classes, ladies groups, deacons and deaconesses and individuals. They can share in singing and readings; distribute altar flowers and play tape recordings of the worship services; bring delicacies and just visit. These persons need to

be on the church mailing list and should be remembered with greeting cards.

### SOME SHUT-INS LIVE WITH THEIR FAMILIES. CAN THE CHURCH DO ANYTHING FOR THEM?

Rev. Ziegler: Ministering to the confined in homes of family members presents certain problems. Any visits will involve the family and can disrupt family routine. However, here is where help for special needs can be valuable. Church members should be "on call" for temporary needs that arise such as staying with the confined while the family is away.

### WHAT ABOUT THE SHUT-IN WHO LIVES ALONE IN HIS OWN HOME OR APARTMENT?

Rev. Ziegler: In this case the ministry takes on additional dimensions. We have found it extremely important to keep in daily telephone contact with these persons to check on their welfare. This requires considerable organization but is well worth the effort. It is important that frequent visits be made in these homes. This is where a "Home Department" is very helpful. Young people can be enlisted to help with up-keep of the home. Shut-ins may need help during illness or in finding a new residence when they can no longer live independently.

Rev. Zeeb: If you live in an area where some aged ones live, offer transportation to church or establish a committee of concerned individuals who will be alert to this need.

### ARE THERE SOME SERVICES A SHUT-IN CAN DO FOR HIS CHURCH?

Rev. Miller: Shut-ins can often be used by the church to minister to shut-ins. Who knows better how shut-ins feel and what their needs are? These persons should receive some guidance on how they can serve. Many of them can make phone calls to share their own experience and the Gospel! Some can serve by writing letters to other shut-ins, men in service, missionaries and young people in college.

Caring and communicating — two summary needs which apply to all ages, but are especially needed by the shut-in. □

### TODAY'S TIP

One church used the "Adoption" plan. Groups or individuals "adopt" residents of a Home as "grandparents" and write to them or send them cards on their birthdays, Christmas or other special occasions. No age limit on this idea!



## JESUS CONFRONTS EVIL (Jan. 11, 1970)

Scripture: Matt. 4:1-11 Hebrews

**CENTRAL THOUGHT.** Jesus demonstrated His ability to help us by triumphing over His own temptations.

**INTRODUCTION.** Immediately following Jesus' baptism He was tempted. So often our own times of testing occur after some great joy or victory.

**I. JESUS — TEMPTED BY SATAN.** Matt. 4:1-11. The first temptation to make food to satisfy hunger is an act which Jesus performed in feeding both the 3,000 and the 5,000. It, therefore, is not wrong in itself. The evil in this lay: (1) in succumbing to the voice of the adversary; (2) in the thought that the physical realm had greater importance than the spiritual condition (suggested by Jesus' rebuttal that man shall not live by bread alone, but by God's message.) Many temptations of Christians arise out of otherwise harmless elements. A home, a car, athletics, singing, reading, giving, lengthy service in church offices — all of these may appeal to the craving of the eyes or the pride of life (I John 2:16).

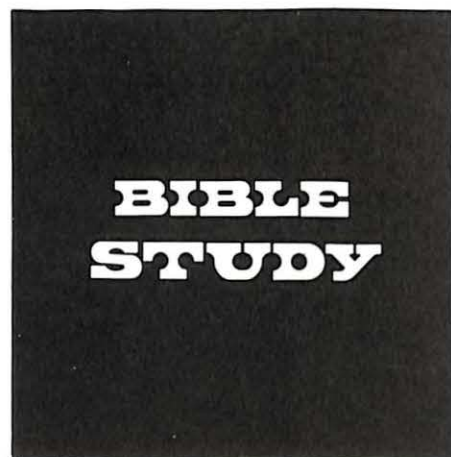
The second temptation to leap off a high place is not situated in a common setting. It does not specifically relate to an act of suicide so one may wonder as to what great evil this action would represent. The passage Jesus quoted implies that this might be understood as dictating to God what He must do. Perhaps this is like the atheist who brazenly shouted toward heaven and challenged God, "Strike me dead if you exist!" But God will not be coerced or pushed. It is not our part to demand that He heal a sick child or protect our home from a hurricane. God is sovereign. We dare not attempt to set up a situation out of line with His will.

The third temptation regarded a submission to the arch enemy of God — Satan. This is an obvious evil. If it would have been possible for Jesus to obtain the throne in this way, it would have short-circuited the atonement. The rule of Christ would then have been established in an earthly realm, rather than in the everlasting Kingdom.

## II. JESUS — TEMPTED IN ALL RE-

*These lessons, prepared by the Rev. James Schacher, Stafford, Kansas are based on International Sunday School Outlines. Copyrighted by the International Council of Religious Education, 1964.*

**RESPECTS.** Heb. 4:14-16. Are you lying on a bed of some lengthy illness? Are you tempted to give in to self-pity? Or do you feel attracted to the glitter and excitement of the secular entertainment world? Are you toying with the risks of a shady business transaction? Are you a victim of fits of anger? Whatever your pet sin, Christ offers hope. He does not mock you with empty words. He has been where you are — yet without sin. By this means He knows the feelings that threaten you. But He confidently holds out His hand. Come to His throne of kindness and He will assist you across



the river of trial. He will steady you. His confident message contains a sure word of promise in the moment of panic.

## QUESTIONS FOR DISCUSSION

1. Could Satan have made the temptations more enticing? Why or Why not? If so, how?
2. What are some temptations you faced last week?

## JESUS ANNOUNCES GOD'S KINGDOM

(January 18, 1970)

Scripture: Matt. 4:12-17, 23-25; 9:35-38

**THE CENTRAL THOUGHT.** A spiritual ministry includes acts which alleviate physical distress.

**INTRODUCTION.** Following the victory over temptation Jesus embarked on a ministry of mercy. Through His miracles He gained a hearing for His message.

**I. REPENTANCE IS THE KEY TO DOOR OF THE KINGDOM.** Matt. 4:12-17. John the Baptist preached repentance. Now Jesus proclaimed that men must repent. Did Jesus merely echo John's message? No. John had set the stage for Christ. But our Lord

added some new understandings concerning the Kingdom of Heaven to this call to commitment. The Kingdom was waiting just off stage. If they did not repent, the implication is, they would not take part in it. This is necessarily true because the Kingdom can exist only when God is in control.

**II. ACTS OF COMPASSION CONSTITUTE THE ACTIVITY OF THE KINGDOM.** Matt. 4:23-24; 9:35-38. Jesus performed miracles of mercy in which He healed the sick. His activities of compassion were never divorced from His preaching. This implies that the Gospel of the Kingdom included temporarily alleviating the physical distress of human beings.

James Forman startled the theological world recently by appearing at the national conventions of certain denominations. He demanded that \$500,000,000 be paid to reimburse colored people for the injustices inflicted upon them in the past. What would be our reaction if he attended the N.A.B. General Conference in 1970 in Winnipeg? Of course, we could quickly point out that our historical roots place the bulk of our ancestors over in Europe at the time when American slavery was legal. Also, located in Canada and mid-western United States, most of our rural churches are still geographically removed from the scene of most of these indignities. Furthermore, we could explain that, unlike many hierarchical denominations, our General Conference cannot require any local church to pay anything. But after all this is spoken, what then? Has the issue of moral obligation been satisfied?

By virtue of living in a society with festering sores we possess a collective responsibility to do what we can to help the needy. The growing trend has been for Christians to absolve themselves by transferring their duty to the government. This is impersonal and less threatening — but it is inconsistent with Jesus' command to love our neighbor. It contradicts His example of compassion in this passage. Every believer should be arrested in his tracks. We should *repent* of varying degrees of heartlessness and insensitivity.

But what about Mr. Forman? Does this justify his demands? Never! Christian love does not operate by force. It acts freely and generously. But it *does* act. Inner motivation flows out of a well of gratitude to God. It is pitiful that it takes such a dramatic act as this demand for "reparations" to draw our attention to needs.

## QUESTIONS FOR DISCUSSION

1. Make a list of all the deeds of kindness Jesus performed. What conclusion do you draw from this?
2. Of what public servant in our time does this remind you? How can you follow in Christ's footsteps in your church, your family and your Community?

## JESUS INTERPRETS GOD'S LAW (Jan. 25, 1970)

Scripture: Matt. 5:17-20, 38-48

**THE CENTRAL THOUGHT.** Jesus presented fresh principles which revealed the mature implications of the Old Testament law.

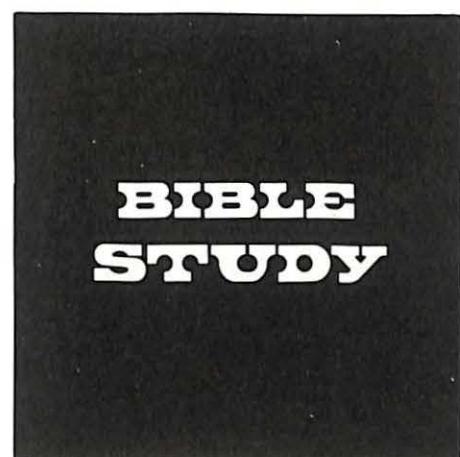
**INTRODUCTION.** Jesus proclaimed new ideas to His listeners. It was necessary that He clarify how this message was related to the Old Testament. Elsewhere He explained that new wine is not poured into old containers. Did this mean that the Old Testament law was robbed of meaning?

**I. GOD'S LAW IS COMPLETED IN THE NEW TESTAMENT.** Matt. 5:17-20. Jesus fulfilled God's law rather than destroyed it. The difference is that He built upon it and brought out the inner qualities of heart religion which were always potentially within the law of Moses. Like a carnation seed bursting out of its shell and coming to bloom in full blossom so Jesus drew out the best in the law.

**II. GOD'S LAW MEANS NONRESISTANCE BY INDIVIDUALS.** Matt. 5:38-42. The thought of not retaliating in response to an insult or injury is Jesus' greatest contribution to ethics. He spells out specifically how we might love our neighbor as ourselves. There is a point in personal relationships where we ought not to react, but to submit. By this Jesus contradicted the sentiments of human nature and the principles of Judaism. Even Christians have had difficulty accepting this viewpoint. If it were practiced, it would revolutionize families, churches and communities. Why do we not concentrate on "obeying" rather than explaining away the force of this passage? Where is our Christianity when someone hurts our feelings, injures our reputation, or beats us out in competition for a bonus, a girl friend, or a leading score? We become motivated to support missionaries, to oppose worldliness, and to witness to our neighbor. Why not grant equal consideration to this command? We can speak at length about the benefits of church attendance, Bible reading, help-

ing the poor or actively serving in a church office. Where is our enthusiasm in giving a testimony about our delight in permitting someone else to gain priority over us?

**III. GOD'S LOVE REQUIRES LOVING ONE'S ENEMIES.** Matt. 5:43-48. Many churches must take this to heart. We must not only love each other. Jesus said that we must love the unlovely as well. Rural congregations need to be more open to accept outsiders. Rich, metropolitan churches must demonstrate their Christianity in regard to minority groups. It is not enough to put an impersonal



gift in the offering plate to aid the poor. If you are a Christian, YOU are personally to become involved. You must meet them, listen to them, and demonstrate that you take Christ's commands seriously.

## QUESTIONS FOR DISCUSSION

1. "In fulfilling the Old Testament Jesus actually destroyed it." Do you agree with this quotation or disagree?
2. Have you observed a family, school, business, or recreational situation this past week in which this (Matt. 5:39-42) would apply?
3. Define love.

## JESUS TEACHES GOD'S JUDGMENT

(Feb. 1, 1970)

Scripture: Matt. 13:24-30, 36-43

**CENTRAL THOUGHT.** This chapter constitutes a Handbook of the Kingdom. Each story contains a main truth illuminating some aspect of the Kingdom.

**INTRODUCTION.** Prior to this occasion Jesus had captured the interest of the people by doing miracles of healing. Now they listened with attention as He talked to them from a

boat about the cherished hope of every Jew since the exile — the Kingdom.

**I. JUDGMENT IS LIKE A HARVEST.** Matt. 13:24-30. The point of this parable instructs us to understand the nature of the kingdom. It is true that men should not sleep so as to permit the enemy to sneak in and sabotage the crop. But Christ did not dwell on this moral aspect of the individual. It may be true that they should not have been slumbering. They should at least have stationed a night watch. But Christ focuses on the manner in which the Kingdom is like the growing crop.

**II. JUDGMENT WILL EXCLUDE SINNERS FROM THE KINGDOM.** Matt. 13:36-43. A farmer separates the grain from the weeds. Then he stores the nourishing produce in bins and discards the foreign matter. The tares have no part in the life of the farmer. Therefore he disposes of them.

Again it would be erroneous to select the detail of the burning of the tares as the primary lesson. The soul is not burned out of existence. Death of the soul means separation from God (Gen. 2:17; 3:23; Rev. 20:14; Mark 9; Luke 16). This eternal flame does not annihilate the soul. It continues forever.

The likelihood, then, is that Jesus meant to teach the *fact* that the Kingdom will exclude sinners and the *certainly* that this will happen. To press all the details is to miss the main point and unnecessarily create theological problems.

The point is that the Kingdom concept involves judgment for those who do not enter it. The citizens of heaven and hell will experience either bliss or pain *unendingly*. Christians need to announce this teaching. To the extent that we fail many more people are likely to go into a Christless eternity. The Crusade of the Americas has been geared to this concern. Have you participated?

## QUESTIONS FOR DISCUSSION

1. Choose the verse that is most meaningful and stimulating for you.
2. The main teaching of this parable is:
  - a. Wheat is generally stored in grain bins.
  - b. The wicked will not share in the Kingdom since Christ will weed them out.
  - c. The wicked will be burned until their souls are no more.
3. Does this provide a purpose to witness for Christ?



# The Story Of Parma Heights

The Parma Heights Baptist Church of Parma Heights, Ohio, dedicated their new sanctuary on Oct. 5-12, 1969. The Rev. Aaron Buhler, pastor of this church, began his ministry here in January 1968.

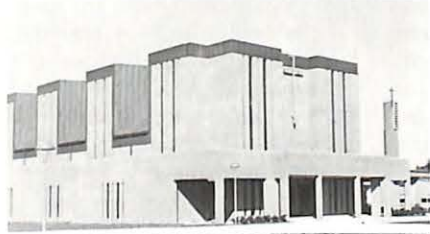
The dedication activities included a look at the ministry of the North American Baptist General Conference, to which the church belongs, through messages from the Rev. Rubin Kern, and the Rev. John Binder and a film-strip showing by the Rev. Everett Barker. Norman Nelson, a soloist, sang throughout the week. Four spiritual sons of the church, who are in the Christian ministry, shared in the services one evening: the Rev. Kenneth Fenner, the Rev. Leon Franck, the Rev. Fred Bonkowsky and the Rev. Richard Bodeman.

One evening a pictorial presentation was given of the actual construction of the church building. Special recognition was given to original members and committees. The building committee chairman was Myron Kronenberger. Former staff and pastors also participated with messages: Laverna Mehlhaff, the Rev. David Draewell, the Rev. Edwin Miller and Dr. Douglas Gallagher.

The church is only about 15 years old. It was started as a new mission



The Rev. Edwin Miller (l. to r.), the Rev. Ken Fenner, the Rev. Fred Bonkowsky, the Rev. Leon Franck and the Rev. Aaron Buhler.



Front entrance and left side angle of the new sanctuary.



Right side angle of the new sanctuary and educational facilities in the foreground on the right. Their Christian education program includes Sunday school, nursery services, children's church, B. Y. F. groups, Pilgrim girls, Explorer girls, Stockade boys and Brigade boys.

field of the Erin Avenue Baptist Church in Cleveland under the leadership of the pastor, the Rev. Edwin Miller, and a committee consisting of Philip Pfaff, Joe Ludwig, Otto Bonkowsky, Arthur Hemme and Otto Arndt.

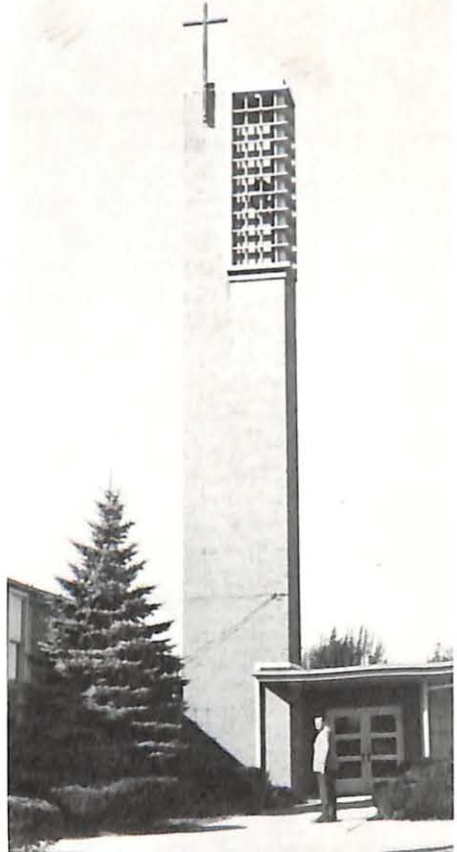
On July 11, 1954, ground was broken for the first unit of the Parma Heights Baptist Church. On May 1, 1955, the first unit was dedicated. The second unit, which had a chapel with a seating capacity of 200, was dedicated on Nov. 16, 1958.

The ground breaking for the third phase in a long range building program was held April 21, 1968. The first service was conducted in the new sanctuary on June 1, 1969.

The new sanctuary has a seating capacity of 750 and cost \$550,137.70 including furnishings. The total existing facilities have 30,900 square feet of floor space. The church buildings stand on 12 acres of land. The commercial value of the land has been appraised at \$1,000,000.00. The cost of all the buildings total \$750,000.00. This brings the total property value at close to two million dollars.

The present membership of the church is 635, with attendance from 500 to 600 on Sunday mornings and about 200 to 300 on Sunday evenings. During the last one and a half years, 152 new members have been received into the church, 90 of them by baptism.

Many visitors attend the Sunday services. Most visitors come by invitation of the members. The pastor says, "They can't keep up in their contacting of all the prospects." The church has no regular, systematic visitation program presently. The pastor, or a church member, goes to the apartment blocks in the area to obtain the names of people, so invitation letters can be sent to them. The church ser-



The tower and entrance to church offices and educational facilities. Pastor Buhler is standing in the foreground.



Inside the new sanctuary.

vices are advertised in the local newspapers.

The pastor reports that some couples are led to become Christians during the second visit in their homes; with others it may take working with them for two years or more. In describing his step-by-step procedure in leading couples to Christ, the pastor says: "Usually the first visit in the home is mostly on a casual, social level. I conclude my visit with Scripture and prayer. The second time, I will talk business. I ask them, 'Do you have any church home or background?' If I find out they are not Christians, I ask them, 'Has anyone ever explained to you God's plan of salvation as found in the Bible?' If they say no, which they usually do, I ask them, 'Do you have a Bible?' If they have a Bible, I use their Bible.

"We sit on the couch, I turn to passages and have them see the passages and read along. Then I ask them, 'Do you understand what it means to accept Christ?' If they say yes, I proceed to ask them if they are willing to receive Christ according to John 1:12, which I read to them. When they say yes, I refer them to Rev. 3:20. Then we kneel and I say, 'Why don't you ask Jesus Christ to come into your life?' They may say,

'I can't pray. I have never prayed.' Then I give them the words to say.

"Then I ask them, 'Have you been saved?' If they say, 'I hope so or think so,' we go over some Scripture passages again to give them assurance. We get up from our knees and I give them the following fool-proof recipe for Christian living: 1) read the Bible every day, 2) pray every day, 3) witness for Christ by life and lip, 4) attend church faithfully, and 5) unite with a church. If you neglect parts of this recipe, you will lose interest and not grow.

"I then ask them, 'Do you expect to be in our church on Sunday.' If they say yes, I explain to them that we would like to have them come forward as a public witness when the invitation is given during the morning service. They don't have to say anything, but I will then announce their names to the congregation.

"They would then go through a pastor's instruction class before they would become members of the church."

The pastor reports, "We still have one week of evangelistic meetings once a year, and it is still very effective here; new people are reached. However, most people are reached through the home contacts or through being invited by members of the church." □

## What Youth Think . . .

(Continued from page 7)

stant preaching on salvation and re-dedication were a very disturbing factor to youth. "The church service has become a time where the pastor continually scolds his little 'bad' sheep. To me this is the same as scolding a young child for everything he does wrong and never rewarding him or thanking him for any good behavior. The child becomes rebellious and frustrated."

The young people felt that to make changes in the church would be most difficult. However, relating back to their opinions of the church worship service, they felt that basically we should try to improve the "traditional church." They expressed a strong wish to dispense with the existing formalities; have more relevant topics for messages, if messages at all; be given time for personal reflection and discussion; disband the worship service occasionally and meet in homes or in small groups in the church; and to have more laymen participate.

Are youth being heard or are they still being "conditioned to sit, listen, and accept without question?" If they are ignored, may they not become more and more "radical" in their attempts to meet their basic needs through other realms of enlightenment? Worship: "a pleasant feeling with such things as a quiet, reasonable pastor, well educated, with a social concern; meaningful prayers about current and personal issues dealing with immediate environment; quiet playing of the organ during the prelude, offertory, and postlude; opportunities to express self creatively; opportunity for a congregation to take part in service, choir singing, silent prayer and meditation; and a sharing time of present-day encounters with God and fellowship with people." The people who were added to the church, "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers" (Acts 2:42). Is there a comparison of today's worship in our churches to this passage of Scripture? □



**Crusade of the Americas emphasis observed in Madison church**

MADISON, S.D. Evangelistic emphasis, in cooperation with the Crusade of the Americas, was observed during the month of September at West Center Street Baptist Church in our midweek Bible study and at all Sunday services. God's Volunteer Team II and the Rev. Edgar Klatt were with us for two Sundays, and the Rev. Bruce Rich and Team I of God's Volunteers with the Rev. Raymond Harsch served the remaining Sundays.

The Rev. Rich also conducted a workshop with our Church school staff. Members of our Senior BYF had opportunity to "rub shoulders" and share in dialog on personal witnessing with these leaders during the supper hour every Sunday evening preceding the services. (Joanne Benke, reporter.)

**Foster Ave. church holds retreat for men and boys**

CHICAGO, ILL. Over 30 men and boys attended the Foster Avenue Church over-night men's retreat on Oct. 18. This annual outing is sponsored by the Christian Fellowship Club and was held in a nearby Forest Preserve.

Mr. Walter Bernadsky, a recent graduate from our North American Baptist Seminary, was the guest speaker. Group singing was led by Dr. Herbert Pankratz.

Sunday morning, the men were led in meditation by Mr. Walter Pankratz. The boys met separately with Dr. Lowell Saunders. (Beatrice Scroggin, reporter.)

**Whiteshell Baptist WMS presents unique missionary program**

RIVER HILLS, MAN. The "Ladies' Prayer and Service Circle" of the River Hills, Man., Whiteshell Baptist Church sponsored a "Supper of Many Lands" and missionary program on Friday, Oct. 17.

Sixteen countries were represented by the various foods on the supper table, and by decorations and ornaments from many lands.

Following the supper, the members and their guests enjoyed a play, "Missionary Memories of Lisuland." The play presented a missionary challenge, showing through the life of Isabel Kuhn, how God sustains His children.

The offering was designated for foreign missions. The Rev. Bruno Voss is pastor of the church. (Mrs. Gordon W. Murray, reporter.)

**First church observes harvest mission festival**

LINTON, N.D. The First Baptist Church of Linton observed its annual Harvest Mission Festival on Sunday Oct. 19. The church foyer and the front of the sanctuary (pictured) were beautifully decorated in a fall and harvest theme. Home grown produce was brought by members of the church. The decorating committee consisting of Mrs. LeRoy Huber, Mrs. Jacob Huber and Mrs. Art Sauter brought many of the items.



During the morning worship hour Dr. M. Vanderbeck brought a challenging message on "Our Task — Witnessing," and the choir sang "Win the World for Christ."

Dr. Roy Seibel of the North American Seminary at Sioux Falls spoke to the BYF, brought the evening message and showed a filmstrip on the work of the denomination. The offerings totaled \$1,946.95. \$1,710.95 of this was designated for missions and the balance for the building fund and current expenses. (Mrs. Gottlieb Kremer, reporter.)

**Deeper life meetings held in Gladwin church**

GLADWIN, MICH. The Round Lake Baptist Church had the privilege of having a former pastor, the Rev. Leon Franck of LaCrosse, Wis., with them for a week of Deeper Life Meetings, Oct. 12-17.

The Rev. Franck stressed the need for greater love and understanding toward all mankind.

Sunday evening, Oct. 19, the church observed their Harvest Mission Festival. Closing with a filmstrip shown by Mr. Marvin Medel of Detroit, Mich., our representative in the Conference Ministry, he informed us of our denomination and our mission. The Rev. Winston Decker is pastor of the church. (Augusta Will, reporter.)

**Meadowlark church shows rapid growth**

EDMONTON, ALTA. The Meadowlark Baptist Church of Edmonton, Alta., reached a membership total of 206 with the addition of 18 new members on Sunday, Oct. 19. Our pastor had the joy of baptizing nine and nine others were received by transfer or profession of faith. During the five years of Pastor Sibley's ministry in our church, 106 have been baptized and 171 have united with the church.

The Meadowlark Baptist church was a Church Extension project and was organized in 1963. It is now the fourth largest of our churches in the Edmonton area. (The church reporter.)

**Zion church says farewell to pastor and family**

DRUMHELLER, ALTA. On Sunday, Sept. 28, the Zion Baptist Church regrettably bade farewell to the Rev. and Mrs. Fred Ohlman and family. After eight years of faithful service, Rev. Ohlman felt led to accept the call to Onoway, Alta. The church presented the Ohlman family with a gift. The Carbon and Parkdale churches were also invited to attend the farewell service. (Mrs. LeRoy Metzger, reporter.)

**Hauxes celebrate 50th anniversary**

GOODRICH, N.D. Mr. and Mrs. John Haux greeted 200 guests at their Golden Wedding Anniversary reception in the First Baptist Church.



Hosting the reception were the Hauxes three daughters and sons-in-law: Mr. and Mrs. Harry Helmer, Mr. and Mrs. Floyd Lang, Mr. and Mrs. Eugene Fandrich, and their son and daughter-in-law, Mr. and Mrs. Raymond Haux. Mr. and Mrs. Haux (pictured) were married March 26, 1919.

They lived in the Goodrich area all their lives and are retired now. (Mrs. Albert Schmidt, reporter.)

**Sherwood Forest Baptist dedicates first unit**

REDMOND, WASH. On Sept. 21, 1969, a service of dedication for the first unit of the Sherwood Forest Baptist Church of Redmond, Wash., was held in the new sanctuary. Over 200 guests were in attendance, many from the greater Seattle-Tacoma area.

Area pastors participated in the service in addition to the Rev. Lyle Wacker, Director of Church Extension who was guest speaker for the afternoon service. The choir of the Cypress Baptist Church, Alderwood Manor, brought two musical numbers. A musical group from Sherwood Forest sang



"Bless This House." Leading the Dedication Prayer was our Western District Secretary, the Rev. Joseph Sonnenberg. He was also the guest speaker for the morning service.

The church first began meeting on October 1, 1967. Within 20 months we were privileged to be meeting in our first unit. The total cost of the finished portion will be approximately \$39,000.00 The interior of the church is pictured. (Rev. John Hisel, pastor.)

**South Dakota Association held in Chancellor Church**

The South Dakota Association was held Oct. 5-7 at the First Baptist Church in Chancellor, S. D. The theme was "Building the Church."

The conference began on Sunday evening with the young people of the South Dakota Association in charge. God's Volunteers, Team I was on hand to bring an inspiring message in word and song. The Rev. Lyle Wacker brought the evening message on the topic, "What Kind of Church Do You Want?"

On Monday the Men's and Women's luncheons were held in Sioux Falls. Dr. J. C. Gunst brought the message to the men; Miss Lucille Wipf spoke to the women. Monday evening Rev. Wacker Presented slides of our church extension work.

Elections were held with the following results: Moderator, the Rev. J. G. Benke; Vice-Moderator, the Rev. Rudy Lemke; Secretary, Dr. C. H. Seecamp; Treasurer, Mr. Donald Miller. The Association also adopted the recommendation that a church Extension Committee be formed to consider the possibilities of starting new churches in various communities throughout South Dakota. The Rev. Walter Sukut is Chairman. (Rev. Arlyn Thielenhaus, reporter.)

**Chancellor Church Presents 34 Scripture Memory Awards**

CHANCELLOR, S. D. Our Scripture Memory Program director, Mrs. John Schroeder, presented 34 awards during the Sunday school hour on Oct. 19. In the evening two adults, Mrs. Marvin Buseman and Virginia Bartels, were baptized upon confession of their faith by the pastor, Dr. C. H. Seecamp.

An adult choir, under the pastor's direction, has been organized and their services have proved to be a blessing. (Mrs. Raymond DeNeui, reporter.)

**Cypress Baptist acquires portable classroom**

ALDERWOOD MANOR, WASH. The men of Cypress Baptist Church recently moved onto the church property a portable classroom. The building was purchased from a neighboring church. It has room for three separate classes. The men had the task of lifting the building with car jacks 50 inches off the ground onto a flatbed.



The picture shows the problem of lowering the unit to ground level. The difficulty of the task, the willingness of so many men to help, and the enthusiasm displayed demonstrates the wholesome spirit that exists at the church. (Rev. Jerry C. Fogltance, reporter.)

**Couple observes 50th wedding anniversary**

MILWAUKEE, WIS. Mr. and Mrs. Emil Schimmelpfenig (pictured) of

Temple Church, Milwaukee, celebrated their Golden Wedding Anniversary Oct. 5, with a group of 80 relatives and friends. A sister and niece gave a reception in the church Fellowship Hall following a program, giving a short history of the couple's married life.



A son and two grandchildren attended. The Schimmelpfenigs have been members of the Temple Baptist Church for many years and have been excellent examples of a Christian home. (Mrs. Walter Nasgowitz, reporter.)

**Sherwood Forest church receives new members**

REDMOND, WASH. Three groups of individuals have joined the Sherwood Forest Baptist Church during the past several months. Seven were received through baptism, one through letter of transfer, and three through Christian testimony.



Pictured from left to right are Dan, Dayton, LuElla and Chris Heitzman, Jan Briggs, pastor John Hisel, Gena, Carol, Patti and Gwen Berry, Kent and Judy Sutton. (Rev. J. Hisel, reporter.)

**Pastor Dingfield begins ministry in Bismarck church**

BISMARCK, N.D. On Sunday Sept. 28, Pastor and Mrs. Walter Dingfield began their ministry at Bismarck, N.D. The Rev. Donald Richter brought greetings from the Forest Park Office, after which pastor Dingfield brought



## OUR CHURCHES IN ACTION

the morning message. The evening service was in the form of a reception with words of welcome from each organization. Pastor and Mrs. Dingfield responded and expressed their appreciation. After the service a time of fellowship and getting acquainted was held.

On Sunday Oct. 5, we were blessed with the College Singers of Cameroon, West Africa.

On Oct. 26, we observed our Harvest and Mission Sunday with Dr. J. C. Gunst as guest speaker. (Mrs. Lloyd Schroeder, reporter.)

### Riverview church ordains Terrence Jarosch

WEST ST. PAUL, MINN. On Nov. 1, 1969, delegates from churches of the Minnesota-LaCrosse Association met at the Riverview Baptist Church of West St. Paul to examine Mr. Terrence Jarosch for the gospel ministry. The Rev. Allan Strohschein was chosen moderator of the council; the Rev. Alfred Grams, clerk.

After a careful evaluation of the candidate's academic preparation, the council makes this following recommendation: In view of the fact that an adequate amount of education and preparation opens many doors for Christ in this world, the council recognizes that the candidate's education is minimal and would strongly urge him to take the initiative to continue his education at the earliest possible time.



In executive session the council declared itself satisfied with Terry's statements and recommended to this church that he be ordained into the gospel ministry on November 2, 1969. Mr. Jarosch is pictured. (Alfred Grams, Clerk of the Council.)

### Unique Program Presented By Laymen in Colfax Church

COLFAX, WASH. A unique program was presented Sunday evening, Oct. 12, by the men's group at First Baptist, Colfax, Wash., on Laymen's Sunday. Three separate teams gave demonstrations of visitation, which is being emphasized and implemented in the adult departments of the Sunday school. The younger groups are engaged in an attendance contest. One team presented visitation with a member who has not attended for some time, with his usual excuses and how to cope with them. Another, with an unsaved person, portrayed how *not* to deal with him. The third gave the correct way to conduct visitation and how to deal wisely and Scripturally with a person about salvation.

A "willingness survey" is being conducted by the board of Christian Education. More than 50 filled out a survey sheet indicating the areas in which they are willing to serve. Plans are underway to survey the entire membership.

The pastor is conducting two membership classes, one with youth and one with adults. A total of about 15 are enrolled. A baptismal service and membership reception is planned for Sunday, Dec. 7. The Rev. Bernard Edinger is pastor of the church. (Mrs. John Huber, reporter.)

### Women's day of prayer observed

CRESTON, NEB. The Creston Baptist Church, Creston, Neb., observed Baptist Women's Day of Prayer, Monday evening, Nov. 2, using for their theme, "Let Us Rise Up and Build." Ladies from the Redeemer Baptist Church, Shell Creek Baptist Church of Columbus, Neb., and the Humphrey Baptist Church, Humphrey, Neb., were guests. The Ladies Sextet from the Redeemer Baptist Church brought a message in song.

The annual Harvest and Mission Program was held Sunday, Nov. 1. The children of the Sunday school presented a special program. Scripture Memory Awards were presented to those that completed their course.

A week of evangelistic meetings were held in September with the Rev. Ted Keck of Kansas as guest speaker.

The Calvin Finck family of Tyndal, S.D. presented a sacred concert. A special offering was taken for the MAP Program. (Mrs. Orton Hulsebus, reporter.)

### Events at Calvary Baptist

PARKERSBURG, IOWA. Last spring, Becky Heerts was accepted as a member of God's Volunteers, in which she is presently serving. A farewell program was given on July 22, honoring the Rev. Raymond Dickau family for 12 years of service with us. Rev. Dickau delivered his farewell sermon on July 27.



On Aug. 17, we installed the Rev. Jerry Edinger as our new pastor; on the following Tuesday, a reception was held for Pastor and Mrs. Edinger and their two boys, Scott and Todd. He is a recent graduate of our seminary.

On Oct. 5, we were happy to welcome five new members into our fellowship (pictured with Pastor Edinger). (George Palmer, clerk.)

### Women's program at Central Dakota-Montana

EUREKA, S.D. "A Glorious Church" "Women Serve" was the theme used when the Women's Missionary Union of the Central Dakota Conference held its annual luncheon and program at Eureka, S.D., on Oct. 10, 1969. Mrs. Harold Heupel, Eureka, welcomed all ladies and guests. The meeting was called to order by the Association Pres., Mrs. William Effa. Mrs. C. Auch led in song service. The devotional was brought by Mrs. Royal Heupel. Special music was provided by the Berlin Baptist trio and a duet by Mrs. Alvin Haas and Mrs. V. Jenner. The evening program was held at the Eureka High School Auditorium. The highlight of the evening was a message by Miss Barbara Kieper, missionary nurse, Cameroon, Africa. The offering was designated as follows: Crystal Springs Youth Camp, Brazil and Spanish American mission fields. Newly elected officers are: Mrs. William Effa, Pres., Mrs. Melvin Hoffman, Vice-Pres., Mrs. Ervin Grenz, Sec., Mrs. Elliot Roth, Treas. (Mrs. Wesley Rueb, reporter.)

Mr. John Riedlinger of Paul, Idaho, died on Sept. 24, 1969. He was born on May 28, 1899, in South Russia. He came to the U.S.A. in 1904 and lived in the area of Aberdeen and McIntosh, S.D. He moved to Paul, Idaho in 1936 and resided here until his death.

On Feb. 7, 1922, he was united in marriage with Emma Renz. Ten children were born to them; one son died in infancy. In 1959 his wife died and about a year later he was united in marriage with Kathrine Schafer.

In 1923 he received Christ as his personal Savior, was baptized and received into the fellowship of the McIntosh Baptist Church. When he moved to Paul, Idaho, he became a charter member of the First Baptist Church. He brought his family up in the Biblical way and saw all of them making their commitment to Christ and become active in church work.

He is survived by his widow, Kathrina and nine children: Otto and Herbert; Lorena, Mrs. G. Comstock; Alvina, Mrs. R. Praegitzer; Leona, Mrs. Calvin Connor; Christian, Mrs. Vern Jennings; Betty, Mrs. Bill Jennings; Elma, Mrs. Erwin Hornbacher; Caroline, Mrs. Myrl Davis. He also leaves 17 grandchildren, one brother, Emil, and one sister, Mrs. Pauline Motz. The Rev. G. G. Rauser officiated at the funeral services.

Mr. Arthur H. Krueger, 72, of Watertown, Wis., died on July 31, 1969. He was born on Sept. 15, 1897, in Ashippun, Wis. On March 5, 1930, he was married to Esther Steinberg. They lived in Watertown for the past 34 years. Mr. Krueger was baptized in the Rock River and became a member of the Lebanon Baptist Church near Watertown, of which his grandfather was the minister. He transferred to the First Baptist Church, Watertown, Wis., and was an active member.

Left to mourn his passing are his wife; three sisters: Mrs. Ida Kropf, Mrs. Raymond Rabenhorst, Mrs. Arnold Krause; three brothers: Alvin, Henry and Laverne. One sister preceded him in death. The Rev. Paul Meister was the officiating minister at the funeral.

Christian Harsch, 62, of Carbon, Alta., died on Nov. 1, 1969. He was born in Long Lake, S.D. In 1927 he was married to Rosie Diede. This marriage was blessed with five sons.

Mr. Harsch was converted in his youth. He was baptized and became a member of the Freudental Baptist

Church and later of the Carbon Baptist Church. He served as choir director, Sunday school superintendent, teacher and church clerk.

He leaves to mourn his wife Rosie; five sons: the Rev. Raymond Harsch, Director of God's Volunteers Team II, the Rev. Alvin Harsch, pastor in Stockton, Calif., Richard, Adine and Wilbert; one brother John and two sisters: Mrs. Emma Hein and Mrs. Pauline Ohlhauser; 13 grandchildren, relatives and friends. The Rev. Bert E. Milner was the officiating minister at the funeral.

Mrs. John Walker, 83, of Victoria, B.C., died on Oct. 17, 1969. She was born on Feb. 2, 1886, in Odessa, Russia. On Nov. 29, 1907, she was married to John Walker. To this union were born three sons and three daughters. In 1910 they emigrated to America and later moved to Canada. She was baptized in 1914 upon confession of faith and became a member of the Baptist Church.

She leaves to mourn three daughters: Mrs. Daniel Fuchs, Mrs. Alex Cembella, Mrs. Harold Welsh; one son, John; (two sons preceded her in death); 12 grandchildren, six great-grandchildren and many relatives and friends.

The funeral service was held at the Grace Baptist Church, Kelowna, B.C. The pastors, E. H. Nikkel and E. Babel officiated.

Mrs. Adina Ediger, 78, of Nokomis, Sask., died Oct. 28, 1969. She was born on Sept. 22, 1891, in Wolhynien, Ukania. In 1909 she was married to David Ediger. They were blessed with five children, one of which died in infancy. She was baptized and united with the Baptist church in the place of her birth. They emigrated to Canada and became members of the church in Nokomis, Sask. Her husband preceded her in death.

Those who mourn her passing are one son, Alfred; three daughters: Emiline, Mrs. D. MacNaughton, Mrs. V. Paul; nine grandchildren, relatives and friends.

Services were held in the Nokomis Baptist Church with Pastor Delvin Bertsch officiating.

Sandra Jeanne Schroeder, 23, of Lodi, Calif., died accidentally on Sept. 12, 1969. She was born on June 15, 1946, in Stockton, Calif. At the age of 10 she was baptized upon confession of her faith and became a member of the

## In Memoriam

Temple Baptist Church in Lodi, Calif. She was active in the church and often served as organist and pianist. She was also organist and choir director of a school for boys in Stockton, Calif.

Those who mourn her passing are her parents, Mr. and Mrs. Peter Schroeder, her sister, Trudy, her paternal grandparents, the Rev. and Mrs. G. P. Schroeder; her maternal grandmother, Mrs. Bertha Forrester, relatives and friends.

Funeral services were held at the Temple Baptist Church on September 16, 1969, with the Rev. Eldon G. Schroeder officiating.

Mrs. Emma Langer, 92, of Startup, Wash., died on Oct. 4, 1969. She was born on Dec. 4, 1876, in Germany. In 1895 she was married to Julius Langer in North Dakota. They had six children. Her husband, two sons, two brothers and two sisters preceded her in death.

Mrs. Langer was converted and baptized in her early youth and later became a member of the Startup Baptist Church. She was active in the Women's Missionary Society.

Those who mourn her passing are three daughters: Mrs. Glen McSparren, Mrs. Harry Hanson, Mrs. Frank Stecher; one son, Sam, ten grandchildren, 23 great-grandchildren, relatives and friends. The Rev. Reuben Grue-neich was the officiating pastor at the funeral.

Mrs. Antonia Lengefeld Schaub, age 89, of Gatesville, Tex., died on Sept. 28, 1969. She was born in Kassel, Germany, on Aug. 31, 1880. In 1893 she emigrated to the United States near Kyle, Tex., and married Fritz Schaub on Oct. 31, 1901. Her husband preceded her in death. At the age of 14 she was converted and baptized and joined the Bethel Heights Baptist Church in Gatesville, Tex. She was an active and faithful member.

Those who mourn her death are three sons, three daughters, 25 grandchildren, 46 great-grandchildren, relatives and friends.

The funeral service was conducted at the Bethel Heights Baptist Church on Sept. 30, 1969, with the pastors Kenneth Patrick and Ronnie Winegeart officiating.

*When an obituary is submitted for publication, please follow the format used above. The "In Memoriam" items are to have a maximum of 15 lines. Payment, of a flat rate, of \$2.00 per item is to be sent with the obituary.* □



## Baptist brief argues for church tax exemptions

WASHINGTON (BPA) — "Religious liberty requires that real property owned by religious organizations and used in the main for religious purposes be exempt from taxation," according to a brief filed with the U.S. Supreme Court by the Baptist Joint Committee on Public Affairs here.

The brief by the Baptist agency is one of several filed with the Supreme Court in a case that challenges tax exemption for property owned by religious organizations and which is used exclusively for religious purposes.

The case (Frederick Walz v. Tax Commission of the City of New York) is scheduled for argument before the nation's highest court in the near future. A decision is expected in the late winter or spring of 1970.

The case arose in the Tax Commission of New York in 1967 when Walz challenged the New York law allowing real estate tax exemption to religious organizations. After the Commission denied his claim, he appealed to the Special Term of the Supreme Court of New York and later to the Appellate Division. Both courts upheld the Tax Commission.

The Baptist Joint Committee, of which C. Emanuel Carlson is executive director, entered the case as a "friend of the court" after it approved a "policy statement" defending tax exemption of certain church properties as a matter of religious liberty.

The Baptist brief pointed out that the Walz position fails to recognize the scope of religious liberty.

## Baptist pastor says Vietnam war is illegal and immoral

WASHINGTON (BPA) — A Baptist minister said here that he wishes President Nixon were as concerned about pictures of babies burned by napalm bombs as he is about pictures of nude women in pornographic magazines.

It is right that the President is concerned about pornography, said John W. Laney, pastor of the Twinbrook Baptist Church in suburban Rockville, Md. But he should be concerned also about our seeing pictures of babies burned by napalm, especially "when this is justified as a righteous act in defense of justice," he declared.

Laney was one of the speakers at a day-long series of discussions held for students at the Rockville Senior High School, and apparently the only Baptist minister in Washington to partici-

pate officially in Moratorium Day activities.

The Baptist pastor said he was not attacking the integrity of members of our government, "but I must attack violence and terror wherever it occurs," he declared.

## Conscience, dissent, liberty to get Baptist attention

WASHINGTON (BPA) — Problems related to freedom of conscience and dissent in an ordered society are top priority items on the agenda of the Baptist Joint Committee on Public Affairs, according to action taken at its semi-annual meeting here.

In one action the Committee voted to "address ourselves to an in depth study of the freedom of conscience, the right to dissent and other matters relating to the historic position of religious liberty."

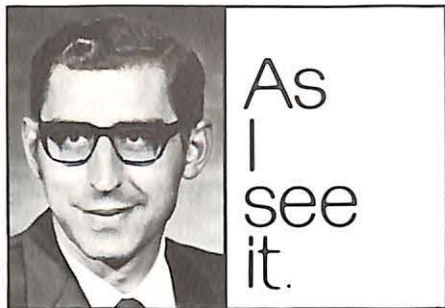
In another action the Committee instructed its staff to develop the next annual Religious Liberty Conference in August, 1970, around the theme of dissent and its broad implications. The details and specific approaches to this problem will be worked out for recommendation to the semi-annual meeting of the Committee in March 1970.

The Committee instructed its executive director, C. Emanuel Carlson, to take a leave of absence to begin at least by January 1970 for the purpose of writing a book or books on religious liberty and the stewardship of influence by Baptists in public life.

The officers of the Baptist Joint Committee on Public Affairs were re-elected for another year as follows: Homer J. Tucker, chairman, Chauncey R. Daley, first vice chairman, G. K. Zimmerman, second vice chairman, Alton Wheeler, recording secretary, Beth Hayworth, assistant recording secretary, C. Emanuel Carlson, treasurer, and Alice Moody, assistant treasurer.

## Wilkerson's book made into film

NEW YORK, N.Y. — David Wilkerson's best selling book, "The Cross and the Switchblade," is being made into a film of the same name which will soon be shown in theaters throughout the country and overseas. Singing actor Pat Boone plays the leading role of David Wilkerson whose story is the theme of the book. Producer of the picture is Dick Ross who also made the highly successful Billy Graham films. Shooting is now underway on location in New York City.



by Paul Siewert

Baptist Public Affairs news service has reported that a Baptist minister publicly leveled a bitter attack against President Nixon. He said that he wishes President Nixon were as concerned about pictures of babies buried by napalm bombs as he is about pictures of nude women in pornographic magazines. I'm impressed by such courage, to stand up and be heard.

However, this does bring up an interesting related subject on the rights of the pastor. Does a minister have the right to claim for himself the use of the sacred desk, designed for spiritual annunciations, to foist on the public his political biases and humanitarian prejudices? That this has been done is hardly questionable.

To inform the worshippers of national and world conditions, and the Biblical stance related to them, is an accepted rule for the pastor. To inspire concern in the citizenry and prompt some reaction to the leadership of the politicians, either in support or in protest, is also a must for the pastor. But what pastor has the right to announce his personal formula for political issues from the pulpit?

For instance, we all know that the Vietnam controversy is not a cut and dry matter. Very few are naive enough to say that the Bible gives a clear-cut directive for the detailed maneuvers. This is not a matter of choosing between good and evil, but rather choosing between two evils. Since the President has been chosen to call the shots for the nation, should it not be done from the political podium rather than the pulpit?

If pastors are going to use the pulpit as a political podium, why should not the politician do the same — or even possibly use the political podium as a pulpit?

■ The Rev. Henry Schumacher has become the pastor of the Missionary Baptist Church, Parma, Ohio, effective January 1970. He previously served as pastor of the Church Extension project in St. Catharines, Ont.

■ The Rev. Alan S. Merrill has resigned from the Folsomdale Baptist Church, Cowlesville, N.Y., to accept a church in Black Creek, N.Y., effective Dec. 7, 1969.

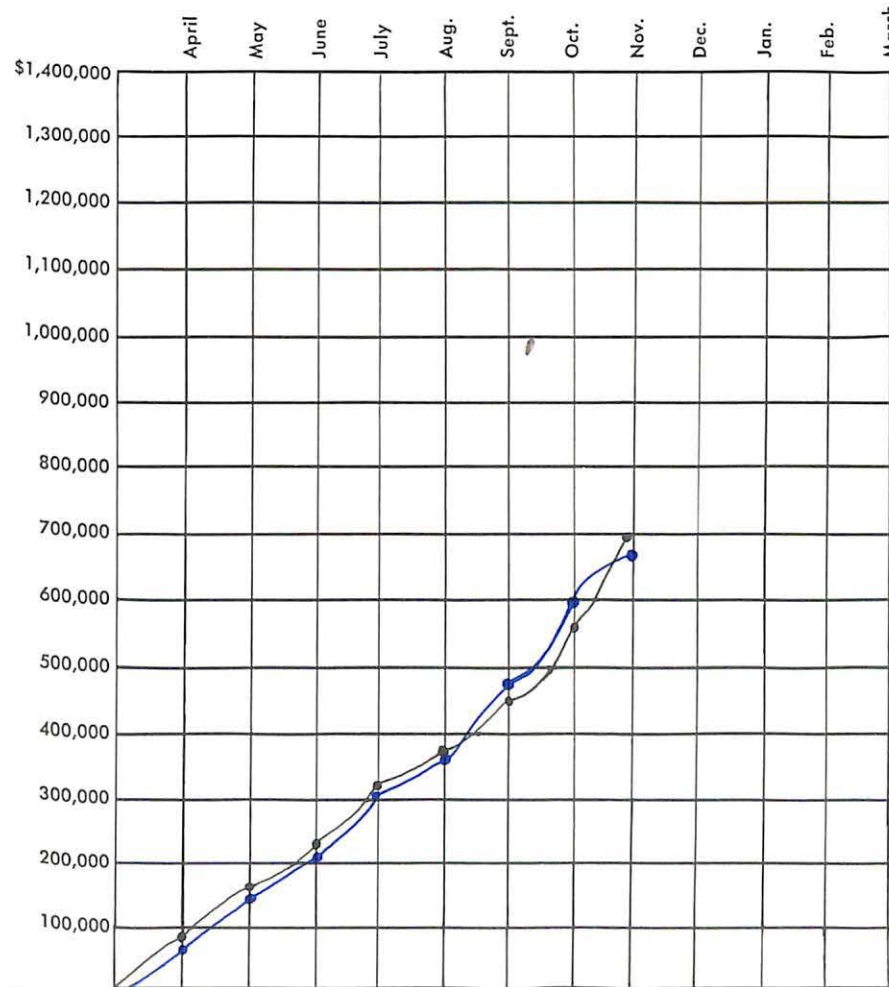
■ The Rev. Otto Oelke has resigned as pastor of the Salem Baptist Church, Kitchener, Ont., effective April 1970. He expects to retire.

■ The Rev. Edward A. Kopf will become the pastor of the Herreid Baptist Church, Herreid, S.D., effective Jan. 18, 1970. He previously served the First Baptist Church, Plevna, Mont.

## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eight months  
April-Nov. 1969 — \$681,624.48  
April-Nov. 1968 — \$703,749.63

Goal for 1969-70  
\$1,380,000



Blue line for 1969-70; Black line for 1968-69

January 1970

In New York the United Nations General Assembly heard the College Singers Nov. 26, as the final highlight of an overwhelmingly successful concert tour in nearly 70 cities of the U.S. and Canada this fall.

This group of 19 students (12 female, 7 male), had an exhilarating repertoire of African spirituals, with full accompaniment of native drums, and western hymns. It also appeared on WTOP-TV's daily show "Harambe" in Washington, D.C. on Nov. 25.

The College Singers tour was sponsored by our North American Baptist (NAB) General Conference. The singers attend NAB mission schools in Cameroon.

Sponsor of the Washington, D.C. concert was the Baptist World Alliance, which represents 30 million Baptists around the world. The National Baptist Memorial Church, multi-racial and international in membership, was a most fitting site for the concert.

The College Singers have packed churches and public auditoriums all over this country and Canada.

■ Dr. Frank H. Woyke and Family, say, "Thank you." "When tragedy struck our family the night of Oct. 21-22, our world seemed to lie shattered at our feet. In our despair we stretched out our hand praying that God might grasp it, but we could find nothing but empty darkness. In this extremity we suddenly realized that God was reaching out to us through the help, sympathy and prayers of many friends.

"The members of the N.A.B.G.C. headquarters family, as well as other friends in the Forest Park area, were simply magnificent. They upheld us with their prayers, they took us and other out-of-town guests into their homes, they provided meals and helped us with arrangements that had to be made. Since that time we have been comforted by a flood of messages assuring us of sympathy and prayer.

"We have tried to respond to all those who have shared our grief, but it has not always been possible to do so. We therefore take this means of expressing our deep gratitude to all who have helped us — through prayer, by extending hospitality, by sending flowers or memorial gifts or by showing their concern in any other way. We know that you will one day hear the words of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"





## From the Sixties to the Seventies

We are emerging from the turbulent Sixties and entering the unpredictable Seventies. Much of what we had in the last decade will continue in the next. "History often repeats itself because so many people were not listening the first time."

After ages of dreaming, it was in the Sixties that man leaped to the moon. Many persons will regard this as the most significant event of the decade. This generation will be forever acclaimed in the history books as having achieved the greatest adventure in human history.

Another event of prime significance in the Sixties—every day of the decade—is the war in Vietnam. So far this war has tragically claimed the lives of more than 38,000 Americans, 96,000 South Vietnamese and 540,000 "enemy" Vietnamese. Many of us, from our comfortable situation, view this hatred, slaughter and death without too much concern. Our senses have become numb.

It was a decade of assassinations, the first—and probably most incredible—in an astounding series being that of John F. Kennedy, the young President of the United States. Other bullets and deranged minds brought down Martin Luther King and Robert Kennedy.

It was a decade of protest and turmoil, on the city streets and on the college campuses. Detroit. Newark. Washington. Chicago. Berkley. Montreal.

An event that changed the mores of the world is the development of the birth control pill. Ironically, in the same decade that man invented this way to control the creation of life, he found a way to create life. The life was a synthesized form of deoxyribonucleic acid.

Scientists who call themselves "biomedical engineers" say that before the close of this century they will be able to exercise genetic control or influence over the "basic constitution" of an individual; provide a substantial increase in life expectancy, limited sexual rejuvenation and a remarkable postponement of aging; become the partner of nature and help proportion out genes and chromosomes and change the information contained in the DNA, the nucleic acids responsible for transmitting hereditary characteristics; therefore, be able to control the color, form and character of future children; make important discoveries in personality and behavior changes; be able to cure almost any cancer diagnosed early; develop techniques of immunology that will make transplant of organs commonplace.

These notions are so fantastic that we cannot believe them any more than we could believe 31 years ago that man could be put on the moon.

If these fantastic notions should really be possible, will we be able to trust the scientists to determine the characteristics of people? Who will decide what the arrangement of genes and chromosomes should be?

Although wars such as Vietnam and the Middle East conflicts may flare up, some predict that the outlook for the Seventies is that peace plus a lessening of world tensions will be commonplace. Preoccupation with weaponry will give way to pursuits designed to give mankind a healthier, more comfortable, more convenient, more enjoyable environment.

Samuel Beckett, who won the 1969 Nobel Prize for literature, thinks the world is absurd. He describes contemporary life in antinovels; his heroes are bums and antiheroes. Some of his most important messages are conveyed by pauses and silence. With that kind of an outlook, it would probably be better that he remain silent. Yet, this is how many feel about life today.

Despite the turbulence and unpredictability of our day, we can still be optimistic about the future. The one who is really in control of everything says: "... I make all things new" (Rev. 21:5). No matter what problems we will face or what scientific progress will be made, we need Christ to make things as they ought to be. He can change people and their environment. We need to be involved in making things new in accord with His purpose and plan.

— J. B.

## OPEN DIALOGUE

letters to the editor

Dear Editor: "I am a subscriber to the BAPTIST HERALD and have especially enjoyed the issues this past year. I hold membership in the German Zion Baptist Church Edmonton, Alta. In this letter I am expressing a concern which I strongly believe should be a concern of every Christian—especially every North American Baptist.

"The war in Vietnam is a very live issue. Many of us have individual concerns and convictions about this war and about wars in general. But on the other hand many Christians have an unexcusable apathetic outlook. As Christians we are directly bound in daily practice to a system of values and one of these is a central concern for the ethic of humanism. There can be no greater ethical concern for the human experience than that which involves the sanctity of human life. At times we are forced to ask: "which life or lives are we most concerned with?" According to this value system, no such choice is possible. I cannot consider that my life is more important than yours, white over black, young over old, American over Asian. It is all part of human existence, and every single life has equal priority.

"In the past there have always been persons who objected to every war this country has fought. The war in Vietnam (according to empirical consensus) for us as professing Christians is certainly morally indefensible and perhaps even politically unjustifiable.

"Do we dare take a position and voice our opinion? Time for silence, apathy, and ambivalence has come to an end. Both as individual Christians and as a collective body of Christians our concern and issue must be for a policy of peace." *Ervin A. Schill, Graduate Student, University of Kansas, Lawrence, Kan.* □

Dear Editor: "We would like to tell you how much we have appreciated the BAPTIST HERALD. We really do like the new format you are using—and the articles are excellent! More power to you as you make changes, move with the times and still be able to relate to all groups and ages of people." *Jeanine Weick, missionary, Japan.* □

Tributes to Mrs. Frank H. Woyke  
(Continued from page 18)

the delightful hostess. These facts were gratefully expressed in a meaningful prayer during the memorial service held in Forest Park.

Other of her many talents and accomplishments included teaching, having earned a Master's Degree in Education, editing, and leadership positions requiring writing for publications and speaking engagements. She was the author of several children's books that educators accepted and highly recommended. In a unique way her Christian witness flowed naturally into all of these areas of service.

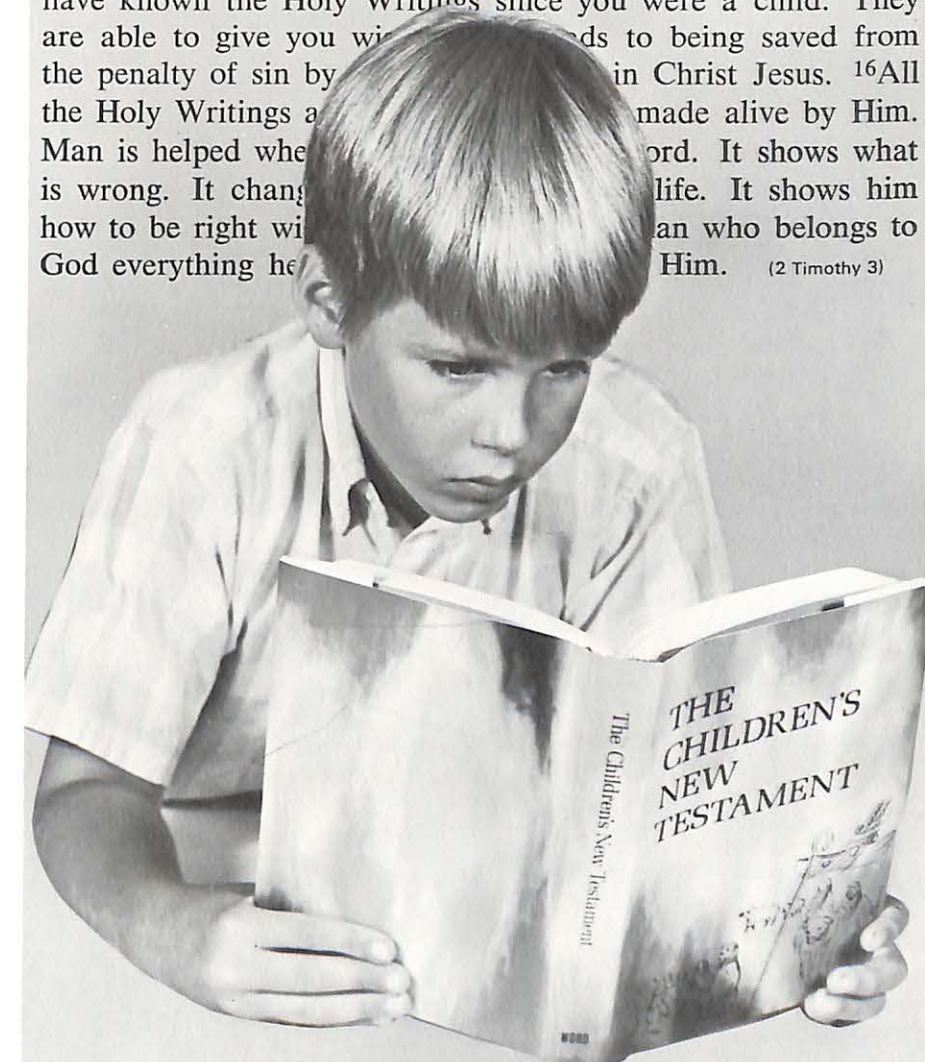
In the Woman's Missionary Union of the North American Baptist General Conference, she was one of the able editors of the *Broadcast*. As such, she was a member of the W.M.U. Board. Her help and good suggestions were highly valued. Wherever she served in turn as wife of a Minister, Seminary Professor, Chaplain, Executive Secretary of the N.A.B.G.C., and finally of the Associate Secretary of the B.W.A., her role was carried with spiritual devotion.

In the local churches she served as leader in the church school, as president of the Woman's Missionary Guild, and on many committees. We shall remember Chris as one whose faith in Christ, as Lord, gave motivation to all she did.

May the words penned in a note by Dr. Woyke, following the days of tragedy and suffering, prompt us to continue in prayer for him and his family: "I miss my Chris so very much for she was a devoted wife, as well as stimulating companion. Yet my heart bleeds for my son, Frank. I know he did not know what he was doing, and I love and forgive him. . . . He asks for my forgiveness and prayers. It is enough to crush a father's heart, but I must remain strong for his sake."

Chris would want us to continue in prayer for her entire family. To surround them with our love is the best Christian evidence we can give of our unconditional, caring concern. □

<sup>14</sup>But as for you, hold on to what you have learned and know to be true. Remember where you learned them. <sup>15</sup>You have known the Holy Writings since you were a child. They are able to give you wisdom and lead to being saved from the penalty of sin by the blood of Christ Jesus. <sup>16</sup>All the Holy Writings are made alive by Him. Man is helped when he reads the Word. It shows what is wrong. It changes his life. It shows him how to be right with God. It shows him how to be right with man who belongs to God everything he does. (2 Timothy 3)



## "I Can Read It Myself"

FOR THE FIRST TIME: The complete New Testament (not a storybook) in language children ages 6-12 can read . . . understand . . . appreciate.

The New Testament comes alive . . . to influence the direction of young lives.

Basic vocabulary . . . short sentences . . . large type . . . paragraphed . . . full-color illustrations . . . maps . . . sturdy binding . . . 640 pages.

AVAILABLE THROUGH ROGER WILLIAMS PRESS \$6.95  
7308 Madison St., Forest Park, Illinois 60130

"...very understandable... wonderful for family use... I am very enthusiastic."  
Mrs. CHARLEMAE ROLLINS, past president, Children's Services Division, American Library Association

**WORD  
books**

**THE CHILDREN'S  
NEW TESTAMENT**  
the gift that will last



### Dynamic Junior Camping

"I enjoyed the campfires and swimming, but being saved was best of all."

Johnny, age 10.

### Strong Spiritual Emphasis

"Lately I've been catching myself telling little lies and saying bad words. I've been bossing my sisters around and sometimes talking back to my parents. God spoke to my heart and I have asked Him for forgiveness." Debbie, age 11.

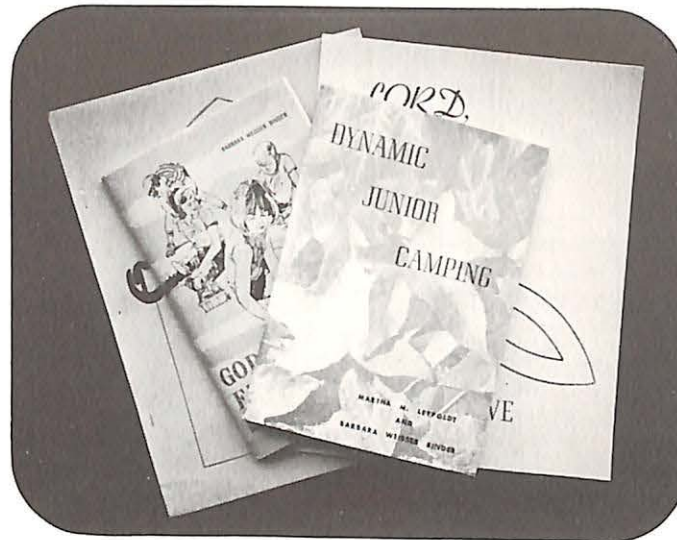
### Secure Family Atmosphere

"I enjoyed devotions with our group because we had it outside and the stars twinkled down as if they knew we were praising God. I know God was very near to us."

Cindy, age 10.

### Small Group Activities

"I am going to read the Bible and pray more and thank Him for Jesus. I'm not going to ask Him to give me things all the time." Marty, age 10.



### Many "Discovery" Experiences

"I liked nature study because I like to learn about God's great creation."

Janet, age 9.

### Varied Activities

"I liked having craft, stunt night, swimming, vespers and all the things. I remember the stories in chapel. I enjoyed playing games at night with friends. Especially in devotions God felt real close to me. I liked the meals. I enjoyed having speaking choir. God came closer to me this past week." Phil, age 11.

Dynamic Junior Camping Handbook — \$1.50

Course 1 — "God's Faithful Stewards" — \$1.50

Course 2 — "Lord, I Believe" — \$.75

Course 3 — "My Church" — \$.75

Order from: Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130

## Baptist Herald

7308 Madison Street  
Forest Park, Illinois 60130

Non-profit organization.  
Second class postage  
paid at Forest Park, Illinois 60130  
and at additional mailing offices.

