

Baptist Herald

April 1971

Toward Renewal
and Revitalization
by Donald Miller

1971 Seminary
Graduates
by Roy Seibel

NAB College
and Renewal
by Joe Sonnenberg

Re-Minded
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1971



Bob Seidel (l. to r.), Frank Berg, Bernard Bredin, Gale O'Neil, Ted Fazer, Ulrich Laser, Jim Green

SEMINARY GRADUATES

by Roy Seibel

The North American Baptist Seminary takes great pleasure in presenting the ten men who make up the graduating class of 1971. They have wrestled with the call to commitment, disciplined themselves in rigorous study, learned to relate to people, and now they are ready to serve.

The men have been trained well in Bible, theology, church history and all the skills required of a church leader in this generation. They possess the basic tools and know how to use them.

The members of this class, however, were not content with simply acquiring biblical data, histories, and organizational structures. They sought not only information but relationships which changed people; not only ideas but Christianity in action; not simply how men reason, but how they feel. They wanted more than the elements of faith; they wanted a quality of commitment which demanded the whole of life.

They did not spend the past two or three years cloistered in ivory tower contemplation, but a concern for mission led them to serve as pastors, youth leaders, and

Dr. Roy Seibel is professor of Pastoral Ministries, North American Baptist Seminary, Sioux Falls, S.D.

music directors. They took opportunity to move off the campus to mingle with people in hospitals, retirement homes, prisons, and into a face-to-face ministry in the living room.

They touched people who hurt, and they felt the desire to heal. They sensed the anguish of people in despair, and faced young lives twisted by rebellion and crime. Inside they cried out to God that Christ's healing might come to people about them. They knelt with the penitent and heard him pray to God.

There is a restlessness here, for the members of this class have become disturbed over man's inhumanity to man. They have seen evil woven into the very fabric of our society. They can no longer turn back, for they have a deepening conviction that Christ alone brings healing redemption to men caught up in their own inventions and designs.

Renewal within the church is a deep concern felt by every member of the class. Simply abandoning old forms to reconstruct new organizations, they feel, only provides occasion to repeat past failures. What is needed is a new life within the church of today. Let the seniors speak for themselves.

Frank Berg: "Church renewal in a new day as I see it is to develop in the lives of Christians a sense of the tremendous need that their friends and neighbors have for Jesus Christ. And then, to mobilize the entire church memberships for evangelistic action in their community."

Frank Berg will be graduating with the Master of Divinity degree. He is married and has two children. His previous experience includes:

Summer, 1969: McKernan Baptist, Edmonton.

Summer, 1970: Temple Baptist, Lodi.

Music director: Central Baptist, Sioux Falls.

Student Pastor: East Friesland Presbyterian Church, Rushmore, Minn.

Mr. Berg is considering the pastorate, youth director, or work as an evangelist.

Bernard Bredin: "In order to 'Renew the Church in a New Day' we need to start at the root level of our own lives. Our Christianity is nothing unless it is a practical, moment-by-moment concern in our living. We need to possess a 'Hot Christianity' — communication of the factual content of the Gospel boldly through the power and leading of the Holy Spirit to family, friends, neighbors and acquaintances."

Bernard Bredin will graduate with the Master of Divinity degree. He is married and has no children. His previous experience includes:

Summer, 1969: Camp supervisor, Lake Nutimik, Manitoba.

Summer, 1970: member of "New Dawn Singers," the seminary musical team.

Interim pastor since November, Evangelical Covenant Church, Sioux Falls.

Mr. Bredin is considering either the pastorate, or graduate studies.

Carl Carlisle: "I believe the starting point for renewal within the Church is an agonizing search of the New Testament in an effort to discover for ourselves the true nature of the Church and its mission as originally given

us by Christ. When we can make a life response to this we will rediscover a new sense of personal responsibility in the life and ministry of the Church."

Carl Carlisle will graduate with the Master of Religious Education degree. He is married and has two children. His previous experience includes:

Full time YFC director in Garden City, Kansas for two years.

Student pastor, United Church of Christ, Humboldt, S.D. for 1½ years.

Mr. Carlisle plans to go into youth work or Christian Education.

Ted Faszter: "If we want outreach, Christian education must make outreach, not just knowledge, its aim. Christian education with outreach as its goal, combined with a return to biblical expository preaching aimed at outreach, will turn our denomination in this direction."

Ted Faszter will receive the Master of Religious Education degree. He is married and has no children. His experience while in seminary includes:

Summer, 1970: member of "New Dawn Singers," the seminary musical team.

Director of music and senior high teacher, Northside Baptist Church, Sioux Falls.

Mr. Faszter is considering serving as a director of Christian Education or as an assistant pastor. Ultimately he plans to teach music or Christian Education in a Christian college or seminary.



Phil Putz (l. to r.), Leonard Showalter, Jim Green

James Green: "Since the church is not primarily an institution or a building, but rather a fellowship of believing people, I feel that church renewal must be a renewal of people. This should involve a renewal of our commitments; of prayer, of service, of fellowship, of giving. This renewal of people, then, should stimulate the church to reach out to those who need Jesus Christ, to those who need spiritual counsel, to those who need hope. Only when we as Christians are renewed and dedicated can the church fulfill its role of reaching, teaching and healing."

James Green will receive the Master of Ministry degree. He is married and has no children. His previous experience includes:



Bernard Bredin (l. to r.), Ulrich Laser, Dr. George Lang, Frank Berg

Summer, 1969: Interim pastor, Chadron, Nebraska.

Interim pastorates at Sun Prairie Baptist Church, and First Baptist Church of Canton, S.D.

Traveled 3 summers as a member of various seminary quartets.

Mr. Green is looking forward to the pastorate, but he is also considering director of Christian education or youth director.

Ulrich Laser: "In addition to the primary task of personal evangelism, church renewal will only come about through a deeper understanding of God's revelation to man. Since God's revelation comes chiefly through the Bible, it is imperative for people to understand it as a means of revelation from God."

Ulrich Laser will receive the Master of Divinity degree. He is married and has no children. His practical experience while in seminary includes:

Summer, 1969: Member of seminary traveling team, "Certain Sounds."

Summer, 1970: Pastoral clinical education, Winnipeg General Hospital.

Student pastor of Conservative Congregational Church of Worthing, Minn.

Mr. Laser plans to serve as a pastor, assistant pastor, or as a youth director.

Gayle O'Neil: "Church renewal is the responsibility of each generation. It is an ongoing process which comes about when Christians take personal and social conversion seriously."

Gayle O'Neil will graduate with the Master of Religious Education degree. He is married and has two children. His previous experience includes:

Pastor, Evergreen Baptist Church, Renton, Wash., for two years.

Pastor of visitation, Calvary Baptist of Tacoma, Wash., for two years.

Student pastor of Grand View Covenant Church for two years.

Mr. O'Neil is considering serving as a pastor, director of Christian education, assistant pastor, or youth director.

Phyllip Putz: "I believe that the church as Christ established it should be in a constant state of renewal, always growing in spiritual gifts as well as in new members. I see my place in this emphasis as a motivator to help Christians get out of the pew to witness for Christ inside and outside the church edifice. This is the only force that will drive us to our knees and back to God's Word."

Phyllip Putz will graduate with the Master of Divinity

degree. He is married and has no children. His previous experience includes:

Summer, 1969: Student pastor of Swedona Covenant Church.

Summer, 1970: Clinical pastoral education, Jamestown State Hospital.

Director of youth, Sunnystre United Methodist Church of Sioux Falls.

Director of Christian education, First Christian Church of Sioux Falls.

Mr. Putz plans to serve as a pastor, assistant pastor, or director of Christian education.

Bobby R. Seidel: "Church renewal can only come through a better understanding of man and God. We need to see modern man as he actually is, and not what we think he is. We need to see ourselves as we actually are. As we turn from ourselves to God through the power of the Spirit of Christ, He will draw us to Himself making all things new. Praise God!"

Bobby Seidel will graduate with the degree of Master of Religious Education. He is married and has no children. His previous experience includes:

Youth minister of First Congregational Church of Sioux Falls.

Mr. Seidel is considering future service in science research or missions.

Leonard Showalter: "I believe church renewal is something the universal church is constantly experiencing. It happens in the lives of individual Christians, in local congregations, in parts of the country and sometimes nationally. It is a circular experience. One part of the church may be experiencing renewal while other parts are not. Prevailing conditions and needs under the timing of the Holy Spirit bring about renewal. Indonesia recently experienced renewal. So did Wilmore, Kentucky, with Asbury College. Young people in Southern California and in the Pacific Northwest are experiencing it now. I believe our friends in the liberal churches are undergoing renewal to a certain degree, and it is making a marked difference in their relationship to Christ. What is church renewal? It is a new understanding of the importance of one's relationship to Christ. It is a realization that our union with God through Christ is the most important aspect of our lives and touches every part of life. It is experiencing the Lordship of Christ in association with a Biblical view of the real mission of the church."

Leonard Showalter will graduate with the Master of Divinity degree. He is married and has three children. His experience includes:

Prior to seminary he served as pastor for 5 years and Minister of Christian education for 4 years on the West Coast.

Student pastor of Bethel United Methodist and First United Methodist of Inwood and Lester, Iowa for 3½ years.

Mr. Showalter is considering the pastorate or chaplaincy.

We commend these men to our churches with the confidence that they will render a good ministry as they serve Christ and the Church by ministering to the needs of men. □

TOWARD RENEWAL AND REVITALIZATION OF THE MINISTER AND THE CHURCH

by
Donald N.
Miller

It's back to school for increasing numbers of ministers. Almost every major denomination today offers some kind of continuing education program for its pastors, missionaries, chaplains and other workers.

Formally, the goals of most continuing education programs are:

- To help the minister understand himself and the world of change.
- To re-examine the church and its mission.
- To engage in dialogue with faculty members on current theological issues.
- To provide opportunity for reading and study in a selected area.
- To participate in new fields of theological inquiry dealing with varied aspects of the ministry.

Those who have been part of a continuing education program generally agree that it is a significant step toward the renewal and revitalization of the minister and the church.

RENEWAL FOR THE PASTOR

Some pastors have reported that it is precisely this experience which has preserved them for the ministry. Conversely, it has been noted by our denominational recruitment committee that among NAB pastors who have dropped out of the ministry, none has been involved in continuing education. This may suggest that unless a pastor experiences occasional periods of extended study, reflection and development of skills, apart from his regular vacation, he may find the diverse and changing demands of the ministry too much for him to cope with adequately.

Continuing education is, thus, designed to help pastors "keep up" and "keep in." As such, it is often a step toward renewal and revitalization of the minister. Some churches, wishing they had a new pastor, might in fact have a new pastor if they had the vision and courage to allocate funds for his professional growth. Many businesses and educational institutions have long since learned this lesson.

One church had this to say following the return of their pastor from an

The Rev. Donald Miller is the vice president for development, North American Baptist Seminary, Sioux Falls, S.D.



John Cobb Smith, vice president of Timerite, Inc. (center, facing camera) presided at the week-long radio and television seminar offered at the seminary as part of the new January Term.

eleven-day continuing education experience: "Some of our board members were not sure this costly investment would be worth it. When our pastor returned and preached his first sermon, we realized our church had made a wonderful investment. It is no longer costly. He's a new man!"

ENRICHMENT FOR THE CHURCH

Continuing education for the pastor can also be an important step toward renewal and revitalization of the church. The pastor who engages in continued personal growth in a disciplined setting, often brings back with him a freshness of spirit and perspective that enriches the entire congregation.

Following the business meeting of a church where I served as pastor, I thanked one of the members rather profusely when the church decided to send me to a week's study and fellowship conference; all expenses paid. His response was worthy of note. He said, with a twinkle in his eye, "Don't think we're doing you some big favor. The church has just as much to gain from the experience as you, because we know you'll come back a bigger and better man than when you went." His comment was a reminder that when a church makes provision for the continuing growth of its pastor, it's not a reward for good behaviour, or even primarily an enrichment of the pastor, but a valuable contribution to the church.

The new January Term, an innovative change in the seminary curriculum, lends itself ideally to the continuing

education of pastors as well as missionaries home on furlough. Its structure is such that it allows for concentration on one subject, usually of a practical and experiential nature.

This past January Term provided opportunity for students and pastors to deal with such contemporary concerns as divorce, remarriage, church discipline, suffering, pollution, war, peace and others. It also challenged students to discover and employ greater creativity in proclaiming the Gospel through the use of radio, television, printed page, and other mass-media forms confronting modern man.

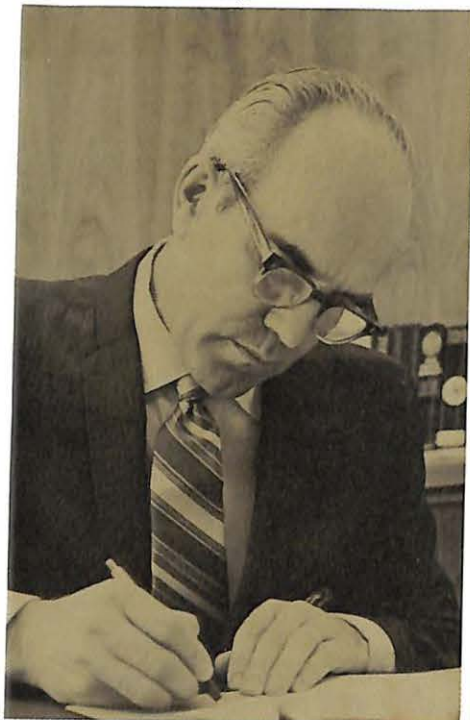
Miss Florence Miller, missionary in Japan, who was part of this year's new venture in learning said, "One very practical and concrete bit of knowledge which I hope to apply at the seminary in Osaka is the use of the overhead projector in the classroom." The Rev. Jothan G. Benke, pastor of the West Center Baptist Church in Madison, S.D., who also participated in the program, said that it caused him to evaluate what he was doing in his church and helped him to discover how he could be more effective. "It was certainly well worth the effort. Without a doubt, it will help make my ministry more outreaching."

The January Term is also ideal for pastors from the point of view that the church program during the month of January is usually of such a nature that it is possible for the pastor to be away for a week or two.

Plans for next year's January Term are already underway and will include.

(Continued on page 19)

President Sonnenberg



The NABC serves two nations and more



Professor Goltz (standing) gives guidance to students



NORTH AMERICAN BAPTIST COLLEGE AND RENEWAL

by J. Sonnenberg and W. Goltz

Renewal always involves change. But this does not mean that all change constitutes renewal. It is therefore extremely important that we neither seek to institute change for its own sake, nor that we seek to maintain old structures when they no longer serve any useful function.

An important change at the North American Baptist College is the decision to seek affiliation with the University of Alberta in order to be able to offer the first two years of university training on an accredited basis. This training is already being offered in connection with the five-year B.Th. program, but affiliation would permit young people to take this training on an accredited basis in relation to state educational institutions.

What are the practical benefits of such affiliation? It would meet the needs of young people who are required to have two years of university in order to enter the

Dr. Joe Sonnenberg is the president of the North American Baptist College, Edmonton, Alta., and the Rev. J. Walter Goltz is the registrar and professor of missions, evangelism, homiletics and sociology at the college.

B.Th. program. Should these students desire to continue their university training at a later date, this could be done without loss of credits. Those young people not considering church related ministries would have the opportunity of taking their initial university training in a Christian environment. It would further open the door for those young people who would like to attend our denominational school, but are hindered from doing so by the fact that they are planning to attend university, but lack sufficient finances to do both. During their two years of training many young people would be faced with the challenge to enter church related ministries. As a result, our College would have a wider appeal and could serve our entire constituency more effectively.

But renewal also involves a re-examination of old structures to determine their functionality. A significant change is the discontinuation of the Certificate in Christian Education program of studies effective with the 1971-72 school year. This change brings us into line with the policy of other Bible Colleges in the accrediting association who do not offer a certificate after only one year of training. The fact that one year of training does

not constitute a terminal program is clearly recognized. It also encourages young people to return for the second year of lay leadership training. This change does not mean that young people can no longer come for only one year of training, but they would not graduate after only one year.

Broad changes in educational policies in Alberta will necessitate a reappraisal of our present Senior Matriculation program. This program was originally instituted for the purpose of providing university entrance for adults who, because they were veterans or recent immigrants to Canada, had not obtained the necessary educational standing, and were not able to obtain it in public high school. Presently this department is composed of students whose average age is 18.4, none of whom would be prevented from attending public high school. This program primarily benefits students from Alberta who would like to take their high school in a Christian setting. Should we ask the entire constituency to subsidize a program which has only local appeal and benefits?

Today the environment in which the educational process takes place is of critical importance to the survival of education itself. The impersonal and mechanical environment of our large universities is to a large extent responsible for the negative depressive lonely cry which permeates so much literature and song, attractive to youth. This cry betrays a profound psychological and human need, a need so devastating that many have lost the art of acting with the freedom characteristic of a healthy growing personality. They only know how to react! It is of interest to us that former N.A.B. College students write appreciatively, noting the abiding benefits of a training in an environment supportive of those qualities that make us most human. On the other hand those writing us for admission underscore the fear of meeting "strangers" as the major obstacle to a possible successful experience in college education. Clearly we know and possess skills to operate the technological machines of our times, but lack the skills required to relate to people. Family members are strangers to each other. Renewal of any kind is dashed under such circumstances!

At N.A.B. College the educational environment is person centered. No student is a number who is merely counted. The attention received through personalized efforts by faculty members is substantial.

Furthermore, the ultimate referent for the consideration of all truth and knowledge whether such emerges from the Bible or science is God, not process. It is this referent which makes possible the development of a workable set of morals and values, desperately sought and needed by modern man if he is to survive. The fake argument that education loses objectivity when infused with moral and value suggestions has run its course. The time has come to take a second look. At N.A.B. College we believe in providing a supportive environmental context in which each student can develop all his potentials of mind and character. That, we believe, is the direction we must take to provide the human-divine conditions promising renewal. □

Worship and Renewal



Professor Penner



by W. R. Muller and A. F. Penner

Too often worship has been associated with a certain MYSTICUS which discouraged serious examination and resisted change. As a consequence, it was considered presumptuous to talk about improving upon traditional worship patterns without assuming the role of meddler. In spite of this attitude changes have come about, not because man engineered them but because the dynamics of true worship demanded them.

If we consider worship to take place whenever and wherever man responds affirmatively to the revelation that God gives of himself, we are confronted with a two-fold problem: understanding God's self-revelation, and finding adequate ways or symbols for response to that revelation. Whenever man received new insights into God's self-disclosure his worship experiences, whether private or public, took on new dimensions. It is possible to project then, that renewal in worship will not be forthcoming until the vision of God be renewed in our generation.

Our response to the historic revelation of God in the Scriptures can become so routine that it loses all spontaneity and finally ceases to challenge us to anything more than drowsiness. This may be due in part to a familiarity with the symbols of language in a particular translation or to the false notion that if God is the eternal, unchanging God, we cannot help but think of him exclusively in traditional symbols. This fault can be corrected only by a revision of our theological language.

While God does not change, the symbols through which he disclosed himself to man have changed from time to time and from age to age. The symbols used were generally tied in very closely to the culture in which man lived. To Moses he appeared as the "I AM" who was before and would outlast any nation; to Joshua he was the

The Rev. Willy R. Muller is dean of students and professor of pastoral theology, English and social studies, and Mr. Abe F. Penner is professor of music.

(Continued on page 17)



by Gerald L. Borchert

Dear Dr. Borchert: Congratulations on becoming the Dean of our Seminary. . . . My heart rejoiced as I heard that the seminary has adopted an evangelistic emphasis. When one is quite far away from our denominational school for training ministers, one hears varying reports about our school and its professors. But I must say that I have been grateful for meeting the professors at our conferences and I have been impressed with most of the young men who have come out of the seminary. And now to hear that our school is making a stronger effort in evangelism truly warms my heart. I pray for you daily as I pray for our college in Edmonton, M.S.

Dear M.S.: Thank you for your kind words. It is letters like yours that make our task at the seminary much easier, because the Holy Spirit uses such letters to encourage us in our work. In respect to the deanship, let me assure you that with God's help I shall do all in my power to provide our future Christian leaders with the best possible seminary education so that they will become as fruitful and productive as possible in the work of our wonderful Lord.

To enter a new evangelistic thrust at the Seminary in an age that is really open to Christ seems to me to be absolutely imperative. What this emphasis will mean in terms of classes, programs, time, money and resources, however,

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

will become clearer to all of us as we seek to follow our Lord. But what it means now is that all of us at the seminary and in the whole denomination must turn our lives over to God in a recommitment to Christ. When we look at our record as a denomination, it is clear that we have not all done what we could in winning others to Christ. Therefore, in humility before God let us all honestly ask ourselves, "when did I last lead someone to Christ?" In fulfilling our responsibilities to God let us dedicate ourselves to a new concern for others. And let us all pray for each other that we may have strength and boldness in winning people to Christ and the victorious life of vital commitment and selfless service.

With respect to the seminary, the role of assisting God in the preparation of ministers is very exciting but it is not always without its problems. The young people who come to us are often roughly cut diamonds and in three short years they will be required to lead a congregation in understanding the word of God and the perspectives of Christ. They will be expected to stand by a family with hope in Christ when God calls home a father or a mother. They will have to learn to take criticism in the spirit of Jesus, and their families will be carefully watched to determine if the young minister's words are lived out in the home. Moreover, they must definitely know how to win people to Christ and help others to do so also.

As a professor in our seminary I have stood before God year after year utterly humbled at what the Lord can do with these young people. Sometimes I have had questions as to whether some had the qualities to become ministers, but seldom have I been unable to thank God for his working in them when they have left. It is a marvelous experience to see God build his ministers from the raw materials of our sons and daughters. The future of the church is extremely bright when I look at our young people. I am confident that despite their youthful non-conformity that God is molding them into a dynamic force for a greater evangelistic thrust than most of us yet fully conceive. But we need more of your sons and daughters, more of your Sunday school pupils because the return of Christ may not be far distant and our world desperately needs to know about the Saviour. G.L.B. □

GOD'S VOLUNTEERS

TEAM 1 REPORT

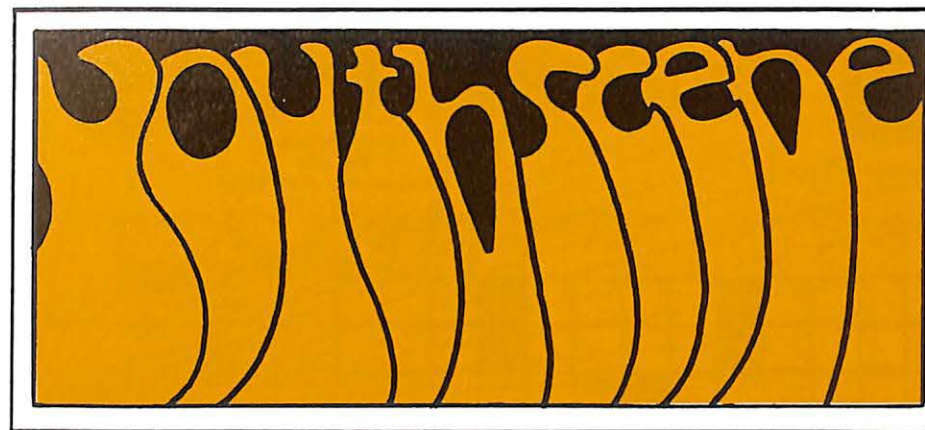
by Diana Mayer

Cold weather, heavy snowfall, and God's Volunteers Team have traveled hand-in-hand from Saskatchewan to Wisconsin in the past few months. Though this type of weather has handicapped our visitation work, it hasn't dampened the love and fellowship in Christ which we have felt warmly extended toward us. We have also shared the excitement and happiness of those who have become new or re-newed Christians.

One experience in Canada proved again the power of God and prayer. We were praying for a young man who had put up many barriers against God. He was interested in Christ, but could not be convinced that this was the answer for him. Surprisingly, he continued coming every night and then at the last service he gave in to God's Spirit and came forward to receive Christ. This was wonderful and we thanked God. And God chose to bless further when this new Christian brought two of his friends, and they also found a new life in Christ. How we wish that more converted lives would immediately bear fruit such as this.

In addition to our ministry in the churches, God has given us fantastic opportunities to reach those who are young and desperately searching for reality in life. As high schools, universities, and coffee houses have opened their doors to the team, we have been able to present in song what Christ means to us. Afterwards, young people have come to us with questions, and by the grace of God some have even stayed to ask Christ to come into their lives.

As we remember all these things which have been wrought by God, we also thank Him for his protection. Except for a minor accident in St. Paul, in February, which unfortunately put Rev. Klatt in the hospital for a few days, we realize that God has been watching out for us. So for everything, great and small, we continue to thank God and ask that you will remember Team 1 in your prayers. □



URBANA: AN EXPERIENCE

by Deborah Bauder and Ronald Stoller

Jesus Christ is very much alive and is presently working in strange and wonderful ways in the lives of two college students from Portland, Oregon.

During one week of Christmas vacation, Urbana '70 exploded on the University of Illinois campus. We two Portland State University students traveled across America's heartland to attend. Inter-Varsity Christian Fellowship sponsored and organized, it was attended by 12,000 students, missionaries, pastors and mission board representatives, including our North American Baptist mission board. They came from all over the globe, and were of every "name" of Christianity. In spite of this diversity, we were all one body of "Jesus people" getting a message from God.

The main purpose of the Conference was to acquaint students with the present world mission situation. The Lord spoke to every one of our number.

The morning sessions were packed with Bible teaching, demanding messages from men of God, and an open period of sometimes controversial questions and answers. Questions were directed to any of the panel from anyone, via audience microphones. The three speakers of the day and the speaker from the previous evening composed the panel for that day. In answering these impromptu questions, our speakers proved their own competency and the Lord's wisdom in them.

The Rev. John R. W. Stott, Rector of All Souls Church, London, England,

Miss Bauder and Mr. Stoller are students at Portland State University and members of the Bethany Baptist Church, Portland, Ore.



Miss Phyllis Forsch, Calgary, Alberta, and Dr. Richard Schilke discussing missionary opportunities.

and Chaplain to Her Majesty, the Queen of England, was our dynamic Bible expositor in the mornings. He enlightened us on Chapters 13 through 17 of the Gospel of John. We enjoyed and appreciated his British accent and his knowledge of Bible history.

Assembly Hall, University of Illinois, Urbana, site of general sessions of the IUCF Missionary Conference.



The theme of Stott's exposition was "Abiding in Christ." Concerning the fifteenth chapter, he said, "Every Christian is in Christ, personally and organically. In comparison, a branch is in the vine, and a limb in the body." He commented that some Christians of today are virtual Christmas trees; their ornaments are tied on them. An abiding Christian is like a fruit tree; fruit grows directly from him.

Speaking on the parable, "Jesus the Real Vine," Rev. Stott stated that abiding in Him is similar to a producing vine. If it does not produce, the vine is cut off; if it does produce, the vine is pruned back to produce more and better fruit. Either way you get cut. "But," said Stott, "the painful pruning knife is held by a safe and knowledgeable gardener." We realized how much more we must trust, obey and abide in Christ.

All of the speakers of Urbana were down to earth, surprisingly practical, and, in many ways, demanding.

Our memories of Urbana '70 range from the sublime to the ridiculous. For the person who was looking, there were messages from God every minute. We will remember the multitude, and the new friendships; the crowded bus rides, which were like riding with a pack of singing sardines; and the train rides—like being in the ark.

By the way, being tossed and lurching in the train as we were, we should know what "trainitis" is: "It is when, after you get off a train, you have a compulsion to throw yourself against a wall!" We also learned that Burlington Northern is not the only way to fly!

But, the Lord was generous to us, blessing us on the train, in singing, praying and sharing, as throughout all of Urbana '70. Continuing to be with us in a very special way, God is closer because of Urbana '70. □

Dictionary of Pagan Religions. By Harry E. Wedeck and Wade Baskin. New York, N.Y., Philosophical Library. \$10.00.

Although there are thousands of entries in this volume the authors admit that this is only a partial record of pagan religions and cults which flourished since the beginning of mankind. Many of them will not be recognized by the reader.

Since this is a dictionary and not an encyclopedia, the information is very limited. However, it is surprising to see only one page allotted to Confucianism and almost five pages given to Galli, a name given to the Phrygian goddess Cybele.

It would also have been helpful if a guide to pronunciation would have been included, especially when one comes to names like Mbipitsjin or Xiuhtecuhli.

The student of the Bible will find it interesting when he seeks more information or clarification on pagan rites and gods mentioned in the Old Testament. □

Sermon on the Mount. By Clarence Jordan, Valley Forge, Pa. Judson Press. \$1.95. (paper)

The Cotton Patch Version of Matthew and John. The Cotton Patch Version of Paul's Epistles. By Clarence Jordan, New York, N.Y. Association Press. \$4.50 each.

The late author is well-known for his work at Koinonia Farm in Americus, Georgia.

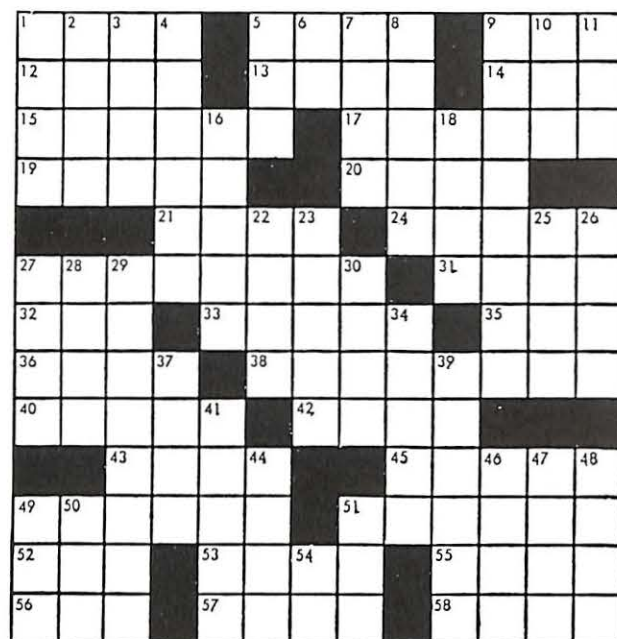
In Jordan's exposition of the *Sermon on the Mount* the emphasis is on *doing*. He believes *action* is the key word to Jesus' teaching. But for unbelievers he claims that the most terrific (his word) prerequisite is repentance. It is a condition that extends to every area of a man's life. After this takes place action must follow, and through the Holy Spirit it will be the right kind of action.

To say that Dr. Jordan's Cotton Patch versions are different is putting it mildly. They have a southern, black flavor for he gives them a setting in the present racial conflict. It is a colloquial translation which makes for interesting reading. □

Bible Puzzle Page

Bible Puzzles
Box 485
Albuquerque, N.M. 87103

Answers on page 31



ACROSS

1. It is in our brother's eye
5. Insects
9. "Cornelius..... him" (Acts 10:25)
12. Abstain from every appearance of this (1 Thes. 5:22)
13. Resound
14. I in Rome
15. "..... the devil" (Jas. 4:7)
17. His children returned from captivity (Ezra 2:55)
19. Blot out
20. "Whom having not, ye love" (1 Pet. 1:8)
21. Hebrew measures
24. He had a vision on a rooftop (Acts 10)

27. Tower in Jerusalem wall (Neh. 3:1)
31. Load
32. Harem room
33. Biblical name (Luke 3:33)
35. Banker's term (abbr.)
36. State of bewilderment (dial.)
38. She ministered to Jesus (Luke 8:3; poss.)
40. Greek Muse of poetry
42. God hath numbered thy kingdom, and finished it (Dan. 5)
43. Storm
45. Eri was their ancestor (Num. 26:16; sing.)
49. Owner of the site of Samaria (1 Ki. 16:24)
51. Son of Caleb (1 Ch. 2:48)

CRYPTOVERSE

GRIQQIZ CVI OKIP OKCO KICV OKI TUVZ UY
AUZ, CHZ EIIM NO.

Today's Cryptoverse clue: O equals T

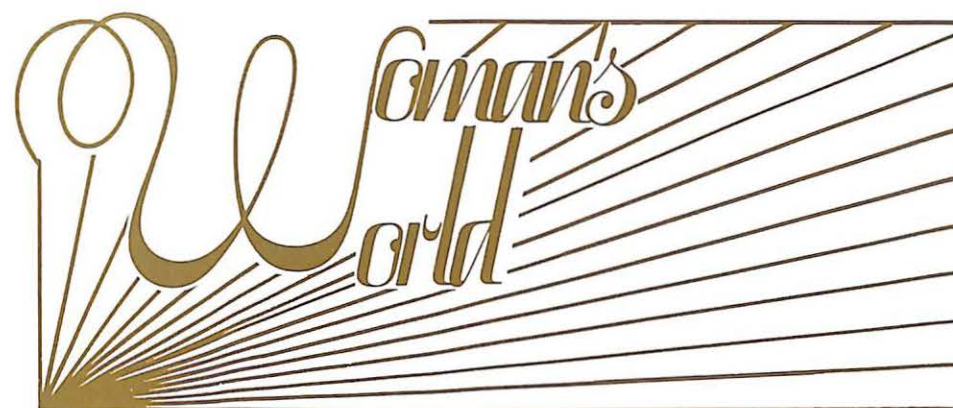
Instructions for working CRYPTOVERSE

One letter simply stands for another. Here's how it works: N X O H X O K L is S H E P H E R D. In this example, X is used for the two H's, O for the two E's, N for the S, etc. Single letters, apostrophies, and length and formation of the words are all hints.

52. Layer
53. Descendant of Benjamin (Gen. 46:21)
55. Heaven (comb. prefix)
56. Before
57. Hebrew letter
58. Father

DOWN

1. Pure
2. "sin shall not have dominion..... you" (Rom. 6:14)
3. Girl's name
4. Elijah's successor
5. "given to hospitality, to teach" (1 Tim. 3:2)
6. New (comb. prefix)
7. Signal for lights out
8. "We shall not all....." (1 Co. 15:51)
9. Sinai or Hermon
10. "But the..... of all things is at hand" (1 Pet. 4:7)
11. Afternoon party
16. Large net
18. "They..... to and fro" (Ps. 107:27)
22. Famous FBI man
23. Whey
25. Girl's name
26. Soaks flax
27. Young women are to be keepers here (Ti'us 2:5)
28. Jewish month
29. Jesus was called this (Matt. 2:23)
30. If we love our life this will happen to it (John 12:25)
34. Portion (Ezek. 45:12)
37. Village of Simeon (1 Ch. 4:32)
39. Roman Christian (Rom. 16:15)
41. The end
44. "I will cut off thy from the earth" (Nah. 2:13)
46. A Levite (1 Ch. 24:27)
47. A kind of sheet
48. Sea eagle
49. Pronoun
50. Objective case of 49 down
51. Fernando
54. State (abbr.)



THE EYES OF CHRIST

by Mrs. Herbert Pankratz, vice president of the W.M.U., Chicago, Ill.

How many paintings of the Crucifixion have you studied in meditation? On various occasions when I have done so, I have been impressed with the depth of sorrow that the artists have been able to express with paint and brush. The features of Christ will be different. Some artists paint a large group surrounding the cross, others a small group, and some only mother Mary and perhaps the disciple John. They all place the crown of thorns on His head, however, and they all paint deep sorrow in His eyes—never anger or rebuke, but always the look of absolute grief.

The Scriptures tell us He suffered and prayed alone while His disciples slept. As He agonized in prayer he asked for strength for the impending cruelty, but He also prayed for the desire to forgive. When on the cross



Mrs. Herbert Pankratz

and in deepest pain He expressed this forgiveness.

If all Baptist women everywhere would look deeply into the eyes of Christ during this Easter season and experience His depth of forgiveness, what a tremendous new understanding would be created in our fellowship! Instead of jealousy, misunderstandings and lack of patience with one another we could all concentrate upon forgiveness full and complete. While praying, "Father, forgive us our debts as we forgive our debtors," we will know that we are forgiven, and this experience of forgiveness would lead to spiritual rejuvenation. If we all look into the eyes of Christ, His sorrow and depth of grief will be transformed in us into loving compassion which we can generously share with those around us.

Looking deep into ourselves is not an easy thing to do. But with a full reliance upon the power of God and constant prayer vigilance even this will become possible. Looking into the eyes of Christ for the purpose of cleansing power will be a tremendously exhilarating experience, and when we have forgiveness flooding our innermost being, we will be able to joyfully sing: "Open my eyes, that I may see glimpses of truth Thou hast for me. Place in my hands the wonderful key that shall unclasp and set me free." □

SHOWING AND PUBLISHING IT

by Mrs. Hilda Gieseke, Bethlehem, Pa.

Three of the gospel writers tell of the man of the Gadarenes. Dr. Luke describes him this way: "A certain man who had devils a long time and wore no clothes, neither abode in any house, but in the tombs." This man was healed by Jesus Christ in a very unusual manner. Many people in the city unknowingly contributed to his restoration. They came out to see what

could be done about their financial loss, but saw instead one of their own, indeed the man who had been roaming among the tombs, "sitting at the feet of Jesus, clothed, and in his right mind." Because they did not understand the miracle, and perhaps because they resented their loss, "they besought him (Jesus) to depart from them for they were taken with great fear."

In utter agony of heart, the healed man turns to Jesus. His own people were asking his benefactor, who had healed him, to leave. How would they treat him? He was sure there was no other place for him but with Jesus. His fears come to light as he asks if he "might be with him."

The answer given this man gives us such clear instruction concerning the outreach of every Christian and the proclamation of the good news. "Return to your own house," said Jesus, "and by your conduct and speech show how great things God has done for you." Has God done a "great thing" for me? Is my life showing it and am I publishing it—in my own house—in my neighborhood? There was no Baptist church with 10 a.m. Sunday school and 11 a.m. worship service, no evening gospel hour, no prayer meeting in that city. There was one man who had been changed by the power of God. He was showing it and publishing it! His simple obedience to the words of Jesus brought results that are thrilling indeed. Dr. Luke ends the story with these words: "And it came to pass when Jesus returned the people received him gladly, for they were all waiting for him." □

W.M.U. SCHOLARSHIP STUDENTS SHARE THEIR FAITH AND GRATITUDE

by Sheryl Dreger, Edmonton, Alta.

With a heart full of gratitude, I can truly say, "O give thanks unto the Lord, for He is good . . ."

I'm thankful for the influence of a Christian home. But I'm most thankful that I'm learning I must be completely yielded to Jesus Christ before I can experience the joy and peace that passes understanding.

I accepted Christ into my life at the age of five, but my unstable mid-teen years caused me to re-examine my Christian faith. Why couldn't I be radiant and happy like some Christians I knew? Why was it such a struggle to witness for Jesus?

Then my attention was directed to John 15:5. For the first time, the mes-



Sheryl Dreger

sage of that verse really dawned upon me. Of course, it was impossible to live a victorious and fruitful Christian life without abiding in Christ! I discovered that I can do NOTHING without Him, but that He can do EVERYTHING through me as I yield to Him. Now I can speak of Christ as a reality and ever-present friend.

Last year, while serving with God's Volunteers, I was able to learn to share my faith more effectively with others and experience the great power there is in prayer.

My faith has grown here at the N.A.B. College as I have seen specific answers to prayer. It is my desire to continue to grow in faith and fruitfulness for Jesus Christ. He gave His all for me; now I owe my all to Him. □

by Ray A. Seutter, Sioux Falls, S.D.

In January I was informed that I am to be the recipient of a three-hundred dollar scholarship sponsored by the Woman's Missionary Union. I should like to express my very sincere gratitude to the W.M.U. for your concern in this area. A very warm thank you to the W.M.U. executive for their foresight and thoughtfulness. I should like to encourage their continued support in this area. It is reassuring for me to know that there are those who are concerned about His ministry in a very real and practical way.

Allow me to describe rather briefly, the events that have contributed to my enrollment here at the Seminary. A great amount of influence was exerted by loving Christian parents who taught me, by example and word, many precepts and principles as revealed in the Scriptures. During my high school years I began to contemplate the reality of God and His claim on my life. It was with this in mind that I spent a year at the North American Baptist College in Edmonton. Here the glow-

ing splint of my interests to be of service to Him was kindled and burst into flame. I determined to be the best possible worker for Him — although I was still not sure where He would use me. After graduating from the University of Alberta, I wanted "to do something" for the Lord. Thus, I became very much interested in the God's Volunteers for Africa program. This resulted in my leaving for the Cameroons in 1968, where I taught and worked as the station manager at Joseph Merrick Baptist College in Ndu. While there, I became very much aware of the fact that one doesn't need to be in a foreign land to be a missionary. We are to be His servants/missionaries wherever we are and in whatever situation we find ourselves.

This increased my concern for people here at home — Who was telling them the Good News? What about the many thousands of anxious young people craving for something REAL in life? This is where my experiences as a student at Seminary are proving beneficial. Here the attempt is made to try to combine the classroom with the reality of life situations. I find it spiritually refreshing to be able to share my faith with other students on the various college campuses here in Sioux Falls. I am finding out that only in the giving of oneself does one receive that positive, confident outlook on life. This, in turn, results in a closer walk with Him. I thoroughly enjoy the various field assignments we receive.



Ray A. Seutter

It is warmly encouraging to get into a church situation; into a home of concerned Christians; a hospital room; or into a broken, frightened home while on assignment with a police officer, and to be able to encourage, comfort and — with God's grace — to be of help to those we encounter. Thanks be to God who enables us as His own to have the victory!! □



Sharon Edith Prier

by Sharon Edith Prier,
Edmonton, Alta.

Since believing on Christ as a child in a home built by sincere Christian parents, and growing through life's experiences, I must praise and thank "Him who is able to do so much more than we can ever ask for, or even think of by means of the power working in us". The challenge of sharing God's love with others has injected an exciting joy into each day as I look for ways in which God is at work in me to make me willing and able to obey His own purpose. My goal in life is to be an active servant of God, relying on Him who gives me a victorious life in Christ.

I am enjoying the fellowship and studies at North American Baptist College this year, and especially the opportunity to teach Sunday school and girls' club on the Bull Indian Reserve at Hobbema this winter, where I can begin putting into practice what I have learned about God and His Word.

I would like to express my thanks for the practical and prayerful support the W.M.U. has given me and to ask that you would continue to pray for me as I seek to become an effective witness of God's great love and life-transforming power. □

ANNOUNCEMENTS

Woman's Missionary Union goal charts, painted on sheets, used at the 1971 General Conference are available upon request for local church use. Write to the W.M.U. at Forest Park, Ill. □

Please send any material for "Woman's World" to Mrs. Vye Huber, 11565 S.W. 67th Avenue, Portland, Ore. □



American Bible Society Photo

Sunrise

The Sun goes down in blood and tears,
The joyous hopes are fled;
And agony of hopeless fears
Clings to the One who bled.

He died amid the billows high
Of hate, that hellish spawn,
And only dark despair is nigh,
And night without a dawn!

The sorrowing who loved Him so
Are scattered, lost, and gone,
The grave shouts loud its ghastly "No,
There shall not be a dawn."

Its bony clammy hands now place
On her gray brow the crown
Of triumph over Him whose grace
Gave hope to hearts bowed down.

The night is deepening apace,
Sin, death and grave have won!
He ran so well, but lost the race,
Oh had it ne'er begun!

But lo! on angel wing there comes
A bright and golden beam,
The dawn awakes, the morning comes,
With joy and hope a gleam!

The glorious Sun of Easterday
Arises in His might!
And sheds abroad a shining ray
That triumphs over night!

And dark and bloody Calvary
Is bathed in glorious light!
Believing now, His own can see
That mystery so bright.

H. Palfenier

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RE-MINDING FOR RENEWAL

by C. W. Kiker, Werner Waitkus and students

The theme of church renewal is invading every segment and level of the Christian church. As twentieth century believers, finding ourselves agonizing over the question of how we can serve our Lord with heart and mind, we can only rejoice in it. And we rejoice even more that as North American Baptists we are now "officially" engaged in the renewal process.

Despite the complexity of the theme, one point is clear: none of us can reasonably expect instant renewal. For genuine renewal is first and foremost God's work; it is not the result of human manipulation. It is far-reaching and revolutionary, and consequently only realizable when men raise serious questions about the extent and cost before committing themselves to God's leading into new forms of life.

With this in mind we want to pose this question: why do we seek renewal? The temptation is there to brush the question aside. Since the concern for renewal is there, it must be of God. Why question it? Let's be with it or we might sleep through the revolution. Yet, the question is important. The motivation for renewal may largely determine the shape renewal takes when and if it comes.

One reason for the rush to the renewal campaign has been the marked decline in the influence of organized religion. Surely, this is no mean motivation: to increase, or at least to arrest the decrease, of the church's influence in the world. Some, more pessimistically inclined, even fear that the church will die unless drastic actions are taken to insure survival. But are these motives really worthy? Or are they carefully camouflaged manifestations of that search for security which is characteristic of the mind of the world? May we paraphrase a scripture passage? "For if a church would save its life, it will lose it; but if it will lose its life for my sake, it will find it" (Matt. 16:25). Perhaps the Lord of the church wishes to say to us; "When you are ready to give your life in and for the world, you can be renewed. As long as you are struggling to save your life, even your spiritual life, you will continue to die."

There is a danger then of misunderstanding renewal as a clarion call to positive thinkers and energetic workers to inject new programs and activities into the structures of church life which we have developed and known, and which God has graciously used for a time. We would caution against an understanding of renewal as rearrangement and rather suggest that renewal is first of all a call for "re-minding." It involves a "reminding of" and a "re-minding for."

Perhaps we should remember that the church has been established to reconcile men with God through Jesus Christ (II Cor. 5:18). Stated somewhat differently, the

Dr. Charles W. Kiker is professor of Old Testament and English at the North American Baptist College, Edmonton, Alta., and the Rev. Werner Waitkus is the professor of theology, philosophy and German literature at the college.



Fall sports



Media training



A Cameroonian student, Irene Mbongo

church was intended to be a community in which people who had been "no people" could become "God's people" (I Pet. 2:10). Even though the Christian church has been institutionally divided since 1054, we ought to be reminded of the fact that the church has divided on the

interpretation of these texts, rather than on the affirmation of their centrality to the understanding of the mission of the church. May we suggest that we remember that the church has been called to perform a task in the world, born out of love for the world; to mediate God's love for the world so that His Kingdom might come; to suffer and rejoice with others in the hope that, overwhelmed by forgiveness and love, we might finally and honestly respond to God's gracious love.

Together with the "reminding of" the church's total mission goes the "re-minding for." The New Testament recognizes that human minds with an infinite capacity for self-deceit and idol-worship need to be re-minded into the mind of Christ. If faith in Christ is to be a genuine alternative in our society, nothing less will do. Such faith in Christ demands a complete openness to the future. It does not mean that we no longer concern ourselves with history. Indeed, only a profound understanding of history will convince us of the finiteness of all our works and free us for the future. It involves going



Winter sports

into an unknown country, leaving behind flesh-pots, temples, gothic cathedrals, and beloved chapels. Our symbols, theologies, and moral codes arise out of the pilgrim existence. They are not provided before the exodus begins.

Perhaps we ought not to expect neatly packaged renewal programs for instant success and carefully ponder the words of Bonhoeffer: "If . . . any should wish to protest emphatically . . . that he has never despaired of the church, then let him ask himself if he has really believed in the church. Faith in the living church of Christ breaks through only where we see most clearly the dying of the church in the world, the process of ever new collapse . . . and where despite it all we then . . . hear how the new Testament proclaims life to the dying and how in the Cross of Christ living and dying clash together and life swallows death — only where we see that do we believe in the church under the Cross." □

Worship and Renewal

(Continued from page 9)

leader "Who will fight for you"; to the herdsman David he was "The Shepherd." In the appointed time he revealed himself in "The Son" and to the church as "The Spirit". While the symbols changed, they were still conveying something about the essence of God that man needed to know for his time and his added responsibilities. For with each new insight was an added responsibility to make neighboring man aware of what had been given. This meant translating that revelation into symbols that others would understand.

What some of the newer translations can do for us is to put the historic revelation as gathered up in our Bible into contemporary symbols or thought forms that will speak to man in this generation. Many of the symbols of past generations are breaking down because the world is fast becoming a global village.

This affects not only the understanding of God's revelation but also the understanding of our relation to that revelation. This is best seen in the types of songs we sing. Because most of the historic hymns were born out of deeply satisfying worship experiences they accurately described man's condition and posture and related this to the full spectrum of God's redemptive program. The difficulty with this type of hymn today is that the language used to describe man in his world uses symbols and thought forms that do not speak to this generation, although the application is still valid. Present-day hymns describe man's condition accurately but often fail to relate this adequately to God's redemptive future. What we need is a synthesis of the two: the clarity of modern interpretation of man in his world but with it the clarity with which past generations saw God's redemptive future.

Similar things could be said about architecture. The present age, made so impersonal by our "mechanized" form of living, calls for intimacy. Our Gothic structures are not meeting this need so men are turning to the warmth of house churches. The rediscovery of the power of the sermon in Luther's day has made this facet the focal point of our worship service for over 400 years in spite of the fact that there are equally as good if not better means of communication open to us today. What we need today is not a mere manipulation of the worship setting but a deeper awareness of God in our world and in our lives and a willingness to employ the means necessary to express that awareness in worship.

Man's necessary concern about his relationship to God is based upon his unique quality of temporality. He does not only live life in a narrow band of present realities but rather in three dimensions: past, present and future. To find fulness and renewal in worship will mean relating the revelation of God to all three areas. Because man both remembers and hopes, he will need to use symbols that represent the past, present and future. The resources for the construction of futuristic symbols lies in his utilization of the past. Man reacts to life on the basis of feeling — feeling that depends on the way he symbolizes the meaning of life. Only when man apprehends with clarity and feeling the God of all life will his response in worship spur him on to "Make Him known" and to "be about his Father's business". □



Junior S.S. class



The Sunday school meeting in the Hilmer Elementary School

by Rudy E. Lemke

MARY HILL CHURCH STARTED IN PORT COQUITLAM, B.C.

According to Webster and the experiences of church extension work, pioneering days are not over nor is the spirit of adventure lost. A pioneer is "a person or group that originate or helps open up a new line of activity."

To us, this is a good description of church extension work. There are, for the group, an abundance of firsts to support the point. Our "new line of activity" is the presentation of the gospel of Jesus Christ to this area in the beginning of a new church.

Mary Hill is the southern part of Port Coquitlam, B.C., Canada. The area is almost entirely residential, most homes being less than three years old. According to the February-March, 1970, survey of this area, more than 70 percent of the families in Mary Hill do not go to any church regularly or have a firm attachment to any one church group. A portion of these list no church affiliation at all. A casual observer would confirm this on any Sunday morning. With 1,200 homes in the area and a plan for scheduled development and expansion, the opportunities for the church's ministry will increase. Since at present no church, as such, exists in this area, the opportunities are overwhelming.

The Mary Hill Baptist Church site, purchased by the Bethany and Ebenezer Baptist churches of Vancouver, in cooperation with the Denominational Church Extension Committee, is strategically located near the center of Mary Hill. At present, however, we are meeting in a local elementary school gymnasium. Our services began in October of 1970 with three families serving as the nucleus of the work. On our first Sunday, along with members of our group, only one visiting pupil came, but by the first Sunday in January we witnessed the attendance of 29 children. Several families join us for the worship hour, some adults for Sunday school as well. Many good contacts with non-Christian parents have been established. As we look back we cannot but thank God for the way he has led in our work and in our own lives.

Many of our great blessings have been most memorable, and in a way quite personal and difficult to describe. Like the joy that wells up

when a new family appears for our morning worship service, or when a Sunday school teacher welcomes a new pupil that she has invited days earlier. Who can erase the joyful sight of an eight-year-old boy who jumps with glee when his mother says, "Would you like to go to their Sunday school son?" Or how can the earnest prayer of a small group of Christians, seeking God's will, be described? There is a deep blessing in this type of outreach.

But no such work is without its tedious efforts, seemingly fruitless visits or disappointments and frustrations. There is the pressure of several church positions for each person, the added meetings, the working to formulate a constitution plus the work of outreach. One disappointment, in which we feel God has answered prayer and wonderfully provided, concerned the rezoning of the church site.

Our expectations for growth are increasing as well as our spirit of enthusiasm. We are increasingly convinced that God is at work among us and in the lives of those we seek to reach. We are grateful to many individuals who have painted signs, been of advisory help, donated the use of their piano, and whose churches have made hymnals available as well as Sunday school material for our use. We trust that God will continue to use the efforts put forth in his name.

Our spring program is geared for outreach, the Vacation Church School is being planned. We look ahead to greater things as we grow, work and plan. We look forward to a building program where we can expand our activities through our church structure and where the people of the community can be reached by the message of personal salvation through Jesus Christ, and can join others in the fellowship of the body of Christ. □

MARY HILL BAPTIST CHURCH EXTENSION BUILDERS PROJECT FOR APRIL, 1971

Will you pray and contribute? Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. Rudy E. Lemke, 1349 Eastern Drive, Port Coquitlam, B.C., Canada

Pastor Lemke and his wife studying preliminary building plans



Insight into Christian Education

LEADERSHIP DEVELOPMENT

by Donald Richter

Bradley Gunn sat across the table from me. He laid his fork aside and spoke in a serious manner. "Our problem is leadership. As long as I've been in the church, I've noted how often leaders fail to take the initiative." I looked puzzled because I wasn't sure what he meant by initiative. "I mean few and far between have been the leaders who show others the way to do a thing—such as witnessing, showing Christian love, combining prayer and action. I think leaders need to go in advance of others. I think they need to know where they are going and then take others with them."

This was the beginning of a two-hour conversation; its contents are summarized in the following paragraphs.

There are eight basic principles of leadership which church leaders should follow if they wish to carry out their responsibilities effectively. The first two are necessary and apply especially to Christians elected to lead in various local church roles. The last six are also important and necessary but apply to many situations in life whether church related or not.

One — Faith

The first step of faith is saving faith — abandoning trust in our own efforts to obtain salvation and trusting Jesus Christ who alone has done everything necessary to give us salvation. After that first step are many more steps of faith that form a typical Christian at-

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

titude, at least it ought to be typical of Christian leaders. This faith relies less and less on our own resources and more and more on the promises of God in Christ. This faith is corrected by Bible reading and depends on the power of the indwelling Holy Spirit of God. Faith implies complete reliance on God and full obedience to him.

Two — Servanthood

A servant is known by two things: he waits on another and he does what he is told. In the structure of the local church, Jesus Christ is the Master and everyone else is the servant. In the distribution of spiritual gifts, servants at various times become leading servants, but never do they become the master. The task of the leading servant is to do what God has given him to do and to lead others. When not a leading servant, his task is to wait on others and do what he is told. This does not usually fit our self-image, but this is the way Jesus lived when he was in the flesh and we are not better than our Master.

Three — An Objective Is Essential

An objective, a goal, and an aim refer to the thing that you want done. An objective is inclusive, ultimate, and general. A goal is the intermediate step. An aim is what needs to be done now. Both the goal and the aim must be specific, clear, and achievable within a given period of time. Nearly every person and all organizations have objectives toward which they move. It is important to know where we are going. So objectives are essential.

Four — Leadership Must Be Relevant

To be relevant is to consider all that a person has been, what he is now, and what he hopes to be. It is also to be aware of what worldliness and Christian living are. It is to help others and yourself in the development of values. All values have seven parts:

freely chosen; chosen from among alternatives; responsibly chosen (I accept the blame or reward); prized and cherished; publicly affirmed (this I do and believe); work in ordinary events; and become habitual.

Five — Leadership Is Interpersonal

To be involved in interpersonal relationships is to learn from and serve each other person in the local church. The way I see myself and others, the way they see themselves and me, the social-emotional climate of the group, and the sense of unity either foster or destroy life in a church.

Six — Leadership Is Personal

A leader in a local church needs to work with other persons extending to each honor, consideration, and Christian love. When a leader delegates responsibility he needs to state the task clearly and set the limits within which the task is to be done. He will then trust the other to do the work in his own way within the limits set.

Seven — There Is a Best Time for Leadership

Motivation arises from one or more of the following six sources: a desire for change; personal interests; purpose or will; values; sense of adequacy; and past experience. Leaders cannot always motivate people when desired. For motivation to happen, the leaders need to be ready when the people are and show that they are willing to do as much as they ask of others.

Eight — Leadership Is a Process of Human Change

Persons and organizations are always changing either for better or worse. Leaders need to recognize this fact and organize and direct change for beneficial results. This will then be a problem-solving change understandable to all.

For a four-hour workshop on Leadership Development in your church, write to the author. □

Toward Renewal & Revitalization (Continued from page 7)

among other opportunities, a workshop in evangelism in keeping with the seminary's new major thrust. Pastors are challenged to think of availing themselves of this opportunity for personal renewal and revitalization, and churches are urged to grant their pastors the time and necessary financial assistance to enable them to attend. This could be a substantial step toward the enrichment of both the church and the pastor. It is not too early to begin making plans now. □

GOD'S CALL TO ETHICAL LIVING
May 2, 1971

Scripture: Amos 5:10-15, 21-24; 9:7-8b

CENTRAL THOUGHT. God desires justice and righteousness from his people, not correct religious activities.

INTRODUCTION. Faith in God is expressed in ethical conduct. Man tends to separate worship and life; he wants to "package" God so He will prosper and protect without interfering with avarice, injustice, lovelessness. The obvious sin of the powerful is doubly appalling to God since it can cause the poor to disbelieve in God's holiness, active concern, his very existence.

I. JUSTICE CORRUPTED (5:10-14). The civil rights issue may not effect us directly, but integrity in business and personal relations is a problem all face; we are tempted to consider just our own advantage when confronted with dishonesty, unfairness, opportunities for profit or advancement.

II. WORSHIP CORRUPTED (5:21-23). We are not the first generation to think that proper church activities, correct mode of baptism, orthodox view of Scripture and the like are the measure of our acceptability to God. The very frequency of our meetings and the very heat of our debates may well demonstrate our remoteness from God's will.

III. RIGHTEOUSNESS DEMAND-ED (5:15, 24; 9:7-8b). Israel is called to turn/repent, to evidence their faith in the Holy One by their love for good and their practice of justice (see Cor. 13:6). Love for good is a passionate, active struggle to establish goodness. God asks us to be just in our homes, wherever we are.

Justice may seem cold; but our partiality for ourselves, a child, a student, a coworker, for "our own kind of people" expresses a lack of love for the others which God cannot share. Justice may seem impossible; but he who loves and prospers us impartially (Acts 10:34; Matt. 5:45) can enable us to act as he does if we take seriously

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

his offer of himself and do not shut him up into a "religious pigeonhole."

QUESTIONS: 1) Is there favoritism in your family, business, community, church? How can you lovingly correct such partiality? 2) Is the exclusion of some people from your church, trade, place of employment, neighborhood, government really a concern of God? 3) How do we justify/excuse such inequality? 4) Can we honestly expect to establish "liberty and justice for all"? Should we even bother to try? ☐

NEEDED: LEADERS UNDER GOD
May 9, 1971

Scripture: Hos. 4:1-6; 7:7-10

BIBLE STUDY

CENTRAL THOUGHT. Godless leaders are greatly responsible for the spiritual condition of their people.

INTRODUCTION. The bone God would pick with Israel is the failure of her priests and king to lead the people in godliness.

I. THE EVIL IN THE LAND (4:1-2). Knowledge of God is related to conduct. To know/intimate acquaintance; knowledge is intellectual and personal. To know God is to acknowledge his divine authority (Rom. 1:21). This knowledge is the fount of truth and mercy. Sin rules where God is refused; sin is alienation from God; sin is willful ignorance of God's nature and person; and this ignorance will finally destroy those guilty of it (4:6a). Even nature suffers from man's sin — pollution (?) [see Rom. 8:22].

II. THE EVIL LEADERS (4:4-6; 7:7-10). From the first priest and king in Israel were understood as God's deputies, representing his rule. Upon them was the responsibility to

see that the people remained true to God and the nation acted according to his will. When the leaders mislead the people, seek their own advantage, abuse the power of their position, the nation suffers. Israel's rulers did not seek God, but allied themselves with pagan nations; unaware of their resultant powerlessness, they blithely continued to disregard the Lord whose suzerains they were to be. Consequently, God would forget them with eternally disastrous effect.

Although each must account to God for his own stewardship of influence, affection, properties, power, intellect (an accounting which tragically effects our activities and attitudes very little), those who lead must answer in multiplied responsibility for the direction in which they have taken the helpless and the pliable. Too often arrogance blinds the powerful of every rank to the effect of and accountability for their acts, usually obvious to all but themselves.

QUESTIONS: 1) "Power corrupts." Why and how? 2) Do people want to be mislead? 3) Is your leadership at home, with friends, in business, at church positively for good? ☐

GOD'S LOVE FOR PEOPLE
May 16, 1971

Scripture: Hos. 11:1-9

CENTRAL THOUGHT. God's love will not leave the rebellious, the perverse to the judgment they deserve without a struggle; God's love provides redemption, restoration.

INTRODUCTION. No one has ever spoken God's compassion more movingly than Hosea; only Jesus Christ acted it out more completely. This passage vibrates with the struggle love and holiness have with infidelity and sin. He is fittingly called the prophet of love.

I. ELECTION (1). God first loved Israel and constituted her a nation because of fidelity to the unnecessary promise to Abraham. His call was to be a light among the nations, a witness to God's glory (Isa. 42:6; 48:20; Josh. 4:24; Psa. 96:3, 10). Israel's refusal played a part in the preparation for the coming of Jesus Christ as a light for the heathen (see Isa. 9:2).

II. INFIDELITY (2-4, 7). Perverse-ly, she takes the opposite direction; she refuses to recognize God's care or give him appropriate love and obe-

dience. In contrast to the social, legal, moral apostasy which Amos and Micah condemn, Hosea points out that Israel's basic sin is false worship. Man always resembles his god — either because his diety is made in man's image or because man's submission produces a reflection of his god in his own character. God's loving care is expressed further in the picture of a father teaching a child to walk, carrying him, caring for him in sickness.

Although v. 7 is an unclear text, the perversity of Israel's rejection of God is obvious in the first line.

III. PUNISHMENT (5, 6). Assyria is identified incongruously as God's disciplinarian for wayward Israel (see May 30 lesson). Israel's plans ("counsels") will fail simply because her reliance has been on frantic manipulations, not on God.

IV. FORGIVENESS (8, 9). Annihilation is too severe, too human (!); and God promises to restore/preserve the people. He will not come in wrath to destroy (the Hebrew text is unclear) as the villages of Admah and Zeboiim perished with Sodom and Gomorrah.

The propitiation Christ made was the ultimate divine act to seek and redeem those whom he tenaciously loves (Matt. 15:25; 20:28).

QUESTIONS: 1) How was God's love shown at the beginning of Israel's history? even now while she is backsliding willfully? Is a love like that worth responding to? 2) Does God's response to Israel's stubborn rebellion (v. 7) suggest anything about God's attitude toward our resistance to his urging? Do we take advantage of his readiness to forgive? ☐

WHEN GOD'S LOVE IS REFUSED
May 23, 1971

Scripture: Isa. 5:1-7, 20, 21

CENTRAL THOUGHT. God's judgment falls upon unproductive recipients of his grace.

INTRODUCTION. Telling parables was a technique used by prophets long before the time of Jesus.

I. THE VINEYARD (1-7). Israel's response to God's benefits had repeatedly been complaints and apostasy. Through idolatry and political alliances which they entered with pagans, through ritualism and disregard Israel had frequently shown that they loved themselves, their wealth and position more than God. God expects justice

and righteousness befitting a people conscious of their dependence upon and stewardship to the holy, all-powerful creator and lord of the universe. The form and content of New Testament grace may be different from the grace God evidenced in the Old Testament yet judgment upon unresponsive recipients of grace is just as certain for us as it once was for the chosen people (Heb. 2:2, 3). When God searches us for the fruit of the Spirit, there is all too little of love, joy, peace, patience, kindness, generosity, fidelity, gentleness and self-control to be found.

II. THE WOE (20, 21). As used here, throughout the prophets and by Jesus, "woe" expresses the certainty of grief and agony to be experienced by

BIBLE STUDY

those on whom the woes are pronounced ("weeping, wailing, gnashing of teeth", "outer darkness", in Jesus' words). God alone knows the full horror of eternal existence without him which those who refuse his love will experience. Our danger is in failing to see the extent of our perversity, selfishness, injustice, or to believe that God will deal seriously with it.

QUESTIONS: 1) Would salvation for all respect man's freedom of choice? 2) Why does God expect certain character and personality traits rather than specific behavior patterns? 3) Do Christians really believe that God will turn his back on those who refuse his love? Is that the first point to impress upon someone to whom we are "witnessing"? ☐

THE LORD OF HISTORY
May 30, 1971

Scripture: Isa. 10:5-7, 15; 14:24-27

CENTRAL THOUGHT. Nations rise and fall in accordance with God's pur-

poses regardless of their knowledge of him.

INTRODUCTION. That God would use arrogant, war-worshipping Assyria to chastize Israel was beyond Habakkuk's comprehension (Hab. 1:13-17), but the prophets usually had no hesitancy in proclaiming God's intention to use pagans to discipline his people. The very declaration implies God's lordship over all nations and over history itself. Since each nation had its particular gods, war was a theological matter. Defeat demonstrated which god was more powerful (see Isa. 37:10-12). Israel's God claimed absolute sovereignty; Israel's defeat, then, could not prove any weakness but would be part of divine plan. Today's lesson provides a case study in God's control of history.

I. ASSYRIA'S ASSIGNMENT (10:5, 6). Profane, hypocritical Israel was to be the object of divine retribution at the hand of her anticipated ally. Assyria's conquest was to be God's work, at God's command alone.

II. ASSYRIA'S ARROGANCE (10:7, 15). Assyria liked wars and slaughter; it credited its own gods and its own strength and skill with its successes, as senselessly as a tool might imagine it acted of itself and even controlled the workman holding it.

III. ASSYRIA'S ANNIHILATION (14:24-27). Having served her purpose in Israel's history, Assyria would in turn be destroyed; that, too, would be a theological affair — a recompense for its blasphemous boasts. So God's purposes are carried out.

NOTE: *Toward a philosophy of history:* God as lord of history elevates and humiliates nations in succession. Punishment calls on those who ignore him and his will, plan their own way and take all credit for their successes. Success is no sign of divine favor; defeat is a sign of only divine judgment, not of total rejection. Many feel that North American prosperity and autonomy is due to a heritage from believing settlers which will soon be exhausted with the same results as Assyria suffered unless God plans to use us as peacemaking instruments for a time.

QUESTIONS: Discuss concluding "Note". Is this a valid deduction from the lesson text? Is it a valid application to the present? Or should no attempt be made to find a current application to biblical ideas, at least to *this* biblical idea? ☐

OUR CHURCHES IN ACTION

NEW POLICY REGARDING WEDDING ANNIVERSARY REPORTS

From now on only the names and church affiliation of persons celebrating their 50th (or older) wedding anniversary will be published in the BAPTIST HERALD. Photos and lengthy reports will no longer be accepted due to limited space. This policy was recently adopted by the Roger Williams Press Board. □

WEDDING ANNIVERSARIES

Mr. and Mrs. Edward Dudek, members of Grace Baptist Church, Racine, Wis., observed their Golden Wedding anniversary on December 11, 1970.

LORRAINE, KAN. Mr. and Mrs. E. D. Meacham (pictured) observed their 50th wedding anniversary on January 12, 1971. The Rev. Don Decker presented them with a gold embossed Bi-



ble in behalf of the church. Mr. and Mrs. Meacham were honored at family dinners in Birmingham, Ala., and in Kansas City, Mo. Mr. Meacham served as superintendent of schools in Lorraine for forty years and both he and Mrs. Meacham have been active in many areas of church life. (Mrs. William Sies, reporter.)

LORRAINE, KAN. A series of live shadow box tableaux were part of the traditional Christmas eve program at the First Baptist Church. The tableaux were shown as the cantata "Night of Miracles" by Peterson was presented by the adult choir, assisted by the intermediate choir and the beginner and primary departments. Mrs. Paul Schroeder directed the adult choir and Mrs. Stanley Mollhagen the intermediate choir. Mrs. Jerome Janssen and Mrs. Edward Staebler were accompanists. The Rev. Don Decker is pastor. (Mrs. William Sies, reporter.)

PARMA, OHIO. On Nov. 29, 1970, 150 friends honored Mr. and Mrs. Adolf Gruenert on their 50th wedding anniversary with a reception at Missionary Baptist Church, Parma, Ohio. The Rev. Alexander Hart of St. Catharines, Ont., former pastor, brought a fitting message. Gift presentations and greetings from the church and friends expressed love and esteem. The Gruenerts have been active members of Missionary Baptist Church since its founding. Brother Gruenert served as deacon and assistant Sunday school teacher. The Rev. Henry Schumacher is pastor of the church. (Anne Schumacher, reporter.)

DALLAS, ORE. Mr. and Mrs. John Tilgner (pictured), were honored with an open house reception on their 50th wedding anniversary, Oct. 25, 1970,



at the Salt Creek Baptist Church. Both have been Sunday school teachers. He has been trustee and usher, while she has held all offices in W.M.S. Together they grow many and varied flowers and shrubs for the use of the church. The church members presented them with a large-print Cambridge Bible. (Jan M. Overholser, reporter.)

ABERDEEN, S.D. Calvary Baptist Church had special meetings with the Rev. Aaron Buhler from Parma, Ohio, as guest evangelist. Mr. Art Peery from Minneapolis supplied the music. Seven adults were baptized as a result of the services. The Rev. Eugene Kern is pastor of the church. (Willard Lesky, reporter.)

VANCOUVER, B.C. On Nov. 28, 1970, the young people of the Ebenezer church put on an 18th century party. Traditional clothes, pertaining to that era, were worn. Kerosene lamps were placed on the table. Folk singing, a fashion show, a skit and food were part of the program. The Rev. Paul Siewert is pastor of the church. (Marilyn Wagner, reporter.)

EUREKA, S.D. The First Baptist Church started its activities for the Yuletide Season with a joint program by the WMS and Brotherhood. Dec. 21, an all church Christmas music program was presented. The Christmas Eve program was given by the Sunday school with Mrs. Fred Fuchs as leader.

On New Year's Eve a Watchnight Service was held. This included a service in which four young girls and two adults followed our Lord in baptism. We also added three new members by letter and confession of faith. The Rev. Fred Fuchs is pastor of the church. (Mrs. Herbert Heupel, reporter.)

WACO, TEX. The 50th anniversary open house celebration was held for Mr. and Mrs. Erich Arnold (pictured), members of Central Baptist Church, Waco, Texas. As a building contractor Mr. Arnold gave of his ability in constructing many churches, including the present Central Baptist Church. He also did construction work



for the Rio Grande Valley N.A.B. Mission. In his earlier years he was one of our denominational colporteurs and was also involved in a special tent evangelism ministry in the earlier years of Southern Conference development. Mr. Arnold is an honorary deacon of the Central church. (Rev. LeRoy Schauer, reporter.)

RIDGEWOOD, N.Y. Jan. 17 marked the 116th anniversary of the Ridgewood Baptist Church. Special music by Mrs. Walter Marklein and our choir preceded the message by the Rev. Daniel Fuchs, N.A.B. assistant mission secretary. He brought to our attention the importance of the little word "come" in the Biblical account of God's plan of salvation.

An anniversary cake and a special cake honoring the Octogenarians who

had recently celebrated birthdays were also enjoyed. Then the various organizations presented the progress and needs of their activities. Our pastor, Rev. A. Lamprecht, acted as moderator. Mr. John Steinhoff, chairman of the deaconate, stressed the great need for renewal in our own church. (Marion von Ahnen, reporter.)

PARKSTON, S.D. Mr. and Mrs. Fred Huether (pictured) were honored by their children on their 60th wedding anniversary on Saturday, Nov. 28, 1970. A program under the direction of the Rev. Arlyn Thielenhaus



was held at the Parkston Baptist Church. Mrs. Huether is a charter member of the W.M.S. They have two daughters and three sons. The Huethers were presented with a gift of money from their children.

MOOSEHORN, MAN. A Thanksgiving program was presented on Nov. 1 in our church by the McDermot choir from Winnipeg.

Meetings were held Nov. 4-8 by Pastor Bob Dewbury on "Witnessing and Church Growth." Three days of special meetings followed with the Rev. M. Gripps.

Our church choir members participated in a Manitoba Centennial Christmas Cantata, put on by the three churches in Moosehorn on Dec. 13. The offering was contributed towards the Gideons. The Rev. Klaus Tonn is pastor of the church.

Oct. 26 a special program and lunch were held in our church to honor Mr. and Mrs. Kuas on their 60th wedding anniversary. (Margaret Grauman, reporter.)

AUBURN, MICH. There are about 6,000 N.A.B. members in 21 Michigan churches. Organization for association arrangement are already made. Guidelines for church contributions were suggested at roughly \$3.00 per member. Church extension projects

are concentrated within the state so that a greater interest is maintained among the people involved. One of them is the Garfield Road Project under the leadership of the Rev. Jack Dundas. A chapel has already been moved onto the property. Many families have expressed interest and are active on this promising field of service. (Rev. Rubin Herrmann, reporter.)

HOPE, KAN. Members of the Ebenezer Baptist Church completed a remodeling and decorating program and a dedication service was held. Special mention was made of Mr. and Mrs. Clarence Rickeman who contributed new pews in memory of their son, Greg, who was killed in an automobile accident last summer. Pictures were presented to the parents, and to Mr. and Mrs. Marcellus Sandow, who earlier had given a new organ for the church.

The dedicatory sermon, "Will God Dwell in this House?" was given by the pastor, Rev. Don F. Wiens. Mrs. Eldon Riffel sang "Bless this House." Louis Guthals represented the board of deacons, and along with the pastor, closed with prayer. (Mrs. Kenneth Brenner, reporter.)

WETASKIWIN, ALTA. Mr. and Mrs. Fred Strohsehn (pictured) were recently honored on the occasion of



their 50th wedding anniversary. An open house was held in the Calvary Baptist Church, Wetaskiwin, Alta. Over 300 friends and relatives gathered to express their best wishes and congratulations. The Strohsehn's have two children, the Rev. Allan Strohsehn of Minneapolis, Minn., and Audrey, Mrs. Charles Littman, of St. Joseph, Mich.

VENTURIA, N.D. On Sunday, Oct. 4, the annual Harvest and Mission Festival was held at the Venturia Baptist Church with the Rev. Everett A. Barker as guest speaker. The choir sang two missionary songs under the direction of our pastor, Rev. L. Potratz. The offering was \$3,175.68.

On Sept. 26, our Junior Sunday

OUR CHURCHES IN ACTION

school gave a program during Sunday school hour. The theme was "Promotion Day." (NyLetta Heupel, reporter.)

ASHLEY, N.D. An area-wide Christian Education Workshop was conducted at the Ashley Baptist Church on Jan. 20, 1971. The team of instructors were Rev. Ernest Zimbelman, Rosemead, Calif.; Rev. Walter Goltz, Edmonton, Alta.; Rev. Lloyd Mattson, Chicago Ill.; Rev. L. D. Potratz, Venturia, N.D. Registrations were 322. There were 16 pastors and representatives from 18 churches.

A series of Deeper Life meetings were held at the Ashley Baptist Church, Jan. 26-28, 1971. Speakers were Rev. Edward Kopf, Herreid, S.D.; Rev. Len Strelau, Lehr, N.D.; and Rev. A. J. Fischer, Fredonia, N.D. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

CORN, OKLA. Baptismal services were held at the Calvary Baptist Church, Sunday, Nov. 25, for three candidates. They were Dean Flaming, Mike Kroeker and Rhonda Fleming. Rev. Hulmut Michelson is the pastor.

The annual Thanksgiving Family Dinner was held on Sunday evening before Thanksgiving.

The ladies of the WMS were hostesses for a layette shower honoring our pastor's wife, Jan. 11.

We were favored with a Cantata, "A Wonderful Story," presented by the Okeene Baptist Church under the direction of the Rev. Darwin Stahl, pastor of Okeene church. (L. Hoock, reporter.)

CRAWFORD, TEX. On Sunday, Dec. 13, 1970, Mr. and Mrs. Alfred Hoppe (pictured) celebrated their 50th wed-



ding anniversary. They are both members of the Canaan Baptist Church. In the afternoon, they were honored with an open house, and Pastor Oliver

OUR CHURCHES IN ACTION

Ringering gave a short devotion. (Mrs. Sandra Gauer, reporter.)

ANAHEIM, CALIF. The Southern California Association held their annual meeting in October, 1970. Delegates passed strong resolutions concerning pornography and drugs. They resolved to voice their demand that the legislative bodies, the courts and law enforcement officials shall enact and enforce practical laws to define and restrict pornographic publications and exhibitions . . . and to withhold patronage from persons and businesses engaging in said publications and exhibitions and exploitation thereof . . . and that further destruction of Christian values in our society be vigorously challenged through every lawful agency and media.

It was also resolved to encourage and support the legislative enforcement and education agencies to work for laws and procedures which shall insure swift and certain justice for those who traffic in the illicit provision of drugs and narcotics. (Imogene Drummond, reporter.)

AMHERST, N.Y. Bethel Baptist Church, located for many years in the downtown area of Buffalo, and now situated in Amherst, N.Y., observed its 75th anniversary. Special services were held each Sunday in October and the first two Sundays in November. "Hitherto hath the Lord helped us" (1 Sam. 7:12), was selected as the anniversary theme. Speakers were Rev. Frank Wuest, Rev. Miles Strodel, Rev. Sherwood Strodel, Dr. Paul Loth, Rev. Albert Fadenrecht, Rev. Reuben Kern, eastern area secretary, and Rev. Gideon Zimmerman, executive secretary of the NAB General Conference.

Highlight of the celebration was the anniversary banquet (pictured) with 300 in attendance. Dr. Jack Scott of the Ebenezer Church, Detroit, Mich., was the speaker and special music was provided by the Rev. and Mrs. Neil



Macaulay and their daughter, Darlene.

A number of former members and friends traveled many miles to attend the services and the banquet. The Rev. William Christensen is pastor of the church and has had the joy of seeing 91 new members added, 50 of them by baptism, during the four years of his ministry.

EDMONTON, ALTA. The McKernan Baptist Church had a baptismal service on Jan. 10, 1971. Our pastor, Rev. Dwight Steele, had the privilege of baptizing 13 candidates upon confession of their faith. At a candlelight



communion service the hand of fellowship was extended to 15 members.

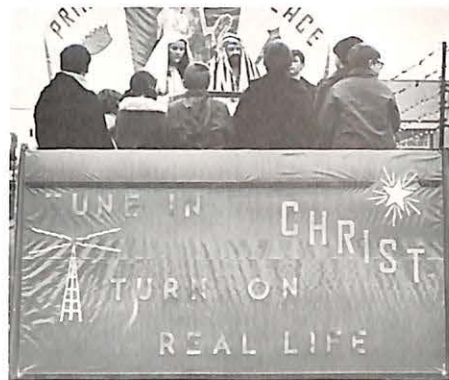
On Jan. 13, 1971, our annual business meeting and election of church officers took place. A service of dedication for the newly elected members was held the following Sunday, Jan. 17. The Rev. Dwight Steele is in the center of the picture. (Mrs. Ronald Yeske, reporter.)

ARNOLD, PA. The youth of the Union Baptist Church commemorated National Bible Week with a large display of Bibles in a downtown showroom. The theme was "Life For Modern Man." Also featured was a large 150 year old German Bible.

The youth, under the direction of the pastor, placed floats in five area parades. The theme of the one float was "Prince of Peace." (Pictured)



The city of Arnold engaged in a Christmas program recommended by



the pastor, Rev. Allen B. Herman. A Christmas parade with the religious theme, "Let's Put Christ Back In Christmas," proved to be an overwhelming success.

The young girls of the church made cookies and candy and packaged gift boxes of food which were sent to the church's servicemen overseas. They also presented boxes of fruit to 20 senior citizens of the church. On Christmas eve the teen choir presented the songs of Christmas.

Once again, the church placed four Christmas murals of the Nativity on outdoor highway boards. (Pictured)

The church observed its annual four-hour Watchnight Service climaxed with a candlelight communion service.

LINTON, N.D. The First Baptist Church held its Mission Festival in September with three services. The guest speaker was Dr. H. John Vanderbeck, the son of the present pastor, Dr. M. Vanderbeck. The message of the morning was "Love Power." In the BYF Dr. John Vanderbeck spoke on, "It is the Real Thing," and in the evening the message was on "Who Cares?" A mission offering was taken at each one of the services.

Dr. H. John Vanderbeck is working with the American Baptist Service Corporation with its headquarters at Valley Forge, Pa. The church appreciated hearing Dr. Vanderbeck again. The last time he was in Linton was with the North American Baptist Seminary quartet. (Dr. M. Vanderbeck, reporter.)

PLEVNA, MONT. The Sunday school of the First Baptist Church presented their Christmas program on Christmas Eve. The play was entitled "From Bethlehem to Calvary" and was written and directed by Mrs. Walter Hochhalter, superintendent of the Junior department.

We held Watchnight Services on New Year's Eve. As a special feature

of the evening "A Look at life at NABC" and "InterVarsity in Action" was presented by the college students home for vacation.

On Jan. 18, we hosted the Christian Education Workshop. The theme was, "The Living Christian Home." The leaders of the workshop were Dr. Ernest Zimbelman, Rosemead, Calif., Family Counselor; Prof. Walter Goltz, Edmonton, Alta., N.A.B.C. professor; Rev. Lloyd Mattson, Director of Men's and Boy's Work in the Baptist General Conference. The Rev. Oliver Bender of Underwood, N.D., introduced the team.

Jan. 18-22 a leadership training course on, "Let's Talk About Teaching," was held. Our pastor, the Rev. Richard Lawrenz, taught the course. (Mrs. Art Sieler, reporter.)

GREENVINE, TEXAS. Sunday, Jan. 31, was observed as Youth Week in the Burton Church. The young people were in charge of all activities. They taught all the Sunday school classes and were also in charge of training union during the evening service. Gilbert Alhardt, a young man from Houston, Texas, formerly a member of our church, brought the messages.

On Wednesday, Feb. 3, the young people were again in charge of the prayer service, Robert and Marilyn Borchardt and Karen Kramer presented "Questions and Answers asked by Christians of today." The Rev. Dwight M. Frey is the pastor of the church. (Mrs. F. Effenberger, reporter.)

ALPENA, MICH. On Jan. 10, we had a baptismal service in the Ripley Blvd. Baptist Church. There were 25 candidates baptized and eight others were received by letter. The Rev. Walter Hoffman is pictured on the left of the picture.



We are also busy preparing for the Central Conference which will be held May 13-15. (Mrs. Lillian Pinkel, reporter.)

CARRINGTON, N.D. On Sunday, Nov. 29, the people of Calvary Baptist

Church witnessed a baptismal service when seven people (pictured) were baptized by Pastor Wiens. The right hand of fellowship was extended to



them on the following Sunday.

An interesting fact is that Mrs. Frank Zink was 85 years old at the time of baptism. (Mrs. Percy Pepl, reporter.)

UNDERWOOD, N.D. The First Baptist Church has recently added 12 new members (pictured) to its fellowship.



Eight joined by baptism and four by letters of transfer. The Rev. Oliver Bender is pastor of the church.

DALLAS, ORE. Mr. and Mrs. Dick Bartel (pictured) were honored with an open house reception on their 50th wedding anniversary, Jan. 24, 1971, at the Salt Creek Baptist Church. This year also marks the 50th year Dick has



taught Sunday school. He has been a deacon for 27 years and a trustee for six years and church clerk for three years. Julia has been active in W.M.S., choir, and working with pre-school children. They have two sons, Allen and Harvey.

The church and W.M.S. presented them with gifts and a money tree as

OUR CHURCHES IN ACTION

an expression of their appreciation and love. (Jan M. Overholser, reporter.)

SACRAMENTO, CALIF. Our first reactions to the fire which destroyed the beautiful sanctuary of Willow Rancho Baptist Church were horror and unbelief. Our minds were stunned. Shock overtook us. Our heavenly Father knew that we had been wounded. He knew that we needed to feel His warmth. We needed His love. We needed to feel His presence with us through this great trial.

In answer to our prayers, He has warmed us with His hands, bringing us out of our state of shock. He has enabled us to rise united in our zeal to build anew an edifice that will glorify Him. Many problems still confront us. Many questions need still to be answered. The Rev. Arthur Brust is pastor of the church. (Mrs. David C. Berry, reporter.)

EMERY, S.D. On Dec. 20, 1970, a 38-voiced choir presented a Christmas cantata under the direction of Mrs. M. D. Wolff at the First Baptist Church.

God's Volunteer Team 2 was with us for ten days. The Rev. Walter Sukut of Avon, S.D., was the speaker for three evenings and the Rev. Ray Harsch for the rest of the time. Souls were saved and rededications were made. The Rev. M. D. Wolff is pastor of the church. (Mrs. Herman Bleeker, reporter.)

GEORGE, IOWA The Central Baptist Church held a reception Sunday evening, Feb. 7, following the church services to honor and welcome their new pastor, the Rev. Eugene Carpenter and his wife, who moved into the redecorated parsonage on Jan. 31. They were surprised with a grocery shower. Mr. H. Schmidt, our vice moderator, brought a few inspirational thoughts as he welcomed the pastor. (Mrs. Harvey Schmidt, reporter.)

PRINCE GEORGE, B.C. From Oct. 27-Nov. 4, 1970, the Bethel Baptist Church conducted evangelistic meetings with the Rev. Rudolph Schmitt of Florida. His violin selections contributed much to each night's service. Four souls came to know a saving faith in our Lord Jesus Christ.

Our educational unit, under construction for the past several months, is almost ready for occupancy with plans for a dedication service at Eas-

ter. It will add 12 Sunday school classrooms and a pastor's study when completed. The Rev. Waldemar Ertis is pastor of the church. (Mrs. Myrtle Ertis, reporter.)

WACO, TEX. On Dec. 13, 1970, the choir of Central Baptist, directed by Milton Lippert, presented their Christmas Cantata entitled "Glory To God." Organist was Miss Mary Lou Hoeffner, pianist was Mrs. R. E. Engelbrecht. Special guests for the fellowship afterward included girls from the Waco State Home and the church young people.

A Christmas play, "God's Christmas Vessel," was given on Dec. 20, 1970, by the Sunday school departments and the adult choir. The director was Mrs. Charles Gauer, narrator was Mr. Charles Gauer, and the Christmas Vessel was Miss Victoria Johnson. Afterwards members went caroling, then to a fellowship given by the Rev. and Mrs. LeRoy Schauer in the parsonage. (Marie Chance, reporter.)

REGINA, SASK. On Easter Sunday, 1970, the church choir of the Bethany Baptist Church presented an hour-long cantata entitled, "The Victorious Redeemer." Through the sacrificial practice of stewardship of several members, a new pulpit, communion table, two new pulpit chairs and a lectern were built. These were dedicated to the glory of God on June 7, 1970. A new carpet was installed in our church entrance, center aisle and platform.

The summer months provided us with the opportunity of working with children through camp activities and child evangelism Bible clubs. In September we were able to have our church interior painted and redecorated. In October Dr. J. Sonnenberg was guest speaker at the Thanksgiving service. God's Volunteers I with the Rev. E. Klatt and later the Kennedy Evangelism Clinic brought opportunities of service into our church life.

The Christmas caroling to our older church members, the Christmas play by the young people on Christmas Eve, and the W.M.S. Christmas program were the climax of our church activities of 1970. On Dec. 27, Rev. F. Goliath conducted a baptismal service for six candidates. A Watchnight service ended our year. (Mrs. S. Goliath, reporter.)

IN MEMORY



Mr. Fred A. Grosser, 89, of River Forest, Ill., died on Jan. 16, 1971. Mr. Grosser was born on Nov. 27, 1881, at Harlem, Ill., which is now called Forest Park.

Mr. Grosser spent all his life in this area, attending local schools and Northwestern University's School of Commerce. His business career began with the Rock Island Railroad, but he soon joined the investment firm of John Nuveen and Company, later becoming the treasurer of that firm, a position which he held until his retirement.

In September, 1909, he and Lillian Schroeder were married. They had two children, Dorothy and Frederick. They had been married for 59 years when Mrs. Grosser died in January, 1969.

Early in his teens Mr. Grosser accepted Jesus Christ as his personal Savior and became a member of the Forest Park Baptist Church. His life was one which ever reflected his unswerving faith and devotion to his Lord and the work of His kingdom. His children, especially, as well as his many friends and acquaintances, will not forget his example, and are filled with gratitude for the privilege of having had such a father and friend.

Throughout his life he was active both in his church and in the North American Baptist denomination. He was Sun-

day school superintendent for more than 25 years; he was a perennial deacon; he sang in the choir; he served on numerous committees. At the triennial conference in Minneapolis in 1961 he received a plaque from the denomination honoring him for eighteen years of faithful service as denominational treasurer and for a like term of service on the General Council and the Finance Committee. He also was a member of the Board of the Seminary at Sioux Falls. Up until a few months before his death he was active on the Church Extension Committee, the Pension Board and the Finance committee, as well as being a trustee of the Central Baptist Home in Norridge. He would not wish, however, to be remembered for all these activities. They were performed willingly and gladly as his expression of thanks to God for His grace and provision.

Mr. Grosser is survived by his daughter, Dorothy, and her husband Hollis Barber, and son Frederick, and his wife Martha Brobeck Grosser, and by six grandchildren: Hollis Barber, Jr., and Frederick Barber, and Susan, James, Jane, and John Theodore Grosser.

The Rev. Elton Kirstein and the Rev. Gideon Zimmerman were the officiating ministers at the funeral service. □

MISS PAULINE EICHMAN, 90, of New Haven, Conn., died on Dec. 25, 1970. She was born on Oct. 13, 1880, in New Haven, Conn. She was the oldest living member of the Central Baptist Church in Hamden, Conn., and was active in the WMS and New Haven Council of Church Women. Surviving her are two sisters. The Eichman family have all held and served as officers of the church for over 100 years. The Rev. Arnold Malmberg was the officiating minister at the funeral service.

MRS. LYDIA EICHMANN MEAD, 83, of New Haven, Conn., died on Dec. 14, 1970. She was born in New Haven, Conn. on Jan. 10, 1887. Like her sister, Pauline Eichmann, she was a member of the New Haven Council of Church Women and also secretary of the WMS. Surviving her are two sisters. The Rev. Arnold Malmberg was the officiating minister at the funeral service.

CHARLES WILLIAM SEEDORF, 85, of Madison, S.D., died on Feb. 1, 1971. He was born on Dec. 1, 1886 in Kankakee, Ill. At age 14 he accepted Christ as his Savior and united with the Baptist church. In 1915 he married Margaret Adams. Surviving him are his wife; two sons: Donald and Clarence, and one brother. The Rev. Jothan G. Benke was the officiating minister at the funeral service.

MRS. AURELIA TREPKE nee Riemer, 83, of Parma, Ohio, died on Dec. 19, 1970. She was born in Poland on May 20, 1887. When she was 11 she accepted Christ as Savior, was baptized and became a member of the Baptist church in Lotz, Poland. In 1906 she married Alexander Trepke. They emigrated to America in 1928. Surviving her are one daughter, Mrs. Tabeta Ludwig and one son, Gerhard; four grandchildren and three great-grandchildren. The Rev. Aaron Buhler was the officiating minister at the funeral service.

ERNEST WAYDEMAN, 68, of Anamoose, N.D., died on Dec. 30, 1970. He was born on July 27, 1902, in Anamoose. In 1925 he married Esther Mantz. He accepted Christ in his youth, was baptized and became a member of the Anamoose Baptist Church. He also served as mayor of the city. Surviving him are two daughters: Mrs. Ilo Leiseth and Mrs. Myrilyn Thompson; four grandchildren. The pastors, Alvin Auch and Oscar Fritzsche were the officiating ministers at the funeral service.

MRS. WILLIAM R. VAN GERPEN, 71, Corsicana, Tex., died on Jan. 13, 1971. She was born in Avon, S.D., on Oct. 18, 1899. In 1922 she

was married to William R. Van Gerpen. She was baptized in 1922 and joined the First Baptist Church of Avon. For many years she taught Sunday school and served as corresponding secretary and president of the WMS. She is survived by her husband; three sons: Harlan, Roland and Edward; one daughter, Mrs. Lucille Waterman; 14 grandchildren, one brother and three sisters. The Rev. Walter Sukut was the officiating minister at the funeral service.

EMIL EDWARD HINSZ, 60, of Elk Grove, Calif., died on Dec. 26, 1970. He was born on Jan. 26, 1910, in Martin, N.D. He was married to Lillian Meisch in 1935. In 1950 he was baptized upon confession of his faith in Jesus Christ and became a member of the First Baptist Church in Elk Grove. Surviving him are his wife, Lillian; three children: Willis, Joanne and Jack; five grandchildren, three sisters and four brothers. The Rev. Merle E. Brenner was the officiating minister at the funeral service.

MRS. LENA KRUEGER nee Waalkes, 52, of George, Iowa, died on Jan. 15, 1971. She was born on Feb. 22, 1918, at Aurora, S.D. In 1948 she was married to Helmer Krueger. When she was 18 years old she made her profession of faith in Christ as Savior, was baptized and became a member of the First Baptist Church, George, Iowa. Surviving her are her husband; two daughters: Lorraine and Anna May; one son, Martin; her mother, brother and two sisters. The Rev. Bert Iltmer was the officiating minister at the funeral service.

AUGUST HERMANN BLESSIN, 89, of Vancouver, B.C., died on Jan. 8, 1971. He was born in Germany on May 13, 1881. He accepted Christ as his Savior, was baptized and became a member of the Baptist Church in Germany. In 1907 he was married to Alwine Louise Janke with whom he was able to celebrate their 75th anniversary in 1967. They emigrated to Canada in 1927 and ultimately came to Vancouver. He served as deacon for many years. Surviving him are six children: Walter, Helmut, Mrs. Latte Neufeld, Werner, Hans and Guenther; 21 grandchildren and 23 great-grandchildren. The Rev. Harold H. P. Dressler was the officiating minister at the funeral service.

MRS. HAROLD HARTMAN nee DeVries, 69, of Steamboat Rock, Iowa, died on Jan. 26, 1971. She was born on Oct. 25, 1901, in the Steamboat Rock area. In 1932 she was married to Harold L. Hartman. She accepted Christ as a young girl, was baptized and became a member of the First Baptist Church in Steamboat Rock.

NEWS & VIEWS

Hamburg Seminary Marks 90th Year

The Baptist seminary in Hamburg, West Germany, observed its 90th anniversary with special services in its home city.

Founded in 1880, the seminary became a training center for German pastors. During its nine decades, however, it has trained Baptist pastors from several other European countries.

During its current term, it has 56 students, according to director Rudolf Thaut. The standard period of study covers 10 semesters.

The seminary has reached even beyond Europe to include South Americans in its student body. This is perhaps due to Germans who have gone out in missionary service there.

Germans form the largest of 10 national Baptist unions supporting the European Baptist Missionary Society.

Africans from the society's field in Cameroon have also studied in Hamburg.

Exchange students have come from Japan and America. In all, during its 90 years, Hamburg seminary has helped to train more than 1,000 students, said Thaut.

Hans Luckey, retired seminary director, gave the main address during the special 90th anniversary service.

Thaut said that German Baptists do not lack for ministerial candidates, despite careful screening of prospective students in their home churches. (EBPS) □

Three White SBC Churches Admit Negroes; Another Ordains Deacon

DALLAS (BP)—Three large Southern Baptist churches here have accepted nine Negroes into their membership in recent weeks, and another Southern Baptist church in Del Rio, Tex., has elected a Negro deacon by unanimous secret ballot.

The quiet, unpublicized acceptance

In Memoriam

Surviving her are two sons: James and Dale; one sister, two brothers and six grandchildren. The Rev. Jacob Ehman officiated at the funeral service.

MRS. EMILY BEESKAU nee Arndt, 79, of Milwaukee, Wis., died on Feb. 6, 1971. She was born on Jan. 6, 1892, in Russia. In 1908 she emigrated to Canada. She married Louis Beeskau in 1910, and they moved to Milwaukee, Wis., in 1923. She accepted Christ as her Savior in 1960 and joined the German Zion Baptist Church, Milwaukee, Wis. She is survived by three sons, Ewald, Gustav and Herbert; four daughters, Mrs. Lydia Kramer, Mrs. Helen Branengen, Mrs. Bertha Harker and Mrs. Evelyn Saltzwadel; 19 grandchildren, eight great-grandchildren. The Rev. Helmut H. Poschwatta was the officiating minister at the funeral service.

MRS. ERNA TALLAREK nee Kalweit, 63, of Detroit, Mich., died on Jan. 15, 1971. She was born in Berlin, Germany, on Oct. 12, 1907. She was baptized in the Baptist Church, Berlin. She immigrated to Chicago, Ill. in 1926. In 1932 she was married to Herman Tallarek of Detroit, Mich. She was a member of the Grosse Pointe Baptist Church. Surviving her are her husband, Herman; son, Edward; daughter, Elsbeth Braun, and stepson, Eric; one brother and one sister. The Rev. Jack Fullard was the officiating minister at the funeral service.

MRS. KATHERINE SUKUT nee Rau, 82, of Napoleon, N.D., died on Jan. 29, 1971. She had been married to Edward Sukut for 52 years. The Lord granted them 14 children of whom six daughters and six sons are still living. Among them is her son, Walter, pastor of the First Baptist Church, Avon, S.D., and former missionary to Japan. He gave an impressive testimony at the service. Both Mr. and Mrs. Ed. Sukut had been members at Napoleon since 1945. Surviving are 12 children, 32 grandchildren and 17 great-grandchildren. The Rev. Henry Pfeifer officiated at the funeral service.

MRS. CAROLYN GNASS nee Marquardt, 73, of Oak Park, Ill., died on Jan. 23, 1971. She was born on June 3, 1897, near Hanna, Ind. On April 23, 1922, she was baptized at the East Side Baptist Church in Chicago, and on June 10, 1922, she was married to Herbert C. Gnass. Surviving her are her husband, Herbert; one daughter, Mrs. Janice Hiller; two granddaughters and one sister. She was an active member of the Forest Park Baptist Church. The Rev. Elton Kirstein was the officiating minister at the funeral service.

of the Negroes is in striking contrast to the events surrounding the recent refusal by First Baptist Church of Birmingham, to accept a Negro mother and daughter, as members.

No exact figures are available on the number of Southern Baptist churches with Negro members or deacons. Indications, however, are that a growing number of churches have an open-door policy, and have accepted black members. □

Baptist Sells Books In Communist Cell

SAN JOSE, COSTA RICA—Ismael Badilla, a Baptist with books for sale, was invited into a house. He approached several people seated in the front room, introduced himself and told them about his books. They bought more than a dozen. Not until the next day did Ismael find out that he had visited a local cell of the Communist party.

Pastor Guido Picado of Desamparados Baptist Church in suburban San

NEWS&VIEWS

Jose visited a Catholic high school located a block from the church to offer books for sale. The principal stopped all classes, called the students into an assembly and presented Pastor Guido. He sold more than 50 books that morning.

These are just two experiences of Costa Rican Baptists in "Operation Impact Through the Printed Word." A total of 259 Bibles, 369 New Testaments and 2,618 other books were sold in August. □

European Council Studies Religious Liberty

GLASGOW, Scotland — Andrew D. MacRae, general secretary of the Scottish Baptist Union, is the new president of the European Baptist Federation. Claus Meister, professor in the international Baptist Theological Seminary in Rueschlikon, Switzerland, and president of the Swiss Baptist Union, was elected vice-president.

Following a discussion of conditions regarding religious liberty affecting Christian groups in parts of Europe, the EBF council asked Danish Baptist general secretary Knud Wumpelmann of Copenhagen to carry out a survey, seeking ways to aid persons suffering for reasons of conscience. Dr. Meister, Attorney George Polson of London, and C. Ronald Goulding of London are other members of the survey group. □

Water in India

Indian Baptists broke ground for two water wells last July, naming them for Frank H. Woyke, associate secretary of the Baptist World Alliance, and Joseph I. Chapman, executive secretary of the Ohio (USA) Baptist Convention. The wells were made possible by contributions through the BWA. P. Sadhu Samuel of the Indian Baptist socio economic projects says that the Woyke well measures 30 feet in diameter; they found water at a depth of 23 feet and will go on another 10 to 12 feet to guarantee adequate water even in the dry season. Each well will furnish water for 250 families. □

Baptists Blast Military 'Use' Of God and Religion

WASHINGTON (BPA) — Religious liberty demands that government not use religion for its own ends declared the Baptist Joint Committee on Public Affairs to the U.S. Court of Appeals for the District of Columbia.

The government is guilty of such misuse of religion by requiring attendance at religious service in the nation's military academies, the Baptist agency said in a friend of the court brief filed in the case of Anderson v. Laird.

In this case, two cadets at the U.S. Military Academy at West Point and nine midshipmen at the U.S. Naval Academy at Annapolis brought suit against the Secretaries of Defense, Army, Navy and Air Force in behalf of all cadets and midshipmen. They charged that the compulsory chapel attendance regulation at the academies violates their religious liberty and is prohibited by the First Amendment of the U.S. Constitution.

The cadets and midshipmen lost the first round of their fight against compulsory religion in the U.S. District Court for the District of Columbia. Judge Howard F. Corcoran ruled that the compulsory chapel attendance rule does not violate the Constitution. He also declared that such a rule served the secular purpose of the military in the training of future officers.

The case has been appealed to the U.S. Court of Appeals where it will probably be argued early in 1971. It is possible that the case will continue to the U.S. Supreme Court.

The Baptist Joint Committee has an interest in the case because it believes that the principle of religious liberty and voluntarism in religion is jeopardized by the decision of the lower court, according to the Committee's brief. □

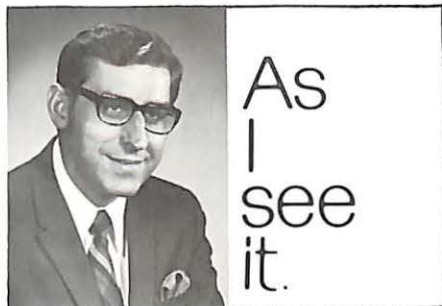
All-Mennonite Consultation Named PROBE '72

The all-Mennonite Consultation on Evangelism scheduled for Chicago in April 1972 will be called PROBE '72, according to a recent executive committee decision.

"We see a number of valuable factors in the word," pointed out Henry Ginder, executive committee member and Director of Evangelism for Brethren in Christ churches.

"The word and symbol of which it is part speaks of the Holy Spirit probing our hearts to revival. And revival is the key to the evangelism we feel is so necessary in our world today."

"A sense of urgency alone won't get us out to do the job," Ginder explained, "it will have to be revival. We think PROBE '72 can be the spark to light a fire in Mennonites everywhere." □



by Paul Siewert

We have all heard of the recent bizarre conduct of the Women's Liberation Movement. However, few of us thought it would ever claim religious validity. Yet it has! Only recently, Louis Cassels of "United Press International" reported how the women's liberation had acclaimed Jesus as the early apostle of this crusade.

Most of us remained rather subdued as these exhibitionists paraded down our city streets publicizing their erotic femininity, boorish militance, and irresponsibility to the great host of admirable women of our society. But to ascribe Jesus as their hero is almost too incredible to stomach.

Let us, therefore, first recognize that equality is not parroting or rivaling someone else's role in life, and liberty is not the disposal of restraint and discipline. It is quite the opposite. And a close look at our society soon reveals that the injustices we entertain today, in our western culture, are hardly respecters of sex.

Furthermore, it is certainly true that Jesus was concerned about the welfare of women; just as he was concerned about men. One of his favorite retreats was the home of Mary and Martha. But he never asked them to take on the role of the twelve disciples. He taught them not to become so tied down to domestic routine that they became spiritual prudes or public "nitties." But he never suggested they seek the same social image as that of the male.

Jesus advocated an equality of male and female that is complimented by a unique individuality—making both challenging and fruitful. This puts him nowhere near the camp of the modern Liberation movement, yet gives us sufficient guidelines to avoid the erosions so common today. □

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

■ The Rev. Werner Lemke has accepted the call to become the pastor of the Twin Pines Baptist Church, Cedar Rapids, Iowa, effective May 16, 1971. He previously served the North Freedom Baptist Church, North Freedom, Wisc.

■ The Rev. Jack G. Ingamells became the new administrator of the Baptist Manor, Portland, Ore., on March 8, 1971.

■ The Rev. Ron Berg has accepted the call to become the pastor of a new church extension project in the north-east Edmonton area of Steel Heights,

effective June 1, 1971. He is presently serving as pastor of the Fellowship Baptist Church, Camrose, Alta.

■ Mr. Eugene Carpenter, a middler N.A.B. Seminary student, has become the pastor of the Central Baptist Church, George, Iowa. He will be continuing his studies.

■ The Rev. William W. Sibley has accepted the call to become the pastor of the Immanuel Baptist Church, Wausau, Wisc., effective April 15, 1971. He previously served as pastor of the Meadowlark Baptist Church, Edmonton, Alta.

■ Mr. Jim Lake has become the director of Christian education at the Bloomfield Hills Baptist Church, Bloomfield Hills, Mich., effective March 1, 1971. He previously served as director of Christian education of the Immanuel Baptist Church, Wausau, Wis.

■ Paul Kirstein, son of the Rev. and Mrs. Elton Kirstein, was one of fifty students invited from Universities and colleges throughout the nation, to the annual National Prayer Breakfast in Washington, D.C., on February 2. In attendance at the breakfast were President and Mrs. Nixon, the Cabinet, the Congressional Body, and representatives from 68 foreign countries. Chief Justice Warren Burger addressed the group.

A three-day National Student Leadership Seminar was held in connection with this event, under the leadership of such men as Harvard Christian Psychiatrist, Dr. Armand Nicholi, Senator Mark Hatfield, and Senator Harold Hughes.

Paul at present is a Senator in the Student Association at the University of Houston, and is participating in weekly prayer groups held on the University Campus.

Since returning from Washington, Paul has had the opportunity of speaking to 20 Christian University of Houston professors, as they met for their weekly prayer fellowship, and many other sharing experiences such as T.V., church groups, and other campus activities.

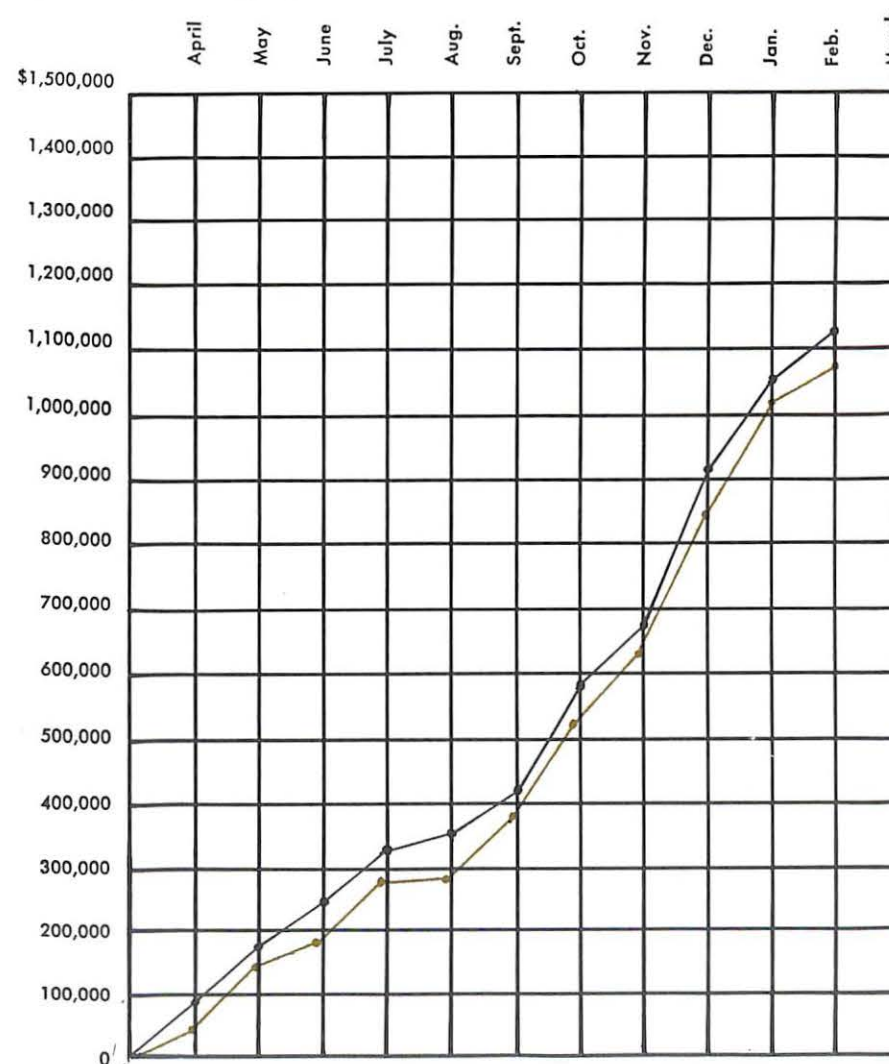
DEAN OF WOMEN NEEDED

A Dean of Women is needed by the North American Baptist College, Edmonton, Alta., beginning Aug. 30, 1971. A degree in Christian education or music is preferred. It involves part-time teaching at the college. Contact the N.A.B. College, 25th Ave. and 115th St., R.R. 3, South Edmonton, Alta., Canada.

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OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eleven months
April-February 1971 — \$1,085,055.59
April-February 1970 — \$1,136,899.97



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

April 1971



The Pastor's Task as Communicator

Because the meaning of words is changing, a new model for preaching, based on affirmation, is required in this "electronic age," said William L. Self, pastor of the Wieucca Road Baptist Church in Atlanta, speaking to participants at a National Consultation of the Suburban Church. He outlined some positive aspects necessary to preaching today.

The electronic age, he maintains "has produced an empty, cold, isolated, and alienated society. We now have proximity but not intimacy."

He defined what preaching should be as "one man standing before a congregation and loving them."

"When the church by word, deed, and atmosphere says to people, 'you are loved and affirmed as you are' wholeness will come," he said. Self, himself is reported to have a fast growing congregation in Atlanta, which has attracted national attention.

He states that new directions for preaching are necessitated by the fact that "traditional language appears to have grown impotent as a tool for theological speaking."

He feels that for modern man there is little relation between words and meaning. Language has become meaningless, and cannot move beyond translation and self-understanding.

Therefore, preaching must create the event. With the loss of authority, of tradition, "the proclaimer's word must be himself." He can at best say, "this is it for me—here is the primordial word that I have heard."

"Some are tempted to believe that the computer and transistor have rendered the gospel impotent, never realizing that it is our failure to understand both the communicating process and the nature of the message that has performed the task for us."

He indicated that at the Wieucca Road Church when he speaks affirmatively and understandingly to the painful areas of man's struggle, "people respond overwhelmingly; when we imply judgment and condemnation, they ignore us."

"When this atmosphere of affirmation, acceptance, and wholeness permeates the church, its life begins to flourish." There will follow "a natural sense of mission to all of the disadvantaged—both up and out as well as down and out," he declared.

We may question the theological soundness of the statements of Pastor Self because we may understand the scriptures to be more condemnatory and judgmental. Also, we may have adopted a pattern of preaching or teaching that is more condemnatory than positive or affirmatory, and would find it very difficult to change.

Yet, as we review our Lord's preaching, there does seem to be a large measure of positive approach to life and people. He said, "The Kingdom of God" is like this and so. He said, "You are not far from the Kingdom." He said, "Follow me and I will make you fishers of men." He seemingly accepted people as they were, hoping they would become what God had really intended for them.

Paul Simon, Lt. Governor of Illinois, suggests the following to Christian communicators: Be relevant. Be plain, not too sophisticated. Be a reconciling force. Disturb and heal. Form coalitions. Attract adherents, do not repel adherents. Communicate more in terms of human beings rather than statistics. Respond to needs rather than pressures.

Although it may not be easy for some of us to modify our way of communicating, if we did, it may accomplish much more for the cause of Christ. — JB

OPEN DIALOGUE

letters to the editor

Dear Editor: "The article "Christian . . . Baptist . . . Pacifist?" in your December issue was of particular interest to me. I was converted to Christ while serving in the Navy during World War II, but since have joined one of the historic "peace" churches (Mennonite). I commend you for publishing this concise and honest view of the Christian pacifist position." *Levi D. Keidel, Jr., Elbing, Kan.* □

Dear Editor: "It would seem to me that the question of Christian — Baptist — Pacifist is not quite as easily solved as David Priestley in the BAPTIST HERALD December '70 describes it. Baptists of every theological direction and nationality have for centuries struggled with this problem. The article fails to establish that every Christian and Baptist stands in a two-fold role and responsibility—a) as individual and b) as member of the state in which he lives. Mr. Priestley's arguments of sixth commandment, love to enemy, turning other cheek are certainly applicable as divine order to the individual Christian. Even at that, I am not certain how I would react to a violent intruder in my home, threatening life and possession of my family. I have never had to face the situation (for which I am deeply grateful). But I accept these principles as binding, and shall pray for grace and fortitude to be loving and to retain a personal loathing for war of any kind.

"There is, however, the other side—I am also member of a state, and as such I am subject to the laws and decisions of the government. I enjoy the benefits and protection of the state. I am to pay taxes to (Mk. 12:17, Rom. 13:7), I am to be subject to (Rom. 13:1-3), and I am to pray for my government (I Tim. 2:2). Mr. Priestley might have argued against the sensibility and justice of the Vietnam war and on that basis encouraged disobedience. Arguments against war participation on principles must become applicable to every war situation, whether a war of defense or aggression. They must be valid for the Lowlands in Europe when foreign armies invaded them without provocation as

well as to members of a conquering army which invades another nation. It is interesting to note that modern wars are always defensive actions. (Americans have never been engaged in a defensive war and appear unable to be unbiassed.) We are inclined to vehemently justify a defensive army action and equally forcefully condemn the invaders. Since I as an individual cannot make a final decision on the justification of one war or the other, I must leave this decision to the state of which I am a member. The moment my state rightly or wrongly decides on war or peace, I have become a participant and have yielded responsibility to the state or total society. In a democracy an individual can voice his objections to the decision, but no one can completely separate himself from the action of his state. During war time the tiniest piece of bread which I eat, the clothes I wear, the soil I till are a part of a war effort.

"There is no responsibility difference between the person who raises grain which feeds the soldier or the person who pulls the trigger which fires a bullet. If there is guilt it is a social guilt. The O.T. is quite specific in the enunciation of 'the sins of Israel' and the sins of the individual within Israel. God alone will determine the sins of a people at war.

"I question the biblical basis and the validity of the statement 'Pacifist conviction cannot be divorced from Christian character and conduct.' There must be a good many arm-bearing soldiers of exemplary Christian character and conduct and there certainly are a great many Pacifists of questionable character and conduct. A Christian has the means to protect himself from a "Pattonian" malady of personal hatred. The Word of God uses terms like soldier, army, weapons of every description in a positive analogy. In 2 Tim. 2:3, 4 Paul described the basic behaviour of a soldier with 'no soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlists him.'" *Wm. Sturhahn, area secretary, Winnipeg, Man.* □

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