

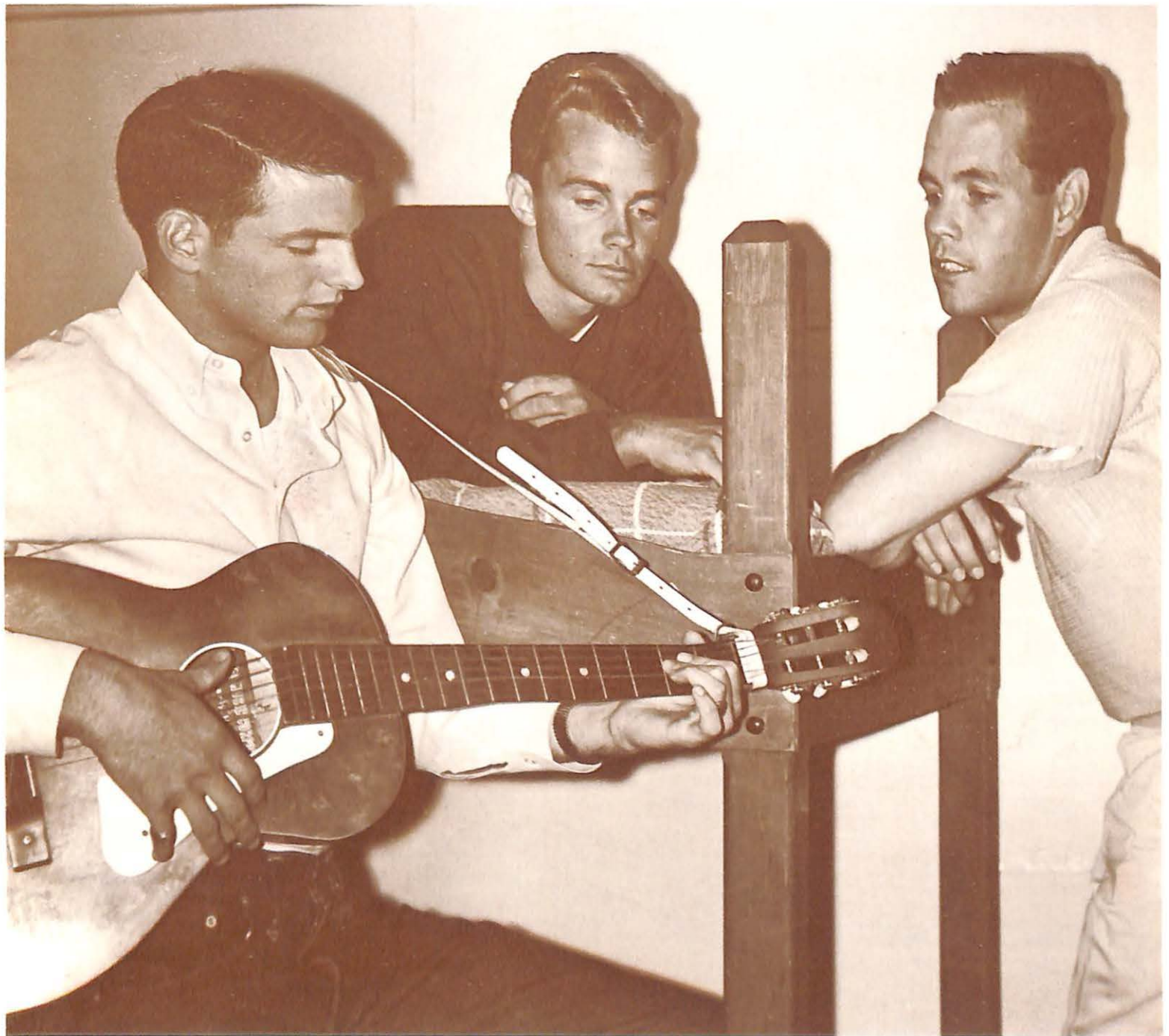
# Baptist Herald

January 1971

What I Would Like to See  
Happen in My Church  
by Lois Glewwe

Factors in My  
Christian Growth  
by Bob Lang

Observe Youth Week  
in Your Church  
January 31-February 7, 1971



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# Baptist Herald

Volume 49 January 1971 No. 1

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Monthly Publication  
of the  
Roger Williams Press

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

Editor: John Binder  
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The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries). — \$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries — \$2.00 per year for students, servicemen and residents in homes for the aging. — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. All editorial correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

January 1971



## HAVE YOU HAD A WILL CHECK-UP?

The medical profession has convinced us that periodic physicals are important to good health. Your Will also needs a check-up.

FIRST, do you have a Will? You should if you are of sound mind and over 21 (18 in some cases). It is important if you have minor children.

It is important if you want to use your God-given privilege and responsibility as a good steward.

SECOND, is your will up-to-date? One recent estate in which NAB shares is complicated because the Will was not updated and carefully drawn.

Write today for brochures to assist you in your Will check-up:

- "37 Things People 'know' about Wills That Aren't Really So."
- "Giving Through Your Will."
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## WHAT I WOULD LIKE TO SEE HAPPEN IN MY CHURCH



by Lois Glewwe

Revolution is the cry from many voices all across this country. Destruction and burning and bombing of all organized institutions is the desire of many American citizens both young and old. I often find myself sympathetic to these cries. When I see and feel repression and injustice and murder all around me, I, too, desire their destruction. My part in the revolution of the world is, as yet, only small. It involves generally the accepted means of marching for peace and working toward the rebirth of freedom of all men.

There is, however, a revolution I long to see even more and be an even greater part of — the revolution of my church. I personally would like to assemble my followers in the balcony and drop a bomb on complacency, set fire to self-centeredness, and liberate all who have been imprisoned by their own boundaries.

Everyday I meet new people and tackle new writings, both of which burn with enthusiasm, awareness and potential for change. The marchers and terrorists and underground journalists I come into contact with are alive with an ideal. That ideal is their life, their very existence. Everyone they touch is made aware of that ideal, simply because it is shared and lived enthusiastically.

There are many aspects of those ideals which I cannot accept personally or even condone, but I can definitely admire the force which conveys them.

Of course, the main purporters of these ideals are also filled with the exuberance of youth. The whole world is theirs to conquer. I do not believe, however, that it is only their tender age which provides their enthusiasm. It is something inside them, compelling them onward in the face of repression, danger, alienation, and even death.

*Lois Glewwe is a junior majoring in art history at the University of Minnesota, Minneapolis, Minn. She has been active in the Riverview Baptist Church "ever since I first learned to sing Jesus Loves Me." She is currently working with various on-campus groups to end war and racism. She says, "My first love is my Christ."*

Centuries ago a parallel group existed, burning with the same enthusiasm over the son of God, their leader and their first love. These early followers of Christ faced the same repression and danger that today's young radicals confront.

Yet today, while the whole world is living for a cause, while people are marching and taking to the streets to proclaim their ideals, the church is silent. Instead of becoming an organization of protest against sin and inhumanity, the church has become only a retreat, a place to hide away from the bombardments of the everyday world.

I admit that in the fellowship of true Christians such retreat is welcome, providing peace and contentment after battle. I cannot accept the notion, however, that we as Christians should carry that hiding place with us always, securing ourselves against becoming involved, against really learning to care.

Christ himself was an enthusiastic marcher, an advocate of change, a radical leader for his followers. If we are to be like Him, how can we not be concerned about and active in changing the world.

As Christians we have the greatest ideology and the most qualified candidate for public office in any world. When will our campaign start, and down what path will our march be going? Why aren't we taking to the streets with banners proclaiming God's love and Christ's salvation?

I contend that it is because we are resting on laurels of complacency and self-satisfaction, assured constantly of our own safety by the strong walls of our church.

I admit my words are radical, but not really new. Christ himself has told us that we are to let our light shine before men. I understand that to mean all men, not only those who meet with us in a church building but those in the streets of our cities. That light does not appear to me as a quiet inward glow, but as a brilliant beam strong enough to light any path.

So I long for a revolution of thinking and a replacement of old patterns with new awareness. I love the people of my church, and I know of their prayers and concern for me. In that love is a deep longing, however, for them to be alive, to be aware, to know what is happening outside their own walls. I long to join with them in a revolution of the world through Christ. □



## FACTORS IN MY CHRISTIAN GROWTH

by Bob Lang

When a person stops to isolate a single factor that has contributed the most to his Christian growth, I dare say he finds himself with many complementary factors; so it is in my life. There have been experiences of great significance at crucial times in my life, but these experiences fit into what I see as God's will and part of His growth plan for me. Let me share just a few growth experiences that come to mind.

As I recollect my initial experience with Christ, I can remember the emphasis made on Bible study and prayer. This has been and will always be a vital part of the growth pattern of every Christian. In the early churches we see the importance and the results of looking into God's Word. In Acts 17:11-12 we read, "... they received the word with eagerness . . . and searched the scriptures daily." Here we see something besides just the study and that is an eagerness and an excitement to know God's Word better. I find that when I really study the Bible conscientiously I keep wanting to study more and learn more, and this attitude can really grow if we give ourselves to God and let Him lead us in all we do.

Prayer has also helped me grow. I run out of fingers to count answered prayers. This is exciting because we can see that our God is not dead but alive and responsive to our needs. I often think of I Thessalonians 5:16-18 and realize how excited and thankful we need to be that we have a God we can communicate with and feel a response on His part.

It is only recently that I really learned how to pray and to be genuinely concerned for others. Through an experience I had while in God's Volunteers I became part of a unique situation in which each member of a church showed an honest concern and interest in other members of the church and for those around him who were not in any fellowship, and this was made known in their prayers. This type of prayer stirred the Spirit and generated a revival, first among the Christians, and then this infectious enthusiasm caused many non-Christians to look at their plight and respond to the Spirit, and only because of a prayer offered in their behalf.

Since my experience as a God's Volunteer, a key word which says a lot and stimulates growth is involvement. Being busy doing something for God or being willing to be busy will open more opportunities than we can ever imagine.

*Bob Lang is from Durham, Kansas, presently a student at the North American Baptist Seminary in Sioux Falls, S.D.*

January 1971

One of the best ways to get involved is through witnessing. Many times this may seem to be the hardest thing we have ever tried to do, but we should be happy and excited about sharing Christ and experiencing Christian growth. God never promised that it would be easy to be a Christian, and we need only to remember the importance of Romans 1:16 to gain a confidence that we have something that others need.

Not only do we need to witness to non-Christians, but we need to share our Christian experiences with other Christians. Often we are able to help other young Christians learn how to witness more effectively, and we in turn may learn other methods of witnessing from them.

Regardless of our sharing, with Christians or non-Christians, we should remember what Peter says in I Peter 3:15, "... be ready at any time to give a quiet and reverent answer to any man who wants a reason for the hope that you have within you." (Phillips) First we need to have an answer, and then we need to ask God to help us give that answer when we are asked.

Some of my own involvement experiences have been through various camps and conferences. The best experience of the recent past was the result of the youth congress at Green Lake in 1969. The theme of the conference was "What Do You Want With Me Jesus?" As the sessions went by, many kids really began grappling with this question. As we left the conference and headed back to Kansas, we found ourselves discussing ways of sharing Christ with others in a meaningful way, which is part of the answer to the question asked by the conference theme. Well, an idea formulated on a bus developed into a choir of about two dozen kids who wanted to share Christ, through contemporary music, the Bible and personal testimony.

An itinerary was drawn up and "The Living Circle" began touring, giving concerts in our Kansas Association churches. What began in September 1969 ended late in May 1970 with a group of young people who had grown closer to one another but more important, closer to God. Through sharing the same experience and also sharing their own personal experience of Christ with others, each life was enriched.

As we gave our concerts, each member of the group

### OBSERVE YOUTH WEEK IN YOUR CHURCH

January 31-February 7, 1971

Successful Ideas for Youth Week are available through the Department of Christian Education at the NABGC office, 7308 Madison Street, Forest Park, Ill. 60130

was given opportunity to share his or her testimony. Many gave their testimonies more than once. I was thrilled to see growth even over a short period of time. I could also feel a deep closeness to God as I began to understand what each song was saying in expressing a love and need for Him.

As our last concert ended, I sensed a relief from the strain of travel and preparation, but also I could sense sadness at the thought of not getting together again as a choir. Being involved with others, God forms a bond that words can't express. As I look back, I can really identify with the song "There Is More to Life." Thank God for Christ who gives us the most to help us grow.

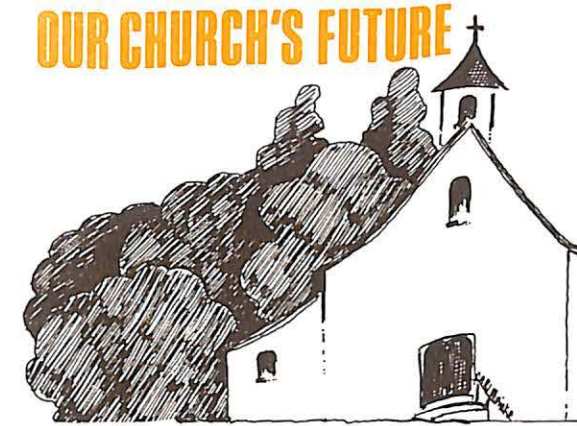
As I study at seminary, I grow each day through Bible study, class lectures, discussions in and out of class, and in fellowship with my fellow students and professors. I am growing in my understanding of myself and my ideas

about relating to others the urgency of getting close to God and His Word so as to grow.

Of all the things shared here, one thing that is not really an experience but is the basis for all my Christian growth in the blessing of Christian parents, parents who showed me God's love through His Word, and their love for me and concern for others. I thank God that He gave me parents who loved me so much that at times they sacrificed unselfishly to give me a chance to grow closer to God.

God *wants* us to grow in Him, and if we remember to "... search the scriptures daily ... pray without ceasing ... be ready to give an answer of our hope ... and not be ashamed of the gospel of Christ for it is the power of God unto salvation," that is really growing. We may never know but that tomorrow may be that *best* experience with God. □

## OUR CHURCH'S FUTURE



by Fred S. Love

Have you ever stopped to think of what your congregation looked like 30 years ago? Have you ever tried to visualize what it will look like 30 years from now? Who will be sitting in the pew you now occupy? Who will be the minister? In what way will those Christians be showing their Christ-like love to the community of which they are a part?

Look at the young people around you. Those young people brought up in the Church will constitute the future Church's backbone. That should reassure us all, but we must not forget that no viable unit can exist with backbone alone. The body of the Church? Look out the window.

It is outside that you will find the people who must be converted to Christ if the Church is to endure. Look at the young people out there and you should see some very hopeful signs. The youth of America are involved with the problems of injustice and intolerance. These young people are searching for leaders who will follow their consciences rather than their own best political and financial interests. They are supporting that new breed of leader even though a large percentage of them cannot even vote.

They are acting like Christians should. They are demonstrating what can best be described as Christian love and brotherhood while living in a world concerned with too few of those virtues.

The Church would do well with more of them involved in the overall work of Christ. They will come into our churches if we can show them but one thing: that Christianity is something larger than Sunday meetings. That Christianity means helping others, means getting involved in moral issues, whether they pertain to obscenity or war. We must live our Christianity not only as individuals but as a united Church.

The young person, short haired or long, must feel that he can identify with the people of your church before he can seriously be talked to about Christ. Will you welcome him when he walks through your church's doors next Sunday? Will you show that you care not only about him but about the problems that he and his generation must face?

Please. He is our Church's future. □

Mr. Frederic S. Love is a student at Wesleyan University, Middletown, Conn. As a member of the South Hills Baptist Church of Erie, Penn., he serves as the N.A.B. youth representative on the Baptist World Alliance Youth Committee.

# DEAR DAD

by Grant Hoffman

I would like to share with you an experience that I had last week that strengthened my faith. Sometimes we get so involved in church that we lose sight of our purpose and start playing church instead of living Christ.

Last week our Campus Life Club held a crusade. We brought in a folk singing group and a speaker. Every evening after the crusade we had a coffee house where the folk group sang and we talked with kids.

It was amazing how open and honest the kids were. In no time at all we were talking about their "hangups." Many were concerned with the pressures society is putting on us as teens, others were concerned with the phyness of the older generation. Some were on drugs, but all seemed to be searching for something. When I asked them if they had tried God, most said no, and those that did just went to church once in a while, but didn't have a personal relationship with Jesus Christ. The door was open for me and other Christian kids to give our philosophy of life and tell of our relationship with Jesus Christ.

That week God really worked in the lives of both Christian and unsaved kids. Randy was one boy whom God used to strengthen my faith in Him. Randy had sniffed glue for two years, smoked, drank, and was taking other kinds of drugs. He accepted Christ as his Savior a few weeks earlier, but he was still having problems with his smoking and drugs. One night before the rally he went backstage to talk to the folk group. He told them that he had just taken some L.S.D. and wanted them to pray for him. During the rally he started hallucinating and had to be taken home. He was staying with a pastor, and when he got home they prayed together. Randy asked the Lord to take him off drugs if He wanted him to, and the pastor prayed for him in the name of the Lord. Soon His hallucinations stopped, along with his desire for his old habits.

When Randy told me what had happened I was thankful to the Lord, but even more than that it started me thinking. Maybe we are so busy having devotions, praying, and going to church that we get in a rut and think that everything is going okay. Nothing exceptional happens, but nothing really goes wrong. I think that when we start praying in faith and expecting miracles, God will reward us with that miracle, thereby strengthening our faith in Him. □

Grant Hoffman is a high school student in Regina, Sask., and a member of the Faith Baptist Church there.

1969-70 Giving of North American Baptist General Conference Churches

Conference	For Local Church Operating Expenses	For Local Building Fund Expenses	Total for Local Field	For N.A.B. Missions & Benevolent	For Local Conference Missions	Total for All N.A.B. Missions	For Other than N.A.B. Missions	Total for All Mission Purposes	Total for All Purposes
Atlantic	\$ 313,025.96	\$ 97,347.98	\$ 410,373.94	\$ 66,611.66	\$ 3,872.88	\$ 70,484.54	\$ 87,692.46	\$ 158,177.00	\$ 568,550.94
Central	1,234,782.96	382,778.70	1,617,561.66	357,080.14	24,182.91	381,263.05	126,745.77	508,008.82	2,125,570.48
Dakota	610,604.73	204,309.70	814,914.43	272,891.88	24,199.23	297,091.11	25,767.62	322,858.73	1,137,773.16
Eastern	315,829.07	162,953.37	478,782.44	53,238.24	4,223.86	57,462.10	21,784.31	79,246.41	558,028.85
Northern	736,403.38	328,332.20	1,064,735.58	208,050.42	44,971.53	253,021.95	53,121.42	306,143.37	1,370,878.95
Northwestern	571,911.78	265,962.28	837,874.06	185,475.16	14,579.14	200,054.30	73,263.14	273,317.44	1,111,191.50
Pacific	1,196,100.74	330,383.35	1,526,484.09	342,499.02	70,690.19	413,189.21	58,723.52	471,912.73	1,998,396.82
Southern	78,434.44	23,420.94	101,855.38	15,361.48	6,642.47	22,003.95	2,271.69	24,275.64	126,131.02
Southwestern	227,792.96	34,082.41	261,875.37	90,696.37	4,396.01	95,092.38	4,598.41	99,690.79	361,566.16
Totals	\$5,284,886.02	\$1,829,570.93	\$7,114,456.95	\$1,591,904.37	\$ 197,758.22	\$1,789,662.59	\$ 453,968.34	\$2,243,630.93	\$9,358,087.88
Totals Last Year	4,716,702.98	1,870,225.85	6,586,928.83	1,329,128.72	214,886.11	1,544,014.83	409,453.06	1,953,467.89	8,540,396.72
Total Increase	\$ 568,183.04		\$ 527,528.12	\$ 262,775.65		\$ 245,647.76	\$ 44,515.28	\$ 290,163.04	\$ 817,691.16
Total Decrease		\$ 40,654.92			\$ 17,127.89				

1969-70 Statistics of North American Baptist General Conference Churches

Conference	Churches	Baptisms	Church Members	Sunday Schools	Total Sunday School Enrollment	W.M.U. Societies	W.M.U. Members	B.Y.F. Societies	B.Y.F. Members
Atlantic	19	70	3,005	18	2,197	25	641	17	198
Central	42	351	10,552	41	8,611	41	1,770	76	1,280
Dakota	64	259	7,878	64	7,618	74	1,570	84	1,350
Eastern	25	140	3,268	23	2,499	27	719	30	488
Northern	67	273	8,696	67	9,320	64	1,717	76	1,627
Northwestern	39	220	6,800	39	5,384	51	1,542	77	1,061
Pacific	50	494	11,335	50	11,313	58	2,264	101	2,015
Southern	11	26	821	12	725	12	169	7	158
Southwestern	26	77	2,642	26	2,487	33	664	34	428
Totals	343	1,910	54,997	340	50,154	385	11,056	502	8,605
Totals Last Year	347	1,804	55,080	340	51,624	402	10,910	477	8,240
Total Increase		106					146	25	365
Total Decrease	4		83		1,470	*17			

\*W.M.U. Figures do not include Girls Groups (Societies and Members)



by Pam Kiemele

# IF I WERE A PARENT

We are living in a perplexed world. A world of hatred and strife, of wars and riots. Yet a world with many and great opportunities. As teen-agers, we should look at this world in a realistic way, especially as Christian teen-agers. The way we sum it up will spell success or failure. As Christians we cannot just blindly follow what others are saying or doing.

We know that YOUTH have been neglected. The wrong advice has been given many times. Pot and dope are within the reach of youth everywhere. We can get it at a price. I do not care to pay the price, the more so as I think of the world of tomorrow. The HOME in many cases has failed youth. Schools and churches in many ways do not understand the problems of youth.

We consider ourselves spiritual. We are active in Christian youth activities. We endeavor to be a witness in school. We give beautiful testimonies in the church. But in our homes we may sass our mothers and defy our dads. We may excuse what we are doing in the home and say that parents do not understand youth, or maybe they are

*Pam Kiemele is a high school student in Linton, N.D. She gave the above message in her church, the First Baptist of Linton, during youth week 1969.*

not the Christians they ought to be. In Romans 12:18 we are told to "live peaceably with all men." This includes our parents.

Life is very uncertain: 60,000 died in Vietnam; 55,000 died accidentally last year, we are told. We are not certain what life will bring us. Whatever it brings, we must be ready.

Some older ones put many restrictions on life, others seem to have no rules to guide them. Some can do as they please, and others hear again and again, "don't do this" or "don't do that."

We are afraid sometimes that we can never live up to what our parents expect of us. In a national survey of junior high and high school youth, the deepest fear of most teen-agers was that they could not be the 100 percent specimens their parents expected them to be. And if anyone was a P.K., it was worse than ever. They had too much to live up to!

There are some things to be said on both sides. Parents, and especially those in Christian work, sometimes are unrealistic and get carried away. They place burdens on the children. A father in Christian work took his son to a psychologist and cried: "Our hopes are that he will be a school teacher." After many hours of patient counseling, the psychologist said: "Accept him and love him, not for what he wants to be, but for what he is." This may be hard medicine for some parents to take.

In another case, a son came to his parents who were also in Christian work and said: "I want to be a far-

mer," and they replied: "Then be a good Christian farmer."

Maybe sometimes our parents are wrong and make life hard for their children unintentionally. Perhaps, but wait a minute! That does not absolve youth from all their responsibility. We should not lose our heads. We should not just give up and be nothing, say "it is not worth the struggle," for this is totally unfair, if we are worthy persons.

We must not lose our heritage because people might be unreasonable. We must stop and think! What does God want of us! Are we right with Him? Whatever our answer just now, let us not be discouraged. God has a purpose for our lives, and we must not throw them all down the drain in discouragement and rebellion before we can work it out with God.

Now we know that we do not like all that is done at home, or in the school or even in the church. So we should take time out and look into the future. A few years from now we will stand in the place of those we have criticized. So let us take a good look. What will I do, when I am a mother? What will my home be like? I might not say and do what is done in the home of today! But looking ahead upon a sick world, what would I then say and do to make it a better world? I am sure that as a Christian I would desire to follow the Lord. That is necessary for a happy home.

God has commanded children and young people to obey their parents (Eph. 6:1). Everyone supposedly knows this. But how many practice it?

Any kind of disobedience is displeasing to God.

To what extent should parents demand obedience from their children? The law allows wide discretion in guidance and behavior. Parents can be extremely strict as long as it does not endanger the health and welfare of their children. A father could demand that a girl not date. A mother could demand that the child attend church. Parents can use reasonable force and punishment to compel obedience.

How long must children obey? Some say that children must obey their parents so long as they are supporting them. Obedience can be practiced in the home, if there is a good relationship between parents and children.

Parents owe the children four benefits, at least until they are self-supporting: support, physical care, moral care and education.

These are serious obligations a parent must reckon with. When good communication exists, the children will go to their parents and confide in them, talk things over and get through to each other for their mutual happiness. Parents should make the children understand that they trust them.

But there should also be GRATITUDE in the home. Children should be grateful for what is being done for them and thank their parents for what they are trying to do. I wonder how many of us teen-agers ever think of saying thank you to our parents or others who try to help us and advise us.

There should also be LOVE in our hearts: love for Jesus Christ, and love for others. Genuine love should be shown to our parents. I think as a parent I would let the children know why they must do certain things and why they should not do other things. We say now that there is a gap between youth and adults. I am wondering if there will not be a greater gap when we become parents. But I know if there is the right relationship, whatever problems, that will be ours to solve, will be solved. The experiences that we have gone through will help us when that time arrives. I am certain that parents should not be pressured into doing things any more than youth should be pressured. I believe that children should be encouraged to have their friends come to the house. If I were a parent, I think that the youth in high school might be allowed to have part-time work to develop independence. But above all, I would want my children to become Christians

and believe in Jesus Christ as their Lord and Master.

Something that Henry Drummond wrote in the last century may help us to see how we ought to love. In the paper "The Greatest Thing in the World," he described love as Paul did in I Corinthians 13. He pointed out that if you pass light through a crystal prism it emerges on the other side of the prism broken into its component parts: red, blue, yellow, violet, orange and all the colors of the rainbow. In such a way Paul passes love through the magnificent prism of the inspired intellect, and it comes out on the other side broken into elements. Drummond calls this the "spectrum of love." It has nine components:

- patience — love suffereth long;
- kindness — and is kind;
- generosity — love envieth not;
- humility — love vaunteth not itself, is not puffed up;
- courtesy — doth not behave itself unseemly;
- unselfish — seeketh not her own;
- good temper — is not easily provoked;
- guilelessness — thinketh no evil; and
- sincerity — rejoiceth not in iniquity, but rejoiceth in the truth.

This spectrum of love should help parents and teen-agers to understand each other, which would help to build a better home, a better and more effective church and because of that a better world. □

## CHUCKLE WITH BRUNO

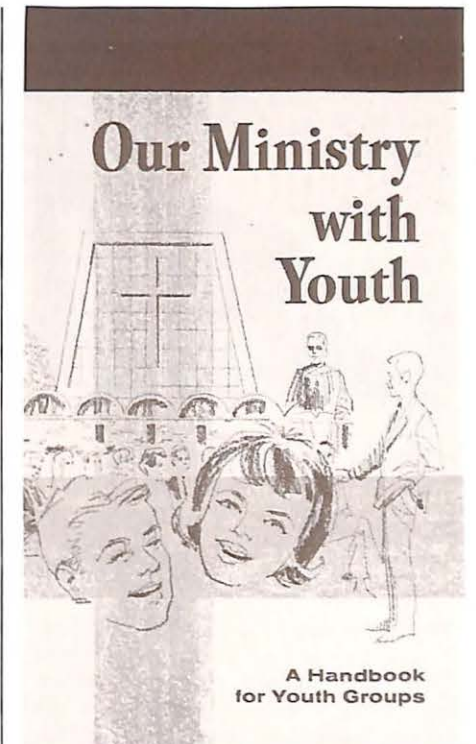
"One good thing to be said about tight shoes," said Mark Twain, "they make you forget all your other troubles."

Joe: "I sure feel like telling the Sargeant off again."

Tom: "What do you mean, 'again'?"

Joe: "I felt like it yesterday, too."

It's all right for you to be proud of your family tree if it has produced a lot of good lumber and not a lot of nuts.



"Our Ministry With Youth" suggests basic procedures for developing an exciting and effective youth group ministry in the local church. It helps a group answer such questions as "Why does our youth group exist?" "How important are objectives?" "How organized should a youth group be?" "How can we do better?"

Youth sponsors will find this booklet will provide excellent suggestions for building a good youth group foundation.

Price: \$1.00 per copy.

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## Forum

by Gerald L. Borchert

Dear Dr. Borchert: The October issue of the BAPTIST HERALD came this morning and one of the first things I read was your "Forum" column.

Being the son of a minister and having two son-in-laws as Baptist pastors, I have been keenly aware of the inadequacy of preachers' salaries. I am sure you have done a great service for pastors with this article. So many Christian people, I have found, seem to think that ministers of the Gospel should not have as much as they do; should be willing to work endless hours, being on call day and night; live on a budget which most Christians would consider with disdain; and on top of all this, they are expected to give a tenth of their salary back to the church as their tithe.

I am sure I feel so strongly about this because of the struggle I have had, as chairman of the Board of Trustees for my own church, in securing a salary increase for our pastor. Even some of the Trustees seem to feel that the pastor can provide for his family and raise his children on half of the salary they are making.

Thank you for this splendid analytical look at pastors' salaries. G. P.

Dear G. P.: Thank you for your letter. You have added to our discussion the dimension of a concerned and experienced layman. May God bless you and all such laymen in our churches. You make the task for the minister so much easier because you understand that the roll of self-giving extends to the whole church and not simply to a select few. G. L. B.

Dear Dr. Borchert: It is with interest that we are reading your col-

umn in the BAPTIST HERALD in which you are discussing various questions which are submitted by the readers. I believe the question raised in the May issue regarding the origin of man was certainly timely. However, in reading your reply, there appears to be no answer given to the question raised. I am fully aware of some problems which we face today in the relation of science and Scripture. It appears that these problems arise because of human limitations and errors — both on the part of the scientist as well as on the one who is interpreting the Scripture.

I have wondered why you fail to quote any Scripture passages which speak clearly about the origin of man. Gen. 1:27 and Gen. 2:7 indicate clearly that man is the creation of God. These are very simple, yet direct statements.

One of the great questions being asked by our young people today is, "Where do I come from?" As Christians we should be able to give some positive answer.

I trust you will realize that my comments come to you in the spirit of genuine Christian concern. A. S.

Dear A. S.: Thank you for your comments. I think you will sense that I am not in disagreement with you. Part of the problem in writing for a column such as this is space, but another part of the problem is sensing the scope of the answer which is requested. Students today are not so much interested in proof from the Bible as in learning a methodology which will equip them to face similar questions. My answer was thus directed to helping them in relating the Bible to the statements of science and showing them that the Bible has a very important role in confronting man with God's work and order in this scientific era. If young people can sense this fact they will be able to understand that not everything a scientist says is scientifically developed. On the other hand they will begin to sense that not everything a theologian says in theologically developed. Sometimes the theologian tries to become a scientist and sometimes the scientist tries to become a theologian or philosopher. But God stands behind the records and the rocks of both theologian and scientist and both who are honest will sense the limitations of their perspective. Both then should stand before God as learners of his wonderful works in the world. G. L. B. □

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

## GOD'S VOLUNTEERS

### Team 1 Report

by Diana Mayer

As we trained at the N.A.B. College in Edmonton, we were all eager to discover what God has planned for us to do this year.

It was a very exciting month. We were especially encouraged by the eagerness of the students at NABC to join us in visitation evangelism at the Baptist churches in the area. Also there were wonderful opportunities to practice sharing our faith with the students at the University of Alberta.

We would like to introduce ourselves as Team 1. First of all, there is Stan Grenz, our team leader, who comes from Greeley, Colo. Stan was attending the University of Colorado last year where he majored in physics and math. One shouldn't have any trouble picking him out. He's the only team member with a moustache. We love him in spite of it.

Then there is Jan Rolfs, whom we affectionately call our "hippie." Because

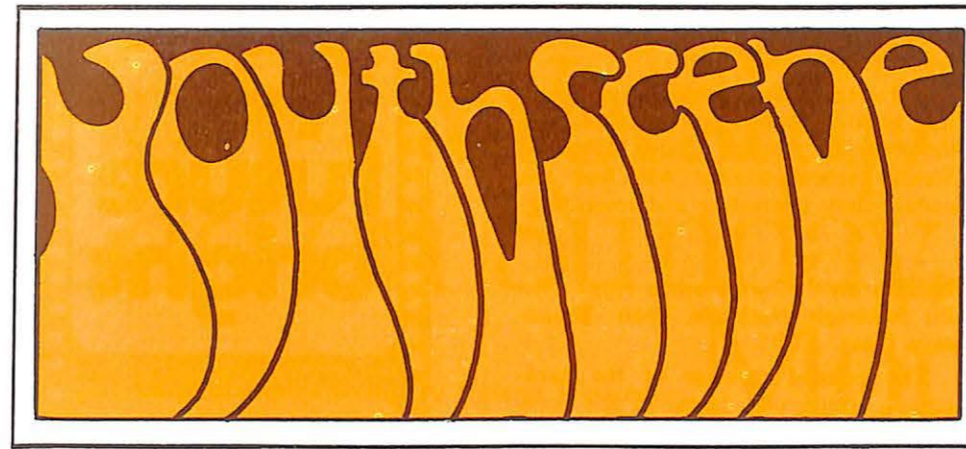


Visiting at a home in Valleyview, Alta.

she worked in Berkeley, Calif. this past summer with the Christian Liberation Front, we thought it was an appropriate nickname. Jan was a sophomore at Kansas State University last year, and her home is in Lorraine, Kan.

Connie Bryan worked for the past two years as a professional cosmetologist in her home town of Warren, Mich.

(Continued on page 12)



## A Week on an Indian Reserve

by Sharon E. Prier

The Lord taught me to rejoice in Him as He showed how He can work in the lives of both the teachers and workers at VBS this summer on the Indian Reserve, Wetaskiwin, Alta. He answered our prayers for clear words, patient kindness, and discernment as we taught and lived out the truths of His word. The Lord let us experience His joy as one of the girls in my Junior class said "yes" to Jesus Christ and began her new life in Him. As we teachers had fellowship with the Aaldyk family we were strengthened in our desire to serve the Lord.

The emphasis of the VBS was on the necessity of a personal relationship with Jesus Christ, as our Saviour and Lord. I am grateful for the experiences of that week and the joy the Lord gives as we live for Him. I am glad that I could serve with Student Service on the Indian Reserve. □

Miss Prier is a student at the North American Baptist College, Edmonton, Alta., and a member of the First Baptist Church of Leduc, Alta.

## VBS! VBS! VBS!

by Sheila Anderson

On May 30 I entered Student Service at McIntosh, S.D. I assisted Pastor Jarosch as co-director of their vacation Bible school, played the piano in the opening sessions, and told the missionary stories.

Sidney, Montana, was next and here I was in charge of the opening and

closing sessions, taught the Junior class, directed the music session and assisted the crafts director. Again the children proved to be a real blessing to me. The pupils in my class were especially excited about Bible study and Bible drills; it was a real joy working with them.

In New Leipzig, N.D., I was in charge of the opening sessions, told the missionary stories and directed four classes of music.

I want to say thank you for the opportunity of being on Student Service. I met so many wonderful people and learned many things from them. It was a real learning experience for me in all ways from riding the busses to the actual teaching situations. I thank God for the opportunity and experience. □

Miss Anderson is a student at Grace Bible Institute, Omaha, Neb., and a member of Grace Baptist Church, Gackle, N.D.

## I'm Back From Camp

by Ruby Fomunyam

June 27th, 1970 opened up a four-week camping session with junior boys and girls at Center Lake, Michigan; Pine Lake, Iowa; Green Bay, B.C.; and Camp Fellowship, Kan. I also spent a weekend with a college and career-age group at Crystal Springs, N.D.

My activities at these camps included discussing missions, participating in evening vespers, campfire services, morning worship services and sometimes in classes. At some camps, I spent most of my evenings leading cabin devotions at the campers' request. When not on the camp grounds I found myself speaking at Sunday services, midweek services, and women's circle meetings of both North

American and Baptist General Conference churches. The Sunday school superintendents did not hesitate to keep me standing too. Now I understand the warning, "You are to be a teacher. Be prepared!"

At these sessions I tried to make it clear that missions is every Christian's responsibility, regardless of age, place or job. The emphasis was on the fact that every Christian is a missionary as Col. 3:17 puts it: "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him."

Camp became much more meaningful for me as I realized the great challenge and responsibility I had in working with the youngsters. I realized more than ever that no man is an island and as a Christian, reflects Christ and thus either turns them on or off for Christ. More and more I saw how ill-equipped I was on my own. Nevertheless, I did not hesitate in prayer to draw strength from that illimitable fountain of Christ's grace.

This camping streak closed leaving me physically very tired but spiritually a purer and finer person. The tiredness was good and honest. I emerged a lot richer in many new friendships.

Finally, a hearty "thank you" to those who made it possible for me to assist at camp and also to the hard-working, concerned staff and most of all to the good breed of youngsters with whom I worked. □

Miss Fomunyam attends Bethel College, St. Paul, Minn., and comes from Cameroon, Africa.



"IF YOU DON'T MIND... IT'S NOT CONNECTED YET."

**Christian Apologetics.** By J. K. S. Reid, Grand Rapids, Mich. William B. Eerdmans Publishing Company, 1969. Paperback, \$2.45.

J. K. S. Reid, professor of Christian Dogmatics in the University of Aberdeen, writes a meaningful history of apologetics on the New Testament. He also discusses the secular apologists of today, such as Bultmann and the "death of God" theologians. The book is long on historical review and short on offering any sort of apologetic model for our own times. The conclusion of Reid is that today more than ever before there is a great need for Christian writing and preaching that is strongly apologetic. (Reviewed by the Rev. Donald Decker.) □

**The Broadman Bible Commentary.** By Clifton J. Allen, general editor, Nashville, Tenn. Broadman Press. \$7.50 per volume.

Volume 2, Leviticus-Ruth; Volume 9, Luke-John. Four volumes are now available. According to the publication schedule the complete set of 12 volumes will be completed by April, 1972.

A bargain is offered to those who purchase the entire set. Present one certificate (included in the first ten volumes) to Broadman Press and you will receive the last two volumes free. They are redeemable for one year after publication.

Volume 2 begins with Leviticus and ends with Ruth. Volume 9 includes Luke and John.

The exegetical as well as the expositional treatment is given to the biblical text. Although good authorities and the latest scholarly findings are presented, there are very few footnotes. Hebrew or Greek words are used sparingly. The introductions and the content of the commentary are practical as well as inspirational and can be a help in understanding and applying the Bible both in preaching and teaching.

In addition to the paragraph-by-paragraph interpretation and exposi-

tion, an outline and a selected bibliography preface each book.

The writers have kept the needs of the general readership in mind and therefore the student of the Bible and Sunday school teacher will find the commentary interesting and rewarding.

**Babble on . . . and other ruins.** By Ed Seabough, Nashville, Tenn. Broadman Press. \$1.95.

The pointed message of the paraphrase, poetry and drama in this book is addressed to today's college student, but has a penetration into the life of all ages.

Ed Seabough is in touch with today as he has been involved in student life and ministry. In his paraphrase of Psalm 13 called "Life's A Downer" he expresses the thoughts of a student, "Must I continue to drown within myself—alone and forgotten? Why is it that students who reject you (God) seem so much more secure than I?"

Mr. Seabough not only raises the questions in paraphrase and poetry but also shoots straight from the hip as he zeros in on the answers.

It's easy reading and thought provoking. (Reviewed by Bruce A. Rich.) □

### God's Volunteers

(Continued from page 10)

By the way, one can usually hear her laughing above the rest of the team.

Dee Dee or Diana Mayer is our pied piper from Harvey, N.D. In addition to playing the flute, Diana sings alto and also plays the piano for us. Last year, Diana was a freshman at Tabor College in Hillsboro, Kan.

Edna Sturhahn, better known as Eddi or Charlie Brown is a little girl with a melodious voice. She is from Vancouver, B.C. and attended NABC in Edmonton last year. Eddi spent most of her summer traveling with that college's summer team, the *New Life Singers*. Eddi has the distinction of being the only Canadian on Team 1 (and she won't let us forget it, either).

The other fellow on our team is Manfred Von Harten, more commonly known as Mardy. Mardy is from Jordonville, N.Y. and he has had the opportunity to study with professional voice teachers. If for no other reason than to hear Mardy sing; come to hear the God's Volunteers. □

paint  
his  
future  
bright



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March  
of Dimes

prevent  
birth  
defects

THIS SPACE CONTRIBUTED BY THE PUBLISHER  
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# How I Worship God on Sunday, Monday...

by Valerie Woermke

Living at a secular university away from home has made my time of worship seem even more valuable to me than ever before. Here, the pressure is always on and, living in residence, you can't go home to get away from it. People don't know you as they do in your hometown. Here, people don't know that Christ is the most important thing in your life as do all those friends sitting in those "comfortable pews" of your church back home. So you have to tell them. And you don't always have the opportunity to tell them in words. Sometimes the way in which you live your life has to do the talking for you all by itself.

Christian parents and all those Sunday school teachers who know you so well aren't close by to sit down and talk with. There are hundreds of young people just your age searching for the answers to life's questions and searching for a purpose. They need to know that Christ can meet their needs and answer their questions of purpose and existence. There are many wonderful people, but few who have a close, personal relationship with God.

I feel more than ever before the need to daily spend time with the Lord studying his Word and asking Him for the love, wisdom and strength to meet whatever situations the day brings.

Living in a residence that is "home" to 800 girls makes it difficult at times to find uninterrupted silence. Early morning seems to be the best time of day for me to spend alone with God. This is a time when I'm completely free from the pressures that await just outside my door. It's just God and me! And this is the time when I feel that God's love is far stronger than those pressures. This is the time when I again commit myself to Him for the day and tell Him that my life is His to use in whatever way He wants during that day. And as I commit myself, I feel Him "charging my battery" — giving me strength, contentment, a smile within and without, and above all else, love.

Valerie Woermke is from Arnprior, Ontario, a second year student at Queens University, Kingston, Ontario.

He also gives the promises of His Word. I enjoy so much studying the New Testament translation entitled *Reach Out*. This is a translation developed by the editors of *CAMPUS LIFE Magazine*. It is written in contemporary English leaving nothing to the imagination. It plainly speaks just as young people do. I find that it's helpful to underline important verses and make notes beside them just as I do when reading over my university text books. These passages stand out in my book when I want to refer to them at a later date. And also I'm sure to be more conscientious about what I'm reading because I'm not just skimming over the words without thought. Sometimes, too, friends notice the book sitting on my desk because it has a very attractive cover. I give it to them to look at and some even take it back to their room. These underlined passages catch their eye and often their interest in thinking about their own relationship with God.

The university campus is right beside beautiful Lake Ontario. Sometimes I like to walk along the lake by myself and in my thoughts, talk to God. Sometimes, I take my *Reach Out* down to the lake and sit on one of the park benches to read it.

On Sunday mornings it gives a very special feeling to go to God's house and enjoy fellowship with other people who love him too. This worship is personal to me especially during the times of prayer and the giving of my offering. And often a song that we sing seems to have been written just for me to sing because it expresses how I feel and in much more beautiful words than I could ever find.

These are specific things that I do to worship God. But it is my hope that it is not just these particular things which constitute my worship. For I hope that I am worshipping Him with my entire life, with every word that I speak and every deed I do. I think the best way in which I can worship God, is to give His love complete freedom to live in me. He deserves nothing less than everything I have to give. After all, He gave everything He had for me! And the most wonderful part of all is that He still continues to give just because He loves me! □



Christian Fellowship Club of the Foster Avenue Baptist Church at the Club's 40th Anniversary

## AN UNBROKEN FORTY-YEAR MEN'S FELLOWSHIP

by Walter C. Pankratz

On May 24, 1932, when 24 young men met at the home of the pastor of the former First German Baptist Church, now the Foster Avenue Baptist Church of Chicago, to form a men's fellowship, they little realized what an enduring organization this would become. They chose the name of Christian Fellowship Club, adopted the threefold aim of development of body, mind and soul, and decided to hold monthly meetings in addition to Sunday school class sessions. During the first crucial year, attendance at monthly meetings averaged around 15. The efforts of faithful members in these early years of the great depression were rewarded, however, not only by the enjoyable fellowship, but also by a gradual growth until average attendance in following years grew to about 25, with occasional larger meetings.

### A SINGING GROUP

Singing was a unifying factor in the life of the Club, playing an important part at monthly meetings, at church services and denominational affairs, and at occasions outside our fellowship as the male chorus became better known. In 1932 the chorus gave its first local concert, and this later became an annual event. In 1940 the chorus sang at the General Conference in Burlington, Iowa, and subsequently sang at several Laymen's Conferences at Green Lake, Wis. In the spring and fall of 1963, the chorus gave a series of seven concerts under the direction of Dr. Herbert Pankratz, to raise funds for the Library Book Fund of our seminary in Sioux Falls. They gave concerts at Milwaukee, Benton Harbor, Kankakee, Forest Park, Warren and East Detroit, Mich., and at their own church, raising a total of about \$2,800 for this project.

Mr. Walter C. Pankratz is a member of the Foster Avenue Baptist Church, Chicago, Ill.

### STIMULATING MEETINGS

Another unifying factor has been the monthly meetings which have been held regularly, not one meeting having been omitted in 40 years! A unique feature has been member participation instead of reliance upon outside speakers. Occasional guest speakers have been invited, but the usual practice has been for the men themselves to lead in devotions and to present the topic of the evening. An amazing variety of topics—scientific, historical, biographical, religious, and accounts of great adventures—have been covered, and these in themselves have provided a liberal education. More important, however, is the experience which the men have gained in leadership and public speaking. Some meetings have been held in church, but the majority in homes, with refreshments bringing these stimulating gatherings to a delightful close.

### MINISTRY TO BOYS AND OTHERS

The Club has held 38 consecutive annual overnight camps in nearby forest preserves. Originally intended for recreation and fellowship for men only, these campouts for the past 25 years or more have served as a means of bringing the men and their sons, as well as other boys, into a closer, more meaningful Christian fellowship. Several men who helped organize the Club 40 years ago are still active members today. During this time we have seen young men mature and become "pillars of the church," serving as deacons, trustees, Sunday school leaders, and members of important committees. The Club has for nearly 20 years sponsored the work of the Christian Service Brigade, serving boys from the church and surrounding community. For an equal number of years, they have conducted services quarterly at a "skid row" mission.

### 40TH ANNIVERSARY CELEBRATION

Letters of invitation to the 40th Anniversary, held Sept. 26-27, 1970, were

sent to inactive members who had moved away or joined other churches in the Chicago area. They were considered as "inactive" rather than as former members, in keeping with the Club's slogan, "once a member, always a member." Many old-timers from far and near came with wives, and some with children, and there was a gathering of friends, old and new, such as we had not seen in many years. Others, unable to come, sent letters with snapshots, which were included in an exhibit of photographs, programs and other interesting items covering the Club's history.

At the opening banquet on Saturday evening, Pastor Clarence Walth welcomed the guests, and Edward Meister, a charter member, presided as chairman. Features were selections by a mass chorus of about 40 men, including active and inactive members, directed by Dr. Herbert Pankratz, reminiscences by old-time members, greetings by the Rev. Everett Barker and a message on "Men That Count," by the Rev. Gideon Zimmerman, and finally, the showing of movies of C. F. C. camps and picnics from the 1940's.

Sunday services again featured the male chorus and messages by the Rev. Joseph Sonnenberg, former pastor and new president of our North American Baptist College, who spoke in the morning on "The Measure of a Man," (Psalm 1) and in the evening on "Restorers and Creators." Group pictures were taken Saturday night and Sunday noon of active and inactive members, and any others who by joining the group for the picture, signified their intention to become members of the Club.

### A CHALLENGE

The continuous forty-year history of our Christian Fellowship Club, through years of adversity and prosperity, has proven again and again that a Christ-centered men's fellowship can be a source of great strength and blessing to the church. We challenge those churches that are without such a fellowship to give it a try! □

# Three Citations Presented By Board of Missions

Citations of recognition and appreciation were presented to the Rev. and Mrs. Earl Ahrens, the Rev. Gerhard Schroeder and Dr. Richard Schilke at the 1970 Triennial Conference of North American Baptist churches held in Winnipeg, Man., by the Board of Missions. The content of these citations are reported here especially for those who were not present at the conference.



Rev. and Mrs. Earl H. Ahrens  
Spanish-American Missionaries

"The Board of Missions presents this citation in appreciation of the Rev. and Mrs. Earl H. Ahrens who for twenty-six years served as missionaries with extraordinary devotion, selflessness and sacrifice 1944-63 in West Cameroon, West Africa where they developed the Baptist Bible training Centre at Ndu, 1963 to the present in the San Luis Valley, Colorado where they founded the Baptist Health Center for the Spanish-American people."



Grave plaque in Cameroon, Africa.

"With the deepest sense of gratitude the Board of Missions presents this citation in loving memory of the Rev. Gerhard Schroeder who gave himself wholly to the task God had set before him. His desire to present the Cameroonians the whole gospel was always evident. Though he was removed from the scene by death, his ministry continues as many remember his enthusiasm for the Lord's work and are motivated to increase their own devotion.

Our greatest tribute to him is that his life reflects God's Words: "Whatever you do, work at it with all your heart, as though you were working for the Lord, and not for men" Colossians 3:23 (T.E.V.)."



The Rev. Richard Schilke, D.D.

"The Board of Missions hereby recognizes the significant contributions of the Rev. Richard Schilke, D.D. who has served our denomination for 20 years with outstanding distinction as General Missionary Secretary and is continuing to serve with dedication, devotion and vision.

Under his progressive leadership, our denomination has experienced growth in new mission fields started in Japan, Brazil and Nigeria; more missionaries appointed; the short term missionary program introduced; God's Volunteers program started; the church extension program initiated.

Dr. Richard Schilke's ministry has been one of loyalty, perception, administrative competence, and zeal. His personal faith and commitment to the work of missions have made him an outstanding example of a servant of God."



# New Church Started in Denver Area

by Mervin Kramer

One of the world's modern historians, Arnold Toynbee, has said, "Man has not rejected Christianity, but a poor caricature of it." One of our biggest tasks today in America and especially in church extension is to clear up the misconceptions that people have regarding Christianity and thus the church.

The first time Jesus ever said anything about establishing a church was some 1900 years ago in the district of Caesarea Philippi. There He made a brief, authoritative, forthright announcement that not only influenced that area and city, but ultimately was to influence every city in the world. The announcement was simply this, "I will build my church." And wherever men and women have heard this announcement and have responded in love and commitment to His command, Christ's church has come into being.

It is not unlike this here in Denver. Throughout this metropolitan area churches have sprung up. The area in which we are located has had, during the last 86 years, a new church established or an addition made to an existing one at the rate of one every two years. The city of Arvada, where we are located, has grown from 2,359 to over 45,000 population in the past 18 years, with most of this growth coming in the last few years. It is estimated that by 1990 Arvada will have 85,000 people and by the year 2010 it will have about 125,000.

I wish I could say that the response we have received in this first year of ministry as we have sought to establish a church in Arvada has been phenomenal. Actually, the reverse is true.

*The Rev. Mervin Kramer is the pastor of the Sierra Baptist Church, Arvada, Colorado.*



Charter members and families standing on the property where the church is to be located.

Although we have noticed some interest, it has not been what we would like it to be—not even among our own N.A.B. people living in the area. We have found that people are hesitant in committing themselves to a new work. But there are those who do respond and in this we rejoice.

We are happy to report that all but one of the families we began with are still with us. Since beginning public services in a nearby school we have averaged twelve visitors each month. Of these visitors, three new families are now worshipping with us on a regular basis. Two new N.A.B. families are now in the process of moving into Arvada. We pray that God will direct them to our work. Pray with us!

Another real blessing we have received this past year came from a group of Christians not of our denomination. The small country church in South Dakota of which Mrs. Kramer was a member (an Evangelical United Brethren Church) was closed down by the United Methodists and the people there, knowing of our work, chose to give us their pulpit furniture valued at about \$800. We are eagerly awaiting the day when we can place this furniture in our first building.

The Sierra Baptist Church project is an official project of the Southwestern Conference. Churches of the Southwestern Conference are cooperating in giving prayer and financial support. Through their support we were able to purchase about four acres of property in one of the fastest growing areas of Denver, Arvada. Many new homes were put up this past summer and many more are being proposed for this next year. The number who need to hear the message of salvation is increasing every day. We are now in the process of finalizing plans for a building to be erected on this property.



Pastor Kramer and family.

I wish to stress one of the growing convictions in my own life. We are living in a peculiarly paradoxical time. On one hand there is great despair and meaninglessness and lostness. On the other hand there is tremendous openness and opportunity. In the best and greatest sense this is an unheralded hour of evangelistic opportunity. It is because of this that I am convinced we must move through the open doors and share the good news with new joy and urgency. We ask you once again to join in prayer that our attempt to fulfill the mission of Christ in Arvada with commitment and love will come to a grand conclusion. □

## SIERRA BAPTIST CHURCH EXTENSION BUILDER'S PROJECT FOR JANUARY 1971

*Will you pray and contribute?*

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. Mervin Kramer, 7060 N. Pecos, Denver, Colo. 80221

## Renewal is an Experience

by Bruce A. Rich

Renewal. Now that's an interesting word! It is easy to say. It has a certain air of expectancy about it, and it sounds good for a denomination, a church, or an individual to talk about renewal. Renew, restore, refresh—that sounds good! But can anyone stop there? We couldn't.

In the fall of 1968 a committee began to search for an appropriate theme for the 1970-73 triennium. The committee was not long in coming to the conclusion that any theme chosen must relate to the renewal of the church. The consensus was that our emphasis must offer more than a theme, posters and tokenism. These decisions led the committee members and others into a troublesome two years as they tried to find the shape and dimensions of renewal for our conference, our churches and our people. There was much prayer, searching of Scriptures, reviewing of programs and processes, frustration, and conflict of opinions. One persistent insight came to the fore again and again—*renewal is an experience*. It cannot be confined to a program, a process, or a brown envelope from headquarters, although these may be helpful in the church's experience of renewal.

It is not possible to discuss the concepts of renewal, and the evidences of renewal for very long without becoming personally involved. As members of the planning committee, we found ourselves experiencing renewal in various ways, and later in different places.

God is at work in individuals, in groups, in churches and institutions, calling His Church to renewed love

*The Rev. Bruce A. Rich is General Secretary of the Department of Christian Education of the North American Baptist General Conference.*

for Jesus Christ and a new vision of the ministry we are equipped to perform as Christ's Body.

As conference leaders, we are humbled before God and acknowledge our dependence upon him, placing ourselves with the Ephesians to whom Paul wrote saying, "You must be made new in mind and spirit, and put on the new nature of God's creating, which shows itself in the just and devout life called for by the truth" (Eph. 4:23-24 N.E.B.).

The objectives chosen in relation to the life of the conference are:

1) To focus the attention of the General Conference constituency on the improvements which need to be made in the local church so that it will meet God's purposes for His church as revealed in the Bible.

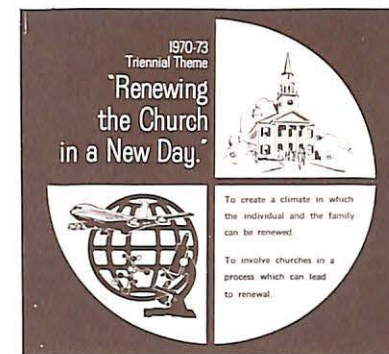
2) To create a climate in which the individual and the family can be renewed.

3) To involve the church in a process which can lead to renewal.

One of our first goals is to foster a climate of openness to renewal and to rethinking of Scriptural principles and priorities for the ministering church.

As we function in openness to God's leading, it is our prayer that any form of renewal that takes place will not be contrived or forced, but will come out of a dependence on God, and an honest appraisal of His word that will compel more people to action.

To implement this goal and the general objectives, each issue of the BAPTIST HERALD will contain reports of renewal in churches, reviews and bibliographies of books on renewal, articles on renewal and listings of audio-visuals pertaining to the subject. Pastors and other church leaders will receive occasional mailings bringing them



further information and resources, including a description of a model church based upon New Testament teachings.

In keeping with this emphasis, we expect many regular activities within the life of the denomination to lend reinforcement and added dimension to the impact of renewal. This will include programs of associations and conferences, pastors' meetings, special day emphases, convocations and workshops.

Renewal is an experience; it can find expression in a variety of ways and through varying means. May we all join in prayer that we will be willing to let God do His work of renewal in the way of His choosing, and praise Him together! □

### BOOK REVIEWS ON RENEWAL

Goodman, Grace Ann, *Rocking the Ark*. Division of Evangelism, United Presbyterian Church in the U.S.A., 475 Riverside Drive, N.Y., N.Y. 10027, 1968. \$1.95.

This book is exciting. It's packed with a lot to think about. How can established congregations be renewed for mission in a contemporary world? This is a haunting and crucial question for the church today. Using this question Miss Goodman studied many churches that were experiencing various stages of change or "renewal." From her research she selected nine churches which were representative of size, location and cultural background.

From these studies comes a dynamic spirit that has the potential of setting any church to the task of self-evaluation in the light of New Testament church mission. "Renewal must begin with persons" says one pastor. He outlines three phases of renewal:

*(Continued on page 18)*

# We The Women

by Mrs. Jeanette Stein  
WMU President

Another year has passed down the dusty corridors of time, 1971 has emerged. Time and opportunities have again been granted to us and we pray that God will give us the power to snatch every opportunity of service before it goes hurtling off into eternity.

The greatest gift anyone can receive is TIME. Everything visible or tangible in this world loses its value for us when time runs out. God has much to say about time and its use. He advises us to use it wisely. There isn't time enough for us to do everything that we would want to. We must choose what we are going to do with our 24 hours each day. Martha made a choice but Jesus said that Mary made the wiser choice. Have we chosen the good portion? Do we give God first place in our life? Does He have priority?

In Ecclesiastes 3 we read that there is a time for everything. Scripture abounds with warnings about tomorrow simply because tomorrow may never come for us. Jesus taught that we must make the best use of today and that tomorrow will take care of itself. Opportunities for service come today. Let us resolve to snatch every opportunity before it has passed beyond our reach.

Sometimes we ask ourselves the question, "What can I do for Jesus? I have so many duties toward my family and I just haven't any spare time." When God calls he always calls a busy worker. He called Moses when he was tending the sheep, Gideon when he was threshing wheat, Elisha when he was plowing, Peter when he was fishing. If you are busy, God will call you for a special task. As you take on these extra duties you will find that you even have a little time left over.

Maybe your answer to the question, "What can I do for Jesus?" is that you think you have no special talent. God will ask, "What is that you have in your hand? Is it a stick, a needle, is it love, a cheery word, an encouraging pat?"

Whatever it is, God can use it to His honour and glory.

Paul strongly urges the Ephesians to redeem the time. He still gives us the same advice today. We sometimes refer to a person as being "busy as a bee." We should take lessons from the bee. When a bee discovers honey it becomes very busy spreading the news to other bees. You have found the sweetness of the love of Jesus, are you spreading the news?

Time is our gold mine. Today is ours. Tomorrow belongs to God. If we keep eternity's values in mind it will make a difference in each day's activities. Let us resolve to use our time wisely. □

## TEACHING MOTHERS

by Tina Schmidt

Today another baby was born to a student family of our Bible School community. This means that after a month of maternity leave this particular mother of three youngsters is required to attend classes in English, arithmetic, personal evangelism, Romans and sewing. She will take her pre-schoolers to a room where two baby-sitters are hired to mind them. This room is far enough removed from our present classroom so that the mothers can concentrate on their studies.

It was not this pleasant for the mothers a year ago, nor for the teachers either. The room which now serves as the "Nursery" was then used as the classroom while the children were outside with the baby-sitters. Each mother's ears were alerted to her own offspring's crying. Either she would dash out or her baby was brought in. She would nurse it, the floor was wiped, and the baby taken out again. No sooner were most eyes directed at the teacher, then the performance would start all over again. There you were, painfully aware that you as the teacher had neither eye nor ear contact. One term of this kind of classroom deportment was too much for me.

Through prayer a solution was found. When we reopened our new school year I felt led to share some of my experiences I had studying as an adult. This I felt might encourage them in their own efforts. I spoke of the dif-

Miss Tina Schmidt is an N.A.B. missionary in Cameroon, Africa.

ficulties I had after being away from school many years. How after six years of preparation, there was no opening for service in Cameroon. How God helped through the W.M.U. of NAB to support a missionary who would work with the Cameroonian women. How these women of vision and faith created the "opening" for me to come to Cameroon.

To further sharpen these memories, I received a letter from Florence Schoeffel, W.M.U. president at the time this idea of supporting a missionary to Cameroon women was implemented. Actually in my 18 years of service, I only served in that capacity for over a year. It was during that time that I learned quite a bit of Pidgin English. Now it is coming very handy. I teach the illiterate women in Pidgin.

Perhaps this recalling was God's way of reminding me "from whence I came" and that originally I was sent out by the women for the women. Perhaps He's asking why I've been so frustrated. But thanks be to God for His merciful love, I'm coming out of the woods. There is a challenge here with the wives of the pastors who are working for Him in their homeland. □

## Renewal is an Experience

(Continued from page 17)

(1) Release people to become what they're created to be, (2) produce reproductive people, and (3) it will result in revolution.

Many of these people found that simple scriptural principles become profound in the experience of discovery. □

Reid, Clyde, *The Empty Pulpit*, Harper and Row, 1967.

After discussing the pros and cons of preaching, Mr. Reid outlines the type of culture and thinking we have today, and the often silent demand people are making for more involvement in thought and discussion, in discovering their own beliefs, in finding what their real ministry is as an individual.

He points out that the pastor should turn his people free in dialogue, becoming himself simply a catalyst: "Without significant two-way communication, we cannot expect a deep sense of community to appear in our churches." (p. 115)

All the people must become involved in sharing and witnessing to the mighty acts of God. □

# Insight into Christian Education

## Creative Teaching

by Bruce A. Rich

The Youth class breezed into a case study in which the young man was saying, "I'm not such a bad guy. I like to have my kicks, but I'm no criminal. I'm no worse than a lot of churchgoers I see. I know Christians that lie if it is going to help them, and cheat on examinations. What difference does being a Christian really make? Why should I be a Christian?"

"How are you going to answer this young man?" asked the teacher.

"Well, not everyone who goes to church is a Christian," stated one class member.

"Okay, let's excuse them," replied the teacher.

"Not all Christians are committed followers," responded another.

"There are regular Christians, you know, those who try to live right, but still make goofs," contributed another.

The teacher pressed on, "Have we answered this young man's question? Are we satisfied that we have helped him?"

"Suppose," said another student, "that you are taking an English exam and a friend of yours is having trouble. You know she has to pass the exam or she won't be allowed to graduate. Would it be all right to help her?"

"That's a good question, class, what would you do?"

Three or four indicated, without hesitation, that they would help this per-

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

son. Others were troubled by the situation and remained silent. Some said they would help the girl in her studying before the exam. It seems that this was the actual situation of the student who posed the question. The teacher asked, "If you knew that you would flunk too if you got caught helping during the exam, would you still help her?" None were willing to risk that danger. This situation made it more difficult to answer the young man's question about being a Christian. The young people saw the vertical categories into which they divided the different areas of their lives. The teacher pointed out the horizontal effect that Jesus Christ should have in the truly Christian life, that personal Biblical beliefs and conviction should hold the same in every situation.

Have you had a similar experience? How can Christian young people be prepared for life's situations? As leaders this is our problem as much as it is theirs. We might begin by learning needs and stating aims. Youth need to:

1) move beyond a basic understanding and belief of the Scriptures to discovering and living by the principles found in the Bible.

2) apply Scripture to their lives and relationships rather than viewing it as a subject, such as history or social science.

3) know how to study God's Word so it becomes real to them.

4) desire to be committed followers of Jesus Christ.

5) discover the reality of the Christian life so that they can share their experience of Christian living with others.

Though situations and learning opportunities vary greatly, some of these

principles and aims might be applied in a classroom setting in the following way.

## APPROACH

Ask what teenagers think characterizes a religious man. (Divide into twos and take one minute to think of responses. Summarize responses from each group on the chalk board.)

There is a very practical book in the New Testament which talks about being religious. Do you know which one it might be? (James) Before you turn to James, let's list what we think he will say about persons who are truly religious. We want to discover what being religious really means.

## CONTENT

In chapter one, determine to whom James is writing. Which persons are mentioned? Why is he writing? What is he telling them? Why does he mention the things he does? How does he suggest they go about accomplishing what should be done? (Do this in twos again. Allow ten minutes. Report and summarize.)

## APPLICATION

What have you discovered that might have meaning in our lives today? (Direct the class to probe further by asking "In what way? Why? How would you do that?" and other similar questions.)

## ACTION

We have identified on the chalkboard ideas from James that we feel can be applied to our lives today. Is there any one of these things that you think you can do this week which will strengthen your life and image as a Christian? Write it down.

Before we conclude would any of you share what you plan to do? (Allow time for responses. Let the group help each other in sharpening their chosen action.)

By looking realistically at Scripture and applying it to our living we are beginning to discover that being a Christian involves much more than just being "religious" as many use the term.

Let's close with sentence prayers, each praying for another, that he will be able to fulfill his decision for action.

This brief sample of a Sunday morning class illustrates how we can move from creative learning to a conclusion including aspects of worship, expression and fellowship. □

## PERSISTENCE IN PRAYER

February 7, 1971

Scripture: Luke 11:11-13; 18:1-8

**CENTRAL THOUGHT:** Keep praying; God answers prayer with the best gifts.

**INTRODUCTION:** God's people cannot live life nor do the king's work without talking with and receiving from the King.

**I. THE RESPONSIVE FATHER** (11:11-13). If it is incredible that a father would refuse his son's request for food or taunt his son with worthless or harmful substitutes, particularly when the child asks for wholesome food, be all the more certain that neither will God.

It is noteworthy that Luke here records that the Holy Spirit is the special boon given those who ask (compare Matt. 7:11: "good things"). Spiritual vitality must be consciously desired and explicitly sought. In Luke the Holy Spirit is invariably spoken of as providing power—to preach and testify persuasively, to pray and praise God, to guide and teach (see 12:12). The gift of spiritual power, the divine presence is ours for the asking; but we must ask.

The Holy Spirit is not a special "baptism" or "second blessing" without which we are "half-Christians." As used in this Gospel it signifies God's active power within the obedient believer. God pours himself into those who ask—and can we ask anything better?

**II. THE RELUCTANT JUDGE** (18:1-8). We take our court system for granted, but for most of history and for much of the world it has not been easy to get one's case heard. In this story the woman's persistent pestering finally gained her a hearing; more often the courts were closed to those who have no bribes for bailiff, clerk and judge.

We misread this story if we understand that God will finally give in if we filibuster. Rather, if persistence finally gets a hearing in a corrupt civil court, be assured that God hears and will answer unhesitatingly. We should

*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.*

never give up praying, especially in the face of troubles and obstacles.

This story appears in a longer section (17:10—18:8) dealing with the coming of the kingdom of God and v. 8 of our lesson text recalls that theme. When the Messiah comes he will settle all accusations and claims against the helpless according to the Old Testament prophets. Prayers for justice and relief are disguised prayers for the delivering king to come. Verse 8 suggests that we are to be faithful in our petitions until Christ comes. Don't make the mistake of giving up your confidence in my return, he says; God desires the fidelity of his people.

# BIBLE STUDY

When Jesus comes, there must be people who are persisting in prayer for his return.

### DISCUSSION QUESTIONS:

1. Is our spiritual debility a result of not approaching God for spiritual nourishment and strength?
2. Why should the certainty of Christ's return encourage us to pray?

## HUMILITY BEFORE GOD

February 14, 1971

Scripture: Luke 14:7-11; 18:9-14

**CENTRAL THOUGHT:** Humility is to see ourselves as God sees us and to know we no longer need to struggle for position.

**INTRODUCTION:** Humility is the most elusive of Christian virtues, the most unconscious of spiritual gifts; for when one thinks of it, it vanishes; when one forgets oneself, it is evident to all who see (compare Rom. 12:3; 1 Pet. 5:5). When we are in Christ we know we are valuable for we are loved; we no longer need to convince ourselves of our own worth. It is the

opposite of our sinful need to be "somebody." Apart from God we have no identity yet struggle desperately to find one. Two obvious violations of self-unawareness are portrayed in the two parables joined in today's lesson.

**I. THE PLACE OF HONOR** (14:7-11). The behavior of some of his fellow dinner guests constrained Jesus to give not so much a parable as a lecture on social courtesy. For "room" in this passage modern American usage would prefer "place" or "seat"; "worship" means "respect/honor." The risks of embarrassment do not stop some people from trying to push themselves into the limelight or to impose themselves on others.

Humility is not self-centered protection against embarrassment; it is the attitude of one who knows himself to be loved and accepted by God; he accepts his friendships and honors as God's gifts to him, not as something he must claim for himself (see Phil. 2:3-8). All of us are loved; Christ is our proof. All of us are God's guests; we have no claims on the Host or the household.

**II. THE PRAYER THAT'S HONORED** (18:9-14). "None are so far from God as the self-righteous" (A. M. Hunter). Only those who know they are spiritually bankrupt are able to receive God's best for them and to mature as he intends for all of us (Matt. 5:3). God hardly wants us to be extortioners, unjust or adulterers. But we have entirely misunderstood our relationship with God if we think it is based on or maintained by our morality and piety.

The publican was "justified." "Acquitted" is inadequate to explain this term, for justification is preeminently a deliverance from oppression, from the power of evil. For the tax-collector it meant forgiveness, redemption, a new start, a clean heart, reconciliation with God.

If God will accept a quisling, there is no one whose pleas for forgiveness will go unanswered. It is only the penitent whom God forgives; if we maintain our pride in our morality, we will be humiliated in the judgment.

### DISCUSSION QUESTIONS:

1. What do our prayers reveal about our character and our opinions of others?
2. How can we "humble ourselves" rightly?

## KNOWING AND DOING GOD'S WILL

February 21, 1971

Scripture: Matt. 7:21-27; 21:28-32

**CENTRAL THOUGHT:** Our relationship with God is demonstrated by our actions, not our knowledge or our talk.

**INTRODUCTION:** "Enthusiasm is easier than obedience." Christians frequently confuse their intellect and emotions with their will. Stirring meetings and stimulating reading or discussion effect our minds and feelings; but if we fail to act, if we do not decide and obey, we have deceived ourselves.

**I. LORD, LORD** (7:21-23). These verses are some of the most disturbing words of Jesus: correct piety, proper spiritual ministry, pious talk are no true indication of one's relationship to the Lord.

Obedience to the Father's will is the test and evidence of one's spiritual condition. The distinction lies between doing what we decide in contrast to what God wants. By implication, some very "proper Christian conduct" can be disobedience. Love is the mark of the Christian, the sign of his citizenship. But only by keeping close to God can we experience love and focus our loves rightly.

**II. ROCK AND SAND** (7:24-27). Knowing God's will is not sufficient. Spiritual stability results from active obedience. When we live our life in conformity to God's will, it will withstand the strains and temptations of life. Pressure reveals the basis of our existence; only what is built in obedient attention to the leading of the Lord will survive the blasts of life and final judgment.

**III. YES AND NO** (21:28-32). The crucial question is not whether one refuses Christ at some time in his life, but whether he "changes his mind" (=repents) later on and begins to obey his will; not whether one responds to an invitation at some time in his life, but whether he actually obeys God.

"Religious folk" give considerable attention to pious talk and religious discussion (Sunday school?), but traitors and prostitutes who wake up to spiritual reality actually receive God's forgiveness and grace. This is no argument for immorality; rather we dare

not allow religious interests to blind us to our true spiritual condition and to the sole basis of anyone's relationship with God. Priest and prostitute alike may believe; pastor and publican alike may refuse the Gospel of the kingdom. Whatever our social and moral condition God expects us to turn to him and follow his directions; those who never repent can never enjoy his best gifts.

### DISCUSSION QUESTIONS:

1. How is it possible to do things in Jesus' name and yet disobey God? Can you think of examples?
2. How can we learn to obey God

# BIBLE STUDY

without making it seem mysterious, magical, extraordinary to find out what he wants of us?

3. Covenant with God to begin doing something by his grace which you have felt for some time you should do for him.

## RICH TOWARD GOD

February 28, 1971

Scripture: Luke 12:13-21; Matt. 6:19-21

**CENTRAL THOUGHT:** Spiritual realities are the only real valuables.

**INTRODUCTION:** The temptation always exists to think that what we see and experience in our world is all there is to reality, to give our affections and energies to pursue goals which cannot give joy beyond the grave.

**I. JESUS, THE PROBATE** (Luke 12:13-15). The man who asked Jesus to settle an estate evidenced a spiritually dangerous concern with tangible assets. "Life" is the length and circumstances of one's physical existence.

Usually it implies a meaningful existence, life as God intends, really living. Experience and friend contribute more to life in this sense than do possessions. Material riches, wealth of experience or of worthy friendships offer no guarantee of continued physical existence. In the face of this uncertainty it is quite ridiculous to squabble over estates (13).

**II. GOD, THE LIFE-GIVER** (Luke 12:16-21). Many a philosopher has reached the conclusion of v. 15b; Jesus' teaching goes beyond that observation by indicating that real living requires a relation with God (21). The parable he tells illustrates the shallowness of dedicating one's energies to amassing wealth.

A "fool" in the Bible is one who gives God no thought, who pays no attention to real values, not just someone who does something stupid or who aggravates us (see Matt. 5:22). "Soul" is man's life, his physical existence, his breathing, bleeding bodily functions.

**III. MAN, THE INVESTOR** (Matt. 6:19-21). Jesus points out another aspect of the uncertainty of material wealth: we cannot even be sure we can hold onto it here. Such facts cannot be used as an argument for laziness or carelessness. Neither does the Bible condemn a man for having property; on the contrary, his wealth is a sign of God's goodness (but not a proof that he is God's child). Whether we be rich or poor Jesus' concern is that we not misplace our affections, that we not play the fool.

The "treasures" we lay up are energies invested for God. We each have divine gifts of intelligence, strength, imagination, skill and more. God asks us to use them in obedience to him, to invest them in his service. Since our effort and our love are linked, v. 21 can be seen as a request to love God.

### DISCUSSION QUESTIONS:

1. What are some common definitions of "the good life"? (don't mention only those which are obviously inadequate; give man credit for seeing some real values).
2. If possessions (or poverty) can blind us to our need of God, why has he made some people wealthy (or poor)?
3. How would your energies be used if you believed you wouldn't live to be 70 years old?

## OUR CHURCHES IN ACTION

**GEORGE, IOWA** The First Baptist Church was the host of Union Good Friday services on March 27, 1970. Messages were brought by eight pastors of the surrounding churches.

On June 21, nine young people were welcomed into the fellowship.

June 28, a farewell was held for Pastor and Mrs. Unruh and family. A love offering was given to them. They moved to Dickinson, N.D. where he will continue working in church extension.

The Rev. and Mrs. John Rhodes, missionaries from Japan, were guest speakers at our annual Christian Hour Circle family night on Aug. 9.

Aug. 16, a former pastor and his wife, the Rev. and Mrs. John Reimer of Chicago, Ill., were with us.

The Rev. Bert Itterman of Sioux Falls, S.D., was extended a call to which he responded. The following week the Itterman family moved into the parsonage. On Sept. 17, a reception was held for them with each department of the church giving a welcome. (Mrs. John Erends, Jr., reporter.)

**ASHLEY, N.D.** A used clothing drive was recently conducted at the Ashley Baptist Church. Approximately 1300 pounds were packed and transported to the Spanish-American mission fields in Colorado.

We had the privilege of having the "New Dawn Dingers" of the NAB Seminary of Sioux Falls, S.D. present a musical program and testimonies Sunday, Sept. 13. The team consisted of Mr. and Mrs. Ted Faszler and Mr. and Mrs. Bernard Bredin. The Faszlers are originally from Ashley.

The Women's Missionary Society had their Annual Birthday Program, Tuesday evening, Oct. 6. As a special feature a candle lighting service was given by 12 ladies. The theme was "The Lord's Prayer."

The Men's Brotherhood had their annual Father-Son Banquet Thursday evening, Oct. 8. Roonie Bertsch, president, was in charge of the program. Our pastor, the Rev. Etan Pelzer, was master of ceremonies. The Rev. Walter Dingfield of Bismarck, N.D., was guest speaker. About 200 people were present.

We observed our Harvest and Mission Festival, Sunday, Oct. 11. Guest speaker was the Rev. Donald Miller, vice president for development at the NAB Seminary. The offering was \$5258.75.

Wednesday evening, Oct. 14, Miss

Florence Miller, missionary to Japan, was guest speaker at a Missionary Rally and also shared slides of Japan. (Mrs. Carl Fischer, reporter.)

**PARMA, OHIO.** The Parma Heights Baptist Church (pictured) has received the Certificate of Merit award for building design from the Greater Cleveland Growth Association's Building Design Awards Committee. The



Merit Award included interior and exterior design, landscaping, site utilization and community impact.

The Awards luncheon was held on Nov. 5, 1970, in the auditorium of the Engineering Society of Cleveland. The Rev. Aaron Buhler is pastor of the church.

**WEST FARGO, N.D.** On Oct. 4, 1970, Grace Baptist Church held their Harvest and Mission Festivities. Our guest speaker was Miss Geraldine Glasenapp who spoke on "Reconciliation in Africa." She also shared in the Sunday school hour, visiting the Primary and Junior departments. Miss Glasenapp also spoke at our evening service.

The choir sang two missionary songs under the direction of our pastor, the Rev. Raymond Dickau. (Mrs. Otto Bertsch, reporter.)

**BENTON HARBOR, MICH.** The Napier Parkview Baptist Church enjoyed a family evening supper and musical program on Thursday, Oct. 29, to honor the Rev. Herman Effa and family, missionaries to Brazil, South America, who are home on furlough. A large group attended and was happy to have them back. We thanked God for the miracle healing of their son, Allen. The Rev. Norman Vernon is pastor of the church. (Isabelle Grenewetzki, reporter.)

**CHICAGO, ILL.** Pictured are 30 of the 42 members that Foster Avenue Baptist Church has welcomed into its church family during the past ten months. Of these, eleven were baptized by the pastor, the Rev. Clarence H. Walth. (3rd row, right)

On Oct. 11, Rev. Walth baptized six people from Foster Avenue Church and a teen-age girl from a neighboring

church, The First Bible Church of the Deaf and Hard of Hearing. She gave her testimony in sign language which was then translated by a member of



her church. During the evening service, there was another baptism. The Rev. Arthur Garling, pastor of the Twin Grove Baptist Church, baptized four people from his congregation. (Beatrice Scroggin, reporter.)

**WINNIPEG, MAN.** August 9, 1970, the closing Sunday of the General Conference, was "Home-coming Sunday" at McDermot Church. Invitations were sent to all former pastors and members. Visitors were greeted at the door and presented with a "Welcome Home" ribbon. During the informal service all former pastors, and sons and daughters of the church who are in full-time service were introduced, some of whom shared a word of testimony. Among those present was our former Sunday school superintendent and choir director, Mr. John Schirmacher and his wife, who favored us with a duet. His former choir members who were in the audience assembled, and under Mr. Schirmacher's direction, gave an impromptu rendition of "Surely Goodness and Mercy."

Many old acquaintances were renewed and memories exchanged. The Rev. Walter Stein is the pastor of the church. (Maria Rogalski, reporter.)

**ANAHEIM, CALIF.** The Sunkist Baptist WMS voted to have their September meeting at the headquarters of the Christian Campus Crusade in Arrowhead Springs every year. Sixty-four women were present this year. The theme was, "With God nothing is impossible." Mrs. Wm. Bright, wife of the founder of CCC, was the speaker and challenged the women to live the Christian life in their homes, churches, and neighborhoods. (Ruth Issler, reporter.)

**FESSENDEN, N.D.** At the Communion Service the First Baptist Church welcomed four new members into the church. All are members of one family which had their membership transferred from the Anamoose Baptist Church. Pictured are Mrs. Harold



Hornbacher and her three children. Pastor Ray Hoffman is standing on the right. (Mrs. Roy Olschlager, reporter.)

**POUND, WIS.** The Pioneer Baptist Church built a new parsonage, (pictured) at a cost of \$23,000.

Dedication services were held on Sept. 20, 1970. Dr. Richard Schilke, missionary secretary from Forest Park,



Ill., was the guest speaker. Pastors from neighboring churches also took part. Open house was held after the service. The Rev. Anthony Guenther is pastor of the church. (Mrs. Reuben Graetz, reporter.)

**MARION, KAN.** A new Strassburg Baptist Church sign with bell tower is almost completed. This is erected in memory of Mrs. David Krispense and Mr. Jacob Schlotthauer by their children and families.

On Sunday, Sept. 27, the church witnessed the baptism of seven young people by Pastor Howard Bishop. The baptismal service was held at the Emmanuel Baptist Church of Marion. Pastor Bill Cowell participated and the Strassburg youth presented a program and the film, "Happy Money." On Sunday, Nov. 1, the right hand of fellowship was extended to them.

Sunday, Oct. 4, the annual Harvest and Mission Festival was held at the Strassburg Baptist Church with Missionary Fred Holzhammer as guest speaker. Two neighboring churches, Emanuel Baptist of Marion and First Baptist of Durham, brought special music for the evening service. The offering for the day amounted to almost \$1,600.00. (Mrs. Jacob Stenzel, reporter.)

**ST. CLAIR, MICH.** The Bethel Baptist Church had its groundbreaking service for the new sanctuary on Sunday, Oct. 11, 1970. The speaker was Dr. Jack Scott from Ebenezer Baptist in

Detroit. Dr. Scott spoke on Ezra, chapters 3 and 4.

About 200 people formed the outline of the new sanctuary as "living stones" and took their shovels at a given signal and dug their place symbolizing the unity of the project. Everybody kept their shovel as a reminder, plus a card which read, "I broke ground for the new 500 seat sanctuary on Oct. 11, 1970." Construction has already begun. The Rev. Kenneth C. Fenner is the pastor of the church.

**LINTON, N.D.** The First Baptist Church observed their 70th anniversary Sept. 19-20, 1970. The Rev. David J. Draewell, president of NAB Seminary, was the opening speaker at a dinner on Saturday evening. He also spoke at the Sunday morning worship service. The present pastor, Dr. M. Vanderbeck, brought the message at the afternoon service. The Rev. Etan Pelzer, pastor of the Ashley Baptist Church, spoke in the evening. A former pastor, the Rev. A. J. Fischer, who had a much longer ministry than any of the 21 pastors in the history of the church, was given the opportunity to reminisce on Sunday evening.

The church has the distinction of having had more stations than any other church in the Dakota Conference. At one time the pastor had to serve seven preaching stations.

**BEATRICE, NEB.** A baptismal service was held in the West Side Baptist Church on July 19, 1970. Pictured



are Mr. Walter Hill, Mr. and Mrs. Burdett Huston and Mrs. America Sikyta. The Rev. Walter Weber is pastor of the church.

**CALGARY, ALTA.** The Naomi Guild of the Brentview Baptist Church has been following a busy schedule. Presently they are helping to complete the basement rooms in the parsonage. Used clothing is being collected for the Wycliffe Bible Translators; 92 plastic-lined book bags were made at VBS for New Guinea; 100 food packages were sent to Vietnam; 50 Bibles were purchased and presented by the choir

## OUR CHURCHES IN ACTION

at a service held in the Spy Hill Gaol; Pioneer Girls were helped with uniforms, pins and badges. White Cross included the sending of 161 lbs. of goods; 1100 rolled bandages; 301 bundles of squares and many other items. The WMU Mission Project received \$309.00; NABC, Seminary and camp \$200.00.

Our projects are financed by regular offerings and from proceeds from catering to Christian fellowships. The Rev. Ronald Mayforth is pastor of the church. (Lynn Riemer, reporter.)

**EDMONTON, ALTA.** On Sunday, Sept. 20, the Capilano Baptist Church presented a film entitled "Like a Mighty Army."

On Sunday, Sept. 27, the morning service featured God's Volunteers Team II. A message was given by the Rev. Raymond Harsch. The evening service was held on the NAB College campus because it was NABC day. The college students presented various musical numbers and a short talk was given by Dr. C. Kiker, Professor of Old Testament. A Get Acquainted Time followed the service. The Rev. R. Neuman is pastor of the church. (Mrs. S. Zuch, reporter.)

**WACO, TEX.** The Central Baptist Church has added nine new members to its fellowship. Six came by bap-



tism and three by letter. The Rev. LeRoy Schauer, who is the pastor of the church, is on the right in the picture. (Marie Chance, reporter.)

**WILMINGTON, DEL.** The Elsmere Baptist Church ordained their pastor, John W. Fedalen, into the gospel ministry on Sept. 20, 1970. He is a graduate of the Philadelphia College of the Bible, and he and his wife, Barbara, have been serving the church since Jan. 1, 1970.

Ministers of the local Baptist churches and area NAB Conference churches were representatives of the ordaining council. The Rev. Charles Tomkins of the Bible College and the Rev. Gordon Kirk, pastor of Rev. Fedalen's home church, took part in the service.

## OUR CHURCHES IN ACTION

A baptism and church membership class was held and five were already baptized on Oct. 25. (Margaret P. Briggs, reporter.)

**VALLEY STREAM, N.Y.** The Valley Stream Baptist Church had Miss Barbara Kieper speak at the morning service on Sept. 27. She also participated in the evening memorial service for the Rev. Gary Schroeder when his pictures of the Cameroons were shown.

On Oct. 4, Dr. Frank Woyke gave us an insight into the life of Russian Baptists.

We were the host church for the Atlantic Young People's Conference Oct. 9-11. Saturday's program included business, recreation, and a message. The conference closed with a message by the Rev. Bruce Rich.

On Oct. 25, Mrs. Herbert Hiller gave an interesting slide talk on her recent trip to Japan. We are now having one Sunday evening meeting a month.

The ladies attended the Women's Retreat at Keswick, N.J. The Missionary Conference, Nov. 12-15 was held in the New York City area. (Mabel Kalin, reporter.)

**RIVER HILLS, MAN.** On Oct. 25, the Whiteshell Baptist Church welcomed the Rev. and Mrs. Peter Aaldyk and their children who came to us from the Bull Reservation, Alta. Members from Oak Bank, pastors and friends from Winnipeg, Whitemouth and Pinawa joined in the service. Doug Legall served as chairman as greetings were expressed from the various departments and even the children. (Katie Alpers, reporter.)

**WEST FARGO, N.D.** On Sunday, Sept. 20, a supper was held, welcoming the college group to our church.

The pastor is conducting a training class for baptismal candidates. We are planning for a baptismal service in the future. The Rev. Raymond Dickau is pastor of the church. (Mrs. Otto Bertsch, reporter.)

**RACINE, WIS.** The first annual meeting of the Wisconsin Association met Oct. 30-31, at Grace Baptist Church in Racine. The meetings were attended by 59 delegates representing 13 churches. The organizational meeting was held on April 25, in Watertown.

The newly formed Association has been organized with a special emphasis in Church Extension and Christian Education. The constitution also pro-

vides for a camp committee.

The Rev. Walter Schmidt of the Bethany Baptist Church, Milwaukee, was elected moderator for the coming year. (R. I. Thompson, recording secretary.)

**ELK GROVE, CALIF.** The Northern California Association held its second annual meeting at the First Baptist Church of Elk Grove, Oct. 23-25. The theme was "Renewing the Church." The Rev. H. J. Wilcke, western area secretary, was the keynote speaker. He stressed the renewing of our personal lives and our faith.

During the business session the following officers were elected: moderator, Mr. Dennis Krueg; vice moderator, Mr. Milton Fischer; secretary, Mrs. Renata Arbizu; treasurer, Leroy Adam.

The Rev. Gilbert Gordon, a staff member at the Cameroon Protestant College at Bali, spoke of his work in that area. Rev. Wilcke and Rev. Gordon also spoke to the men at their luncheon Saturday noon. The pastors of the six participating churches exchanged pulpits Sunday morning.

The closing rally was held in the Joseph Kerr Junior High School, Sunday evening with over 600 in attendance. A mass choir compiled of the choirs of the Nor-Cal churches sang under the direction of Arnell Motz, Director of Music at First Baptist, Lodi. Rev. Wilcke addressed the rally on "Things That Are News." The service ended with the congregation singing "How Great Thou Art."

A Crusader Youth Rally was held following this service at the Elk Grove Senior High School. (Renata Arbizu, Nor-Cal Association secretary.)

**LODI, CALIF.** The WMU of the Northern California Association held their annual luncheon and business meeting at the First Baptist Church, Elk Grove, Calif. The officers elected for the coming year are: president, Mrs. Virginia Mauch; vice president, Mrs. Esther Woehl; secretary-treasurer, Mrs. Trudy Frank. After the luncheon and business meeting a missionary program was presented. The Rev. Gilbert Gordon, missionary from Cameroon, was the guest speaker. The missionary offering of \$192.15 was designated for the new hospital at Warri, Nigeria. (Mrs. Kathryn Baumbach, reporter.)

**WARREN, MICH.** Monday evening is work night at Redeemer Baptist

Church. Our Boys' Brigade and Pioneer Girls meet while the adults go visiting. Under the leadership of Mr. Norris Helms, assistant to the pastor, our visitation program has grown. Mr. Helms is conducting a visitation course for half of the adults for six weeks while the others go out on calls. Mr. Helms, one of our own laymen, accepted the call to assist our pastor, Adolph Braun, in his ministry. Mr. and Mrs. Helms have three children. (Margaret Willms, reporter.)

**NEW CANEY, TEX.** The first retreat of the Southern Conference WMU was held Oct. 23-24, 1970, at Peach Creek Assembly Grounds, New Caney, Tex., with 34 women present. "All Things Through Christ" was the theme. Our missionary, Miss Geraldine Glasenapp from Cameroon, was the guest speaker. Mrs. W. H. Barsh is president of Southern WMU. (Esther Lengefeld, reporter.)

**DURHAM, KAN.** Oct. 25-30, the First Baptist Church conducted evangelistic meetings. Jerry Beltz, evangelist, television personality and artist was the guest speaker. He presented gospel messages and also did illustrations with a devotional thought. Special lighting effects were used by the artist to add interest to the paintings. He also showed slides of the Holy Land, and other areas of the world, taken while he had been on three evangelistic tours. (Mrs. Robert Geis, reporter.)

**DURHAM, KAN.** On Sunday, Oct. 11, a large crowd gathered at the First Baptist Church, Durham, Kansas, for the annual Mission Festival and the 75th anniversary celebration. The church was officially organized on Nov. 15, 1896. Dr. Roy W. Seibel, Professor at the NAB Seminary, was the guest speaker. The Rev. and Mrs. Norman Miller and family, of Chicago and the Rev. and Mrs. Wesley Gerber and family of Hutchinson, Minn., both former pastors, were here to help celebrate the anniversary. The Rev. and Mrs. Stanley Geis, a son of the church from Detroit, Mich., spoke at the anniversary banquet Saturday evening at Tabor College. Many former members and friends attended. At the evening service, the Strassburg and Marion Baptist churches brought special music and their pastors had a part in the service. (Mrs. Robert Geis, reporter.)

**COSTA MESA, CALIF.** The second annual meeting of the Southern California Association of NAB Churches was opened at the Harbor Trinity Baptist Church, Costa Mesa, by Pastor Connie Salios on Friday, Oct. 16. Dr. Ralph Powell, Professor of Theology from NAB Seminary, spoke on the theme: "The Grace of God and our Responsibility." President of the Association, the Rev. Ken Fisher, of Magnolia Baptist Church, introduced guests: Mr. and Mrs. Lloyd Kwast, Mr. and Mrs. Ernest Zimbleman, Rev. Gil Gordon, Rev. H. J. Wilcke, new area secretary; and two new pastors, Rev. Ernie Rogalski of Bethel Baptist Church, and Rev. Carricos of University Baptist Church.

The business session was opened on Saturday, Oct. 17 at 9:00 a.m. All reports were read and accepted as printed.

Four Resolutions were presented by the Resolution Committee and all were passed by the Board of Directors. 1. Resolution that the Association Executive Committee investigate the feasibility of establishing a cooperative camping affiliation with the Baptist General Conference, specifically at Camp Palamar. 2. That the Church Planning and Development Commission shall conduct a study of feasible locations and costs of systematically forming new churches during the next five years. 3. That delegates voice their demand that the legislative bodies, the courts, and law enforcement officials shall enact and enforce practical laws to define and restrict pornographic publications and exhibitions. 4. To encourage and support the legislative, enforcement and education agencies to work for laws and procedures which shall insure swift and certain justice for those who traffic in the illicit provision of drugs and narcotics, including marijuana. Rev. Wilkie lauded the Southern California Association on well organized procedures. He also gave reports on our missionaries, God's Volunteers, short-term mission program, and church extension churches. Mr. Herb Stabbert gave a report on deferred giving.

On Sunday the Cantata by John W. Peterson, "So Send I You," was presented in the Valley High School. About 600 people attended. (Betty Spenser, reporter.)

**CALGARY, ALTA.** On October 18, 1970, the Temple Baptist Church welcomed the Rev. and Mrs. Franz Schmidt and family. The brass band

of the church rendered a half hour program as a prelude to the service. This was followed by welcome addresses by various representatives of the church as well as from the three N.A.B. and other neighboring churches in the city. Dr. Wm. Sturhahn, northern area secretary, gave a commission to the church and pastor to "send forth laborers." In closing, the pastor and his wife responded, expressing their thanks and appreciation. (Mrs. C. Milbrandt, reporter.)

**CALGARY ALTA** The Rev. R. Kanwischer climaxed his services as interim pastor in the Temple Baptist Church by baptizing six candidates on Sunday, Oct. 4, 1970. These, and two by testimony, were given the hand of fellowship during the Communion service which followed. During the past eleven months, a total of seventeen members were accepted into the membership of the church.

On Oct. 11, a special program was given by the church in honor of and appreciation for the services rendered by Rev. and Mrs. Kanwischer, making special mention of the assistance in choir, Sunday school and the guidance in the general activities. (Mrs. C. Milbrandt, reporter.)

**LEHR, N.D.** Approximately 175 ladies representing 32 societies of the Montana-Dakota Association WMU enjoyed the noon luncheon at Lehr, N.D., on Friday, Oct. 16. Welcome was given by Mrs. William Effa, president. The election of officers was held with these results: president, Mrs. Walter Klemmel, Dickinson, N.D.; vice president, Mrs. Clemence Auch, Wishek, N.D.; secretary, Mrs. Lenhardt Strelau, Lehr, N.D.; treasurer, Mrs. Delbert Bender, Venturia, N.D.

Mrs. Rueben Stading, Gackle, N.D. led the memorial service. The finance committee recommended the offering to be used for the Shower House at the Crystal Springs Youth Camp, Crystal Springs, N.D., which was accepted. (Mrs. Howard Breitling, reporter.)

**ABERDEEN, S.D.** The 1971 Dakota Conference will convene June 16-20 at the Grace Baptist Church, Grand Forks, N.D., where Rev. John Thielenhau is pastor. "Wake Up To Reality" is the theme taken from J. B. Phillips paraphrase of Romans 13:11. Dr. W. Robert Smith of the Department of Philosophy of Bethel College, St. Paul, Minn., will lead the conference in a series of messages with a

## OUR CHURCHES IN ACTION

deeper life emphasis. The Dakota Conference Program Committee met at Aberdeen, S.D., in October. The committee includes, besides the host pastor, Rev. Manuel D. Wolff, moderator, Rev. Walter Dingfield, missions, Rev. Lorimer Potratz, Christian education, Mr. Alvin Haas, Baptist Men, Mrs. Albert Reddig, WMU, Mr. Wayne Heringer, youth, and Rev. Ralph E. Cooke, vice moderator and committee chairman. (Reporter: Ralph E. Cook.)

**CHICAGO, ILL.** The Foster Avenue Church women joined with other Chicago area NAB churches Oct. 2, 3 at Lake Geneva, Wis. Gladys Dickelman was the guest speaker. Mrs. Herbert Pankratz is president of the Women's Baptist Service Union of the Chicago Area which sponsored the retreat.

Eighteen high school and college-age students went on their retreat Oct. 9-11. Brian Hayes, Foster Avenue's Youth Director, was in charge.

On Oct. 17-18, more than 40 men and boys attended the 38th annual overnight camp sponsored by the CFC Men's Club. The pastor of our church, Clarence H. Walth, gave the devotional on Saturday evening, "A Strong Christian Home." (Beatrice Scroggin, reporter.)

**GROSSE POINTE, MICH.** The Women's Missionary Society of the Grosse Pointe Baptist Church met on Sept. 22, for a season launching party. Upon entering the Church, the ladies were "welcomed aboard" and directed to the Hall, decorated in red, white and blue. Each table centered with a miniature ship, where they registered on the Log Sheet.



Our president, Mrs. Cooke, presented detailed plans for the coming year and Mrs. Robert Radcliffe spoke on the year's mission emphasis.

Again in 1970-71 the Society's offering will go to support a student at the Bible Training Centre in Ndu, West Cameroon. Support will also be

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MRS. BERTHA ACKERMAN NEE BERNDT, 68, of Herreid, S.D., died on Oct. 27, 1970. She was born near Herreid, S.D. on March 11, 1902. In 1925 she was married to Philip Ackerman. She was a member of the Herreid Baptist Church. Surviving her are her husband, six brothers and six sisters. The pastors Edward Kopf and Arthur Fischer were the officiating ministers at the funeral service.

JOHN SCHLAHT, 75, of Turtle Lake, N.D., died on July 31, 1970. He was born in Russia in 1895, and emigrated to the United States at the age of 10. For many years he served as deacon of the Turtle Lake Baptist Church where he was a member. He was married to Pauline Baumiller. Surviving him are his wife; two sons: Herbert and Gary; five daughters: Mrs. Arvill Meadows, Mrs. Glen Moore, Mrs. Bernice Gunderson, Mrs. John Craig, Mrs. Clarence Delzer. The Rev. Gordon Huisinga was the officiating minister at the funeral service.

WILLIAM FRITZKE, 88, of Vancouver, B.C., died on Oct. 15, 1970. He was born in Russia on Oct. 29, 1881. In 1901 he emigrated to Canada. He was married to Martha Hoffman in 1910. Surviving him are his wife, Martha; five sons: Harold, George, Hilbert, Bernard, Arthur; eight daughters: Mrs. Esther Harris, Mrs. Frieda Tiede, Dorothea, Mrs. Wilma Weigle, Mrs. Millicent

Bunkowski, Mrs. Felicia Sardar, Mrs. Judith Voth, Mrs. Joanne Hait; one brother, four sisters, 34 grandchildren, two great-grandchildren. The Rev. Paul Siewert was the officiating minister at the funeral service.

REINHART SCHALIN, 46, of Conneant, Ohio, died on Sept. 23, 1970, and his wife RUTH SCHALIN, died on Sept. 25, 1970. The Rev. Schalin was pastor of the First Baptist Church in Conneant for the past ten years. He attended the NAB Seminary, Rochester, N.Y., for a number of years.

Ruth Schalin is the daughter of a former NAB pastor, the Rev. Julius Schmidt. She suffered from multiple sclerosis for many years. Surviving them are two sons: Keith and Barton. Rev. Schalin is also survived by one brother and three sisters. Mrs. Schalin is survived by her mother, one brother and four sisters. The Rev. Philip Newhart was the officiating minister at the double funeral service.

ALEXANDER BOGDANOW, 74, of Edmonton, Alta., died on Sept. 28, 1970. He was born on Nov. 7, 1895 in Poland. He was saved and baptized when he was 15 years old. In 1921 he was married to Miss Olga Jeske. They had four children. He was an active member of the Central Baptist Church in Edmonton. Surviving him are his wife, Olga; two daughters: Mrs. Elizabeth

Dykau and Miss Hildegard Bogdanow; two sons: Georg Waldemar and Alexander Paul; eight grandchildren and one brother. The Rev. R. Hohensee and Rev. R. Kluttig were the officiating ministers at the funeral service.

MRS. EDITH WOERMKE, 79, of Arnprior, Ont., died on Sept. 21, 1970. She was born on Oct. 2, 1890 at Sebastopol, Ont. She was married in 1915 to Emil Woermke who preceded her in death in 1965. She was baptized upon the profession of her faith in Jesus Christ into the Sebastopol Baptist Church. She united with the First Baptist Church in Arnprior in 1915 where she was an active member until her death. Surviving her are one son, Orville; two daughters: Mrs. Bert Blackmore, and Mrs. Leslie Albus; four grandchildren. The Rev. Loren Weber officiated at the funeral service.

Correction: In the October issue obituary of Philip Ketterling, Mr. Mervin Noah was the officiating minister instead of the Rev. Robert Lennick. Mrs. Ketterling should also have been included among the survivors.

The "In Memoriam" items are to have a maximum of 15 lines. Payment of a flat rate, of \$2.00 per item is to be sent with the obituary. □

## Our Churches in Action

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given to the Women's Missionary Union's Denominational Project Goal of \$100,000.

The evening's program included a filmstrip, "Unto The Least Of These," describing conditions and programs and the importance of White Cross work in Cameroon hospitals.

The Missionary Society includes nine White Cross Circles. Pictured are the leaders of each circle. At the close of the meeting The Rev. Jack Fullard, interim pastor, offered a dedicatory prayer on behalf of these White Cross leaders. (Mrs. Gordon Russell, reporter.)

**SURREY, B.C.** The Sunshine Ridge Baptist Church dedicated their new facilities. (pictured) The building is the educational unit with auditorium seating for 200, pastor's study, board room, and five classrooms. Downstairs consists of partly finished auditorium, another five classrooms, and unfinished kitchen and Sunday school office.

Our dedication festivities began on



Saturday, April 25. The Rev. Lyle Wacker, church extension director, was the guest speaker. Greetings came from local public officials, the Rev. E.

Rogalski, chairman for Greater Vancouver Church Extension Committee, and area churches. Miss Starlene Huber sang, "Bless Our Church," and the Rev. P. Siewert offered the prayer of dedication. (Mrs. Leonard B. Bloom, reporter.)

**GLADWIN, MICH.** Women of the Alpena, Auburn and Gladwin churches gathered for their annual retreat, Sept. 18, 19 at the Good News Bible Camp, Gladwin, Mich. The theme was, "How Full Is Your Cup?" Challenging messages were brought by missionary, Ida Forsch.

We were reminded that our Christian witness lies entirely with what our "cup" is filled. Is it Christ-centered and spirit-filled or self-willed?

The Retreat provided an excellent opportunity for the women away from families to objectively evaluate their God-given role in the home, church and community. (Mrs. R. Herrmann, reporter.)

**DETROIT, MICH.** Ebenezer Baptist Church hosted nearly 300 women from the greater Detroit area to a Deeper Life Day held on Oct. 8, 1970. The theme was, "That I May Know Him." Special music was provided by a trio from Grosse Pointe Baptist Church and a soloist from Ebenezer.

The women were able to select from the following workshops: The Young Mother Making Him Known; To Make Him Known Through Our Labors of Love; Making Him Known in Africa; Making Him Known to the Teenager.

Mrs. Elizabeth McDonald, Bible teacher and Edith Schroeder, missionary to Cameroon, were the speakers. (Heidi Lillich, reporter.)

**MOOSEHORN, MAN.** Our pastor, Rev. K. H. Tonn, conducted a study course, "Survey of O. T. Poetry and Prophecy" for 15 Sunday school workers and young people during March and April.

On Feb. 14, the W.M.S. hosted a Valentine banquet for 40 young people. A group of young people from the Grant Park Baptist church were the guests and presented a program. Five of our young people attended the Youth Retreat in Winnipeg May 1-3.

June 12-14, the Manitoba Association took place in our church with Dr. E. J. Runions from Edmonton, Alta., as guest speaker.



A baptismal service (pictured) for three young people and two adults was held on Aug. 23.

Missionary Ida Forsch spoke in our church on Sept. 29 on the changes taking place in our work in Cameroon and the many new needs there. (Mrs. Margaret Grauman, reporter.)

## Public Affairs Committee Selects Magnuson Chairman

WASHINGTON — Warren R. Magnuson of Chicago, general secretary of the Baptist General Conference, is the new chairman of the Baptist Joint Committee on Public Affairs. C. Emanuel Carlson is executive director of the Committee.

Magnuson succeeds Homer J. Tucker, an American Baptist, who has been chairman for the last two years.

The Baptist Public Affairs Committee, in semiannual session here on October 7, also named Miss Alma Hunt, executive secretary of the Woman's Missionary Union, Birmingham, Ala., as first vice-chairman and S. S. Hodges, executive secretary of the Progressive National Baptist Convention, Inc., as second vice-chairman. Miss Elizabeth Miller, head of the American Baptist Division of Christian Social Concern, was selected secretary. □

## Black Baptists To Work With Public Affairs Committee

WASHINGTON — The Baptist Joint Committee on Public Affairs in semiannual session here on October 7, received the Progressive National Baptist Convention, Inc., into its membership.

This brings to nine the number of Baptist conventions and conferences in North America which are a part of the Baptist Joint Committee.

The Progressive National Baptist Convention, Inc., a predominantly black group, was organized in 1961. Already it has a membership of about 800 churches with more than 750,000 members.

Other black Baptist bodies affiliated with the Baptist Joint Committee are the National Baptist Convention of America and the National Baptist Convention, U.S.A., Inc. For more than a decade, however, these two bodies have been largely inactive in the work of the Committee.

Homer J. Tucker, chairman of the Baptist Joint Committee, a black Baptist from the American Baptist Convention, said that the action of the Progressive Baptists is an indication of improving black-white relations in the country.

"As far as I know," Tucker said, "this is the first time in recent years when a significant black group has moved actively to participate in an organization composed mostly of white people."

"This is symbolic," Tucker continued, "not only of better relations between black and white Baptist but between black and white people in general throughout the nation."

S. S. Hodges, a native of South Carolina, is the new, full-time executive secretary of the Progressive Baptist group. Hodges began his work in April of this year, opening the Convention's first permanent headquarters here in the nation's capital. A graduate of the American Baptist Theological Seminary in Nashville, Tenn., Hodges formerly was pastor of the Sardis Baptist Church in Cleveland, Ohio.

The Progressive Baptist executive expressed his pleasure that the Progressive National Baptist Convention, Inc., will have a part in the work of the Baptist Joint Committee. He pledged that his group planned to be an active "dues paying" member. The Committee in turn named Hodges second vice-chairman. □

## Baptist Join Fight Against Proposed School Voucher Plan

WASHINGTON — Baptists have joined a score of national organizations with membership over 34 million to oppose proposed educational voucher experiments which would provide public funds to private and parochial schools as well as to public schools.

The Baptist Joint Committee on Public Affairs in its semiannual meeting here expressed its concern for quality education in the nation. The Committee in a statement hoped that experiments using public funds for the improvement of education "will be carried out within the framework of public schools, as we have traditionally known them."

"We point out that there is a dangerous blurring of the separation between church and state as public funds are channeled into religiously owned and operated schools," the Baptist Joint Committee statement continued. It charged as "unwarranted" a redefinition of "public school" as one which is open to all segments of the public.

At the September 22 meeting of the Executive Committee of the Southern Baptist Convention a resolution was approved which opposed "the implementation of any educational voucher system which would permit the use of public funds either directly or indirectly by private church-related elementary and secondary schools."

An informal coalition of education-

al, religious and civil rights organizations in the nation's capital has taken action to halt proposed educational voucher experiments in the Office of Economic Opportunity until public hearings are held and until adequate safeguards are built in to assure the best interests of public education. The National Education Association and the American Federation of Teachers provide co-chairmen for the coalition.

In brief, in the proposed experiment an educational voucher would be available to parents in amounts roughly equal to the current expenditures of the public schools in their community. The parents would then be free to use the vouchers as tuition for their children in the school of their choice, public, private or parochial. Payment would be made to the school and not to the pupil or parents.

The purpose of such an experiment, according to Donald Rumsfeld, director of the Office of Economic Opportunity, would be to determine whether parental choice of schools would improve the quality of education in the nation. This improvement, supposedly, would result from competition among the various types of schools for the educational dollars provided by the vouchers. □

## Four Baptist Churches Get Federal Loans For Repairs

CORPUS CHRISTI, Tex. (BP) — Four Baptist churches here, three affiliated with Southern Baptists through the Baptist General Convention of Texas, have been awarded sizeable Small Business Administration loans to repair damage suffered during hurricane Celia.

The long-term, low interest federal loans total almost three quarters of a million dollars.

Acceptance by the four churches raises to five the number of Baptist organizations which have received such government loans. □

## 84-Year-Old Church Calls Pastor, 84

ST. LOUIS, Mo. (BP) — An 84-year-old Baptist church has called as its pastor an 84-year-old minister, and neither is considering retirement.

A. E. Price, 84, is the new pastor of Water Tower Baptist Church here.

He assumed the pastorate Oct. 4, for the second time in his life. Price was pastor of the church here from 1966-68. □

## Blacks Shun Revival At White Church Featuring Negro Preacher

OKLAHOMA CITY (BP) — The bold efforts of an all-white Southern Baptist church located in a predominately black area of the city met with little success, as Negroes in the area shunned a revival held by the church featuring sermons by a Negro preacher.

The church, University Heights Baptist, invited W. Taft Watts, the black director of the Baptist Education Center, here as the evangelist for the revival.

The church is located in an integrated area which includes the Wilde-wood and Musgrave housing additions in Oklahoma City.

It was the first time in Oklahoma City that a black minister had held a revival in an all-white Baptist church, according to Jerry Rodgers, pastor of the church.

No blacks showed up until the revival's fifth night, and none attended again until the last night of the week-long meeting. □

## Political Manipulations Mix Religion, Politics

WASHINGTON (BP) — In a political maneuver that may give some Senators voter appeal to their constituents, the U.S. Senate finally approved (50 to 20) a constitutional prayer amendment which none of them can reasonably expect to pass the full Congress.

Sen. Howard H. Baker (R., Tenn.), son-in-law of the late Sen. Everett McKinley Dirksen, attached the so-called "Dirksen Amendment" to the Women's Equal Rights Amendment to the Constitution. This was done two days before recess for the election campaign in November. The vote was taken one day before the recess with almost no debate.

Prior to that the Senate approved another amendment to the women's equal rights proposal which would guarantee that nothing in the women's rights measure would require drafting of women into the armed forces if Congress does not choose to draft them. □

## First Baptist Evangelism Meeting In Eastern Europe Held in Prague

PRAGUE, Czechoslovakia (BP) — The first Baptist evangelism conference ever to meet in Eastern Europe has taken place during six days here in October 1970, with about 30 participants from other Eastern European countries join-

ing 85 Czechoslovakians at the meeting.

Addresses and discussions revolved mainly around the study of the New Testament and examples of evangelism activities under present conditions in Eastern European lands.

It was agreed that the churches must accept the social situations found in their countries and seek God's answers for their people under existing conditions, according to conference director and chairman Gunter Wieske as quoted by European Baptist Press Service. Wieske is head of evangelism for the Baptist Union of Norway, and the European Baptist Federation.

Several evangelism services open to the public were held in a Baptist church while the conference was underway. Several decisions for Christ were reported in each service. □

## Spanish Baptists Adopt New Constitution, Resolve Crisis

CASTELLON, Spain (BP) — The Spanish Baptist Union has adopted a new constitution, thereby resolving a crisis that has confronted the 5,500 member union for about a year.

Framers of the new constitution said it would strike a balance between the rights of the union's 53 member churches, on one hand, and their responsibilities, on the other hand.

Opponents earlier had attacked the constitution, charging that it was "too Presbyterian, too unbaptistic" because it would require member churches to obey decisions of the union or face expulsion.

A compromise, however, was reached during a special called meeting of the union here. Without the compromise, the constitution would probably have failed, several observers told European Baptist Press Service based in Ruschlikon, Switzerland.

The amendment softened the language of the constitution at the point opponents said it virtually required member churches to obey the union, and followed the suggestions of a letter sent to the churches jointly by the executive committee of the union and the missionaries of the Southern Baptist Convention Foreign Mission Board assigned to Spain.

It substituted the word "consider" for the terms "will respect" or "will carry out" when applying to the churches' re-

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by Paul Siewert

I have in my possession a periodical published by a new group which calls itself the "Jesus People." The articles in this magazine are minced with demonstrations of members once hung-up on dope, turning to Jesus and finding new life in Him.

Also there are reports of this band of Jesus revolutionaries shunning the modern Christian fellowship and holding their own evangelistic crusades spiced with their own appeal, dress, and doctrine. Many projections are made for this movement to unite as an army for Christ in order to save today's drop-out generation from hell.

As I observe this movement there is a little impish voice inside me that asks how long it will be before these dear people are fully organized and become, for all intents and purposes, a new religious denomination? And when this happens it will indeed be interesting to see how they react when labelled by the "new set" with the brand of "establishment."

History has some strange twists in the road. Maybe we should be thankful that these young people are so diligently providing a more up to date scapegoat for the forthcoming generation.

If in the meantime, however, they win people to the saving grace of Jesus Christ, regardless of the reactionary mood, I, for one, find no reason to get "up-tight." □

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. Hero Ulrich has accepted the call to become the pastor of the Springside Baptist Church, Springside, Sask., effective Jan. 17, 1971. He previously served the Emmanuel Baptist Church, Valleyview, Alta.

■ Mr. Kendall Mercer has accepted a call to become the pastor of the First Baptist Church, McLaughlin, S.D., effective January 1971. He is a recent graduate of Dallas Theological Seminary.

■ The Rev. Thomas Kramer has resigned as pastor of the Regency Baptist

Church extension project, Lincoln, Neb., to accept a call to become an assistant pastor of an American Baptist church in Lincoln.

■ The Rev. John W. Fedalen has become the pastor of the First Baptist Church, Wilmington, Delaware.

■ The Rev. and Mrs. Karl E. Bieber announce the birth of a daughter, Joanna Marie, October 26, 1970.

■ The Rev. and Mrs. Milton Vietz wish to "thank all who remembered us

in prayer during the serious illness and convalescence of our daughter Lorilee who was stricken with spinal meningitis. Lorilee is getting along well and we thank God for His healing power."

■ Chaplain and Mrs. David A. Samf are now stationed in Japan, and their address is Box 72, APO San Francisco 96299.

■ Missionary Harold Lang's address now is: Woyke House, Box 601, Jos, Nigeria, W. Africa.

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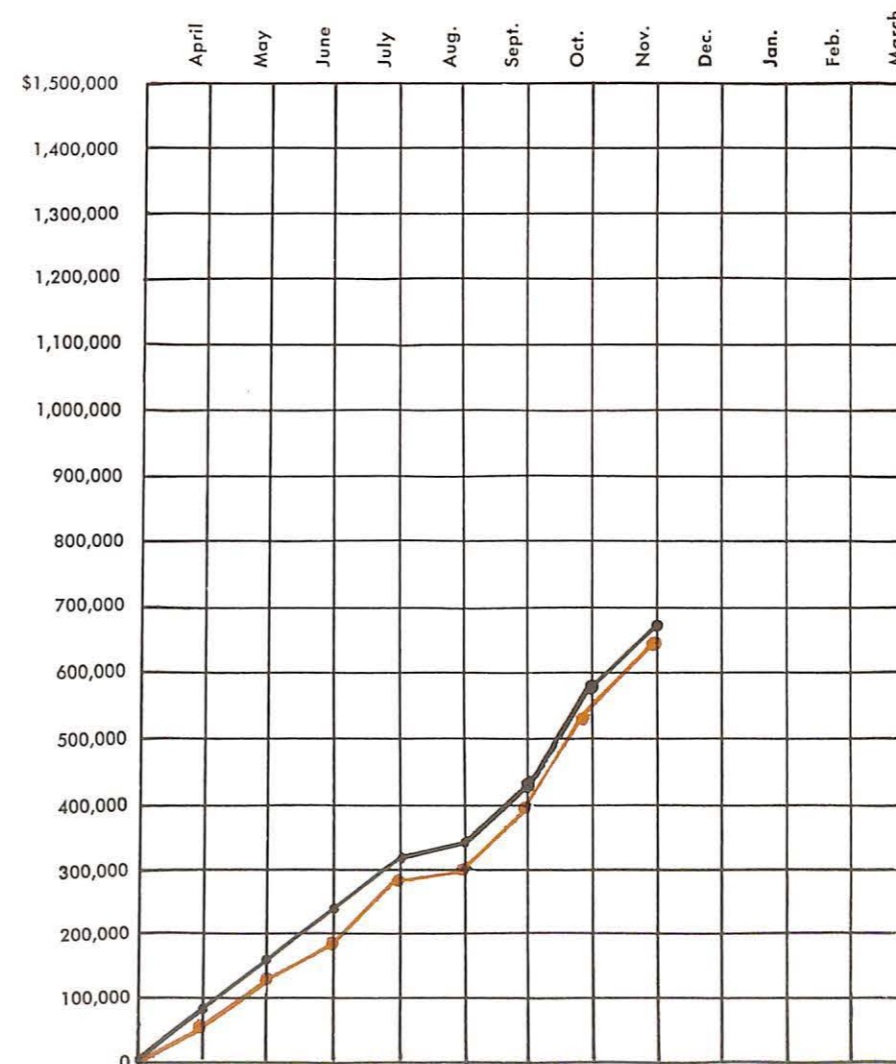
Selection will be made on the basis of the proposed research and notification of acceptance will be given by February 28, 1971. Please apply, including a statement of your research proposal, to:

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Total for eight months  
April-November 1970 — \$653,124.65  
April-November 1969 — \$681,624.48

Goal for 1970-71 \$1,500,000



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

## EDITORIAL VIEWPOINT



### What Dare We Dream For 1971?

God is giving us a new chance in 1971 to accomplish great things for him, if we will dare to dream some impossible dreams, and have faith that God will make them possible.

When Charles Lindbergh left New York for Paris in his plane on May 12, 1927, he risked failure, at least in the eyes of the world. Significantly, however, Lindbergh believed fervently that he would reach Paris safely. He knew every nut and bolt and every wire in his plane, and he believed that what was thought impossible was possible. He arrived in Paris as dreamed.

One of the songs in a musical, *Man of La Mancha*, states it in eloquent terms:

To dream the impossible dream  
To fight the unbeatable foe  
To bear with unbearable sorrow  
To run where the brave dare not go  
To right the unrightable wrong  
To love pure and chaste from afar  
To try when your arms are too weary  
To reach the unreachable star  
This is my quest . . .

Robert Frost spoke for all the dreamers of impossible dreams when he wrote: "You're always believing

ahead of your evidence. What was the evidence I could write a poem? I just believed it. The most creative thing in us is to believe a thing in . . . I believe the future in. It's coming in by my believing it." Let there be no mistake, those who are willing to risk the possibility of failure are always believing ahead of the evidence.

Every great thing that has been undertaken by the dreamers of dreams has been ventured at the risk of failure. The Wright brothers had no guarantee that they could fly. They simply believed they could. Those who dreamed of putting men on the moon had no insurance against failure. They believed they could do it, and they did it. Nothing important ever was planned and built without the risk of failure, a risk accepted on the intangible belief it could be done.

To see some impossible dreams become possible, we will need to exercise the kind of faith described by the writer of Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). The examples given in Hebrews should also inspire us.

"By faith Abel offered God a more excellent sacrifice . . ."

"By faith Enoch was translated that he should not see death . . ."

"By faith Noah . . . prepared an ark to the saving of his house . . ."

"By faith Abraham . . . obeyed; and went out, not knowing whither he went . . ."

"By faith Moses . . . choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season . . ."

"By faith they passed through the Red Sea . . ."

"By faith the walls of Jericho fell down . . ."

What will we dare to dream for 1971, in our personal Christian development, in our family life, in our church, in our conference, in our nation, in our world? What is God asking us to tackle, by His Grace, this year? —J. B.

## OPEN DIALOGUE

"Dear Editor: The OPEN DIALOGUE letter in the November, 1970 issue concerning our obsolete worship materials presents an interesting observation.

We do worship in nineteenth century buildings, using a seventeenth century Bible and sing eighteenth century hymns—and some of us even still teach and preach a *first-century gospel!*

With all the up-dating that article and perhaps even the General Conference speaker suggests, I trust the writer will not modernize his message!" Norris Jett, No. Olmsted, Ohio. □

"Dear Editor: Gerhard Kalmbach's letter (November issue) about our hymns expresses my sentiments perfectly. My suggestion is that our denomination publish a supplementary edition to the hymnal we now have. This edition could contain the best contemporary songs we have today, such as the songs of the Medical Mission Sisters and others. Thus, if churches want some contemporary songs, they could order the supplementary edition without having to get rid of the hymnal they now have; and the churches who don't want contemporary songs won't need to order them.

I wonder if the denomination official in whose department this belongs would comment on the feasibility of such an undertaking." Walter Bernadsky, Esterhazy, Sask. □

Statement of Ownership, Management and Circulation for THE BAPTIST HERALD.

Filed November 12, 1970. The BAPTIST HERALD is published monthly by Roger Williams Press, of the North American Baptist General Conference, 7308 Madison Street in Forest Park, Illinois 60130. The editor is John Binder and the business manager is Eldon L. Janzen. There are no stockholders.

	Average Copies past 12 months	Single issue nearest filing
A. Total copies printed	9,064	9,140
B. Paid circulation and subscriptions	8,626	8,532
C. Free Distribution	250	300
D. Total Distribution	8,876	8,832
E. Office use, left over	188	308
F. Total	9,064	9,140

### News and Views

(Continued from page 28)

sponse to union decisions. With this change, the new document won the necessary two-thirds vote to pass. □

#### Oslo holds evangelism workshop

Oslo Baptists participated in a special 2-day evangelism workshop led by Günter Wieske, new evangelism secretary for the Baptist Union of Norway.

The 30 participants from five churches in and near the Norwegian capital city discussed mainly "personal evangelism" and "small group evangelism."

They were urged to concentrate on six categories of people to win to Christ or renewed commitment:

- 1) children of church members,
- 2) relatives of church members,
- 3) unchurched parents who send their children to Baptist Sunday schools,
- 4) friends who attend Baptist

church services and functions but who are not church members,

5) neighbors, working associates, and other colleagues of church members,

6) previous church members who have drifted away from the church.

Wieske told workshop participants: "Norway has become just as much a mission field as any other European country. But our strength (as Baptists) is too small to reach the whole country at once. Therefore, we are concentrating in the next year on this circle of 'friends.'" □

### CHRISTIAN FELLOWSHIP TOURS — 1971

HOLY LAND and EUROPE — 22 Days, Lv. Apr. 18 and July 18

BEAUTIFUL HAWAII — 11 Days, Lv. June 21 and Aug. 16

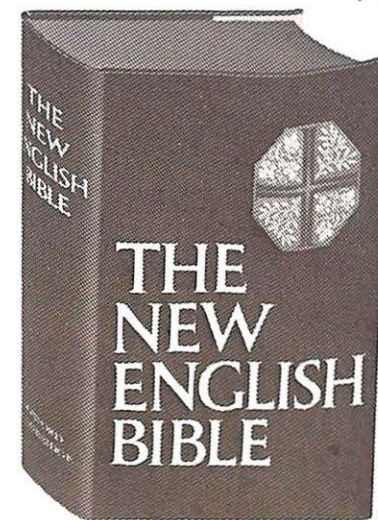
DELUXE CIRCLE PACIFIC — 34 Days, Lv. Oct. 20: (Alaska, Japan, Taiwan, Hong Kong, Bangkok, Singapore, Bali, Australia, New Zealand, Fiji)

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### Withdrawal from COCU

**May Be Tough**  
WASHINGTON, D.C. — Local churches that may want to withdraw from the proposed 24-million member Church of Christ Uniting could find it a whole lot tougher to do so than most churchmen now think.

Officials of the Consultation on Church Union, which proposes the union of nine major Protestant denominations, perhaps by 1976, estimate it will be at least five years after the united church is inaugurated before congregations wishing to withdraw and retain their property can exercise that option.

"What is clear is that no congregation will be able to vote itself out of the united church until it has been in at least five years and probably more," writes the editor of CHRISTIANITY TODAY, Dr. Harold Lindsell. □

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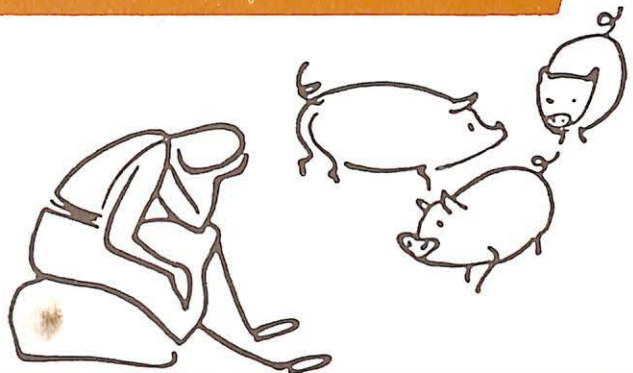
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# The Lost Son

Jesus went on to say: "There was a man who had two sons. The younger one said to his father, 'Father, give me now my share of the property.' So the father divided the property between his two sons. After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living. He spent everything he had. Then a severe famine spread over the country, and he was left without a thing. So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. He wished he could fill himself with the bean pods the pigs ate, but no one gave him any. At last he came to his senses and said: 'All my father's hired workers have more than they can eat, and here I am, about to starve! I will get up and go to my father and say, "Father, I have sinned against God and against you. I am no longer fit to be called your son; treat me as one of your hired workers."' So he got up and started back to his father.

"He was still a long way from home when his father saw him; his heart was filled with pity and he ran, threw his arms around his son, and kissed him. 'Father,' the son said, 'I have sinned against God and against you. I am no longer fit to be called your son.' But the father called his servants: 'Hurry!' he said. 'Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. Then go get the prize calf and kill it, and let us celebrate with a feast! For this son of mine was dead, but now he is alive; he was lost, but now he has been found.' And so the feasting began.



This Selection of Holy Scripture, consisting of Luke 15:11-24 in Today's English Version, is part of the New Testament of our Lord Jesus Christ. We urge you to read the entire New Testament, which may be secured from your church, religious bookstore, or the American Bible Society. © American Bible Society 1966, used by permission.

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Non-profit organization.  
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