

Baptist Herald

May 1970

The Biblical Basis
of Family Life
by Bill Cowell

Our Thing: Trailering
by Mr. and Mrs. Alvia Quiring

Youth Facing
the Future
by J. Walter Goltz

M. A. P. Report
by Everett Barker





Photo by Steve Bernbach

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Cover photo by A. Devaney Inc.
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Monthly Publication
 of the
 Roger Williams Press

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

Editor: John Binder
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The Baptist Herald 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: \$6.00 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.)

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They're Not Prejudiced — Keep Them That Way



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The Biblical Basis of Family Life

by Bill Cowell

Sex education, new morality, sensitivity training—how will they affect our children's lives? In times like these how can the home fulfill its task as God's basic unit of Christian education? Satan has always attacked the home, knowing that its disintegration will proceed to corrupt civilization. What is the Biblical basis of family life? The Bible says:

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (Deut. 6:6-9)

THE WORD OF GOD IS THE KEY

Counselors, books, magazines and newspaper columnists dole out advice for success and happiness in the home. But, the Bible contains God's perfect word of wisdom—His own timeless principles for family life. Given on the plains of Moab to His chosen nation Israel, the words are as up to date for Christians as tomorrow's newspaper. To reject them and accept the latest philosophy is gross disrespect for God and disobedience to His Word. Ignoring God's proven promises and following contemporary ideas instead invites disappointment and failure. Nothing, however classical or modern, be it Socrates or Dr. Spock, can replace the Word of the Living God.

Egyptian bondage lay behind and the promise of Canaan was very real. Supreme love for God and faithful obedience to His commandments was essential to Israel's well-being. Without strong homes, built upon these principles, they could not please God. Without strong homes built upon the same principles we cannot please God either. The greater responsibility in Christian Education lies with the Christian home. We dare not leave it entirely to the organized church.

IN OUR HEARTS

God's Word must be hidden in the heart of every Christian parent. We should saturate ourselves with the Bible by reading, studying and memorizing it. Is the Bible as important to you, Mom and Dad, as your daily newspaper? Do you ever go for days without picking it up? It is inconsistent to make children memorize scrip-

The Rev. Bill Cowell is the pastor of the Emmanuel Baptist Church, Marion, Kansas.

ture unless we memorize it ourselves. Adults can memorize scripture! One may use his own method or enroll in a course from Navigators or Bible Memory Association.

TAUGHT IN OUR HOMES

Our children may spend four hours in church meetings to every 30 in the schoolroom. Susannah Wesley spent an hour a week with each of her 18 children, teaching them the Bible. If more mothers did this today there would come forth more John and Charles Wesleys.

USED IN OUR CONVERSATION

You so naturally talk about sports, weather and politics at home. Why not talk more naturally about the Bible? No wonder some parents are ashamed to take a stand for the Lord and His Word before others! More conversation about God's Word would inspire a changed attitude in family members.

KEPT BEFORE OUR EYES

I remember the words on a plaque in the house where I lived as a boy. It was before my eyes and it registered on my mind. It helped mold my thinking and still helps in making decisions. What is there in your home to help teach and remind of God's Word? Are you making the best use of Christian music and Christian radio programs? I'm afraid that television has replaced many a family altar. Rather than saying, "The Lord is my Shepherd; I shall not want," some could more honestly say;

The TV is my shepherd. My spiritual growth shall want. It makes me sit down and do nothing for His name's sake, because it requires all my spare time. It keeps me from doing my duty as a Christian because it presents so many good shows that I must see. It restores my knowledge of the things of the world, and keeps me from the study of God's Word. It leads me in the paths of failing to attend the evening worship services, and doing nothing in the Kingdom of God. Yea, though I live to be a hundred, I shall keep on viewing my TV as long as it will work, for it is my closest companion. Its sound and its picture comfort me. It presents entertainment before me and keeps me from doing important things with my family. It fills my head with ideas which differ from those set forth in the Word of God. Surely, no good thing will come of my life, because my TV offers me no good time to do the will of God. Thus, I will dwell in the place of the Devil and his angels forever.

Bob Hope and J. Edgar Hoover both say that TV has undone our homes and ruined our children. G. Campbell Morgan told how after he was married his father came to visit. About the new house his father said, "Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the Devil." After that an appropriate picture or wall text was placed in each room.

How about it friend? Is your home built upon the solid Biblical principles of Deuteronomy 6:6-9? "Except the Lord build the house, they labor in vain that build it . . ." (Ps. 127:1). □



It is no secret that we are living in an age of extremely rapid changes in every area of life. They have a profound influence upon the way we think and the way we behave.

The result is that the young people who attend our institutions of higher education today are vastly different from those who attended 25 years ago or even 10 years ago. If our institutions are to minister effectively to these young people, they must be aware of the influences which have shaped and molded them and must seek to utilize every possible means to help them to effectively serve the Lord Jesus Christ in the contemporary world.

The institution which, without doubt, has the greatest influence in shaping the lives of our young people is the family. Here is where earliest impressions are formed, and where the basic direction of life is set. An understanding of some of the changes taking place in family structure and functions is basic to an understanding of young people today.

CHANGING ROLES OF THE FAMILY.

William F. Ogburn, an American sociologist, has coined the word "family defunctionalization" to refer to the developments of technology which have largely stripped the American family of its traditional functions. He describes in detail seven major functions of the early American family and the changes that occurred in these functions with the rapid advances in technology.

He refers, for example, to the changes which have taken place in the religious function. In early times the family was primarily responsible for the establishment and maintenance of religious faith. The teaching of the Scriptures was a family responsibility; the reading of Scripture, family prayers, saying of grace before meals, and hymn singing were common customs. Today religion has been largely removed from the home and located in the church. The Sunday school has become responsible for the religious training of children, and often this is the only training which they receive. Family devotions have

The Rev. J. Walter Goltz is professor of missions, evangelism and homiletics, North American Baptist College, Edmonton, Alta.

Youth Facing the Future

by J. Walter Goltz

become uncommon, and even the saying of grace is rapidly disappearing.

Similar changes have taken place with respect to the economic, protective, recreational, educational, status-conferring, and personality functions. The result is that the family is no longer the center of activities as it once was, but rather, family members spend very little time together as a group because of the demands of work, education, recreation, church, etc. The remaining time for interaction in the home is, to a large extent, taken over by homework, television, individual hobbies, and other activities.

It is to be expected that since young people spend less and less time with their families, they normally will spend more and more time with individuals of their own age. The expected result is that they are more deeply influenced by their friends than by their families. That this is actually the case is demonstrated by several research studies. One such study indicates that 38 percent of American high school students questioned felt that there was nothing worse than being considered an "odd-ball" by other people; 50 percent reported feeling greatly upset by group disapproval. About one out of every three admitted that he sometimes did things "just to make people like me."

Charles W. Hobart in *Growing Up Absurd* suggests: "The desire to be popular at any price is often very strong in young people, and, as a result, they may respond to the pressure to conform within their own group by violating their own views of what is right or wrong."

GUIDELINES FOR THE FUTURE.

In light of the above developments, I believe that our primary task is that of building healthy relationships between ourselves and all those people with whom we interact in every area of our lives.

It has been suggested that we ought to love people and use things, but the tendency in North America today is to love things and to use people. How often have we attempted to manipulate people in our home, in our church, or in our school, in order to achieve our own advancement or objectives?

(Continued on page 31)

DEAR SON

by Reuben Ziolkowski

As I sit here and meditate on what I should put in this letter that will help you to attain that which should be most important in your life, I feel rather inadequate, realizing that what I write must certainly be exemplified in the lives of your mother and me. In saying this I cannot help but feel that our own righteousness is as filthy rags, and if there is anything good in our lives, it is all due to God's wonderful guiding hand, His love and His grace. In spite of our failures and weaknesses, we are always encouraged to "press to the mark," the goal that we set in our lives.

When your mother and I were united in marriage, we agreed that God would be our partner and that our entire lives should be guided by Him. Then on the day that you were born, I cannot help but recall how not only our hearts were filled with gladness but also a great sense of responsibility for the new life that was entrusted to us, to care for you as well as to help mold your life into that which would bring honor to God's name. Ever since that day, it has been our prayer that God would give us strength and wisdom to do just that. On the day you gave your heart to Christ, we realized that you were capable of making good decisions. Many times since then we have realized that the friends you choose, how you spend your time, and a lot of other decisions you have to make must necessarily be your own, based, we trust, on that which we have tried to instill into your life.

There are, however, some very basic principles that I would like to suggest to you and trust that you will consider them very carefully as you go on in your life. Prov. 1:8 says, "My Son, hear the instruction of thy father and forsake not the law of thy mother." In the life of Timothy we see he had a background that he could build upon. His grandmother, Lois, and then his mother, Eunice, were noted for their faith, and Timothy was challenged to carry that torch of faith high. As I look back, I cannot help but remember the faith that my grandfather had; it was carried on in the lives of my parents. I'm sure that many times I grieved them. On the day my father passed away, I dedicated myself to carry out those things that he would have wanted to do for His Lord.

We, as your parents, have tried with God's help to carry that torch of faith. Now, as it were, we are passing it on to you that it might light your pathway as well as help those around you to see the way to the goal that is set before us. As we proceed together as a family, we pray that you may set a standard in your life that you will be able to pass on to those who follow you.

Much more important than being our son and building upon the foundation that we have started for you is

Mr. Reuben Ziolkowski of Yorkton, Sask., is the father of two teen age boys.



Photo by Harold M. Lambert Studios

the fact that you belong to God's family. You have an example to follow in Jesus Christ that is not marred with the things of this world. What you do with your life will not only bring joy or sadness to our hearts, but will in a much greater sense bring joy or sadness to the heart of your Savior who gave His life for you and will bring you eternal reward.

I know son, that we hear the story over and over again that you as teen-agers have so many different problems and temptations than we had when we were your age. This certainly is true. It seems that Satan has tried everything possible to pervert the minds and lives of God's children. We are trying to see your situation in a realistic way. I know that anything that Satan does is of a negative nature to what our Christian desire should be, so why not try to overcome these difficulties with something positive? Phil. 4:15 says, "I can do all things through Christ which strengtheneth me." Why not try the philosophy of Norman Vincent Peale: Get to the point of emptying your mind of all unhappy thoughts and all pessimistic thinking and filling that vacuum with happy thoughts. "Nurture your mind with great thoughts for you will never go any higher than you think" was Disraeli's wise counsel.

In closing, I trust son, that this letter will in some way help you to be successful in your spiritual life, and if you have positive faith in living for God, then certainly He will see to it that all your other needs will be supplied as well.

With much love and concern for your future,
Your Father. □

The Family Meal as a Sacred Occasion



by Snowball the Cat

I am a cat. What? Have you never heard of an animal who talks? Listen. "Will you help plant this grain of wheat," said the little red hen. "I won't," said the pig. "I won't" said the cat. "I won't" said the dog. "Then I will" said the little red hen. Well, I'm *not* the little red hen. I am just a house cat who wants to let you in on my master's family secrets.

I live in a warm house along with a family, father and mother and two children. The girl is older and plays the piano. It seems that she can really play better than I; yet you should hear the family ooh and aah when occasionally I get on the keyboard and play a tune. Very seldom do I hear them praise their daughter when she plays, but I guess that must be the way of humans.

Because I've never lived with any other human family, I don't know if these folks are peculiar or not. I do know that I can gain their attention with my antics almost any time I try—except at mealtime. Mealtime to these people seems to be a special time, not just for eating, but a time for talking and sharing.

For instance, the other evening, the son excitedly told about a basketball play he had learned in school that day. I don't think his mom really understood what he meant by "zone defense," but his dad seemed to be all ears. If his dad had business problems that day, no one at the table would have guessed. The dad and his son made plans to "work out" the new play on the court while the mom and sis were cleaning up the kitchen.

I always have to eat alone, as I'm the only cat. I jealously watch this family and listen to happy laughter about the day's activities. It seems that breakfast is just as great because the events of the day are eagerly anticipated. They end this meal quite differently because they read out of a big book, which seems to have many names. I hear them call it God's Word, the guidebook, life's roadmap or the Bible. I used to think it was fun to crawl on somebody's back when each would kneel by the chair to talk to someone whom I could never find in the room. This habit was soon broken by a swift slap with an instrument that is supposed to be used on flies.

So far, I have told the situation as it exists most of the time in this home. One night the electrical current was off long enough to cause the alarm clock to fail to awaken the household as usual. Many shortcuts were taken that particular morning including skipping the reading out of that book. I hope that doesn't happen again! I heard more harsh words at that meal than I can remember.

After the children were off to school, the parents spent more time than usual kneeling by their chairs. Such strange talk! They asked somebody to forgive them. They blamed

Satan for their harsh words to each other, whoever he is! I didn't see him around anywhere, but they seemed sure of his being the troublemaker. I didn't see anybody use that flyswatter on either of them; yet they had shimmering beads of water trickling down their cheeks. After that, the day went better!

It's fun to listen in on the mealtime conversation from my safe perch in the other room. Come along and listen to a typical evening conversation.

Sis: "Today in school we talked about the death of many water birds because of the oil slick."

Son: "My 'Weekly Reader' showed how people take them into their homes and clean them."

Mom: "Isn't it strange how most people have more compassion for lost birds than for lost souls?"

Sis: "I think it's because one can see the cold, oily birds, and one can't see a person's soul."

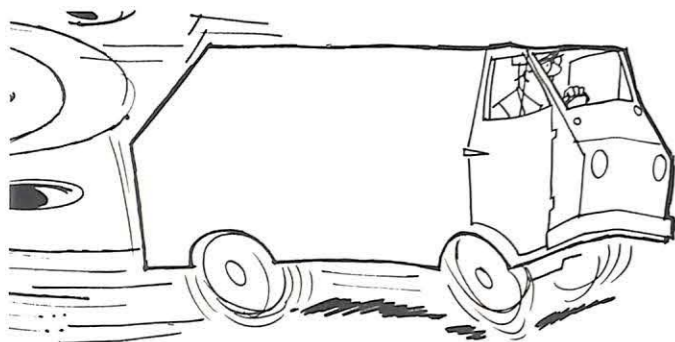
Son: "How do we know that we have a soul, Dad?"

Dad: "For me it is a logical conclusion. It is easy to believe we have a body because we can see each part of it: head, toes, arms, legs and trunk. We also have attributes such as likes, dislikes, memory, ambition and personality, but these we can't see. Along with these attributes, we have God consciousness. Look at Snowball lying on her pillow. If she gets into trouble, she doesn't pray, because animals don't know anything about God, but humans do. For these reasons it makes common sense to conclude that we are not animals but that we have been given a spirit. Since I became a Christian, I have communion with God and am conscious of his presence. Do you think Snowball is conscious of God's presence?"

Say, I'm not going to eavesdrop on this family anymore right now. I hear them repeating my name. I think I'll go hide under the bed for fear they are planning to put me out in the cold.

Here I leave you hoping that the experiences of my "adopted" family will encourage your family to do as my mistress read one morning from that book: "And thou shalt teach them (God's Word) diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up" (Deut. 6:7). □

Our thing: Trailering



by Mr. and Mrs. Alvin Quiring

We left him standing in the road, scratching his head and looking dumbly after us as we moved away into the weaving traffic. It had been a harrowing experience for a small town sheriff to see our contraption hurtling down Main Street. But he courageously flashed his badge and frantically flagged us to a stop. That was 11 years ago in upper New York, when camping trailers were somewhat of a novelty, and the sight of one barreling downhill at 30 miles an hour was cause for a seasoned lawman to hallucinate wildly about imminent tragedy.

Now trailers, much bigger and fancier than our Bluebell, merrily hum their way cross-country unchallenged. Bluebell has taken on 40 or 50 thousand miles; she definitely shows her age. But to us, her wrinkles are beautiful.

We've had exciting times travelling in nearly every part of continental United States as well as along adjacent borders of Canada and Mexico. Usually we begin planning by setting a main goal and then outlining a flexible itinerary around that goal. Next, we invade the public library. State and national park attractions, public and private campground listings, what to see and how to do it—it's all on the library shelves.

After guidelines are completed, execution of plans becomes an arbitrary matter. Setting a goal of 350 or 400 miles a day, we might call it a day travelwise after fifty miles, if we spot a sparkling lake. A cool swim on a hot day, followed by leisurely picnicking, does wonders for a backseat full of restless kids.

But trailering is more than travel. It's adventure; even though what we call "adventure" may be "old hat" to natives in the area which we are visiting. On one such occasion a group of Puget Sound cottagers included us in a clam dig. As guests, we took turns scooping and slinging sand with clam shovels that looked like stove pipes with dampers on top. Could you believe a clumsy clam often outmaneuvered and out-dug us intelligent beings? Humiliating! But of course they couldn't fathom our sinister persistence, nor

Mr. and Mrs. Alvin Quiring of Minneapolis, Minn., are members of the Faith Baptist Church, Minneapolis.

their own true value when our children later faced their classrooms with speeches on "We Dug our own Clam Chowder."

For several years after clam digging, our vacations continued to be mostly family solos. However, recent years have found us caravanning with two or three additional families. As you might guess, the excitement of togetherness is the charm of caravanning. Therefore, if the lead trailer leaves the freeway, we all must. Ask Karl. He can tell you all about it. Two years ago he was driving third in the caravan leaving Minneapolis bound for the East. Driving into St. Paul he got lane-blocked and continued zooming along with the traffic after the rest of us had left the freeway. We backtracked. He backtracked. We hunted for him. He hunted for us. We gave up. Three hours and fifty miles later we spotted Karl's "Me and My Gals" as she kicked up her heels and snorted out of a Wisconsin gas station onto the highway, taking her old third position.

Not only is it imperative to follow the leader, but the leader must concern himself with the well-being of his entourage. Like the time this same group caravanned to Yellowstone. Once inside the park entrance, Numbers 2 and 3 needed a rest stop. Kiddies whined; papas flashed their lights; mamas honked car horns. But Number 1, with a blown-out muffler, kept banging and thumping and thundering the entire 27 miles up the canyon to the campground.

To eliminate similar future communication gaps our caravans are now equipped with citizen band radios. Lost? Lunchtime? Motor difficulties? Time to exchange small passengers? Just waft your problems on radio waves and watch them disappear.

Selective little blessings that come when we take time to be aware of the Heavenly Presence have made our adventures doubly worthwhile. For example, we've attended general conferences such as the one in Edmonton in 1958 where we witnessed the soul-stirring commissioning of missionaries, among them the Fehrs whom we knew personally.

Or we've trailered to Colorado where the missionaries, Ahrens and Keirys, fight discouragement by the grace of God. The insight comes, "How precious must be the fruit, to be bought at such price."

Or we've worshipped in a fledgling NAB church on a Sunday morning, or in some other church where the presence of God glows because His love is at work.

Or we've been made exquisitely aware of the beauties of nature—a trickling stream or rushing waterfall, a tiny alpine flower or a giant redwood, a speckled fawn or cattle on a thousand hills—all proclaiming, "How great Thou art, How great Thou art."

Like a Pied Piper of Hamelin on wheels, Bluebell has called us to thrilling adventures. If she seemed like an extravagance when she first came to our house, Bluebell, over the years and countless miles, has since blossomed into a singularly good bargain. □

How to be Effective Christians

by Charles Klein

It's interesting to look at those thundering twelve who changed the world with the message of Christ back in the first century. Usually we think of these men as being the spiritual elite of all time. But there wasn't anything really special about them except that they were chosen by Jesus.

Now Jesus called many people, but not all of them were chosen. Those who didn't have the basic desire to be Godly persons and allow Christ to direct their lives just didn't make it. That's why Jesus had to make a team cut according to Matt. 6:64-66. But the ones who stayed with Jesus didn't really have anything in the way of special talent. They just had a basic desire to let Christ make them what He wanted them to be, and that's all they needed because that's all Christ asked for—their lives. Christ wasn't so concerned about their ability. He was much more interested in their availability. Now what I just said was what we might term "some heavy thought," so if you didn't catch it, you better go back and read it again.

One thing about God, that has changed my life, is the realization that He wants to take me just as I am. God is looking for that guy or girl in whom He can begin to produce some of those neat spiritual fruits like a little love, joy, peace, patience, and some soul fruit, too, like winning people to the Lord Jesus Christ. Notice that I said God wants to do these things through us. It's not what we do. Rather it is what we let God do in us and through us. This is the whole principle by which Jesus lived, and we are to imitate Him. In John 14:10, Jesus gave us the whole secret, "The words that I say to you I do not speak on my own initiative, but the

Chuck Klein is a field staff member with Campus Crusade for Christ, High School Division for S. California, San Bernardino, Calif.

Father abiding in me does his good works." The object that touches this tremendous power off in our lives is a little five letter word called faith. Contrary to popular thought, faith is not blind. Faith is looking at what God has said and believing it. It is because of our faith that God acts and uses us in the work of His kingdom. Faith is dependency upon Christ. Christ said, "Follow me and I will make you fishers of men."

Because of the hour of history, which we are in, I believe there are as many opportunities to be used by Christ today as there have been at any time in history. Let's face it! We are surrounded by problems. The world is like a sick man dying in his own blood, and there is no doctor in the world who can save him. We need to call on the great physician—the one person who can heal a man from within—Jesus Christ. He's the person who can do the job, and we need to make Him the issue on every high school and college campus and in every community across this nation and across the world. Christ is the Master, we are His men, and if we are going to talk about Him, we need a method.

Let's take another look at those disciples. Do you realize what those fanatics did. Their lives had been so changed by the Lord Jesus Christ that they stormed the world of their day, and by 312 A.D. one-half of the Roman Empire had been christianized. All but one of them was killed for what he was preaching. You might say that they believed what they said. That's why people listened to them, and that's why they saw multitudes of people receive Jesus personally.

If you read Acts 1 and 2, you will see three principles involved in the success of the first century Christians: 1) the Holy Spirit changed their lives; 2) they prayed a lot; 3) they moved out. They went to seek and save those who were lost. The very first day three thousand people responded to the claims of Christ.

My job is working with high school students. I love every minute of it, and I've found that when high school students find something that really makes sense and can change their lives, they tell others about it. It's the natural thing to do. They spread the message, and we have found that contrary to popular and public opinion, young people are interested in the person of Jesus Christ and in a relationship with God. But some of you are in youth groups that are dying. The only way, and the most exciting way, you can change that situation is to take those three principles in the book of Acts and apply them to your own life. Go and share Christ with other kids in your school or maybe even in your church, and that will so change your Christian life that you won't even recognize yourself. You'll be revolutionized.

Being in the service of Jesus Christ means that we must get involved in the lives of other people. We love them for what they are, and we share the love of Christ with them. We don't talk about our church, or our Christian school, or about religion, but we talk about Jesus. The message is simple, and our job is only to share and not to convert. When you share, use a simple plan. Make that plan a part of your life; then people will know that the things you are saying are not mere words, but that you are talking from the heart. You will find that people will respond, and your whole youth group can be changed when some of you begin to see how God can work through your life and in the lives of the people you share with.

That's the message, the method, Christ is the Master, and we're the men. A lot more could be said, but I'll just leave you with one last thought: *Go!* Challenge people with the love of Christ. Win them, build them, and send them out to win others. Make Christ the issue on your Campus. You're it! □

Forum



by Gerald Borchert

Dear Dr. Borchert: A number of us in our Youth Group recently watched on T.V. the special called "The Man Hunters." Many seeming facts have been found dating man back prior to what Christian historians date his beginning. A few summers back you were the guest speaker at our Senior High Camp. You had a number of answers to problems that face us . . . Living in the world as young people in an ungodly situation we must find Christian answers. Would it be possible for you to send us your philosophy on the origin of man? D. W.

Dear D. W.: The task of supplying you with a philosophy would require an extraordinary amount of time and space, but I will seek to point you in a direction which I trust may help you think creatively as a Christian in this scientific age.

If God is God we must accept his records. He has given us these records both in nature and in Scripture. Our problem is that we usually try to make these records speak to issues which they do not address. Thus, there has often come an unnecessary warfare between Science and Theology—notice I did not say nature and the Bible.

Now one of my hobbies has been an interest in geology, but I am troubled by some Christian writers who seemingly know little of geology and seek to explain the whole dinosaur period by a gap between the first two verses of Genesis. They also argue that all of the earth's strata—such as the pre-Cambrian, the Cretaceous, and the three strata of the Devonian (from which Albertans obtain most of their oil and gas)—were laid down by the

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

flood of Noah. To any scientific person this type of explanation is simply not adequate.

On the other hand, I am equally troubled by some scientists who make radical statements about the non-existence of God or the chance creation of man.

Now the Christian must not be afraid of scientific investigation. He must remember that God gave an unrevoked commission to man to subdue the earth and exercise dominion (Gen. 1:28). Scientific investigation is part of that commission. The seventies will bring many new discoveries concerning the genetic ladder and molecules such as DNA. While the world needs scientists, it needs even more desperately men of perspective who will help the world find the meaning of life under God and the proper use for the created order in this era of vast technological advance.

The solution to issues such as the origin of man are not easy. The problem is intensified because science and theology have often gone separate ways since Darwin. Theology has sometimes been too anxious to cast aspersions on science for incidents such as the Pilt-down fraud (the hoax of one of the so-called missing links) forgetting that it was science which discovered the fraud. Science has likewise sometimes been too anxious to condemn theology for the writings of some poor historians and ill-equipped theologians such as Harry Rimer who not only argues for a flood geology but also goes to such an extreme that he finds prophesied in the Old Testament the telephone, the telegraph, the radio, the submarine and even sees in Hebrews 11 a theory of atomic physics.

The person who would find an answer must come before God's records in nature and Scripture with humility seeking divine insight. If he does so, he may find that the Bible is not a text-book of science, and that he has much to learn about the nature of Hebrew thought patterns. He may be excited to find that the inspired writer is more concerned about the nature of man in his relationships to God and the rest of the created order than he is about his earthly components. The primary interest of the Genesis writer is to make it clear that man is more than animal. He has been given a special place in creation. The great question is not concerned with man's animal nature but whether he will live as one who was made in the image of God.—G. L. B. □

GOD'S VOLUNTEERS

by Eileen Busenius,

Team 1 reporter

God's Volunteers Team I and director have been recipients of many blessings beginning with the South Dakota Association at Chancellor, S.D., Oct. 4-5, 1969.

One of the major goals is to train and work with church members in person to person evangelism. In LaSalle, Colo., where we served, we were pleased with the program set forth by the pastor and his church. Daily we went into the homes where the church members gathered in groups of three to ten and had "teach-ins." Specific emphasis was placed on reaching the children, and through the children, reaching the parents. A total of seven "teach-ins" were held. The pastor, the Rev. Milton Falkenberg, referred to these meetings as "BREAK THROUGH 1970," and recommends this type of ministry to every church.

We as a team have outlined what we feel could be a good working program for this type of ministry. It must begin with people who are concerned about the lives of others. The first step is to bring this concern to the Lord in Prayer. The idea now is to get feet under our prayers.

We feel that the "gem" of the church is found in the youth. They are the church of today, not of tomorrow. Youth are more open and receptive and as a result, they are more willing to go out and do this type of evangelism. We realize, however, that some adults also have a real willingness to learn.

A four-call program has been suggested to the people in La Salle. The first could be a friendly social call, and the second may be the same. The third may be used to talk about spiritual things and share a personal testimony. The fourth call may be used, if the Holy Spirit leads, to give an answer to their need which they are sure to share with you.

North America is striving for a "Break Through" in 1970. Is your church striving for the same? □

Youth Scene

What is My Mission in the 70's?

by Kenneth Feske

What is our mission? How am I going to serve God? These questions often go through our minds. It seems that entering a new decade has caused us to ask these questions even more. We have just completed a decade of military strife, civil disorganization, and the formation of the silent majority. Have we as Christians become part of the new movement, or have we been there long before? We have been talking about commitment for so long we sometimes forget about doing anything.

It was my privilege to attend a nationwide youth conference at which 4,800 college students asked themselves the question, "What is the role of the church in the 70's?, and our role in the church?"

Out of this conference came a plea for the church to get "with it," to take a much more relevant role in our society. We all know the joy and wonderment that comes with Christ in our lives, yet do we have it? If Christ was in us, we would be willing to sacrifice a little pride, to give up some of our distinction; we would be willing to agree with Paul and say that "we must through much tribulation enter into the kingdom of God" (Acts 14:22). Yet too often we fear getting involved because of the "trials" we may face.

This attitude of fear has many causes.

Kenneth Feske is a student at Ottawa University and a member of the First Baptist Church of Watertown Wisconsin.

es, including feeling that one is alone and there is no one to help. This is not a twentieth century feeling for even the prophet Elijah had this feeling as he retreated to a cave. God in "a still small voice" told Elijah he had no business in the cave, that there was work for him to be doing. He was not alone, for God had not forsaken His church.

We often have this same attitude, but we find our refuge in our homes, or even in our churches. We take our "comfortable pews" and feel justified in the Christian faith. Yet we are told to be "doers of the word, and not hearers only" (James 1:22). The word is expressed in three verses in Matthew where Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself" (Matt. 22:37-39). Yet how often do we hear this and not become *doers*?

I do not like to preach at people, and the views expressed have not been to preach at any one person, at our denomination, or any of its churches. Rather, I feel that this decade could be a great decade for Christianity if all of us become willing to DO SOMETHING. I do not know what everyone's mission is going to be, but we read, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow His steps" (I Peter 2:21). As Christ, we should feel compassion for people; love the lonely, the needy, the poor, the elderly, the people that so many times are overlooked in our busy, self-centered worlds. This is a great mission, and as God told Elijah he is telling us, we have no business in our caves, we must go out and do the business of the church. How are we going to get involved with the ministry of Christ, NOW? □

Rich Replies

How can I integrate my social concern with my spiritual concern? E.S.

Many young people are wanting to give expression to their concerns for the social well-being of others. It is true that our churches do not provide social agencies through which we can express our various concerns.

I share your concern that Christians are to penetrate their world with Christ's interest in the physical and spiritual well-being of persons. This can be done by working, as individuals, through existing agencies and institutions to fulfill the calling which we feel. Our support in these efforts can come through the church as we share what we have been able to do and pray for God's continued leading and empowering.

"Who is my neighbor? (Luke 10:29).

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



"JEEPERS, DAD! DON'T LET RONNIE SEE YOU LIKE THAT!"

Here's an Idea

In the spring romantic interests run high and wedding plans are in the air.

Why not tune-in to the mood and use the new color filmstrips from Family Films series, "Older Teens Look at Dating." These ten minute discussion films must be rented either in pairs, or as a complete set. The first pair is entitled, "Who Sets the Standards?" and "Dating is Not a Private Affair." The other pair in the series is, "When the Real Thing Comes Along" and "Looking Toward Marriage."

These can be rented from the NAB Communication Department 7308 Madison Street, Forest Park, Illinois 60130, for \$2.00 a pair or \$4.00 for the set. □

BOOK Reviews

by B. C. Schreiber

Guiding Teen-agers to Maturity. By J. H. Waterink, Translated By Betty Vredevoogd, Grand Rapids, Mich., Zondervan Publishing House. \$3.50.

This compact volume declares that child rearing is the task of parents — of both father and mother jointly. From this basic premise a much broader and more comprehensive view is taken than is indicated by the title. Mother-father relationships are explored, and a philosophy for mothers and fathers is examined. Much of the material in these sections deal with experiences parents have with babies and young children.

The 24 short chapters cover a wide variety of pertinent questions and problems parents face today. The format is a delightful arrangement of informal case studies.

Parents will welcome the practical psychological insights, and church leaders can recommend the vital biblical and Christian concepts that are brought into focus. (Reviewed by Dr. Floyd E. Moore.)

Stewardship Helps for 52 Sundays. By Monroe E. Dodd, Grand Rapids, Mich. Baker Books. \$1.50.

Many pastors are appreciative of suggested sermon topics, thought-starters and any helps or new ideas relating to sermonizing and the betterment of the worship service. Who can lay claim to originality? "Stewardship Helps For 52 Sundays" by Monroe E. Dodd, is a very provocative book and is a mine of helpful material to vary and enhance the worship service. What pastor or layman does not feel the need for variety in programming? Repetition, cliches and shop-worn phraseology characterize many worship services. This book offers variety, freshness of thought, stewardship-oriented texts and practical, true-to-life illustrations pointing the way to responsible stewardship. The author has used with great success the materials in this book, and it would, I believe, be an invaluable addition to any pastor's library. (Reviewed by Howard Johnson.)

Veninga Resigns to Accept New Position



Dr. Frank Veninga

Dr. Frank Veninga, President of the North American Baptist Seminary for the past 11 years, has announced his resignation, effective July 31, 1970.

Dr. Veninga has accepted the appointment of Eastern Baptist Theological Seminary, Philadelphia, Penn., as executive vice president.

"Fortunately, I am not plagued by 'presidential fatigue or frustration,' the President stated, "but I am convinced that God directs a man to specific tasks for a given era. Having achieved set goals, it is my growing conviction that the Seminary's interests and advances in the seventies can best be realized through a new administration."

Veninga assumed his duties as president of the Seminary Sept. 1, 1959, after serving as pastor and district secretary for the North American Baptist General Conference.

Under his leadership, the seminary has grown in enrollment of students and expansion of curriculum. Building advance has included the construction of new library facilities and the purchase of several married student apartments. Construction for a new 12-unit apartment building is expected to begin this spring.

Library accessions have grown from 9,000 volumes in 1959 to the present holdings of 38,000. The faculty and administrative staff has been increased from seven to twelve members, nine of whom are engaged in teaching.

In 1968, the seminary achieved its long coveted goal of full accreditation by the American Association of Theological Schools. Last year the degree nomenclature was changed from the Bachelor of Divinity to the Master of Divinity.

The operating budget of the seminary during the past 11 years has more than doubled. Numerous scholarships and endowment gifts have been received. It was also under President Veninga's leadership that the Alumni Association and Seminary Auxiliary were organized.

Dr. Veninga has been active in community activities. He has been a frequent speaker in numerous churches of the greater Sioux Falls area and a member of various civic groups, including the Chamber of Commerce and Kiwanis Club.

Mrs. Veninga served as director of Christian education at the First Christian Church for seven years. The Veningas have three children, two of whom are in doctoral programs. Robert is at the University of Minnesota and James is at Rice University, Houston, Texas. Their daughter, Joyce, is a senior at Linfield College in Oregon. All three attended Sioux Falls College.

The Board of Trustees of the seminary has appointed a special committee to recommend a successor to President Veninga. □

CHUCKLE WITH BRUNO

Candidate: "How'd you like my speech?"

Voter: "Very much. I particularly like the straight, forward way you dodged all the issues."

Judge: "What possible excuse can you give for exonerating this man?"

Jury foreman: "Insanity, your honor."

Judge: "All twelve of you?"

Twin Pines Completes Church Building

by Ronald Derman



Front Entrance to the Twin Pines Baptist Church building.

"We're a church now!" was said the morning of Jan. 25, 1970. After having met in schools, homes, basements of homes and in the basement of our present church structure, it was thrilling to walk into our new church building, the Twin Pines Baptist Church, Cedar Rapids, Iowa. People who had not responded previous to this were with us to worship the Lord. We feel we will be able to reach people and confront them with the Gospel of Jesus Christ more effectively now.

God's Volunteers Team 2 and their director, the Rev. Raymond Harsch, presented the first service in our new sanctuary. Their enthusiasm in visitation, in their public evangelistic services, and even in cleaning windows, staining and varnishing furniture was contagious.

One man, whom the Volunteers had visited on a nearly 15 degree below zero night, recently said to me, "I hadn't attended church to speak of for the past 20 years, but when those two young people came to my door in that cold weather, inviting me to your church, I knew they cared; so I came." The Volunteers knocked on 846 doors; 599 of these doors opened; and 60 gave indication they were interested; several families have come.

Numerous have been the experiences during the past three years. Difficult decisions were made. Lessons were learned. Great numbers are not attending, but our Sunday school which

The Rev. Ronald Derman is the pastor of the Twin Pines Baptist Church, Cedar Rapids, Iowa.

started with zero now has 45 persons enrolled. God has given strength, and we praise Him for it.

The goal of \$45,000, half of which is repayable, set by the churches of the Iowa Association in October of 1965 has been reached and surpassed. Individuals from our churches have shown a personal interest in our church through personal loans at a low rate of interest. Thus we have avoided first mortgage incumbrances and borrowing money from the bank. Many financial needs still exist, but through your response, as church extension builders, certain needs will be met. As you give and pray, you will enable us to focus our efforts on reaching new people for Christ.

Our church building, with a seating capacity of 240 people, cost approximately \$70,000. This does not include



A junior Sunday school class.

the land or the parsonage. The building includes an educational area large enough for a closely graded Sunday school. The sacrificial efforts of Mr. Harry Folkerts, contractor, First Baptist Church, Steamboat Rock, Iowa, helped reduce the cost of our church building, which was originally estimated much higher.

Church extension is unique. So much responsibility rests on the shoulders of a few people. It is easy for emotions to soar into the heavenlies when we see breakthroughs. It becomes so frustrating when an energetic family moves away; however, through it all, the Lord continues to undergird and strengthen. We say with Paul, "And my God WILL supply every need of yours according to His riches in glory in Christ Jesus" (Phil. 4:19 RSV). □

TWIN PINES CHURCH EXTENSION BUILDERS' PROJECT FOR MAY 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. Ronald Derman, 42nd St. N.E., Cedar Rapids, Iowa 52402



Pastor Derman (center) greeting the Congregation after a Service.

Tributes to the Late Gary Schroeder

The Rev. Gary Schroeder, who died in an auto accident on Feb. 12, 1970, in Cameroon, Africa, was born at Overstone, Man., Canada, on June 5, 1928, to the Rev. and Mrs. Peter Schroeder as the youngest of eight children. His father was a Bible colporteur for many years and then entered missionary service among the Dukhobors in southwestern British Columbia. While residing in Edmonton, Alta., Gary made a personal commitment to Jesus Christ at the age of 12. In June, 1942, he was baptized by the Rev. E. P. Wahl and became a member of the Central Baptist Church in Edmonton. On June 24, 1950, he married Edith Schultz, also a member at Central Baptist Church, whom he had known all through his teen age years. Dr. Richard Schilke was his pastor during 1942-50. Children were not born to them during their 20 years of married life, and had it not been for their missionary service, they would have adopted some.

Gary made his commitment to missionary work at a missionary rally in November, 1944. Though he tried to escape the reality of that experience for some years, he finally realized that he could not escape God's call. He took a year of studies at the Christian Training Institute in Edmonton, then continued at Alberta College in Edmonton from which he graduated in 1952. He then went to Moody Bible Institute in Chicago in 1952 and graduated in 1955. He continued his col-

Funeral service of the Rev. Gary Schroeder.



The grave of Gary Schroeder (pictured in the foreground) is in front and to the side of the Nkwen Baptist Church, Boma, Cameroon. The drum (in the hut in the background) is used to call worshippers to the services.

lege education at Elmhurst College and Wheaton College, graduating from Wheaton in 1957. Following that he enrolled at Northern Baptist Seminary in Chicago where he received his M.R.E. degree in 1959 and his B.D. degree in 1960.

During his student days he served as student pastor at the Forest Park Baptist Church. From 1960-63 he served as pastor of the First Baptist Church of Bellwood, Ill.

At a missionary conference in the Chicago area in February, 1963, in which his church participated, the missionary vision was renewed and a new commitment to missions made. On Aug. 1, 1963, they left for Cameroon for their first term of missionary service.

For three years Gary Schroeder served at the Baptist Teacher Training College at Soppo in Cameroon. Following a year of furlough they returned to Cameroon on Aug. 28, 1967, and were stationed at Bamenda from where Gary served all of Cameroon in the capacity of Evangelism Secretary. His gifts and talents were widely recognized. □

Mrs. Lydia Lantum, a Cameroonian housewife presently living in New Orleans, Louisiana, while her husband is attending the university, writes the following:

"When the news of the Rev. Gary Schroeder's sudden death reached me, I was shocked and deeply touched. But shock ceases when we stand confident that brother Schroeder is now resting in his Master's hands.

"Mr. Schroeder came to work among a people whom he loved and served very faithfully. He worked with zeal. He preached with all his soul and

mind and body. His congregation never left without a challenge.

"But we loved him too, especially the youth. He could change the spirit of a place. At a teachers institute one could hear them say, 'But why is it that they do not allow such good people to stay here for a long time?' Yes, it has also pleased God not to allow him to stay a longer time with us in Cameroon.

"Gary was so sincere, so natural, so encouraging. Friends met him several times with their personal problems. He was very inspiring and spiritually uplifting; a true disciple and ambassador for Christ.

"Moments like this remind us even more forcefully of the sacrifice made by the many who left home, family and friends for far away lands like ours.

"Gary had the option of the 'express' bus on smooth and beautiful roads or of a ministry by radio and T.V., but he chose things the other way round. If the situation called for trekking in order to reach, he did it. If it called for 'hunting' in order to 'track down,' Rev. Schroeder did so. If it called for swimming and fishing in order to 'catch,' he did that. If it called for waiting for long hours on end, he waited prayerfully that he might 'touch' just one.

"I am not talking here of an angel among men. I am talking of one of flesh and blood like you and me. I refer to one who, despite his own shortcomings, set out to accomplish a task and did it well; of one who set his hand to the plough and did all he could. He was also quick to say, 'Father, forgive,' and then quickly hurry to give a helping hand of encouragement to the others of us dazed, perplexed and weary. I am talking of one who set out to elevate a people and lost his life in the process and at the eve of the elevation.

"May brother Schroeder sleep in peace! And to Edith, family and home church, we express our very deep and sincerest sympathy!" □

Enoch Yongkuma, a Cameroonian student at the Protestant Theological Seminary, Alexandria, Virginia, writes the following:

"The news of the death of Gary Schroeder hit me as hard as thunder bolts from the skies. I hate to think that Gary lives no more, though it is true.

"He was one of the missionaries we

(Continued on page 15)

A Lay Training Program in Cameroon

by Gary Schroeder

From the great cathedrals of Europe and America to the smallest thatched roof church in Africa or South America, the Christian church is faced with the challenge of making Christianity meaningful and relevant to the whole man in the society in which he lives. In most of our communities we have made an effort to train a minority group known as the clergy, and unless we can infuse these leaders with a Holy Spirit directed passion to carry the message of the Gospel to all people, we have limited our ministry to a select few.

Lay Training is an effort to reach the grass-roots of our community so that all men may reach toward the "fulness of the stature of Christ."

Our major effort in this area is what we refer to as Leadership Training. For the past 10 years a series of approximately 20 courses have been written and made available for instruction on the local level. These have been in the area of: doctrine, church history, church organization, Christian living, personal evangelism and studies of various books of the Bible.

Our evangelism department is revising the entire course with an enlarged emphasis on the practical problems of the Christian life.

A team of leaders from the Cameroon Baptist Convention and the Mission meet with the trained leaders of each area. For about 10 days they conduct lessons.

These leaders, in turn, move into the Associations where the material is presented to the members of local churches in sessions that are known as

The Rev. Gary Schroeder was a North American Baptist General Conference missionary in Cameroon, Africa. He served as the evangelism secretary. The above article was written for the BAPTIST HERALD about two weeks prior to his death in an automobile accident in Cameroon on Feb. 12, 1970.

"Short-term Bible Conferences." Here the layman is given an opportunity to interact with the trained leadership of the association. These conferences may last from a few days to several weeks, depending on the locality.

From these conferences, the untrained pastor or church teacher, along with members of his church who have attended, take the lessons into the local church.

Having a unified program throughout the country, creates a sense of unity or oneness. Laymen know that they are receiving the same instruction given to the leaders.

Recently there has been a greater emphasis upon the use of visual aids. The Mission presently has two Landrovers equipped with portable generating units which make it possible to use the "eye gate" for more effective teaching. Pictures must be simple, without excessive detail and profusion of color. The message must be direct and to the point. Filmstrips and slides have a distinct advantage over motion pictures, especially in the more rural communities.

Effective tools in lay training are the weekly Sunday school classes held in local churches. In recent months we have seen a growing interest in this program. In our churches, Sunday school is for the whole family.

In almost every Baptist church there exists an active women's group. Usually they meet once a week for a program of instruction. Each year a Manual is prepared which contains lessons for every week. These will include service projects where the women are encouraged to "do" and to "make." Lessons are taught in practical living regarding their family life, hygiene, finances and person to person relationships. The effectiveness of the women's work can be traced to the well-written lesson materials and an effective national organization which gives the women a feeling of unity and purpose.

Leaders regularly tour their constituency to encourage local groups. Field conferences stimulate continued interest.

During the next three years we are cooperating with other evangelical protestant churches in a movement of evangelism under the title of "New Life for All." The primary purpose is to awaken the members of each local church to their personal responsibility to carry the message of salvation to others. This will demand a concentrated effort of leadership training and instruction on the lay level in order to motivate and involve each member in a program of total evangelism. Materials will be provided through our national headquarters in Yaounde, which will co-ordinate the efforts throughout Cameroon.

If the Christian church is to be faithful to its charge as given by Christ, we must accelerate our efforts to train the laymen who will then share the Gospel of Christ in his and her own place and fulfil the commission to go into all the world and preach the Gospel. □

Tributes to the Late Gary Schroeder

(Continued from page 14)

needed for the Cameroon. He did not fear to walk. He went to Mamfe Over-side through the thick jungles un-motorable, and where no horse could be of any use at all. He had to swim to cross. Perhaps there is no Bamenda height he has not crossed in search of lost souls for Christ.

"And why this should be the fate of such a man is the privilege of God alone to know. May God fill the gap left very soon.

"May Gary Schroeder rest with his Master in peace, and may his wife find peace in God till her journey on earth is ended." □

We the Women

by Mrs. Herbert Hiller

What a thrilling sight awaited me recently in the headquarters dining room—literally piles of mimeographed WMU programs! The 1970 program packets were being assembled. Even the men were amazed at the immensity of this undertaking, and after glancing over some of the programs, I marvelled at their widespread outreach. I thanked God for our many capable and willing women who make this aspect of our missionary work possible. Before the packet was even assembled there were almost 300 English and 100 German orders received. If you have a relative or friend in another denomination who is active in women's work, why not make a gift of a program packet to her? One lady yearly sends 20 German packets to various societies in Brazil & Argentina.

The revised *White Cross Handbook* by Mrs. H. Waltereit and Mrs. Viola Nelson has been sent to the local WC chairmen. Refer to it when filling your quota so the articles are made correctly to fill our missionaries' needs.

Your last Baptist World Day of Prayer offerings totalled \$3,160, which assisted our Osaka Biblical Seminary and the Women's Work of the BWA. □

What's A Family For?

by Mrs. Albert Reddig

In our mobile, technological, ever-changing society, the very sanctity of family life, as we have come to accept it since God created man, seems seriously threatened. The rising divorce

rate (one out of every four marriages) is only one of the eroding forces which are slowly but surely destroying foundations held sacred heretofore. Drug addiction is reaching even into rural areas. Recently a distinguished judge from California spoke in our area on the subject, "Can the Family Survive in a Drug-addicted Society?"

Consider the changing roles of males and females in our society. Someone jokingly remarked that now, when couples get together, the men can be found in the kitchen broiling steaks and exchanging recipes while their wives are off in a corner discussing politics. No longer are certain chores strictly the wife's duties. You might find father as adept at washing the dishes, doing the family laundry, or running the vacuum cleaner as any woman. Have you observed the long-haired males, with their trouser-clad companions—also long-haired? Could you tell which was "she" and which "he"? The discerning observer of our American scene may well wonder where all this topsy-turvy, mixed-up society will end. And how can Christian families survive?

It is my conviction that the building of a home is, as it has always been, the special responsibility of woman. In Proverbs 14:1a we read "Every wise woman buildeth her house," with her husband's help and co-operation, to be sure. But it is the wife, the mother, who establishes the pattern which molds the family and makes home what it is.

Today we are living in a time when doubt is cast on all moral values, when we are told that there are no moral absolutes any more, everything is relative. Nothing is held to be wrong if it does not seem to hurt anyone and is meaningful. God and His laws are ignored; faith is ridiculed, and the old-fashioned values held dear for generations suddenly have become "square" or simply not "hep." It is because of this very demoralized state in our nation that a Christian home and family are the more important. Now, as never before, our young people, our children need the security of the firm hand of discipline, clearly-defined guidelines to help them distinguish between right and wrong, unwavering faith, and above all, integrity and honesty taught by the good example of parents. The young people who are rebelling against "the establishment" have discovered that the walk of their elders does not

coincide with their talk. Small wonder they rebel.

The family and home are still the foundation of our society. Because we have let them deteriorate, we are reaping the crime, the violence, the dissension which fill our daily papers. Let us as Christian women be wise women and build according to God's building code. Our blueprint must be the Bible and our foundation Jesus Christ. The ancient precepts of the Bible are as current as today's news; yet so many of us fail to apply them to our daily problems. Often building good homes is a simple matter of priorities. Which is more important, my family, a committee obligation, or even a church meeting? Do we bemoan the fact that we have "no time" to do one thing or another for our families? Then let me remind you, we each have ALL the time there is, 24 hours a day. We must take the time that is needed to listen to our children, to communicate with them, to answer their questions, and to help them solve their problems. Our youth today are exposed to more evil and temptation in one week than we had to face in years; yet we have not given them the spiritual and moral weapons with which to combat them.

No generation gap develops in families where parents have put the welfare of their children above succeeding socially or amassing material wealth. One church posted the following statement on its bulletin board: "When parents are as eager as their children to find the answers, then the children are already half answered. The spirit of joint inquiry is probably chief among the bridges of integrity which span the gap between generations." How aptly stated!

What's a family for? A family is for loving each other when the world is cold, for understanding when we are misunderstood, for shelter from the storms and evils of a wicked world, for help when we have reached the end of our tether, for sharing everything that life thrust upon us, and for leading each succeeding generation into paths of righteousness which influence others for good and point the way to God and eternal life. □

Mrs. Albert Reddig of Cathay N.D., is the Dakota Conference WMU president. She served as the national WMU president 1958-61.

Insight into Christian Education

What The Bible Says About the Family

by Donald Richter

The Bible gives great honor to marriage and sexual love and the family. It denies the idea that, by itself, sex is bad. It does say man has fallen. The idea is that the fall affected our sex instinct and family relationships as much as our thought life or social life. The Bible is clear about these things, but it does not define the obvious. The difference between the sexes, for example, is something we can understand by observation and intuition; but the basic relationship between man and woman is less obvious.

Basic Man-Woman Relationship

"Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper fit for him.' . . . So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the

The Rev. Donald Richter is director of adult ministries with the Department of Christian Education of the North American Baptist General Conference.

May 1970

does not refer to a code but to the creation of man and woman where they were intended to have a permanent relationship to each other. Then Jesus confirms that ideal which is total committal of one to the other. This demands a mature decision to leave parents for another. The husband and wife are seen to be one in body, mind, and spirit. Jesus says that the essence of marriage is not in laws, contracts, or ceremonies; it is God's doing and must be according to His will. This makes it good and holy and purposeful.

The Ideal Union

"For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, . . . Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. . . . let each one of you love his wife as himself, and let the wife see that she respects her husband" (Eph. 5:23-33).

The husband is the leader in the home and the head of his wife only as long as he loves her as himself and as long as she willingly accepts his leadership. Failure on either side will disrupt and endanger the union. Because man and woman are fallen, their union can be degrading and sick. However, a man and woman in Christ can approach a perfect unity.

The relationship of man and woman supersedes all other natural ties. The love for parents and for children should not be greater than the love and respect of one partner for the other; they are to reflect each other more than anyone else. After meeting this basic need, all other family relationships and problems are put in their proper perspective. □

TODAY'S TIP

Tardiness a problem? How about organizing a 10-Minute Club in each class or department. Only students who arrive 10 minutes before starting time can be members. Incentive to join might be a special treat, activity or object to view. Club members might have things to bring, too. □

SENT OUT BY THE HOLY SPIRIT
May 10, 1970
Acts 13:1-5; 14:21b-28

CENTRAL THOUGHT. Spiritual disciplines — fasting, worship, prayer, study — prepare believers to be effective instruments to hear and obey the Holy Spirit.

INTRODUCTION. After 15 years or more of scattering disciples, the Spirit now chooses two men to systematically evangelize a segment of the pagan world and coordinate the dispersed followers of Christ.

I. CALL OF THE SPIRIT (13:1-3).

A. The casual way in which Acts records the direction of the Holy Spirit is startling, perhaps only because we so seldom listen for his voice. The leaders of the church in Antioch were "serving the Lord" — prayer and fasting are specifically mentioned — when the Spirit gave his orders.

B. Spiritual disciplines are taken for granted in the Scripture; and we stunt our growth by neglecting prayer, service, study, worship, fasting. Special concentration upon the word and person of God prepare us for knowing his will and receiving the grace to do it. Such disciplines are not the practice of specialists or an elite; in Antioch the whole brotherhood joined in fasting and prayer.

II. CARE OF THE CHURCHES (14:22 f.). A. Paul's pastoral concern was for the stability and growth of new disciples (see Acts 18:23; 20:17-36). Some churches have a program for spiritual sponsors who encourage their wards to persevere, sharing their own faith and praying with and for them. Some kind of mutual spiritual support is necessary, whether programmed or informal, for we resist Satanic pressures to enter God's domain.

B. In any association some naturally become leaders; in the church the Spirit endows men to serve in special ways. The apostles' appointments were made with prayer and fasting also, a discipline which might transform church business meetings!

C. Whatever care one may take for the spiritual welfare of child or spouse or Christian brother, he finally must turn them over to the Lord. His powers far exceed ours; our efforts can

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

even interfere with his purposes. We must learn to take our hands off and trust God to preserve and mature those for whom we are concerned.

III. PRAISE TO THE LORD (14:24-28). Any review of God's work generates joy and praise. Too often reports of Christian work sinfully overlook that it is always and only "God who gives the increase." The one who earnestly practices spiritual disciplines is not so likely to fall into the error of claiming personal success and overlooking the ever-present working of God.

BIBLE STUDY

DISCUSSION QUESTIONS

- 1) Are spiritual disciplines practical in today's world?
- 2) Is spiritual sponsorship a helpful idea or is it an excuse to meddle and stifle the Spirit? Are we or God the heroes of our annual reports? □

LAW VS. GRACE

May 17, 1970

Scripture: Acts 15:1-6; Gal. 2:15-21

CENTRAL THOUGHT. Salvation is solely by grace since man is totally incapable of having or maintaining a relationship with God without his help.

INTRODUCTION. The ugly head of regulations and conformity was quickly reared in the early church. Distressed because the God-revealed law was being ignored, Jewish believers sincerely proposed that faith in Jesus does not excuse one from obeying the Mosaic law.

I. THE GOSPEL AND . . . (Acts 15:1-6). Well-meaning or not, there will always be those who are not happy that salvation is a gift to whoever will accept it. Faith must be supplemented by some special obedience — to Mosaic law, or to evangelical ta-

boos, or to some personal code. The missionaries insisted that no requirements dare be imposed on the Gentile disciples. God was obviously converting them, and salvation by grace necessarily excludes ritual or moral merit. The brethren in Jerusalem, by the guidance of the Spirit, asked only that out of consideration to Jews the Gentile believers abstain from the especially offensive use of profaned meat products and from immorality.

II. NO OTHER GOSPEL (Gal. 2:15-21). A. Justification is solely by faith in Jesus Christ, provided by God's inexhaustible grace. Justification, regeneration, adoption, reconciliation are words to describe the new relationship offered man because Christ died and rose. The possibility of being God's child and friend exists only by Jesus' incarnation, self-sacrifice, and resurrection. Our rebellion, enmity, godlessness will be forgiven and forgotten when we accept the offer Jesus embodies. Any attempt to add personal accomplishment to that offer slaps away the saving hand of Christ, for his atonement presupposes our total helplessness to heal our broken relationship with God.

B. Any requirement for the believer also denies grace. Even his desire and ability to obey God's will are given to him so he can claim no merit for obedience. To standardize the shape of the Christian life beyond the common goal of Christlikeness and the means of growth provided in Christian association is to contradict the nature of grace. Faith is surrender to God, not commitment to a new set of rituals. Law and taboo suggest the lie: "You are/are not a Christian because you do/do not do. . . ." The Gospel declares simply: "You are/are not a Christian because you accept/reject God's offer of free forgiveness."

DISCUSSION QUESTIONS

- 1) Do we determine our own spiritual condition on the basis of custom and taboo?
- 2) If forgiveness is free, are there any requirements for Christian behavior?
- 3) What is the relation between Christian behavior and faith in Christ?
- 4) Can we live according to biblical standards without God's help? □

CONFRONTING THE PAGAN WORLD

May 24, 1970

Scripture: Acts 17:16-19, 32; 19:23-29a

CENTRAL THOUGHT. The message of Jesus Christ always challenges our idolatries — intellectual, physical, spiritual, material — even as it promises a restored creation.

INTRODUCTION. In the political and trade centers of Turkey and Greece Paul preached the good news to whoever would listen, trying to persuade Jews that Jesus was the Messiah and Gentiles that Jesus was Lord of all.

I. ATHENIAN PHILOSOPHERS (17:16-19, 32). Not content to just wait for Silas and Timothy, Paul took the message about Jesus to the synagogue and the marketplace. He made enough public impression to earn an invitation to address the philosophers of the city.

A. They must have misunderstood his terms for they were surprised when he spoke of the resurrection of the dead and not about two gods, Jesus and Anastasis (resurrection). Paul's sermon illustrates the flexibility of the form in which the Gospel can be presented.

B. The resurrection of the dead would receive little attention from Greeks who generally believed the body to be a prison from which the spirit finally escaped at death. To be restored to a body would be a cruel trick of the gods. Yet the resurrection of the dead and a newly-created, glorified body are part of the inheritance promised the disciple. The materialistic descriptions of the new heaven and earth suggest that part of God's purpose in redemption is to restore his creation to the original innocence with which he began Adam's probation in the garden. The resurrection of Jesus Christ is the only basis for the hope of life after death; immortality is an empty speculation without it.

II. EPHESIAN BUSINESSMEN (19:23-29a). While the Athenians rejected the Gospel for philosophic reasons, the Ephesians refused it for practical reasons — faith in Jesus threatened their business. When one accepts Jesus as Lord, any other claim upon our allegiance is invalidated. Yet the temptation rises anew to submit to the tangible forces we see affecting our lives — government, the corporation, sex and drugs, wealth, custom, pet ideas. Compared with the Lord Jesus "they are non-gods."

DISCUSSION QUESTIONS

- 1) What are the essentials which comprise the Gospel regardless of the form of presentation?
- 2) Is it important to know modern

philosophies to witness more effectively?

- 3) How important is the resurrection of the dead?

- 4) Are there non-gods which seriously compete today for the allegiance even of believers? □

GOD'S NEW COVENANT

May 31, 1970

Scripture: Heb. 8:6-13

CENTRAL THOUGHT. The Spirit teaches that Jesus is God's final solution to sin, cancelling the Old Covenant

BIBLE STUDY

and providing personal knowledge of God and total forgiveness.

INTRODUCTION. The next five lessons deal with what the Spirit teaches the church. The theme of the anonymous letter to the Hebrews is the superiority of Christ. Mosaic law, Aaronic priesthood, sacrificial system are all unable to provide a lasting solution to the problem of sin. Only Christ can save. To turn from the offer of salvation through faith in Christ is to forfeit any hope of eternal joy.

I. THE INFERIORITY OF THE SINAI COVENANT (8:6-9, 13). The inferiority of the Old Covenant is shown by: A. the very promise of the new; if the existing subject can be improved, it is imperfect and inferior; and by

B. Israel's disobedience; the Old Covenant is a broken contract by both parties.

II. THE NATURE OF THE PROMISED COVENANT (8:10-12). A. The inward law. Jesus told the Samaritan woman that true worshippers worship the Father in spirit and in truth (John 4:23 f.). God's desire for us is that we be governed not by posted regulations but by the inner persuasion of the Holy Spirit. The day will

come when every man will "know God" — be personally acquainted, intimately related to him. Religious instruction under such circumstances will be unthinkable, for all will know him directly. The believer already lives the new life, under the new covenant. Faith in Christ relates us to the Father; we have no more need of a "schoolmaster" (Gal. 3:24 f.). God is God to us with all the total claims and promises deity makes.

B. Forgiveness is described in two ways — mercy and forgetfulness. Mercy is undeserved pity, compassion, readiness to forgive. And the promise of forgetfulness is the happiest of all God's promises. We punish ourselves with the memory of our sins, real and imagined; but God's forgiveness is total forgetfulness, complete amnesia about the misspent years and energies for which we have sought the covering of Christ's sacrifice. We must treat others' sins and our own with the same ignorance with which God wills to treat them. The forgiven man is free of his past, free to meet the future, free to obey, free to be happy.

DISCUSSION QUESTIONS

- 1) Are we still subject to human regulations?
- 2) How can we forget what we have been forgiven?
- 3) Are there ways we can help others to forget their confessed sins, and ours, and others'? □

THE NATURE OF THE CHURCH

June 7, 1970

Scripture: Eph. 2:8-22

CENTRAL THOUGHT. Christ is building his church of all who are reconciled to God through faith in him.

I. THE NATURE OF SALVATION (2:8-10). A. Against every inclination of self-sufficient human nature the Holy Spirit struggles to convince us that salvation is totally by grace. Self-effort continues our pretense of independence from God. In reality, we are such slaves to sin that even the faith which we have in Christ is God's gift. Rather than destroying us, however, this fact teaches us to discard our false ideas of our personal worth and to cherish ourselves as valuable only because God loves us.

B. God's purpose in saving us is that we should behave as he designed us. But we must remember that only the Spirit can be our instructor for Christian conduct.

(Continued on page 29)

OUR CHURCHES IN ACTION

WICHITA, KAN. Mr. and Mrs. Sylvester Slyter of Wichita, Kan., pictured, were honored by relatives, friends and members of the Memory Lane Baptist Church on Sept. 14, 1969,



with a surprise celebration on their 50th wedding anniversary. The Women's Missionary Society presented a program of special music, poetry and prayer. A lighted picture of Sallman's Head of Christ was presented by the church. Mr. and Mrs. Slyter were married Sept. 20, 1919, in Wichita, Kan. They have three children and five grandchildren. They have been active members of the Memory Lane Baptist Church since 1962. (Mrs. Bob Jones, clerk.)

WICHITA, KAN. The Memory Lane Baptist Church, Wichita, Kan., extended the hand of fellowship to 12 new members on August 17, 1969. Those



who recently became members are pictured with interim pastor, Mr. Leroy Griswold and deacon, Mr. Carroll Schwein. (Mrs. Bob Jones, clerk.)

SALEM, ORE. On Jan. 18, 1970, the Riviera Baptist Church of Salem, Ore. held a reception for Pastor and Mrs. S. Donald Ganstrom. Their ministry began on Dec. 1, 1969. Dr. W. J. Appel read Scripture and led in prayer. Greetings were extended from the Rev. Martin Franke, moderator of the Oregon Association of North American Baptists, and by Chaplain Clarence Carter, president of the Salem Minis-

terial Association. The Rev. Joe Sonnenberg, Western District Secretary of the North American Baptist General Conference brought the message.

Pastor and Mrs. Ganstrom responded by saying that together they are dedicated to God to serve Him and us in ministering in this place. (Mrs. Katie V. Crawley, reporter.)

ABERDEEN, S.D. On New Year's Eve Calvary Baptist Church, Aberdeen, S.D. witnessed a baptismal service when 29 members were added to the church, 16 by baptism, 12 by transfer of letter and one by testimony.



Our pastor, the Rev. Eugene Kern, is to the far right on the picture. One of the ladies was unable to be with us when the picture was taken. (Willard Tesky, reporter.)

WEST FARGO, N.D. Nine candidates followed the Lord in baptism in the Grace Baptist Church upon confession of their faith in Christ. They were baptized by our pastor, the Rev. R. F. Dickau, who is pictured with the group: Paul Estenson, Rodney Abrahamson, Karla Diede, Pamela Abrahamson, Kim Samson, Jay Estenson, Donald Sloan, Kelly Meidinger, Sherry Diede.



The New Year's Eve service was a highlight because we welcomed our new pastor and his family.

Since last August we welcomed 23 new members, most of these through transfer of letter, two by testimony and nine by baptism. (Mrs. Otto A. Bertsch, reporter.)

ST. CATHARINES, ONT. In August we had the "Go Tell Singers" at the Immanuel Baptist Church, St. Catharines, Ont.

In September we celebrated the 10th anniversary of our instrumental group, which is under the direction of Brother A. Hirsch.

On Oct. 5, 1969, we held our annual Thanksgiving service. The theme was: "Why Do You Have to Thank?" All groups participated in the program. Our Thanksgiving offering amounted to \$3,500.

We had fall evangelistic meetings with the Rev. H. Hiller. Mrs. Hiller was also present one evening and spoke especially to the ladies.

The Rev. W. Wieshollek is pastor of the church.

COLUMBUS, NEB. The Shell Creek Baptist Church, Columbus, Neb. welcomed Mrs. Willard Behlen, Jim, Donna and Debra Chollar, Sandra Mohrman and Susan Menke into their fellowship on Dec. 7.

In the evening we bid farewell to our pastor and his family, Mr. and Mrs. Elwyn Zimmerman, Valerie and Paul. Our guests included the Creston and Redeemer Baptist churches.

In January the Rev. John Reimer from Chicago, Ill., held a week of meetings.

The Rev. and Mrs. Paul Zoschke are coming to minister to us as interim pastor. (Mrs. Milton Menke, reporter.)

CHICAGO, ILL. Highlight of the Watchnight Service at the Foster Avenue Baptist Church was the burning of the mortgage. The Rev. Clarence H. Walth, pastor of the church, told the congregation that fire has been used several times to serve and glorify God. Pictured are members of the official church board representing the various organizations.



The evening message was given by the Rev. Gideon Zimmerman, NAB executive secretary. The filmstrip, "The New Communities," was also shown.

This was of special interest because it featured the Twin Grove church extension project which was sponsored mainly by our church. (Beatrice Scroggin, reporter.)

MINNEAPOLIS, MINN. On Jan. 23, 1970, "Loyalty Day" was observed by the Faith Baptist Church. Pastor Strohschein gave a message on church privileges and responsibilities. Willard Auch, Master of Ceremonies, led the singing. Mr. Don Witt, missionary on furlough from Cameroon, delighted the children with his magical tricks. Dr. Peter Fehr showed slides featuring Eleanor Weisenburger and Banso Baptist Hospital in Cameroon.

On our 85th anniversary (organized March 1, 1885), the offering amounted to over \$1,000.00. Mr. Witt also spoke of Cameroonian Choir experiences in preparation and in tour.

On Dec. 28, seven were baptized upon confession of their faith in Jesus. Two others were received by transfer of letter.

On Feb. 1, a taped message from Miss Eleanor Weisenburger, missionary to Cameroon, who is partially supported by our church since Oct. 1, 1950, was heard. (Mrs. Flora H. Woyke, historian.)

LEMMON, S. D. The Temple Baptist Church observed Baptist Women's Day of Prayer Nov. 20, 1969, using for their theme "Let us Rise Up and Build" under the leadership of Mrs. Ralph Schuetzle, president of the Women's Missionary Society. The offering was designated for foreign missions.

We observed Harvest-Mission Festival on Nov. 9, with the Rev. E. S. Fenske of Bismarck as our guest speaker. Mrs. E. S. Fenske was the soloist. A duet was sung by Mrs. Robert Bohnet and Mrs. Delbert Hintz.

A crusade for Christ was conducted by God's Volunteers Team I with the Rev. E. Klatt bringing the messages. (Mrs. Ralph Schuetzle, reporter.)

RIDGEWOOD, N.Y. The Ridgewood Baptist Church reached the age of 115 on Jan. 25. During the Sunday school session Mr. Jacob Hess showed slides of his recent trip to Palestine. We were privileged to hear our guest speaker and former pastor, the Rev. Ruben Kern, speak on, "As a Christian, Who Am I?" Slides were shown on some of the facets of our church life. We also heard reports on the activities of the organizations and of our stewardship during the past year. The

Rev. A. Lamprecht is pastor of the church. (Marion von Ahnen, reporter.)

PAUL, IDAHO. The First Baptist Church of Paul, Idaho, on Jan. 14, had their annual business meeting. All church offices were filled. The church members voted to raise their pastor's salary.

The Women's Missionary Society completed their White Cross work for the year.

The Youth Fellowship donated the materials for a Bible stand for the Communion table, and a foyer table for the church. (Mrs. Leonard Duff, reporter.)

MCINTOSH AND ISABEL, S.D. We were blessed through the ministry of God's Volunteers Team I in November.



On Jan. 18, 1970, we witnessed the baptism of nine new children of God. Following the combined baptismal service we observed communion, at which time five were added to the membership of First Baptist Church, McIntosh, S.D. and four were added to the membership of Isabel Baptist Church, Isabel, S.D. Pastor Terrence Jarosch is pictured with the baptismal candidates. (Mary Lou Brenner, reporter.)

BRIDGEPORT, CONN. A baptismal service was held at King's Highway Baptist Church, Bridgeport, Conn., on Nov. 9, 1969. Four were baptized upon their confession of faith in Christ by the Rev. Jesse G. Hood, pastor of the church. On Thanksgiving Sunday



the right hand of fellowship was extended to them, and also to ten others, including four members of the pastor's family. Pictured are Mr. and

OUR CHURCHES IN ACTION

Mrs. Albert Wigglesworth, Marilyn Hood, Mr. and Mrs. Frank Ziron, Rev. and Mrs. Jesse G. Hood, Sandra Hood, Donna Lynn Taylor, Mrs. Esther Carlson, her son Kenneth Carlson, Ellen Thomson and Timothy Haviland. Mrs. Ruth Littlefield was not present when the picture was taken.

On Dec. 7, a special musical program was presented in their honor.

On Dec. 21, 1969, a Christmas program including the nativity story was portrayed by the Sunday school. A "Candle Lighting" service was presented by the congregation. A "new look" included new robes by the choir and new hymnals. Following the program a group went out to sing Christmas carols to the elderly and shut-in members and friends. (Mrs. Hilda Zopf, reporter.)

APPLETON, MINN. The First Baptist Church welcomed the Rev. and Mrs. Arnold Friez and children Nov. 9, 1969, as our new pastor. Words of welcome were expressed from each organization. Pastor and Mrs. Friez responded and expressed their appreciation.

On Nov. 23, we observed our annual Harvest-Mission service. Dr. Ralph Powell, from our seminary in Sioux Falls S.D. was our guest speaker. Our offering was designated for missions.

Dec. 5-7, the Linquist Brothers from Princeton, Minn., held special services in our church. (Mrs. Harold Pust, reporter.)

HERREID, S.D. On Jan. 18, 1970, the Herreid Baptist Church, welcomed Pastor and Mrs. Edward Kopf and family. Mr. Andrew Huber was in charge. Welcome addresses were given by various church organizations. A welcome message was given by the Rev. M. Vietz of Selby, S.D.

The Kopf family moved to Herreid, S.D. from Plevna, Mont., on Jan. 16, 1970. (Mrs. Gordon Quaschnick, reporter.)

FESSENDEN, N.D. The First Baptist Church held a three-hour watchnight service. It included a dedication service in which Mr. and Mrs. Roy Bibelheimer brought their small daughter, Nicole, and Mr. and Mrs. Curtis Meth brought their small son, Shawn, in dedication to the Lord. Special numbers were brought by the families of the church. The film, "The Haunted Church Bell," was shown. We concluded the Old Year and entered the



New with a communion service and prayer. Before the communion service, the pastor extended the hand of fellowship to four who recently united with our church. Pictured are Mr. and Mrs. Roy Bibelheimer, Mrs. Irving Driesner, Mr. Curtis Meth and Pastor Ray Hoffman. (Mrs. Roy Olschlager, clerk.)

OLDS, ALTA. On Christmas Eve a large audience attended the East Olds Baptist Church of Olds, Alta., for the annual Sunday school program. The program in form of a play entitled, "Found! One Christmas!" was presented under the direction of our superintendent, Mr. Harry Unger. Slides were produced locally in conjunction with the play.

Our W.M.S., an active group, meet monthly at the church. In supporting foreign and home mission fields of our denomination, it is their prayer to create a greater interest in missions. (Mrs. Iny Weiss, reporter.)

SIDNEY, MONT. The First Baptist Church of Sidney, Mont., observed its Harvest and Mission Festival Nov. 16. We were privileged to have Dr. J. C. Gunst as our guest speaker. An afternoon meeting was held, at which time Dr. Gunst presented the General Conference stewardship program. The mission offering amounted to \$822.62.

A Junior BYF was organized under the direction of Mr. and Mrs. Gale Pust and Mrs. William Effa. A group of young people has been attending the meetings, held on Thursday nights, during the church's regular prayer meeting. (Mrs. Earl Backhaus, reporter.)

SOUTH EDMONTON, ALTA. The Rev. Henry Unrau, pastor of the Fort George Baptist Church, Prince George, B.C., was the guest speaker for one week of evangelistic meetings in October at the Greenfield Baptist Church. A number of people accepted Jesus Christ as Lord and Savior. The right hand of fellowship was extended to

seven new members in October. On Nov. 16, we had a baptismal service for eight others. The right hand of fellowship was extended to these as well as 15 others who joined the church by transfer of letter or testimony. Four student members were also received. The day was concluded by the observance of the Lord's Supper. The pastor, the Rev. J. Leverette, is pictured with the new members. We received more than 60 new members in 1969.



The Sunday school Christmas program was presented on Dec. 14. The theme was "Let There Be Light." Over 200 attended. (Anne Goltz, reporter.)

AVON, S.D. The 50th wedding anniversary of Mr. and Mrs. James E. Johnson Sr., was hosted on Dec. 28, 1969, by their children, Mr. and Mrs. Roy Johnson and Mr. and Mrs. James D. Johnson Jr. The honored couple were recipients of many congratulatory messages as well as gifts and floral expressions. Mr. and Mrs. Johnson were married on December 25, 1919, by the late John F. Olthoff, acting pastor of the First Baptist Church.

God's Volunteers Team I began their ministry in the First Baptist Church of Avon on Saturday evening Jan. 3, 1970, with a community Youth Rally. Pastor Edgar Klatt joined them on Thursday. A Bible study and prayer service was held each morning. Afternoons were devoted to visitation. A children's service was held at the church on Saturday afternoon and a program at the high school on Wednesday afternoon. The Rev. Walter Sukut is pastor of the church. (Miss Estie Betz, reporter.)

EMERY, S.D. Special meetings in the Crusade of the Americas were held in the Plum Creek Baptist Church last fall with the Rev. Fred Penner as our guest speaker.

A special musical program is planned for every fifth Sunday of the month in which all of our musical groups share.

The choir presented the Christmas cantata, "While Shepherds Watched." The Sunday school shared in the annual Christmas Eve program with songs and recitations.

The Baptist Men sponsored "The Laymen Quartette" from Holland Iowa, in an evening of Gospel songs.

The Women's Missionary Society had its Annual Guest Night and their Christmas banquet. At both of these programs the Rev. Arlyn Thielenhaus was the guest speaker.

A Watchnight service closed the old year and we shared in prayer as we entered 1970. The Rev. Walter Hoffman is pastor of the church.

LORRAINE, KAN. Music and tableaux of the pageant "The Wise Men Came" was presented on Christmas Eve at the First Baptist Church of Lorraine, Kan. The pageant was compiled and directed by Mrs. Walter Kohrs. Twelve men, representing the twelve apostles, lit their candles at the central candle, "The Light of the World," and passed their light on until the church was filled with lighted candles. Rudie Matheusik, of the N.A.B. Seminary, Sioux Falls, S.D., was the narrator for the pageant. Rev. Donald Decker is pastor of the church.

The Dorcas Society was in charge of the evening service on Feb. 1. A special ceremony observing the twenty-fifth year of the W.M.U. publication, *Broadcast*, was led by Mrs. Vernon Splitter. Mrs. Delmar Wesseler was honored as a former editor and lighted the anniversary candles. The White Cross skit, "Greater Works, — Hm — ph," was presented, followed by the filmstrip "Unto the Least of These." (Mrs. William Sies, reporter.)

WATERTOWN, WIS. The First Baptist Church of Watertown, Wis., held a dinner on Sunday, Jan. 18, 1970 in honor of Miss Denise Smith. Denise was chosen as a foreign exchange student to study in Tasmania, Australia,



for one year. Miss Smith left Watertown on Monday, Jan. 19. She is pictured with the Rev. Paul Meister who presented her with a gift. (Mrs. Wesley Leischer, reporter.)

Invest in MAP Victory Shares



WHAT ARE VICTORY SHARES?

A Victory Share is a special \$20 contribution to the Mission Advance Program. It represents a final opportunity for North American Baptists to give support to the capital needs of MAP. These needs are present on our home and foreign mission fields, in church extension, and at our college and seminary.

HOW MANY SHARES ARE NEEDED FOR VICTORY?

It is anticipated that 5,000 Victory Shares at \$20 per share will bring victory. This will supply the final \$100,000 required above church campaigns to achieve the approved needs of MAP.

WHO SHOULD PARTICIPATE?

All North American Baptists who can! Leadership Gift donors may add to their previous contributions in this way. Those who participated in church campaigns may likewise share in this final drive to victory. North American Baptists who have not given anything to MAP thus far are especially urged to invest in MAP Victory Shares.

HOW CAN YOU HELP?

Simply pull out the postage paid envelope provided and mail your Victory Share contribution today. Or, if you wish, your contribution may be paid over a one-year period. When you note the name of your church on the envelope, it will receive MAP credit for your gift. A receipt which may be used for income tax purposes and a colorful Victory Share Certificate will be sent to you by return mail.

OUR CHURCHES IN ACTION

RACINE, WIS. Grace Baptist Church observed its 115th anniversary on Dec. 7, 1969. It also marked the completion of one year in the new facilities. Dr. J. C. Gunst, central district secretary, was the guest speaker in the morning service. The WMS presented



a program entitled, "Living Christmas Cards," in the evening service. A "Christmas Musicales" was held on Dec. 21, which included instruments and voices.

Five young people were baptized on New Year's Eve. Sixteen people were welcomed into the church last fall. Fifteen are pictured with Pastor George Breitkreuz on the left. (Mrs. Art Hilker, reporter.)

PORTLAND, ORE. The Mel Dibble Team held meetings at the Trinity Baptist Church Nov. 16-23, 1969. Mel Dibble was formerly associated with NBC TV and later as radio and television director for the Billy Graham Team.

During the crusade "Mom" Dibble conducted a Bible study hour every morning; Murray and Jerri, a husband and wife musical team, sang and played for the services; Mel, the evangelist, shared his experiences and testimony during the revival at Trinity Church. The Rev. Robert Schreiber is pastor of the church. (Mrs. Miriam Krueger, reporter.)

STEVENSVILLE, MICH. A missionary conference was held in Benton Harbor, St. Joseph and Stevensville, Mich., arranged by the three pastors: Richard Paetzl, Herman Pohl and Charles Littman. The purpose was to promote missionary education. Dr. R. Schilke, the Rev. and Mrs. Kenneth Goodman, the Rev. and Mrs. Fred Holzimmer discussed subjects such as, "What is short term missionary service?" "Missionary work and financial responsibility," and "The future of our work in Africa." (Mrs. Dora Kretchman, reporter.)

PLEVNA, MONT. On Jan. 11, 1970, the First Baptist Church bid farewell to the Rev. Edward Kopf and family, who served us for seven years. Various organizations of the church pre-

sented gifts to the family. Mr. Arthur Fried, master of ceremonies, called on the different organizations of the church for special numbers. Mr. Fried also gave a sermonette, "Looking Ahead." A love offering was taken for the Kopfs. The Rev. and Mrs. Edward Kopf responded. (Mrs. Walter Hochhalter, reporter.)

BUFFALO, N.Y. Spiritual, informative and timely programs were planned by the young people of Temple Baptist Church, Cheektowaga, N.Y., during 1969. With the help of a businessman, Mr. Mike Tebor, we filled two vans with young people in order to have them attend meetings in Ontario and at the Eastern Conference in Erie, Pa.



About 45 young people of all ages presented a Christmas play on Dec. 7, 1969. The offering was designated for Dr. and Mrs. Norman Haupt, missionaries in Cameroon. Pictured is part of the cast in the Christmas play with the Rev. E. A. Hoffman on the right. Kenneth Hodgson and Calvin J. Hartman are the BYF counselors.

VANCOUVER, B.C. In Feb. 1969, the Bethany Baptist Church held evangelistic meetings. The Rev. Robert Hess, Glenbard, Ill., was the speaker for one week in English and the Rev. Reinhold J. Kerstan, editor of German publications, for one week in German.

The two Women's Missionary Societies held their spring banquets and a Christmas program on Dec. 17.



The choir sang Peterson's "No Greater Love" at Easter and a selection of Christmas carols on Dec. 21. The Male Chorus also added to the Christmas music.

A new Allan organ was dedicated on April 20.

On Nov. 9, 1969, three young people were baptized upon confession of faith in Christ. Three others from the Sunshine Ridge Baptist Church, Surrey, B.C., were also baptized because their building is not completed. Pictured are the baptismal candidates and the pastors: The Rev. Ernest Rogalski, right, of Bethany and the Rev. Edmund Hohn, left, of Sunshine Ridge. (Fred Hesmert, reporter.)

STOCKTON, CALIF. The 10th anniversary celebration of Swain Oaks Baptist Church began Saturday evening Nov. 22, with a dinner. Slides and motion pictures were shown of events from the first meetings in the Rev. G. G. Rauser's home up to the present time. Special music was presented by the original ladies sextet. Former pastor and founder of the church, the Rev. G. G. Rauser, reviewed the organization and building of the church.

Sunday Nov. 23, the Rev. Joseph Sonnenberg, western district secretary, brought the morning message. His topic was, "The Vital Characteristics of the Church." In the afternoon pastors brought greetings from their churches. Rev. G. G. Rauser was the speaker. His topic was, "Changing Times." Charter members of the church were recognized. The Rev. Alvin Harsch is pastor of the church. (Walter Claypool, reporter.)

YORKTON, SASK. Our Watchnight Service was led by the Rev. George Stainger, who was our interim pastor for the past ten months. They terminated their services and the church presented the Rev. Stainger with a monetary gift. The Rev. Stainger thanked the church for the opportunity of service.

We began our New Year with our new pastor and family on Jan. 4. The Rev. and Mrs. Morley Schultz came from the Wiesenthal Baptist Church at Millet, Alta. The installation service was led by Mr. Alvin Patzer, moderator. Words of welcome were expressed by Mayor Allan Bailey, the Rev. Daykin for the Yorkton Ministerial, Martin Arndt for the Saskatchewan Association. The Rev. G. Stainger gave the charge to the new pastor. The Rev. and Mrs. Schultz responded to the words of welcome. The church purchased a new parsonage and the Schultzes are the first to make it their home. (Hertha Rowden, reporter.)

Arthur Opp, 58, of Ashley, N.D., died on Jan. 6, 1970. He was born on May 16, 1912, near Ashley, N.D. At the age of 13 he accepted Christ as his Savior and was baptized. He served the church as trustee, deacon and Sunday school treasurer. On Nov. 26, 1939, he was married to Anna Bender. Surviving him are his wife, Anna; two sons: Roger and Calvin; one daughter, Darlene (Mrs. Larry Hoffman); two grandchildren; three brothers and two sisters. The Rev. Etan Pelzer officiated at the funeral service.

Miss Louisa Caroline Gronmeyer, 85, Buffalo, N.Y., died Nov. 30, 1969. She was born in Buffalo on Aug. 14, 1884. At an early age she accepted Christ as her Savior, was baptized in 1894 and welcomed into the membership of the Third German Baptist Church, of which her father had been a charter member. Miss Gronmeyer sang in the choir for many years and served as treasurer for the Kings Daughters. The Rev. E. A. Hoffmann officiated at the funeral service.

Alexander Heffke, 82, of Chilliwack, B.C., died on Dec. 1, 1969. He was born in Poland on Nov. 11, 1887. He accepted Christ in his youth and was baptized. In 1911 he emigrated to central Canada, and served the church as clerk and trustee. He moved to Chilliwack in 1953. Surviving him are three sons: Theodor, Gerhard and Fred; one daughter, Bertha (Mrs. W. Fordham); six grandchildren and seven great-grandchildren; three sisters and two brothers. The Rev. R. Jaster officiated at the funeral service.

Henry Bohnet, 87, died Jan. 15, 1970. He was born in Roumania March 20, 1882. He migrated to North Dakota in 1900. Following his conversion in 1926, he was baptized and became a member of Tabor Baptist Church near Mercer, N.D. When the family moved to California in 1932, he became a member of First Baptist of Lodi. He is survived by his wife, Lydia; one son, Leonard Bohnet; two daughters: Mrs. Christ (Hilda) Flath, Mrs. Wm. (Emma) Litke; four grandchildren and nine great-grandchildren. The Rev. Willis Potratz and Chaplain A. F. Ruf officiated at the funeral service.

The Rev. Jacob J. Renz, 63, of Brookfield, Wis., died on Dec. 22, 1969. He was born on Dec. 22, 1906 in Russia. In 1908 he emigrated to America with his parents and settled in Herreid, S.D. At the age of 16 he accepted Christ as his Savior and was baptized. In response to the call into the ministry he attended NAB Seminary, Rochester, N.Y., and Northern Baptist Seminary, Chicago, Ill. On Oct. 30, 1930 he married Ella Voigt. He served churches in Creston, Neb., Plevna, Mont., First Baptist, George, Iowa, Ashley, N.D., Evansville, Wis., and Immanuel Baptist, Brookfield, Wis. Surviving him are his wife, Ella; three daughters: Marilyn, Sharon and Deloris (Mrs. Frank Bertsch); two grandchildren; three brothers and two sisters. Dr. Chris E. Lawson and the Rev. Fred Erion officiated at the funeral.

Walter August Hill, 74, died Jan. 4, 1970. He was born at Bartlett, Tex., March 28, 1895. He was converted and baptized at the Immanuel Baptist Church, Kyle, Tex. He married Katie Doyle on Dec. 18, 1919. Survivors include his wife, Katie; two daughters: Mrs. Wilburn (Alice Ruth) Worley; Mrs. Brooks (Faye) Dozier; five sisters: Mrs. Bertha Kraemer, Mrs. Emil Heidenreich, Mrs. Henry Schmeltekopf, Mrs. Elsie Wiegand, Mrs. Leona Wiegand; five grandchildren. Dr. W. H. Barsh officiated at the funeral service.

Samuel Wuerch 79, of Edmonton, Alta., died on January 11, 1970. He was born on January 9, 1891 in Russia. In 1906 he came to Canada and was married to Hannah Roth of Leduc, Alta., March 31, 1917. He was baptized in 1903 and joined the First Baptist Church of Leduc in 1917. Mr. Wuerch was living in Edmonton since 1959 and attended McKernan Baptist Church. Surviving are his wife, Hannah; a son Leroy; four grandchildren, one great-grandchild; four brothers and four sisters. The Rev. F. W. Pahl and Dr. E. P. Wahl officiated at the funeral service.

David Bloomquist, 12, of Minneapolis, Minn., died on Jan. 7, 1970. He was born on Dec. 29, 1957, at Bismarck, N.D. At the age of 10 David accepted Christ as his Savior and the following year was baptized and became a member of Faith Baptist Church. Surviving are his parents; one sister, Debbie; the grandparents, Mr. and Mrs.

John Nies, and Mrs. Ethel Bloomquist. Funeral services were held at Faith Baptist Church with the Rev. Allan Strohschein officiating. Mrs. Mildred H. Zuelke, 61, of Bellwood, Ill., died on Jan. 21, 1970. She was born on Jan. 24, 1909. In 1929 she was married to Elmer J. Zuelke. She accepted Christ early in life, was baptized and united with the Forest Park Baptist Church, Forest Park, Ill. Surviving her are two sons: Ronald and Norman; six grandchildren and one brother. The Rev. Assaf Husmann was the officiating minister at the funeral.

Miss Minnie Fellman, 92, of Oak Park, Ill., died on Dec. 17, 1969. She was born on Jan. 31, 1877, in Kitchener, Ont. In her early childhood she accepted Christ as Savior, was baptized and became a member of the Baptist church in Ellendale, N.D. For many years she served as Sunday school teacher and deacon in the Forest Park Baptist Church. He is survived by his wife, Esther and three sisters. The Rev. C. B. Nordland and the Rev. Assaf Husmann officiated at the funeral service.

Cecil Taylor Osborne, 64, of Hillside, Ill., died on Nov. 15, 1969. He was born in Frederick, S.D., on Sept. 10, 1905. In 1930 he was married to Esther E. Lang. They had no children. He accepted Christ in his teens, was baptized and became a member of the Baptist church in Ellendale, N.D. For many years he served as Sunday school teacher and deacon in the Forest Park Baptist Church. He is survived by his wife, Esther and three sisters. The Rev. C. B. Nordland and the Rev. Assaf Husmann officiated at the funeral service.

Mrs. Olga Dymmel, 70, of Pasadena, Calif., died on Nov. 19, 1969. She was born on Feb. 14, 1899 in Winnipeg, Man. In 1920 she was married to Julius Dymmel. They had two sons. She committed her life to Christ in her youth and was baptized in the McDermot Ave. Baptist Church, Winnipeg, Man. While living in Detroit, Mich., she was a member of the Grosse Pointe Baptist Church and in Anaheim, Calif., she joined the Bethel Baptist Church. Her last residence was in Pasadena, Calif. She is survived by two sons: Elmer, chaplain in the U.S. Air Force, and Kenneth; five grandchildren, four sisters and one brother.

Mrs. Louise Hirsch, 78, of Whittier, Calif., died on Jan. 23, 1970. She was born on Dec. 2, 1892, in Rochester, N.Y. In 1914 she was married to the Rev. Henry Hirsch. At the age of 12 she accepted Christ as her Savior and was baptized. She was an active and faithful helper in the ministry with her husband for 56 years. She is survived by her husband; one daughter, Mrs. Helen Oliver; three sons: Ted, Wilmer and Robert; 12 grandchildren, one sister. The Rev. William Hoover and the Rev. Olson were the officiating ministers at the funeral.

Mrs. Selma Ludwig, 46, of Detroit, Mich., died in an auto accident on Jan. 8, 1970. She was born on Aug. 17, 1924, in Poland. As a young girl she was converted and became a member of the Baptist church in Germany. She joined the White Ave. Baptist Church in Cleveland, Ohio, after emigrating to America in 1949. After moving to Detroit she joined the Ridgemont Baptist Church. In 1953 she married Hans Ludwig. They had three children. Surviving her are her husband; two daughters: Karin, Sonja; one son, Howard; one sister and a brother. The Rev. H. J. Waltereit was the officiating minister at the funeral service.

Mrs. Elizabeth Kuehl, 87, Killaloe, Ont., Canada, died. She was born March 5, 1882 in Lyndock, Ont. She married Robert Kuehl on Oct. 6, 1904. Mrs. Kuehl accepted Christ as her Savior at the age of 12, was baptized and became a member of the Lyndock Baptist Church. In 1921 she transferred her membership to the Calvary Baptist Church in Killaloe. Surviving her are one son, Edgar and a daughter, Kathryn (Mrs. M. I. Kuehl); one sister and a brother; eight grandchildren and 12 great-grandchildren. The Rev. P. T. Hunsicker officiated at the funeral service.

Fred Kessler, 76, Underwood, N.D., died Dec. 9, 1969. He was born on Jan. 10, 1893 in Olivet, S.D. In 1916 he married Emma Schacher. He became a Christian early in life and served as Sunday school superintendent, teacher and deacon for many years. Surviving him are nine

In Memoriam

children: Mrs. Earl (Esther) Radke, Mrs. Truman (Velma) Janke, Mrs. Melvin (Rose) Koenig, Mrs. Kermit (Ruth) Kludt, Mrs. Charles (Helen) Rogness, Rueben, Elmer, Alvin and John; 27 grandchildren, three great-grandchildren; five brothers and three sisters. The Reverends Oliver Bender and Emanuel Wolf officiated at the funeral service.

Ted Miller, 60, Lehr, N.D., died Jan. 23, 1970. He was born Feb. 12, 1910 in Lehr, N.D. In 1928 he was married to Ida Heinle. He was converted and baptized and became a member of the Ebenezer Baptist Church, Lehr, N.D. Surviving him are his wife, Ida; one son, Stephen; three daughters: Phyllis (Mrs. Woodrow Schweigert), Marvel (Mrs. Aaron Dalke), Mary Beth; seven sisters, three brothers and four grandchildren. The Rev. Leonard Strelau was the officiating minister at the funeral service.

August Warneke, 75, of Portland, Ore., died Oct. 17, 1969. He was born in Germany on Dec. 7, 1893. Early in his life he accepted Christ as his Savior and was baptized in 1915. He was called to the ministry and served four churches in Germany before emigrating to the States. In 1933 he was married to Minna Mau. He pastored the Bethany Baptist Church, Vancouver, B.C., for two years and then returned to Portland because the Canadian government would not renew his visa. He worked as a carpenter and taught the German Bible Class at Trinity Baptist Church for 28 years. The Rev. Robert Schreiber was the officiating minister at the funeral service.

Mrs. Erich Werner, 51, of Winnipeg, Man., died. She was born on May 28, 1918 in Germany. When she was 13 years old she was converted and became a member of the Baptist church in Berlin. She was active in the Sunday school, choir and Ladies' Missionary Society. In 1941 she was married to Erich Werner. They had four children. They emigrated to Winnipeg, Canada, in 1951 and joined the McDermot Ave. Baptist Church. Surviving her are her husband; three children: Mrs. Jaede, Juergen and Rudi; her mother, Mrs. Eisenack; one sister and one grandchild. The Rev. Walter Stein was the officiating minister at the funeral.

Mrs. Emelia Meidinger, 79, of Wishek, N.D., died on July 15, 1969. She received Christ as Savior, was baptized in 1915 and became a charter member of the Fredonia Baptist Church, N.D. In 1942 she transferred her membership to Wishek, N.D. She was married to John Meidinger in 1912. They had three children. Surviving her are her husband; one son Roland, two daughters: Mrs. Marcella Chaney and Mrs. Evangeline Ammon; four grandchildren and four great-grandchildren; two sisters. The Rev. Edward Dahmer was the officiating minister at the funeral service.

Mrs. Ed. Lehr, 76, of Medicine Hat, Alta., died. She was born on March 10, 1894, in Russia. In 1897 she emigrated to America with her parents and later moved to Medicine Hat. She accepted Christ as her Savior at an early age, was baptized and became a member of the German Baptist fellowship. She was married to H. Schmidt until he died in 1944. In 1950 she married Ed. Lehr. Surviving her are her husband; eight children; 14 grandchildren; ten great-grandchildren; four brothers. The Rev. C. T. Rempel was the officiating minister at the funeral service.

Katherina Goebel, 84, of Lehr, N.D., died on Sept. 21, 1969. She was born on May 6, 1885 in Eureka, S.D. In 1904 she married Fred G. Goebel. She accepted Christ at an early age, was baptized and united with the church. Surviving her are two sons: Walter and Eldon; two daughters: Mrs. Henry (Edna) Johnson and Mrs. Arnold (Martha) Jenner; one sister, one brother, 12 grandchildren and nine great-grandchildren. The Rev. Leonard Strelau officiated at the funeral service.

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 Alliance Seeks to Adapt to the Space Age

WASHINGTON—Leaders of the Baptist World Alliance want to adapt the international fellowship into needs of the space age.

Members of the BWA administrative sub-committee, meeting here, asked Robert S. Denny, general secretary, to solicit information from Baptists around the world concerning the need for changes in the Alliance's structure which has gone virtually unaltered since its organization in 1905.

"We cannot improve on the original aims of fellowship, service, and cooperation among all the Baptists of the world," Dr. Denny said. "We simply want to make whatever adjustments are wise to be as effective as possible in achieving these goals."

North American Leaders Seek Means of Cooperative Witness

WASHINGTON—Representatives of eight North American Baptist Conventions and unions agreed here they would like to develop better means of cooperation toward the meeting of common goals.

The general committee of the North American Baptist Fellowship noted that "there is a similarity of goals" among their various groups "which could eventually find a common expression, and, hopefully, joint planning."

"Uniformity is not essential," a panel report said, adding that "variety of expressions in today's world seems to be desirable."



Duke K. McCall, chairman of the Fellowship, presided over the two-day meeting which brought leaders of the member groups together for informal discussions. Dr. McCall was re-elected chairman, and L. Venchael Booth of Cincinnati, vice-chairman. They represent the Southern Baptist Convention and the Progressive National Baptist Convention, respectively.

One resolution encouraged the chief administrative group (general council, executive committee, etc.) of each convention in the Fellowship "to hold its regular meeting during the same week and in a common location in either the year 1972 or 1974." Separate sessions of the individual groups would be supplemented by interest group meetings which cut across denominational lines, and by common devotional services.

In addition, it was suggested that periodic conferences be held between executives of related agencies of the several denominations, such as foreign missions, radio and television, editorial services, religious education, and guidance in church-related vocations. Such conferences would provide opportunity for exchange of ideas and possible cooperative planning.

The possibility of cooperative production of church literature and books was cited as a consideration open in the area of editorial services. Representatives of smaller bodies said they were severely handicapped by lack of both money and personnel in the publishing field, and they sought ways of alliance with established publishing plants of the larger conventions.

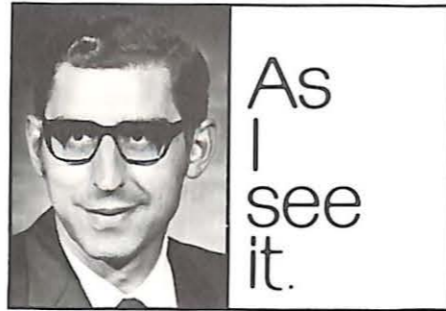
Baptists are Asked to Give "One Day's Pay for World Relief"

WASHINGTON, D.C.—"One Day's Pay for World Relief."

This is the call being made to Baptists of the world as the Relief Committee of the Baptist World Alliance seeks to relieve human suffering in 1970.

"The dollars you contribute from a single day's pay will bring relief from suffering and a bright ray of new hope to needy people around the world all year long," Dr. Denny said in an appeal to the world's Baptists.

Frank H. Woyke, director of Baptist World Relief, said that his office has reports of human need on every continent. This ranges from natural catastrophes in India and Haiti to war-related tragedies in Nigeria, Congo, Vietnam, and the Middle East. An estimated 11 million to 17 million refugees are in need of resettlement for one reason or another. Food, clothing, shelter and medicine are being supplied as far as possible. Self-help projects such as sewing machines and carpenter tools are designed to help victims regain economic stability.



by Paul Siewert

Somewhere in the filing cabinet of my mind I have a memo which reminds me of how, when a young couple made an appointment with me to discuss wedding plans, the father of the groom stopped me and said: "When they come, you tell them!" I very innocently asked: "Tell them what?" He hesitated a bit at this uncanny query and finally said: "Just make sure they are right with the Lord before they get married." Now that was noble, wasn't it? Not quite. You see, I later discovered that the real request of the father was that I see to it that the son square things with his family. And that was a problem because children's temperaments often have a considerable resemblance to that of the parents.

But let me get to the point. Now that the month of June is sparking its magic nuptial wand in the love-shot eyes of many young people, the conscientious pastor again faces a number of problems. Shall he marry divorced people, non-Christian couples, couples of mixed faiths, couples where the bride is pregnant, couples where parents disapprove, very young couples, couples he doesn't know personally, etc.? These problems are easy to enumerate but difficult to solve.

My answer: "It all depends!" Sound evasive? Maybe! But to me the rule is to meet the couple, find the facts, counsel with the young people, seek advice from the church leadership, and don't rush! Then let your Scripture and prayer immersed conscience be your guide. And when it's all over, there's no use to fret. □

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

■ The Rev. and Mrs. Werner Lemke, North Freedom, Wis., announce the birth of a daughter, Lynette Lisa, born March 1, 1970. Congratulations!

■ Mr. Rudy Matheuszik, a senior NAB Seminary student, has accepted the call to become the pastor of the Memory Lane Baptist Church, Wichita, Kan., effective July 12, 1970.

■ Mr. Elliott Werczler has terminated as pastor of the First Baptist Church, Corona, S.D., effective March 15, 1970.

■ The Rev. Peter J. Wiens has accepted the call to become the pastor of the Calvary Baptist Church, Carrington, N.D., effective June 1, 1970. He previously served the First Baptist Church of Hebron, N.D.

■ The Rev. Alvin Harsch has accepted the call to become the pastor of the Grant Park Baptist Church, Winnipeg,

Man., effective June 1, 1970. He previously served the Swain Oaks Baptist Church, Stockton, Calif.

■ The Rev. Henry Hirsch wishes to express his "deep-felt gratitude to all who sent get well cards while I was in the hospital, and especially I want to thank all who sent cards of sympathy when my wife passed away. Thanks to all for the moral and spiritual lift you gave me."

■ The Rev. Charles Stricklin has become the pastor of the Snowview Baptist Church, Cleveland, Ohio, effective April 1, 1970. He previously served as assistant pastor of the Redeemer Baptist Church, Warren, Mich.

■ The Rev. William C. Schmidt is the new pastor of the Evangel Baptist Church, Springfield, N.J.

■ Mrs. Frances S. Leuschner, 65, wife of Dr. Martin L. Leuschner, passed

away March 20, 1970, while in a hospital in Oak Park, Ill. The funeral service was held at the Central Baptist Home for the Aged, Norridge, Ill., on March 24, 1970, where Dr. Leuschner is in residence.

■ The Rev. Walter Hoffman has accepted the call to become the pastor of the Ripley Boulevard Baptist Church, Alpena, Mich., effective June 7, 1970. He previously served the Plum Creek Baptist Church, Emery, S.D.

■ Chaplain and Mrs. David A. Samf, Jacksonville, Ark., announce the birth of a son, Kevin Mark, March 19, 1970. Congratulations!

Bible Study

(Continued from page 21)

II. THE WORK OF CHRIST (2:11-18). A. To understand what Christ has done, we must understand what we were: aliens, strangers, hopeless, godless, enemies.

B. Christ's death has reversed all this. The much-touted brotherhood of man—whether hippy philosophy or liberal theology—is possible only through Christ. He has destroyed our social enmities. The walls we erect between ourselves and others are signs of rebellion, denial, sin against the unity of believers in Christ.

III. THE NATURE OF THE CHURCH (2:19-22). "A habitation of God through the Spirit"—does that describe our congregation? "A building growing into a holy temple"—is this only idealistic talk and metaphorical language? No; it is the Holy Spirit's plan, and we dare not shrug it off as impractical or symbolic. Jesus Christ is the center of his church. The particular forms Christian fellowship takes are not worth disputing. Essential to the building God constructs is his own presence, power and purpose; they are revealed in the conduct of its parts as they live and work in harmony with one another and with Christ.

DISCUSSION QUESTIONS

- 1) Are there barriers in our hearts and our churches which deny the peace and unity Christ bought with his life?
- 2) Is your church a religious corporation as defined by civil law, or is it a household of God?
- 3) Do we spend too much time and energy on mechanics and structure so that the Spirit is quenched in the people God wants to reconcile to himself and to one another? □

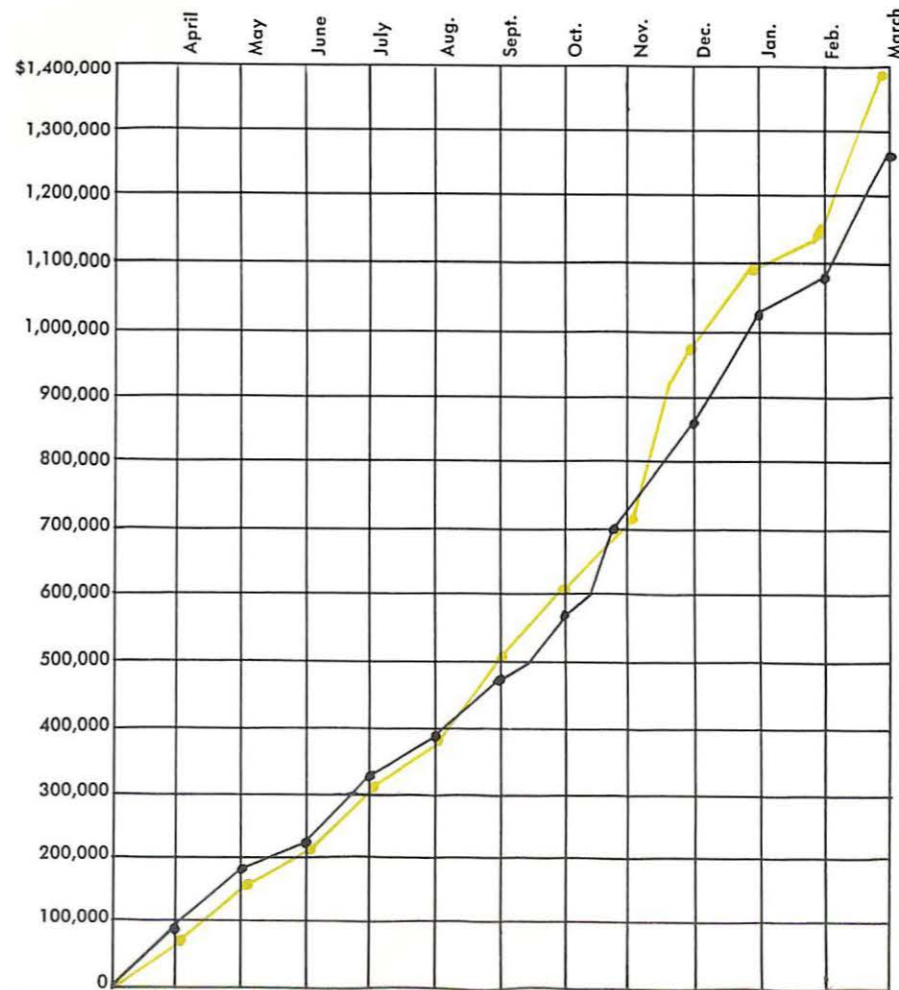
OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for ten months

April-March 1969-70 — \$1,351,816.99

April-March 1968-69 — \$1,244,995.81

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



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



**The Family:
Will it Survive?**

Worried observers are asking once again whether the family, as we know it, can survive its current problems. The question is not as farfetched as it may appear, for the family is under heavy fire. The family's traditional provisions for faithful sexual relations in marriage and for responsible child-rearing in love and discipline are severely challenged by new developments that astonish even the best-informed and the most objective persons.

Most parents are unconcerned until their own family falls into difficulty. When their marriage loses its meaning, when they can no longer cope with a daughter or a son—then they may face that awful possibility of being en route to failure.

Anthropologist Margaret Mead calls the contemporary family structure a "massive failure" and suggests that the next 30 years may bring such "drastic" changes as:

—Worldwide birth control and "the use of such inventions as artificial insemination and perhaps extra-uterine gestation."

—Emphasis on "very small families . . . childless marriage . . . or parenthood limited to a smaller number of families whose principal function would be child rearing; the rest of the population would be free to function—for the first time in history—as individuals."

—"A growing disregard for sex as a basic mode of differentiation. Limitation on freedom would be removed from women as a social group."

Others insist we may be moving into the Golden Age of the family, saying:

—Society, not the family, has failed to cope with social change.

—Sex roles are losing their rigidity, but differences will always remain.

—Far from outmoded, the family, as a sanctuary for deep personal relationships, may be the future's most stable institution.

—The family proves to be a remarkably tough institution that can rebuff onslaughts of all sorts.

Despite the drastic changes in society, the survival of family life will largely depend on meaningful parent-child relationships.

Science Research Associates' recent report on a survey of 15,000 teens found that discipline was the chief source of friction between parents and children. Youth said they wanted to be made fully aware of the reason for any punishment and to know that it was being carried out for constructive reasons, not just to hurt or humiliate them. Ninety percent said they looked to parents for instruction in what was right and wrong, but that their parents did not always fill this need. Only about 50 percent went to parents with their personal problems, and the rest said their parents did not understand their problems.

Instant, uncomplaining obedience should be made the habit of a child's life. To have this understood from the beginning is the best course. If the child be allowed successfully to rebel, this will not easily be repaired.

There must be parental unity and harmony between precept and practice, if true obedience is to be possible.

The righteous desire of parents should not create severity. The innocent liveliness and many unintended offences should not provoke parents to lose their temper. Needless harshness may cause the children's spirit to be broken, become morose, sullen and reckless. The rod, though necessary at times, is not to be the substitute for reason and love.

Children and youth need words of encouragement in order to face all their difficulties and pressures. Parents should awaken and stimulate children's creative powers not hamper them. To punish harshly is to crush the life out of them.

Obedience teaches lessons of submission to the will of God in later years. All need to remember that the family and the church are the two most sacred associations on earth, having as their head, "the Father from whom every family in heaven and on earth is named" (Eph. 3:15). The strength of the nation and the welfare of the world are inseparably bound up with wholesome family life.—J B

OPEN
DIALOGUE

letters to the editor

Dear Editor: "Congratulations on the new format of the BAPTIST HERALD. The layout, print job, not to mention the content give evidence of much planning. I know you must be pleased over the fruits of your labors.

"You have achieved, in my judgment, a near perfect magazine, given the multiplicity of functions which you must perform for your denomination. You have demonstrated that tradition need not stifle creativity! Keep up the good work." *James M. Sapp, director of correlation services for the Baptist Joint Committee, Washington, D.C.*

Dear editor: "The new format of the BAPTIST HERALD is terrific. I am sure our people are going to read it with new interest.

"Nancy said: 'It's the first time I can honestly say I enjoyed reading it. I could hardly lay it down; it was so interesting—because it's relevant.'" *Donald N. Miller, director of public relations (NAB Seminary), Sioux Falls, S.D.*

Dear Editor: "Thank you sincerely for the new look in the BAPTIST HERALD! Our 16-year old daughter classifies it as groovy—so consider yourself as having arrived with the younger generation.

"It is now a magazine which I would give to anyone with a great deal of satisfaction and pleasure in being representative of our denomination. Thank you for making it 'more than a cheerleader for the denominational team,' as you so aptly put it in your editorial.

"Perhaps there will be those who will be critical of the HERALD's fresh appearance but Joe and I join in sending our warmest congratulations and well-wishes." *Joe and Elfriede Benke, Madison, S.D.*

Dear Editor: "Just a note to let you know that a number of BAPTIST HERALD readers have cancelled because they feel that too much of the same material is printed, which is also sent to the churches under separate cover. They would like to see the return of stories, and some other reading material in it, to interest the younger teens." *Mrs. Isabella Brucker, Balgonie, Sask.*

Vacationer's
Parable

Now it came to pass, as summer drew nigh, that Mr. Church Member lifted his eyes unto the hills and said:

"Lo, the hot days come and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," said Mrs. Church Member. "Yet three or four things must be done before we go."

"Three things I can think of, but not four, responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and our mail to be forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig into thy purse and pay the church tithe that the good name of the church shall be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his tithe for the summer, and the treasurer rejoiced greatly saying, "Of a truth, there are those who care for the Lord's work." And so it was. □

Youth Facing the Future

(Continued from page 5)

Parents and young people must learn to interact on a meaningful level of communication. This means that young people must learn to talk to their parents about the problems and contradictions which they face in the world in which they live. Parents may need to take more time to explain why they make the rules that they do, rather than simply making arbitrary decisions.

Husbands and wives need to learn to communicate. Jessie Bernard, writes: ". . . A review of the research literature and reports on husband-wife relationships has turned up the interesting and salient fact that conversation, 'just plain talk,' between husbands and wives almost never happens." Marital companionship cannot, therefore, be taken for granted. For many marriages it is not companionship that takes place, but rather a parallelism in which each goes his or her own way with a minimum of communication.

Pastor and people need to learn to communicate. The

McDERMOT AVENUE
BAPTIST CHURCH
HOMECOMING SERVICE

in connection with the
General Conference

A hearty invitation to all former pastors, members and friends to enjoy an evening of fellowship and praise on Sunday, August 9, 1970, at 8 pm in the

McDermot Avenue Baptist Church
Winnipeg, Manitoba, Canada.

SPRINGSIDE BAPTIST
HOMECOMING 1970

We extend a warm welcome to all former members and friends of the West Ebenezer and Springside Baptist Churches to a Homecoming Fellowship, July 31 - August 2, 1970. PLEASE write to the Springside Baptist Church, Box 125, Springside, Sask., if you will attend, and indicate if lodging is desired.

Pray for the 12th

BAPTIST WORLD CONGRESS

Tokyo, Japan July 12-18, 1970



Theme: RECONCILIATION THROUGH CHRIST
(In Japanese: KIRISUTO NI YORU WAKAI)

God was in Christ reconciling the world unto himself.
2 Corinthians 5:19

one-way communication which takes place on Sunday morning may not be sufficient. Young people and others need to learn to visit the pastor's study to discuss problems, questions, or "just to talk." Families need to invite the pastor and his family into their homes for fellowship in order to establish bridges of communication.

Teachers and students need to develop mutual respect and trust in their personal interactions. Again, what takes place in the classroom may not be sufficient. The student needs to know that the teacher's office door is open and that he is welcome to enter and clarify class discussion, or even to share personal needs and problems.

We need to recognize that we can never return to the nostalgic "good old days" as far as the family is concerned. Hopefully, the suggested guidelines may help us to bring about meaningful relationships with one another that will enable us to confront our world with a living example of what it truly means to be a Christian in this confusing yet challenging age in which we live. □

ANYBODY COULD—BUT NOBODY DID!

Fred Somebody, Thomas Everybody, Pete Anybody, and Joe Nobody were neighbors, but they were not like you and me.

They were odd people and most difficult to understand. The way they lived was a shame. All four belonged to the same church, but you couldn't have enjoyed worshiping with them.

Everybody went fishing on Sunday or stayed home to visit with friends. Anybody wanted to worship, but was afraid Somebody wouldn't speak to him, so Nobody went to church.

Really Nobody was the only decent one of the four. Nobody did the visitation. Nobody worked on the church building. Once they needed a Sunday School teacher. Everybody thought Anybody would do it; and Somebody thought Everybody would do it. Guess who did it finally? That's right . . . Nobody!

It happened that a fifth neighbor (an unbeliever) came to live among them. Everybody thought that Somebody should try to win him; Anybody could have at least made an effort. But guess who finally won him to Christ? That's right . . . NOBODY!

A service of the Religious Public Relations Council, Inc.

Baptist Herald

7308 Madison Street
Forest Park, Illinois 60130

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Second class postage
paid at Forest Park, Illinois 60130
and at additional mailing offices.*