

Baptist Herald

August 1971

The Jesus
Movement
by W.L. Knight

General
Council
Decisions

In Memory of
Dr. M.L. Leuschner



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Cover Photo by Baptist Press

The Jesus Movement Is Upon Us, *Walker L. Knight*, 4
Frank C. Laubach Biography, *B. C. Schreiber*, 6

1971 General Council Decisions, 8
Committee Meetings at Forest Park, 10
Bible Puzzle, 11

Book Reviews, *B. C. Schreiber*, 11
Forum, *Gerald Borchert*, 12

News and Views, 12
Youth Scene: Contributing Editor, *Dorothy Pritzkau*, 13

1972 Youth Congress, *B. A. Rich*
The Psalm of the Addict

Woman's World: Contributing Editor, *Mrs. Adam Huber*, 14
The Letter Barrel, *Mrs. Jeanette Stein*

Family Vacations, *Mrs. George Breikreuz*
A Communion Service in Cameroon, *A. Freitag*

The Transformed Mind, *Allen Wilke*, 15
In Memory of Dr. Martin L. Leuschner, *R. Schilke*, *F. H. Woyke*, *H. Hiller*,

B. C. Schreiber, *J. C. Gunst*, *D. Wesseler*, *E. H. Marklein*, 16
Insight Into Christian Education: Contributing Editor, *Dorothy Pritzkau*, 19

A New Approach, *H. G. Ramus*
Criteria for an Effective Program

Bible Study, *David Priestley*, 20
Progress Report on MAP Giving, *Everett Barker*, 22

Our Churches in Action, *Edited by B. C. Schreiber*, 23
In Memoriam, 27

As I See It, *Paul Siewert*, 28
Our Stewardship Record, 29

What's Happening, 29
Editorial Viewpoint, Introducing the New Editor, 30

Open Dialogue, 30
God's Volunteers Schedule 1971-72, 32

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THE JESUS MOVEMENT IS UPON US

"HAL-lay-lu-ya, hal-LaY-lu-ya, Hal-lay-LOOO-ya."

Arms around each other's shoulders, they sway to the soulful, rhythmic chorus. Back and forth they sway, their voices ebbing and flowing.

Beside you, a girl almost whispers: "Wow, man, Jesus is really heavy."

Turned on, the crowd is celebrating the crystalline beauty of a new discovery: Jesus. The young people have found him — suddenly, unexpectedly, breathtakingly. Jesus is theirs. He is where it's at.

"Wow. Jesus Loves you. It's out of sight. Oh, wow! Praise the Lord."

Their faces glow. Their eyes sparkle. Their cheeks flush with the passion of their new belief.

For three to four hours, they sing, pray and study the Bible. They hold hands, interlock arms, move with the music. They raise their hands high, as if to reach heaven.

A rock group plays. It is hard rock; but pure, unadulterated, undiluted gospel in content.

The music, itself, is a key factor in the movement, for the movement rides the crest of the guitar's sound wave, pushed and pulled by the pandemonium of youth . . . to who knows where?

This is the first of a five-part story on the Jesus Movement. The series was written by Walker L. Knight for the Home Missions Magazine and released by the Baptist Press.

Next in the series: (2) Love Is Its Theme; Evangelism Its Response; (3) Baptism of the Spirit Could Tear It Asunder; (4) Jesus Is Coming Soon; Forget The World's Ills; and (5) The Jesus Movement: How Will the Church Respond?

It is a religious phenomenon, striking suddenly with a mysterious, charismatic simplicity. And it scares you, because you can't understand it or explain it away. It stomps out rationality.

One manifestation, you could account for; even two, perhaps. But look at those kids grooving on Jesus in Long Beach, Calif. Look at the tears running down the faces of those Oklahoma youngsters; those crowds jabbing their "one-way" fingers skyward in Tennessee and the hot, clasped hands of those teenagers in North Carolina.

The Jesus movement is sweeping the country, from the Pacific to the Atlantic. It's real. So real you run out of adjectives. It's bright, dizzying, exciting, unnerving, vibrant, puzzling, ecstatic, even frighteningly simplistic.

It is unorganized, free-wheeling, unstructured dynamite. A non-movement led by non-leaders. Ask the kids who started it, and they reply seriously: "The Holy Spirit." And who leads it? "Jesus Christ," they reply.

For lack of a better word, the "movement" is raging across the nation like a wind-driven brush fire, jumping any obstacle to break out in dozens of forms and dozens of places.

A "Jesus Festival" in Evansville, Ind., draws thousands. Young people pour into revival meetings in Texas, Oklahoma, New Mexico, Ohio, Kentucky, Florida. Georgia teens organize a high school youth for Jesus. In Birmingham, Ala., they picket a pornographic book store. Record crowds of teenagers pack evangelistic meetings in North Carolina, Illinois, Tennessee.

Christian communities soaring up in major cities across the country. Thousands are baptized dramatically in the Pacific Ocean. "Jesus freaks" roam the streets "rapping" about Jesus with everyone they meet. Teenagers take over revivals in local churches and spend hours "sharing" their faith, experiences, and testimonies. High school students take their Bibles to school and avidly read the scriptures at every spare moment.

They are intensely evangelistic, highly legalistic. They believe the Bible word-for-word, literally. They are pietistic. Many have received "the baptism of the Spirit." And they are convinced: Jesus is coming again, SOON!

During the first half of 1971, Jesus was "where it is at, man," among the youth of the nation. Drugs are out, Jesus is in! Discarded is the drug culture in which minds were left dizzying with psychedelic hangovers. Discarded is the try-anything craze that sent them scurrying after any thrill, from sex to satanism. Gone is the gut-deep emptiness. The search is over: Jesus is the answer.

Like all new "movements," it has attracted the national spotlight of the news media. *Life* and *Look* carried big picture spreads. *Time* and *Newsweek* devoted shorter pieces to it. Most focused on the locality where the movement has been most intense — Southern California.

But "the movement" is not confined to Southern California. It stretches from coast to coast. Nearly every major city has seen some manifestation of it.

It is in the churches. It has touched Southern Baptists. Not all the participants in the movement should be labeled "Jesus freaks." In Houston, a "Spiritual Revolution Now (SPIRENO)" crusade sponsored by the Faith Baptist Church resulted in more than 11,000 decisions, including 4,011 professions of faith. The pastor of the church estimates that 70 per cent of the converts have been baptized and shepherded into some church in the city.

Record crowds of teenagers, including an estimated 20,000 who packed the coliseum in Greensboro, N.C., attended youth evangelism conferences in Tennessee, North Carolina, and Illinois. Dignified, formal First Baptist Church of Nashville reverberated with the "Jesus yell" ("Give me a 'J'; Give me a 'E'; Give me a 'S'; Give me a 'U'; Give me a 'S'"), following the Tennessee youth evangelism conference.

But it isn't confined to the big cities. A SPIRENO crusade in Hamilton, Ohio, led by Evangelist Richard Hogue resulted in 873 decisions, including 700 professions of faith. More than 7,000 jammed a local auditorium for the final service.

Another youthful Baptist evangelist, James Robison of Hurst, Tex., recorded 11,000 conversions last year. The local church revivals he led in Pasadena and Irving, Tex., broke records for the number of conversions in a one-week, local church revival, with more than 1,500 conversions in the two meetings.

In Niceville, Fla., a revival led by Evangelist Freddie Gage of Houston resulted in 1,500 decisions, including 461 professions of faith. Castle Hills Baptist Church of San Antonio has been in a "continuous revival" for more than a year, and a revival at a Baptist church in Nortonville, Ky., ran six weeks after the young people took it over.

In California, where the movement is the most intense, eight young men take turns preaching in weekly youth services at Truett Memorial (Southern) Baptist Church of Long Beach, and kids by the dozens "testify" of their faith in Christ.

First Baptist Church of Beverly Hills, just two blocks from Sunset Strip, supports weekday rock concerts during the summer and attracts kids by the hundreds.

And on Sunset Strip, Baptist Evangelist Arthur Blessitt and his staff, operate a Christian night spot called "His Place." Blessitt, a mod dresser with long hair, is considered by some to be one of the "leaders" of the Jesus movement. With his nationwide walk across the country last year pulling a cross, and recent visit to Belfast, Northern Ireland, Blessitt is certainly one of the most well-known participants in the movement. Yet few of those within it classify him either as a "leader" or even with being within the movement itself.

Most observers agree, however, that there is no real "leader." Duane Peterson, editor of the Hollywood Free Paper (260,000 circulation) which serves as a connecting link between "Jesus" groups in California, denies that he is "the leader."

"The only leader is Jesus Christ," Peterson declares.

Jesus' presence is felt in California among the youth. At Bethel Tabernacle, a small plain church in the Los Angeles suburb of Redondo Beach, a "revival" has been in progress for three years, seven services a week, mostly packed.

Pastor Lyle Steenis says more than 4,200 drug users have passed through Bethel during that span. Most were cured. He speaks of a "30-second withdrawal" with Jesus.

"I was on dope and acid once, but now I have Jesus on the inside," said Shelly, a Bethel teenager. "When I first found Jesus, I mean, it was so cool. My teacher asked if I was on something, like, you know, if I was on drugs. And I told her I had Jesus. . . ."

Steenis said that the first 50 kids the church sent to school with Christ affected their teachers the same way. "Why, they thought they were on dope. But they were just happy in Jesus."

(Continued on page 22)

PERSONALITY PROFILE OF FRANK C. LAUBACH

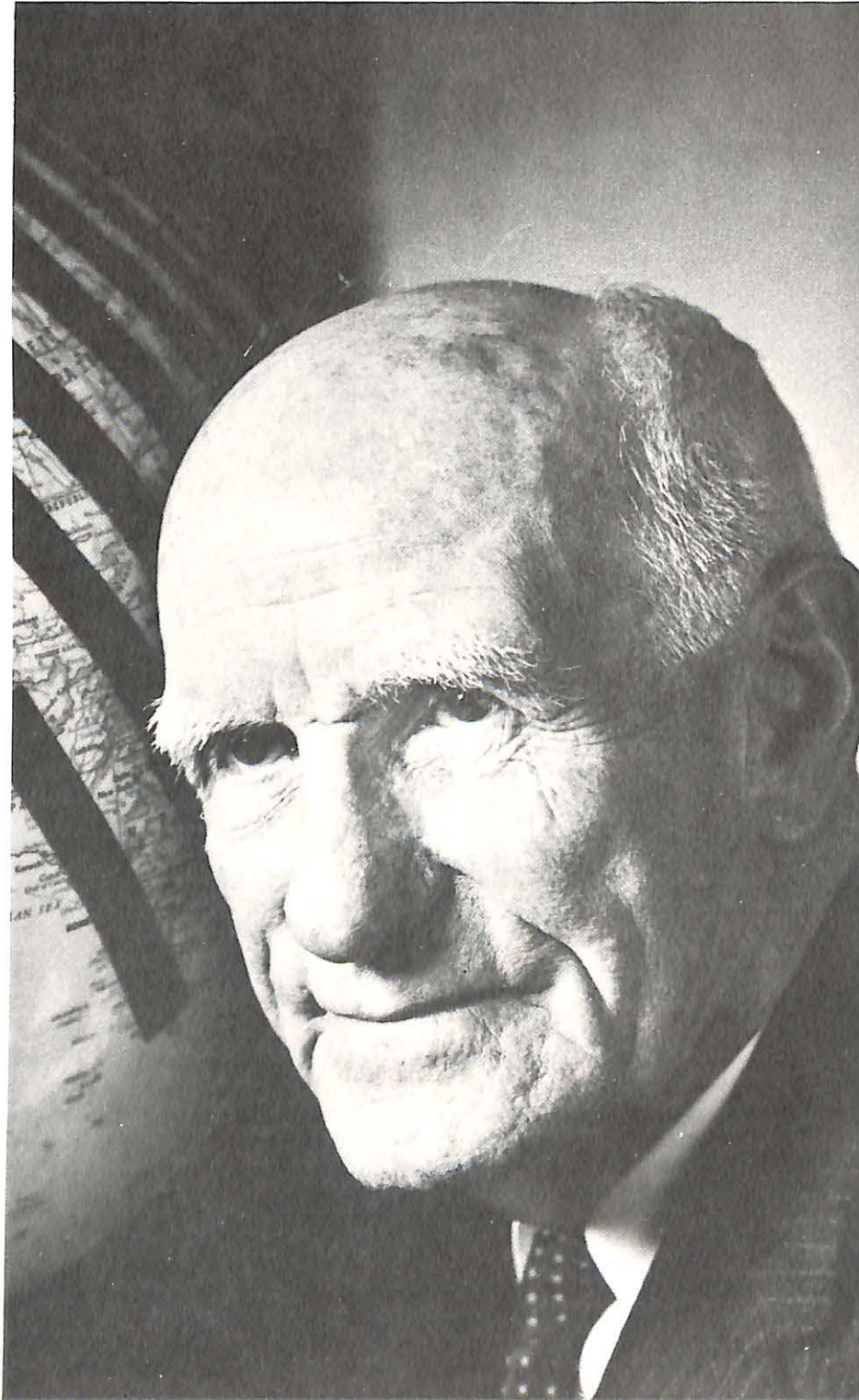
by B.C. Schreiber

"It is hard to indulge in exaggeration when you write about Frank C. Laubach because the truth is already so hard to believe." So writes David E. Mason in the preface of his book, *APOSTLE TO THE ILLITERATES*. Space would not permit mention of all the honors that have come to him in more than 60 years of work that would have kept three ordinary men busy. *NEWSWEEK* featured him as "one of the grand old men of the missionary world."

He holds the title of "Commander" from the President of Haiti. In 1964 he was given the annual Gutenberg Award. He was cited as "Pennsylvania Ambassador" and "Mr. Pennsylvania" by his home state; "Colonel" by the Governor of Oklahoma; "Arkansas Traveler" by the Governor of that state; and in 1953 the Salvation Army designated him as "man of the year."

He is the author of more than 35 books. Millions of the poor, sick and illiterate in the world affectionately call him "Bapa" (father). The most touching of his titles, given to him by a tribe of the Congo, is "Okombekombe," which means "mender of old baskets."

The Rev. B. C. Schreiber is the assistant editor of the Baptist Herald. Excerpts from the life of Frank C. Laubach were taken from Apostle to the Illiterates by David Mason; Prayer: The Mightiest Force in the World; Letters by a Modern Mystic, both by Frank C. Laubach. All published works on Dr. Laubach can be purchased through Roger Williams Press.



He has a Bachelor of Arts, a Bachelor of Education, a Bachelor of Divinity, a Master of Arts and of Education, a Doctor of Philosophy, a Doctor of Divinity, a Doctor of Letters, a Doctor of Humane Letters and a Doctor of Philanthropy.

This man, who has pursued higher education and served as professor and dean for a decade at a college on the mission field, has dedicated the greater portion of his life as a leader in "lower" education.

To millions of others he is known as an experimenter with prayer. And in *LETTERS OF A MODERN MYSTIC* one can feel the intensity with which he practiced the presence of God until he literally "prayed without ceasing."

Frank C. Laubach was born in Benton, Pennsylvania, on Sept. 2, 1884. His father was a dentist with a prosperous practice. He was also a man with strong fundamental beliefs who often said, "Either the whole Bible is true or none of it is true."

Young Frank was only nine years old when he was influenced by a Sunday school teacher in the Methodist church who was interested in the spiritual life of all the boys in the community. Frank made a public commitment to Jesus Christ during a series of evangelistic services. But because the father strongly believed in baptism by immersion, Frank was immersed by the Methodist minister in a nearby creek.

From the time Frank was 10 until he left Benton, the Methodist church was the center of his social and spiritual life. He attended everything regardless of whether or not the activity was planned for boys of his age. When he was 16 he was already made Sunday school superintendent.

After graduating from Perkiomen preparatory school and Princeton Seminary, he enrolled at Columbia University in New York and received his Ph.D. With his conservative theological background he had many hours of questioning and concern. He held what many people call "the university man's religion." Jesus was the best man who ever lived, but the beautiful memory of Jesus lacked power. He felt he was a failure in his spiritual life. Yet the conviction of being called as a missionary never left him.

During his honeymoon he served a church in the Bahamas. He and his young bride enjoyed the beautiful island, but in his commitment to God he was still concerned with the question, "Where to go?" Frank began to think of the Orient where the Christian ranks were thin. When he learned that the Congregationalists were looking for volunteers to go to Mindanao in the Philippines as missionaries, Frank responded eagerly. His talk at a farewell meeting was revealing: "If I were in a battle and with no orders from my captain, I would be a coward if I fought where we were winning. I would respect myself and be a man only if I fought where our ranks were thin and we were losing the battle. We are in a battle for Jesus Christ to conquer the world and we are going where we are needed most."

In 1915 he and his wife sailed for Mindanao to work among the fierce Moro people among whom he was not even permitted to mention the name of Christ. For 15 years he made little progress. Nevertheless, he continued his personal spiritual quest. Every evening he kept his vigil on Signal Hill in back of the mission house, praying, reading the Bible, *THE IMITATION OF CHRIST* by Thomas a' Kempis, and *THE PRACTICE OF THE PRESENCE OF GOD* by Brother Lawrence. Gradually he came to a personal experience of Christ which convinced him that "not only does Christ live but he lives in me." Since then he had such a loving tender and compassionate concern for the multitudes that it has been his driving power for the rest of his life.

In self-pity Frank Laubach had been asking God, "What

can I do for hateful people like these: murderers, thieves, dirty, filthy betel nut chewers — our enemies?" He realized that he had wrapped his education, his literacy, his Christianity, his decency and his cleanliness around him like a protective cloak and the Moros read him like a book. Something seemed to snap inside him and he fell in love with the Moros.

The Moslem priests looked upon him with intense hostility. In order to break the barrier of hate he asked them if he could join them in the study of the Koran. Their hate changed to amazement. The next day his house was filled with Moslem priests each armed with his own Koran. He felt the wall was broken. They no longer opposed him when he tried to teach the Moros how to read. Literacy became the entering wedge for the gospel. Moros began attending church services including the highest chiefs. When they became Christians and joined the church, there was no open opposition from the priests.

The depression of the thirties was a blessing in disguise for Dr. Laubach. Missionary support had to be curtailed which resulted in dropping 12 on his staff and a cut in salaries of all the rest. Calling the leading Moros together he told them the bad news. One of the fierce Moro chiefs, with black eyes and a forbidding manner, rose to his feet and declared that the literacy campaign shall not stop. "What shall we do?" Dr. Laubach asked. The Moro chief in typical fashion said, "I'll make everybody who knows how to read teach somebody else — or I'll kill him!"

Dr. Laubach commented later that he did not like the motto "Teach or Die," so he changed it to "Each one Teach one." Everybody taught. Nobody died. And everybody liked it. As soon as they received their "diploma" for reading they were given the *STORY OF JESUS* written in a simple vocabulary.

Soon Dr. Laubach became known by missionaries throughout the world. Forty-five years later, and already in his eighties, he was on his way to Dutch New Guinea. It was the one hundredth nation in which he would teach people how to read. It is estimated that more than 100,000,000 people learned simple reading as a result of Dr. Laubach's method. *THE STORY OF JESUS* has become standard reading even in non-Christian countries.

One "pulse pounding experience" is worth special mention. He spent some time in New Guinea among the primitive Medlpa tribe. Six hundred chiefs had brought together 20,000 tribesmen. After a week many had learned how to read their language and the missionaries were equipped to prepare follow-up reading matter. The chiefs held a council, informed Dr. Laubach that they liked his religion and voted that everybody in their tribes should become Christians.

"All except us chiefs. We understand that your religion does not allow a man to have but one wife and all of us have many wives. After we get rid of them in a Christian way and marry them off to other men, then we want to be baptized as soon as we have only one wife left."

Frank Laubach believes that the difficult task of translating the Bible has run far ahead of the twin task of making people able to read it after it is translated.

Last year Dr. Laubach died at the age of 85. This tireless saint who wrote the book, *PRAYER: THE MIGHTIEST FORCE IN THE WORLD*, supported his prayer with service. "We cannot stop after praying for people," he said, "for if we pray only we soon cease to do even that. There must be a fine balance of prayer and service and witnessing. We Christians simply do not dream what power we have. We are committing a terrible sin against the world in failing to use it." □

1. That all NAB churches consider investing a minimum of \$200 a year for their pastor's continuing education, such as pastoral clinical training, additional studies at the NAB Seminary or NAB College, or through other refresher courses. Total amount may be allowed to accumulate for a period of up to three years.

2. That the German magazine, DER SENDBOTE, become an insert in the BAPTIST HERALD, beginning with the December 1971 issue. The BAPTIST HERALD will retain its present size and DER SENDBOTE will be reduced to eight pages. The copies with the insert will go to the present SENDBOTE subscribers only.

3. Dr. G. K. Zimmerman, Dr. Gerald Borchert and the Rev. John Binder were appointed as the NAB representatives to the Baptist Joint Committee on Public Affairs in Washington, D.C. This organization, which has eight Baptist denominations as members, concerns itself with rights and responsibilities affecting church and state relations.

4. That the stewardship and communications departments be combined into one department with the Rev. John Binder as secretary of stewardship and communications, the Rev. Everett Barker as the director of stewardship advance and Dr. Reinhold J. Kerstan as director of publications. This means a

reduction in staff by one person. The new structure and the position of secretary of stewardship and communications are to be in effect until the 1973 triennial general conference, at which time the general conference delegates will determine the continuing structure and personnel. The study committee was appointed to continue to evaluate this structure and make any changes thought necessary for consideration at the 1973 conference.

5. Dr. Richard Schilke, Dr. G. K. Zimmerman and the Rev. David J. Draewell were appointed as representatives to the North American Baptist Fellowship. Dr. Zimmerman is presently serving as the chairman of this organization, which is a committee of the Baptist World Alliance. This fellowship seeks to draw together Baptists of the North American Continent in areas of common interest. Participation is optional with each of the Baptist denominations.

6. A conference budget of \$1,500,000 was approved for the April 1971-March 1972 fiscal year. This goal is \$192,000 more than the contribution income was for the 1970-71 fiscal year. The requests from the various departments total \$1,600,000 which the Finance Committee recommended be cut by \$100,000.

7. The services of Dr. J. C. Gunst as south-central area secretary were ex-

tended to September 1, 1972. Dr. Gunst will be 65 in December 1971. This decision is in accord with policy that conference personnel may be appointed on a year-to-year basis after age 65 until the age of 70.

8. A committee was appointed to revise and restate the preamble of the general conference constitution to bring it into better focus for today.

9. A Canadian investment program regarding annuities, trust funds, wills, etc., was approved to be implemented as soon as possible, in accordance with Canadian laws.

10. Approval was given to the North American Baptist College to welcome the Baptist Union of Western Canada to enter into a cooperative program with the NABC if they so desire. The Baptist Union of Western Canada may consider acquiring land immediately to the east of the North American Baptist College campus for this purpose. The Baptist Union of Western Canada is already sending some of its students to the NABC and is subsidizing each student with \$1,000 in addition to the present fees.

11. A plan to develop a closer working relationship of the Department of Christian Education and the Roger Williams Press under the direction of a coordinator was approved. The Rev. Bruce Rich was appointed as the coordinator.

12. The matter of appointing a full-time worker for the Woman's Missionary Union in compliance with the 1967 general conference action was discussed and referred to the WMU for further development, because there were no finances in the budget this year for such additional personnel.

13. The following missionaries were appointed by the Board of Missions and approved by the General Council: Dr. and Mrs. Leslie M. Chaffee, Edmonds, Wash., were appointed for approximately a year to fill out the furlough year of Dr. and Mrs. Dieter W. Lemke. They will serve at Banso Baptist Hospital. Dr. and Mrs. Ronald E. Hiller, Vancouver, B.C., were appointed on a full time basis with the first year to be spent in Northeast Nigeria to fill out the furlough year of Dr. and Mrs. Willi D. Gutowski. Mr. and Mrs. David J. Hitchcock, Edmonton, Alta., were appointed for a period of two years as teachers to Hillcrest School in Jos, Nigeria. Miss Lynette M. Thye, Burlington, Iowa, was appointed for two years as teacher to Hillcrest School in Jos, Nigeria, to be placed on loan to another mission, which is short of teaching personnel at Hillcrest School. Miss Carol Agnes Nicholls, White Rock, B.C., fiancée of Mr. Milton Ginter, who is presently building our hospital at Gembu, Nigeria, was also appointed on the short-term basis and will leave as soon as the Nigerian entry permit is granted. Miss Nicholls and Mr. Ginter plan to

be married in Nigeria. Miss Joyce A. Lind of Riverview Baptist Church, St. Paul, Minn., received the appointment as a short term missionary nurse to fill the vacancy caused by Miss Herke at Ndu, Cameroon. Five missionaries were appointed to the new short term service program in Japan in the area of teaching conversational English. They are: Mr. and Mrs. Daniel Arnold, Seattle, Wash.; Miss Lucille DeBoer, Beloit, Wis.; Miss Veronica Ertis, Toronto, Ont.; and Miss LaVerna Mehlhaff, Parkston, S.D.

14. Request of the Board of Missions to have its own self-insurance program for missionary baggage shipped to foreign countries was approved. This was done in view of completely unsatisfactory services from commercial insurance companies regarding such baggage.

15. A 22-day tour to our African mission field for some time in 1972 was approved. Detailed information about this tour will be released shortly.

16. In view of the budget deficit last year no salary increases were given to any denominational personnel for this next fiscal year. Likewise due to lack of finances one missionary couple could not be appointed for the field.

17. It was agreed that we participate in Key 73 on an active membership basis. There are more than 60 denominations and religious groups

participating in this cooperative evangelistic effort on the North American Continent.

18. It was decided not to appoint any NAB pastors as campus chaplains beginning with the 1971-72 school year, but that every church and pastor be encouraged to take steps to minister to students both at home and away, both their members and those that come into their area from other NAB churches. The mailing of student names and address cards will be continued to the churches. The director of youth ministry will attempt to establish an agreeable working relationship with InterVarsity and Campus Crusade so that there might be a more direct ministry to our students through these two organizations.

19. It was approved to use the Concert Hall of Century II in Wichita, Kansas, for the 1973 triennial conference, August 14-19.

20. It was approved to use the Hilton Hotel in Portland, Oregon, as the headquarters hotel and their ballroom for most all of the plenary sessions for the 1976 triennial conference, July 27-August 1, if final satisfactory arrangements can be made. On Friday evening during the week of this conference it is planned to have the session in the 3000-seat Civic Auditorium.

21. The request of the NAB Seminary Board of Trustees for authorization to determine the salaries for the faculty and staff was declined. This matter was referred to the Finance Committee for further study.

22. The new rates for gift annuities which extend to age 86 at 10% were approved to become effective June 1, 1971.

23. Approval was given to the North American Baptist College to construct a multipurpose auditorium-gymnasium and convention center through a loan from the Investment Committee of \$100,000, which is to be self-liquidating over a period of six years.

24. Special recognition was given to Mr. Arthur Schwerin, who has been very active in our conference and has served on the Finance Committee for 38 years and ten years as its chairman. Mr. Schwerin was given emeritus status on several council committees. □

1971 General Council Decisions

The 1971 General Council, composed of about 40 elected NAB representatives, met at Forest Park, Illinois, May 21-22, received reports and recommendations from the various denominational departments and made the following decisions:



COMMITTEE MEETINGS AT FORESTPARK PRIOR TO THE GENERAL COUNCIL SESSION



1. Board of Missions in session.
2. Annual session of the Board of Trustees of the Roger Williams Press.
3. Seminarian visit to the Forest Park office.
4. Denominational executive staff in orientation session with the senior students of NAB seminary.
5. Annual session of the Board of Missions.

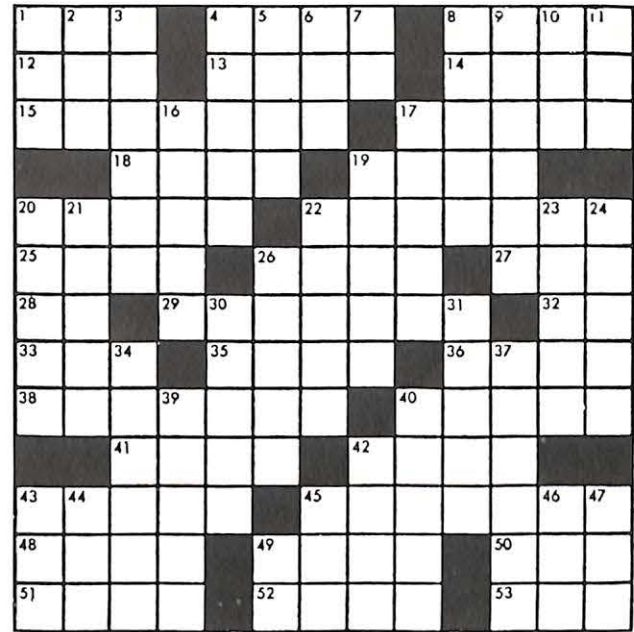


Bible Puzzle Page

Answers on Page 18

Bible Puzzles
Box 465
Albuquerque, N.M. 87103





- ACROSS**

 - 1 Jesus gave his betrayer this (John 13:26)
 - 4 "will smite with a..... the crown" (Isa. 3:17)
 - 8 Aaron made one of gold (Ex. 32)
 - 12 Yellow bugle
 - 13 Kind of curtain
 - 14 Field
 - 15 Town of Benjamin (Josh. 18:27)
 - 17 City given to the priests (Josh. 21:18)
 - 18 "Sir, thou hast nothing to..... with" (John 4:11)
 - 19 Patron saint of sailors
 - 20 Halts
 - 22 "shall..... to speak a word" (Deut. 18:20)
 - 25 Site of Jesus' first miracle
 - 26 Journey
- DOWN**

 - 1 "..... thou on my right hand" (Matt. 22:44)
 - 2 Eggs
 - 3 God will do this abundantly (Isa. 55:7)
 - 4 He accompanied Paul to Antioch
 - 5 Animal's stomach
 - 6 Ancient Order of Hibernians (abbr.)
 - 7 Body of troops (abbr.)
 - 8 Quietens
 - 9 "Put on the whole..... of God" (Eph. 6:11)
 - 10 Zodiacal sign
 - 11 It is in his hand (Luke 3:17)
 - 16 Syrian city (Jer. 49:23)
 - 17 Hebrew letter
 - 19 A descendant of Eri
 - 20 Profit by slight market fluctuations
 - 21 Sister of Absalom (1 Ch. 3:9)
 - 22 Dried plum
 - 23 The love of it is the root of all evil (1 Tim. 6)
 - 24 Son of Jonathan (Ezra 8:6; poss.)
 - 26 Flambeau
 - 30 Use again
 - 31 "And the king was exceeding....." (Mark 6:26)
 - 34 Luke's profession
 - 37 He was hanged (Gen. 40:22; poss.)
 - 39 "..... not bring against him" (Jude 9)
 - 40 "For thine is the kingdom, and the and the glory"
 - 42 Transfer
 - 43 Organization of doctors (abbr.)
 - 44 He entered the ark (Matt. 24:38)
 - 45 Cain's land
 - 46 An adept
 - 47 Revolutions per minute (abbr.)
 - 49 Egyptian sun god
- CRYPTOVERSE**

FXVVKW LVR DXGK PCL SXVQ LW SGOO
K W M I W.
Today's Cryptoverse clue: K equals S

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.

book reviews

by B. C. Schreiber

The Bible and Modern Doubt. By Mack B. Stokes, Old Tappan, N.J. Fleming H. Revell Company. \$5.95.

Because the book presents questions such as creation, a personal God, alienation, redemption, the Holy Spirit, life everlasting and responsible living, it cannot be said that the author deals with doubt that can be called "modern" in the acceptable meaning of the word. In his preface he makes it clear that in this era the questions are more insistent and radical than ever.

Every generation has its doubters, but it is the author's intention to reach the honest doubters, primarily the intelligent and educated who are more apt to weigh, analyze and examine everything before it becomes acceptable. They need to know the basic principles for interpreting the Bible because they cannot accept a blind or naive faith. It must appeal to their intelligence and understanding.

At the same time they must be informed that there are no easy or pat answers to many problems. In conclusion the author emphasizes the fact that the new environment, which is being formed around us, brings the pressures of problems of which we were not aware a generation ago. These are the result of the basic problem of human nature which remains unchanged. All of us stand on the same level before God seeking his revelation for ourselves and for the environment around us. □

Unhooked. By James R. Adair, editor, Grand Rapids, Mich. Baker Book House. \$1.25 (paper).

Every high school and college student should read these dramatic stories of persons who became addicted to drugs but came back. In the chapter, *The Tragedy of the Hooked*, it also mentions some who didn't make it.

The suffering, pain, torture and torment, both physically and mentally are difficult to imagine. Their miraculous release through the saving power of Jesus Christ is almost unbelievable.

Centers and agencies specializing in help for addicts know what Jesus meant when he said, "one soul is worth more than the whole world." □

Forum



by Gerald L. Borchert

Dear Dr. Borchert: Here is a question for your Baptist Herald column; but if you use it, I would prefer that I would not be identified by name or initials.

How does a pastor read his Bible devotionally, for his personal benefit, and restrain himself from the immediate impulse to make a sermon out of it, or to view it as a potential sermon? A pastor needs to read the Word for himself, not to prepare to dish it out for others. But how? (I suspect seminary professors may have the same problem.) A Pastor.

Dear Pastor: Your question is extremely pertinent and your suspicion concerning its relevance to a seminary professor as well as to a pastor is not without a point.

The more one is schooled in the intricacies of the Bible and the more one uses the Bible in carrying out his profession the greater possibility exists that devotional reading of the Bible will become difficult, both because of the constant pressure to discover new dimensions of divine reality and because most methods of devotional reading seem simplistic and superficial.

How should one cope with this problem? The answer to the question, it seems to me, lies in a proper under-

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

standing of human personality. Man is a totality and that applies to a pastor just as much as it does to any layman. Therefore, when the minister comes to the Bible he can never divorce himself from his God-given task. The attempt to restrain yourself from finding sermons in biblical texts is useless. You are preacher, and if you attempt to restrain yourself at this point you are actually trying to split your personality. Your effort, thus, should be directed to seeing yourself more fully in your Bible study and your sermonizing. It is not enough to find a sermon text and apply it to your congregation. The most fulfilling experience comes when you struggle to apply it to yourself in all its ramifications. My friend, that secret has made the Bible come alive in my own life. That is the part of the sermon you do not preach, but that is the part that transforms your Bible study and in fact transforms your preaching. Every moment of your time in the Bible then becomes a moment with God.

I trust that I do not need to add that you should never begin to study without a prayer. Prayer during the period of study is man's recognition that he does not possess the total key to learning. In an era that is seeking release from the bondages of all types of dependency even the pastor is tempted to "go it alone." To be a man of God for this generation calls for a style of life that has found the meaning of freedom within the framework of dependency upon God—in all aspects of life, and this includes your Bible study. The non-Christian may suggest that prayer is the sign of immaturity and that we should "come of age." But I know differently. My prayer before my study is an acknowledgment that every time I come to the Bible I expect to learn something new through God's Holy Spirit.

Friend pastor, do not bifurcate your life. God called you to be a preacher as he called me to be a teacher. Accept that role and use every moment in the Bible to find out what God has to say to both you and your people. Cut out of your life the milk of superficial Bible reading and chew on the meat of intensive Scriptural study so that you may be a workman that does not need to be ashamed, one who is eminently able to interpret God's Holy Word to men. □

NEWS&VIEWS

Capital Punishment Process Upheld By Supreme Court

WASHINGTON (BPA) — The Supreme Court upheld here in two combined cases the procedures used by juries to impose capital punishment in the 38 states which presently allow the death penalty.

In so doing, the Court said: "In light of history, experience, and the present limitations of human knowledge, we find it quite impossible to say that committing to the untrammelled discretion of the jury the power to pronounce life or death in capital cases is offensive to anything in the Constitution."

Justice John Marshall Harlan delivered the 42-page opinion, settled by a 6 to 3 vote of the Court. Justices William Joseph Brennan, Jr., William O. Douglas and Thurgood Marshall dissented.

Still not settled by the Court is the question whether the Eighth Amendment with its ban on "cruel and unusual punishment" forbids the death penalty under any circumstances. The Court has not indicated when, or if, it will rule on this question. Several cases asking for a ruling on this are now on appeal before the Supreme Court.

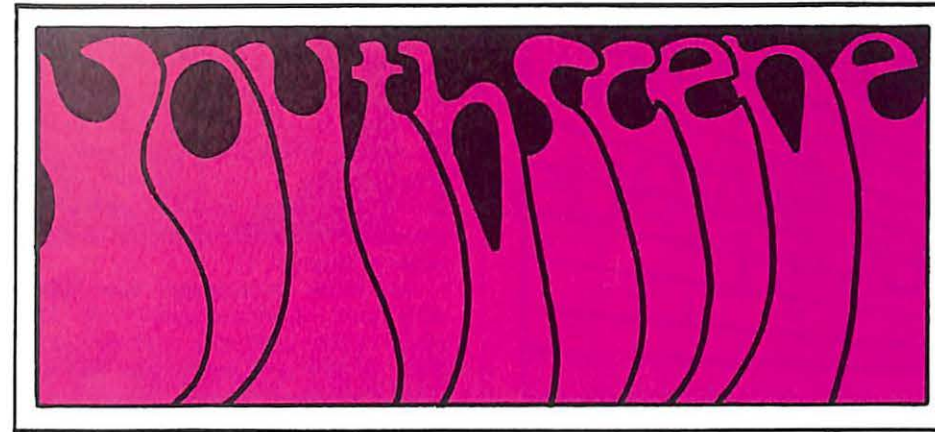
In upholding the right of juries to impose the death penalty the Court said that the states "are entitled to assume that jurors confronted with the truly awesome responsibility of decreeing death for a fellow human will act with due regard for the consequences of their decision and will consider a variety of factors. . . ." □

Black American Baptist Minister Wins Nomination for City Councilman

HAMMOND, Ind. — (ABNS) — An American Baptist minister, the first black candidate to be selected and sponsored by the black community here, has won the Democratic nomination for councilman in Hammond's 3rd district in the May primaries. Hammond's black community is only four per cent of the total population.

The Rev. John H. Parrish, associate minister of the Mt. Zion Baptist Church in Hammond won over his opponents by a slim but decisive margin.

Mr. Parrish has been very active in community affairs, having served as president of Hammond's N.A.A.C.P. for twelve years. He was recently elected president of the board of directors of Brooks House, an American Baptist Christian Center in Hammond. □



1972 YOUTH CONGRESS August 27 to September 2, 1972 Chautauqua, New York

by Bruce A. Rich

For the first time the Youth Congress has moved east. We have located a unique and beautiful setting, on Chautauqua Lake, north of Jamestown, New York. Chautauqua, in southwestern New York State, covers 700 acres near the head of Chautauqua Lake on its western shore. It lies within the natural wooded setting which the Seneca Indians once used for a camp site because of its proximity to the 20-mile lake.

Since the 1870's, buildings have been erected and a reputation established of intellectual, spiritual, educational and recreational appeal which, within a single summer colony, is unparalleled anywhere else in America.

The "Chautauqua Grounds," as they are customarily called, consist of a shoreline complex of homes, hotels, clubs, academic halls, recreational areas, parks and gardens maintained in the tradition of their 19th century origin and their 20th century use.

The colony has an architectural identity of its own. Many of the houses were built in the late 1800's and reflect the craftsmanship of the early American wood workers. They were influenced by European styles — Greek Revival, Italian and French Renaissance. This cluster of buildings remains one of the most picturesque examples of American folk art at one of its most distinctive periods.

Plan now to attend the '72 Youth

The Rev. Bruce Rich is general secretary of the Department of Christian Education of the North American Baptist General Conference.

Congress. For many, this will be a good opportunity to tour the east. Get a group together, pack a Greyhound and join your friends at Chautauqua. The cost for the week is estimated at \$60. This would cover room, board and registration. A definite price will be announced as soon as possible. □

THE PSALM OF THE ADDICT

An unknown dope addict, lost in the dream world of heroin, wrote the following:

King Heroin is my shepherd, I shall always want. He maketh me to lie down in the gutters. He leadeth me beside the troubled waters. He destroyeth my soul. He leadeth me in the paths of wickedness for the effort's sake. Yea, I shall walk through the valley of poverty and will fear all evil for thou, Heroin, art with me. Thy needle and capsule try to comfort me. Thou strippest the table of groceries in the presence of my family. Thou robbest my head of reason. My cup of sorrow runneth over. Surely heroin addiction shall stalk me all the days of my life and I will dwell in the house of the damned forever.

This typewritten psalm was found by a Long Beach police officer in a telephone booth. On the back of the card was handwritten this postscript:

"Truly this is my psalm. I am a young woman, 20 years of age, and for the past year and one half I have been wandering down the nightmare of the junkie. I want to quit taking drugs and I try, but can't. Jail didn't cure me. Nor did the hospitalization help me for long. The doctor told my family it would have been better and indeed kinder, if the person who first got me hooked on dope had taken a gun and blown my brains out. And I wish to

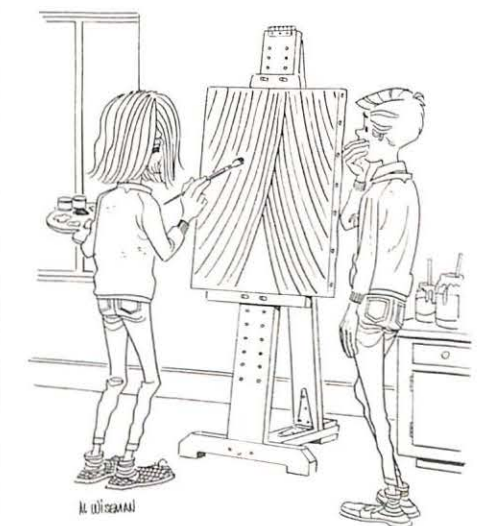
God she had. My God, how I do wish it."

There is hope for the dope addict, as there is for others who are bound in chains of sin. There is one who has won the victory over every enslavement. That one is the Son of God, who came in human form to this earth as Jesus Christ. He allowed himself to be nailed to a cross in order that he might suffer, that God might be able to offer you forgiveness because his son had suffered for sin in your place.

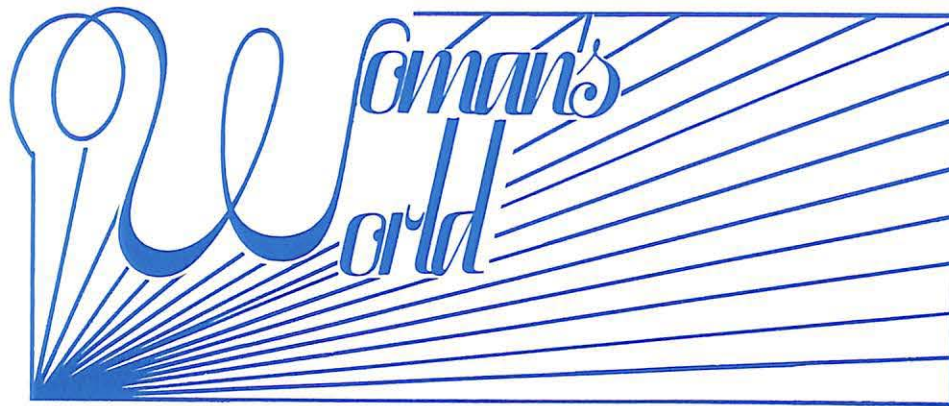
And with forgiveness there is victory and power over sin. In fact, that's what conversion is — it's surrender of the self will to God's will. When you honestly meet God on these terms, asking forgiveness for your sins because of Christ's sacrifice for you, God will forgive. And then you can ask him for strength — his strength — to overcome.

We can't reach the one who wrote THE PSALM OF THE ADDICT, to share with her this good news, but you know it, and can share it with others who have similar needs. *There is purpose in life.* God created us to be his children forever. We have all rebelled. But God waits to forgive and to restore us into his royal family. The future is absolutely fabulous through Christ as Saviour and Lord! Be sure that you don't miss out, and be sure to help someone else discover that Jesus Christ brings freedom and gives purpose to life. □

Adapted from an article distributed by Prevention House, Chicago, Illinois.



"I PAINT WHAT I SEE, MAN."



The Litter Barrel

by Mrs. Jeanette Stein, WMU president, Winnipeg, Man.

Isn't it exciting when we come to the time of year when we can load our whole family into the car and go for a trip? Everything is neatly packed in place with the clothing in the trunk and the food with the children in the back seat. We ride along at ease looking at all the lovely sights and new places. Everyone is sitting prim and proper for the first few miles, but then someone gets hungry and from there on nothing is ever quite the same again. Gum and candy wrappers mixed with pop bottles and other waste soon collects in the car. All eyes are now watching for signs of a litter barrel.

Soon someone sees the first sign, "Litter barrel one mile ahead." Everyone begins to collect the waste around his own place and is eagerly looking forward to the time when it can be disposed of. How nice when it is dropped into the barrel and we can again ride on in comfort, feeling clean. A motto is proposed: "No more littering. Let's keep the Oldsmobile clean."

Life is very much like a trip on the highway. It also is exciting and there are wonderful sights as we travel along. Soon we feel that there are some things that are cluttering up our vehicle, and then it is good to start gathering these things together and start looking for a litter barrel. Some of these littering things are envy, strife, anger, jealousy, gossip and wrong attitudes. As we take the first opportunity to get rid of the litter in our cars, so let us also take the first opportunity to get rid of the wrongs in our life. The "litter barrel" is waiting.

When we have cleaned up, a good motto to follow is found in Philip-
pians 4:8, "Finally, whatsoever things are true, honest, just, pure, lovely, of

good report; if there be any virtue, any praise, think on these things." □

Family Vacations Calm or Chaotic

by Mrs. George Breitreuz, Racine, Wis.

Whether we are big or small, young or old, all of us look forward to vacation time. There is a tinge of excitement and expectancy in each of us as we anticipate leaving the hum-drum of the everyday routine and doing something different.

Too often our well intended vacation turns into a time of frustrations and tensions especially if we spend many hours traveling in the car. The following are a few suggestions that might help to make your trip a happy vacation.

1. Plan the trip together as a family so each member knows where you are going and what you plan to be doing.

2. Set up guidelines as to do's and don'ts in the car, restaurants, parks, etc. and stick to them. Children need to know what they can and cannot get by with.

3. Take along snacks and water. Children become irritable if hungry or thirsty.

4. Take games and make up games as you go. One game which our family enjoys is when each one (except the driver) picks a color and the first one who sees 15 or 20 cars of his chosen color driving on the highway wins the game.

5. Singing is an excellent way to make the miles pass quickly. Most of our readers are familiar with many choruses learned in Sunday school. Or take a hymn book along and memorize the first stanza or so of all the familiar hymns.

6. Going over scripture verses and references you have learned in the past is a good exercise for your memory.

7. Stop occasionally for treats, romps in parks and sightseeing. Children love a picnic along the way.

8. If possible, do not drive too many hours in the day. Stop early and go swimming, take walks or play ball. Get some exercise.

9. Take along an extra portion of patience, understanding and a good sense of humor.

10. Most important — take Christ with you. Communicate with Him often. Close each day with devotions. Your family is together and now you have the time. Always be aware of His presence — this will help you to be on your best behavior toward one another. □

A Communion Service in Cameroon

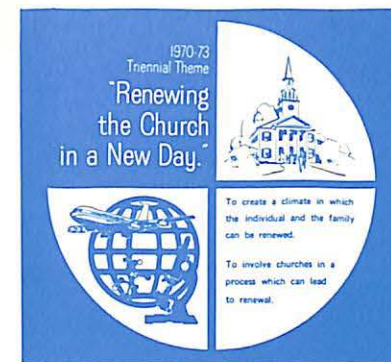
by the Rev. Arthur Freitag, Missionary at Victoria, Cameroon

Imagine a rubber plantation camp in Cameroon. The church is a room in a long building which during the week serves as a school. Three denominations are holding worship services simultaneously in three different rooms. All the walls are only about four feet high. The space from there to the zinc roof is left open for ventilation. At the coast of Cameroon the temperature never varies more than twenty degrees, so all that people need is shelter from rain and sun. This, however, poses several problems. When the Presbyterians or Catholics are singing in one room, you can't hear the sermon in the adjoining rooms. The student benches have been placed on one side of the room and serve as pews for the women and children. The tables have been placed along the other side and the men sit on them.

After the service, my duty as field missionary is to administer the Lord's Supper. Because of their cultural background Cameroonians are apt to misinterpret this ordinance. Therefore, I have to explain repeatedly that this memorial observation is an ordinance and not a sacrament.

One day as we sang the opening hymn, a woman walks in, steps up to the end of the bench, kneels and makes the sign of the cross. Then she comes forward and places an ordinary piece of paper where others have placed their membership cards. Thereupon she takes some money from a knotted kerchief with the apparent intention of placing it on the communion table. By

(Continued on page 18)



The Transformed Mind - Personal Renewal

by Allen Wilcke

A pastor who strongly opposed dancing was asked, "Why shouldn't our young people be allowed to dance?" To which he replied, "The Bible says, 'Be not conformed to this world.'" "What does that mean?" he was asked. "Well, don't do what the world does," he answered. "Oh, really? Do you actually think that 'Do not be conformed to this world' means don't do what the world does: don't drive cars, watch T.V., use tractors, wear makeup, wash clothes in a washing machine, play football . . . ? Perhaps Paul was telling the Romans that they should all become Hutterites."

"Do not be conformed to this world but be transformed by the renewal of your mind . . .," said Paul in Romans 12:2. This statement is often used as the ultimate defense of any argument for not doing something, especially for arguments which cannot be conclusively defended by reference to other Scriptures. Romans 12:2 has unfortunately become Christian legalism's wastebasket text.

When Paul's words are used in this manner they have to be wrenched violently out of context, for if Paul is to be understood, at the very least, the entire verse must be considered: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

"Be not conformed." In what way? Don't do what the world does! Well, perhaps, but read on. "Be transformed." How? "In mind." Paul is actually saying, "Do not be conformed to this world in your mind but let it be transformed."

For Paul the mind is part of a man's consciousness which is responsible for thinking, reasoning and reflecting. It is the place where the purposes, goals and motivations of life and doing are seated. Thus, Paul is suggesting that

The Rev. Allen Wilcke is the pastor of the First Baptist Church, Leduc, Alta.

the man who is conformed in mind to this world is motivated by the values and goals of the world, including self, in his doing. On the other hand, transformed man has his mind centered not on the world but on Jesus Christ and is motivated by God's will in his doing. Paul is not encouraging outward conformity to the world, especially since many of the things of the world may in themselves be useful and praiseworthy. Rather, Paul is pressing for an inward spiritual transformation which makes the whole life new. Such a transformed life will be new in its motives and goals although the actions may not differ at all from those of a person conformed to the world.

It is instructive to notice that in Romans 12, Paul is addressing the brethren (v. 1) or Christians. To be sure, non-Christians need to experience a transformation, but so do many Christians. Paul often speaks of two types of Christians as in I Corinthians 3:1-3 where he describes the Christian who is a babe in Christ, a man of the flesh. This is the Christian whose life is self-controlled. There is another kind of Christian, however, whom Paul describes as the spiritual man. His interests are under the control of God and he is at one with God's plan for his life. In other words, he is a man whose mind has been transformed according to Romans 12:2.

Christians can also be characterized as being either conscious or unconscious. Revival is the old-fashioned word for the experience of transformation of the mind which by definition means restoration to health, a bringing or coming back to life or consciousness. The Christian who is conformed in mind to this world is unconscious of the leading of the Holy Spirit. Oh, he may try to obey God by following a legalistic pattern of life, endeavoring to decide, on the basis of tradition or perhaps what other Christians think, what he can or cannot do, what is conformation to the world and what is not, but this is the habit of a

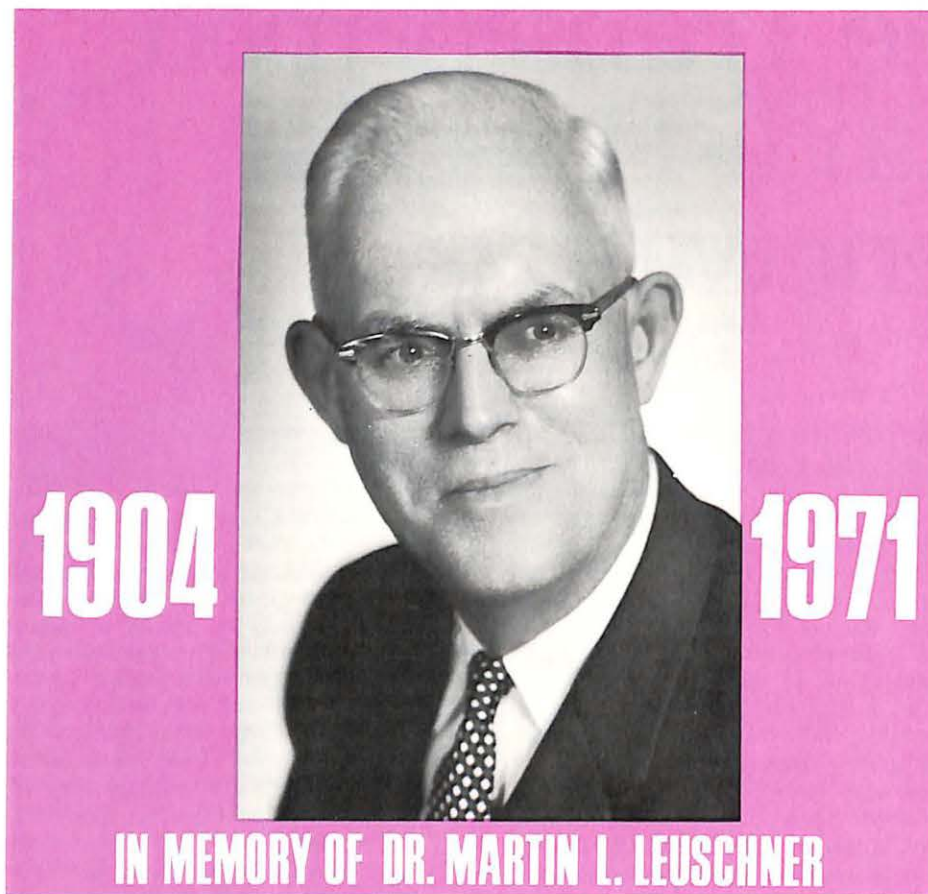
slave and not one who has been transformed.

Unlike the unconscious Christian, the conscious Christian is a free man. He is not the slave of conventional judgments of society, whether his society is conceived of as his church, community, or even his family or peers. The conscious Christian has been ransomed from the futile traditions of the past, and with his transformed mind centered on Christ he is required to base his doing on independent moral insight rather than an adopted code of morality inherited from his forebears.

In Romans 12:1 Paul very clearly asserts that the whole moral life of a Christian is a self-dedication to God, the consequence of which is transformation from being motivated by worldly goals or by self to motivation by the Christ within. The transformed, conscious Christian is a new man, a free man created in Christ for good deeds. Such a man is no longer motivated by the world to do something, but by Christ. He has a new sense of freedom, for he is now free to do as he likes because being transformed means that he will like doing what he ought to do. This does not now mean freedom from restraint to follow one's desires but freedom from the tyranny of worldly desires to follow what is really good. Such a man will not be guilty of observing legalistic requirements at the expense of weightier matters like justice, mercy, faith, love and a humble walk with God (cf. Matt. 23:23; Micah 6:8; Amos; etc.).

"Do not be conformed to this world" is not an argument for not doing a particular thing. It is a charge to Christians imploring them to regain consciousness by a mind-bending transformation in Jesus Christ, a change from being motivated by self and the world to being motivated by Christ. According to this understanding of Romans 12:2, the worldly person, the one conformed to this world, includes all Christians who in their unconscious state are motivated in their doing by

(Continued on page 18)



By Dr. R. Schilke, general missionary secretary.

It was said of King Hezekiah: "And in every work that he began in the service of the house of God, . . . he did it with all his heart. . . ." (II Chronicles 31:21). I find no better words than these to apply to my friend and co-worker, Dr. Martin L. Leuschner. I have not met and do not know another man who in everything he undertook "did it with all his heart."

My first acquaintance with Dr. Leuschner goes back to the Christmas season of 1934. I was at that time a first year student at our seminary in Rochester, N.Y., and spent the Christmas season with several other students in Philadelphia. The Fleischmann Memorial Baptist Church which Dr. Leuschner pastored for the previous six years had a farewell service for him during those Christmas days, and I had the opportunity to be present and for the first time meet Dr. Leuschner. It was in 1934 that our General Conference elected Dr. Leuschner as our secretary for Young People and Sunday School Workers Union and editor of the BAPTIST HERALD.

In the years of my own ministry I met Dr. Leuschner on several occasions, had him in my churches and in our home. Again and again I experi-

enced that what he undertook, he did it with all his heart. He brought great inspiration to the people of my church and to us in our home. He was always ready with a word of counsel and advice to his fellow ministers and I shall never forget the word of counsel he gave me in the early years of my ministry in my first church. It was most valuable. The blessings he left behind after such a visit were long remembered and continued inspiring God's people.

The editorials of the BAPTIST HERALD always gave evidence that whatever he undertook, he did it with all his heart. Through these and his other writings he became a blessing to our people across our entire denomination and inspired and challenged many to place themselves into the hand of God and serve him.

Later I had the unique privilege of coming to our office at Forest Park and becoming a co-laborer with Dr. Leuschner for fifteen years. Here more than ever I was able to experience that whatever he undertook and began, he did it with all his heart. We always knew when Dr. Leuschner came into the office. His laughter could be heard throughout the halls. His word of greeting to everyone as he passed was heard throughout the entire office and was an inspiration to all. When missionaries came through, he had a word of welcome and inspiration for

them which took away their frustrations and sent them on their way singing. He always had the right adjective that went beyond any other description that anyone else could give. What was simply red to someone else, was always crimson red to him. I often wondered what superlatives he would have used had he ever been able to visit the mission field. We encouraged him to do so many times but he always felt that he could not take that much time from his responsibilities.

At the office for the past five years we missed his laughter, his friendliness, congeniality, counsel and advice, and the inspiration. However, we were able to visit him in the years of his illness and still have the fellowship and inspiration that came from him. The comfort and inspiration that we received in such a visit was always greater than any we could bring him. Even during the last five years of his illness he kept himself busy writing to his numerous friends around the country and world. Ever so often in my own travels I would hear one of my fellow pastors say: "I received a letter from Dr. Leuschner just a few days ago." Through his voluminous correspondence he continued to be an inspiration to many. Yes, "he did it with all his heart" in whatever he undertook until his Lord and Master called him to his eternal reward. □

By Dr. Frank H. Woyke, Baptist World Alliance associate secretary, Washington, D.C.

Although Dr. Martin L. Leuschner had been ill for five years, the news of his passing still came as a severe shock to me.

Dr. Leuschner will long be gratefully remembered by North American Baptists, both as a dedicated servant of God and as an outstanding denominational leader.

As a youth leader, he brought enthusiasm and inspiration to an entire generation of young people. Both in his preaching and teaching he displayed great animation, the words sometimes tumbling out so fast that they could hardly be separated from one another. With it all he was a great and true friend of young people, joining in their play with the same enthusiasms that he brought to the more serious program. I recall a group of young men at one encampment took him, clothes and all, and threw him into the water for a swim. Dr. Leuschner heartily joined in the merriment that resulted, for it was

clear that this was their ultimate compliment to him — they identified with him as one of them.

Becoming editor of the BAPTIST HERALD while it was still a youth periodical, Dr. Leuschner served in this capacity for many years. Those who read the HERALD during those years will remember that among its main features were at least two: missionary promotion and denominational news. He believed in missions with his whole heart and he never tired of challenging his readers to join him in this interest. It was nothing short of amazing to note how many people, both pastors and others, Dr. Leuschner knew personally. He was interested in knowing about their activities and in sharing his knowledge with his readers. The "What's Happening" columns were for many years a very popular feature of the HERALD.

Dr. Leuschner also served untiringly as promotional secretary. In the days when most of our churches were located in country areas, Dr. Leuschner would frequently be seen boarding a train carrying not only his luggage but also a projector and screen to help him bring the story of our denominational enterprise to the churches. With a very limited promotional budget available, he nevertheless succeeded in keeping our people informed about our work and in challenging them to undertake ever widening missionary tasks and responsibilities.

Among Dr. Leuschner's favorite texts was the one on which I first heard him preach: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). He has now answered the summons to be with his Lord, whom he loved and served with complete devotion. □

By Dr. and Mrs. H. Hiller

As long-time friends of Dr. Leuschner, we were also saddened by the home-going of this untiring promotional general worker, inspiring speaker at many festive occasions in churches, youth assemblies and denominational gatherings, as well as esteemed editor of the BAPTIST HERALD.

Truly he was a man of great ability and dedication, versatile, possessing to a high degree the gift of discernment of what is right, wholesome and proper, the rare skill to make truth shine and

to lift the commonplace into the eventful.

On the one hand one feels like lamenting with David: "How are the mighty fallen in the midst of the battle." On the other hand, one yearns with Elisha in the pain of parting, "O let a double portion of his spirit be upon me."

From a more objective point of view someone once described him as "the most polished Christian gentleman of our fellowship." And what exemplary patience and perseverance he displayed in prolonged suffering, what brave cheerfulness in his cherished correspondence! As a good soldier of Jesus Christ he has laid his armor down to taste at last the fruits of victory and wear the victor's crown. □

By the Rev. B. C. Schreiber, communications assistant.

It is easy to find many words to describe Dr. Leuschner and to praise him for his life of service. But it is not the quantity but the quality of words that really counts. One of the most meaningful tributes paid to Dr. Leuschner is inscribed on a citation presented to him in absentia at the North American Baptist General Conference in Detroit, Michigan, in 1967: "An enthusiastic preacher of the gospel who inspired many to higher levels of living and service; a youth secretary who loved and understood young people; a sympathetic counselor who was always ready to bring cheer and encouragement to others; an editor from whose facile pen flowed a stream of messages in praise of the grace and goodness of God; and a promotional secretary who gave his all in the furtherance of the missionary cause of his Lord and his denomination."

It was my pleasure to have known Dr. Leuschner from the beginning of his ministry in Philadelphia in 1928, to follow his career as he worked and travelled out of the North American Baptist General Conference office in Forest Park, and ultimately to be one of his co-workers. When the work-load increased it was amazing to notice that Dr. Leuschner never refused an assignment or said "no" to an additional responsibility above and beyond the call of duty. He seemed to be happiest when he had a dozen or more projects going at the same time. To me, and I am sure to many others, he was "Mr. Denomination." Nothing was too difficult, nothing insurmountable as long as God's kingdom could be furthered

through the denomination. He "pressed toward the mark of the prize of the high calling of God in Christ Jesus" not only for himself but for every church in the North American Baptist General Conference. □

By Dr. J. C. Gunst, southwestern area secretary.

God in his wise providence calls the man of the hour to accomplish his purpose. Dr. M. L. Leuschner was God's man of the hour to serve his cause throughout our North American Baptist General Conference. His unique personable ministry encouraged young and old to greater dedication to Christ.

As fellow workers we shall greatly miss this man of great faith so richly endowed by God with unlimited abilities. As a man who loved people from all walks of life, he was respected as a capable leader, a great friend, a teacher and preacher of the Gospel, a gifted writer and one who was interested in every facet of our denominational ministry.

Having grown up in the parsonage, he understood the role of a pastor. He loved and encouraged the ministry of all of our missionaries. His greatest concern in life was that great progress be made in the spreading of the Gospel that souls may come to know the Christ as Savior.

It was because of Dr. Leuschner's foresight and his great concern and awareness of the growing need to enlarge our horizon that the ministry of our conference began to expand.

A recent graduate from our Seminary, now pastor of one of our churches, beautifully summed up his impression of the man when he stated: "He was truly a man of God."

As a very personal friend of Dr. Leuschner for many years I must say: As God's man of the hour, his fine Christian life, his ministries as a great leader, and his friendship with God's people, have had a far greater influence than we shall ever know. It was through his commitment and service that my own life was immeasurably enriched, my services were made much more enjoyable and fruitful, my own commitment to Christ more surely anchored.

May God call out from within our ranks more men of the same personal dedication, with the same kind of Christian commitment as our co-worker in Christ and friend, Dr. M. L. Leuschner was. □

(Continued on page 18)

In Memory of Leuschner . . .
(Continued from page 17)

By Mr. and Mrs. D. L. Wesseler

All of us realize what a spiritual giant our Dr. Martin L. Leuschner was. His devotion to God and His proclaiming God's message knew no bounds.

Because of his position as promotional secretary and editor of the BAPTIST HERALD, all of us became well acquainted with Dr. Leuschner's excitement over his Lord as he devotedly worked through these denominational channels. Through his prolific pen and his speaking, his exuberance remains a lasting tribute. To many of us, his name is synonymous with North American Baptists.

The contrast in being an active pillar in our denomination to becoming an invalid was again a revealing application of his untiring zest for living. With God's grace he continued in a limited writing capacity. His pen was busy as he encouraged missionaries, pastors, friends and stamp collectors. His letters were always a joy to receive. These excerpts from his letters reveal some of his vitality: "... So life still has its discoveries and the days feature new adventures and tasks as our many friends open wonderful win-

dows of joy for us" . . . "This has been a momentous week for us with visits, news, surprises and receiving correspondence" . . . "It is almost time for the 'wanderlust' to take hold of our vacationing friends. I shall be hearing from . . . in Hawaii, from . . . as he travels in Germany, from Thailand. . . ." . . . "Our days continue to have their delightful surprises and spiritual highlights."

Several of us women who were attending the Board of Missions sessions visited with him the evening before his homegoing on April 29. He told us that he was "a bit discouraged, for they tell me I must go back into the hospital tomorrow." Almost immediately, however, he became involved in questions concerning our Board of Missions, new appointments, our own families, activities, and many more concerns. As our visit ended, Missionary Geraldine Glasenapp read Scripture passages relating to Christ's return to heaven and, somehow as I closed my prayer, I sensed the great distance which would lie between us very soon: Florence Miller returning to Japan, Gerry going the opposite direction to Cameroon, and also Dr. Leuschner's probable going "home." I thus ended my prayer . . . "until we meet again." □

By Edwin H. Marklein

My heart was saddened when I learned of the homegoing of my good friend, Martin M. Leuschner. I considered it a real privilege as a layman to have had the opportunity to work with him in our North American Baptist General Conference from 1934 when he was first elected to the office of secretary of the young people's and Sunday school workers union to his last position which he held as editor of the BAPTIST HERALD and promotional secretary. In these many years I always found him to be a faithful servant of the Lord, a dynamic speaker, a prolific writer, and a dedicated North American Baptist.

On one of our trips which we made together to the west coast, we stopped at Glacier National Park. Early one morning as we were standing on the veranda of our hotel looking at the beautiful scenery about us with the mountain peaks in the background piercing skyward, I paused for a moment and then said, "Martin, see what God hath wrought." Now as I look back over his life and the many years of devoted service to our beloved denomination, I can truly say once again, "See what God hath wrought." □

Insight into Christian Education

A New Approach to Scripture Memory

By Henry G. Ramus

A meaningful Scripture memory program should be adopted by every church. Few people memorize much of the Bible after their younger years. Encouragement and guidance are needed by people of all ages to "hide" the Word of God in their hearts. An effective Scripture memory program can be most helpful. To encourage more people of our churches to become involved in a meaningful Scripture memory program, the General Christian Education Committee, at its annual meeting, approved a proposal for a wider and more flexible approach.

1. CHOICE OF PROGRAMS. We will continue to offer two Scripture memory programs (our closely-graded and our group-graded) but churches may select others, or devise their own, if the denominational programs do not meet their needs.

The NAB closely-graded Scripture memory program will be stabilized in its content and will not be updated to correlate with future changes in the Roger Williams Press Sunday School Curriculum.

2. GUIDELINES. An instruction and resource manual will be prepared to explain various Scripture memory programs which a church can adapt to fit its own needs. Suggestions regarding methods, motivation, records and resources will be included.

3. ANNUAL REPORTS. Directors will no longer send the Annual

The Rev. Henry Ramus is director of children's ministry with the Department of Christian Education of the North American Baptist General Conference.

Scripture Memory Report to the Department of Christian Education. The Scripture Memory Director of each church will keep the annual summary progress card up-to-date for each pupil enrolled. These cards will be required for the granting of the Certificate of Recognition.

4. PERMANENT RECORDS. With churches using various Scripture memory programs, Scripture Memory Directors will be relied upon for records of each pupil's progress. A cumulative file of students enrolled in NAB Scripture Memory Programs will no longer be kept by the Department of Christian Education. Present office record cards will be kept on hand until the possible graduation dates of all recorded pupils.

5. CERTIFICATE OF RECOGNITION. The Department of Christian Education will grant a Certificate of Recognition to any persons who have completed any one of these four categories:

- (1) the NAB nine-year, closely-graded Scripture Memory Program;
- (2) the NAB nine-year, group-graded program (our original Scripture Memory Program);
- (3) nine years of memorizing the weekly memory text of the Sunday school curriculum the church is using;
- (4) memorization of 500 verses, or more, which has been recognized by any organization in the local church.

To receive the Certificate of Recognition, the Scripture Memory Director will send to the Department of Christian Education, the name of the pupil along with his nine-year summary record card or some similar evidence of his accomplishment. These

records will be returned with the Certificate.

It is hoped that this broad and flexible approach will encourage more of our churches to become involved in Scripture memory. Each church can choose whatever plan fits best into their particular program. Adaptations and adjustments can be made to meet local needs. Church leaders can even create their own Scripture memory program if available plans are not suitable. The emphasis should be on having a meaningful Scripture memory program that works for your church and results in changed lives. □

Criteria for an Effective Program

Consider the following criteria in choosing and implementing a Scripture memory program in your church.

- 1) Adopt a plan that fits the needs of your church.
- 2) Gear the program to the understanding level of the learner.
- 3) Explanation of verses and difficult words and phrases should be given. Verses should be interpreted within their context.
- 4) Expect and require that recitation be exact and word perfect. Emphasize preparation; discourage last-minute cramming.
- 5) Schedule review. Use memorized verses in worship, class projects, drills, voice speaking choirs and friendly competition.
- 6) Motivate with good and varied teaching methods. Make memorizing interesting by using the chalkboard, pictures or drawings, flannelgraph, slot word charts, student-made posters, informal drama and games.
- 7) Keep accurate records of each pupil's progress in a master file.
- 8) Recognize achievement with stars, certificates, pins, trophies, honor rolls, graduation honors, camp fee honorariums.
- 9) As a leader, radiate enthusiasm and set the example of love and interest in the Word of God to generate enthusiasm in the program.
- 10) Win the cooperation of the home through visitation, letters, memory verse lists and display of achievements at

(Continued on page 30)

A Communion Service . . .
(Continued from page 14)

now I realize that this woman has wandered into the wrong room. Just then a deacon picks up her "membership card," places it in her hand, whispers into her ear and escorts her from the room.

Things are seldom routine here. Another time we sang for ten minutes while the deacon ran around the village to find sufficient softdrinks for the communion cups.

For sanitary reasons we have taught them to use individual cups, but quite often there are not enough. Therefore, one might at times be the second or third person to use a cup.

The Lord's Supper as observed here may not be as refined as in America, but it is just as meaningful and a lot more interesting. We are here to carry out Christ's Commission to reach all nations — "teaching them to observe all things," and to "observe His death until He come." □

The Transformed Mind . . .
(Continued from page 15)

tradition, legalism, what other people say or think including mom, dad,

friends and the preacher, and not by the Christ within them.

Paul requires every Christian to inquire of himself: "Have I really been transformed in mind or is my doing motivated by the world around me or by myself?" "Am I brave enough to test the will of God for myself by following the moral insight of the Holy Spirit, of Christ in me, even if it means

going against the grain of tradition and the thinking of many of my contemporaries?" "Am I free to do what I like in Christ, free to do what I ought and like it?"

"Be not conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." □

Bible Puzzle Page Answers

1	S	O	P	5	C	A	B	8	C	A	L	F	11			
12	I	V	A	13	I	R	O	N	14	A	R	E	A			
15	T	A	R	16	A	L	A	H	17	A	L	M	O	N		
18	D	R	A	19	W	E	L	M	20							
21	S	T	O	22	P	S	23	P	R	E	S	24	U	M		
25	C	A	N	26	A	T	R	I	27	P	28	R	O	B		
29	A	M	30	D	R	O	31	U	T	H	S	32	N	E		
33	L	A	34	D	35	E	R	N	E	36	O	B	E	D		
37	P	R	38	O	D	39	U	C	E	40	P	R	A	Y	S	
41	C	U	42	S	H	43	C	O	R	K						
44	A	N	45	T	R	E	46	N	E	47	W	Y	48	F	A	R
49	C	O	50	O	S	51	R	O	D	E	52	R	C	P		
53	P	E	54	R	T	55	A	D	E	R	56	S	E	M		

CRYPTOVERSE

"Choose you this day whom ye will serve" (Josh. 24:15).

CHUCKLE WITH BRUNO

George Bernard Shaw: She had lost the art of conversation, but not, unfortunately, the power of speech.

The hardest decision for a woman to make is when to start middle age.

In a school essay on "Parents" a little girl wrote: "We get our parents when they are so old it is very hard to change their habits."

THINKING ABOUT GOD

September 5, 1971

Scripture: Psalms 42:1-3; 53:1-2; 139:7; Acts 17:22-23.

CENTRAL THOUGHT: We can know what God is like because he responds to our quest.

INTRODUCTION: The purpose of this unit is to provide for a serious study of the Bible's teachings about God. It will not cover all the Bible says about him, not all of the classical topics of theology; but what is studied will hopefully help in Christian living.

I. DESIRE FOR GOD (Ps. 42:1-3). God does not force himself upon us against our wills; but when we desire to know him, to experience him, to serve him, God does not remain silent.

The desire for God which the psalmist experiences is a body-wracking craving. Human desire, fear, joy, frustration have physical reactions and sensations; so it is not poetic technique to say that yearning after God can be felt in one's body.

Desire is based on the memory of past joy (v. 4) and the certainty of God's response (vv. 8, 11b).

II. FOLLY OF IGNORING GOD (Ps. 53:1-2). It is folly to deny God, a willful and therefore a responsible refusal to use one's head, a determined effort to believe nonsense (Rom. 3 quotes Ps. 53:1b-3). The introductory section to Romans also says that man's refusal to acknowledge God results in intellectual bondage (Rom. 1:21, 28).

Our perception of reality is warped and partial when God is left out. God is the key to understanding the rest. This is not to depreciate technology and science; God has opened the eyes of even the godless to understand part of the workings of nature and man. Neither is the believer exempt from foolish ideas in science and philosophy. But when God is omitted from our study, learning is necessarily incomplete.

III. THE PRESENCE OF GOD (Ps. 139:7). Depending upon one's attitude toward God, the first seven verses of this psalm are a horror or a joy. The believer is here assured of God's pro-

tection, guidance, help, whatever his circumstances; God is never as remote as he seems. All our life is lived in a God-saturated atmosphere; we live beside God whether or not we know or acknowledge him (see Acts 17:28).

IV. KNOWLEDGE OF THE TRUE GOD (Acts 17:22-23). God has not left us ignorant of himself. God wants us to know him as he is so far as man's limited and sinful mind can comprehend. As we study this quarter we can begin to understand what God has shown us of himself. But this can be no academic study; to "know" God is to have one's life changed.

QUESTIONS: 1) How do common worship, study, service help us learn to know God? 2) How do private worship, study, service help us learn to

BIBLE STUDY

know God? 3) How can one overcome "Spiritual drought"? ☐

GOD TRANSCENDS OUR UNDERSTANDING

September 12, 1971

Scripture: Ex. 33:19-20; Isa. 40:18-26; Rom. 11:33-36.

CENTRAL THOUGHT: God reveals himself to us; but we can never fully comprehend him, only praise him.

INTRODUCTION: Man is not equipped to know all about God; to see him face-to-face would destroy us. Only in the resurrection will our glorified bodies be able to see him without fright or danger.

I. THE INCOMPREHENSIBLE REVEALED (Ex. 33:19-20). Moses' request to know God, his ways, his glory (vv. 13, 18) is understandable. God may call us, but we want to know who

he is. The Christian can always recall and imagine Jesus' earthly ministry.

God responds to the request to see his "glory" by promising Moses the vision of his "goodness," and the proclamation of his "name." "Name" is equivalent to "person;" his "goodness" must be the substance of God's glory. This answer is above all an expression of grace and mercy, a gift. Incomplete though our knowledge of God certainly is, all that we know is due to God's self-unveiling; it is absurd to imagine that God could be discovered unawares or without his permission.

II. THE INFINITE REPRESENTED (Isa. 40:18-26). The absurdity of idolatry is a frequent theme in Scripture (see Ps. 115:4-8; Ps. 135; Isa. 44:9-20; Jer. 10:1-16; Hab. 2:18-19). The only real God is incomparable to these, irreducible to such models. He is of an entirely different order of existence than his creation, sovereign over the most powerful of men, making and maintaining the remotest parts of creation.

Although we may make comparisons, find analogies, use metaphors and adopt other means to grasp what God has told us of himself, we dare not assume that we have fully understood him or even correctly understood that part we have been told. God's absolute difference from creation can, of course, be exaggerated to the point where man despairs of ever knowing him. The greater danger is that we become so familiar with the Biblical data that we assume our knowledge is complete and we lose our sense of awe. Even in eternity we can never know all there is to know about him; although we will be immortal, we will remain finite.

III. THE IRREPRESSIBLE PRAISE (Rom. 11:33-36). Despite the limits of our knowledge, we have every reason to rejoice that God has allowed us some knowledge of himself. It is only fitting that we praise him for what we can never know when what we do understand is itself worthy of unrestrained adulation. Knowledge of God produces emotional, moral, practical responses in changed lives.

QUESTIONS: 1) Use a concordance and select 15 verses on "glory of God" and 15 more on God's "goodness" in Psalms and the prophets. Then with the aid of a dictionary explain these two terms. 2) Should we ever speculate about God, try to fill in the gaps which Scripture leaves, answer the questions the Bible doesn't touch? ☐

GOD REVEALS HIMSELF

September 19, 1971

Scripture: Jn. 1:1-5, 9-18.

CENTRAL THOUGHT: Jesus Christ is the perfect self-revelation of God.

INTRODUCTION: The whole New Testament speaks of the unique revelation of God in Jesus Christ. John in this prologue to his gospel takes great pains to describe the flawless reliability of God's incarnate revelation and the incongruous failure of human awareness.

I. IDENTITY WITH GOD (1:1-4, 15). "The Word" is obviously expressive of Jesus' role as communicator of God's message and character. John states that Jesus was co-eternal, present and identical with Yahweh, who had revealed himself as recorded in the Old Testament. To him also is attributed the work of creation (v. 3) and of giving and preserving life (v. 4), which we are wont to restrict to "the Father" (see Col. 1:16-17).

The Old Testament is basic to understanding the New Testament, even the ministry of Jesus. But when we wish to know what God is like in his gentleness, severity, power, love, we can do no better than to turn to the Gospel narratives about the life of Jesus.

II. DYNAMIC REVELATION (5:1-13). Darkness is one of John's terms for the evil power at work in human life, history and society. But while the evil darkness kept much of the world from recognizing who Jesus was (v. 10), it could not destroy him or suppress his message and ministry (v. 5 — "comprehend" is used in sense of "detect" or "seize"). Throughout Scripture runs this baffling theme of man's unwillingness, even inability to perceive God's message. Even those who love Christ frequently do not really "know" spiritual reality. If this blindness and rejection puzzles us, we can understand that it must tear God's heart to see men so thoughtlessly and stubbornly refuse the only way to joy. Ultimately, spiritual life is generated by God alone, not by human desire, effort or intent.

III. AUTHORITATIVE REVEALER (14:16-18). The real humanity and personal contact of Jesus with others is exemplified in the Gospels, yet there is a consistent testimony to his

uniqueness, authority, goodness, the unmistakable marks of the divine in him.

Many object to modern translations which reduce the term "only begotten son" to "only son." The stress of the word is not so much on Jesus' birth as on his uniqueness, just as "firstborn" in Rom. 8:29 and elsewhere expresses pre-eminence, not sequence of creation. The word "only" is simpler, just as precise, and above all prevents such misunderstandings as the Jehovah's Witnesses' insistence that "only begotten" and "firstborn" deny the Christian claim that Jesus is God, co-equal and co-eternal with God as revealed in the Old Testament history.

QUESTIONS: 1) How is Jesus' identity with God expressed here? 2) What does this tell us about the incarnation?

BIBLE STUDY

3) What authority, then, do Jesus' teachings and actions have? ☐

GOD GIVES MEANING TO LIFE

September 26, 1971

Scripture: Ps. 73:1-2; 16-17, 21-26; Eph. 1:9-10.

CENTRAL THOUGHT: Only a life focused in God has lasting purpose.

INTRODUCTION: Today young and old alike find little joy in life and little point in their efforts; the Psalmist's discovery of meaning through God is a message for us all to rejoice in and share.

I. THE CHALLENGE OF WICKEDNESS (Ps. 73:1-3, 16). The existence of evil causes some to question the reality and goodness of God; the prosperity of the godless is even more trying of one's faith. Their well-being,

arrogance, happiness seem to contradict the holiness and love of God. It is more difficult to answer why the righteous suffer. Only from God's perspective can one perceive any meaning either to man's wealth or want.

II. GOD'S SUFFICIENCY (Ps. 73:17, 21-26). Until the psalmist thought of God (apparently while in the Temple) he was tempted to adopt their value system: "be a success," "build an empire," "only the strong survive," "everybody else is doing it." Then, he rediscovered his priorities. 1) There is no certainty in riches any more than in poverty; we and our property can be lost, damaged or destroyed. 2) God directs our path, gives purpose and meaning to life, as we align ourselves with his perfect will. 3) God, in the last analysis, is the only one on whom we can depend; anyone else may leave, die be unable to help. 4) Finally, God honors those who honor him.

When one accepts as binding, that holy charity as described in Exodus through Deuteronomy should govern all our conduct, it would be a betrayal of one's own self and a denial of God to act as do the wicked. Tempting through injustice and selfishness may appear, they are false promises. Life has significance when we accept for ourselves that God wants us to live so we glorify and bring honor to him. Man's highest destiny can be fulfilled only in this way. The psalmist had nearly overlooked this fact.

III. GOD'S GLORY (Eph. 1:9-10). The Bible seems to have no other way of expressing man's purpose: to glorify God. While some object to the divine egocentricity of such a demand, to the Biblical writers it is eminently reasonable. God alone is praiseworthy; man was made to act as God's steward of creation in fellowship with the creator. Even when the New Testament writers speak of God's purpose in Christ it is usually related to the ultimate glory of God.

The Westminster Catechism (1648) adds "and to enjoy him forever" to the statement of man's purpose to glorify God. Too often we overlook that the path of faith and obedience, love and devotion bring the truest joy, the most genuine happiness, real humanity "in the image of God."

QUESTIONS: 1) How do we "glorify God?" 2) Do we miss out on some good things by obeying God? Really? ☐

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.

Progress Report on MAP Giving

by Everett Barker, Coordinator

- Cash contributions are \$930,482.13 as of June 15, 1971.
- Anticipated expenses of about \$100,000 and possible unfulfilled covenants because of death, moving and unforeseen events will reduce the covenant total of \$1,199,685.97. The effects of inflation also reduce the purchasing power of our dollars.
- All covenanted gifts will be needed to meet the needs projected through MAP for our NAB College, NAB Seminary, home and overseas mission and church extension outreach.
- We are grateful to God and to you who have made the Mission Advance Program a successful venture of faith for the Lord's work through our conference.

Mission Advance Program Report

June 15, 1971

CASH CONTRIBUTIONS

1967-68	\$ 14,116.90
1968-69	241,625.12
1969-70	321,363.77
1970-71	328,565.64
1971- to June 15	24,810.70
Total contributions	\$ 930,482.13

LEADERSHIP GIFTS

Atlantic Conference	\$ 10,453.00
Central Conference	133,908.24
Dakota Conference	45,136.54
Eastern Conference	3,050.00
Northern Conference	16,006.15
Northwestern Conference	40,719.00
Pacific Conference	101,417.45
Southern Conference	18,120.00
Southwestern Conference	57,072.38
Miscellaneous	4,834.12
Total Leadership Gifts	\$ 430,716.88

CHURCH PHASE

Atlantic Conference	\$ 47,557.30
Central Conference	180,875.91
Dakota Conference	127,847.63
Eastern Conference	30,575.22
Northern Conference	86,699.78
Northwestern Conference	87,475.36
Pacific Conference	143,913.51
Southern Conference	11,509.50
Southwestern Conference	26,706.82
Total Church Phase	\$ 743,161.03

MATCHING GIFTS

Atlantic Conference	\$ 700.00
Central Conference	9,920.00
Northwestern Conference	7,007.00
Pacific Conference	2,150.00
Total Matching Gifts	\$ 19,777.00

TOTAL COVENANTS

Leadership Gifts	\$ 430,716.88
Church Phase (includes G. Schroeder Memorial Fund of \$13,725.64)	\$743,161.03
Matching Gifts	19,777.00
Meals for Missions	6,031.06
Total MAP Covenants	\$1,199,685.97

Jesus Movement . . . (Continued from page 5)

The kids at Bethel have experienced hell — you can hear it in their stories of drugs, sex and witchcraft. Believing in a literal devil and burning hell is easy for them.

In a widely quoted article carried by the Wall Street Journal, Professor Robert S. Ellwood, a religion teacher at the University of Southern California, espoused some theories on why kids were "turning on to Jesus" so readily. He said the direction of religion among youth in the late 1960s was toward Eastern mysticism. The "expansion of consciousness" offered by Zen and Krishna cults both complimented and replaced the "mind blowing" of LSD and other drugs.

"But drugs and meditation didn't deliver what they promised," observed Ellwood. Now the kids are focusing on Jesus, feeling they are reaching some kind of infinity consciousness but without drugs or meditation.

Like most explanation, Ellwood's is only partially true, and it best fits the West Coast characteristics of the Jesus movement.

Blessitt, in a lengthy article carried by Religious News Service, had another theory. In the 1960s, youth became disillusioned with the "American dream" of material utopia. "They had everything, but nothing," he suggested. "They were bored sick and floating in a vacuum. They decided they didn't want to work as hard as their parents and then be as miserable as their parents."

Along came the hip movement, and the drugs, but once the trip was over, they had to face reality. Eastern mysticism offered no more of a solution than did the "cold and sterile churches" of the adults which, he said, either stood for nothing or tried to give political solutions to spiritual problems. But in "turning on" to Jesus, young people have found the Jesus of the Bible, not a "watered down Jesus," he said.

Others have pointed out, however, that "turning on to Jesus" is really just another form of psychological escape. God is now their existential cop-out, instead of drugs. Still another has called the Jesus movement sheer "mass hysteria."

Whatever it is, and whatever it is happening, one thing is sure. The Jesus movement is real. It's alive — vibrating, pulsating, ebbing and flowing across the nation. Where it is going, no one knows.

It's big, and getting bigger. And it's going to shake some people before it's through. Maybe you. . . .

WEDDING ANNIVERSARIES

Mr. and Mrs. O. G. Graalman, members of the Zion Baptist Church, Okeene, Okla., observed their 60th wedding anniversary on May 16, 1971. Both are members of pastors' families. The Rev. Joseph Scholz was the father of Mrs. Graalman, and the Rev. Edward Graalman was the father of Mr. Graalman. Both have been active in our denomination.

Mr. and Mrs. Alfred Gronmeyer, members of the Temple Baptist Church, Cheektowaga, N.Y., observed their 50th wedding anniversary on June 23, 1970.

Mr. and Mrs. John Schmierer, members of the Trochu Baptist Church, Trochu, Alta. observed their 50th wedding anniversary on June 6, 1971. Mr. and Mrs. Schmierer are the parents of Mrs. Milton Falkenberg, pastor's wife in LaSalle, Colo., and of Mrs. Herman Effa, missionary to Brazil.

BISMARCK, N.D. The Bismarck Baptist Church had the joy of witnessing the baptism of 26 candidates (pic-



tured) by the Rev. Walter Dingfield on April 25, 1971.

On Sunday, May 2, we had the Briercreech Gospel Team with us. Their program consisted of a message, music and testimonies.

Mr. Dave Rapske is our summer worker. He served as a member of God's Volunteers Team 2 during the past year. (Mrs. Harold Michelson, reporter.)

MEDICINE HAT, ALTA. On March 14, the Rev. I. H. Schmuland, of the Temple Baptist Church, baptized 13 candidates. These and six others (pictured) were received into the member-



ship during the Lord's Supper in the evening service.

On April, 4, 1971, the chancel choir presented its annual program entitled, "Easter Joys and Expectations."

May 9, the annual Women's Missionary Program consisted of a Mother's Day observance, "The Miracle-Working Mother." Tributes were paid through a candlelighting service for honorary members and deceased members at the conclusion of the service. (Gertrude Grose, reporter.)

COLFAX, WASH. May 16, Sunday evening, was a special day for a number of young people at the First Baptist Church. Pastor Bernard Edinger (at left in picture) baptized eight



young people and one adult. Eight members were also received in February.

Those baptized were Dennis Teal, Deborah Lindhag, Mary Ackley, Devra Mc Grady, James Nails, Duane and Kevin Folsom, Kevin Mc Grady, and John Huber.

John Huber gave his testimony, led the congregation in a special chorus, "Let Go and Let God Have His Wonderful Way," and then sang the song, "I Believe." Deacon Melvin Ensley assisted in conducting the service and Deacon Richard Templeton assisted in the baptism. (Mrs. John Huber, reporter.)

BANFF, ALTA. The Alberta Baptist Women's Missionary Conference convened at the Banff School of Fine Arts on May 27, 1971, for its 15th annual conference. There were 255 women registered. Our theme was "All Things Through Christ."

Mrs. Ardath Effa was our missionary speaker. She presented some of the problems and left us with specific prayer requests. The Rev. H. Effa and children were also introduced, and the family sang for us.

Missionary Ida Forsch was also with us and brought greetings and prayer requests from Cameroon.

Our Bible study sessions were led by Mrs. Margaret Stinton from Calgary, who along with her doctor husband served in Angola for 11 years as missionaries.

Offerings of \$400 will be given to the NABC library and \$200 to each

OUR CHURCHES IN ACTION

of our camps, Pinecrest and Sylvan Lake. A new project was undertaken for the coming year to support the building of homes for our missionaries in Brazil. Next year's executive are: Pres., Mrs. Verna Dreger; Vice-Pres., Mrs. Gertie Froelich; Sec., Mrs. Erica Maerz; Treas., Mrs. May Schroeder.

A special breakfast served as our closing meeting. Mrs. Jeanette Stein, our General Conference WMU president spoke to us about our goals. In closing she challenged us to take on an extra project to complete the home for missionary children in Jos, Nigeria. (Mrs. Caroline Zeitner, reporter.)

RAPID CITY, S.D. On April 11, Pastor George Robinson baptized seven young people in the South Canyon Baptist Church. These, along with eight persons (pictured) who came by trans-



fer of letter, were given the right hand of fellowship by the pastor and deacon chairman, Ken Thyren.

A banquet for more than 70 senior high and college age young people from several evangelical churches took place in our church April 17. This has been an annual affair for several years on the night of the Jr.-Sr. high school prom. The theme was, "The Heavens Declare the Glory of God."

The annual Mother-Daughter banquet was held May 7. A total of 78 mothers, daughters and other women were present. The theme was "Wedding Daze," and featured modeling of several wedding gowns, including one from 1907 and one from 1920. Mrs. Robinson brought an appropriate devotional, based on the wedding garments required for the "marriage supper of the Lamb." (Emily Angle, reporter.)

CLEVELAND, OHIO. The Erin Avenue Baptist Church had its last services at the old location on Sunday, May 16, 1971. The Rev. W. Kroguletz spoke on the subject, "Take Another Scroll."

The evening service was combined with the Spanish Pentecostal Church which has bought the building. Words of greeting and Scripture were read by both, Rev. W. Kroguletz and Rev. P. Morales, and the combined choir

OUR CHURCHES IN ACTION

sang, "Look and Live." After the closing hymn was sung, all members of the Erin Ave. Baptist Church left as the members of the Pentecostal Church remained to continue their service.

The next Sunday, May 23, was the first official service for the Redeemer Baptist Church (formerly Erin Avenue Baptist). The Rev. W. Kroguletz and the chairman of the diaconate, Mr. Erwin Tomm, led the congregation into the new building with the handshake of welcome and brotherly love. The pastor spoke on the subject: "A House Called by Thy Name." (Miss Alma Prill, reporter.)

ROCHESTER, N.Y. Although this was the final meeting of the Eastern Conference, it was anything but what one might call a funeral service. Not only could we look back on 120 years of service, but we also looked forward to the formation of the new associations. Even before the conference was officially opened, a meeting was held to make tentative plans for a new Eastern Association.

As there was little new business to be taken up, time was made available for the election of a constitution committee for the yet to be officially organized Eastern Association. The various reports, stewardship, Christian education, missions, denominational, and statistics, were very encouraging. It was a special joy to listen to the reports of our two church extension pastors, the Rev. Walter Kerber and the Rev. Wilfred Dickau.

The opening message by the Rev. Howard Johnson emphasized the motives for renewal in the church. The messages by the Rev. William Christensen, the Rev. Donald Richter, and Area Secretary, the Rev. Rubin Kern, all added emphasis to these motives. The added testimonies of the Rev. and Mrs. Herman Effa, from Brazil, helped us to widen our horizons.

A chorale finale by the conference church choirs, under the direction of Mrs. Olga Kanwischer, closed this final meeting of the Eastern Conference. (Rev. Heinz D. Rossol, reporter.)

MINITONAS, MAN. The theme of our triennium served us well as we viewed 50 years of history in our women's work of the Northern Conference. "All Things Through Christ," spells victory in the life of an individual as in the life of our women's work.

The ladies' program on April 15 was under the leadership of our conference president, Mrs. R. Mayforth. Personal evangelism was demonstrated through

"role playing" and through the challenge given by our missionary, the Rev. W. D. Harris of our Texas mission field. On April 16, we had 173 ladies in attendance for the luncheon at which time our guest speaker again was missionary Harris.

We appreciated having Mrs. Walter Stein, the president of our national W.M.U. with us as well as missionary Betty Mantay of Cameroon.

This was our last Northern Conference. We had little business to take care of. However, we contributed our money towards our Texas mission field, the North American Baptist College and our General Conference \$100,000 project. (Mrs. Hilda Priebe, reporter.)

ANAHEIM, CALIF. A farewell fellowship was held to honor the Rev. and Mrs. Earl Broce and their two children, Glen and Linda, on April 25 in Leuschner Hall of the Magnolia Baptist Church. One of Magnolia's largest crowds was on hand to give them their heartfelt thanks for the six years Pastor Earl served as Minister of Youth and Christian Education. A farewell gift of money was placed on two money trees by friends of the Broces.



Pastor Earl and family will be making their new home in Wilsonville, Oregon, where he will serve as pastor of the Stafford Baptist Church.

Magnolia enjoyed a "first" in its history on Baby Dedication Sunday, April 25, 1971. Pastor Kenneth Fischer dedicated triplets. The proud parents, Winston and Chris Creel, brought their three daughters, Leanne Joy, Joy Beth and Monica Joy, to be dedicated to the Lord.

Another unusual event was the dedication of two little girls, who are daughters of twin brothers. Dick and Mary Steenbergen brought Tamara, and Michael and Lesley Steenbergen brought Diana Joy.

Also dedicated were two little girls, daughter of Mr. and Mrs. Paul Buddle, named Tamara Lynn, and daughter of Mr. and Mrs. Joe Fewell named Christine.

Parents of these seven little girls are all active in the Magnolia Baptist Church. (Mrs. Wanitta Maddox, reporter.)

GEORGE, IOWA Eight young people (pictured) were baptized at Central



Baptist Church on May 30, by the Rev. Eugene Carpenter. They are Mr. and Mrs. Dennis Schrick, Lori Snuttjer, Terry Aning, Brent Harms, Marsha Krull, Twila Aning and Mary Jo Krull. Communion was held the following Sunday and they were given the right hand of fellowship. (Mrs. Harvey Schmidt, reporter.)

MINITONAS, MAN. The 68th Annual Northern Conference was held April 14-18, with the theme: "A Renewed Church in a Revolutionary Day." There was good attendance of delegates and visitors. Dr. B. Schalm spoke on the topic, "The Revolutionary Day Demands a Renewed Ministry." Rev. G. Poschwatta spoke on, "The Pastor in a Revolutionary Day." The topic, "Renewed Man in a Revolutionary Day," was developed by Rev. P. Schroeder. The two panel discussions, "Renewed Home in a Revolutionary Day," and "Renewed Stewardship in a Revolutionary Day," created a great participation from the audience. One thing was quite clear, we cannot achieve any success, unless we are ready for changes, but we must test the methods. However, this does not mean that we should abandon all of our present methods in our church work, but rather become more flexible toward new methods and use them, whenever possible, in our changing society. Thus, we might be able to lead many to a meaningful experience with Christ.

Some definite tensions were noticeable during the sessions, since the future of the Northern Conference was uncertain. After a panel presentation on "The discontinuation of the North-

ern Conference and the future of the Northern Conference," and a lengthy discussion, it was agreed, to dissolve the Northern Conference in its present form, and begin with a Northern Area Faith Conference on a triennial basis. The first of such conferences shall convene in 1972. Thus, the individual associations, within the Northern Area will henceforth become the main and working body for the purpose of transacting all business, and giving guidance and direction to the enlargement of its area work. Furthermore, the hope was expressed that no isolation of the individual associations will happen, but that the "New Northern Area Faith Conference" will, to some degree, provide some positive link and help for the furtherance of a good working relationship within the three Prairie associations of Canada.

For the first time in the last five years we did not add a new church to our body. The Northern Conference, before it was dissolved, was made up of 35 churches of the Alberta Association, 15 churches of the Saskatchewan Association and 16 churches of the Manitoba Association. These 66 churches had a total membership in 1971 of 8,810 members. During the year of 1970-1971, these churches spent a combined sum of \$1,272,104.14 out of which \$220,471.16 went to NAB mission; another \$45,661.90 to local Conference mission; and \$53,273.10 to other mission.

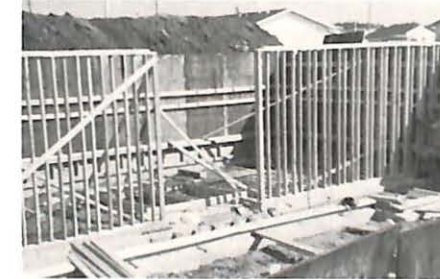
The closing services left us with unforgettable memories. Rev. Laser, Rev. Hohensee, and Dr. Sonnenberg spoke in various morning services on the topic "Renewed Fellowship in a Revolutionary Day." The closing rally in the afternoon became a historic climax. Rev. D. Harris, missionary to the Mexican-Americans, spoke about "The Call of Missions" as it is pointed out in God's Word in Matt. 28:17-18.

The final, climactic Northern Conference could be best summarized in the words of Rev. M. Schultz, the mission secretary pro tem of the Northern Conference: "We now find ourselves facing a new era of witness for Jesus Christ. In our larger fellowship we have seen our Conference grow in size and strength. In time however, people change, and so do organizations and their structure and function. As a Northern Conference our fellowship and united ministry may have reached a terminal point. But Jesus Christ is still the same, the Gospel is still the power of God unto salvation, and this is still a day of opportunity. The Commission of Christ

to go and make disciples is still in effect for churches and individuals. May God give each of us grace and wisdom to carry out the Commission with faith and obedience in Jesus' Name." (Rev. F. Goliath, reporter.)

PHILADELPHIA, PA. April 30 was Ladies' Day at the Annual Business Meeting of the Atlantic Association. It began with a luncheon in the Baptist Home. The W.M.U. business meeting followed at the Pilgrim Baptist Church with 127 ladies attending. The afternoon rally began with an inspiring testimony from Mrs. Frank Veninga. Our speaker was Mrs. Marilyn Wolfe, a former short term missionary teacher and nurse to Cameroon, who told of her work while there. (Irma Norman, reporter.)

EDMONTON, ALTA. Our church has been established for more than three years. On May 11, 1971, we had a sod-turning ceremony for the Christian education unit of the Greenfield Baptist Church. Construction (pictured) was begun and will be com-



pleted in September of this year. We have been worshipping in a beautiful sanctuary for some time and now are able to expand our facilities so that the outreach may be even greater in the community.

Fellowship suppers are enjoyed semi-annually. The Pioneer Girls had a tea for their mothers and thus ended another year of club work. The Rev. Jake Leverette is pastor of the church. (Ursula Hitchcock, reporter.)

PORT COQUITLAM, B.C. The recognition council for the Mary Hill Baptist Church, the extension church in Port Coquitlam, B.C., was held on May 13, 1971. The delegates from six Vancouver area churches found everything in order with regard to the organization, doctrine and stated purpose. The council recommended the recognition of the Mary Hill Baptist Church as a duly organized New Testament church to be received into the fellowship of the B. C. Association, the Pacific Conference and the North

OUR CHURCHES IN ACTION

American Baptist General Conference.

On Sunday, May 16, 1971, the recognition service was held in the school auditorium which serves as the regular meeting place. Representatives from all the Vancouver area N.A.B. churches brought greetings from their respective churches. A representative from the Port Coquitlam ministerial association welcomed the new church. The Rev. Paul Siewert delivered the main address in which he encouraged and challenged the members of this extension church for the task of carrying on the work of spreading the Gospel in their new environment. Pastor Rudy Lemke of the Mary Hill Baptist Church officially received the greetings. (Herb Sturhahn, reporter.)

APPLETON, MINN. The First Baptist Church reports the recognition of a five-generation family. Mrs. Emma



Ninneman, 89, is holding her great-grandson, Todd Mauritsen. She has been a member of the First Baptist Church for 75 years. Sitting beside her is Mrs. O. B. Winje and Lyle Winje standing, both active in the Appleton Church. The young mother, Mrs. Richard Mauritsen lives in Waseca. (Isabel Sjolie, reporter.)

VERNON, B.C. The Faith Baptist Church observed its 20th anniversary May 2-3, 1971, with the Rev. G. Schalm, the first pastor of this church as guest speaker. A banquet was held on Saturday evening with musical selections, as well as reminiscing by the charter members. Telegrams were read from friends who could not attend. On Sunday afternoon musical contributions by God's Volunteers Team 2 were enjoyed along with other selections by the church choir, guitar group

OUR CHURCHES IN ACTION

and solo. Greetings were expressed by the Rev. E. H. Nikkel, the Rev. J. Wollenberg, Mr. E. Klose, all from Kelowna; the Rev. G. Schalm and the Rev. R. Harsch, Director of God's Volunteers. Master of Ceremonies was Dr. A. S. Felberg, interim pastor. (Mrs. Joyce Frank, reporter.)

MINITONAS, MAN. Easter, 1971, set the scene of the baptism of seven candidates.

Our Mother's Day tea on May 11, was again well attended by the women of the community and ladies from the Temple Baptist Church in Swan River. The program presented by our local WMS gave a brief glimpse of the life of George Beverly Shea and the influence his mother had on his life. Readings were interspersed by songs in various group arrangements, which Beverly Shea had sung and which were meaningful in his life. The Rev. Eberhard Hees is pastor of the church. (Mrs. E. Hees, reporter.)

KELOWNA, B.C. Over 8000 hours of volunteer labor were contributed by members of the Trinity Baptist Church, plus generous donations of money and other gifts such as a grand piano. Through God's help we now have an ideal church (pictured) complex seat-



ing 700. A chapel serves smaller groups. Ample hardtopped parking and attractive landscaping complete the complex.

The sanctuary was first used for a baptismal service. Ten candidates (pictured) followed the Lord in baptism



and were added to the church, bringing the membership to 242. The hand of fellowship was extended to them during the evening service and the observance of the Lord's Supper.

A thanksgiving service was held prior to dedication. June 5, was open house, and on June 6, dedication day began with mission emphasis in Sunday school by Dr. Ronald Hiller, missionary appointee to Nigeria. Dr. J. Sonnenberg of the N.A.B. College was guest speaker for the morning worship service, while the Rev. Hans J. Wilcke, area secretary, gave the dedication address. The Rev. John Wollenberg is pastor of the church. (Magdalena Spletzer, reporter.)

MILWAUKEE, WIS. On Easter Sunday six young people followed the Lord in baptism upon their confession of faith in the Bethany Baptist Church. The candidates are pictured with the



pastor, Rev. Walter Schmidt, from left to right are: Sharon Rebiger, Randy Schmor, Steven Rebiger, Dennis Robinson, Hugh Robinson and Walter Schmidt, our pastor's youngest son.

After the service, everyone was invited for fellowship and refreshments. At that time words of guidance were given and shared with the six new members of God's Family. (Barbara Kasprzak, reporter.)

PHILADELPHIA, PA. The 74th sessions of the Atlantic Conference convened at Pilgrim Baptist Church, April 30 - May 2, 1971. Messages and programs centered around the theme: "A New Day." Short term missionary, Mrs. Marilyn Wolfe challenged us with African missionary needs, while the Rev. Eldon Janzen promoted the educational work and advancement of our denomination and Roger Williams Press.

As a Conference, we voted to become the Atlantic Association and elected the Rev. Herbert Freeman moderator. A report was given of the Spanish mission work currently established at Second Church, Union City, N.J., with the Rev. Marcelano de la Cruz as pastor. The Church Extension Committee has purchased four acres of land on Long Island. Pastors of the host church are the Reverends Milton Zeeb and David Wick. (Sally Prast, reporter.)

WEST FARGO, N.D. A small group from the Wahpeton, N.D., followed

the Lord in baptism at The Grace Baptist Church in West Fargo, on Sunday evening, April 25.

On May 2, the High School BYF was in charge of the evening service. They presented a play entitled, "A Stranger Only." It portrayed the typical atmosphere of today's Christian home-life.

The Women's Missionary Society had their annual birthday program Wednesday, May 5. A playlet was given by the daughters. The Rev. Danielson, pastor of the Fargo Union Mission, was the speaker.

On Friday, May 7, a banquet in honor of our graduates was held. Mr. Paul Hipps was the guest speaker. The Rev. Raymond Dickau is pastor of the church. (Idella Fried, reporter.)

ASHLEY, N.D. The Tabitha Society had their annual birthday program May 18. Their topic was, "Christ, the Bridge over Troubled Waters." The guest speaker was Dr. Anne Carlson, director of the Crippled Children's Home at Jamestown, N.D., who herself is physically handicapped.

The Ashley Baptist Church had the privilege of having "Enkounter," a contemporary musical team from the NAB Seminary of Sioux Falls, S.D. They gave a program on June 4. Members of the team are Mr. and Mrs. Gary Vossler and Mr. and Mrs. Phyl Putz. Mr. Vossler is a son of the Ashley Baptist Church. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

GROSSE POINTE WOODS, MICH. Christian Service Brigade Battalion and the Pioneer Girls Colonists of Grosse Pointe Woods Baptist Church attended a meeting of the Detroit City Rescue Mission on April 26. About 35 went by church bus. Adults and youth participated in the service. One man accepted Christ as his personal Savior. After the service the boys of the Battalion handed out 275 tracts at the entrance of the dining hall.

About 45 young people chose a special service project on Easter Sunday afternoon. They met several blocks away from a large shopping center and prepared to march to the center where a large crowd of people had gathered to view an Easter parade sponsored by the merchants. The young people carried signs, placards and banners proclaiming that the resurrection of Jesus was the meaning of Easter. More than 1000 tracts about the resurrection and the gospel were distributed. (Herman Preisler, reporter.)

OUR CHURCHES IN ACTION

JAMESBURG, N.J. A Mother-Daughter Tea was held at the First Baptist Church on May 16. Sponsored by the Ladies' Christian Fellowship, it was well attended by both mothers and daughters, some of whom had been "borrowed" for the occasion. The highlight of the program was the showing of bridal gowns originally worn by women of the congregation. These were modeled by teen-age girls. The oldest gown modeled was worn in 1884 at the wedding of the grandmother of a church member. A much shorter style gown was more recently worn at a wedding performed at the church in 1970.

On May 23, six candidates were baptized on confession of their faith in Jesus Christ. Following the Lord's Supper on June 6, Pastor Karl Bieber extended the hand of fellowship to them and four others who were received by letter of transfer. (Marguerite Lee, reporter.)

ANAHEIM, CALIF. The newly remodeled lower Fellowship Hall of Bethel Baptist Church was the recent setting for the annual graduation banquet honoring the 14 young people graduating from Junior High, high school and college. The honored guests and 70 of their friends and relatives enjoyed a dinner and program. Pastor Ernie Rogalski was Master of Ceremonies and presented a clever introduction and recognition of each graduate. Guitar and ukelele music were provided by special guests, Cheryl and Wayne Bibelheimer. The Rev. Bibelheimer, youth director of Anaheim Magnolia Church, then gave an inspiring message, "Dream A Little." (Carrie Lambert, reporter.)

ABERDEEN, S.D. Friends and delegates gathered in the Calvary Baptist Church to examine Mr. Ted Faszter for the gospel ministry. The host pastor, the Rev. Eugene Kern, welcomed the Council members and guests. Brother Kern asked the Rev. Clemence Auch of Wishek to serve as temporary chairman. Rev. Fred Fuchs of Eureka, S.D., was elected temporary clerk. Both were elected as permanent.

The Rev. Clarence Walth, area secretary, the Rev. John Thielenhaus, former pastor of the candidate, and the Rev. Isador Faszter, father of the candidate, were also seated as members of the Council. Brother Jim Beggerstaff from the local church presented the candidate to the Council. The

candidate presented his Christian experience, call to the ministry, academic preparation and doctrinal statement.

The Executive Council voted to accept the candidate's statements, and recommended to the host church to proceed with the ordination service.

All the pastors present shared in the evening service. The ordination message was delivered by the candidate's father, the Rev. Isador Faszter; ordination prayer by the Rev. Etan Pelzer; charge to the church, Rev. John Thielenhaus; charge to the candidate, Rev. Eugene Kern; the hand of fellowship and welcome to the Baptist ministry, Rev. Clarence Walth.

A vocal duet was sung by Ted and Marietta Faszter, after which the Rev. Ted Faszter closed the service with the benediction. (Fred H. Fuchs, reporter.)

SHATTUCK, OKLA. The Rev. Richard A. Grenz began his ministry with the Ebenezer Baptist Church on May 1. Following a Sunday evening service the church had a reception with a kitchen shower for them.

Recently Mrs. D. Herber and Mrs. H. Manske united with our church by letter. (Esther Schoenhals, reporter.)

ELK GROVE, CALIF. On May 20, the W.M.S. of the First Baptist Church had a Mother-Daughter Tea and fashion show. All garments shown were home sewn, and there were 33 entries. Mrs. Dora Fandrich, aged 83, modeled a house dress; Mrs. Katherine Adam, 82, showed beautiful crochet work; Mrs. Frieda Penner, 73, showed a lovely Afghan, one of 14 she has made.

Society president is Mrs. Annadora Fandrich and Mrs. Betty Mills is vice president. The Rev. Merle Brenner is pastor of the church. (Mrs. Jane Givens, reporter.)

VANCOUVER, B.C. The 23rd annual session of the B.C. Association was held at the Bethany Baptist Church, May 20-23. "Renewing the Church in a New Day," was our theme. Our guest speakers were Miss Ida Forsch, missionary from Cameroon. Dr. Charles W. Kiker, professor at the N.A.B. College, Edmonton, spoke on "The Church and the Individual;" "The Church as an Organization and Its Members;" and "The Church and Society." After every message we divided into workshops for a discussion period.

Under the capable leadership of our Moderator, Rev. E. Strauss, everything was done in an orderly way and in the

Spirit of Christ. Our mission budget for the coming year was adopted for \$7,000 to help the church extension churches and a few other churches.

On Saturday evening the ladies had their dinner at the Bethany Baptist Church with Miss Ida Forsch as guest speaker, and the men had their dinner at the Ebenezer Baptist Church with the Rev. J. Wollenberg as guest speaker.

Sunday morning all Vancouver and area churches had their regular services with guest speakers. The highlight of the Association was a closing program of song and music — an English program at 2:30, and a German one at 4:30, both in the Bethany Church. (Robert Jaster, reporter.)

In Memoriam

EUGENE M. MOHR, 77, of Colfax, Wash., died on May 8, 1971. He was born on Aug. 1, 1893, in Orleans, Neb. In 1917 he was married to Lydia Stentzel by the Rev. Chris Edinger. He served as deacon and choir director for 20 years. In the community he served on the school board for 35 years and later as chairman. He produced over 100 pieces of equipment for the church and for church extension projects. Surviving him are his widow; a daughter, Mrs. Erma Jean Krueger, three grandsons and one brother. The Rev. Bernard Edinger was the officiating minister at the funeral service, assisted by the Rev. Alfred Jamieson.

FRANK LINDAMAN, 87, of Aplington, Iowa, died on May 13, 1971. He was born near Aplington on Nov. 21, 1883. In 1915 he was married to Klara Koester. He accepted Christ as his Savior, was baptized and became a member of the Aplington Baptist Church. Surviving him are his widow; three sons: Eugene, Ivan, and Paul; 13 grandchildren. The Rev. Donald Patet was the officiating minister at the funeral service.

THEODORE NEHER, 73, of Calgary, Alta., died on May 25, 1971. He was born Jan. 2, 1898, in Longlake, S.D. At an early age he accepted Christ as his Savior and was baptized. He was a member of the Brentview Baptist Church at the time of his death. Surviving him are his widow, Emelina; four daughters: Ida Neher, Mrs. Irene Mayer, Mrs. Violet Burling, Mrs. Darlene Martin; three grandchildren, one brother and one sister. The Rev. Ron Mayforth was the officiating minister at the funeral service.

JOHN A. BERTSCH, 70, of Ashley, N.D., died on May 19, 1971. He was born July 26, 1900, in McPherson County, S.D. In 1918 he accepted Christ as his Savior and was baptized and became a member of the Venturia Baptist Church. In 1923 he was married to Katie Ackerman. After moving to Ashley, N.D., he became a member of the Ashley Baptist Church, where he served as deacon, Sunday school teacher and in the Men's Brotherhood. In 1959 his wife passed away. In 1962 he was married to Ida Breiling. Surviving him are his widow; two daughters: Mrs. Violet Heupel, Mrs. Sadie Bender; three grandchildren, two stepchildren, six step-grandchildren, and three sisters. The Reverends Etan Pelzer, Lorimer Potratz and Clemence Auch were the officiating ministers at the funeral service.

ADAM ROTT, 70, of Lemmon, S.D., died. He was born on April 27, 1901, in Fredonia, N.D. Upon profession of his faith in Christ he was baptized and became a member of the Berlin Baptist Church. He was married to Eva Woehl in 1927. At the time of his death he was a member of the Temple Baptist Church, Lemmon, S.D. Surviving him are his widow; three daughters: Mrs. Mavis Taft, Mrs. Gladys Reusch and Miss Pearl Rott; eight grandchildren, three brothers and three sisters.

CHRIST FRANKE, 82, of Turtle Lake, N.D., died May 22, 1971. He was born in Russia. The family emigrated to the United States. Christ Franke was married to Olga Mundt in 1910. In 1960 Mrs. Olga Franke died, and he married Mrs. Pauline Wolitarsky the following year. Mr. Franke was a long time member of the Turtle Lake Baptist Church where he served in many offices. Surviving him are his widow; three sons: Edmund, Walter and Arnold; four daughters: Elsie, Lilian, Lila and Vivian; three sisters and one brother. The Rev. Gordon Huisinga was the officiating minister at the memorial service.

MRS. LOUISA FUERST nee Banko, 74, of Anaheim, Calif., died on May 31, 1971. She was born on May 14, 1897 in Parkston, S.D. Early in life she accepted Christ as her Savior, was baptized and became a member of the Immanuel Baptist Church, Westington Springs, S.D. In 1917 she was married to Jacob Fuerst. After her husband's death she moved to Anaheim, Calif., and joined the Bethel Baptist Church. Surviving her are two daughters: Mrs. La Vonne De Shazer and Wilma Smith; one son, Jerry; seven grandchildren and one sister. The Rev. Ernie Rogalski was the officiating minister at the funeral service.

MRS. NATALGE WEISNER, 82, of Vancouver, B.C., died May 29, 1971. She was born in Poland on Feb. 4, 1889. While still in her youth she emigrated with her parents to Canada. In 1907 she was married to William Weisner. She accepted Christ as her Savior at the age of 14 and after baptism became a member of the local church in Winnipeg. In Vancouver she was a member of Ebenezer Baptist Church. She is survived by her widow; nine sons: Arthur, Clifford, Donald, Frederick, Gordon, Leonard, Rubin, Walter and Edward; one daughter, Mrs. Lydia Feldcher; one brother; one sister, 22 grandchildren and 13 great-grandchildren. The Rev. Paul Siewert was the officiating minister at the funeral service.

ANDREAS DAHLKE, 71, of Lehr, N.D., died on May 26, 1971. He was born on Jan. 6, 1900, in Russia. In 1928 he accepted the Lord as his Savior, was baptized and became a member of the Ebenezer Baptist Church, Lehr, N.D. He was married to Magdalena Zimmerman in 1920. For 28 years he served as chief of police in Lehr. Surviving him are his widow; two sons: Vincent and Larry; one daughter, Mrs. Viola Geffre; three sisters, one brother, six grandchildren and six great-grandchildren. The Rev. L. Strelau was the officiating minister at the funeral service.

JOHN P. MAIER, 79, of Wishek, N.D., died on May 16, 1971. He was born in Zeeland, N.D., on Nov. 20, 1891. In 1914 he was married to Maggie Weber. He accepted Christ as his Savior in 1918, was baptized and became a member of the Herreid Baptist Church, Herreid, S.D. Surviving him are his widow; one son, Philip and one daughter, Mrs. Bertha Klein. The Rev. Edward A. Kopf was the officiating minister at the funeral service.

JACOB P. SATTTLER, 96, of Avon, S.D., died on Jan. 8, 1971. He was born in Russia on Feb. 28, 1874. As a young boy he emigrated to America with his parents. In 1921 he married Mrs. Margaret Sattler. He was converted and baptized in 1939 and became a member of the First Baptist Church, Avon, S.D. Surviving him are his widow. The Rev. Walter Sukut was the officiating minister at the funeral service.

THE REV. GOTTFRIED BEUTLER, 65, of Lodi, Calif., died on May 14, 1971. He was born in Poland on Dec. 17, 1905. In 1923 he received Christ as Savior and was baptized. He emigrated to Canada in 1928 and the following year enrolled at our NAB Seminary in Rochester, N.Y. After graduation he married Betty Sarge. During his 29 years of ministry he held pastorates in Olds, Alta., Golden Prairie and Ebenezer, Sask., Plevna, Mont., Chilliwack, B.C., and Oroville, Wash. He retired in Lodi, Calif. in 1963 where he assisted in services as health permitted. Surviving him are his widow; one son, Gracem; one daughter, Mrs. Anita Bitz; three grandsons, three sisters and one brother. The Rev. Willis Potratz was the officiating minister, assisted by pastors Lewis Berndt, Edward Kary and G. P. Schroeder.

JACOB G. QUENZER, 72, of Herreid, S.D., died on June 5, 1971. He was born on April 15, 1899, in Russia. In 1920 he was married to Rosina Schmidt. They had ten children. After his wife's death in 1940 he was married to Helen Linderman. He was a member of the Herreid Baptist Church and served as a deacon, Sunday school teacher, and for 20 years as custodian. Surviving him are his widow; three sons, three daughters, two stepsons, one stepdaughter, 23

grandchildren, three great-grandchildren, three brothers and two sisters. The Rev. Edward A. Kopf was the officiating minister at the funeral service.

MRS. OLGA ANHALT nee Kohlert, 76, of Winnipeg, Man., died on June 7, 1971. She was born on Oct. 2, 1894, in Russia. In 1910 she emigrated to Canada with her parents. She was married to Edward Anhalt in 1916. They had five children. In 1939 she was converted, baptized and became a member of the McDermot Ave. Baptist Church. Surviving her are two sons: Dr. Arthur and Dr. Edward Anhalt; six grandchildren, six brothers, and two sisters. The Rev. Walter Stein was the officiating minister at the funeral service.

SAFRIN NEETZ, 90, of Chilliwack, B.C., died on June 5, 1971. He was born on April 15, 1881, in Russia. In 1904 he emigrated to Canada. He was married to Matilda Werner in 1906. After her death in 1951 he married Martha Marling three years later. He accepted Christ as a young man, was baptized and became a member of the McDermot Ave. Baptist Church. When he moved west he became a charter member of the Victoria Ave. Baptist Church in Chilliwack, B.C. Surviving him are his widow; five sons: Milton, Lorne, Bill, Ezra and Dan; two daughters: Esther and Gertrude; 22 grandchildren and 30 great-grandchildren. The Rev. Robert Jaster was the officiating minister assisted by the Rev. Doberstein.

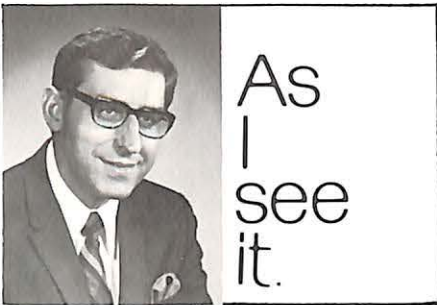
JOHN J. STEWART, 84, of Helmetta, N.J., died on June 6, 1971. He was born in Brooklyn, N.Y., in 1887. He was married to Fannie Higgins. As a member of the First Baptist Church of Jamesburg, N.J., he served as trustee. In the community he was a member of the Board of Education. Surviving him are his widow; three daughters: Mrs. Bertha Brown, Mrs. Rose Fowler, Mrs. Ann Laquer; three sons: Roy, William, Theodore; 13 grandchildren and 28 great-grandchildren. The Rev. Karl E. Bieber was the officiating minister at the funeral service.

WILLIAM E. KIEPER, 74, of Fessenben, N.D., died on April 15, 1971. He was born on March 1, 1897. On Oct. 9, 1930, he married Elsie Engbrecht in the First Baptist Church of Fessenben, N.D. They lived on their farm near Fessenben until retiring in 1969. Mr. Kieper is the father of missionary Barbara Kieper, presently serving in Nigeria, Africa. The Rev. Ronald F. Derman was the officiating minister at the funeral service.

Open Dialogue

(Continued from page 31)

sponsible Christian might well have opted to participate in the former but not in the latter. Starting from the realization that his own country can also be in the wrong, he is under obligation to inform himself and make his decision with great care. And even if he decides for participation, he does so with a keen sense of guilt and with a prayer of forgiveness in his heart. Here he has to grapple with the depth of human sin when all alternatives are tainted. Any blind patriotism is a luxury he can ill afford. If the measure of hatred for the enemy determines the effectiveness of a soldier, then the Christian is not much of a general's soldier. But he cannot forget that being a disciple of Christ his task is to reconcile, not to divide; to heal and not to destroy; to love and not to hate; to suffer and not to conquer. Such are his guidelines and no amount of 'proof-texting' can minimize this." Werner Waitkus, Edmonton, Alta. □



by Paul Siewert

Recent dialogue has given considerable attention to the baptism of young candidates. It appears that some defenders of the faith feel conscience bound to stem this alleged aberration of baptizing the young. Apparently it is feared that this trend may eventually put us back in the old pew with the pedobaptists.

Notwithstanding this concern, it appears to me that the real issue is not where adult baptism ends and infant baptism begins, but rather "evangelism."

The reason that the display of young baptismal candidates seems so obvious is not because so many youngsters are being baptized, but because so few adults are being baptized. If things were as they should be, we would have so many adults pictured in the waters of baptism that the young candidates would hardly be noticed.

It has often dawned on me how very genuine the faith of these young candidates really is, in most cases. It has also dawned on me that the old as well as the young are vulnerable to lack of full understanding. As long as we're not doing more with adults, let's not insist on doing less with youth, and possibly stifle their genuine attempt to give witness to their faith. Naturally caution is in order for both.

Is it not a sad commentary when brethren can split so many hairs over youth baptism and so few over adult evangelism and baptism? □

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. Norman Miller has resigned as pastor of the First Baptist Church of Norridge, Ill., and has accepted a position with the Sauk County Health Center near Reedsburg, Wis., effective July 31, 1971. His new address is Route 1, Rock Springs, Wis. 53961.

The Rev. Fredrick Spreeuwiers has accepted the call to become the pastor of the First Baptist Church, Sidney, Mont., effective Aug. 22, 1971. He previously served the Second Baptist Church, Union City, New Jersey. His new address is 415 - 3rd Street N.E., Sidney, Mont. 59370.

Mr. Richard Kalmbach, a recent graduate of the Southern Baptist Seminary in Louisville, Kent., has become the pastor of the First German Baptist

Church, Benton Harbor, Mich., effective June 27, 1971.

Dr. A. S. Felberg has resigned as pastor of the Faith Baptist Church, Vernon, B.C., effective July 15, 1971. The new address for Dr. and Mrs. Felberg is 106 N. Aveno Ave., Lodi, Calif. 95240.

The Rev. Joseph A. Harrison has become the pastor of the Emmanuel Baptist Church, Valleyview, Alta., effective June 1, 1971. He previously served the First Baptist Church, Telfordville, Alta.

The Rev. Paul T. Hunsicker has resigned from the Calvary Baptist Church and the First Baptist Church, both of Killaloe, Ontario, effective July 1, 1971. His future plans are indefinite.

The Rev. Emanuel Wolff has re-

signed as chaplain of the Baptist Home, Bismarck, N.D., effective Sept. 30, 1971. He is retiring.

The Rev. Leonard Felton has become the pastor of the First Baptist Church, Buffalo Center, Iowa, effective July 1, 1971.

Mr. Thomas Hughes has become the pastor of the Zion Baptist Church, Terrace, B.C. He previously served the church as interim pastor.

The Rev. Ted Faszter, a recent graduate of the N.A.B. Seminary, has accepted the call to become the minister of Christian education and music of the Parma Heights Baptist Church, Cleveland, Ohio, effective July 1, 1971.

The Rev. Norman Dreger has accepted the call to become the pastor of the Creston Baptist Church, Creston, B.C., effective Sept. 1, 1971. He previously served the Namao Park Baptist Church, Edmonton, Alta.

The Rev. and Mrs. Edmond Hohn announce the birth of a daughter, Rhonda Mae, born May 30, 1971.

Six volunteer workers served for one month in June and July as assistants to our missionaries on our San Luis Valley Spanish-American mission field in Colorado. They were the following: Bruce Hoogestraat, Chancellor, S.D.; Debbie Horrell, Costa Mesa, Calif.; Colleen Johnson, Racine, Wis.; Robert Lang, Durham, Kan.; Dorothy Norman, Watertown, Wis.; and Diane Stockdale, Costa Mesa, Calif.

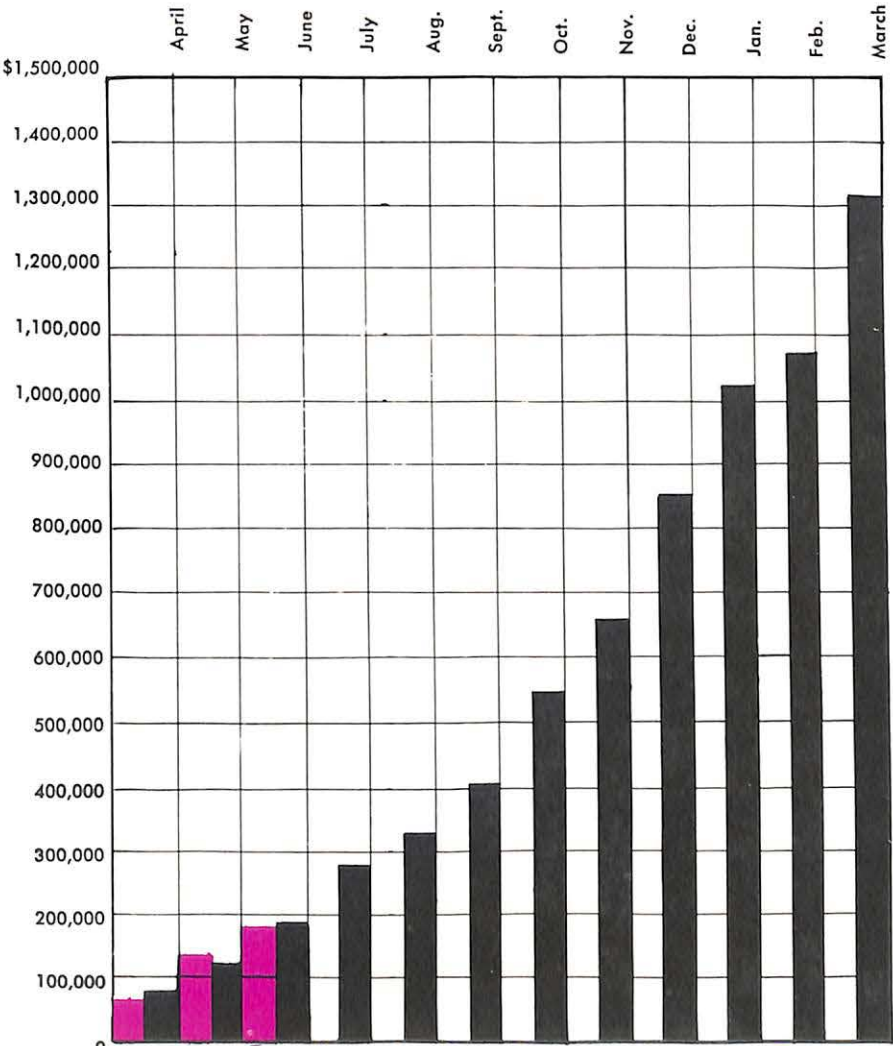
The activities of these volunteer workers included three vacation Bible schools, junior and senior camps, selected work projects, special services, visitation among Spanish-American people, and other mission activities. Board and lodging during the month of service on the field was provided for these volunteer workers by the General Missionary Society.

The Administration and the Board of the Bismarck Baptist Home are seeking a replacement for the chaplain of the home. The resignation of the present chaplain is effective on Sept. 30, 1971. Anyone interested should contact the Rev. Peter J. Wiens, chairman of the replacement committee, whose address is 775 N. 1st Street, Carrington, N.D. 58421.

The Rev. Harold W. Gieseke, pastor of the Calvary Baptist Church, Bethlehem, Pa., died on July 5. He pastored churches in Dallas, Tex., Lorraine, Kan., and Bloomfield Hills, Mich. He also served as Secretary of Education and Publication at the Forest Park office.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for two months April-June 1971-72 — \$189,257.20 April-June 1970-71 — \$189,599.12 Goal for 1971-72 \$1,500,000



Color line for 1971-72; Black line for 1970-71



Introducing the New Editor

This is my last editorial as editor of the BAPTIST HERALD, since I have accepted the call by the General Council to become the secretary of stewardship and communications for our conference.

In my first editorial about four years ago, I indicated something about my dreams for the HERALD. Many of those dreams have been realized. Some will probably become reality through the new editor with other dreams that he may have. Some will remain as dreams only.

I have greatly appreciated the exciting opportunity of serving our conference as editor of the HERALD. No ministry has made greater demands or been more rewarding than this. The many gracious responses to the HERALD have been most gratifying. The written contributions and the suggested ideas of board members and a host of others have helped immensely to make the HERALD a rather significant and meaningful magazine for thousands of people in various parts of the world.

The photo above illustrates that the HERALD is being transferred to a new editor. Dr. Reinhold J. Kerstan has been appointed by the Board of Trustees of the Roger Williams Press as editor of the BAPTIST HERALD. During the last three and a half years he has served as editor of German publications which included editing DER SENDBOTE, a 24-page monthly German magazine. He will continue to edit DER SENDBOTE, though it will become an 8-page insert into the BAPTIST HERALD with the December 1971 issue, for German subscribers only. Reinhold Kerstan has also been appointed by the General Council as director of publications in the newly formed Stewardship and Communications Department.

Dr. Kerstan comes to this position

with a broad background of experience and education. He was born in 1931 in Schwentainen, East Prussia, Germany. His father was then pastor of the Baptist Church in Schwentainen. After taking his high school in Germany and Czechoslovakia he took some pharmaceutical studies in Berlin and completed five years of study at the University of Frankfurt. He graduated in 1957 with the equivalent of the Master of Science degree. He married Inger Nilsson in Sweden in 1958. After working as a pharmacist for two years he sensed the call to the gospel ministry and decided to begin his theological studies at the Baptist Theological Seminary, Rueschlikon, Switzerland, in 1959. He completed the third year of his theological studies at the North American Baptist Seminary, Sioux Falls, S.D., in 1962, graduating with the Bachelor of Divinity degree. Since 1965 he has been doing graduate studies toward a doctorate and received a Ph.D. degree from Northwestern University, Evanston, Ill., June 12, 1971.

Dr. Kerstan has had considerable pastoral experience by serving as a student pastor 1960-61 in Horgen and Thalwil, Switzerland, associate pastor 1962-65 at the McDermot Avenue Baptist Church, Winnipeg, Man., and 1965-68 as pastor of the German Zion Baptist Church, Milwaukee, Wis. Since 1955 he has been a free lance writer for a daily newspaper in Frankfurt, Germany, and for several German Baptist periodicals.

We are confident that he will give very competent leadership in this position as editor of the HERALD and director of publications for our conference. He needs your prayers and support so that he might be effective in communicating the Gospel of Jesus Christ and related Christian concerns through the printed page. — JB

Insight Into Christian Education

(Continued from page 19)

Open House or Parent-Teacher meetings.

- 11) Publicize the program by using the bulletin boards, the testimony hour, the church paper or any other communication channel.
- 12) Changed lives and the establishment of good behavioral patterns are important objectives that must constantly be kept in mind. □

OPEN DIALOGUE

letters to the editor

Dear editor: "I find it to be rather curious that during a program of 'Church Renewal' one of the leaders of our conference is so obviously thinking like a 16th century Lutheran concerning the issue of 'Church and Society' ('Open Dialogue,' April 1971).

"I think that Dr. William Sturhahn's letter illustrates one of the disappointments that I have experienced so far in our renewal efforts; a lack of imaginative thinking that probes the roots and foundations of our theological thought. Instead of such 'radical' thinking, we have been offered various plans for window-dressing reforms and reaffirmations of the doctrines of 'classical' Christianity supported by the appropriately selected 'proof-texts.'

"I would like to suggest that Dr. Sturhahn's letter demonstrates the need to examine our theological presuppositions. Two such presuppositions are demonstrated in his letter:

(1) that there once existed *one* doctrine concerning 'Church-State Relations' that was universally accepted by a united primitive Church.

(2) that we as the Church of the 1970's will remain true to our nature and mission if we preserve the forms and doctrinal formulations of this primitive Church.

"It is not at all certain that the Christian Church has ever been 'one.' It is also not at all clear that our responsibility is to recapture the thought-patterns and institutional forms of some period of 'classical' Christianity. I think that the need for church renewal will be better served if our schools and pastors would engage in a profound review of Church History and Hermeneutics rather than tinkering with the machinery of the ecclesiastical 'sales-structure.'" Harvey Hiller, Edmonton, Alta. □

Dear editor: "The Southern Baptist Christian Life Commission has made a real clean sweep of 'Extremism,' (March 1971, B.H. issue). There is nobody left, in between, but the robot. And they may be right, more or less.

"Possibly we who have strong convictions of our own are all extremists. And it just may be that we have become *more* extreme since the introduction of computerized-robotization which slowly but surely replaces the human brain. I believe, God would have created us with a computer on our back instead of a brain in our head if that had been in His plan of salvation.

"Today's learner has or rather is becoming a deadening number—with no need to think and reason for himself. The computer has become his counsellor, etc., to infinity. Mass-media, mass performance, mass everything—even mass going to hell fast and furiously! Young people are fast becoming of less value than a machine, because their bodies are less durable and their 'parts' are not as easily replaced. He has become a 'cog' in a 'gear' (with a number for identification) which is in turn monitored by a push-button switch. He is fast becoming a 'book of knowledge' without a grain of wisdom or personality—and when the 'pages' get worn from use 'by everybody' he is cast into the 'garbage can' to be 'dragged' to the 'nuisance grounds.' Is it any wonder the elders, who are 'aware' of this, are becoming extremists?

"Something just struck me when I saw your front page cover (March issue). Too bad you couldn't get a villain to pose for the picture (to emphasize the extremist idea). I have seen a great deal of modern art but this takes the cake as a personification of our 'modern age,' thoroughly 'mixed up' and slapped together into a mould.

"I work a great deal with young people in and out of our art class. (I do not justify their methods of 'curing' ills at all). But they, one and all, tell me: 'I am fed up with being just a number.' Many, many quit high school and/or university before they are through. There they are—(looking like scare-crows in their faddish make-up)—on the street—their heads crammed full of 'knowledge' but not enough wisdom and personality to fill a thimble. That is, when they are like the front cover picture, not extremists by any means, but big, fat 'mixed-up' kids, ripe for mischief.

"I am worried, really worried that the top directors of our fast moving educational system (not only secular either) are so bent on 'racing' time to the highest pinnacle in education (mis-called progress) that they are sacrificing (or compromising if you like) every conceivable possibility of mak-

ing humane human beings out of our girls and boys—human beings who will one day come face to face with God, and be responsible for their acts (be these good or bad) to God, the Creator of infinity plus. I shudder to think of that part of that 'responsibility' which will rest on OUR shoulders.

"Therefore, I firmly believe it is *time* that we call a *halt*. That we STOP . . . look up . . . and LISTEN to God *before* we proceed another step with our *headlong* 'Progress' which has become the golden 'graven image' that our learned extremists worship. Pardon the *extreme* bluntness—but this is one of my firm convictions because of the many contacts I have daily with Christian and non-Christian young people." Ida Hoffman, Morris, Man. □

Dear editor: "There were times when Christians found it possible not only to justify wars but to engage in them for the sake of their faith. The increasing brutality and utter senselessness of the total warfare waged in our century makes such an outlook naive indeed. Who can any longer idolize wars in view of the demonic arsenal of modern weapons unleashed upon combatants and non-combatants alike? War is hell and agony and the Christian cannot close his eyes in the pious hope that the problems it poses will disappear. A great deal of responsible thinking about the specter of war was reflected in Mr. Priestley's article 'Christian . . . Baptist . . . Pacifist?' (BAPTIST HERALD, Dec. 70) and in the response of Mr. Johns (BAPTIST HERALD, March 71) and Mr. Sturhahn (BAPTIST HERALD, April 71). Yet, as it appears, the dialogue is at an impasse now. Both Mr. Priestley on one side and Messrs. Johns and Sturhahn on the other side have marshaled impressive biblical support for their respective views. Nevertheless, the positions are diametrically opposed. In such situations we are often tempted to murmur something about the complexity of the issue and/or the obstinacy of the opposition and then proceed to drop the matter as purely academic. What is needed, however, is more clarity, more patience, and some openness. If the reasoning process is undertaken with such an attitude, conclusions will emerge. We may not want to accept these conclusions for reasons of our own. But we can no longer say that the issue is muddled or the biblical teaching is not clear.

"A central issue is the responsibility of the Christian to the state. Can a Christian today still accept the 'two kingdom' view of Martin Luther, as both Mr. Johns and Mr. Sturhahn suggest? Can one interpret the ethical injunctions of Jesus as only referring to the private life of the believer, while leaving decisions as to the necessity and justification of a given war to the state of which one happens to be a member? If this distinction is valid, there was no good reason for Lieutenant Calley's trial, nor, for that matter, for Mr. Eichmann's. It appears that the theory of Luther encourages the kind of quietism which permitted many Christians in Germany to reconcile Jesus and Hitler. Not only does it lead to an irrelevant church but it actually hands the powers that be a blank cheque.

"Mr. Priestley is on much better ground, I think, when he recognizes that a Christian owes his first loyalty to Christ. He may love his country just as much (perhaps more?) as the 'right-or-wrong-my-country' patriot. But he knows that the government of a country, including his own, is not infallible.

He knows that the egotism of the individual is elevated to new heights of intensity on a collective level. Can a nation ever act unselfishly? I concur with Mr. Priestley when he writes, 'We do our country no service by cooperating with its injustice . . . If we love our country, we must call it to responsibility and justice . . . We must arouse the conscience of our land.'

Such a position, however, does not entail pacifism. Personally I have an immense respect for a-priori-pacifists. They are a much needed witness when the floods of hatred threaten to engulf all of us. Most pacifists do not claim that their position absolves them from all responsibility. It is because they feel the guilt of their nation at war much more acutely than most of those who actively participate, that they take their often unpopular and often more dangerous stance.

"It is of course a very idealistic alternative. True, such idealism is not superfluous. Without it much of our hard realism would come to naught. But it does fail to distinguish between different wars. And such differences are important. All wars are evil, but some are more evil than others. All wars are unjust, but some are more unjust than others. Compare, for example, World War II and the present Vietnam conflict. It is conceivable that a re-

(Continued on page 28)

GOD'S VOLUNTEERS Schedule 1971-72

Team 1

Rev. Edgar Klatt, director-evangelist

1971

Sept. 7-Oct. 8	Training Period at North American Baptist Seminary Sioux Falls, South Dakota
Oct. 10-17	West Center Street Baptist, Madison, South Dakota (director with team Oct. 10-17)
Oct. 19-29	First Baptist, Appleton, Minnesota (director with team Oct. 24-29)
Oct. 31-Nov. 11	Temple Baptist, Jamestown, North Dakota (director with team Oct. 31-Nov. 7)
Nov. 14-19	McDermot Avenue Baptist, Winnipeg, Manitoba, Canada (guest evangelist with team Nov. 14-19)
Nov. 21-26	Bethel Baptist, Harvey, North Dakota (director with team Nov. 21-26)
Nov. 28-Dec. 5	Anamoose and Rosenfeld Baptist, Anamoose, North Dakota (director with team Nov. 28-Dec. 5)
Dec. 7-12	First Baptist, McLaughlin, South Dakota (director with team Dec. 7-12)
Dec. 13-Jan. 1 '72	CHRISTMAS VACATION

1972

Jan. 2-6	Mowata Baptist, Branch, Louisiana (director with team Jan. 2-6)
Jan. 9-14	Greenvine Baptist, Burton, Texas (director with team Jan. 9-14)
Jan. 16-28	Anderson Road Baptist, Houston, Texas (director with team Jan. 16-21)
Jan. 30-Feb. 6	Immanuel Baptist, Kyle, Texas (director with team Jan. 30-Feb. 6)
Feb. 8-16	Central Valley Baptist, Donna, Texas (director with team Feb. 8-16)
Feb. 18-25	Central Baptist, Waco, Texas (director with team Feb. 18-25)
Feb. 27-March 3	Canaan Baptist, Crawford, Texas (guest evangelist with team Feb. 27-March 3)
March 5-10	Calvary Baptist, Corn, Oklahoma (director with team March 5-10)
March 12-19	Memory Lane Baptist, Wichita, Kansas (director with team March 12-19)
March 21-26	Zion Baptist, Okeene, Oklahoma (guest evangelist with team March 21-26)
March 28-April 2	Ebenezer Baptist, Shattuck, Oklahoma (director with team March 28-April 2)
April 4-9	First Baptist, Durham, Kansas (director with team April 4-9)
April 11-16	Ebenezer Baptist, Hope, Kansas (director with team April 11-16)
April 18-27	Redeemer Baptist, Columbus, Nebraska (director with team April 23-27)
April 30-May 7	Victor Baptist, Victor, Iowa (director with team April 30-May 7)

Team 2

Rev. Ray Harsch, director-evangelist

1971

Sept. 7-Oct. 8	Training Period at North American Baptist Seminary Sioux Falls, South Dakota
Oct. 10-17	First Baptist, Hebron, North Dakota (director with team Oct. 10-17)
Oct. 19-24	First Baptist, Underwood, North Dakota (guest evangelist with team Oct. 19-24)
Oct. 26-Nov. 5	Washburn Baptist, Washburn, North Dakota (director with team Oct. 30-Nov. 5)
Nov. 7-17	Crestview Baptist, Minot, North Dakota (director with team Nov. 7-14)
Nov. 19-26	Bismarck Baptist, Bismarck, North Dakota (director with team Nov. 21-26)
Nov. 28-Dec. 5	Herreid Baptist, Herreid, South Dakota (director with team Nov. 28-Dec. 5)
Dec. 7-12	Faith Baptist, Selby, South Dakota (director with team Dec. 7-12)
Dec. 13-Jan. 1 '72	CHRISTMAS VACATION

1972

Jan. 2-7	Immanuel Baptist, Kenosha, Wisconsin (director with team Jan. 2-7)
Jan. 9-16	Colonial Village Baptist, Lansing, Michigan (director with team Jan. 9-16)
Jan. 18-28	Snow Road Baptist, Cleveland, Ohio (director with team Jan. 23-28)
Jan. 30-Feb. 6	Bethel Baptist, Getzville, New York (director with team Jan. 30-Feb. 6)
Feb. 8-18	First Baptist, Jamesburg, New Jersey (director with team Feb. 13-18)
Feb. 20-27	Calvary Baptist, Bethlehem, Pennsylvania (director with team Feb. 20-27)
Feb. 29-March 10	Valley Stream Baptist, Valley Stream, New York (guest evangelist with team March 5-10)
March 12-17	First Baptist, Killaloe, Ontario (director with team March 12-17)
March 19-26	First Baptist, Arnprior, Ontario (director with team March 19-26)
March 28-April 2	First Baptist, Neustadt, Ontario (director with team March 28-April 2)
April 4-9	Redeemer Baptist, Warren, Michigan (guest evangelist with team April 4-9)
April 11-19	Meridian Woods, Indianapolis, Indiana (director with team April 11-19)
April 21-27	North Sheridan Baptist, Peoria, Illinois (director with team April 23-27)
April 30-May 7	Forest Park Baptist, Forest Park, Illinois (director with team April 30-May 7)

Baptist Herald

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