

Baptist Herald

September 1970

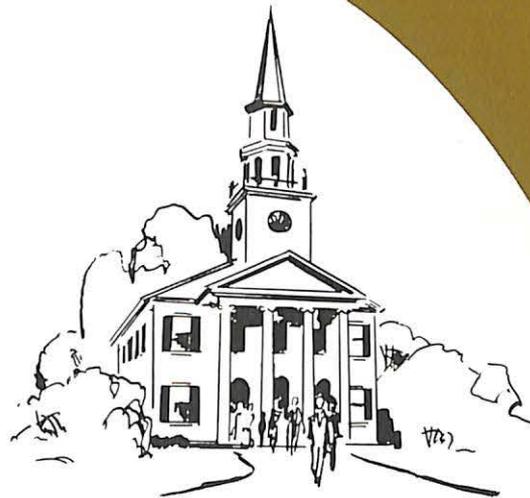
General Trends in the World
Affecting the Work of Churches
by Albert McClellan

To Serve the Lord
In Any Way
by Richard Schilke

Trends in Christian Education
by Floyd Moore

1970-73
Triennial Theme

"Renewing
the Church
in a New Day."



To create a climate in which
the individual and the family
can be renewed.

To involve churches in a
process which can lead
to renewal.

Honored at Seminary Commencement

In an impressive ceremony during the 1970 Commencement exercises, citations were presented to Dr. Frank Veninga and Mr. Herman Bleeker in recognition of their outstanding service to the Seminary. Dr. Veninga has served as president of the Seminary for the past eleven years and Mr. Bleeker as a member of the Board of Trustees for 21 years, 15 of which were as chairman.

The citations presented are as follows:

CITATION OF HONOR AND RECOGNITION

The Faculty and Board of Trustees of the North American Baptist Seminary hereby recognize the significant contributions of

THE REVEREND DOCTOR FRANK VENINGA B.A., B.D., D.D.

who has served the Seminary with outstanding distinction as its President from 1959 to 1970.

Under his capable leadership, the Seminary achieved the distinction of full accreditation in the American As-

Dr. Frank Veninga



Mr. Herman Bleeker

sociation of Theological Schools and full recognition with the Federal Department of Education.

During his administration, new library facilities were added, book holdings were more than quadrupled, the Alumni Association and Seminary Auxiliary were organized, the budget was more than doubled, the faculty was strengthened numerically and academically, notable curriculum developments were achieved and a substantial student aid program was established.

Dr. Veninga's ministry has been characterized by a loyalty and energetic sensitivity which has enriched the total mission of the North American Baptist General Conference. His personal faith and commitment evidenced in his unconquerable optimism, resolute consistency, mediating spirit and genuine concern for people, have made him an outstanding example of a servant of God.

By evidence of the facts herein stated and in witness of the foregoing, the seal of the North American Baptist Seminary, together with the appropriate signatures have been applied this 17th day of May, A.D. 1970, in the City of Sioux Falls, South Dakota.

CITATION OF HONOR AND RECOGNITION

The Faculty and the Board of Trustees of the North American Baptist Seminary hereby sincerely recognize the outstanding and valuable contributions of

HERMAN L. BLEEKER

who has served with unusual distinction the denomination and more specifically the Seminary as a member of the Board of Trustees for twenty-one years, fifteen of which he was the efficient and resourceful chairman. He has contributed devotedly and unstintingly of his time, ability and finances in the successful development of the Seminary. Under his leadership the Board of Trustees has developed the Seminary into a progressive and more productive cooperating society of the North American Baptist General Conference. He has represented the Seminary with grace and merit on denominational committees and boards, as well as serving such in his own right. His deeply spiritual and Christian devotion has been evidenced in all areas of his life: the church, the community, the legal profession, as well as in the Seminary and denomination. For this he has been and is highly respected by all.

Confirming appreciation for the above-mentioned contributions and qualities, the seal of the North American Baptist Seminary with proper signatures is applied as of May 17, 1970 in the City of Sioux Falls, South Dakota. □

Baptist Herald

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September 1970

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Alan City, editor of CONTACT, is shown here.

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General Trends in the World Affecting the Work of Churches

by Albert McClellan

Church leaders who wouldn't dream of building hitching posts for automobiles may be making a worse mistake — planning for yesterday instead of tomorrow!

The New Testament Churches, whose accomplishments are so vividly recorded in the Acts of the Apostles, faced a world situation unlike any that has existed at any other time. It was a world dominated by the Roman Empire, yet largely influenced by the Greeks. In fact, in many areas Greek was the prevailing language. It was a world that largely centered in the Mediterranean Sea. Spain and England were barbaric countries. Germany was a forbidden hinterland. The times were dominated by many religions and vast religious superstition, and torn with open immorality. Judaism, as well as Christianity, was fighting for its life.

The early Christian leaders were alert to these conditions and adjusted their teaching and preaching to meet them. One example is Paul's sermon on Mars Hill and another is John's witness from Patmos. They were intelligent leaders who knew how to present the gospel cogently in keeping with the world views of their day.

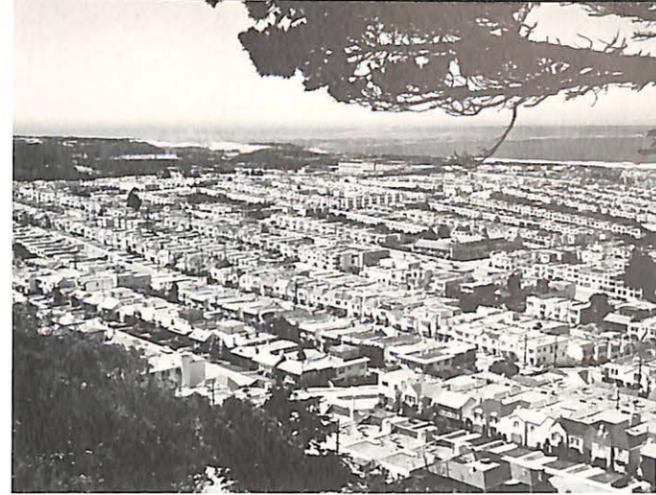
Can the latter day disciples of Christ do any less? Must we continue teaching and preaching in keeping with pre-war and pre-recession conditions, when these conditions have radically changed? The answer is that today's Christians must be as alert in their times as Paul and John were in the Roman world.

BASIC PHILOSOPHICAL TRENDS

Materialism and Secularism

Definition. There is a resurgent tendency for the world to be dominated in its thinking and acting by non-religious and non-Christian values. Contemporary secularism not only rejects these values, but feels compelled to attack them.

Scope. Pragmatic philosophies . . . materialistic influence . . . scientism . . . purely materialistic stand of value . . . logical positionism . . . aggressive atheism . . . elimination of required prayer in schools . . . Sunday as



a workday . . . emerging non-Christian points of reference.

On November 10, 1619, Descartes caught a glimpse of a new civilization with a scientism free of moral value judgments and for 350 years this dream has been on a collision course with faith, and religion. The zero hour is almost here. It is now the temporal vs. the spiritual world, the world of Descartes against the world of Jesus Christ.

In less than two decades the moral pendulum has swung from censorship against strong by-words in newspapers and movies to openness of profanity and obscenities even on family television.

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

1. Examine carefully and objectively the impact of secularism on the life and work of the churches.
2. Find ways to use the secular side of the members' lives for witness to Christ.
3. Local members to examine themselves to see how they are controlled by secular motives, goals and standards.
4. Take a hard critical look at any process or method that some leaders want to adopt in the churches with the view to discovering whether they violate basic Christian integrity, compromise the convictions of the churches or suggest implications that will destroy the churches.
5. Introduce into the curriculum materials and processes that will enable churches to identify secularism and to understand its processes.
6. Recognize the materialistic threat to the churches that leads them farther and farther from the spiritual purposes and structures established by Christ.
7. Give strict attention to the danger of themselves becoming carbon copies of the world.
8. Help church members rediscover the true meaning of success.

9. Help show scientists and free thinkers there is not a conflict between science and religion.

Rising Influence of Scientism as a Life's Philosophy

Definition. Scientism is that view of being that claims all of life can be measured in material and pragmatic terms, and that only what can be logically proved from observable physical phenomenon is credible. It denies faith and supernatural values and is coming to be the dominant life's philosophy of many people.

Scope. Automation is replacing man in many functional productive processes . . . the computer is taking over some of the functions of the mind of man . . . youth in high schools and colleges are often ridiculed for their faith . . . humanism is being prompted by scientific findings . . . space exploration has raised theological questions . . . science claims to have eliminated myths . . . some scientists believe that science can solve any problem.

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

1. Plan better biblical orientation for youth who are being increasingly educated in a scientific world.
2. Cultivate in church members a strong faith in God as The Truth and the source of all truth.
3. Help members understand the proper relationship of science and religion, and to avoid setting these against each other.
4. Pray and think through to a relevant understanding of the Bible in the light of scientific discoveries.
5. Cling firmly to the right of Christ to establish moral and spiritual values for the life of the individual.
6. Examine the results of their teaching to see if the members are mature enough to face and grapple with great issues.

Changing Cultural Patterns

Definition. The many revolutions taking place in American life and in the world since World War II have changed traditional life patterns and attitudes. New communities, new peer groups, new social centers and new value systems are in the process of formation.

Scope. Developing of resentment against middle class values . . . a core of permanently unemployed persons . . . social cleavages are taking place in all sectors of society . . . expanding horizons of some persons and limitation of others creating more class disparity . . . displacement of many rural people that leaves them rootless.

Many large universities now open men's dormitories to visitation by women, some of them for overnight visitation.

Culture is more and more secular and based on the appetites of the mind and the flesh rather than upon faith and idealism.

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

1. Clarify present day church purposes in a plural open society.
2. Search meaningfully for the problems in changing culture and provide bridges for the gospel to cross the cultural gaps.
3. Develop leaders more knowledgeable of the relationships of culture and religion.
4. Cultivate among the members a spirit of openness toward all people everywhere.
5. Change basic techniques and strategies in order to minister to a radically changed world.
6. Avoid becoming defensive of old methods and forms that belong only to tradition, but not to a biblical basis.
7. Arouse in the members a concern for the restless masses who are changing the face of our world.

Changing Value Systems

Definition. Society is stabilized around value systems that are wrought out through the experiences of the race. For hundreds of years the value system of Western man has been based on Judeo-Christian religions. Today that value system is being challenged. It is too early to say what the outcome will be, but early assessment indicates that at least the traditional Christian values must be reinterpreted and reaffirmed if they are to endure on the American scene.

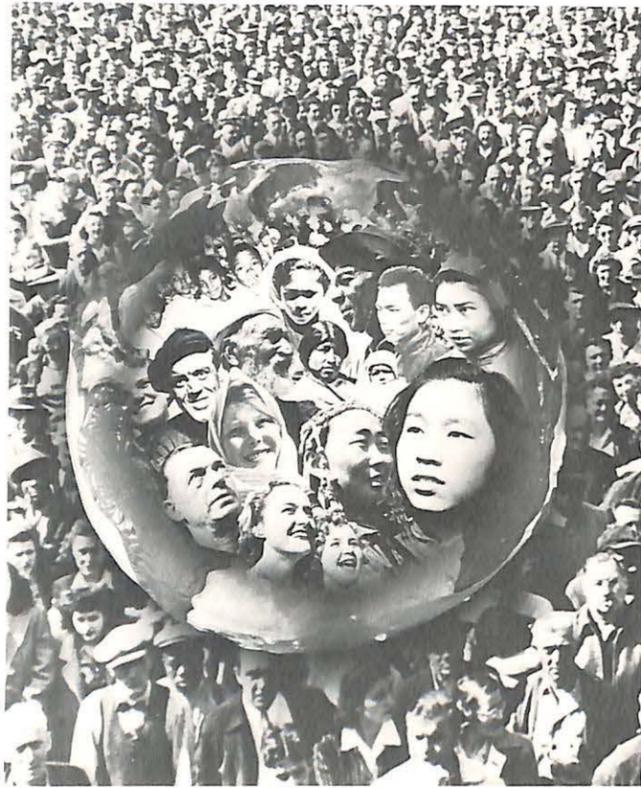
Scope. Diminishing of the Protestant work ethic in the minds of some people . . . new leisure recreation orientation . . . new freedom of expression . . . challenge to dogmatic stance . . . rootless thinking . . . decline of confidence in the meaning of history . . . social drinking . . . absolute democracy . . . sensate culture . . . destruction of public opinion . . . prevailing pessimism . . . questioning of patriotism . . . some lack of commitment to groups . . . breakdown of community support for values . . . ultratolerance . . . man's seeming indifference to death . . . role playing . . . loss of faith . . . incredibility gaps.

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

1. Re-examine traditional values in the light of the Bible, and determine how many are traditional and how many are valid Christian values.
2. Openly defend all Christian values, being especially firm on major moral values.
3. Relate all Christian values to the heart and mind of Christ.
4. Teach the people the importance of the value systems of their own lives.
5. Provide curriculum materials for the interpretation of Christian values to youth.
6. Interpret values in light of the changing cultural systems.

Changing Moral Values

Definition. There has been a decided shift in American moral values, mostly related to the place and practice of sex. These are fostered by leaders ranging from men



who openly argue for uninhibited hedonism to sophisticated philosophers who argue a new morality based on a relativistic ethic.

Scope. Exploitation of sex . . . technological changes in contraception . . . working wives . . . equalization of the sexes . . . loss of parental authority . . . youth rebellion . . . relativism . . . permissiveness . . . increased illegitimacy . . . shift of moral leadership outside the churches . . . moral revolution . . . relative morality . . . efforts to legalize abortion.

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

1. Provide more material in church libraries such as pamphlets, films, books, etc. for use by parents and church groups.
2. Help parents accept responsibility for the sex education of their children.
3. Make clear the biblical reasons for purity of life and conduct.
4. Provide opportunities for churches, parents and youth to work together to correct some of the unfortunate contemporary dating habits.
5. Provide an atmosphere that will make it possible for mature Christians to talk together sensibly about such problems as birth control, abortion, artificial insemination, early marriages, etc.
6. Determine their attitudes toward public school programs of sex education.

7. Intensify courses in such subjects as marriage, family life, moral conduct, etc.
8. Sponsor institutes for training leaders and teachers who can help clarify issues in the area of morality.
9. Determine the role of censorship in a free society.

Changing Role of the Family

Definition. In this century the family has undergone a series of revolutions. The first when the family escaped the clan of the larger family in the rural setting, the second when the father became so involved in his work that family management was turned over to the mother, the third when television took over as family monitor and teacher, and now when mothers may go to work and the children are left to the instructions and disciplines of their peer groups.

Scope. Disintegration of traditional family patterns . . . growing number of broken homes . . . interfaith and interracial marriages . . . erosion of family authority . . . parental delinquency . . . alcohol and divorce . . . working mothers . . . free love . . . early marriage . . . every member belongs to a different community.

In 1870 women comprised only 14.8 percent of the working population in the USA. By 1950 this figure had risen to 27.5 percent and by 1967 to 35.1 percent.

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

1. Recognize that the church and the home are laborers together in the work of the Lord.
2. Provide materials in regular programs and in the church to help parents and children shape a happier more productive home.
3. Stress the need for adequate sex education from the parents' perspective.
4. Provide conferences and forums for family groups of all ages to deal with special age-level family problems.
5. Insist that pastors deal effectively from the pulpit with family life, presenting a clear biblical view of the family.
6. Counsel with youth about dating problems.
7. Stress the right of the members of the family to be themselves.
8. Recognize the problems of single adults and provide for them.
9. Avoid programs that fracture the family into too many class groups within the churches.

BASIC ENVIRONMENTAL TRENDS

Increasing Awareness of Pluralistic Society

Definition. Pluralism is that condition of a society where a variety of cultures, social patterns, religious views and races exist intermingled in the same social and economic setting.

Scope. Many different races live in our urban centers . . . Baptists no longer exist in the simple rural Anglo-Saxon society of the past . . . there is great diversity of

people making up most of our churches . . . we have a new society of many different elements . . . suddenly the one world of Protestantism has vanished . . . we can see rising pluralism in the action of the courts on such issues as religion in the public schools and censorship.

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

1. Objectively study what it means for a church to live in a community of other churches and religions.
2. Clarify and communicate distinctive Baptist ideas so that laymen can teach them to other laymen in their daily work.
3. Find ways to cooperate with other Christians without compromising distinctive character or reducing the effectiveness of the work of the Lord.
4. Help members to see the proper relationship between personal conviction and tolerance.
5. Avoid temptation of becoming provincial by joining with other Baptist churches in great areas and world enterprises.
6. Recognize that there are great differences even among Baptist churches.
7. Study the losses of Baptists to other denominations with the view to correcting reasons for these transfers.
8. Re-emphasize the biblical revelation as the basis of authority for both church and individual members.
9. Avoid assuming that the Christian values system now permeates the whole of society.

Change to an Urbanized Society

Definition. For hundreds of years man has lived close to the soil as hunter and farmer. Until World War II American society was largely dominated by rural life. Beginning with World War I and accelerated in World War II families have moved into the cities until today about 90 percent of all Americans live in an urban setting.

Scope. Conflict of rural image with urban fact . . . leaders are enlisted from rural oriented background . . . traffic jams . . . development housing . . . apartment house living . . . rootlessness . . . lost feeling of community congestion . . . ghettos . . . loss of stabilizing social structure . . . strip cities . . . loss of identity . . . slums . . . inner city . . . political leadership still dominated by minority voters in rural areas.

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

1. Develop their programs to fit the urban situations in which they exist.
2. Not forget that thousands of people still live in the open country and small towns and must have traditional programs.
3. Remember that moving to the city does not necessarily eliminate the rural point of view.
4. Recognize that the strategy of the city calls both for the local congregation and the work of the association.

5. Recognize that the cities of America may be wrong in their present structures, and that instead of attempting to adjust our forms to them that they challenge the city to change to a more workable human structure.
6. Recognize that there is a great difference in the points of view of people newly moved to the city and their children reared in the city.
7. Study seriously the impact of the city on church life.
8. Keep working until the apartment house dilemma is solved.
9. Recognize that all cities are different, and that a strategy for one is not a strategy for another.
10. Involve themselves in social change in order to leaven for Christ the new worlds of tomorrow.

Accelerated Change in All Phases of Life

Definition. Advanced scientific technology, greatly expanded knowledge and high mobility has brought unprecedented change into American social, economic and religious life, the chief characteristics of which are the accelerated rate of change and the radical disorientations effected.

Scope. Emergence of anonymous relationships as normal . . . greater flexibility of minds . . . increased resistance in some areas . . . increased insecurities engendered by social disruption . . . churches are the last to change . . . difficulty of positioning conformity and non-conformity . . . need for knowing what is changeless . . . rejection of traditional values.

Urban renewal cost to the Federal Government just for the year of 1969 will be \$1,432,000,000. This will be matched with the state and local funds.

Nearly one-fifth of all Americans move every year.

About 85 percent of today's prescriptions are filled with drugs unknown at the end of World War II.

An expensive piece of medical equipment may become obsolete before delivery is made to the hospital.

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

1. Demand an increased quality of preaching from the pulpit and teaching in the classroom.
2. Refine church programs, separating the essential from the non-essential, and the changeless from the changing.
3. Broaden their vision concerning the interest and activity of God, recognizing him as operating in the whole world.
4. Recognize that God can and does work through change.
5. Develop discrimination to know when to resist, interpret or implement change.
6. See themselves as change agents.
7. Adopt programs, schedules and ministries to the new conditions brought by change.
8. Develop creative revolutionary new programs for the new migrants.

Growing Importance and Authority of Government

Definition. The responsibility that government feels for its people has led it into domains that were formerly privately held by the citizens or conducted by non-public institutions. This places the churches in a less favorable position.

Scope. There is a possible diminishing political climate favorable to the churches . . . churches may soon lose their tax exempt status . . . high cost of politics keeps many from running for office . . . polarization of liberal and conservatives in political life . . . restricted prayer in public schools while offering increased courses in religion in public colleges . . . the welfare and social state . . . inability of government to control crime . . . the tendency of the church leaders and members to play into the hands of celebrated governmental figures.

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

1. Clarify and communicate in the modern context the biblical teaching on the role of government.
2. Strengthen, wherever possible, the confidence of church people in the democratic processes.
3. Determine their own obligations to the communities and states in which they exist.
4. Study the problem of church taxation with the view to discovering an honest, effective biblical answer.
5. Make clear to church members that they have responsibility for real interest in government affairs, ranging from the obligation to vote to service in high offices.
6. Create processes and structure for helping church members spot spurious issues and candidates.
7. Cooperate with government agencies that are meeting the needs of people.

Growth of the Welfare State

Definition. The welfare state is one in which the people are looked upon as the ward or responsibility of the state, and which devotes a significant portion of the total income of the nation to welfare and social security projects.

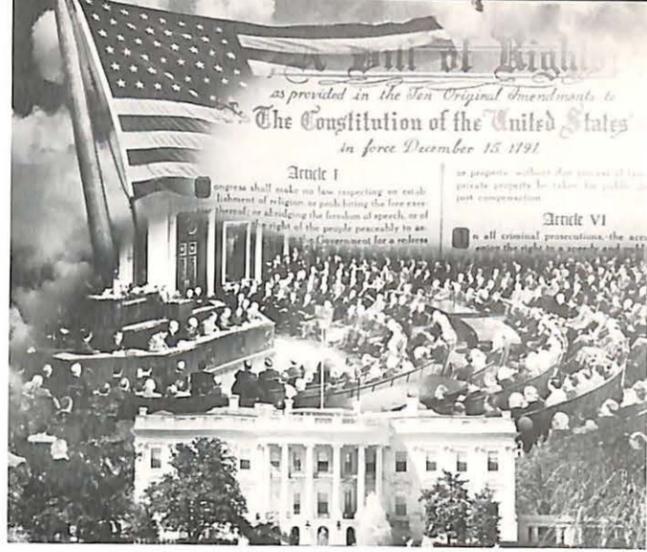
Scope. The Federal government is increasingly involved in the life of the people . . . increased concern of government in those matters which affect the private lives of the citizens . . . welfare and social projects are increasing . . . the government is working at solving poverty problems . . . increasing government involvement in housing, health, education and welfare . . . social leaders advocate a guaranteed minimum wage to all persons whether employed or not.

The Federal government appropriated \$1.7 billion for the poverty programs in 1968.

It is estimated that a total of 4,666,000 Americans were on welfare rolls in 1966. These received \$4,303,-814,000.

The medicare bill for 1967 came to \$2.4 billions.

Possible implications for the churches. This general



trend may require the churches to:

1. Help members understand some of the reasons for the rise of the welfare state.
2. Objectively appraise the welfare programs, avoiding exclusive middle and upper class stance and thereby alienating the masses of the people.
3. Re-examine and strengthen our own relief and welfare programs in local church, association, state and world distress areas, recognizing, however, that we need not duplicate what others are doing.
4. Determine whether or not they should provide for their own needy or depend on community services.
5. Rethink philosophy of institutions to see if welfare type programs are needed in the day of the welfare state.
6. Teach our people how to live in the welfare state.
7. Redouble effort to proclaim the Christian ethic of personal responsibility.

Shorter Work Week

Definition. Since the introduction of social security in 1934 and the development of wage and hour laws the working week has been shortened from 50-70 hours to 36-42 hours for the average person. This means more off-time for workers.

Scope. Increase of leisure time . . . more time for involvement in extra business activities . . . longer week ends . . . means for some working at two jobs . . . tendency to get lost in recreation . . . increased idleness leads to restlessness . . . lack of work responsibilities for teen-agers.

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

1. Recognize that what the people of our nation—including church members—do with leisure time will largely determine the future of the nation and the churches.
2. Accept the shorter work week as one of the inevitables in contemporary highly developed nations such as the United States.
3. Emphasize and re-capture so far as lost, the dignity of common toil.
4. Provide a Christian recreation program for members of all ages.
5. Provide a biblical concept and adequate teaching of a biblical stewardship of time.

6. Plan to use the time and energies of all members with leisure time in church programs where feasible.
7. Provide creative outlets for the additional time people have.
8. Face up to the possibility that leisure time and mobility may take church members away from home more frequently.
9. Lead church members to see that some of their leisure time should be used in community work.
10. Recognizing that shorter work week may not result in leisure time but, an over all longer work week by taking on more jobs.

Greatly Increased Mobility

Definition. Mobility as a social term generally means man's movement from one place to another. Man's mobility began to increase rapidly with the advent of the automobile, but has increased even more rapidly with greater numbers of cars, better roads, shorter working days and increased affluence.

Scope. Military . . . migrants . . . vacations . . . retirees . . . mobility adds to restlessness of the people . . . business moves people about . . . tourism . . . week-ends on the lakes and beaches . . . world travel . . . cheap air travel.

In March 1967, some 35.2 million Americans, or 18.3 per cent of the population lived at some place other than where they lived one year before.

Of all moves, about one third are within the same county, one-third to another part of the state, and one-third to another state.

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

1. Greatly increase the emphasis on moving one's church membership when residence is abandoned.
2. Give more attention to tourists and vacationers in resort centers.
3. Become more mobile in perspective, working wherever God happens to be at work for righteousness.
4. Consider an annual review of church rolls.
5. Deal forthrightly and realistically with the fact that a great many faithful Christians must travel in their work and cannot be in attendance at all of the church services.
6. Change time scheduling of services.
7. Recognize that mobility calls for changes in traditional missions approaches.
8. Provide acceptance groups with which shifting transient individuals can identify.
9. Develop new methods for sharing the gospel with population in movement.

Expanding Participation in Sports

Definition. Increase of leisure time, incomes that provide funds above bare living expenses, expanded sports facilities and the impact of television have involved increasingly greater numbers of people in sporting events, both as participants and spectators.

Scope. Mammoth increase in spectator sports . . . increasing encroachment on Sunday of sports events . . .

competition of excitement and change . . . escape from reality . . . boating and water sports on weekends . . . sports events for children, Little League, etc. . . . expanding park system . . . increase in motels catering to sports fans.

Americans spent \$7.4 billions for sports in 1967. This compared with \$6.9 billions for combined religious and welfare causes.

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

1. Provide daily ministries and innovative services to persons in resort and sports areas in order to minister to people where they are.
2. Clarifying what type of work and ministries identifies the active church member.
3. Clarify what it means to use Sunday properly.
4. Make special efforts to reach athletes and sportsmen for Christ, recognizing that they have exceptional influence on youth.
5. Exercise caution in putting themselves into tension with sporting events.
6. Provide where feasible sports programs for their own youth.

Runaway World Population

Definition. Suddenly there are people everywhere, millions of people needing food, clothing, shelter, medicine, education and opportunity. The population of the world has more than doubled since 1900 and the population of the U.S.A. has tripled since about 1895.

Scope. Population influences ethical decisions and social organization . . . increased longevity . . . improved health care increases number of aged . . . better care of children increases number of youth . . . planned parenthood.

The world's population reached 3.4 billion in 1967 and is expected to be twice that before the end of the century.

85 percent of the births are in poverty-stricken areas of the world.

The population of the U.S.A. is expected to be from 300 to 350 million by the year 2000. It now stands at about 207 million.

Half of all American population was born since World War II.

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

1. Revolutionize overall evangelistic and missionary methods in the light of increasing world population.
2. Beam programs more to the larger segments of the population in the local and world communities.
3. Evaluate a clear-cut position on birth control. Make theory and evident practice more compatible.
4. Re-evaluate the leadership structure in order to make more use of youth.
5. Provide definite ministries for older adults.
6. Recognize the obligation to the great unChristian masses in urban areas and other countries.
7. Multiply their mission outreach to all parts of the world.

Growth of Powerful Outside Non-Church Influence Centers

Definition. The acceleration of the pace of living and the re-organization of the community have brought about the sudden opportunity to choose a great variety of interesting things to do in one's free time. There is a tendency for many of these to be substituted for the life of the church. Other types of influence centers are schools, newspapers and other news media, government, financial centers, labor unions, geographical centers, etc.

Scope. The center of action sometimes seems to be outside the churches . . . secular services have taken over the services formerly performed by the churches . . . churches have defaulted in providing for some of the spiritual needs of their members . . . communities organized around centers other than the church . . . great pressure of clubs and other free time organizations . . . increased sports activities . . . the demands schools make for pupils time . . . weekend vacations . . . the coming long holiday weekends . . . fashion . . . social blocks . . . hobbies . . . space exploration . . . finance centers . . . labor . . . race blocks . . . big business . . . silent powers . . . often these influence centers are geographical like New York, Hollywood, Nashville Grand Ole Opry.

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

1. Cooperate meaningfully with other churches to map and carry out vigorous strategies to seize and direct these influence centers for Christ.
2. Keep in plain view their own unique objectives avoiding the temptation to become carbon copies of world institutions and movements.
3. Recognize the good values of some of these centers and work cooperatively to both church and non-church advantage.
4. Recognizing that some of these influence centers also have their problems, and that the growing influence of secularism, materialism and anarchism may be creating havoc with service type organizations everywhere.
5. Visualize these influence centers as valid evangelistic targets and provide a new evangelism methodology for reaching them.

The Rising Costs of Living

Definitions. The proliferation of things to buy, the pressure of advertising, the creation of easy credit and accelerated inflation has created great pressure on the economic life of some people.

Scope. Taxation or service charges to churches and schools a possibility . . . general affluence tends to lead people to live above their means . . . easy credit . . . pressures of unions . . . pressures on low income and median income families . . . rising costs of medical care . . . pressure of obsolescence . . . working mothers . . . increasing taxes . . . bridging the economic classes . . . ministering to the poor . . . poor-rich tensions.

Cost of living in the United States has risen from a

base level of 100 in 1957-59 to 121.9 in August of 1968.

Cost of medical care rose from a base level of 100 in 1957-59 to 145.5 in August of 1968.

A U.S. dollar would buy in 1967 only a little over one third what it would buy in 1940.

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

1. Exercise extreme caution on church indebtedness.
2. Recognize that they are as responsible for state and national programs as they are for local programs.
3. Consider the value of putting money into programs as over against costly buildings.
4. Examine carefully its stewardship of funds to provide adequately for local ministries.
5. Help retired members with fixed incomes find ways to expand the buying power of the dollar. □

To be continued. Part II in October will examine such areas as knowledge explosion, mounting racial tensions, emerging dominance of youth, and increasing crime. This series of articles is background information for our North American Baptist Triennial Emphasis (1970-73) on the theme "Renewing the church in a New Day." Details of the three-year program will be published in forthcoming issues.



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Youth Scene

Changing People

by Len Kageler

The University of Washington is a campus that has a student population of 33,000. It is by no means a sheltered environment. At least once a quarter an issue comes up which is significant enough to unite leftist groups on campus into a combined effort.

Last spring the issue was Cambodia and Kent State. The result was a week in which it was virtually impossible to attend classes. It was a week of marching, leafleting and speeches.

Last winter the issue was racism. Five thousand demonstrators on several successive days marched through and temporarily occupied eight buildings.

Going to school in this type of setting

Len Kageler is a junior majoring in sociology at the University of Washington in Seattle. He plans to attend the North American Baptist Seminary following his graduation.

where there are all types of organizations and interest groups clamoring for a student's attention causes him to consider his own value system, political stand and beliefs.

Is there a place for the Christian on a campus such as this? Yes, there is. The Lord has given me the positive assurance that this is where I am to attend school and there are hundreds of Christians like me here.

What benefit, from a Christian standpoint, comes from attending a university? There are many. My working knowledge of the verse, "Be ready at any time to give a quiet and reverent answer to any man who wants a reason for the hope you have within you" (I Pet. 3:15, Phillips), is being extended greatly by talking with people about the Lord.

Perhaps the greatest advantage that I've found in going to this school is that I cannot be complacent about my Christian life. Either Christ must be everything to me, or nothing. Either

He has the answer to today's personal, social and political ills, or He hasn't. The most exciting thing for me is the realization that Jesus does have these answers.

It is the general feeling at the university that man is basically good, and if we educate him, he will be all right. On the other hand, it is said by the left that education is not the answer; but if we bring down the "system" and replace it with the new system, then the people will be happy, justice will prevail, and everything will be fine.

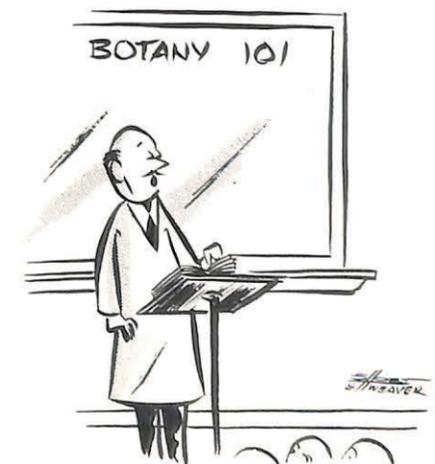
From the Christian standpoint both of these statements are completely wrong. People are not basically good, they are basically like filthy rags. No matter how much one is instructed, his ego won't be changed. A man's ego causes him to have jealousy, greed, lust and hate. Education, legislation and demonstration do not change that; only Christ does. A new "system" will not change people either. The inward person will still be the same — jealous, greedy, lustful and hateful.

We will not change society through education or changing the system. We will only change society by changing the people in society, and the only way to do that is by a personal and spiritual revolution through Jesus Christ. □

Here's an Idea

Publicize your youth program this month. Sponsor a poster contest advertising your youth group or a special activity. Display the posters and select a winner. Give a prize if you wish. □

9000 students gathered in front of the University of Washington student union building to hear speeches and decide on a course of action after President Nixon announced the presence of U.S. troops in Cambodia last spring.



"... in your lingo, flower power."

BOOK Reviews

by B. C. Schreiber

Night Preacher. By Louise Vernon, Scottsdale, Pa. Herald Press. \$3.00.

This is light but interesting reading. Menno Simons was a persecuted Anabaptist who seldom was able to live more than six months in one place until he found refuge on the estate of Baron Bartholomew von Ahlefeldt in Germany.

The biography is recorded through the eyes of his two young children and is historically accurate.

For Missionaries Only. By Joseph L. Cannon, Grand Rapids, Mich. Baker Book House. \$2.95.

The title tells only half of the truth. This book should be read by members of churches, particularly those who are interested in the missionaries they support, and who are to bring back glowing reports of their success. Mr. Cannon reminds us that the missionary is not to be judged by a sponsoring church but by the sponsoring Christ.

This is a small book filled with pertinent truths about missionaries, churches and mission boards. Some are amusing, some surprisingly frank (which may offend a few missionary-minded people) and some truths are based on Scriptural common sense.

Joseph Cannon is presently a missionary in Okinawa.

God's Basic Law. By Kent Hennig, Philadelphia, Pa. Fortress Press. \$5.75.

The author is a popular preacher and pastor of a church in Stuttgart, Germany. George Williams deserves a word of commendation for his excellent translation.

In order to receive the greatest benefit out of Pastor Hennig's interpretation of the Ten Commandments it is necessary to read his Preamble. Here he lays a good foundation for his practical, yet scholarly approach to the understanding of each commandment.

The Christian faith, he claims, is not based upon a moral code which is sub-

ject to change depending upon time and place. Neither is it based on the universality of a human conscience which comes primarily through indoctrination. The Ten Commandments, as interpreted from a Christian standpoint, are God's call to obedience, for in them it is God himself who speaks.

Basically all the commandments point to the first: "I am the Lord thy God . . . Thou shalt have no other gods before me." He who has lost God has lost his reverence for God's name, God's day; for his parents, wife and neighbors. He has lost his reverence for life and the property of others.

Bruised Reeds. By Warren Lane Malton, photographs by David Mark Breed, Valley Forge, Pa. Judson Press. \$2.50.

This combination of photography and free verse is interesting and thought provoking. Based on Isaiah 42:2-3 the author reveals some of the "bruised reeds" in our society.

Even the minister is seen as a bruised reed when the author says:

You called me to be a pastor,
and here I sit among the people —
pushing prayers

swapping jokes
trading self-esteem for longevity
begging for building funds
rustling a Catholic now and then
hawking the urban problem
picking pockets with committee
posts

pirating among the open pulpits
auctioning God to the lowest bid-
der.

Lord, just exactly what was it you
had in mind
when we talked so long ago?

The book closes with an essay on the prayer poem which may be more meaningful for some readers if it were read *first*.

Your Work on the Pulpit Committee. By Leonard Hill, Nashville, Tenn. Broadman Press. \$1.25

One of the most crucial times in the life of the church is when it is without a pastor and confronted with the problem of calling another. Although this happens on an average of every four or five years many churches find themselves unprepared to cope with the problem.

This little book should be in the hands of every member of the pulpit committee so that they will be reminded constantly of their responsibility and how to go about it efficiently and wisely.

GOD'S VOLUNTEERS

by Eileen Busenius

Team 1 Reporter

God's Volunteers for 1969-70 has come to an end. The last campaigns of our tour were spent in the north-western states.

Salt Creek Baptist Church, Dallas, Ore. was the first of our five last churches, with the Rev. H. J. Wilcke, pastor. We shared in singing for the blind and physically disabled. Testimony in song was also shared with the Kiwanis Club.

Church extension work in Sherwood Forest Baptist Church, Redmond, Wash., was a real challenge as canvassing and prospect calling was made with the pastor, the Rev. John Hisel. Approximately 815 calls were made with 133 prospects. The highlight of the campaign was the children's rally with 63 in attendance.

In Immanuel Baptist Church, Portland, Ore., approximately 1010 calls were made. We found 110 prospects. We witnessed in colleges, nursing homes, a city jail and a Saturday evening banquet. The Rev. Bernard Fritzeke was the guest speaker, assisting the Rev. Richard Grabke, the pastor.

Our first Montana church was the Bethel Baptist Church, Missoula, with the Rev. Robert Penner. Our first week was spent in canvassing and prospect calling. We appreciated the help of 44 church members who joined us. We made 1,385 calls and had 157 prospects. An opportunity to witness for our Lord was also made possible by a radio broadcast as well as in two high school programs. We had 56 rededications in eight days of public meetings.

The concluding week of the year was spent with the Rev. Harold Baker in Billings, Mont. Canvass and prospect calls were made in many fruitful areas and many promising prospects were found.

Our prayers and thanks go out to the many churches, pastors and prayer-partners who have made this 1969-70 God's Volunteer term enjoyable and, with God's help, a success.

It has been a year that will be cherished and remembered for the rest of our lives. □

Seminary Convocation

Reviewed by a Student and a Pastor



Dr. Robert D. Linder

by Gale O'Neil

"Excellent lecturer." "He made history come alive!" "Very relevant for today!" These were just a few of the many favorable comments expressed by both faculty and students concerning Dr. Robert D. Linder's series of lectures at the Seminary's Annual Spring Convocation, April 14-15, 1970. Centered on the theme, "The Meaning of the Reformation for Today," Dr. Linder gave five lectures dealing with the various aspects of the Reformation

Gail O'Neil is a junior at the North American Baptist Seminary, Sioux Falls, S.D.

and what they mean for us as Evangelical Christians and Baptists today.

Dr. Linder is a graduate of the University of Iowa (Ph.D.) and has studied at the University of Geneva, Switzerland. He has authored and co-authored numerous books and has written significant articles for various journals.

In his first lecture, "The Reformation as an Age of Upheaval," Dr. Linder noted the social, political, intellectual, economic and religious turmoil of that era. He depicted it historically as a period of transition in many respects similar to our own.

His second lecture dealt with "The Social Concern of the Reformers." Probably one of the most hotly debated issues among evangelical Christians since World War II is centered upon the relationship between biblical faith to the social gospel, according to Dr. Linder. While deploring 20th century evangelicals' lack of social concern, he observed that perhaps it arose from certain church groups, publications, and individual spokesmen who linked evangelical Christianity with their own doctrinaire conservative political ideology. The fundamentalist-modernist controversy played a part in blunting evangelical social concern when liberal theology, seeking a purpose, took up the social gospel. Fundamentalism reacting against liberalism soon degenerated into a negative sterile movement. It was heart warming to hear Dr. Linder describe Walter Rauschenbusch as a theological conservative (if one lay aside millenium viewpoints and the fact that he believed the Kingdom of God could be legislated in) who attempted to call evangelicals to social repentance. Dr. Linder's views concerning social responsibility were well thought out,

grounded in historical analysis and interpretation, and firmly tied to a commitment to Jesus Christ.

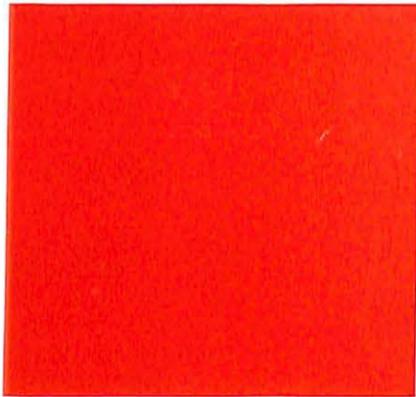
For most students the highlight came during his third lecture, "The Münsterites and the New Left," when he graphically described the movement and personalities, pointing out nine similarities between the two groups. He then raised the question: "What is the relationship of Baptists to the new left?" He indicated that, historically speaking, we have been and some still are "religious non-conformist, social radicals, and Christian idealist . . . Baptists have not exactly been the bosom friends of the establishment throughout most of our history."

"War and Peace in the Reformation" was the subject of his fourth lecture. Traditionally the Church has fluctuated between three positions: (1) pacifism, (2) the just war theory, (3) and the Crusades. According to Dr. Linder, only the first two are live options for present day Baptists. This lecture was closed by Dr. Linder's astute observation that "If Christians cannot find alternatives to war, bloodshed, and killing, then who can?"

In his fifth and final lecture, "The Anabaptist Heritage and Baptists Today," Dr. Linder broke new ground when he emphatically denied the thesis that Baptist origins are organically rooted in seventeenth century Anglican-Congregationalism. He attempted to establish the "spiritual kinship" theory which links Baptist origins with the Anabaptist movement of the sixteenth century. While recognizing the ecumenical climate of our time, he encouraged Baptists to seek unity with their brethren from the religious left instead of the religious right.

Without question, the lecture series

was a tremendous success. It was a thrill to hear a speaker who combined evangelical warmth with scholarly competence, presenting our religious past with clarity and contemporary relevance. Dr. Linder's kind of scholarship should be encouraged among our constituency. □



by David T. Priestley

Dr. Robert D. Linder, associate professor of history at Kansas State University at Manhattan, was the guest lecturer at the annual NAB Seminary Spring Convocation, April 14 and 15. Around the theme, "The Meaning of the Reformation for Today," Dr. Linder humorously and pointedly described various historical and theological aspects of the Reformation and demonstrated the similarities and lesson to be found in 16th-century events and ideas.

His first lecture described the political, economic, social, intellectual and religious ferment of the late 15th and early 16th centuries. The parallels to our time are striking: nationalism, supremacy of the state over other social institutions, cold-war, inflation, struggles for prestige and power among various segments of the population, rebellions against existing social patterns, corruption and lack of confidence in the established church. As Luther found peace through turning to the Scripture and apostolic Christianity, today peace is available only through the personal relationship to God through Christ which Scripture and the apostles declare.

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

Dr. Linder dealt with "the social concern of the reformers"—Luther, Calvin and the Anabaptists—in his second lecture. Although there are differences among them, all agreed in their repudiation of monasticism as a way of holiness even as they reaffirmed the primitive Christian ethical ideal of holiness for all believers. All agreed also that faith in Jesus Christ is the sole prerequisite for true ethical action. From Luther we learn the value of *individual* contributions to social betterment; from Calvin we learn the value of *government* and of Christian influence on government for social reform; from the Anabaptists we learn the value of the *Christian community* for love among the brethren.

"The New Münsterites," Dr. Linder's third lecture, was an intriguing comparison of present-day New Leftists with the Münster rebels of 1534-35. Like the chiliastic Anabaptists of the Reformation period, the New Left today are anti-establishment; they feel they are the elect to bring in a new age; they are utopian and militantly idealistic, somewhat anti-intellectual, disregarding the past and any lessons history might have to teach; love is the primary motive for sharing virtually everything among the elite. However, as the old Münsterites' utopian idealism eroded in the face of repression and siege until violence and terror became accepted instruments for controlling even the elect, the New Left shows signs of an eroded idealism which may result in indiscriminate terror and repression within the movement and from the surrounding society.

Three reformation attitudes to the issue of "war and peace" were covered in the fourth lecture. Pacifism is a withdrawal reaction to threats; the just war theory espouses a limited involvement of the Christian in conflicts thought to be to the betterment of the nations concerned; and the crusade reflects a domination of church over state whereby the energies of the state are called forth for purposes determined by the church's interests rather than the nation's. Lutheranism and Calvinism basically held the just war theory with Calvin permitting revolution in proper cases; Calvin's idea of the theocratic state sometimes produced a crusade-type reaction. Ana-

baptism, on the other hand, so separated the kingdom of the world and the kingdom of Christ that non-involvement was the role of the Christian; although absolute pacifism may not necessarily be the right interpretation of the Anabaptist position and practice. For Baptists today, Dr. Linder feels a mediating position somewhere between pacifism and the just war theory are the only real options for guiding the Christian attitude toward war and peace. A balanced view is to be sought along the following lines: 1) the Christian response to his nation's military involvements is effected by the democratic responsibility of each citizen; 2) the Christian should be the last to advocate and resort to war; and 3) the Christian should demonstrate the peacemaking power of Christ.

The final lecture dealt with "the Anabaptist heritage and Baptists today." Rejecting any continuity between Baptists and Congregationalists (as proposed by Baptist historian Robert G. Torbet among others), Dr. Linder opted for the spiritual kinship between Baptists and Anabaptists, allowing for historical influences from the continental Anabaptists upon 17th-century English separatists. The characteristic ideas of the Anabaptists are closely paralleled by our so-called "Baptist distinctives." In an age of ecumenism, the Anabaptist heritage provides a pattern for us: the spiritual homogeneity of the radical reformers (as the Anabaptists were rightly called) essentially forestalls union with any present descendent of the other wings of the Reformation and, on the other hand, encourages familiarity and cooperation with our Anabaptist brethren today (for example Mennonites).

Dr. Linder consistently appealed for heightened Christian social concern on every level. Evangelicals of all ages have been social radicals of a sort; this "radicalism" must be recaptured by Baptists as well if they are to be faithful to the ethical demands of the Scriptures. Only the Christian Gospel can meet man's basic needs, and only Christian love directed by the Spirit can alleviate man's other needs. As a city commissioner, a scholar and an evangelical, Dr. Linder's presentation and appeal irresistibly demand a positive response. □

Crusade of the Americas

The Central Co-ordinating Committee of the Crusade of the Americas, meeting in Lake Yale, Florida, to close its activities begun in 1965, having heard detailed reports concerning the development and results of the Crusade experienced by the different Baptist groups that participated in the Crusade, decided to present the following declaration to the Baptist people of the world.

DECLARATION

1) More than ever we are convinced that the idea to carry out the Crusade of the Americas came from God for the purpose of an awakening of believers and the conversion of the lost.

2) We reaffirm our conviction that evangelization is the principal task of the churches.

3) We reaffirm also our conviction that only converted men can form the moral and spiritual bases necessary for the betterment of social and moral conditions of the world.

4) We had the opportunity to hear reports from nearly all of the countries of the Americas, which revealed a powerful manifestation of the power of God expressed in the conversion of thousands of souls, the awakening of thousands of Christians for the Lord's work, the dedication of hundreds of lives to special church related services and the opening of doors to the proclamation of the Gospel.

5) Some churches have doubled the number of their members during the years of the Crusade. The growth rate was greater than the general population growth rate.

6) One of the most remarkable facts of the Crusade was the unity established among Baptists of the different countries of the Americas, without distinction of race, color or culture.

7) Another extraordinary blessing of the Crusade was the rediscovery of the importance of laymen in the proclamation of the Gospel. We are convinced that those involved daily in secular work will be winning the lost in the world around them.

8) The Central Co-ordinating Com-

mittee of the Crusade of the Americas now closes its labors as was planned, but it hopes that the spirit that reigned during the Crusade will continue to prevail in the Baptist churches of the Americas and that they will continue their efforts in the winning of souls, utilizing the methods put in practice during the Crusade.

9) The Central Co-ordinating Committee of the Crusade of the Americas hopes that the permanence of that spirit will produce a blessed world explosion of evangelistic zeal, that Baptists of other lands also come to experiment the adventure and the joy of proclaiming the proclamation of the Gospel of Jesus Christ, the Only Hope! *Committee for the Forming of the Declaration: Jose dos Reis Pereira, Samuel O. Libert, A. Clark Scanlon*

REPORTS FROM THE AMERICAS

"When the history of Christianity is written for the twentieth century, we know that under God we have had the privilege of helping to make it through the Crusade of the Americas." Thus spoke one of the participants in the final meeting of the Central Co-ordinating Committee of the Crusade of the Americas in Leesburg, Florida, April 13-19.

Participants sat spell-bound as regional co-ordinators from the five major geographical areas—North America, Mexico and Central America, Northern South America, Southern South America, Brazil and the Caribbean highlighted the two and one half years of evangelistic emphasis of Baptists.

The Southern Cone

Dr. Samuel Libert, outstanding Argentine pastor and convention leader, presented the report for the "Southern Cone" countries of Argentina, Uruguay, Paraguay and Chile. "The beginning of the Crusade looked like 'Mission Impossible,'" he stated. "There was the language barrier. We preached in 10 languages—Spanish, German, Russian, Ukrainian, Armenian,

Guarani, English, Hungarian, Czechoslovakian, and Portuguese along the frontiers with Brazil. In Uruguay 2,000 people accepted Christ. The missionary offering grew by 1,000 per cent."

In Paraguay one observer said, "They have gone from the President of the nation to the last Indian citizen with the message that Christ is the only hope." The two weeks of preaching in 1969 brought 1,077 professions of faith in Paraguay.

Argentina, largest of the Baptist conventions in the Southern Cone had reported 10,000 professions of faith during 1969.

North America

Dr. Wayne Dehoney, pastor of the Walnut Street Baptist Church of Louisville, Kentucky, gave the report for Canada and the United States. He quoted one Canadian Baptist as saying, "The Crusade of the Americas saved us from ourselves. We had become concerned with introspection, and with our own concerns and doctrinal correctness only. The Crusade of the Americas bonded us together in outreach. In the United States," Dr. Dehoney said, "we have seen the value of drawing together and working together."

Dr. Dehoney stated that "American youth are the most winnable element in the population."

Brazil

Brazilian Baptists, with 300,000 members in 2,500 churches formed the largest participating body outside the United States. Rev. Amelio Giannetta, missionary and Secretary of the Board of Evangelism of the Brazilian Baptist Convention, gave the report of the country, where concept of the Crusade of the Americas came into being.

He cited the recent meeting of the Brazilian Baptist Convention as a case in point. "For the first time in the history of the Convention," stated Mr. Giannetta, "the Brazilian Baptist Convention dedicated a night exclusively to evangelism. There was preaching in the streets. The crowd at the convention meeting place was too big to fit inside. More than 3,000 entered and packed the building, and an equal number was present at a service outside. We had a total of 1,004 decisions during the meeting of the Convention itself."

The Bolivarian Countries

The five countries of Venezuela, Colombia, Ecuador, Peru and Bolivia bear

(Continued on page 30)

To Serve the Lord in Any Way

by Richard Schilke

To serve the Lord as a missionary in a foreign country is not confined to teaching, preaching and witnessing with the direct purpose of winning souls. It is broader than that, though the purpose of witnessing must always be of primary importance. We are all called to be witnesses for Christ whether we become missionaries going abroad or whether we stay at home and are employed in secular positions. Our Christian life must be a constant witness, no less in every-day secular living than on the Lord's Day. Missionary service, too, takes in the every-day secular tasks. There are missionary builders, missionary plumbers, missionary electricians, missionary mechanics, missionary secretaries, missionary bookkeepers, missionary accountants and others.

Some may feel that these every day tasks and responsibilities may not have much of a missionary appeal. This kind of service, however, is very important and needs to be done in order to make the whole of missionary work more effective. As missionary work grows and expands, it becomes more diverse and takes in more and more of these broader, special skills. Our work in Cameroon over the past several decades has taken on many of these characteristics. Often missionaries are assigned to tasks for which they have inadequate training. Where this is done, it is poor stewardship of time and talent.

For the past several years we have been searching for a trained accountant for our Cameroon Baptist Mission with its central treasury office located at Kumba in Cameroon. In Mr. and Mrs. George E. Baab of Benton Harbor, Michigan, the Lord has given us a couple experienced in accounting. In their application for missionary service George Baab says: "My missionary purpose is to serve the Lord in any way possible, whether it be working as an accountant or directly trying to win

Dr. Richard Schilke is General Missionary Secretary for the North American Baptist General Conference.

lost souls." And Mrs. Baab says: "That I might be used when and how the Lord wants to use me."



Mr. and Mrs. George E. Baab

EARLY EXPERIENCES

George Edwin Baab was born on May 30, 1943 in Chicago, Illinois, to Mr. and Mrs. Edwin Baab. He has one younger brother and one younger sister. For the first eight years he lived in a small town in Berrien Springs, Michigan. From there his parents moved to Benton Harbor, Michigan. His parents were devout Christians and regular church attenders, taking the children with them. At mealtime his father would read a chapter or two from the Bible and members of the family would participate in prayer. There was always time for these devotions no matter how pressing other work might be.

George looks back upon one outstanding experience at the tender age of seven when he asked the Lord Jesus to come into his heart. This experience has remained a source of encouragement to him ever since. In 1958 at the age of 15 he was baptized by the Rev. William Hoover and became a member of the Napier Parkview Baptist Church in Benton Harbor, Michigan. Here he received further spiritual nurture and found his place of service as Sunday school teacher, church clerk, and lately as the youngest deacon of the church.

Marjorie Lucinda Baab nee Wheeler was born on January 22, 1947, in Cleveland, Ohio, to Dr. and Mrs. Joseph Wheeler. She has two younger sisters and one younger brother. Her Christian upbringing became her mother's responsibility since her father did not profess to be a Christian, though he did attend church with the family. At the tender age of five Marjorie accepted Christ as her Savior at a Christian children's camp. In 1959 at the age of 12 she was baptized by the Rev. Sprecker and joined the church of the Assembly of God where she found her spiritual nurture.

PREPARATION AND TRAINING

George graduated from the Benton Harbor High School in 1961. For the next five years he worked with his father as a plasterer. Marjorie graduated from the St. Joseph High School in 1965. Following her graduation she worked as a dental assistant for her father and then as production literature co-ordinator at Whirlpool Corporation.

While a senior in high school, Marjorie met George. As their friendship developed, he invited her to come to his church. At first she accepted somewhat reluctantly; but as she began to study the doctrinal differences, she embraced the Baptist faith and joined the Napier Parkview Baptist Church in the summer of 1965. On September 18, 1965, George Edwin Baab and Marjorie Lucinda Wheeler were married.

Through the encouragement of his wife, George enrolled at a college in 1966. At the same time Marjorie got a better paying job which became evidence in their life that God was leading George to get college training. For two years George attended Lake Michigan College and then for another two years Western Michigan University at Kalamazoo where in April, 1970, he received his B.B.A. degree in accounting.

DETERMINING GOD'S PLACE

Before graduation from university George started interviewing prospective employers. Since he majored in accounting, he felt that this was the work he should pursue. However, the Lord seemed to be closing doors for him rather than opening them.

In January, 1970, his church had a missionary conference. One of the speakers, Don Hillis, said that most people approach missions from the wrong directions. They pray: "Lord, I

(Continued on page 26)

Trends in Christian Education

by Floyd E. Moore

It would seem that the decade of the 1970's brought with it more than the usual anxiety about what will happen the next ten years in many areas of human concerns. The writer is not aware of any recognized authority who has identified anything spectacular that is supposed to happen in the field of Christian education, but does feel that some significant emphases have persisted to the point that they can now be expressed in terms of hopeful trends for the immediate future.

The first of these hopes is that there is to be a concerted emphasis upon higher quality in Christian education. Someone has said, "What we need is not more Christians but better Christians." I believe we can have both because better Christians will produce more of the same, and both are needed badly today and for the days ahead.

A new look at our basic objectives in Christian education could result in a major shift of emphasis from philosophy and methodology to one of personal relationship. If we are to "Renew the Church in a New Day," the work of the Holy Spirit must permeate all we do so as to produce members with new life in Christ.

Quality is called for equally in leadership and membership—teacher and pupil—since faith is caught as well as taught. The privilege and responsibility of knowing and doing the will of God should be shared by leaders and followers because of the uniqueness of the relationship of brothers in Christ. The sharing of one's faith is a test of Christian quality, and to teach the

Dr. Floyd S. Moore is professor of Christian education at the NAB Seminary.

faith effectively requires much time in spiritual preparation and commitment to the person of Jesus Christ.

A second hope is related to a keener sense of history, both from the standpoint of our Christian heritage and our mission in the world today. To ignore the past is foolish and to try to live in the past is folly. Christian education is derived from the historical Jesus, but He lives and so does His mission and commission. Jesus and the early disciples proclaimed the gospel person to person, instructed believers fully in the truth of the gospel, and trained them in mind and heart to continue the ministry of Jesus. A return to first or original purposes does not necessarily mean the use of first-century methods and procedures. The true historical message adapts marvelously well to twentieth-century men and methods because human problems and needs are basically constant.

The matter of past and present in Christian education must take into account proper evaluation. Successes and failures are a normal part of every worthy undertaking. Very often it is just as important to know why a program or procedure didn't come off as planned as it is to be able to report why another thing worked so well.

Another hopeful trend is accompanied with a sense of challenging urgency. This hope has to do with the proper relationship between Christian education teachings and the many areas of needed social change. The question is not one of social gospel, but what responsibility does a Christian have in influencing social change and who is to prepare him to carry out this responsibility? Many are already giving major attention to the question.

When Jesus compared his followers to "salt and light" was he not dealing with this issue? The result of Christian education is meant to be "doers of the word and not hearers only." This is the hard day-to-day living in and influencing society for good and right. It isn't very hard nor challenging to live a Christian life at church, at a Christian camp or conference, or in most of our homes, but we are in the world for a purpose. Christian education must speak to the issues of upon these serious social problems race relations, poverty, crime, changing moral codes, war and hundred other issues of our day. Granted, these are not the primary task of Christian education but they are so related that we dare not ignore them. Christian education must focus Christian answers or the world will furnish the solutions for us, which may be very unacceptable. Ways and means must be found whereby individuals and groups can influence society in the name of Christ in addition to the disciplined personal life.

A vital aspect of this area concerns the possible religious learning that can come from involvement in social conflict and change. Religious learning at its best is participative as well as redemptive. Is this the answer to those adults and young people who complain that all the church does is to sit around and discuss what happened hundreds of years ago? No doubt every church community has areas of social needs that are worthy of prayerful consideration and Christian action.

A concluding hope is that Christian education will truly come to exemplify all that the name or title implies. □

We the Women

Mrs. Herbert Hiller, President

ALL THINGS THROUGH CHRIST

This declaration by the Apostle Paul in Phil. 4:13 is a stupendous claim and it has been chosen as the theme for our 1970-73 triennium. One may well ask, is this not too high a motto, even for a gallant Christian like Paul, who at that time was languishing in a dark, damp prison cell from which he could not escape? Nevertheless, this resourceful man was free and rich in soul, confident because "The Lord was at hand," linked in intercession and correspondence with many friends and fellow-workers, triumphantly cheerful because his mind was not imprisoned, but fixed on high and holy things.

Remember ladies, as we adopt for our theme Paul's claim, "ALL THINGS THROUGH CHRIST," we have access to the same resources of God, the corporate strength of Christian friendship and the motivation of an enlightening, aspiring faith.

Also we know, as did the great Apostle, that there is a tremendous potential for good and God in all of us. At times we are almost speechless with wonder at what individuals are able to accomplish, through sheer determination and exertion of all their powers and abilities, particularly when they want to prove themselves.

Then there are many more things which people are able to accomplish jointly as corporations, associations, conferences and teams. The record of many organizations proves that point, specifically our beloved WMU.

ACCOMPLISHMENTS OF PAST TRIENNium

With our hands, 45 tons (89,565 lbs.) of WHITE CROSS materials were joy-

fully prepared and sent off to the mission field. The insured value of \$46,358.11 represents only in part the worth of these supplies. The systematic devotions and self-discipline in our MEALS FOR MISSION program supported various special areas of our mission endeavor with \$17,556.10.

In PACT, the Prayer-Partner-Fellowship which united us in the Crusade of the Americas' evangelistic effort, wonderful experiences in answers to prayer were shared in the 60,000 assignments made.

The 550 English and 150 German PROGRAM PACKETS printed annually were eagerly awaited and constantly used by our 501 societies, as well as groups in Germany and South America.

Special SILVER ANNIVERSARY issues of both WMU periodicals, the BROADCAST and UNSER AUFTRAG, were highlights of this triennium. From their struggling and insecure beginnings these papers have become a vital force in linking our missionary enterprise with our women.

Through the annual observance of the BAPTIST and WORLD DAYS OF PRAYER with other women, a closer bond of fellowship was formed, our vision enlarged, and hearts opened to more needs around the globe. The offerings of \$16,872.60 undergirded special mission needs.

In a very tangible way you women have again expressed your love and enthusiasm for our missionary goals, and proved that as God has given health, strength and material blessings your giving and work output would increase in like measure, for \$104,257.64 was contributed towards our \$90,000 WMU Missionary project. Our total, overall giving for God's cause in our denomination this triennium amounted to \$242,917.26. It is true what we have sung:

"If ye love me, believe me, and lose your life in me,
Greater works than these shall ye do!"

And now as we plan ahead into the new triennium, still linked with the inexhaustible resources of God Almighty, who loves to work wonders and with whom all things are possible for those who claim His promises, let us consider two new projects:

GOAL CHART — Our relationship with Jesus Christ is made possible because God purposed salvation for us. He had a planned goal, and in the fullness of time it was completed! Paul

often spoke of goals in his life: "I press toward the mark . . ."

Similarly, our WMU must have goals which state the planned purposes for the future. It is through *reading* that we become aware of the needs. Then we respond by *praying, planning, serving and giving*. The 1970-73 Goal Chart concludes with the new \$100,000 WMU project. What a privilege, as we realize ALL THINGS THROUGH CHRIST, to give that the world might know Him!

Our new project, SHARE YOUR BLESSING, promises enrichment in our lives, as we experience Love-in-Action. As we are alert to recognize each blessing God sends our way, we are encouraged to show our gratitude by taking time out to praise and thank God and to tangibly show our love by putting a "Thank-you gift" into the Share-Your-Blessing box. At that very time, we are to pray for specific missionaries and needs on our mission fields. As we participate in this project, we are keenly aware that each blessing God has given us has prompted us to give and pray for others.

The "Share-Your-Blessing" skit, and accompanying pamphlet, both written by Mrs. Raymond Yahn, had a tremendous impact on our women, as it was presented at our Luncheon at the General Conference in Winnipeg.

United in His Love, may we underscore and prove true the Scriptural claim and our adopted theme "ALL THINGS THROUGH CHRIST who strengthens me" and us in the furtherance of His work. It must never be said about us, "Your God is too small!" □

CHUCKLE WITH BRUNO

No man goes before his time — unless the boss leaves early.

Sign in the window of a haberdashery: "If your husband complains about the neckties you select, give him a couple of socks."

The best looking car on the road is the one pulling out of the parking space you need.

Insight into Christian Education

Introspection and the Teacher

by Henry H. Graham

All Sunday school teachers could profit by a certain amount of periodical introspection, trying to see themselves as their pupils see them. Such a policy is of value in weeding out flaws and mistakes. Usually we do not realize we have them. Searching self-analysis reveals them.

Not long ago a Sunday school teacher had this to say on the subject: "I just couldn't figure out why my class was decreasing in size. It had three fewer members than a year earlier. I gave a great deal of thought to the matter because it distressed me very much. But for a long time I did not consider myself to blame.

"Then I suddenly remembered the puzzled, depressed expression on one of the pupil's faces as I answered a question about everyday life that he put to me. He looked let down — almost crushed, in fact. I had shown a woeful lack of sympathy and understanding. It was an important question asked in full sincerity and I didn't answer it as fully as I might have done. I was quite curt. Later on this man became a dropout.

"On another occasion I expressed disappointment because the class became inattentive. The next Sunday morning two of the most faithful members were absent. They did not return for nearly three months.

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"These things started me to thinking about my weaknesses and how I could make myself better liked. I tried to put myself in the position of the pupils. The result shocked me and led me to make a practice of doing considerable introspection in the future. I used to ask myself these questions: 'How would I like it if I were on the receiving end of some of my remarks? How can I become more popular with the students? How can I make my service more valuable to the Sunday church school and be a finer teacher?'

"I did not spare myself or shield myself from unpleasant reality, but was brutally blunt in my self-criticism because I think this is the only kind that pays. I am happy to say that from that time on my class slowly gained in numbers until it was one of the largest in the church school."

Some time ago a Sunday church school superintendent of my acquaintance was puzzled by the falling attendance of a class. He decided to look in one Sunday in an effort to diagnose the trouble, and, if possible, correct it.

What he observed amazed him. The teacher showed little interest in the individual pupils, thinking only of the lesson. He manifested scant interest in what was going on in today's world. He seemed to live utterly in the past. He did not seem to realize that the young men were living in the world of the present, not that of the past, and were longingly eyeing the future.

If he was asked something specific about life today this teacher did not seem to know how to apply anything in the biblical lesson to modern conditions. Yet there were many times when this could have been done profitably. The teacher displayed no interest in present day activities and was inclined to

change the subject when such topics arose.

The superintendent discussed these failings with the teacher in a friendly manner and satisfactory results were achieved. As time went on this teacher made himself over and became one of the best-liked teachers in that particular church school. But it took a lot of doing on his part. It was necessary for him to change his whole outlook and many of his ideas. He became more than a mere teacher. He developed into an older brother to the younger men. In the future he made a regular habit of indulging in introspection, spotting any faults and gradually eliminating them one by one.

Of course, no teacher is perfect because it is human to err to some degree. But every teacher can improve himself, be better liked, and present the lesson more effectively, as well as help his pupils with their everyday life problems. There is always room for improvement in these respects. There is no better way to accomplish such desirable objectives than for one to see himself as others see him. Sometimes the result is shocking and most unpleasant, but if a church school is to grow and prosper it must have good, willing teachers who are fairminded and thoroughly proficient. All teachers owe this much to the church in which they have elected to serve God.

It is well to remember that precious lives are involved. The competent, conscientious teacher keeps persons coming to church school. The lessons learned and the advice given help to guide them properly through life. The teacher who leaves considerable to be desired may drive pupils away, perhaps for good. This is tragic and should be avoided at all costs. There is no substitute for the right kind of teacher. □

TODAY'S TIP

Use your tape recorder to record material from TV and radio programs that will stimulate discussion in your Sunday school class as it relates to the subject being studied. Play the recorded material and let your students react to it. Discuss the pros and cons of opposing viewpoints or controversial issues. Compare the views expressed with the Scripture passage being studied.

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WHAT IS UNIQUE ABOUT OUR FAITH?

October 4, 1970

Scripture: *Hebr. 1:1-4; Acts 17:22-28a*

CENTRAL THOUGHT. The superiority and uniqueness of the Christian faith lies in the revelation of God and the redemption of man through the ministry, death and resurrection of Jesus Christ.

INTRODUCTION. The theme for this quarter's texts is "Living our Faith." After two lessons on "the nature of our faith," we will study "helps to a maturing faith" for seven weeks; the December lessons cover "living our faith responsibly."

The faith of the majority in so-called Christian lands is based on reason, experience, superstition rather than revelation. As Christians we believe revelation continues in Jesus Christ beyond the close of the Old Testament canon; we reject the Moslem belief and the claims of pseudo-Christian sects to additional revelations beyond the person and ministry of Jesus Christ.

Other religions aren't totally wrong, only damnably insufficient. Nor is Christianity totally different from any other religious system or practice. Its uniqueness lies in its claim to be God's perfect revelation of himself.

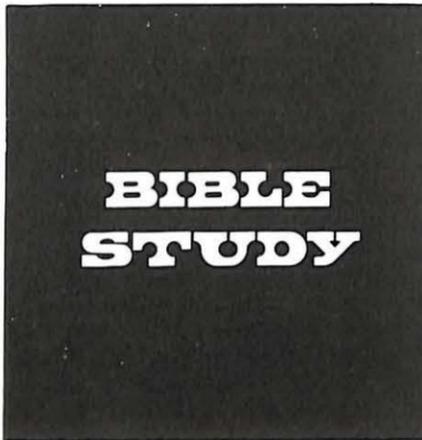
I. CHRIST SUPERIOR TO OLD TESTAMENT PROPHETS (*Heb. 1:1-4*). Hebrews was written to demonstrate that Christ's ministry and atonement had made the Old Testament ceremonies obsolete, necessary and valid though they had been. The higher qualifications of the Son imply a more complete statement of God's message than God's earlier spokesmen could give. The Son is almost identified with the father, and his present regency sets him above even the angels who are otherwise God's messengers (*2:2 f.*).

II. CHRISTIANITY SUPERIOR TO RELIGIOUS SPECULATION (*Acts 17:22-28a*). Having been made with a "God-shaped vacuum" man seeks religious and spiritual certainty. Our groping search for spiritual reality may produce sanctuaries, rituals, hymns, and piety; but in Christ God has shown himself clearly, given us the standard by which we shall be judged. Christ is the substance we seek; and man dare not settle for any self-made imitation. Much philosophical conjecture about God is correct; however, certitude in matters of the spirit comes not through

the probability and logic of speculation but through the self-revelation of God by Jesus Christ. Furthermore, our standing with God is based not on our efforts but only on trusting that Christ has done it all for us and in seeking to obey him by the power and guidance he gives us (*Eph. 2:8 f.*).

DISCUSSION QUESTIONS

1. What are some good things taught and practiced in non-Christian religions?
2. Since God has revealed himself in his Son, what authority do the older revelations have for us?
3. Even though we have a better revelation, how can we guard against feeling we are "better" than non-Christians? □



NEW LIFE IN CHRIST

October 11, 1970

Scripture: *II Cor. 5:17-21; Matt. 5:3-9*

CENTRAL THOUGHT. Those who are united with Christ by faith are subjected to the re-creative efforts of God to make them resemble himself; thus, Christian faith means a life of progress, not just a position in grace.

INTRODUCTION. Essential to Christian teaching is the new quality of life God generates in each one who gives up to Christ. Christian living is Christ-centered, Christ-motivated, Christ-guided, Christ-aimed existence. Morals, doctrine, piety grow out of the central fact of re-creation/reconciliation.

I. THE REALITY OF THE NEW LIFE (*II Cor. 5:17-21*). **A. Re-creation** (17). To be "in Christ" is a shorthand way of expressing our commitment to and our relationship with Christ. Accepting his atonement and

his authority for ourselves begins a process of re-creation; God starts to make us over into what he intends all men to become. Surrender to Christ brings a radical break with the past; so let the past be the past (*Phil. 3:13 f.*; see Dec. 27 lesson).

B. Reconciliation (18-20). In addition to undertaking a thorough re-modelling of our lives and characters, God gives us the task of seeking to win other men to him. Reconcile = make friends again; this graphically reminds us of the seriousness of our willful alienation from God and his passionate yearning for our affection. Zaccheus (*Lk. 19:1-10*) exemplifies the transforming effect of God's forgiveness and friendship.

C. Atonement (21). A third word of Christian teaching summarizes Christ's act on our behalf. With acceptance of Christ's atonement our reconciliation is accomplished and our re-creation begins. Such an emotional and progressive view of redemption should arouse more than an agreeable nod from us. The passion of our witness derives from the passion of God's pursuit of us.

II. THE CHARACTER OF THE NEW LIFE (*Matt. 5:3-9*). The dispensational theory arbitrarily applies the Sermon on the Mount to the "kingdom age." These ethical teachings, however, are contained in principle and corollary throughout the Scriptures.

A man has reached some approximation of God's design and knows true happiness when he can be described with the phrases of this text. Such standards are contrary to human inclination; but they reflect the character of God. As such they provide a measure for us, a goal toward which to strive. Obviously, it cannot be attained by our efforts; but as the redeemed "walk after the Spirit" they fulfill God's righteousness because they are learning to think and feel as God does (*Rom. 8:1-9*).

DISCUSSION QUESTIONS

1. Examine the different aspects of salvation by carefully defining redemption, regeneration, re-creation, reconciliation, justification, conversion, resurrection, atonement. Think of other terms. Have you been overlooking some of the richness of God's gift of salvation by emphasizing only one or two of these biblical ideas?
2. Is there perhaps some part of God's thinking as outlined in the Beatitudes which you have been ignoring? □

STUDYING THE BIBLE

October 18, 1970

Scripture: *Psalms 119:9-16; II Tim. 3:14-17*

CENTRAL THOUGHT. The Bible is a workbook for living life to the full; we need to expose our hearts and minds to its maturing influence.

INTRODUCTION. Perhaps the most neglected of the seven "helps for a maturing faith" is the study of Scripture, yet it is the first practice which a Christian should develop.

I. THE NEED FOR SCRIPTURE (*Psalms 119:9-16*). If we are to know God and his will, we must pay attention to what he says (9). The Billy Graham Evangelistic Association teaches a five-fold approach to Scripture which will produce an effective Christian life; all five are in this passage: hear, read, study, memorize, meditate. Any improvement in our habit of concentration on the Scripture will result in spiritual growth; we dare not hold back because of uncertainty about how whole-hearted and diligent we will be.

II. THE PURPOSE OF SCRIPTURE (*II Tim. 3:14-17*). **A. Salvation** (14 f.). The Gospel is recorded only in Scripture. If we are to call men to Christ, we must explain what the Scriptures report. Through the preaching/teaching/sharing of the Word, God's spirit quickens men to accept the salvation there described.

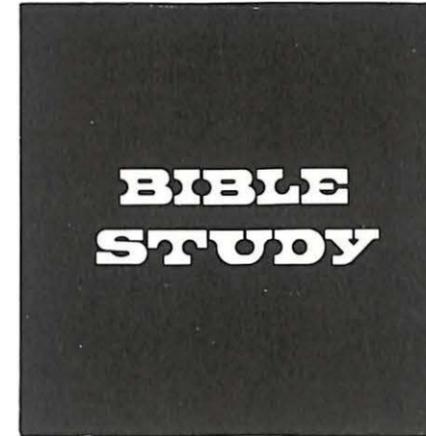
B. Sanctification (16 f.). In using these verses as a proof text for a theory of biblical inspiration we overlook the fact that four-fifths of the verse explains the purpose of Scripture. God moved men to record his words so that the generations to follow would benefit from it. Through the Scriptures we are taught—about the facts of God, faith, history, which are necessary for spiritual life and growth; we are convicted—of the error of our ideas and behavior; we are corrected—set back on the right path; we are instructed—in maintaining a right relationship with God and our fellows. Thus we are perfected, equipped, prepared to do all that God asks of us.

The Scriptures are no magic book to solve our problems and protect us from ill. It is a workbook, an instrument through which God speaks to our personal needs. It is his method to re-

make us. Each portion does not equally meet all our needs, but faithful study will provide the riches of his grace as we need it. We must let the word speak to us; we cannot decide what the Bible should say. It is a thousandfold more important to read and obey the Scriptures, than to have a "correct" theory of their inspiration.

DISCUSSION QUESTIONS

1. As a class consider setting some goals for class preparation and Scripture memorization. Share the results of private meditation weekly.
2. What statements in Scripture would you use to explain to an unconverted neighbor God's provision for salvation?



3. What are some unexpected discoveries you have made in Bible study—passages where God spoke in a clear way to help your Christian walk? □

GROWING THROUGH PRAYER

October 25, 1970

Scripture: *Luke 11:1-10*

CENTRAL THOUGHT. Christ's pattern prayer and his other teachings on the subject stimulate one's determination and understanding; but the theory must be practiced if we are to benefit.

INTRODUCTION. Not only must we listen to God, he also desires us to talk to him. Prayer must be learned and practice is required. Through the study of Scripture and the practice of prayer we learn how to confidently, lovingly express ourselves to him. There is no special vocabulary for prayer. As we grow to know God our prayers will change. Public prayer is

different from private prayer. All prayers should be well-thought, frank but respectful expressions of what is in our hearts.

I. PATTERN PRAYER (1-4). Although each prayer need not include all three aspects in detail, we must regularly express three things to God.

A. Praise. Brief though the words are in this pattern, there should be no brevity in our praise and thanksgiving to God. Of all aspects of prayer Christians most often fail to tell God how wonderful he is in their eyes. Our prayers show that we think of God as a mail order house for real and imagined needs. To pray without making a request, only thanking and praising God is a difficult but rewarding discipline (*cf. I Chron. 29:11-13*).

B. Dedication of self to obey God is the first requirement for expecting his will to be done on earth.

C. Petition is three-fold: regarding needs of body including a request for God to show his sovereignty over all human affairs; regarding forgiveness possibly including a request for help to forgive others; regarding spiritual difficulties.

To pray aright requires that we know what God's will and nature are in general, so mature prayer assumes knowledge of Scripture and active obedience to God's word.

II. BOLD PRAYER (5-13). However much we may learn to praise God, a large part of what we say to him will be in the form of requests. Our requests must be frank and persistent. Repetition becomes a test of the honesty or selfishness of our petitions. There are no restrictions on the command to ask; our timid and half-hearted prayers insult God, for they imply that he is a miser or a spoilsport, disinterested or powerless. But begin with a few requests and learn to trust God.

DISCUSSION QUESTIONS

1. What are some examples of "empty chatter" in our prayers?
2. How can we learn to pray more completely and honestly (not more beautifully or impressively). Are there suggestions for improving our prayers to include items mentioned in the lesson? Can we break habits which make our prayers repetitious and unthinking?
3. Are there some things a person "just doesn't mention" to God or should we "tell him everything?" □

OUR CHURCHES IN ACTION

KELOWNA, B.C. On May 10, about 250 people gathered at the site of the new Trinity Baptist Church for the groundbreaking ceremony. (pictured) Pastor John Wollenberg led in the invocation and spoke on "The Challenge To Build." Former pastor, E. H. Nikkel, led in the Dedication Prayer.

The new complex will provide an educational unit and sanctuary seating 450 persons with additional seating in an overflow area. There will also be ample off street parking. We anticipate completion by the end of the year. (Mrs. Velma Halsmith, reporter.)



SELBY, S.D. Mr. and Mrs. John A. Gross (pictured) were honored with a surprise celebration on their 55th wedding anniversary at the Faith Baptist Church on March 29, 1970. The children of the couple hosted a dinner in their honor and an afternoon program was presented by the children and grandchildren. Mr. and Mrs. John A. Gross have five children, 19 grandchildren and seven great-grandchildren. The couple are active members of the Faith Baptist Church of which the Rev. Milton Vietz is the pastor. (Mrs. James Breitling, reporter.)



LORRAINE, KAN. Mr. and Mrs. Clarence Schmidt (pictured) were honored on their golden wedding anniversary with a reception given by their children at the First Baptist Church on April 20. A hundred and sixty-five guests congratulated the couple. The Rev. Donald Decker, pastor of the church, presented them with a gold-embossed family Bible as a token of the church's esteem. They were married April 20, 1920, and have three children, nine grandchildren, and one great-grandchild. The children are Mrs. Dallas Minnick (Phyllis) of Luray, Commander L. C. Schmidt and Jack B. Schmidt. (Mrs. William A. Sies, reporter.)



LORRAINE, KAN. A reception, in observance, of the golden wedding anniversary of Mr. and Mrs. Walter Schmidt (pictured) was given by their children at the First Baptist Church on March 29. There were 185 guests and all the children and the ten grandchildren present. A quartet made up of the couple's son and three sons-in-law furnished the music. The Rev. Donald Decker, pastor, presented them with a gold-embossed family Bible. Mr. and Mrs. Schmidt were married April 18, 1920. Mr. Schmidt has for many years also worked with the Gideons International. Their children are Mrs. Richard McIver (Virginia), Mrs. Paul Leonard (Carol), Mrs. William Hausman (Rosalyn) and Raymond. (Mrs. William Sies, reporter.)



WINNIPEG, MAN. Thirteen converts were baptized on confession of their faith at a baptismal service in the McDermot Avenue Baptist Church on Easter Sunday. They are pictured with the Rev. Walter Stein. The hand of fellowship was extended to them at our communion service on April 12.

A Youth Seminar of all Manitoba churches was held May 1-3 with very good participation. The Rev. Paul Siewert, from the Ebenezer Church, Vancouver B.C., was the guest speaker.

The annual Mother and Daughter banquet had an attendance of 250. In the evening service on Mother's Day, the King's Daughters presented their annual program. They portrayed mothers of great men past and present. The oldest and youngest mother, as well as the one with the most children and the youngest baby were honored with a corsage.

Our congregation voted at a recent business meeting to contribute \$20,000.00 to the MAP program over a

three year period. (Maria Rogalski, reporter.)



KELOWNA, B.C. The 22nd annual British Columbia Association sessions were held May 14-17, in the Grace Baptist Church, Kelowna, B.C. The theme was "Go and Teach," centered around WHOM, WHAT, HOW and WHY. The Rev. R. Kerstan rendered a dual ministry in German and English. The Rev. and Mrs. K. Kenneth Goodman, missionaries to Cameroon, spoke on two aspects of the same theme and challenged the youth to "keep the faith," and to respond to every call to service. Workshops were held following two evening services. Daily attendance was between 600 and 700 with a climactic closing session in the Community Theatre with about 1,000 people present.

Officers for the coming year are: Moderator, Rev. E. Strauss; Vice Moderator, Rev. E. Hohn; Secretary, Mr. Jerry Litke; Vice Secretary, Rev. E. Babel; Treasurer, Mr. Erwin Publitz; Pacific Conference Mission member, Rev. J. Wollenberg; Representative to the Pacific Nominating Committee, Rev. Paul Siewert; Association budget, \$2,640.00. (Rev. J. A. B. Adams, reporter.)

AVON, S.D. The children of Mr. and Mrs. Clyde Doran, Mr. and Mrs. William Doran and Mr. and Mrs. Riley Meyer, honored them on their 60th wedding anniversary on March 15, 1970, with 180 guests in attendance. A short program was presented by friends and family members. Mrs. Doran is a member of the First Baptist church and married Clyde Doran on March 12, 1910.

The morning worship service at the First Baptist Church on May 17 was dedicated to the senior members sponsored by the Board of Deacons. Mrs. Andrew Eben gave an original reading entitled "How Old Are You?" Greetings were extended by the assistant chairman, Harold Schroder. Mrs. Dave Radack and Mrs. Norman Bangert sang a duet in the German language. Pastor Walter Sukut gave the message on "Old Age — A Blessing or a Curse?" Miss Marie Burfeindt was dining room hostess. (Miss Estie Betz, reporter.)

ANAHEIM, CALIF. On Sunday, May 3, the Sunkist Baptist Church added 55 new members. This was a milestone in the history of the church. The rapid growth is a result of a cooperative effort of a calling program by the youth, ladies and men prepared through a Witnessing Training Program and pulpit evangelism which helped in adding 94 new members in the fiscal year.

Three youth leaders were added to the staff recently: Jean Nordheimer, NAB College graduate, minister of Christian education and leader of Junior High; Mike Jones, minister of High Schoolers; Allen Schantz, minister of College Group. The Rev. William Hoover, standing on the left of the picture with some of the new members, is the pastor of the church. (Ruth Issler, reporter.)



EVERETT, WASH. Delegates from seven churches of the Pacific Northwest Association met on March 15, 1970, to consider the recognition of the Valley View Baptist Church. The Rev. Erwin Gerlitz was elected as chairman and the Rev. Jerry C. Fogltance, secretary.

Mrs. Dennis Bode, clerk of the Valley View Baptist Church read the minutes that led to the calling of the recognition council. Pastor Herbert Vetter gave a history of the church and presented the church constitution.

After a number of testimonies were heard a motion was made and passed, recommending that the Valley View Baptist Church be recognized as a duly organized North American Baptist church at the meeting of the next Pacific Conference and Northwest Association. (Rev. Jerry C. Fogltance, reporter.)

ERIE, PA. Sunday evening, April 28, the Rev. Fred Mashner, pastor of the South Hills Baptist Church, baptized 10 young persons (pictured), three of whom were from our sister church, the Open Bible Tabernacle, which is without a pastor. The Rev. Mashner has been helping them in various pastoral duties until their new pastor arrives.

On the following Sunday the seven young people, along with three persons who came through membership trans-

fer, were received into our membership. Each one was presented with a book titled, "Now That I Believe" and "What Saith the Scriptures."

On May 10, five mothers presented "mini-messages" to the congregation on the theme, "As Mother Says It . . . to Us." The service was climaxed by seeing the color sound movie of the Cameroon College Singers. (Louise Eichler, reporter.)



WACO, TEX. On May 9, our two WMS Circles of the Central Baptist Church sponsored a Mother-Daughter Banquet with 85 in attendance. The theme was "God's Palette." Our mistress of ceremonies was Miss Victoria Johnson; devotional by Mrs. Lendel Lippert.

On April 24, the men of Central Baptist had a Brotherhood Banquet with 45 in attendance. The guest entertainer was Bruce Lampert, a former member from Hurst, Tex. The guest speaker was Bill Allen from our N.A.B. church in Dallas, North Highlands. His topic was "Committed Men." Milton Lippert, of Central Baptist, led in group singing. The Rev. LeRoy Schauer is pastor of the church. (Marie Chance, reporter.)

GOLDEN PRAIRIE, SASK. Upon the request of the Golden Prairie and Hilda churches an ordination council gathered on May 30, 1970, for the purpose of examining Brother Earle Wanamaker for the gospel ministry. He is presently serving both of these churches.

The Rev. I. Schmuland of Temple church, Medicine Hat, was elected moderator and Ernest Zeller of Golden Prairie secretary. The candidate gave a presentation of his conversion, call to the ministry, and doctrinal beliefs. The council voted unanimously to recommend him to the churches for ordination.

The service took place at the Hilda church on Sunday May 31. The ordination sermon was brought by the Rev. Bruno Voss of Minitonas, Man., on the theme, "The Man God Uses."

The ordination prayer was offered by Dr. E. P. Wahl of Edmonton, Alta. The charge to the candidate was given by the Rev. I. Schmuland and the charge to the church by Dr. Wm. Sturhahn

OUR CHURCHES IN ACTION

who also welcomed the candidate into the gospel ministry. (Ernest Zeller, clerk.)

GLADWIN, MICH. On Sunday, May 10, the Women's Mission Circle of the Round Lake Baptist Church had their annual program. Mrs. Dorothy Allen was in charge. The Ladies' Trio sang three songs. Our pastor, the Rev. Winston Decker, gave the dedicatory prayer for the officers of the Ladies' Mission Circle. The film, "Unto the Least of These," was shown, giving us a glimpse of the White Cross Work being done by the women in our denomination. The offering was \$28.21. Mrs. Harriett Decker closed with prayer. The Rev. Winston Decker is pastor of the church. (Augusta Will, reporter.)

CRAWFORD, TEX. From March 31 to April 4 Hannah Nteff was a guest in the home of the Rev. and Mrs. Oliver K. Ringering, pastor of the Canaan Baptist Church. Hannah is attending Mary Hardin Baylor at Belton, Tex., and will graduate on May 24. After her graduation, she plans to teach at Lubbock, Tex., before returning to Cameroon. At our annual family night W.M.S. picnic on April 3 Hannah sang two songs.

On May 8, the W.M.S. sponsored the Mother-Daughter Banquet. The theme was "Miracles of Motherhood." We recognized the oldest and youngest mother, and the 64 ladies in attendance. Hannah Nteff is pictured with some of the members of the W.M.S. (Mrs. Sandra Gauer, reporter.)



ST. CLAIR SHORES, MICH. The Bethel Baptist Church held an appreciation dinner for its choir and choir directors. Mr. Elmer Wengel was the guest of honor. He served as choir director for 31 years and recently had to give up the position for health reasons. Assistant choir director, Mr. Roger Williams, was also honored for his service during the interim when the church was seeking a new choir director.

Pictured is Pastor Kenneth C. Fenner, presenting Mr. Wengel with a plaque in recognition of his years of faithful service. The program concluded with Mr. Wengel leading a mass choir of all those who sang under his direction at any time.

OUR CHURCHES IN ACTION



CHICAGO, ILL. The Foster Avenue Baptist Church honored its graduates on Sunday, May 24, at the morning worship service. Twelve young people completed studies at either grammar school, high school, Bible school or college. Only seven were present for the picture. The graduates received a personal gift from the church and the pastor, the Rev. Clarence H. Walth, offered a prayer of thanks for their accomplishments. The sermon was "Beauty And the Beast," taken from the text in Esther 3:8-11.



SALEM, ORE. Mr. and Mrs. Theo. Hauck celebrated their 50th wedding anniversary April 4, 1970, at the home of their daughter and son-in-law, Mr. and Mrs. Fred Oelke. The Rev. S. Donald Ganstrom brought a short message and congratulations in the name of the church.

The Haucks had two daughters, one has died. They also have seven great-grandchildren. Mr. Hauck served many offices in various churches.



BRIDGEPORT, CONN. The Atlantic Conference W.M.U. held their annual luncheon and rally on May 1 at King's Highway Baptist Church. About 100

ladies attended, and 175 participated in the rally.

Mrs. A. Lamprecht, president, presided and shared some of her experiences during a recent trip to Russia. Mrs. Milton Zeeb sang "Fill My Cup, Lord." Mrs. Fred Holzimmer, missionary to Cameroon was our guest speaker. The missionary offering of \$139.00 was given to help reach the W.M.U. \$90,000 goal. Mrs. Laurence Prast was elected president for a two year term. (Mrs. John Emr, reporter.)

GLEN ELLYN, ILL. The Women's Baptist Service Union of Chicago and suburbs held its annual meeting at the Glenbard Baptist Church on Thursday, April 30, 1970. Mrs. Fred Holzimmer shared some of her experiences with the Cameroonian Choir. She was presented with a corsage and a gift certificate. We were privileged to have Mrs. Gary Schroeder as a guest. She was given a special welcome and presented with a corsage. She thanked everyone for the prayers on her behalf during the recent loss of her husband.

Three officers were elected: Mrs. Herbert Pankratz, president, Mrs. Bruce Rich, second vice president, and Mrs. Guenter Hochheimer, treasurer. Appreciation was expressed to our outgoing president, Mrs. Clarence Walth.

The Women's Baptist Service Union is planning a Women's retreat at lake Geneva the first week-end of October.

SIoux FALLS, S.D. At the invitation of the Trinity Baptist Church, delegates from 12 churches in the South Dakota Association met June 4, 1970, to consider the advisability of setting Mr. Darwin Stahl apart for the Christian ministry. The candidate presented a statement of his conversion experience, call to the ministry, academic preparation and doctrinal beliefs. In executive session, delegates voted unanimously to recommend to the church that they proceed with the ordination service.

The service was held Sunday evening, June 7 at the Trinity Baptist Church. The ordination sermon, "The Man of Exploits," was given by Dr. Ralph E. Powell, Professor of Theology, NAB Seminary, and the charge to the candidate and welcome into the ministry was given by Dr. George A. Dunger, Professor of Missions and Church History.

Other participants in the service included Dr. George A. Lang, presiding; Dr. Roy Seibel, Scripture and invocation; Rev. Leon Bill, ordination prayer, and Mrs. Leslie Bertsch, solo. (Rev. Donald N. Miller, clerk.)

EMERY, S.D. On May 31, Plum Creek Baptist Church bid farewell to the Rev. Walter Hoffman and family who served us for about five years. Members of the appreciation and the Hoffmans responded. The Rev. Manuel Wolff of Emery Baptist Church gave a sermonette. A love offering was taken for the Hoffmans. They will begin their new ministry at Ripley Boulevard Baptist Church, Alpena, Mich. (Mrs. Elmer Jucht, reporter.)

MEDICINE HAT, ATLA. The Ladies' Mission Circle of Temple Baptist Church presented their annual program on Sunday, May 3, 1970. President, Ruth Freisen, acted as chairman. She read some articles on praise, prayer, love and service between duets, trios, octettes, and selections by the circle. The offering was designated towards the missionary work in Brazil.

Various organizations spoke words of On May 22, the MAP plan was presented and covenant envelopes were distributed.

On May 26, the Pioneer Girls ended their year with a Pal-Gal banquet and encampment. Our pastor's wife, Mrs. I. Schmuland, brought a message on a "Pretty Gal." (Gertrude Grose, reporter.)

OKEENE, OKLA. Mr. and Mrs. Wm. Geis (pictured) were honored on their 50th wedding anniversary on May 10, 1970, by their children, Mrs. Allen Feilder, Mr. and Mrs. Weldon Geis, Mr. and Mrs. Willis Geis with an open house which was held in the honored couple's home. Along with other table appointments were four yellow rosebuds, representative of the Geis's four grandchildren. The family and friends were present to wish the Wm. Geis's congratulations and best wishes. (Mrs. Weldon Leisher, reporter.)



ST. JOSEPH, MICH. Over 250 women of the Central Baptist Conference met for their annual luncheon at St. Joseph, Mich., May 16. Mrs. Clarence Walth told of her experience on the bus that was attacked in Israel. Missionary Dorothy Holzimmer challenged us as

home missionaries to look around us at "our mission field." Outgoing president Beatrice Pankratz was presented with a gift for her two years of service. Newly elected officers: Pres., Lillian L. Pinkel, Alpena, Mich., Vice-Pres., Helen Sonnenberg, Center Line, Mich., Sec., Sharon Rich, Westchester, Ill., Treas., Mildred Roth, Peoria, Ill., White Cross, Bertha Janzen, Broadview, Ill. The 1971 conference will be held in Alpena, Mich. (Lillian L. Pinkel, president.)

ELK GROVE, CALIF. On Mother's Day the First Baptist Church honored four mothers who were over 80 years old. Mrs. Dora Fandrich, Mrs. Katherine Adam, Mrs. Katherine Erman and Mrs. Sophie Neuman. A dedication for children was also held on the same day.

The Ladies' Missionary Society held their Mother-Daughter banquet on May 15. They were welcomed by the president, Mrs. Roy Dolliver. "God's Palette," was the theme in the program. Vice president, Mrs. Betty Mills was in charge. The mothers who are still active since the WMS was organized in 1926 were honored; Mrs. Lena Kandt, Mrs. Kathryn Kammerer, Mrs. Martha Kammerer and Mrs. Clara Meyer. The Rev. Merle Brenner is the pastor of the church. (Mrs. Leonard Fandrich, reporter.)

CHANCELLOR, S.D. On June 2, 1970, the youth of the First Baptist Church enjoyed a banquet honoring the eighth grade, high school and college graduates. Bruce Hoogestraat was the Master of Ceremonies. Mr. Douglas Sathren, a student from the NAB Seminary spoke on the topic, "A Spiritual Challenge."

To observe Mother's Day the ladies of the Mission Circle presented a program using the theme, "Faith of Our Mothers." The Rev. C. H. Seecamp is pastor of the church. (Mrs. Raymond DeNeui, reporter.)

NOKOMIS, SASK. The Nokomis Baptist Church had their first Missionary Conference March 26-28. It began with an evangelistic service. The Rev. H. Edwards of Regina was guest speaker. On Good Friday the W.M.S. presented their annual program. The Easter story was portrayed in word and music, and Missionary Barbara Kieper showed slides of her work in Cameroon. On Saturday there were special meetings for children and youth. On Easter Sunday Miss Kieper brought messages of hope and challenge. The Rev. Delvin Bertsch is pastor of the church. (Mrs. Milton R. Nornberg, reporter.)

ODESSA, WASH. A week of special meetings was held in the Odessa Baptist Church, Feb. 16-22. The services were conducted by the Rev. Robert Penner of Missoula, Mont.

On March 29, our Easter services were climaxed in the evening when our pastor, the Rev. Albert Richardson, baptized three young boys: Karl Kaiser, David and Danny Richardson (pictured). (Mrs. Geraldine Goetz, reporter.)



ASHLEY, N.D. On Good Friday the Ashley Baptist Church had as guest speakers Missionary Kenneth Goodman and an African student, William Tayui. On Easter Sunday evening Mrs. June Goodman spoke and showed films of the Cameroon mission fields.

April 12-15 our community had the Lowell Lundstrom Evangelistic Team conducting a United Crusade for Christ sponsored by the Ashley-Venturia Ministerial Association. All meetings were held at the Ashley High School. About 100 decisions and rededications were made.

On April 26, the men's chorus, directed by our pastor, the Rev. Etan Pelzer, presented a program of music at the First Baptist Church in Linton, N.D.

On May 3, the Women's Missionary Society presented their annual Mother's Day program. The offering was designated towards the Dakota Conference project. (Mrs. Carl Fischer, reporter.)

OKEENE, OKLA. On May 17, 1970, the home of Mr. and Mrs. Alex O. Priebe was the setting for the observance of their 50th wedding anniversary. It was on May 12, 1920, that they were married.

Hosts for the occasion were their children, Mr. and Mrs. L. A. Priebe, Mr. and Mrs. Donald Holt and Mr. and Mrs. Larry Priebe. Mrs. O. G. Graalman organist for the couple's wedding, and 17 other members of the wedding guests were present. The family and many friends and relatives honored the couple with their presence and best wishes. (Mrs. Weldon Leisher, reporter.)

OUR CHURCHES IN ACTION



VANCOUVER, B.C. Mr. and Mrs. Reinhold Wegner were honored by relatives, friends and members of the Bethany Baptist Church on May 20, 1970, on their 50th wedding anniversary. They were married on May 18, 1920, in Lodz, Poland.

Mr. Wegner served as deacon for many years and also sang in the choir. Mrs. Wegner served as president of the Ladies' Missionary Society, Sunday school teacher and sang in the choir. In 1951 they came to Vancouver, B.C. They have three children, eight grandchildren and two great-grandchildren.



WEST FARGO, N.D. On May 6, the Women's Missionary Society held their Mother and Daughter fellowship meal. The emphasis was on our Spanish-American mission, and the hostesses served a Spanish meal. The program included the showing of the filmstrip, "Mission on our Doorstep," and a song by the daughters entitled, "Miracles of Motherhood." Included in the roll call was the challenge to "Go" and spread the gospel to the spiritually needy. The Rev. Raymond Dickau is pastor of the church. (Shirley Bertsch, reporter.)

MINNEAPOLIS, MINN. At the Communion Service on Sunday, June 7, the hand of fellowship was extended to Mr. C. Wayne Bloomquist, Mrs. Lloyd Nelson, Mr. Greg Osborne, Bill Resch, Walter Resch, Mr. and Mrs. James Rudy, Mr. and Mrs. Walter Saylor, Valorie Saylor and Tim Waki. Five of these were baptized on May 24. The Rev. Allan Strohschein is the pastor of the church. (Mrs. Flora H. Woyke, reporter.)

John M. Kandt, 81, of Lodi, Calif., died on May 30, 1970. He was born on June 2, 1889, in Rumania. In 1900 he emigrated to the United States. He was converted in 1905 and became a member of Rosenfeld Baptist Church, N.D., before moving to Lodi, Calif. He served as deacon, Sunday school superintendent, teacher and treasurer. He was also active in local political and civic life. Surviving him are his wife Susie; one son, Herbert; three daughters: Mrs. Emil Spear, Mrs. Leland Nagel and Miss Margorie Kandt; five sisters, one brother, nine grandchildren and one great-grandchild. The Rev. Willis Potratz was the officiating minister at the funeral service.

Alfred Seibel, 68, of Mandan, North Dakota died on June 4, 1970. He was born on April 30, 1902 in Lincoln Valley. He was married to Martha Wahl on April 6, 1930 in Anamoose. They had three children. Shortly after his conversion in March, 1969 he was baptized and joined the Bismarck Baptist Church. He is survived by his wife, Martha; two sons, Marvin and Alan; one daughter, Mrs. Ellis (Carol) Eisenbeis; four brothers and six sisters; and three grandchildren. The Rev. Walter Dingfield was the officiating pastor at the funeral service.

Fred Weisser, 80, of Ashley, N.D., died on July 7, 1970. He was born on Feb. 18, 1890 in Russia. In 1910 he emigrated to the United States. He was married to Frederika Schrenk in 1921. In 1911 he accepted Jesus Christ as his Savior, was baptized and later became a member of the Ashley Baptist Church. He is survived by two daughters: Edna and Mrs. Viola Spitzer; four grandchildren and one brother. The Rev. Etan Pelzer was the officiating minister at the funeral service. The American Legion also participated.

Henry Baber, 71, of Whitemouth, Man., died on June 20, 1970. He was born in Russia in 1898. In 1917 he was married to Miss Hulda Nass. They had five children. They emigrated to Canada in 1929. After the death of his wife in 1937 he married Mrs. Julia Milke four years later. He accepted Christ as his Savior early in

life and served the Whiteshell Baptist Church as Sunday school superintendent, teacher and deacon. Surviving him are his wife, Julia; five daughters: Mrs. Alma Lysen, Mrs. Elsie Nordlund, Mrs. Erma Gordon, Mrs. Ruth Hourie, Mrs. Freda Henry; five stepchildren, 24 grandchildren and seven great-grandchildren. The Rev. Bruno Voss was the officiating minister at the funeral service.

Aaron Sukut, 64, of Bismarck, North Dakota died on May 28, 1970. He was born near Lehr on July 29, 1905. He was married to Leah Sieler on June 4, 1931 near Wishek. He was saved in March, 1931 and shortly thereafter was baptized and joined the Baptist church at Lehr. In 1953 he joined the Bismarck Baptist Church. Surviving are his wife Leah; two sons, Arlyn and Harvey; two daughters, Mrs. Lloyd (Darlene) Weisser and Mrs. Joseph (Marilyn Jean) Kraft; three brothers and three sisters; and 11 grandchildren. The Rev. Walter Dingfield officiated at the funeral service.

Mrs. Mary Fratzke, 88, died on June 25, 1970. After accepting Christ as her Savior she was baptized and became a member of the Bethany Baptist Church, Hutchinson, Minn., and later at the Faith Baptist Church in Minneapolis. Surviving her are two sons, Edward and John; three daughters: Mrs. Laura Wilkins, Mrs. Florence Brier and Mrs. Vernon Heckman; 21 grandchildren and 45 great-grandchildren. The pastors, Leland Friesen and Allan Strohschein officiated at the funeral service.

Henry W. Engelbrecht, 95, of Crawford, Tex., died on June 30, 1970. He was born on Jan. 25, 1875 near Brenham, Tex. On Dec. 3, 1896, he was married to Mary Eicholt. He was converted and baptized in 1895 and became a member of the Canaan Baptist Church. He served the church as deacon, trustee and Sunday school teacher. He is survived by eight children: Mrs. Lillie Niebuhr, Mrs. Ella Hodel, Mrs. Meta Schmeltekopf, Mrs. Marie Bieber, Henry, Raymond, Marvin and Ben; 16 grandchildren, 34 great-grandchildren and one great-great-granddaughter. The pastors, O. K. Ringering and Elcon Sandau officiated at the funeral service.

Elmer Woehl, 53, of Lodi, Calif., died on June 22, 1970. He was born on Jan. 18, 1917, in Wishek, N.D. In 1930 he came to know Christ, was baptized and became a member of the First Baptist Church in Wishek. In 1935 he transferred his membership to the First Baptist Church in Lodi. He was married to Esther Kammerer in 1940. Surviving him are his wife; one son, Douglas; one daughter, Cheryl; four brothers and three sisters. The Rev. Willis Potratz officiated at the funeral service.

Mrs. Saloma Maier, 88, of Medicine Hat, Alta., died June 24, 1970. She was born on Sept. 10, 1881, in Russia. She came to Canada in 1911. In 1898 she was married to John Brosz and in 1922 to John Maier. As a young girl she became a Christian and in 1945 was baptized and became a member of the Baptist fellowship. Surviving her are 10 children, 38 grandchildren, 70 great-grandchildren, 5 great-great-grandchildren, one brother. The Rev. C. T. Remple was the officiating minister at the funeral service.

John Lang, 82, of Plevna, Mont. died on June 17, 1970. He was born on July 19, 1887, in Russia and came to the U.S. in 1907. He married Elizabeth Naasz on Dec. 27, 1914. Mr. Lang served the Plevna Baptist church as trustee, Sunday school teacher and deacon for many years. Surviving him are five sons: Henry, Ernest, Norman, Christ, and Manuel; four daughters: Mrs. Alvina Croissant, Mrs. Lydia Bales, Mrs. Martha Buerkle, and Mrs. Frieda Straub. One sister, and 20 grandchildren. The Rev. Dave Peterson officiated at the funeral service.

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

To Serve the Lord in Any Way

(Continued from page 16)

am willing to be a missionary for you if you want me." They should rather pray: "Lord, I want to be a missionary and its up to you to tell me that you want me somewhere else." This was a new thought for George and his prayer also changed. Marjorie had dedicated her life at an early age to serve the Lord wherever it would be. In the summer of 1964 she had gone to the Bahamas with a group called, "Youth with a Mission," and in house-to-house witnessing had some wonderful experiences. Thus both of their hearts were now open and receptive to God's leading.

In February, 1970, the writer supplied the pulpit at the Napier Parkview Baptist Church and made that Sunday's emphasis one of missions. In the evening service, while speaking and showing slides on Cameroon, he made known the need for an accountant. The hand of God was upon George

and Marjorie and immediately following the service an interview took place. Through further prayer they were led to apply for missionary service and were appointed as missionaries to Cameroon at the annual session of the Board of Missions in April, 1970.

August 4-9 George and Marjorie attended the General Conference sessions in Winnipeg, Manitoba, and were among the group of those who were commissioned to missionary service on August 9. August 16 was their last Sunday in their home church when a farewell was held for them under the leadership of the pastor, the Rev. Norman Vernon. This Sunday was also the observance of a welcome home for Miss Florence Miller, missionary in Japan since 1951. To opposite ends of the earth this church is sending forth its youth to minister and be of service to many.

Mr. and Mrs. George E. Baab left for Cameroon on August 17, and, traveling via Paria and Rome, arrived in Cameroon on August 20. They will be

stationed in Kumba to assist the Rev. for Cameroon on August 17 and, traveling via Paris and Rome, arrived in all their activities in and around Kumba and in all of Cameroon. □

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Second Texas Burlesque House Closes, Owners Now Christians

SAN ANTONIO, Tex. (BP) — For the second time in less than three months, a San Antonio burlesque house has closed its doors following the conversion of the owners. Tommy and Mitzi Thomas, owners of the Intimate Lounge, decided to close their establishment after a late-night conversation with a Southern Baptist pastor. Mitzi had been a featured dancer at the club. Thomas said he planned to return to the business he had before becoming a night club operator four years ago — selling Bibles.

The closing of the Intimate Lounge follows the closing of The Green Gate Lounge, owned and operated by Guy and Evelyn Linton for more than 17 years. The Lintons became Christians during a revival conducted by Southern Baptist Evangelist Bob Harrington of New Orleans, known popularly as "the chaplain of Bourbon Street."

Thomas, a close friend of the Lintons, felt he should close his own lounge after the Lintons publicly announced that The Green Gate was "closed forever."

"I knew I was doing wrong," Thomas said of his four years as a night club operator. "I was unhappy, and I knew that when I followed the Lord, I had to close the club."

He said he sold Bibles before going into the night club business, and tentatively plans to return to that field. Meanwhile, persons seeking admission to the Intimate Lounge will find the entrance blocked by a sign that reads: "Intimate Lounge Closed: Condemned by God."

Superficial Commitment Causing Declining Growth Rate

GLORIETA, N.M. (BP) — A Southern Baptist seminary professor said that the growth rates for Southern Baptists and other denominations have diminished or stopped because "church members have too superficial an understanding of God and too shallow a commitment to serve God."

Findley B. Edge, professor of religious education at Southern Baptist Theological Seminary, Louisville, discussed the problem and possible solutions during a Church Renewal Conference at Glorieta Baptist Assembly. "My own view," Edge said, "is that the basic problem in our churches — both Southern Baptist as well as others — is basically a spiritual problem. We are

unwilling to take our religion out of the church and express it in the everyday world; we are unwilling to get involved in the lives of needy people and to seek to be instruments of God's love to these people. We have tended to express our religion by attending meetings in the church," he continued. "While these are important, religion must be expressed in the world during the week."

Edge said this means the layman in the church is God's basic minister, and every layman must find his own particular way of expressing his ministry. Involvement in ministry is the key to renewal of the church, he observed. He said typical expressions might include working in the church program, helping poverty-stricken people, tutoring high school dropouts or teaching illiterate adults to read.

"In addition to ministering to the physical, economic and social needs of people, our desire is so to relate to these people that they will come to have a personal relationship with God through Jesus Christ."

Edge said the result will be a new dimension added to relationships inside and outside the church. "This renewal is a deeper and more personal relationship with God himself and with other people. In its essence, renewal is an attempt to discover how to bring new life or 'the real life' into the church."

Involvement vs. Evangelism Wanes As a Church Issue

Buck Hill Falls, April 30 (AP) — The long conflict between Christian social activism and pulpit evangelism is disappearing, church experts said Thursday, but they cited other problems that are putting a damper on faith. The appraisals came at the annual meeting of the U.S. Conference of the World Council of Churches, attended by about 250 leaders of various denominations.

"A decline in institutional religion has been matched by a rise in personal spiritual hunger," said the Rev. Dr. Leighton Ford of Montreat, N.C., a Southern Presbyterian evangelist of the Billy Graham organization. He said a promising development was the growing recognition that both proclaiming the Gospel and carrying it out through social action are mutually essential to the expression of the faith. Christians on both sides of the old issues, he said, are getting away from the "un-Biblical division between words

and deeds," and are learning to avoid the "artificial hangups between personal evangelism and social concern."

The Rev. Dr. Walter Hollenweger, of Geneva, Switzerland, the Council's secretary for evangelism, said the experience of churches under Nazi Germany showed that preaching personal salvation alone was not enough. To make the either/or choice between the "proclamation of salvation and the happening of salvation" is a false choice, he said, adding that salvation is not only personal, but it also is a "life transforming power" in shaping the world's structures.

Several groups, including Pentecostals, who once shied away from the Council on grounds that it emphasized social action at the expense of evangelistic preaching, had observers at the meeting.

White House Notes Baptist Views On School Aid Plans

WASHINGTON (BPA) — A White House spokesman has promised to convey Southern Baptist Convention views on public aid to private and parochial schools to the President's Commission on School Finance.

The word from the White House came from Edward L. Morgan, Deputy Assistant to the President, in response to a communication from John W. Baker, Associate Executive Director of the Baptist Joint Committee on Public Affairs.

The Southern Baptist Convention in Denver instructed the Baptist Joint Committee "to make every possible effort to communicate the opposition of Baptists to tax money for private church-related schools under any guise whatsoever to every appropriate public official."

Spanish Baptist Church Charges Valencia Police Violated Rights

VALENCIA, Spain (BP) — "These Protestants are filling up Cabanal with their posters. Do something about it!"

With this demand to the police, Second Baptist Church here has set in motion the first court test of the rights of a Baptist church registered under the 1967 religious liberty law in Spain. The Valencia police reacted swiftly, tearing down more than 250 revival announcement posters which had been pasted to walls in the Cabanal sector of Valencia where the Second Baptist Church is located. The posters were

similar to those used nationwide in Baptist evangelism campaigns.

Since the church had obtained official permission to put up the posters — authorization direct from the appropriate government agency in Madrid, the capital — it has filed a legal complaint in the city's lower court charging violation of its rights under the registration law. The police are named as defendants in the church's complaint. Apparently the next document to be filed with the court will be the police's answer as to why they tore the posters down. Jose Ortega, pastor of the 104-member church, believes the police reacted to complaints without recalling that since 1967 the law gives certain rights to registered Protestant churches.

In a recent edition, Ecumenical Press Service explored conditions in Spain and observed: "On the part of the huge majority of Roman Catholics there is an unwillingness, indeed an inability, to change the thinking of so many years." This same observation could be applied to the police's reaction in tearing down the posters — they were simply doing what they have been conditioned to do for years.

The case will set a precedent. If the church's rights are upheld in court, Protestant churches across Spain will see that the law means what it says. If the Valencia church's legal complaint is dismissed or ignored, unregistered churches will be able to reply to the government pressure that the law doesn't mean what it says because the rights of a registered church are not protected.

European Bicycle Evangelistic Tour Set By Florida Teenagers

MIAMI, Fla. (BP) — Forty teenagers from the First Baptist Church of Perrine, Fla., will participate in a three-week evangelistic tour of northern Europe on bicycles in late July and early August.

Highlight of their unusual excursion will be a visit to Leiden, Holland, where they will take part in the celebration of the 350th anniversary of the sailing of the Pilgrims for America.

Then, traveling in groups of eight with an adult advisor for each group, they will start in Luxembourg and pedal through Germany, Holland and Belgium.

One objective of the group will be to build friendship for the United

States by showing Europeans American young people who are courteous, interested in others and proud of their own nation.

The Americans will be distinctive on their identical bicycles provided by the church in Perrine, a Miami suburb. Each bike will fly a U.S. flag and, under it, the flag of the country through which the group is pedalling.

While stopping in youth hostels in European cities nearby, the Baptist young people will carry out their main purpose of subtle evangelization, according to their leader, Tommy Watson, pastor of First Baptist Church.

"We're planning to have morning and evening devotions just for ourselves," he explained. "But we figure when other young people see what's going on, they'll gather around and we'll have an opportunity to witness to them."

A folk singing group is included among the cyclists, he added, and all of the young people are prepared to give testimonies concerning their personal faith and to hand out gospel tracts.

Baptist Aging Homes Leaders Urge Stronger Social Security

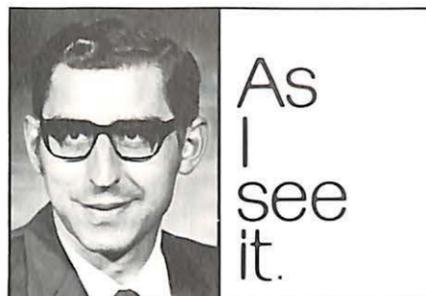
IRONTON, Mo. (BP) — Executives of Southern Baptist homes for the aging adopted a resolution here urging Congress to enact stronger Social Security laws to provide more funds for increasing numbers of retired people.

The resolution cited statistics indicating that the number of Americans 65 years of age and over will increase from its current 20 million to more than 25 million in 15 years and 31.3 million in 30 years.

"We too often neglect these senior citizens and carelessly overlook the contribution they can still make to our churches and to society," said the resolution adopted by the Southern Baptist Association of Executives of Homes for the Aging.

The resolution advocated legislation "that will provide senior citizens in the country with an annual cost of living adjustment in addition to the existing benefits."

The group further urged Baptists to better support their institutions for the aging and for churches and related organizations to find ways to minister more effectively to the total needs of the elderly.



by Paul Siewert

This year marks the twenty-fifth anniversary of the death of Dietrich Bonhoeffer. On April 9, 1945, Bonhoeffer, along with several German generals, was led naked to the gallows in the garden of Flossenberg and hanged. The reason for the final execution, after a long imprisonment, was his involvement in an assassination plot against Hitler.

There is something rather sad and ironic about this whole thing. Bonhoeffer was a man with a strange combination of brilliance, devotion to Christ, patriotism, and pacifism. That he should see through the facade of Nazism, and be appalled by it, is easy to understand. But for him to know so much about the inner spirit of Christ and yet be in coalition to kill, is quite another thing.

Bonhoeffer, though a young man at the time of his death, produced many notable Christian writings. These have become required reading for many modern Seminarians. Some have classified Bonhoeffer as an outstanding biblical expository preacher. Others have acclaimed him to be a supreme example in Christian discipline and daily devotion to Jesus Christ. He even said prophetically: "Love your neighbor more than your timid conscience."

For the secular man, however, to put all of these accounts together into one biographical melting-pot, and come up with a complimentary tribute, is hardly to be expected. He could easily come away saying: "What good is your Christology?" Only those who know something of the fine line between spirituality and carnality, and our natural vulnerability, can possibly come out on the positive end. □

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.

■ Chaplain Henry Everette Wake, 1st Lieutenant in the Chaplains Branch, U.S. Army, has been called to active duty at the Army Garrison, Fort Lewis, Wash. Chaplain Wake is a member of the Magnolia Baptist Church, Anaheim, Calif., and a graduate of Talbot Theological Seminary.

■ Mr. Robert Lennick, graduate of Denver Seminary and member of the Hillside Baptist Church, Dickinson, N.D., has accepted the call to become the pastor of the churches in Hettinger, N.D. and Lemmon, S.D. He began his ministry on July 15, 1970.

■ The Northern Conference reports two new churches which affiliated with the NAB fellowship: Whitecourt, Alta., and Pinawa, Man.

■ The Rev. Daniel Fuchs expresses his appreciation and thanks for the prayerful concern of fellow Christians and for the many get-well cards and letters he received during his illness. He is able to be active part time and is looking forward to a full schedule in the near future.

■ A new church extension project has been started in July 1970, in Auburn, Wash. The Rev. Bernard Thole, assistant pastor of the Calvary Baptist Church, Tacoma, Wash., is serving as interim pastor.

■ The Rev. Rudy Lemke has accepted the call to the church extension project in Port Coquitlam, B.C. Before accepting this position he was the pastor of the Northside Baptist Church,

Sioux Falls, S.D.

■ The Rev. and Mrs. Alfred Grams of the Brook Park Baptist Church, Minneapolis, Minn., announce the birth of a son, Marco Niebuhr, on July 19, 1970. Congratulations!

■ The Rev. Arnold M. Friez wishes to express his thanks and appreciation to all the churches and Christian friends who remembered him with their prayers and love gifts during his long convalescence after an auto accident. After six months of hospitalization and recuperation, he is slowly beginning to serve the church again in Appleton, Wis.

■ Mr. Phillip Williams, a recent graduate of the North American Baptist Seminary, became the minister of youth at the Parma Heights Baptist Church, Cleveland, Ohio, effective July 1, 1970.

HAPPINESS IS:

Dr. Wayne Dehoney, former president of the Southern Baptist Convention has jokingly shared these bits of "Misery" with his fellow pastors.

Misery Is . . . when the pastor comes to the church auditorium, glances at the small Sunday night crowd and discovers it is actually Sunday morning!
Misery Is . . . when a deacon asks: "are we still having prayer meeting on Wednesday night?"

Misery Is: . . . when you preach your annual stewardship sermon and the fellow who attends church once a year comes up after the service and says, "Everytime I come to church you preach on money."

Misery Is . . . when a person you haven't seen in years visits the church and comes through the line at the church door saying, "I'll bet you don't remember me!"

Happiness Is . . . seeing New Christians sitting up at the front of the church, on Sunday and Wednesday, drinking in the truth of God.

Happiness Is . . . pastoring a congregation where the people come together each Lord's Day expecting great blessings from God.

Happiness Is . . . having people walk up and say: "I want to work somewhere in the church this year. Can you find a place of service for me?"

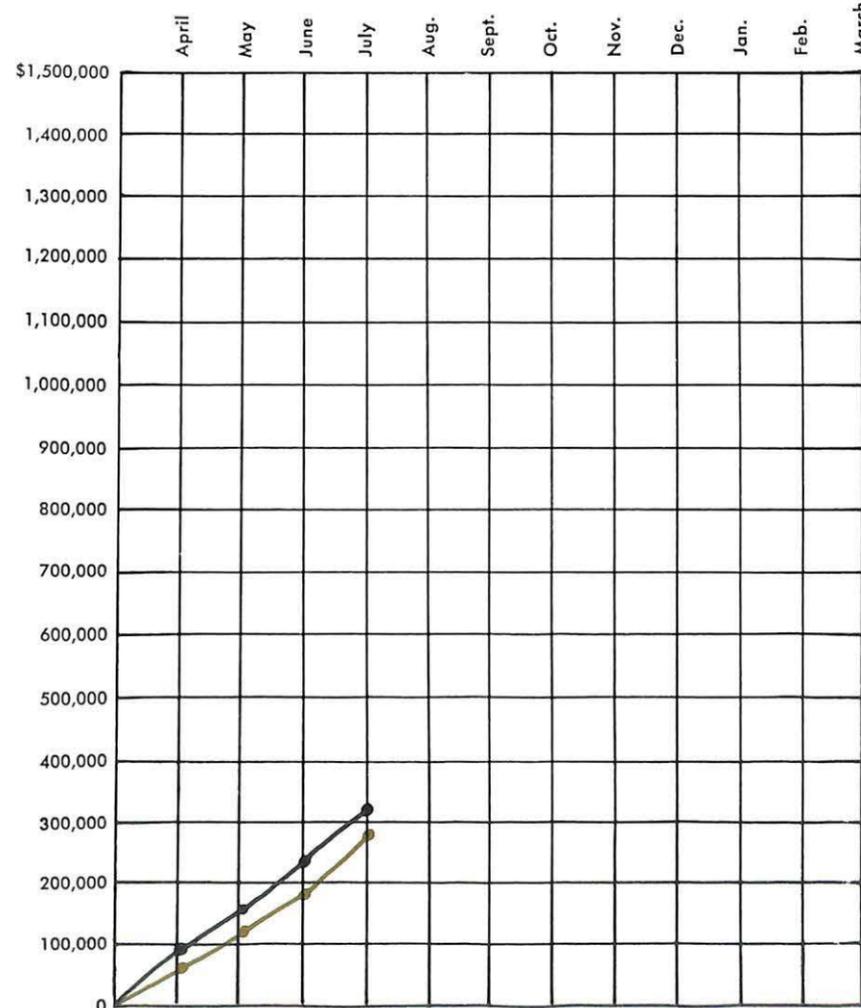
Happiness Is . . . a finance committee having the problem of what to do with the surplus over the budget need.

Happiness Is . . . pastoring a people who love you in spite of your faults and won't let others talk about you!

Happiness Is . . . seeing you in services next Sunday with your Bible in your hand.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for four months
April-July 1970 — \$284,915.61
April-July 1969 — \$310,723.30
Goal for 1970-71 \$1,500,000



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

EDITORIAL VIEWPOINT



A NEW DAY

Deep disquiet is developing among religious leaders in America. Churchgoers find themselves split on social issues. Contributions to churches and denominational ministries are dwindling. Overriding all else is the question: What is to be the church's mission in a complex and changing world?

A Gallup Poll published March 5 announced that 75 percent of those Americans questioned felt that religion was losing its influence in national life.

The proportion of U.S. adults belonging to churches has been declining slowly but steadily since reaching a peak of 68 percent about 12 years ago. Now the Gallup Poll puts the figure at 63 percent. Church attendance at least once a week, considered a more accurate barometer of the country's religious mood, has dropped from a record 49 percent in 1958 to 42 percent at present.

The United Methodist Church, second largest Protestant denomination in America, was confronted with a membership loss in 1969, and a fall-off in contributions has forced cuts in its operating budget for this year. Budgets also have been slashed by the two largest branches of the Presbyterian church, the American Baptist Convention and the National Council of churches. Financial anxieties are arising in the Roman Catholic church as well.

Our North American Baptist General Conference current mission budget is the highest ever. We have not yet been affected by these trends, but smaller denominations are usually affected later than the larger ones.

No one can minimize the impact of the revolution that is battering the structures of society, family and church. The gaudy symbols of yippee culture, the garish art, the obsession with nudity, the vocal and physical attacks on the establishment, secularization, the rejection of traditional morals, all are symbols of a deep-

seated revolt that is striking at the very foundations in America and all over the world.

A recent essay in TIME magazine, suggested that the pace of change is so swift that in terms of life experience we have a new generation every five years.

It is not necessary to detail here the gold-plated affluence of our society which even Christians view with an eager eye. The ascending spiral of luxurious living, the insatiable appetite for thrill and stimulation, the abandonment of spiritual motivation for self-satisfaction, the brutal competitiveness of the social and the business world, the obsession with success, the vicious fear of failure and rejection, the hardened propaganda line of militarism and nationalism—all these have left our society susceptible to the decaying paralysis of self-defeat. The rebellion of our time is the explosive expression of a generation which is looking for a more authentic existence.

These are some of the sins of our time to which Christianity must speak. How will we respond to what is happening? On the one hand there are those who react with violence and suppression. On the other hand there is uncritical acceptance of the new era in an atmosphere that borders on anarchy.

To underestimate the measure of this revolt is to be guilty of pure naivete. To ignore its implications is sheer folly. To brand it as totally irresponsible may be correct but will not help it. To be blind to what is happening is fatal.

But our concern is with the church. The church is too much like the world. We are not free of institutionalism as we thought. The protests against the church "establishment" are not too different from those we hear about in society. Dr. Finley Edge says, "I believe renewal must take place within the church. I do not mean by this that the church with its present programs and organizations will remain unchanged. My guess is that some rather fundamental changes will take place. I mean by this that the church with all its weaknesses, failures, and problems—must be the continuing primary base in which and through which God will work His redemptive work in our world."

As N.A.B.'s focus on the theme "Renewing the Church in a New Day" during the next three years (1970-73), what changes will the Holy Spirit want to make in our personal lives, our churches and our conference?—J.B.

OPEN DIALOGUE

letters to the editor

Dear Editor: "I was never a subscriber to the Baptist Herald, but friends gave me copies now and then. But I wanted to see and read it some more. So I decided to become a subscriber. And was I ever pleased and delighted by the new look. I enjoy every bit of it. I am nearing the three score years and ten. My eyesight is still very good." Mrs. John Roth, Hazeldine, Alta.

Crusade of the Americas

(Continued from page 15)

the name "Bolivarian" because of the historical relation with Simon Bolivar, the great liberator of upper South America.

Mr. Manuel Calderon, co-ordinator for the region and president of the Colombia Baptist Convention, stated, "After four years in which we have spent, without reserve, enormous amounts of energy, time, and money, we stand before the judgement bar of the results." The results say that God has blessed in a marvelous manner.

Mexico and Central America

Rev. Ervin Hastey, missionary to Mexico, reported permanent results of the Crusade in the life of the Baptist conventions in Mexico, Guatemala, Honduras, El Salvador, Costa Rica, Nicaragua, and Panama. It built a new spirit of fellowship with the Baptists of each of the countries with their fellow Baptists in other countries. It created an evangelistic consciousness. Mexico, with the largest convention, reported 12,893 professions of faith and 1,826 baptisms. The Guatemalan Baptist Convention had 1,100 professions of faith and 580 baptisms—a record number for the convention of slightly less than 3,000 members. Honduras reported 44 baptisms and 393 professions of faith. El Salvador reported 120 baptisms and 407 professions of faith. The Nicaraguan Convention had 1,139 professions of faith and 204 baptisms—83 more than in 1968. Panama reported 1,295 professions of faith and 644 baptisms.

As in the case of many others, Mr. Hastey pointed out that statistics are not cold figures but represent human lives. □

Lakeshore Baptist Needs Your Support



The Rev. and Mrs. Wilfred Dickau at the new church site.

Our most recent N. A. B. church extension project in southern Ontario, became a reality under the capable leadership of the Rev. Henry Schumacher, early in 1968. The Lakeshore Baptist church located in the city of St. Catharines is in the midst of Canada's fastest expanding region. Growth, development, specialized agriculture, shipping, and as a highly rated vacationland of the entire continent, mark this metropolitan area in which we should have a strong evangelical witness for the Lord. We have accepted the challenge of giving leadership to the young congregation of Lakeshore Baptist. Denominational representatives, visiting pastor's friends and members of Lakeshore church conducted the installation service for us on Sunday, June 28.

Presently all meetings are conducted in the Scottlea Presbyterian Church, which is in the same general area of our proposed two-acre building site. Full use of all facilities are available to us, Sunday mornings and throughout the week. Plans are under way to inaugurate a full visitation program.

The Rev. Wilfred Dickou is the pastor of the Lakeshore Baptist Church, St. Catharines, Ontario. He previously served as pastor of the church extension project in Dickenson, N. D.

as pastor and people participate in this most important venture of taking the message of salvation into the community. Family night services each Wednesday evening are a time of strengthening and inspiration to the youngsters, youth and adults. The 11 members of the Womans Missionary Society meet regularly for Bible study, missionary education, prayer and fellowship. The development of a youth program is also under way.

A new multi-million dollar shopping and business plaza and housing complex borders our church site. This is in addition to the total expansion of this part of the city during the past three years. Opportunities appear to be limitless, but this does not mean the work will be easy, nor that someone will come along and do the job for us. There may also be an expression of self satisfaction, and the declaration made, "we have everything to make us happy in life, we don't need religion or church. Such a reply does not lessen the fact that people have a need and live in spiritual darkness. This may be compared to the two shoe sales representatives visiting another country, endeavoring to expand sales. Upon arrival and a brief investigation, one salesman wired his firm saying, "Any selling attempts would be futile, I am returning home immediately, people here do not wear shoes." The second wired his firm saying, "Triple or increase all introductory shipments, no one here wears shoes, opportunities for the shoe business are limitless."

We ask you, our fellow-laborers, to increase your prayer support for the extension ministry in St. Catharines so that we may go forth as His Ambassador's winning others unto a saving knowledge of Christ Jesus. Mere human capabilities and limitations could easily bring anyone to frustration. However, as we depend upon the Lord for His enabling grace and wisdom, and are assured of your in-

creased tangible interest and intercession, we are encouraged to go forward in His Name regardless of Satan's hinderances.

The Lord's commission, "Go ye, and launch forth into the deep," cannot be overlooked nor ignored. The ever present fact of Romans 12:1, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service," has never been revoked or eradicated from scripture. In paraphrasing Acts 16:9, our concern is shared with you, in the following manner: "Give prayerful consideration to the Extension work in St. Catharines, and help us." Therefore, now is the time to launch out into the deep of extension work. This is the great inexcusable imperative confronting our fellowship. □



The Lakeshore Baptist Sunday morning worship group.

LAKESHORE BAPTIST CHURCH EXTENSION BUILDER'S PROJECT FOR SEPTEMBER 1970

Will you pray and contribute?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the Rev. Wilfred Dickau
26 Rexleigh Crescent
St. Catharines, Ont., Canada

5 WAYS TO HELP GOD'S WORK



A Bequest —

A properly drawn will can be the vehicle to make provision for our denominational ministries. Many Christians find satisfaction in knowing that God's work is continuing to be helped even after death. A will is important for all ages and is the foundation of good estate planning.

A Gift Annuity —

You can care for your own needs and the Lord's work at the same time. A gift annuity provides a guaranteed regular payment for life. An immediate tax deduction is available based on the annuitants age. Part of the regular income is tax exempt.

A Life Insurance Gift —

The need for life insurance varies as family responsibilities change. A paid-up policy can be given to our denomination or annual dividends assigned as a contribution to God's work. A new policy can be purchased making the denomination the owner and beneficiary. Tax benefits arise from these gifts. Other possibilities are available.

An Income Agreement —

By transfer of money or other property an individual can receive income. Recent tax law changes have provided for a Life Income Contract, Charitable Remainder Unitrusts and Charitable Remainder Annuity Trusts. Some are pooled investments while others are separate trusts. Each plan is different and is designed to meet different needs.

A Revocable Gift —

In the event of an emergency the funds can be returned. A deposit agreement is a pooled investment with a variable annual rate of return. The Church Loan Trust Fund pays 5½-6% for 3-5 year terms. These funds are immediately available for the work and provide you with income.

Please check for further information:

- Bequests (Wills)
- Gift Annuity
- Life Insurance Gift
- Income Agreements
- Revocable Gifts
- Other

Write to Everette A. Barker,
7308 Madison St., Forest Park, Ill. 60130.
Phone (312) 771-8700

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