

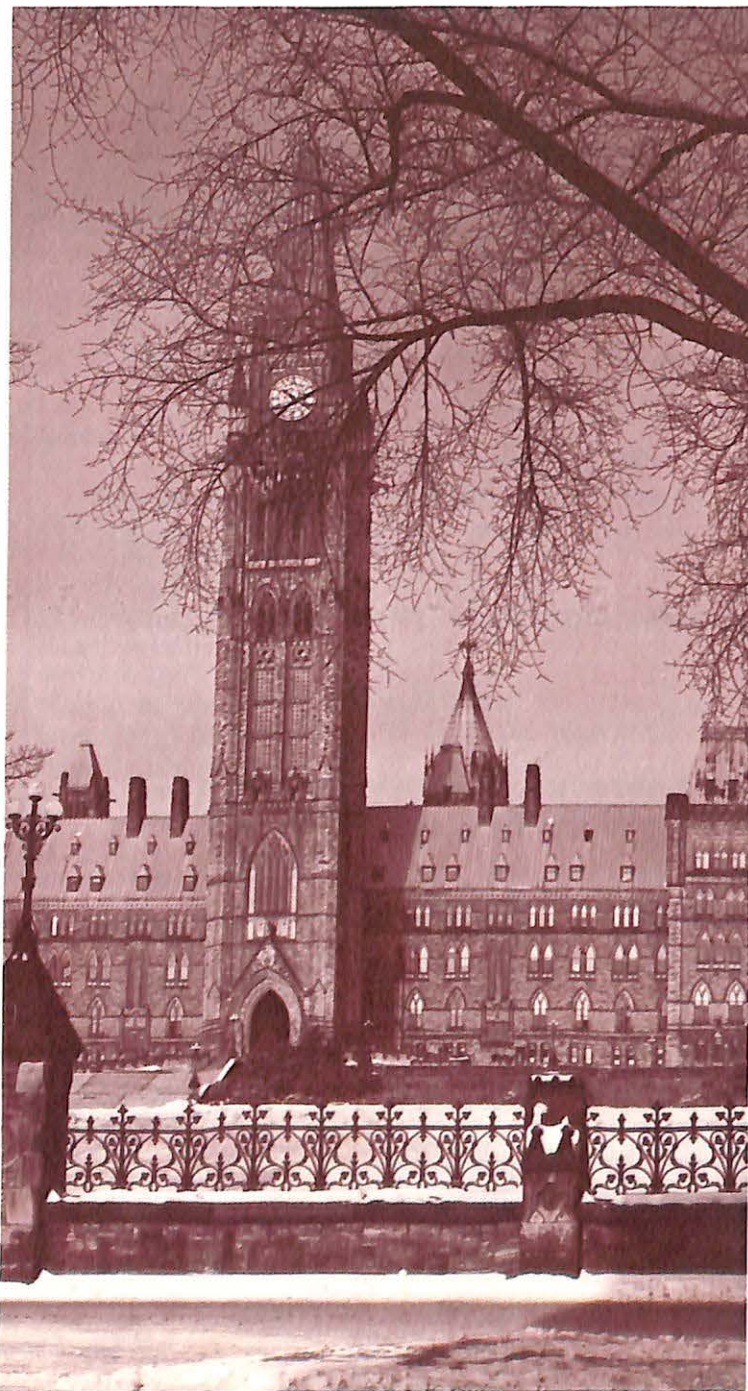
# Baptist Herald

July 1971

**Patriotism –  
Outdated or Updated  
by Paul Simon**

**Big Church Success  
Through Small  
Church Principles  
by Henry Ramus**

**Renewal Comes  
To Colfax  
by Bernard Edinger**





# World Mission of Reconciliation Through Jesus Christ

God through Christ changed us from enemies  
into his friends, and gave us the task of making  
others his friends also.

2 CORINTHIANS 5:18 TEV



## Baptists working together for world reconciliation through Jesus Christ

### CALL TO COMMITMENT:

As chasms of misunderstanding, fear, and hate cleave our world into hostile factions, we boldly proclaim our faith that Jesus Christ is the one hope of reconciliation.

Remarkable spiritual victories in many countries challenge us to intensify our endeavors to fulfill the mission to which Christ calls us.

We acknowledge that some of today's problems and crises result from our failure to proclaim and practice the gospel. We confess that we have not always loved others as Christ loves us, and have often been guilty of inconsistencies with the gospel we preach.

We, therefore, seek divine forgiveness and genuine spiritual renewal. We commit ourselves to the privilege and responsibility of being ambassadors for Christ seeking to bring about reconciliation between man and God, and between man and man.

We appeal to the Baptists of the world to unite our resources in a World Mission of Reconciliation through Jesus Christ, dedicating ourselves:

- 1) to seek spiritual renewal through repentance, prayer, and Bible study,
- 2) to express the love of God in positive, practical ministries of reconciliation,
- 3) to proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men,
- 4) to motivate believers to discover, develop, and use their God-entrusted abilities in dynamic witnessing,
- 5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men,
- 6) to seek the transforming of society by challenging all people, individually and corporately, to apply Biblical principles to personal conduct and social relationships.

A project of the Baptist World Alliance

# Baptist Herald

Volume 49 July 1971 No. 7

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# PATRIOTISM OUTDATED OR UPDATED . . . . .

by Paul Simon

Is patriotism outmoded? Or is it merely that a reassessment of the old patriotic values is in order? Is it still possible today to say "I love my country" without being hypocritical or without being maudlin or without being phony? Is loyalty to country dangerous, causing international conflicts?

What is wrong with traditional patriotism?

It is not patriotism — properly understood — that has been tried and failed. It is we who have failed. We are like Pogo in the comic strip when he said, "We have met the enemy and they is us!"

We have failed wherever we have lost sight of our ideals, where we have substituted meaningless phrases for living ideals. It is this failure that our younger fellow citizens question. It is the unfinished business on our nations' agendas of public business that is causing us most of our difficulties.

In mentioning our shortcomings we must be careful not to feel that we are the victims of "bad times." We can take solace from the inscription on the wall of a European church: "This church was built in the worst of times." It can truly be said that mature people are made not only out of good times but also out of bad times.

There are some hopeful signs. There is a deep-seated — and healthy — desire on the part of young people to improve our society. While it sometimes is unfortunately expressed in extreme forms, our youth's interest in correcting the ills which plague us is a major sign of hope for our nations.

This idealistic approach on the part of some of the young leads to a healthy questioning of what our society is and is not doing. Many of us make an error of becoming overly defensive whenever this questioning suggests that mistakes have been made. It is always time for admitting our mistakes. A change in approach is sometimes hard to achieve in government or business or the church, because it implies past mistakes of judgment. The reality is that we should be willing and prepared to reverse or shift gears without implication of dishonor.

"Patriotism" that is simply a defense of the status quo, which is unwilling to see the need for improvement, which does not recognize the possibility of a nation headed by human beings making mistakes, does no service to any nation. The person who says to a citizen of Guatemala, "I am better than you because I am a citizen of the United States" — or Canada — is not a patriot but a fool.

*Mr. Paul Simon is the Lieutenant Governor of Illinois, a writer and a clergyman's son. This article is addressed to both Canadian and American readers, especially for the July 1 and July 4 celebrations.*



It is not enough to say, "I love my country." We must say instead, "I love my country enough to do what must be done to make it a better place in which to live — not just for myself and my family, but also for my fellow citizens as well." That type of patriotism will always be needed.

Part of the success of our nations has been their ability to accommodate change at the appropriate time. Our countries on the North American continent are still young. We must be cautious about introducing hardening of the arteries into what are otherwise still young bodies. We must not falter in our ability to make improvements. This means we must admit past mistakes. The determination — and the patience — to right a wrong is meaningful and rewarding. Continuous denunciation and vilification of the shortcomings of the system or defense and support of only one way of doing things are a disservice to a nation.

Another disservice is violence. Anger and sadness and grievances must be constructively directed and rationally channeled. Ills in our society are never cured by violence. No lesson could be more clear.

Ralph Nader is usually described as a crusader. I prefer to think of him as a patriot. Someone has said that the job of government officials is to do their tasks well enough so that periodic crusades are unnecessary. I like to think

of all citizens meeting our individual responsibilities, so that crusades would become unnecessary. This, it seems to me, is what Ralph Nader in essence is doing. Where he sees a wrong, he points to what he thinks ought to be done to make a right.

Nader is actively seeking to restore quality to life, to make life better for all. Is this not patriotism of the highest order?

There is a tendency to think of patriotism in terms of flying the flag on holidays, or singing the national anthem at public events. But patriotism is not an occasional thing. Patriotism is an everyday responsibility, to be shared and worked at by citizens 365 days a year. As the late Adlai Stevenson put it, "What do we mean by patriotism in the context of our times? I venture to suggest that what we mean is a sense of national responsibility . . . — to walk in it in serenity and wisdom, with self-respect of all mankind; a patriotism that puts country ahead of self; a patriotism which is not short, frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. The dedication of a lifetime — these are words that are easy to utter, but this is a mighty as-



signment. For it is often easier to fight for principles than to live up to them."

What is wrong, in fact, with defining patriotism as *the active pursuit by all citizens of the highest ideals for which a nation can strive*? This definition allows us to salute the flag with a greater sense of pride, sing our national anthem with gusto and a real sense of enthusiasm, while at the same time working toward such meaningful goals as better housing, higher incomes, a cleaner environment with a realization that all of our citizens are sharing in the pursuit of a common cause.

Let me add that I am not unmindful of the responsibilities of those of us who serve in public life. It is easy enough for us to ask the full measure of citizenship and patriotism from every citizen. We as public officials must be willing to exercise restraint where necessary, to speak boldly when called for, and to lead when required.

Those of us in public places must restore public confidence in the honesty and credibility of government officials. In my own case, I have voluntarily disclosed my income in detail for the 16 years I have been in public life as a step in the direction of letting the public know that my motive is not to put a dollar in my pocket. I have tried also to be conscious that the public deserves to know what is going on. There are no real secrets in public life and there is no reason to pretend so. Public disclosure of income and the disclosure of truth to the public are, it seems to me, two principles which must remain in the forefront for all of us who run for election and seek to serve the public.

We also must strive for the ability to "disagree without being disagreeable." We may not like what someone else thinks or says, but we must relearn tolerance of the views of others. This is an essential element in patriotism. We must adhere to the principle of freedom of expression.

In a similar vein, we must be less suspicious of other people's motives. When others advance programs or philosophies or points of view opposed to ours, we must be able to question their views but not their motives. Disruption of an orderly society comes when we begin to question each other's motives.

It is, finally, this disparity between what we say we believe and what we actually do that causes the major problem. The obvious disparity between rich and poor, white and non-white, privileged and lowly, has become a major concern of many. The poor among us do not understand our massive investment in armaments. They do understand hunger, disease, and the lack of money. Many of our young people do not agree with our commitment in South Vietnam. They do understand that many of their friends have died there. Our senior citizens do not understand what causes inflation. They do understand that their pension checks don't allow them to live in the dignity we say we want them to have. The solution is a true exercise of patriotism — a determination to mesh word and deed together in a bond that proclaims loud and clear for all to hear, "We are a nation whose citizens dream dreams that become reality, hold hopes that become meaningful, and serve their fellow citizens in the pursuit of the common goal of a better life for all."



# Big Church Success Through Small Church Principles

by Henry G. Ramus

Sunday begins early at the First Baptist Church of Van Nuys, California. The four large parking lots begin filling up shortly after nine a.m. Clusters of people continually hustle about, making their way to the church sanctuary for the early worship service.

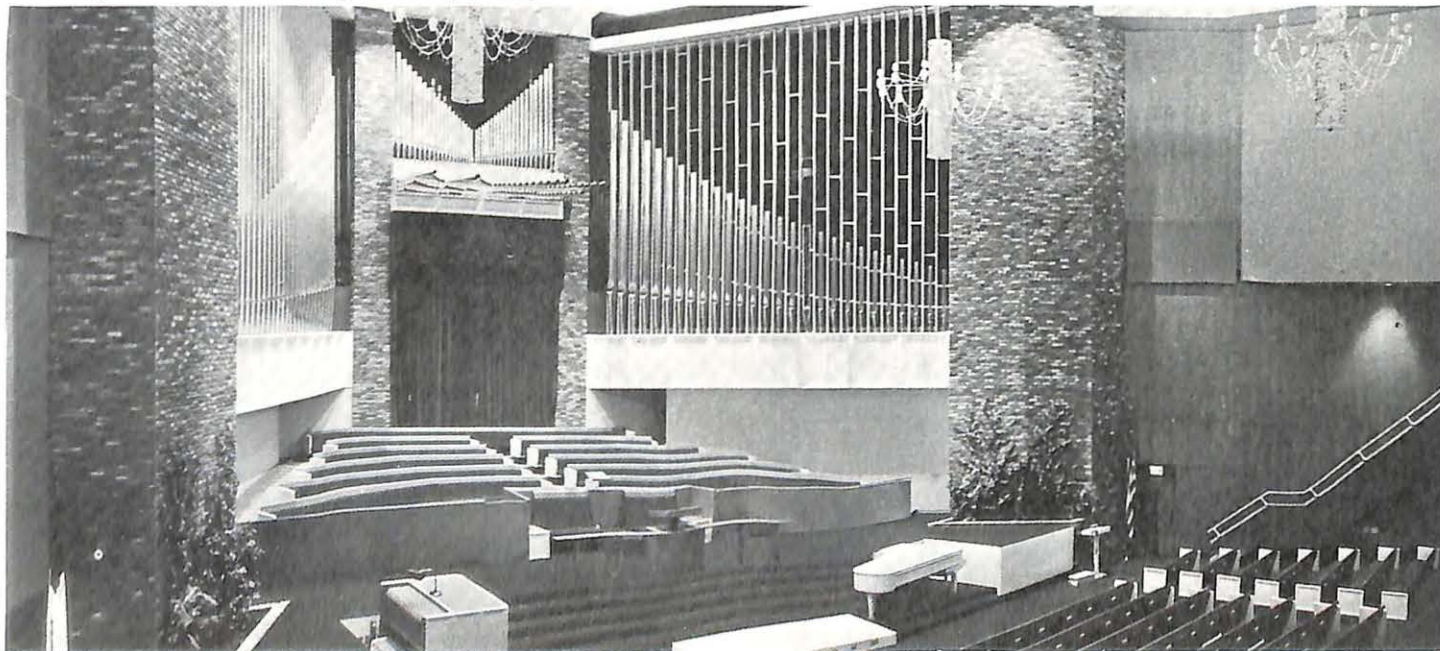
The six-year-old, \$1.3 million sanctuary seats 1700 people comfortably, but the audience often swells to 2500. Both the 9:30 and 11:00 a.m. worship services are crowded. A third service, with a different sermon and a variety of music is offered at 7:15 p.m. It, too, is generally crowded, with many young people making up a good portion of the audience.

The silver-blue pipes of the \$102,000 Casavant organ dominate the front of the red, white, and gold palatial sanctuary. The church has developed a full music program involving 35 choirs and some 1600 persons. They innovated the Living Christmas Tree, which is a thousand voice choral program presented annually in a specially constructed setting that takes the shape of a large Christmas tree with singers perched among its branches, all the way to the top. It has become a most popular event of the Yuletide season: last year five performances of the program were given to an audience of over 2,000 each time.

The church has grown to almost 9,000 members. It is the largest Baptist church in the western states. Its Sunday school ranks as the eighth largest in the nation, with approximately 4,000 enrolled. They operate 11 buses in their ministry.

*The Rev. Henry J. Ramus is director of children's ministry, North American Baptist General Conference.*

*Inside of First Baptist Church, Van Nuys, Calif.*



The church's budget has increased to \$1.5 million, as the result of a strong tithing program. As the pastor phrased it, when he welcomed 32 new members during a Sunday morning service: "Each new member welcomed into this church is given two things: a New Testament, for this is a New Testament church, and a package of envelopes, for this is a tithing church."

In spite of this tremendous growth, the church is not without problems. When Dr. Harold L. Fickett, Jr. became the pastor of the 3,700-member congregation twelve years ago, he resolved then to get his people involved in so many new programs that they would not have time to think about their problems.

With twelve persons, they began a senior citizens program called the Jolly Sixties. This grew to over 800 members and averages 300 members in attendance each month. They built up the youth program the church already had. They began a program for the blind and next, for the deaf. A Christian day-school for children in kindergarten through sixth grade was another venture which now serves 400 children.

"We began to innovate," the pastor recalls. The Living Christmas Tree presentation, a halfway house with a full time minister to deal with the narcotics problem, a coffee-house ministry, and a full family counseling service with three licensed family counselors were some of the successful ventures.

Giving leadership to all of these activities, and ministering to such a large congregation, requires a church staff of 120 full-time and part-time workers. These workers are divided into seven departments of ministry: pastoral care; family

counseling; Christian education; missions; music; day-school; and business. There is a full-time department head for each department and they meet with the pastor each week to coordinate their ministries. The department heads, in turn, meet with their staff of helpers.

An eleven-man trustee board forms the pastor's "cabinet" and they have complete authority to run the church. These men must have a dedicated love for Christ, be familiar with the church program, and possess a sound business sense in order to qualify for the position. They officially report to the congregation only once a year. "Of course, anything they adopt," the pastor says, "has been prayed through, God-sought, and Holy Spirit led, so that it is of the Lord's leading. One of the most glorious things that can happen is for a church to let the trustees have a free hand in the Lord's business."

The church is strongly evangelistic in its outreach. "Everything we do is for evangelistic outreach," declares Pastor Fickett. Each Sunday school department has its own visitation ministry and outreach leader. There are two full and three part-time staff workers that guide the visitation program of the church. Each Monday evening, from 40 to 80 people meet to do visitation. Once a month, they canvas an area on a door-to-door basis to talk to people about Christ. The church sponsors hamburger fries to climax tournament sport events, with a top Christian sportsman featured as the speaker to present the gospel to an audience of 400 or more, many of whom are not from the church.

Each worship service includes an altar call. There is rarely a Sunday that passes without a number of persons coming forward to receive Christ. Referring to their music program, the pastor sums up their evangelistic fervor by saying: "The 1600 people in our choirs is also evangelism."

The church is equally missionary-minded. It has devoted \$318,000 to missionary efforts this year. Sunday school mission emphasis is carried on through the department leaders. There is a church-wide missionary conference once a year. Selected dynamic missionary speakers give the congregation exposure to missionaries.

The Missionary Assistance Corps (MAC) is a group of enlisted and screened young people who are actually sent to the mission field to assist the missionaries during the summer months. Last year, 99 youth were sent to the Orient. They do follow-up work, train young people in evangelistic work, and conduct Bible seminars. A musical team called the Certain Sounds is part of the MAC group. This year they are planning to visit the CALGARY Stampede in Alberta to get more Canadian young people excited about Christianity.

What is the secret of this church's increasing ministry and success? Dr. Fickett states: "No one is trying to build his own empire here, but everyone is trying to build the Lord's kingdom. Everyone is on the team."

The church's philosophy is one of positive emphasis, shunning negativism. She sees her God-given task clearly and, as a service institution with an obligation to the community, responsibly seeks to get the job done. Of course, the church trustees also have the complimentary philosophy

of getting what is needed to do a good job.

"Involvement is a unique success factor," one church member noted. The people respond readily to the fervent call for action from the pulpit. "We are told to be doers of the word and not just thinkers," the pastor told his people in a sermon. "Dedication means getting into the nitty-gritty work of Jesus Christ. God help you get involved with the work of the Lord. Revival begins with you through conversion; then serve the Lord with fear. You need to make your contribution to revival." Sermonic words, such as these, suggest the thrust of the church's ministry and the reason for its success.

The church is unified through Dr. Fickett's confident pastoral leadership and Biblical preaching. "The heart of adult ministry is a strong pulpit ministry," says the adult director. He reported that the adult department is the fastest growing department in the Sunday school, with over 1,000 in average attendance and 1,400 enrolled.

Another observer remarked, "The pastor is fool enough to preach old-fashioned, Bible-packed messages and is getting a hearing. Young people flood the evening service in their mod dress and all, as well as many young families with small children."

The people radiate enthusiasm and friendliness. Greeters are at each door and there are ushers galore. Twenty ushers receive the morning offering. Their weekly giving amounts to about \$30,000 which is a success figure for any church.

For all its bigness, there is an intimate smallness that uniquely contributes to their growth. The individual is important. His personal needs are personally met. This is emphasized in the way visitors and members alike are received, preached to, counseled, trained, and challenged to give of themselves and their substance to the Lord's work. The pastor sums it up best in the words; "Our church is growing and many others like ours, because we are a Bible-preaching, Bible-believing, Christ-exalting organization." That formula can spell success for any church, big or small.

You see, large churches are succeeding by applying simple principles that can become operative in small churches as well. A vitally active and creative church program, tithing-based, involvement-centered, pulpit-supported, evangelistic in outreach and Holy Spirit led is within the reach of every Christ-centered church. To be missionary minded, positive in outlook, enthusiastic, team spirited, and radiating friendliness and concern for the individual, is the approved birth-right of any church, any size.

In other words, a small church can succeed too, if it is faithful to Christ in basic principles that lead to big church success. It is the same dynamic Christ served by both. Actually, largeness is not necessarily a factor in growth and renewal. In God's geography, anywhere is a big place if God is there.

The words of our triennial emphasis theme scripture enunciate a way to greatness. "You must be made new in mind and spirit, and put on the new nature of Gods creating, which shows itself in the just and devout mind called for by the truth." (Eph. 4:23-24 N.E.B.) Launched into that kind of relationship with God, you can effectively make your contribution to renewal and church growth. "This can be the greatest year of spiritual productivity," as Dr. Fickett phrased it for his people, "providing each of us, as members and friends, will completely yield himself to the Holy Spirit's leadership in his life." □



# Theology Of the BLACK Experience

by Sam Berg

"Black Theology, Church and Community," was the theme of the annual Spring Convocation lecture series held at the North American Baptist Seminary in Sioux Falls, S.D., March 23-24.

Dr. David T. Shannon, eastern director of the American Higher Education Service of the American Baptist Board of Education and Publication was the lecturer. In a series of five lectures, he gave students, faculty and pastors a clear and candid exposure to the theology of the black experience.

Dr. David T. Shannon is a Christian, a black and a scholar. His audience at our seminary was Christian, white, and in some degree somewhat less scholarly. Yet there was a common ground. The common ground that existed between Dr. Shannon and his audience was faith in Christ and a commitment to His Kingdom. This common ground forced us to recognize that we were sitting at the feet of a leader and a teacher, one who had also sat at the feet of our Teacher.

Dr. Shannon did not come to castigate our apathy towards the problems of blackness, nor did he come to pla-

*Sam Berg is a middler student at the North American Baptist Seminary in Sioux Falls, S.D.*



cate our indignation towards black militancy. Rather, he came to share — as one Christian brother to other Christian brethren. He came to share — the task of the Kingdom of God in one area of human suffering as he saw it. He came to share — his knowledge of history and the Scriptures. He came to share — his faith in Christ and in a redeemed humanity.

His knowledge of history showed us the origins of American slavery as the reacting of a race-oriented bias towards an economic opportunity which required cheap labor. It showed us a picture of President Lincoln as a skillful politician and able Commander-in-Chief of the armed forces, interested in the preservation of the union and in

winning a war, the major issue of which was economic.

His knowledge of the teachings of Christ as related to history showed us that slavery was possible only when it was denied that ALL men were created in the "image of God," only when it was denied that ALL men have a soul, only when it was denied that "God so loved the WORLD." Then it became possible to say that "the black man has no rights which the white man must respect."

His faith in Christ showed us that God's revelation in Christ was "to preach the good news to the poor, to proclaim liberty to the captives, and recovery of sight to the blind, to set free the oppressed" (Luke 4:18). This



*Dr. Shannon meeting and conversing with seminary students, faculty, and pastors.*



becomes a touchstone in the theology of the black experience. The black man identifies with the oppressed — the enslaved Hebrew in Egypt, the exiled Hebrew in Babylon. In his oppressed state, he finds the strength to fight back, to struggle to maintain a sense of personhood, because God has "visited" him (Ps. 8:4). He finds that it is not a hopeless task, because God who has decided to act to become his deliverer. God is at work where people are oppressed (Ps. 103:6).

The acceptable year of the Lord for Shannon is when the gospel is preached to the oppressed (Luke 4:19). "The black man's hope is not in a vague kind of after-life," Dr. Shannon said. "His hope has always had a this-worldly element, as seen in his music, for example. It is a concrete hope for a full-fledged existence in this life," because Jesus said that this Scripture — Luke 4:18 — had been fulfilled "this day" (v. 21).

Dr. Shannon left us with three suggestions as to how we could apply the gospel in the area of race relations. First, he suggested that we question our own assumptions about races. This should be done, he said, in the light of the Bible. Have we been guilty of thinking, subconsciously or consciously, that one race is superior to another? Have we assumed an idea of non-responsibility in and for situations that do not immediately affect us?

Secondly, he suggested that we provide opportunities for exposure beyond our immediate, relatively isolated church and community groups. There are at least two other minority groups, the American Indians and the Spanish-Americans. These, together with the blacks, probably provide some proximity with a minority group for most of our North American Baptist churches.

Thirdly, Dr. Shannon suggested that we ask ourselves questions about stereotypes. For instance, are most blacks really on welfare? Are they really as a rule more capable as athletes but less capable as students? Too often, we affirm such statements on the basis of individual and isolated incidents without taking account of the overall picture.

Jesus Christ is the fulfillment of the scriptures. As his followers, we fulfill the Scripture as we carry on his work of proclaiming — in word and deed — the good news to the oppressed. In God's economy, because we have been privileged, we have been made responsible. □

## OUR'S VOLUNTEERS

### TEAM 1 REPORT

by Diana Mayer

Seeing the sights in New York City and Washington, D.C.; establishing close friendships that will never be forgotten; growing in love and understanding as a team; and witnessing the power of God as He met the needs of searching souls and transformed their lives — all of these are the memories we have of the last half of our tour as Team 1.

It began as we served our twelfth church in Buffalo, N.Y., the Temple Baptist Church. Though uncooperative weather deterred us from doing much visitation work, we found a warm group of people who eagerly demonstrated their love and thoughtfulness to the team in many ways.

Back into Canada again, we served at the Pineland Baptist Church in Burlington, Ont. We were revived from our mid-winter slump by the exciting visitation program which was already an integral part of their ministry, and we thoroughly enjoyed doing visitation work with the enthusiastic church members.

Returning to New York State, we found ourselves working in the Latta Road Baptist Church in Rochester. The stimulating discussions with church members in the Bible studies and in the evening workshops were a rewarding part of our ministry. The evening services in Latta Road were also well-attended.

Leaving the Great Lakes area, we drove quite a distance to the Atlantic Coast and the King's Highway Baptist Church of Bridgeport, Conn. We were thankful to see how God had prepared hearts there for our coming and that young people and adults made decisions for Christ.

Our next stop was in Parsippany, N.J. at Troy Hills Baptist, where we spent many hours doing survey calling in the surrounding areas. We especially appreciated the diligence of church members who came out each evening to help us in prospect calling. We were also pleased that the Rev. Edgar Klatt rejoined the team while in Parsippany.

In addition to survey calling for the Immanuel Baptist Church, Woodside, N.Y., we also attempted to give away copies of *Good News for Modern Man* at each door. We pray that these

copies of God's Word will lead people to Christ, who otherwise would probably not be reached.

Then we headed westward into Pennsylvania and spent six days at the Temple Baptist Church in Pittsburgh. During our stay there, we had a good ministry in presenting a program for the Father and Son's banquet, which found many men from the community in attendance. It was our opportunity to also present a program at the Pittsburgh city-wide Youth for Christ rally.

Next on our schedule was the Calvary Baptist Church of Penn Hills, a suburb of Pittsburgh. Instead of training people for visitation, we Volunteers became the trainees of several skilled lay people and the pastor. This was a unique and valuable experience because we gained new methods to incorporate into our own visitation patterns.

The last church we visited in Pennsylvania was the South Hills Baptist Church of Erie. We were encouraged as we sensed an awakened awareness among church members to become more dedicated witnesses in their respective situations and relationships.

After spending so much time in the industrial cities, we were happy to travel westward again and get a breath of fresh spring air in North Freedom, Wis. The North Freedom Baptist Church proved to be a hardworking church with a real concern for the spiritual welfare of the community.

Our last crusade was held in Norridge, Ill., at the First Baptist Church. We spent our time there in visitation and also presented some programs at the N.A.B. Office in Forest Park. Again, we appreciated the interest shown by the young people in our work and their help in visitation.

We want to thank all of you readers for your prayers on our behalf during this past year. And we also wish to again thank those who personally made our stay in their churches so enjoyable and rewarding. Our prayer is that lives have been renewed, that churches have received a new spirit, and that we may all continue to work to bring people to Christ. □

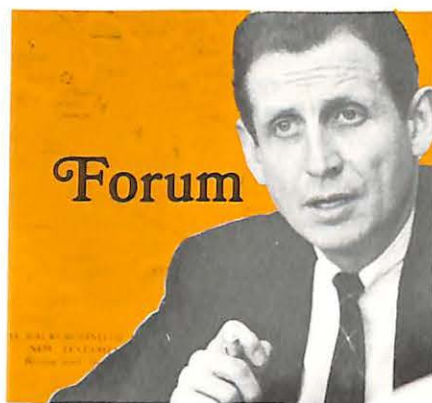
### TEAM 2 REPORT

by Larry Plucker

As we travelled from Ellinwood, Kan., to Portland, Or., we were very much aware that people were praying for us. Although the driving conditions were treacherous, we arrived safely at the Bethany Baptist Church. Our guest evangelist for this campaign was the

*(Continued on page 10)*





by Gerald L. Borchert

Mrs. K wrote a letter about a Christian's activities but it has been omitted because it was primarily a series of Bible verses including Ps. 1:1; Mt. 5:10-11; Gal. 5:24; Tit. 2:12; 2 Cor. 6:17; 1 John 2:15-16.

Dear Mrs. K: Thank you for your letter. I know it was meant in the spirit of helpfulness and I am grateful for your concern. It is important to grapple with the problem of a Christian's activities for two reasons. First, as Christians we must seek to help other Christians to mature in their thinking. Second, we must learn to recognize what the Bible says and what it does not say. I think I sense what you meant by your extended quotation of Bible verses, but unfortunately you did not say what you meant. Even more significant, however, is the fact that although you think your quotation of Bible verses has answered Mrs. Z's question (B.H. March issue, Forum) you are far from replying to her, because you have assumed that certain activities are right or wrong in all circumstances when the Bible verses actually say nothing at all about those activities. Do you understand then why I said I refused to play God? I am not afraid to tell people what God's word says. I have dedicated my life to the study of that Word and I will not remove the cutting edge of that Word. But before I quote Holy Scripture to support my views I will make sure I understand what it says.

Now the Bible verses which you have quoted are not concerned with specific activities but with two very definite problems for the people of God. One involves the kind of people with whom we are identifying ourselves. This identification is not mere

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

association for that would mean an end to the evangelism effort of the Church. To stand and sit with those who are antagonistic to God in the sense which the Psalmist meant it is to become part of the movement against the Lordship of God. The quotation of 2 Cor. 6:17 concerning separation and touching not the unclean thing means exactly the same thing in its context and that verse has been so badly misused by Christians who apply it to others and fail to apply it to themselves that it has probably become the foremost verse used by the Christian hypocrite. In saying this I am not suggesting that you are such Mrs. K. but I trust that all our people will recognize that the verse is usually misapplied and that a reference to this verse is one of the most serious charges that can be made of a Christian.

And this brings us to the second problem, namely the attitudes and life-orientations which are displayed. The Bible verse concerning loving not the world nor the things of the world is directly in point. The Christian is called upon to love God and enter life boldly. The love of the world is not primarily concerned with insignificant little activities. It is an attitude which makes the things of the world more important than the things of God and God's special order such as: family life, friendships, work habits, etc. If you remember then Mrs. Z's concern was for a better family relationship and that is what I was speaking about. I have found many people who can quote Bible verses but still have a problem living the joyous life of Christ. Christians must come down out of the clouds of Biblical verses and apply them relevantly to their own lives.

Mrs. K. I have answered your letter rather severely. I do not mean for it to be taken personally. From your letter I sense a warmth of your spirit and I suspect that you have found a personal joy in Christian living. Many, however, are not free and do not know how to take such verses other than as severe rules because they have not experienced a continuing presence of God which makes Bible verses wholesome directions for life. G.L.B. □

#### God's Volunteers

(Continued from page 9)

Rev. Donald Ganstrom from Salem, Or. Among the activities scheduled were the Oregon Youth Fellowship Banquet, a youth witness-training class and a children's rally. The Spirit of God was present and we were thrilled to see six

first-time decisions for Christ and five re-dedications made.

The Cypress Baptist Church of Lynnwood, Wash., gave priority to witnessing workshops. Seventeen youth responded to the workshops by going calling with the team members. On that one day about 265 calls were made and 22 prospective families discovered. The team was pleased to learn of the excellent follow-up program called, "Operation Penetration," implemented by the church.

The Cypress Church shared the ministry of the team with the Valleyview Church extension project in Everett, Wash. The work there consisted mainly of canvass calling. Our efforts were hampered by inclement weather.

Holy week was spent at the Calvary Baptist Church in Tacoma. An interesting Bible study series on the passion week was presented by Pastor Wesner. Calling consisted of door to door evangelism during the day and prospect calling in the evening.

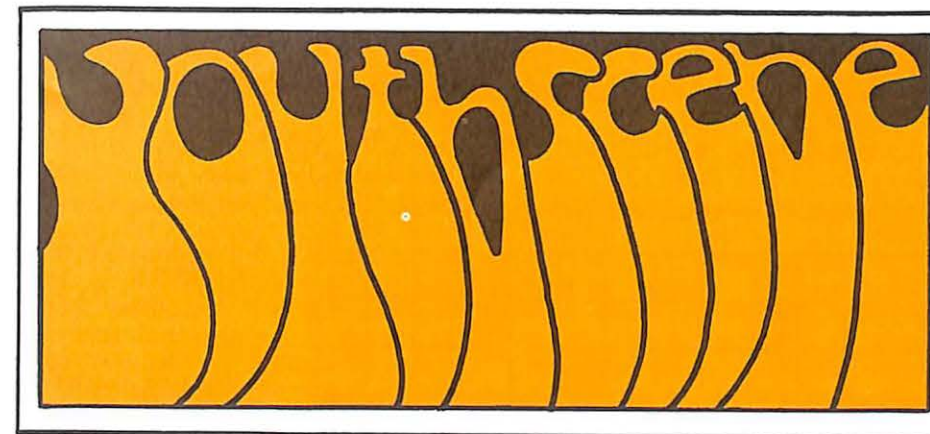
From Tacoma we left for Canada and began a crusade at the Rose of Sharon Baptist Church in Richmond, B.C. We were impressed by the preparation and participation of the church members.

We were very much encouraged when a lady accepted Christ through the door to door ministry of the team. A Bible study was held with her the following afternoon and a week later her husband also accepted Christ.

Sunshine Ridge Baptist Church, a church extension work in Surrey, B.C., welcomed its first team of God's Volunteers. The well attended Bible studies and excellent participation in visitation were examples of the enthusiasm of the people. One day was devoted to the Evergreen Baptist Home at White Rock. The week was climaxed by the dedication of 27 church members to the work of Christ.

Trinity Baptist Church of Kelowna, B.C., marked the end of our tour. The church was involved in a building program, but yet members eagerly participated in evening witness-training classes and door to door evangelism. The highlight of the week was an informal youth rally where youth and team alike were confronted with the question of what we would do with Christ. Several commitments were made and a time of sharing testimonies followed.

As we look at our past tour we can see the hand of God at work in the hearts and lives of his people everywhere. We thank you for your support in prayer and we commit everything we have done and tried to do into the hands of our Almighty God. □



#### A SMILE STOPPED A BLACK PANTHER

by Angela Radumas

I didn't know what to expect that day as I drove to school. Other college campuses were being hit with riots and demonstrations, and ours was no exception.

I was the only white girl in all of my classes; the college I was attending was almost entirely black. As a result, I stood out in the crowd.

I parked my car and went around to the back in order to avoid the demonstrators in front of the school. As I was about to enter my anthropology class, a tall, vicious-looking black grabbed my arm.

Looking down at me he asked, "Why did you smile at me?"

I was not aware I had smiled, but apologized anyway, assuring him I was not flirting.

"Why did you smile at me?" he pressed.

The Holy Spirit prompted me to tell him about salvation through Jesus Christ. Afraid of ridicule, I resisted. The Holy Spirit again urged me to speak.

"I have peace inside that all the money in the world can't buy," I said, trembling.

I started to walk away, but he wanted to know how to get peace. He gripped me firmly.

Breathing a quick prayer, I told him

Angela Radumas is a former student of Southwest Junior College. She now attends West Los Angeles College in Culver City, California. This article is reprinted from The Clarion Call, a monthly newspaper in Gardena, California.

I had accepted Jesus Christ into my heart, had received forgiveness of sin, and that's why I am happy.

"Jesus, huh? Who is He?" he asked.

I told him about Jesus being God's only begotten Son and how He came down from heaven to die on the cross for our sins.

Again I tried to pull away; but he was not through with me.

"How can I get a hold of this Jesus?" he insisted.

I was shocked.

"All you have to do is when you go home after school, get on your knees by your bed and ask Jesus to come into your heart," I answered. "You'll see the fantastic change that He will perform in your life."

"Can you help me get a hold of Jesus now?"

We bowed our heads, and he repeated my prayer.

"Is that all?" he asked after we had said "Amen."

"If you really meant what you said, Christ lives right inside your heart now," I answered. "You must read the Bible and communicate with the Lord so you can grow in Him."

Then he released me.

Three days later we met again. I was crossing the campus when he spotted me and yelled my name. I increased my step, but all he did was yell louder. This time those around began looking at me. I was frightened.

He walked over and began to relate what had happened the night after he gave his heart to Jesus.

"You don't know this, but I'm a Black Panther," he began. "And I was on the campus only to cause trouble. I don't even go to school here."

"We were having this big meeting at my pad, see, to discuss what damage we were going to do the next day at school."

My heart nearly stopped. I was grateful I hadn't known.

He related that when gang leaders gathered in his apartment, he announced he couldn't go through with the plans. He explained about "this white girl" who told him about Jesus and that she really believes what she was saying. He told them how my face was "all lit up" and how he had stopped to talk with me. He told them he had accepted Christ as his Saviour and that he couldn't go on living for the devil.

He said some of his buddies jeered, but he stood firm. Others became curious and asked questions. Three finally concluded that if this Jesus "is good enough for you, He must be the real thing."

So my Black Panther friend led three buddies to the Lord! His face shone as he told me this; I was in awe at what God had done for him.

What if I had been disobedient to the Holy Spirit and not told him about Jesus Christ?

I suddenly realized that young people today are seeking reality. They think they have found it in pot, drugs, LSD, and all the other devilish devices, but sooner or later God tugs at their heart, and then they realize their need. If we Christians are not shining for the Lord, they might not see the light of His grace and peace.

Matthew 5:16, which talks about letting our "light" shine, is relevant today. If kids see something different in us, they will stop to see what really makes us happy.

A smile can do an awful lot for Jesus. It turned a Black Panther to Christ. □





by B. C. Schreiber

**Apostolic History and the Gospel.** Edited by W. Ward Gasque and Ralph P. Martin, Wm. B. Eerdmans Publishing Co. Grand Rapids, Mich. \$7.95.

These 24 essays and lectures based primarily on Acts and the Pauline Epistles are offered in recognition and honor of Dr. Frederick F. Bruce's 60th birthday. One wonders why the editors, one from Vancouver, B.C., and the other from Pasadena, Calif., initiated the honor and why it was not conceived on the British Isles. But perhaps the recognition means even more when it is introduced by men so far removed from the University of Manchester, where Dr. Bruce served as Rylands Professor of Biblical Criticism and Exegesis since 1959. However, both editors were associated with that school, one as a graduate research student, the other as a lecturer.

Some of the better known authors of these essays are E. M. Blaiklock, William Barclay, Leon Morris and Bruce Metzger. However, all of them are excellent authorities in New Testament studies. Interestingly, only one essay by a professor from Germany is included. Is this an indication that the balance of the theological thought has been shifted to other centers of biblical learning?

The copious footnotes indicate intensive study and research and will be appreciated by many ministers, seminary students and professors. □

**All the Children of the Bible.** By Herbert Lockyer, Grand Rapids, Mich. Zondervan Publishing House. \$5.95.

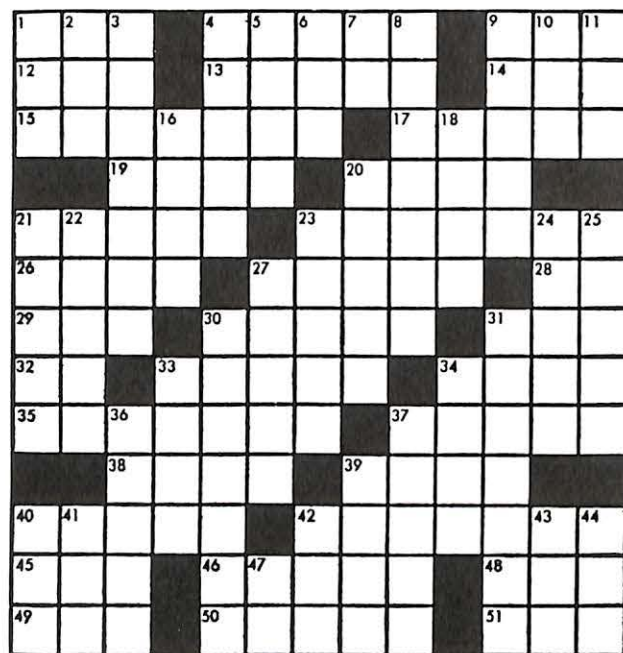
This is the 12th of Dr. Lockyer's "All" series. Although in his middle 80's he is still active, primarily in a writing ministry.

*All the Children of the Bible* is not a definitive biography of all the children. Many examples are given, to be sure, but much is written about evaluation, exhortations, and emblems. The appendices also include children's stories, poems, hymns, prayers and literature. You actually get much more for your money than the title indicates. □

## Bible Puzzle Page

(Answers on page 19)

Bible Puzzles  
Box 485  
Albuquerque, N.M. 87103



### ACROSS

- 1 He chose the plain of Jordan (Gen. 13)
- 4 Biblical country (Gen. 48:7)
- 9 Determined
- 12 Small fish
- 13 "..... in me, and I in you" (John 15:4)
- 14 A kind of paper
- 15 "dwelleth not in..... made with hands" (Acts 17:24)
- 17 "..... honour, and peace, to every man" (Rom. 2:10)
- 19 Courier
- 20 Crack
- 21 "..... man shall bear his own burden" (Gal. 6:5)
- 23 Fellow laborer of Paul (Phil. 4:3)
- 26 Catalog
- 27 Golfer's error
- 28 Heraldic color gold
- 29 Dowry

- 30 "It is as..... to a fool to do mischief" (Prov. 10:23)
- 31 All must do this once (Heb. 9:27)
- 32 ".....elohe-Israel" (Gen. 33:20)
- 33 Alaskan
- 34 City in Arizona
- 35 Described as white (Rev. 3:5)
- 37 Established
- 38 "ye shall find a colt....." (Mark 11:2)
- 39 Manner of walking
- 40 Comprehension
- 42 By it every man gained much (Luke 19:15)
- 45 To suffer ill health
- 46 His wisdom was exceeded by Solomon's (1 Ki. 4:31)
- 48 Recent (comb. form)
- 49 A kind of sauce
- 50 She announced Peter's arrival (Acts 12:13)

- 51 "..... for love's sake" (Philemon 9)

### DOWN

- 1 Ignited
- 2 Way (comb. form)
- 3 This arose in the sea (Matt. 8:24)
- 4 Illness of the centurion's servant (Matt. 8)
- 5 Instigate
- 6 Roman god of the underworld
- 7 In the year of our Lord (abbr.)
- 8 "..... not the gift that is in thee" (1 Tim. 4:14)
- 9 American author
- 10 "Give..... to my prayer, O God" (Ps. 55:1)
- 11 "the fire shall..... every man's work" (1 Co. 3:13)
- 16 Haven
- 18 Jesus said to tell how these walk (Luke 7:22)
- 20 Flit
- 21 Peter was one (1 Pet. 5:1)
- 22 Musical instrument
- 23 These were put into the dungeon (Jer. 38:11; sing.)
- 24 "shall pass away with a great....." (2 Pet. 3:10)
- 25 "The foot shall..... it down" (Isa. 26:6)
- 27 Squander
- 30 "What meanest thou, O....." (Jon. 1:6)
- 31 Fate
- 33 Solomon's servant (Ezra 2:57; poss.)
- 34 She was fair and beautiful (Esth. 2:7)
- 36 Destination of the ship of Alexandria (Acts 27:6)
- 37 Father of Zadok (Neh. 3:4)
- 39 One who has earned a diploma (abbr.)
- 40 Neon
- 41 ..... Grande
- 42 Though
- 43 Born
- 44 "they.....not the land" (Ps. 44:3)
- 47 Day of the week (abbr.)

### CRYPTOVERSE

MHD YV DJX ZJYFX EATYHA YB WYO, DJED  
CX TEC GX EGFX DY KDEVO.

Today's Cryptoverse clue: J equals H

Instructions for working CRYPTOVERSE

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

## A REVIEW OF THE FILM HIS LAND

by Ben Breitzkreuz

I recently viewed the film *His Land*, claimed to be "the most remarkable film yet . . . produced by World Wide Pictures, the cinema arm of the Graham Association" (cf. *Decision*, April, 1971, p. 7), featuring Cliff Barrows and Cliff Richard. The film demands a serious response for the benefit of those who may be inclined to accept too easily everything that bears any relationship whatsoever to the Billy Graham Evangelistic Association. This response is *not* intended to implicate all of Billy Graham's efforts; it is intended only as a review of *His Land*.

The film has numerous merits. It beautifully portrays the utterly amazing achievements in agriculture, industry, urbanization, and politics of the modern state of Israel, achievements that have my whole-hearted support and best wishes. Within that context, it is a fine piece of pro-Israelite publicity, referred to by Rabbi Marc Tanenbaum as "perhaps the most beautiful, sympathetic portrayal of the people of Israel by any Christian since the creation of the Jewish State." Consequently, *His Land* is perhaps the most successful chapter yet written in Jewish-Christian understanding and ecumenicity (though the acceptability of the film to the Jewish community will probably cause many to question the depth of its distinctively Christian message). Also, it is quite inconceivable how the Roy Gustafson Holy Land tours could have been publicized more effectively (cf. the brochure, *His Land*). I strongly suspect, however, that none of the above merits was the intended primary purpose of the film.

Beyond the above meritorious aspects, *His Land* raises numerous questions for many of us who are also within the evangelical orientation. Thus, a response must be raised for the sake of those evangelicals who do not share the perspective of *His Land*.

*His Land* is open to serious criticism from several major standpoints. First, it has a one-sided approach to the definition of prophecy which thoroughly undercuts the relevance of the prophets to their generation, and tends to make the prophets less relevant to our generation. Cliff Richard defines prophecy

as "the writing of history before it happens," with which Cliff Barrows ecstatically concurs. Is that really an adequate definition of prophecy? A definition of prophecy must include at least most of the major prophets, including those who expended little energy predicting the future (such as Samuel, Amos, and Hosea), those who probably did not themselves write the books concerning themselves (including the greatest prophet Jesus!), and those whose prediction did not include *specific* history which is defined in terms of dates, names, places and precise details (such as Jeremiah, Ezekiel, and most of the others; which prophet identified the date or even the name of Jesus?). A much more adequate definition of prophecy emphasizes the fact that a prophet believed himself called of God to speak His word, that Mosaic/covenantal heritage of Israel, that he attempted to call Israel back to a life consonant with that divine heritage, and that he addressed himself to the religious, political, social and moral issues of his day. The prophets become relevant to us as we similarly plant ourselves within our biblical heritage, and proclaim a message that calls outsiders into that faith (i.e., the task of evangelism), and challenges insiders to live in a way that reflects Christ's pattern. What a prophet said concerning the future grew out of his indictment of the present, and was quite relevant and understandable to the people of his time. Apparently the gift to correctly predict the future was not that significant, since, according to Deut. 13:1 f., even a false prophet could do that.

In similar fashion, *His Land* claims that every major event in the life of Jesus was foretold by the prophets. In evangelical circles, the life of Jesus is quite insignificant without His literal resurrection; which prophet foretold that? Or isn't the resurrection of major significance to the producers? Which prophet even predicted that Jesus' name would be "Jesus"?

Second, *His Land* represents a misuse of both biblical history and biblical passages. According to the film, one of the passages "fulfilled" by the modern state of Israel is Ezekiel 37, the valley of dry bones chapter. Ezekiel lived in exile just prior to the restoration of 520 B.C.; isn't it more likely that that is the restoration Ezekiel refers to rather

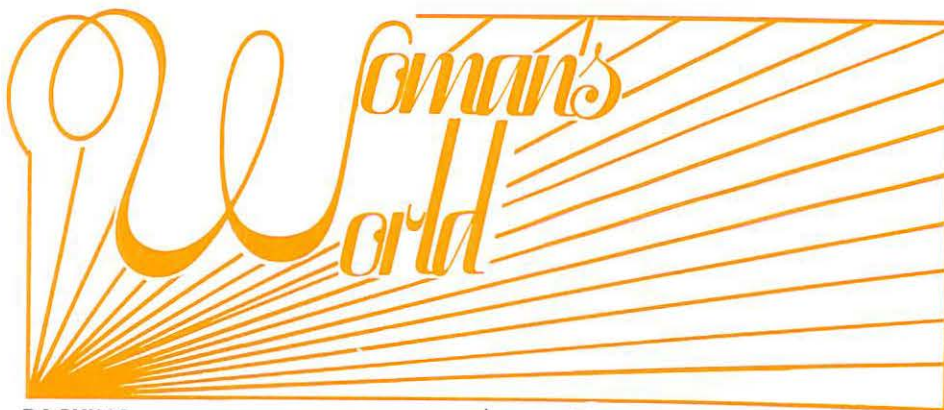
than the modern state of Israel? Yet "His Land" erases this major aspect of biblical history because the restoration of 520 B.C. does not, apparently, fit the film's schema. The film's use of Ezekiel 36:8, 24, 28, and 35 is similarly contrary to good biblical exegesis and interpretation. Interestingly enough, there is no real scrambling by modern Jews to rebuild the Temple, to reestablish a Zadokite priesthood, to re-apportion the land into twelve parallel tribal holdings, or even to return to the land of Israel (except as tourists), all predicted by Ezekiel. Would it not be the better part of wisdom to refrain from making a completely committed judgment on the modern state of Israel as the fulfillment of these passages until some of these other things begin happening?

Another passage "fulfilled" by the modern state of Israel is Isaiah 19:24 f., "In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the Lord of hosts has blessed, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage.'" The previous verses in Isaiah (19:19 ff.) tell of an altar to the Lord in the midst of the land of Egypt, of the Egyptians crying to the Lord because of oppressors and the Lord sending them a saviour who will defend and deliver them, of the Lord revealing himself to the Egyptians who then acknowledge the Lord by worshiping him with sacrifices, burnt offerings, and vows. Since *none* of this is happening (are we to believe that Sadat is the Lord, Kosygin the promised saviour; are the slain Israelis the burnt offerings and the vow to annihilate Israel the vow to the Lord; has Assyria shown any resuscitation since 612-609 B.C.?), shouldn't a decision concerning the modern state of Israel as fulfillment of this prophecy be most cautious? In fact, Christianity's sympathetic identification with the modern state of Israel must surely prevent either Egypt or any other Arab state from turning to the Lord!

*His Land* capitalizes on Zephaniah 3:9, translated by *Living Prophecies*, "At that time I will change the speech of my returning people to pure Hebrew so that all can worship the Lord together." First, the translation is inaccurate since the Hebrew text has only

(Continued on page 18)





## PACKING

by Mrs. Jeanette Stein, president of the W.M.U., Winnipeg, Man.

More people go away for holidays now than ever in the world before. Young people get wonderful opportunities through their school to see other lands and people. We could really say that the travelling case is the symbol of our times.

Luggage becomes very important. People travelling with one or two lively children know that they will need a lot of things for the journey. They have hardly left the city limits before one or the other is hungry or thirsty.

What are you like at packing? It is a science—or can be one! There's more to packing than just cramming everything in at the last minute. No matter how large the case is, there is a limit to what you can take. Choices must be made. Rather than choose the things that could be useful, it is wise to ask, "What things can't I get along without?"

Packing is a bit like life. There are certain limits to what we can get into one life. The Psalmist tells us that 70 or 80 years is a realistic guess of the length of one life. What can we pack into these years? What can we get along without?

It is educational to watch a master-packer. Every bit of space is used. The big things are packed first and then the spaces are filled with all kinds of little things. When unpacking such a case we would probably stand amazed and ask, "How in the world did she get all that into this one case?" Were you ever surprised at how much some people can pack into their lives? They accomplish truly great things and yet they do not omit the little kind acts that 'makes the day' for someone. Jesus lived this way. He did the big things but always had time to bless the little children, praise the widow and heal the sick.

As women, I would challenge you to

use life to the full. Love will make it possible. Get in everything you can, unhurriedly, thoughtfully, steadily. Look around you. Think, plan, make the most of every day. □

## FAMILY VACATIONS—CALM OR CHAOTIC

by Mrs. George Breitzkreuz, Racine, Wis.

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

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

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

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

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

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

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

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

7. Stop occasionally for treats,

romps in parks and sightseeing. Picnic along the way—children love it.

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

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

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

## OUR CHOIRS SING

by the Rev. Bill Keple, Baptist Radio Ministry, Cameroon, Africa

Welcome to my recording studio! That is, it doubles as a studio since it really is our boys' bedroom, but it serves its purpose well. At this moment I'm in the process of preparing a tape for another "Our Choirs Sing" broadcast which is presented every Sunday evening at 9:30 over Radio Buea. Since the Baptists, Catholics and Presbyterians are to rotate on this program, we are responsible for the broadcast every third Sunday evening.

The preparation for this broadcast begins several weeks before the program is presented over the radio. I contact a particular choir to see whether or not they would like to participate in this particular Gospel outreach. The response of the various choirs has really been encouraging since to date no choir has yet refused. When the contacted choir agrees to the broadcast then arrangements are made as to the date and place of the taping session.

On the pre-arranged date for taping I go to the church or school building where the taping session will take place. Generally, the environment is not very conducive to taping since the buildings are usually quite well ventilated and so the taping session is susceptible to all sorts of distracting sounds such as children's voices, the crowing of roosters, and on one occasion the taping was temporarily suspended while a herd of bleating goats was chased far enough away so that their constant bleating wouldn't interfere with the taping. Before the taping session begins I inform the choir of the rule that they must not cough or clear their throats during the taping of a hymn since this does not make for a smooth professional presentation. Since many of the choir members are not used to such a controlled situation,

there is usually one or two instances within the taping session in which a song will have to be retaped since someone forgot the rule.

In one taping session, we had just about finished taping a rather lengthy song when we were interrupted by a loud c-r-e-a-k as the door of the classroom where we were recording was slowly opened by a wide-eyed child of one of the choir members. Needless to say, the choir members who had been working very hard on that particular number were quite unhappy with that intrusion. On other occasions a choir number would have to be retaped as a result of one of the babies beginning to cry or fuss. When I first began going out and taping the various choirs I found the lack of a controlled situation to be somewhat frustrating, however, in time one learns to work within the framework of the prevailing circumstances. Perhaps it's a case of either becoming used to the distractions or else the taping standards have deteriorated!

Invariably, when the taping session is completed I get a request from the choir that I play the entire tape for them, however, I usually play only a number or so and inform them that they can hear the rest of the songs when the program is presented over the radio. When the recording session is completed I edit the tape and retape it on a library tape so that the songs then become a part of our permanent radio ministry library and can be used at a later date for various broadcast purposes. From the library tape I make up the broadcast tape in which a short English narration is inserted between the musical selections. A brief English summary of each song is necessary since Grasslanders will not understand the Coastal vernacular music and vice versa.

We are happy for this opportunity to make Christ known through the medium of Gospel songs and hymns and the willingness and co-operation of the various choirs which have so far agreed to participate in the broadcasts is greatly appreciated. I pray that the Lord might continue to use this means of Gospel outreach to meet the spiritual needs of the multitudes who listen to this broadcast. In a sense, the "Our Choirs Sing" program has something of a captive audience since Radio Buea is the only radio station in West Cameroon. Cameroonians love to sing and the "Our Choirs Sing" broadcast may be summed up in the words of one of the songs sung by one of the choirs

entitled "Yo Ga Ban Ba Kamerun Ba Ga Koni Go" which means "Hear the Children of Cameroon Praising the Lord." □

## MY HUSBAND IS A PASTOR IN UNIFORM

by Mrs. Kendrick (Ingrid) Gould, Forth Lewis, Wash.

Webster defines the word "pastor" as follows: "a clergyman serving a local church or parish." As a "pastor in uniform," my husband serves the men who are serving our country in the U.S. Army.

When we entered the military chaplaincy in January 1969, some people



Chaplain Gould and family.

felt that we "left" the pastorate; this is certainly not so! The army is a large mission field. My husband preaches, teaches, counsels and does visitation just as a civilian pastor. Most of the visiting is done in the field, in barracks or other training areas. Our services are similar to civilian life, with Sunday morning and evening services. A volunteer choir adds much to the worship services.

The most difficult part of the work is the time of family separation. We have experienced the hardships involved with having a father and husband in a combat zone; so we know how other families feel in that situation. The Scripture verse Matthew 10:37, spoke to us often during this time and served to remind us that the Lord expects nothing less than our complete yielding; and in return, He takes care of all our needs, whether they are spiritual, physical or emotional.

A chaplain's wife has many opportunities for service. I think the most important thing is to try to be a good wife and mother at home, and a good

example and witness to those in the military community with whom we live in close contact. In the army, we have Sunday Schools, Vacation Bible Schools as well as Bible Studies and various other organizations such as Protestant Women of the Chapel, in which the chaplain's wife can participate. The wives of chaplains are usually called upon to help teach in Sunday school or Bible school, so we have our own mission field with the children. As a mother of two small boys, I am currently enjoying the Sunday School Pre-School Department with them, and this is where I will try to help out by teaching in the Bible School this summer.

The blessings far out-weigh the problems associated with military living. Men are accepting Christ as Saviour and we have the peace that comes with being in God's will.

A reduction in the number of military personnel on active duty makes our future uncertain. Our period of enlistment ends in January. The army has not as yet indicated whether or not we will be able to remain on active duty beyond that point. We know the Lord will guide and direct us, and continue to use us according to His will. □

## PRAY

### The Second Goal of the WMU

by Mrs. Ron Mayforth, Northern Conference WMU President, Calgary, Alta.

"Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not" (Jeremiah 33:3). This is our Lord speaking to Jeremiah many years ago, and I believe it is true today. Jochebed, the mother of Moses prayed and God used Moses as a leader of the Jews. Hannah prayed for a son and God gave her Samuel who became a great prophet. Mary, the mother of our Lord was a woman of prayer. We often read her great prayer recorded in the Gospels called the Magnificat.

Today God hears and answers prayers as he did in Bible days. Henrietta Mears, the founder of Gospel Light Publications says her Mother took time to pray with each of the children in the family, and helped them to know she trusted God for their lives. Mrs. Wesley prayed daily for her many sons and several of them became Ministers. John Wesley became a great revivalist and founder of the Wesleyan Methodist Church. Two ladies, members of the church D. L. Moody attended, saw

(Continued on page 18)



NAB's NAB's NAB's

"Dear NAB's: Since returning to the Cameroon, I have been cogitating to send back this open letter to express my gratitude and thanks to the North American Baptist churches for providing the funds through the University Scholarship fund, which have made it possible for me to receive a University education, which is and will be an asset to our Baptist education work in the Cameroon Baptist Convention.

"I also express my deep appreciation to all of you for your untiring Christian fellowship, prayers, gifts and the many different kinds of hospitalities I received from among our Baptist churches and population during my stay in the United States of America.

"I would like to express my sincere thanks to Dr. Richard Schilke for his careful handling of all matters affecting my stay and studies while at the University. Along with this appreciation, I would also like to thank the staff at our Forest Park office for their ever friendly and hospitable attitude towards guests like me.

"It seemed like a long time ago since I went through the ceremonies of final examinations at the University of Northern Iowa, in Cedar Falls, Iowa, and completed packing and arrangements to return to the Cameroon of Africa. As I flash back my mind's eyes, these moments and others in connection with my stay in the United States have become events that will eventually be forming the history of my life.

"During the last few weeks prior to my departure, I was filled with some sort of double emotions. The first of this was an immediate one, that of separating and departing from the great fellowship that I had enjoyed with the members of the Cedarloo Baptist Church in particular, the churches of the Iowa Association and the North American Baptist churches in general, during several missionary conferences, church and youth camps, and other related speaking engagements.

"The second kind of emotion was the anxiety to return to the Cameroons and again be united with my family and relatives after such a long time of separation from them. It was to the Lord I turned with thanks for giving me the strength to overcome these moments of anxieties and tensions without any major breakdown in health.

# NAB's NAB's NAB's NAB's Letters To NAB's From 2 Cameroonians

"As you all would have known by now, I graduated from the University of Northern Iowa in Cedar Falls, Iowa, on Jan. 28, 1971, with the Bachelor of Arts degree with a major in English and a minor in the teaching of English as a Foreign Language. Upon graduation, I decided to return to the Cameroons at once, with brief stops in Chicago, Washington, D.C., London, Munich and Paris. I finally arrived in Duala, the Cameroon International Airport, on Feb. 6, 1971. It was indeed a happy re-union with my wife, Clara, our children and relatives.

"Before arriving in West Cameroon, my posting had been changed by the field, from Supervisor of Schools, Forest Region, to Vice Principal Joseph Merrick Baptist College Ndu. This is one of our post primary institutions aimed at providing a sound academic secondary school education (high school) as well as leading the boys to the knowledge and service of our Lord Jesus Christ.

"The staff of the school is made up

of our North American Baptist missionaries, short termers and Cameroonian Baptists. It is to the staff and students of this Christian school that I have assumed duty and I am gradually adjusting to life here again.

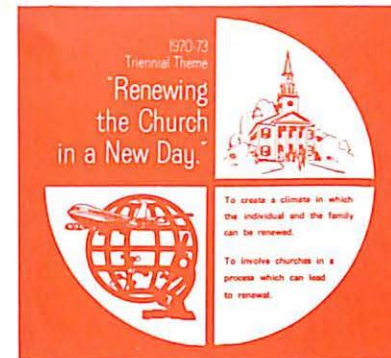
"Just as the college singers from the Cameroons of Africa and some of us brought to you a new insight into the mission field in Cameroon, so also was I blessed and inspired by your total commitment. I received a new vision as I returned to the Cameroons and fully dedicated myself anew to join your missionaries and fellow Cameroonians to continue the task of conveying the good news of Christ to all corners of the Cameroon and beyond." Yours in Him, W. N. Tayui, Joseph Merrick Baptist College, Ndu, Cameroon, Africa.

"Dear Sirs: I am writing to thank you and the entire staff of the North American Baptist General Conference for the marvelous work you do for the Lord even in Cameroon. Your prayers, missionaries and financial help you offer for the mission work in Cameroon has always meant so much to us. Your generosity towards the Baptist Christians in Cameroon climaxed in 1969 when through your able leadership a very unique plan was made for the *Cameroon College Singers* to tour across America and Canada for three months. I am really telling you that the tour has brought about a tremendous change in my spiritual life. I believe that, although we did not visit all the states of America and Canada, we did leave a message on the record which we cut during the choir tour. It has always been my prayer that those who listen to the songs might be drawn closer to God. I long to come to America once more.

"It is rather impossible for me to write and express my personal appreciation to all the N.A.B. families individually, and I would be most grateful if you will convey my hearty appreciation and good wishes to the North American Baptist churches for the hospitality they gave us. It still rings in our memories. I am doing my last year in the Baptist Teacher Training Centre. The course ends in June, 1971 and I will pray for further studies. Yours faithfully, Japheth Koni"

# Renewal Comes To Colfax

By Bernard Edinger



The Rev. Bernard Edinger.

If you had asked almost anyone on the streets of Colfax, a small agricultural community of less than 3,000 in Washington, what was happening in town the week of March 7-12, you would likely have gotten the answer that something really big was in progress at the First Baptist Church, Colfax, Wash.

When it is practically impossible to find parking within a two-block area of the church, when the church is already nearly filled ½ hour before the scheduled time for the service to start, that's news! Beginning with more than 250 on Sunday evening, the attendances increased nightly.

It all began more than a year ago when the Deacon Board was deeply burdened about evangelistic services for 1971. Uppermost in their minds was the need to appeal and minister to youth. After several sessions, and several names being considered, it became evident that God was leading to engage the musical ministry of Rev. Theron Spurr of Joliet, Illinois. Because the deacons felt that meetings must be well-publicized, they asked for a special publicity item in the church budget for that purpose. Believing that "sanctified curiosity" is a legitimate method of building interest, the publicity committee spent much time prayerfully preparing and planning the newspaper and radio ads and news releases which began about five weeks before the planned services.

Cottage prayer meetings were the key to the moving of the Spirit. Ten homes were opened with from 60 to 70 people praying, in addition to a good attendance at the weekly prayer meeting on Wednesday. The burden on the hearts of those who prayed indicated the hopeful results that were being expected.

Although all the available news media — newspaper, radio, posters — were utilized, in a survey taken on two consecutive evenings toward the end

The Rev. Bernard Edinger is the pastor of the First Baptist Church, Colfax, Wash.



The First Baptist Church, Colfax, Wash.

of the week, it was consistently revealed that the majority of the people were there BECAUSE SOMEONE PERSONALLY INVITED THEM! The contemporary youth music by Rev. Spurr, with the Spurr-lows, the Ralph Carmichael Orchestra, Otis Skillings and others by stereophonic tape, along with the singing of the 35 to 40 voice choir each evening brought out the young people by the scores. About 100 young people attended a "Pop and Popcorn" music session the last evening in the fellowship hall.

On Friday evening, the last service, more than 500 people crowded into the auditorium and narthex with about 30 children on the floor in front of the pews, people seated in the windows, additional chairs in all the aisles and the balcony packed to capacity. In that service 73 came forward with 31 for salvation and the others for a deeper dedication in their Christian life. A total of 65 made decisions for Christ during the week with over 100 more coming for dedication and consecration.

On Sunday evening following the meetings, "Echoes of Revival" was the theme, and for nearly 45 minutes people told of what God had done for them in the days just past. First Baptist Church of Colfax was revitalized for more effective service, and the most thrilling evidence of this fact is that a number of souls have been won to Christ by members of the church since the close of the meetings. We will be having a membership class soon with a number of the new converts to be included among those to be added to the church. □



## A Review of the Film, His Land (Continued from page 13)

a "pure lip," not "pure Hebrew"; second, modern Hebrew is hardly "pure Hebrew," but includes an amalgam of many languages written in Hebrew characters (e.g. the modern Hebrew word for telephone is "telephone"). Linguistically speaking, what is a pure language?

Similar evaluations could be made of the other biblical passages that *His Land* refers to; the film uses many scriptural proof-texts, torn out of context, quoted from a version that best translates the text according to the producers' eschatological predispositions, with no attempt to interpret according to grammatico-historical exegetical principles. Can modern Jerusalem be a fulfilment of both Luke 21:6, 7 and Isaiah 52:9 (cf. the brochure, *His Land*)? In the biblical messianic passages, the Son of David figures most prominently as the re-establisher of the Israelite state (especially in Isaiah and Micah), yet neither David ben Gurion, Golda Meir, Moshe Dayan, nor Abba Eban, has attempted to trace his/her lineage back to David son of Jesse. Jesus can hardly be the Davidic restorer in question, for there is no evidence of modern Israel's turning to Jesus. In fact, the re-establishment of the state of Israel under a monarchical/political son of David would quite contradict the modern democratic state of Israel!

Finally, a major criticism of *His Land* comes from an attempt to understand the modern world scene. The film makes much of the political and economic success of modern Israel, all within the explicit and implicit context of the fulfilment of biblical prophecy. But—must the fantastic economic and political resurgence of Israel be differentiated from the even more fantastic political and economic resurgence of Japan and West Germany? Are the latter two also the fulfilment of biblical prophecy? I submit that the post-World War II revivification of Israel must be understood within the context of the similar resurgence of Japan and West Germany, especially since the resurgence of Israel matches only minimally the O.T. prophecies it is claimed to fulfil, and even more, especially since the resurgence of Israel, Japan, and West Germany all have a common denominator—the investment of American non-exploitative capitalism. Must successful American capitalism be equated with the fulfilment of prophecy? I further submit that the modern state of Israel, as the modern states of West Germany and Japan, are a move

in the right direction in that their political/economic structural patterns are in the best interests of the countries involved as also in the best interests of global capitalism, and may one venture to say, according to what pleases God in the political/economic sphere.

Any refutation of the above arguments ought to be based on Scripture interpreted only in its plain sense. *His Land* is a film which should be viewed by everyone. We should, however, be discriminate with our financial support. Though it is not necessarily improper to give financial support to the Billy Graham Evangelistic Association, yet to do so within the context of the showing of *His Land* implies that our political sympathies lie with the modern state of Israel which quite automatically closes the door to any evangelistic opportunities we may have with other non-Israelite Middle-East people. Our Christian obligation, both physically and spiritually, is to both Israelis and Arabs. Shouldn't we, whose major interest lies in the area of fulfilling our Christian obligations, therefore exercise care not to estrange any major social, ethnic, or political grouping by means of an unnecessary political alignment? □

## Woman's World

(Continued from page 15)

great potential in him and prayed that God would take Moody's life and use him for His glory. He became a great evangelist in his day and many came to know Christ. You and I can add to the success of the Christian growth and service of others through our prayers. "Pray ye that the Lord of the Harvest will send forth reapers."

On our WMU goal sheet under the word PRAY we read: Pray daily for missionaries, WMU, denominational programs, and the unsaved. How do you think God would want us to pray concerning this goal? Think of our Lord speaking to you and saying. . . . I love you. I gave my life for you that you might be free from sin. I arose from the grave that you might have eternal life. I am pleased that you have taken time to be with me today. Lo, I am with you always. Is there anything you want for your soul? You tell me all of your needs for I care about you. Have you joys to share with me? Tell me what has happened to cheer and comfort you. I prepared it. Give me your gratitude and thanks. Tell me those things that keep you from an abundant life in me. Study my word. Don't be ashamed to tell me your faults, there are saints in Heaven who had the same faults as you. They

prayed to me and listened to my words and little by little their faults were corrected. I died for your sins and forgave them. I love you.

Are there any people you want to pray for, such as family members, missionaries, Christian friends, the unsaved? Say their names to me and ask as much as you like. I am generous and know all their needs, but I want you to show your love for them and me by trusting me to do what I know is best. I led you to be part of the fellowship of North American Baptists. Learn all you can about your denomination and tell me about it. I will work great things among them and many will be won to me. Tell me about the WMU. I am pleased you are active in such an organization. Ask me to do what is best and grant you courage and strength to do your part. Encourage one another in the faith and pray one for the other. Share your failures and successes. Remember the "prayer of a righteous man availeth much." Have you lost the friendship of one. Move toward that person in love. Keep short accounts with me and your joy will be full.

Well, go along now. Get on with your work. Try and be quieter, humbler, more submissive, kinder; and come back soon and bring me a more devoted heart. Tomorrow I shall have more blessings for you.

Someone has said prayer is a dialogue between two who love each other. Pray because God is the source of everything and work because we are his tools to bring them to pass. When the power of God flows through you and me, it will be because we spent much time in prayer with Him. □

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# Insight into Christian Education

## Learning Through Discovery and Relationships

by Donald L. Griggs

When one thinks about teaching in the church, he often has in mind a teacher with a curriculum manual in one hand and a Bible in the other; a class of children needing to be told all about Moses, Jesus, Paul, and the rest; and a situation which exhibits frustration because of limited time, irregular attendance, and inadequate resources.

A "picture" which comes to mind is a person with a funnel sticking out of the top of his head and a teacher standing over him with a pitcher of knowledge and faith pouring it into the student. How many of us had so much poured into us that we became fed-up? Who ever learned the value of a good book, the beauty of a piece of art, the joy of friendship, or the reality of a meaningful faith by being instructed or told it was so?

Perhaps another picture of the learner is more adequate. Instead of a funnel to pour in the material, a person is more like a flower. A flower is first a seed, then a stem, then a bud. Through the energy on the inside and the gentle influence on the outside, the flower blossoms forth in beauty and fulfillment. Just so, within each person is the power to grow and open up to his full dimension of understanding and commitment. The energy to learn and grow comes from the inside; however, there is the necessary influence from other sources on the outside. The difference between looking at learners

Mr. Donald Griggs is the founder and director of Griggs Educational Service, Livermore, Calif. Reprinted by permission from Spectrum magazine, January 1970 issue.

as vessels to be filled up and as flowers growing toward blossom is the difference between learning by imposition and learning by discovery.

## Learning Through Discovery

Consider an example of learning through discovery in a sixth grade class. A group of four boys are given a filmstrip on the life and ministry of Jesus. They are not given a script, just the filmstrip, and are invited to spend the next three weeks preparing their own script. Their first step is to look at the whole filmstrip and to talk about what they think the pictures represent. Then they start with a frame at a time writing their own brief commentary. Before long they come to a frame they cannot figure out. There is a picture of Jesus washing another man's feet. The students come to the teacher with the question, "Why is Jesus washing the man's feet?" The teacher responds with a suggestion that they read the passage in the Bible which tells about that event. The students say they do not know where to find the story. The teacher asks if they have ever used a concordance and they say no. So the teacher suggests briefly how to use a concordance and encourages them to try to find the passage by looking up one of the key words, like "feet." For the next 20 minutes the students use concordance, Bible, and commentary in order to develop an interpretation of that one frame.

The teacher could have very easily and quickly told the boys where to find the passage, what he thought it meant, and other key points. However, because the students engaged in their own exploration they learned how to use a concordance, they found the passage in the Gospel of John, they used a commentary and then they wrote, "Jesus wanted to show his friends how they

should help each other so he washed their feet even though they did not like the idea. Jesus told them, 'Since I did the dirty job of a servant then you should do dirty jobs too.'"

The teacher of this class could have used the filmstrip, read the script, and discussed it all in one session. But what would the students have learned? Would they have really struggled with some of the difficult parts of Jesus' life? Would they have had any opportunity to put the message of Jesus' life into their own style and idiom? Even though they interpreted some pictures differently from the script, the experience of this teacher and group of boys indicates that learning happened as they struggled, searched, questioned, and discussed in the midst of their task.

While this group of boys worked on a particular task, others in the class were pursuing other aspects of Jesus' ministry through a variety of resources, media, and other interesting tasks.

As teachers in the church we too often have answers to questions students are not asking. We need to begin to ask questions, to propose possibilities, to encourage exploration of issues that arise from the students' needs and abilities. No curriculum can anticipate a student's need or guarantee his readiness to learn. Only the teacher in the class can be sensitive to what a student is ready to pursue. The curriculum is a starting point. The teacher is the planner and decision-maker for how a particular class will proceed. When teachers become facilitators of learning by providing opportunities for discovery, they are more likely to fulfill their responsibilities, as well as their dreams, for their students and for themselves. □

## Bible Puzzle Page Answers

1	2	3	4	5	6	7	8	9	10	11
L	O	T	P	A	D	A	N	S	E	T
12	13	14	15	16	17	18	19	20	21	22
I	D	E	A	B	I	D	E	T	A	R
23	24	25	26	27	28	29	30	31	32	33
T	E	M	P	L	E	S	G	L	O	R
34	35	36	37	38	39	40	41	42	43	44
P	O	S	T	F	L	A	W			
45	46	47	48	49	50	51	52	53	54	55
E	V	E	R	Y	C	L	E	M	E	N
56	57	58	59	60	61	62	63	64	65	66
L	I	S	T	S	L	I	C	E	O	R
67	68	69	70	71	72	73	74	75	76	77
D	O	T	S	P	O	R	T	D	I	E
78	79	80	81	82	83	84	85	86	87	88
E	L	A	L	E	U	T	M	E	S	A
89	90	91	92	93	94	95	96	97	98	99
R	A	I	N	E	N	T	B	A	S	E
100	101	102	103	104	105	106	107	108	109	110
T	I	E	D	G	A	I	T			
111	112	113	114	115	116	117	118	119	120	121
G	R	A	S	P	T	R	A	D	I	N
122	123	124	125	126	127	128	129	130	131	132
A	I	L	L	E	T	H	A	N	N	E
133	134	135	136	137	138	139	140	141	142	143
S	O	L		R	H	O	D	A		V
144	145	146	147	148	149	150	151	152	153	154

## CRYPTOVERSE

"Put on the whole armour for God, that ye may be able to stand" (Eph. 6:11).



## ROLES AND RELATIONSHIPS WITHIN THE FAMILY

August 1, 1971

Scripture: Ex. 20:12; Eph. 5:21-6:4

**CENTRAL THOUGHT:** If the Father and the Son are patterns and powers in the parents, each will adapt to the other in love and the children will lovingly obey the love that parents express in their teaching and handling.

**I. HUSBAND AND WIFE** 5:21-33). Obedience to Christ produces mutual submission in all relationship including those in the family. Submission = "fit in with one another," "adapt" (Phillips). The analogy of the relationship between Christ and the church is crucial to understand "submission" as God means it. Logically, emotionally, the command to love stands prior to the command to submit. Someone has said, "No woman need fear to submit herself to a man who would die for her."

Man's resistance to submissiveness is part of humanity's sinful determination to be independent. The woman's resistance to her husband overlooks his fundamental commitment and responsibility to care for her. The husband's abuse of his wife shows a failure to understand Christ's love and the responsibility for another's welfare which love imposes.

**II. PARENT AND CHILD** (6:1-4). The command to obey might also raise fewer hackles if parents first heard the command to not provoke/aggravate/arouse resentment in their children. Part of the child's resentment comes from parental efforts to "civilize the savage" for living in society; part lies in the frustration of being human (limited and sinful) which both parent and child suffer.

By our treatment of our children we express what we believe God to be like. We give them spiritual instruction directly and indirectly. If we believe that God loves even while he cannot tolerate evil, God forgives, he wants the best for us, he "gives us richly all things to enjoy," our children will have little reason to resent our handling. If we treat our children as God treats us,

*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.*

our children are more likely to be believers than pagans.

**III. THE COMMANDMENTS "WITH PROMISE"** (Ex. 20:12). Godly, believing parents are assumed. A child who honors and obeys his parents will also develop faithful fellowship with God whom he has seen at work in his family. God's special benefits fall on those who follow him.

**QUESTIONS:** 1) What is the relationship between love and submission? 2) Can parents really treat their children in a godly manner without "playing God"? 3) What do our conduct, interests, values, speech tell our children about God? □

## FAMILY CONFLICT AND RECONCILIATION

August 8, 1971

Scripture: Gen. 27:44-45; 33:4-11

# BIBLE STUDY

**CENTRAL THOUGHT:** Mutual forgiveness is the only remedy for the crises and conflicts which separate family members.

**INTRODUCTION:** Families have a larger share of tensions and conflicts than arise in other relationship, perhaps because at home one doesn't "have to be polite;" one can "be himself" and expect everyone else to "make allowances." The thoughtless frictions, willful selfishness, normal crises of family living tax the patience and love of the most saintly. It was no spontaneous afterthought when Paul admonished men to love their wives and not aggravate their children.

"The most important single ingredient that goes to make up the emotional climate [of a home] is the cumulative effect of the husband's moods when he is at home" (Lars Granberg, *Today*, June 15, 1969). The burden of family peace lies on the father's shoulders.

**I. COOLING OFF** (27:44-45). Although some temperaments can find release in quick flare-ups, the wide and lengthy separation of the antagonists to permit them to cool off is essential to resolving many quarrels.

**II. FORGIVENESS** (33:4-11). Several factors contributing to reconciliation appear in this story. A. *Generosity* often eases the path of forgiveness (32:3-23); however, genuine forgiveness cannot be bought, neither from our fellow man nor from God.

B. God had prospered each brother so part of the original *basis of conflict was removed*; there was no material reason for either to take advantage of the other.

C. Esau had apparently given up his *desire for revenge*.

D. Jacob was a man cleansed by his encounter with the angel of Yahweh. God had *purged the hearts* of both through time and miracle.

Their mutual forgiveness paved the way for normal relations between the two men again. Normalcy can be restored only when there has been forgiveness; reconciliation itself means "to make friends again." Renewed friendship with those from whom resentment has separated us enriches our appreciation of atonement through Christ and our reconciliation with God motivates us to overcome estrangements from others here. □

## ALCOHOL AND THE FAMILY

August 15, 1971

Scripture: Jer. 35:1-10, 18-19

**CENTRAL THOUGHT:** The family is a training ground for learning to trust in God, not in the contents of bottles.

**INTRODUCTION:** This quarter we discuss the *social* results of beverage use of alcohol; personal dangers are to be dealt with in a later study unit.

**I. RECHABITES.** Those whom Jeremiah called into the temple and tempted to drink wine were descendants of Jonadab, a contemporary of Jehu. Some 250 years earlier, Jonadab had assisted Jehu in his slaughter of the Baal-worshippers (II Kings 10).

The Israelites in Jonadab's time were adopting the settled agriculture of the Canaanites, and some were beginning to worship local agricultural and fertility gods. Elijah and Elisha thundered that Yahweh alone was the giver of life and produce, not the ancient Canaanite dieties. Jonadab rejected agriculture altogether and chose for his

clan the life of the bedouin. Furthermore, he imposed on his clan absolute abstinence from wine, apparently because it required lengthy horticulture which, for the Canaanites, included Baal worship. Total abstinence for the Rechabites was an act of separation from Baalism.

Jeremiah used the Rechabites to dramatically illustrate the faithfulness of a minority to a family standard of separation in contrast to the refusal of the larger nation to be faithful to God's words. Threatened invasion had caused the Rechabites to leave their nomadic environs and seek refuge in the city, but the changed situation did not result in changed convictions or practices.

**II. TODAY'S FAMILY.** The family today can be a strong influence to demonstrate that drugs and alcohol are not necessary for relaxation, for companionship, for sociability; that they are not the indispensable lubricant for social gatherings, government and business.

God calls men to trust him wholly, to give their energies to glorify and enjoy him. Alcohol and drugs are not necessary for that; but the fulness of the Spirit is (Eph. 5:18). God's people should demonstrate that those who rely on God are able to meet people and face situations as whole persons — accepted, forgiven, freed, empowered by God — who do not need chemicals to work or to play. □

## ALCOHOL AND SOCIETY

August 22, 1971

Scripture: Amos 6:1-8

**CENTRAL THOUGHT:** Society suffers financially, politically, interpersonally when its members give themselves to alcohol because of spiritual and moral decay.

**INTRODUCTION:** Believing themselves secure under God's covenant, the Israelites carelessly indulged themselves, unconcerned in the face of the Assyrian threat in mid-eighth century B.C.

**I. FALSE SECURITY** (1f). To arouse them from their complacency Amos invites the Northern Kingdom to consider some of the formerly great cities around them, the neighboring small powers who were once prosperous but are now quite pitiable. They had been urbane, wealthy, politically influential but now were sorry chattels, their leaders deported under Tiglath-pileser's novel policy of replacing a po-

tential revolutionary class with foreign immigrants who had no ties with the local population and could, therefore, raise no rebellion.

**II. SELF-INDULGENCE** (3-6). Israelite self-indulgence is bringing catastrophe upon the land. Indolence, gluttony, revelry, intoxication, narcissism were signs of the debauchery and spiritual bankruptcy of Israel's leaders.

Whether used to escape a hopelessly grim reality or as a crutch to enjoy superficial reality, consumption of alcohol and other drugs indicates that people have missed the foundation of reality; God is ignored/refused. To leave God out of one's life, to fail to take him seriously, to live for one's self effects not only a person's family, but the whole of society. When its citizens refuse submission to God, a society is in danger of suffering the abuses of undisciplined power, of might gone demonic. Chemical escapes are radical

# BIBLE STUDY

symptoms of moral decay. It signifies that the debauchee has rejected true values and adopted a set of goals which are totally inadequate to produce genuine meaning, joy, self-hood.

Exorbitant though the cost of drunkenness is in human lives, personal property, added police and emergency medical facilities, etc., a society cannot last for long when its members forsake reality and surrender to the false promises of relaxation, conviviality, escape which pills and liquor make. Healthy societies require whole men; wholeness comes from a single-hearted relationship with God. □

## ALCOHOL AND THE CHRISTIAN COMMUNITY

August 29, 1971

Scripture: Rom. 14:13-23

**CENTRAL THOUGHT:** The Christian is obligated to modify his conduct

should it be an encouragement/inducement to another Christian to sin.

**INTRODUCTION:** We readily accept as brothers in Christ those whose style of life is like our own, but too often we unwittingly slip into the attitude of censor/inquisitor when someone behaves differently from what we understand is proper for a Christian. Against such critical evaluations (which imply a verdict on the eternal welfare of the "deviant") we are warned: "It is to God therefore, that each of us must give an account of himself" (Rom. 14:12).

**I. SUPPORT, NOT JUDGMENT** (13). The central criterion for our behavior is whether it causes a brother to falter in his Christian walk. Note two things: a) we evaluate our *own* conduct, no one else's; b) behavior which might *actually* cause a brother to fall by the wayside is avoided, not simply activities contrary to conservative custom. Rather than certifying *others'* behavior, we ought to consider whether *our* actions influence our brothers to be more faithful to Christ.

**II. RESPONSIBILITY, NOT AUTONOMY** (15-18). Love for the brother is responsible/considerate/unselfish. If one knows that his legitimate conduct will cause a brother to waver in faith, he will abstain from it for the sake of his spiritual dependent.

For first-century Christians food was usually related to idolatry (I Cor. 8-10). The meat markets were supplied from animals given in worship of pagan gods. Eating meat from the temple butcher might imply a belief and communion with that false god; and to patronize the shop was an indirect support of idolatry. Diet became an issue among early Christians because it might lead to a possible lapse into idolatry.

God's rule/kingdom is essentially righteousness, joy, peace produced in the believers life by the Holy Spirit; one's diet neither proves nor forms the basis of his relationship with Christ.

**III. PEACE, NOT DESTRUCTION** (19-23). The effect of conduct on others' faith determines its acceptability. So long as his conscience is clear about an activity, a man is free to do it; when he suspects it may be harmful to his spiritual growth or becomes aware that it is hurting someone else's maturation, he discontinues it.

Our activities effect both individuals and, through them, the entire fellowship of believers. Our conduct should produce peace and improvement among the brethren and a hearing for the Gospel in the world around. □



## OUR CHURCHES IN ACTION

**WINNIPEG, MAN.** The combined Women's Missionary Societies in the Winnipeg area look back on some blessed highlights during February and March. During the Missionary Conference Feb. 12, the McDermot W.M.S. was privileged to have Edith Schroeder show slides and report about the work she was able to share with her late husband, Gary. She gave praise to God for His grace which carried and comforted her. At the same time she expressed the desire to return to Cameroon and continue the missionary work begun by her husband.

Mrs. Lois Ahrens presented a meaningful insight into the needs and difficulties of the Spanish American mission in Monte Vista, Colo. These people need our help and prayers. A special offering of \$165.00 was contributed toward the WMU goal of \$100,000.

On March 5, the W.M.S. of five German churches in Winnipeg observed the World Day of Prayer, keeping in mind the theme, "New Life Awaits." The offering of \$91.30 was also designated toward the WMU goal. (Rosemarie Glas, reporter.)

**APLINGTON, IOWA** The afternoon and evening circles of the Benevolent Society of the Aplington Baptist Church planned a card shower and open house, honoring Mrs. Donald Patet on her birthday, Friday, April 2. About 40 ladies stopped by the parsonage throughout the day. The Benevolent Society ordered a spring centerpiece and birthday cakes. Mrs. Patet also received cards from other townspeople, and members of the Aplington Woman's Club.

A Missionary Conference was held March 12-14 with these area churches participating: Aplington Baptist, Aplington; Calvary Baptist, Parkersburg; Cedarloo Baptist, Cedar Falls. The participating missionaries were Mrs. Edith Schroeder and Rev. and Mrs. Herman Effa. The General Missionary Secretary, Dr. Richard Schilke, also spoke. The conference began with a get-together at Aplington on Friday morning. Services were held at the three churches on Friday evening. On Saturday evening a banquet was held in Waterloo. Services were again held Sunday morning and evening. (Mrs. Elaine Ostercamp, reporter.)

**ASHLEY, N.D.** On April 6, the Men's Brotherhood of the Ashley Baptist Church sponsored a special men's meeting. Pastors and men from Eureka,

S.D.; Venturia, Lehr, Wishek and Fredonia, N.D., attended. The Rev. Everett Barker of Forest Park, Ill., was guest speaker and also showed the film, "God's Will Through Yours." In the afternoon a special service was arranged for all women of the church to enable them to also hear Rev. Barker and see the film.

On Easter Sunday evening, the mixed choir presented the cantata, "Hallelujah, What a Savior," by John W. Peterson, under the direction of Mrs. Wm. C. Giedt and Mrs. Etan Pelzer as narrator.

Sunday evening, April 25, the W.M.S. gave their annual program choosing "Mother's Day" as their theme. An inspirational message on "Bible Mothers," was given by the pastor's wife, Mrs. Etan Pelzer. The offering was designated towards the purchase of the new Baldwin electric organ. (Mrs. Carl Fischer, reporter.)

**WAUSAU, WIS.** On Sunday, April, 25, the Immanuel Baptist Church welcomed their new pastor, the Rev. Wm. W. Sibley. The North-Central Area Secretary, the Rev. Clarence Walth (pictured with Pastor and Mrs. Sibley)



brought the installation sermon, "How to Have a Blessed Future." Other participants were Owen Gering and Roland Stuplich of the pulpit committee and Don Schubring, chairman of the Board of Deacons. Mrs. Leslie Froehlich sang a solo.

A reception for Pastor and Mrs. Sibley and their three sons was held in the afternoon. Various organizations were represented and participated in the program. LuAnn Mikul played a cornet solo. The Rev. Richard Post, interim pastor, closed with appropriate comments and prayer. (Ruth N. Kletzin, reporter.)

**BENTON HARBOR, MICH.** The First German Baptist Church sold their church building in March to a growing colored Baptist Church. A month later the parsonage was sold. We are relocating in St. Joseph sometime in November. The new parsonage was built last year. On Easter Sunday we had ground-breaking for the new

church, which will be called Oakridge Baptist Church. It will seat 250 and is already well under construction.

On April 18, the Rev. Paul Zoschke, interim pastor, baptized four candidates (pictured). They received the



hand of church membership May 2. (Ingrid Hartwig, reporter.)

**WETASKIWIN, ALTA.** A baptismal service was held at Calvary Baptist Church May 2, 1971, during the morning worship service by our pastor, the Rev. David Berg. Four candidates were baptized upon confession of their faith in Christ. At the end of the service the right hand of fellowship was extended to these and one other.

The church is busy preparing for the 75th anniversary of the church which will be held July 9-11, 1971. (Mrs. Joe Knuenz, reporter.)

**WEST FARGO, N.D.** The Women's Missionary Society of the Grace Baptist Church held their Mothers' and Daughters' Tea on May 5, 1971. The theme was, "A Happy Home Through Christ." A devotional, special music and readings were given, and a skit, "Springtime Bouquet," was presented by the daughters. The special event was slides shown on the Holy Land by the Rev. Danielson of the Fargo Mission. After the service the ladies enjoyed a time of fellowship with the daughters. The Rev. Raymond Dickau is the pastor of the church. (Mrs. Shirley Bertsch, reporter.)

**WACO, TEX.** Central Baptist Church started the Easter Season on Palm Sunday with a cantata, "Worthy Is The Lamb." The choir was directed by Milton Lippert, the organist was Miss Michaelle Schauer, the pianist was Miss Joyce Lippert.

On the Saturday before Easter we had our annual Easter egg hunt for the younger children's departments. Easter morning began at 5:30 for the young people with a sunrise breakfast on the shores of Lake Waco with a time for a devotional and several testimonies. That night the Easter pageant, "Mark of the Carpenter," was presented by the young people's department. The

Rev. LeRoy Schauer is pastor of the church. (Marie Chance, reporter.)

**ONOWAY, ALTA.** From March 22-28, 1971, the Onoway Baptist Church conducted evangelistic meetings with the Rev. Cornelius Remple of Medicine Hat, Alta. The pastor, the Rev. Fred Ohlmann, has been presenting a soul winning course at the midweek Bible study night prior to and following the meetings.

On Sunday evening, March 21, our missionary, Berndt Lemke showed us slides and gave us a better insight into the work at the Leper Mission in Mbingo, Cameroon, where he and his family served the last three years before coming home on furlough.

A junior choir, conducted by Mrs. Lena Ohlmann, has been organized. (Lilli Albert, reporter.)

**KYLE, TEX.** On March 21, 1971, the Woman's Missionary Society of the Immanuel Baptist Church observed its 74th anniversary. The morning worship service was devoted to the recognition of the woman's work. The message was brought by our pastor, Dr. W. H. Barsh, who spoke on the appropriate theme, "Lydia, the Open Door to Church Extension."

Our president, Mrs. Kurt Lengefeld, presided at the dinner service.

A mission offering was received. Mrs. Louis Hanson of the First Baptist Church of Kyle, Texas, was our guest speaker. Her theme was "Taking a Second Look." Officers of the previous year were installed. The installation prayer was given by Mrs. W. H. Barsh. The woman's choir gave a selection entitled, "Then Jesus Came." Mrs. Minnie Hill led the closing prayer. (Mrs. W. E. Wiegand, reporter.)

**NAPOLEON, N.D.** On April 4, the Napoleon Baptist Church had a baptismal service during which four candidates were baptized. The Rev. Henry



Pfeifer is pictured with the new converts: Valerie L. Pfeifle, Anna Mary Vetsch, Vieckie R. Pfeifle and Daniel Keith Pfeifle.

**LA CROSSE, WIS.** Bible Baptist Sunday school recently completed a contest with two other LaCrosse churches—a Baptist, and an Assembly of God. Our March 14-April 11 average increase was about 81% over January-February. We failed to break our 160 record of 1968, but we won the contest.

A jeweled sword was to be transferred to the church that won for the particular Sunday. We had it for the first Sunday and kept it for the remainder of the contest. The "victory" service was held at the Assembly, Sunday evening April 11, where awards were presented and recognition given. The Sunday school staff is planning a vigorous follow-up.

February was "pastor appreciation" month, with members and friends saying "thank-you" in various ways with food items, cards, etc., for the Franck family's seven fruitful years with us. (Hiram Phillips, reporter.)

**CHICAGO, ILL.** The Sunday School Department of the Foster Avenue Baptist Church was presented a "Key to Achievement" award during the recent 32nd annual Chicagoland Sunday



School Convention. Pictured left to right: Rev. Clarence H. Walth, pastor of the church; James McConnell, general superintendent of the Sunday school, and Paul Schroeder, chairman of the Board of Christian Education.

**PORTLAND, ORE.** Satan, indeed, has "plenty sheep!" Pastor Donald Ganstrom, in his African-inspired Pidgeon English, effectively accompanied the consecrated young people of Team 2 of God's Volunteers in recent services at Bethany Baptist Church. Some received salvation, some vowed rededication, many were visited. Our Oregon Baptist Youth Fellowship enjoyed a banquet, which Bethany hosted, allowing a broader touch with our Volunteers.

Following the dramatization of the life of Christ, in which all the Sunday school departments participated, and a message to new converts by Pastor B. Fritzke, Easter Sunday was climaxed

## OUR CHURCHES IN ACTION

by a moving baptismal service. Those experiencing this blessing were Cindy Bannister, Amy Casselman, Ron Fishback and Robert Meeks. The choir presented the Cantata, "Hallelujah, What a Saviour!" (Florence S. Bauder, reporter.)

**CHILLIWACK, B.C.** On Easter Sunday morning the Victoria Avenue Baptist Church witnessed a baptismal service of a young couple and two teenage boys by Rev. R. Jaster. After baptism the pastor extended the hand of fellowship to them followed by observance of the Lord's Supper.

Easter Sunday evening the young people were in charge of the program. They had special numbers in song, recitations and a short sermonette by Pastor Jaster. (Mrs. Jaster, reporter.)

**NEW LEIPZIG, N.D.** On Feb. 8, 1971, members and friends of the New Leipzig Baptist Church enjoyed a concert of gospel songs presented by the Peace Makers, a 27-voice choir from the Northwestern Bible College of Minot, N.D.

In March the Ladies' Mission Society gave a Sunday evening program of dedication for all the White Cross articles which had been made.

Pre-Easter services were held from April 5-9, with pastors from our neighboring churches at Hettinger, Hebron, Dickinson, Beulah and our own pastor exchanging pulpits each evening.

Our church choir presented the cantata "No Greater Love," by John W. Peterson, on April 11. The Rev. LeRoy Moser is pastor of the church. (Mrs. Walter Kallis, reporter.)

**ELLINWOOD, KAN.** By April 4, of this year, the First Baptist Church had gained 19 new members, nine by transfer and 10 by baptism. Most of



them are pictured with the Rev. Harold Weiss on the right. (Mildred Burroughs, reporter.)

**CARRINGTON, N.D.** The combined choirs of Calvary Baptist and Cathay Baptist churches presented an Easter



## OUR CHURCHES IN ACTION

cantata, "Hallelujah! What a Savior," on the evening of April 11, in the Calvary Baptist Church. Director was Mrs. Albert Reddig, Cathay; narrator, the Rev. Peter Wiens; piano accompanist, Mrs. Arthur Johnson, Carrington.

On April 25, the Rev. Peter Wiens baptized four young people: Jill Schramm, Daryl Helm, Cathay; Kathy Schumacker, Sykeston; and Brian Beach, Carrington. (pictured)



A service featuring a team from Briercreech Bible Institute from Caronport, Sask., Can., was held Sunday, April 25 at Calvary Baptist Church. (Mrs. Percy Pepple, reporter.)

**ANAHEIM, CALIF.** Sunday evening, April 18, the Women's Missionary Society of the Bethel Baptist Church held their 60th anniversary program and installation of new officers. Pastor Ernest Rogalski installed the officers. Mrs. Elsie Rogalski read Scripture. Special music was given by the ladies chorus led by choir director, Iris Falton.

George Wall, pilot with Missionary Aviation Fellowship, now on furlough, gave an illustrated message, showing portions of his work during the past four years in the African Congo. The M.A.F. plane supplies the necessary food, clothing and needs of the people. An interdenominational church and hospital have been established at Nyanga and the work is progressing. (Carrie Lambert, reporter.)

**SHEBOYGAN, WIS.** Easter services included a baptismal service for one adult and two young people who were also extended the hand of fellowship into the Bethel Baptist Church.

On April 18, the groundbreaking ceremony for our new church was held with Rev. Everett Barker of Forest Park as guest speaker. Another guest was the Rev. Herman Palfenier of Minneapolis who led us in a week-long series of Deeper Life meetings. His messages were based on the letters to the seven churches of Revelation. He also had a children's story time each night. Many came forward for rededication and several responded to the invitation to accept Christ as Sav-

ior. Pastor Kenneth Schmuland is conducting a membership training class for recent converts. (Mrs. Maurice Joslyn, reporter.)

**GEORGE, IOWA** March 28-April 2, the First Baptist Church had the Rev. George Breikreuz, pastor of Grace Baptist at Racine, Wis., as special speaker. Beginning with his showing slides and telling of his trip to the Holy Land, pre-service prayer in each evening, special music from our own and neighboring churches, it culminated with souls saved and lives rededicated.

The combined choirs of Central, Tabernacle and First Baptist, under the direction of Pastor Bert Itterman, presented the cantata, "Behold Your King," on April 4 and 11.

April 9, Pastor Itterman and the Musical Messengers participated in the Union Good Friday services held at the Ebenezer Presbyterian Church in George, Iowa.

A parking lot has been added, new sod has been laid, and much needed cabinets have been built and finished for our Sunday school rooms. These will also be useful for the Bible School which will be held June 7-11.

Pastor Itterman is presently conducting an Inquirer's Class in preparation for a baptismal service in the near future. (Mrs. John Arends Jr., reporter.)

**PHILADELPHIA, PA.** On Palm Sunday evening eleven converts were baptized in the Pilgrim Baptist Church. Two others were received by confession of faith. These were the result of challenging sermons by the Rev. Milton Zeeb and the earnest prayers of both pastor and members. The new con-



verts (pictured, one missing) received the hand of fellowship at the Maundy Thursday service. This service, which reenacts as closely as possible the original Supper, is one of the highlights of the year. (Mrs. William Esenwein, reporter.)

**McCLUSKY, N.D.** The Northern North Dakota Association Men's Brotherhood held their annual Sing Fest on Sunday evening, April 18, at

the McClusky Baptist Church. A crowd of 400 attended. The president of Men's Brotherhood, Arley Hinsz, presided. The main feature of the evening was the mass choir of 70 voices directed by Mr. Fred Pepple of Carrington. The evening offering went for the Scholarship Fund to assist some students at either our Seminary or North American Baptist College.

On Palm Sunday evening, April 4, Pastor Edwin Walter baptized three candidates: Mr. and Mrs. Duane Schaeffer and Frank Skalicky. They were received as members on Sunday morning May 2. Mr. and Mrs. Duane Schaeffer also dedicated their baby to the Lord.

Three of our service men who served in Vietnam a year or more were: M/Sgt. David Miller, Spec/4 Dennis Engel and Spec/5 Lee Walter. All are back in the States now for which we are very grateful. (Marian Neuharth, reporter.)

**ABERDEEN, S.D.** On Easter Sunday morning the Calvary Baptist Church witnessed the baptism of eight Christians. In the evening service they were given the right hand of fellowship and welcomed into the church. Our present membership is now 207. The Rev. Eugene A. Kern is pastor of the church. (Willard Tesky, reporter.)

**ANAHEIM, CALIF.** On Friday, May 7, 1971, an ordination council convened at the Magnolia Baptist Church for the purpose of examining Mr. Lanny Johnson for the Christian ministry. The Rev. E. Rogalski was elected moderator and Mr. Paul Pennoyer, secretary. The candidate was introduced by the Rev. K. Fischer. Mr. Johnson presented a well prepared statement on his personal background, call to the ministry, and doctrinal beliefs. In executive session the delegates voted unanimously to recommend to the Magnolia Baptist Church that they proceed with the ordination. The service was held on Sunday evening, May 9. Dr. Bob Saucy brought the ordination message.

Rev. Johnson graduated this year from Talbot Theological Seminary with a Master of Divinity degree. He has accepted the call to serve at the Magnolia Baptist Church as Minister of Adult Work. (E. Rogalski, reporter.)

**KELOWNA, B.C.** The Trinity Baptist Church Band, under the direction of Mr. W. Rempel, performed a prelude for a special church service with God's

## OUR CHURCHES IN ACTION

Volunteers, Team 2, marking not only the last of a week's meetings at the local church, but also the last service for the 1970-71 team. Rev. J. Wollenberg thanked the group for their services, especially for the almost 400 visitations, special youth meetings and witnessing training classes. The team sang several of their favorite selections, and the Rev. R. Harsch brought the final message, stressing the need to guard against lukewarmness. Our church joins the other 21 churches this team has served in a hearty "Thank you, well done!" (Mrs. Magdalena Spletzer, reporter.)

**NORTH FREEDOM, WIS.** Sunday evening, March 28, the W.M.S. of the North Freedom Baptist Church celebrated their 90th year. Miss Irma Getschman gave some information on the history. The choir from the Baraboo Baptist Church presented the Cantata, "So Send I You."

Sunday evening, April 28, members of the church and friends of the Rev. Werner Lemke and family gave them a farewell program. Everyone regrets that they have to leave but wishes them God's blessings in their new field at Cedar Rapids, Iowa.

Thursday evening, May 6, 72 mothers and daughters gathered for the annual banquet. The theme carried out the 90 year celebration with old time lamps burning on each table. On each of the member's tags was written the date on which they had joined the Mission Society. Gay Kaney had the devotions using the lamp as an object and centering her thoughts on Psalm 119:105, "Thy word is a lamp unto my feet, and a light unto my path." Lena Knoop gave some bits of history. A long stemmed carnation was given to each of the following: Lillian Wilzewske, who has been a member for 57 years, Margaretta Pawlisch, 55 years, Agnes Gaetzke, 52 years, Myrtle Pawlisch, 44 years and Amelia Dickie, 40 years. The enjoyable evening was ended by everyone singing, "How Firm a Foundation." (Mrs. Carl Faivre, reporter.)

**WINNIPEG, MAN.** On May 3, the Women's Missionary Societies in the area met at the Baptist Mission Church for a missionary tea. Mrs. Walter Stein, WMU president, led the meeting. The theme, "Mother's Day, Spring, Mission," was developed by Mrs. Maria Rogalski, vice president of the Winnipeg WMS. Guest speaker was Miss Betty Mantay. She spoke about

the role of women in Africa and their disadvantages and lack of opportunity as compared to Western women.

An offering of \$200.00 was designated for the hospital in Nigeria where Dr. and Mrs. Willi Gutowski are serving. (Rosemarie Glas, reporter.)

**REGINA, SASK.** On April 25, the members and friends of the Bethany Baptist Church celebrated the 45th anniversary of the WMS. Included in the special evening program were several musical selections and a skit "Judged—Today or in Eternity?" The ladies also honored the only living and still very active charter member, Mrs. Julianne Butz, with a corsage. A short meditation was brought by the Rev. F. Goliath, pastor of the church. Greetings and words of renewed encouragement and dedication for the Lord's work were brought by representatives of several of the sister churches. The offering of the evening was designated for the church extension work of the Saskatchewan Association. (Mrs. Fritz Goliath, reporter.)

## In Memoriam

EMMA F. JOCHIMSEN nee Holz, 95, of Cleveland, Ohio, died on April 5, 1971. She was born on Dec. 21, 1875, in Germany. In her youth she accepted Christ as her Savior, was baptized and became a member of the Baptist church. She was married to Herman J. Jochimsen in 1898. In 1923 they emigrated to America and joined the Hillcrest Baptist Church in Cleveland, Ohio. Surviving her are two daughters: Mrs. Hildegard Ehlert, Editha; one son, Herbert; two grandsons and three great-grandsons. The Rev. R. Sigmund was the officiating minister at the funeral service.

MRS. CAROLINE SCHINDLER, 91, of Lodi, Calif., died on April 5, 1971. She was born on May 30, 1880, in Russia. In 1887 she emigrated to America. She received Christ as her Savior and was baptized in 1898. She transferred her membership to the First Baptist Church of Lodi after moving from Fessenden, N.D. In 1900 she was married to Charles Schindler. Surviving her are her widower; 12 children: Mrs. Lydia Liebert, Mrs. Minnie Bruskud, Mrs. Pauline Sells, Mrs. Caroline Kiser, Mrs. Alice Maxwell, Mrs. Irene Bright, Tillie Schindler, Henry, Julius, Charles, John and Fred; three sisters, 35 grandchildren, 69 great-grandchildren, 14 great-great-grandchildren. The Rev. Willis Potratz was the officiating minister at the funeral service.

RUDOLPH ENGEL, 81, of Avon, S.D., died on April 5, 1971. He was born on Jan. 17, 1890, near Avon. He accepted Christ as his Savior in 1909 and was baptized and joined the Danzig Baptist Church in 1910. Later he joined the First Baptist Church of Avon. In 1911 he was united in marriage to Kathryn Heber. They had four children. He held numerous church offices. He served the State House of Representatives for one term in 1934. Surviving him are his widow, one son, Joseph; two daughters: Mrs. Marcella Palmer and Mrs. Elvira McMullen; four grandchildren, two sisters, three brothers. Pastor Walter Sukut was the officiating minister at the funeral service.

WALTER J. MARKLEIN, 46, of New York, N.Y., died on Feb. 16, 1971. He was born in Brooklyn, N.Y. In 1947 he was married to Mildred Ward. He was converted and baptized in 1943 and became a member of the former Ever-

green Baptist Church, Brooklyn, N.Y. Since 1964 he was a member of the Ridgewood Baptist Church. He was a member of the choir, taught Sunday school and served as treasurer. He was also president of the board of trustees of the Bradley Beach Baptist Cottage, N.J. Surviving him are his widow; four children: Lynn Napier, Walter Jr., William, Richard; two grandchildren, two brothers and one sister. The Rev. Alphonz Lamprecht was the officiating minister at the funeral service.

DEANNA K. GRENZ, 27, of Sacramento, Calif., died on Feb. 3, 1971. She was born on Feb. 20, 1943, in Sacramento. She accepted Christ as her Savior when she was nine years old, was baptized in the First Baptist Church, Elk Grove, Calif., and later became a charter member of the Willow Rancho Baptist Church. Surviving her are her parents; five brothers: Aaron, Raymond, Lester, Larrie and Roger; three sisters: Alice Smith, Dalene Irvine, and Arless Scammon. The Rev. Arthur Brust was the officiating minister at the funeral service.

CARL G. GIESE, 64, of Appleton, Wis., died on April 3, 1971. He was born on Aug. 30, 1906, in Fairfield Township, Minn. In his early youth he was converted, baptized and became a member of the Holloway Baptist Church and later joined the First Baptist Church in Appleton, Minn. He was married to Stella Mulvihill in 1930. Surviving him are his widow; two sons: Charles and Gerald; four daughters: Mrs. Eleanor Boettcher, Mrs. Alvin Maas, Mrs. Marlow Schwartz, Mrs. Jerrall Huntington; two brothers, six sisters, and 24 grandchildren. The Rev. Arnold Friez was the officiating minister at the funeral service.

GEORGE AHLHARDT SR., 69, of Burton, Tex. (Greenville Community), died on April 4, 1971. He was born May 19, 1901 in Hays County, Tex. He was saved and baptized at an early age and became a member of Immanuel Baptist Church, Kyle, Tex. Later he joined the Greenville Baptist Church in Burton. He was married to Olga Bernshausen Nov. 30, 1923. They had five children. Surviving him are his widow; three sons: Ellwood, George Jr., and Gilbert; two brothers, one sister and five grandchildren. The Rev. Dwight M. Fry was the officiating minister at the funeral service.

PHILIPPINE PHOEBE KESZLER nee Bechtold, 85, of Anamoose, N.D., died on April 27, 1971. She was born in Russia on April 18, 1886. At the age of two she emigrated to America. In 1907 she was married to Christ Keszler. They had five children. She accepted Christ and was baptized in 1925 and became a member of the Anamoose Baptist Church. Surviving her are two sons: Paul and Arthur; five grandchildren, one great-grandchild, four brothers and two sisters. The Rev. Oscar Fritzsche was the officiating minister at the funeral service.

MRS. EMILIE MEGER, 82, of Vancouver, B.C., died on April 25, 1971. She was born in Poland on Nov. 13, 1889. She emigrated to Canada in 1950. In 1906 she confessed Christ as Savior, was baptized and joined the local fellowship of believers. In Vancouver she was a member of the Ebenezer Baptist Church. She was married to Bruno Meger in 1912. Surviving her are one son, Helmut; three daughters: Mrs. Hildegard Schmalz, Mrs. Gerhard Schulz and Mrs. Lisbet Baumgard; two brothers, two sisters and four grandchildren. The Rev. Paul Siewert was the officiating minister at the funeral service.

CLARA JESKE nee Semek, 79, of Milwaukee, Wis., died on Mar. 27, 1971. She was born on April 12, 1891, in Poland. In 1913, after her marriage to Otto Jeske, they emigrated to Canada and later moved to Milwaukee. She was converted and baptized as a young girl, and at her death she was a member of the Temple Baptist Church. Surviving her are two daughters: Gertrude Luedtke and Margaret Jeske. The Rev. R. I. Thompson was the officiating minister at the funeral service.

REUBEN SAMUEL POPE, 74, of Durham, Kan., died on April 24, 1971. He was born near Durham on Feb. 15, 1897. In 1918 he married Enid Lillian Powers. They had seven children. He accepted Christ as his Savior in 1944, was baptized and became a member of the First Baptist Church in Durham. He served as Sunday school superintendent, church clerk, trustee, deacon and president of the men's organization. Surviving him are his widow; three sons: Arthur, Walter and Randall; two daughters: Mrs. Lucille Tarver and Mrs. Vivian Mueller; three brothers, four sisters and 14 grandchildren. The Rev. Henry Lang was the officiating minister at the funeral service.



# IN MEMORIAM



Mr. Herman Bleeker

Herman L. Bleeker, 66, passed away on March 16, 1971, of an apparent heart attack at a Mitchell hospital. Funeral services were held at the First Baptist Church on Saturday with the Rev. M. D. Wolff officiating. Eulogies were given by Rev. D. J. Draewell, president of the North American Baptist Seminary in Sioux Falls and Dr. R. Schilke, general missionary secretary of the North American Baptist General Conference.

Herman L. Bleeker was born at Emery, South Dakota, on January 6, 1905, the son of Mr. and Mrs. H. M. Bleeker. He graduated from Emery High School in 1922 and received his L.L.B. degree Summa Cum Laude from the University of South Dakota in 1930. He practiced law at Alexandria, S.D., ever since and for several years was a member of the law firm of Danforth, Bleeker and Carlson.

Herman Bleeker was a member of the Emery Baptist Church and a faithful Sunday school teacher and church clerk.

In 1933 he married Gladys Thompson and they had one son, Douglas, of Mitchell. Herman Bleeker is survived by his wife, son, four grandchildren, two brothers, and four sisters. □

## "HE DID IT WITH ALL HIS HEART"

by David J. Draewell, president,  
N.A.B. Seminary

My memory of Herman Bleeker parallels closely the summary of the life of Hezekiah recorded in II Chronicles 31: 20-21: "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the House of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

There are a number of specific

qualities about Herman Bleeker which strongly impressed themselves upon me during the ten years of our friendship together. First, he was a man who was willing to serve. My primary contact with him over the years took place on the Board of Trustees of the North American Baptist Seminary. He was a board member for 21 years, 15 of which he served as chairman. In this context, I very rarely remember him turning down an opportunity for service. If he did decline a responsibility, it was because he honestly felt that someone else was more suited than he for the task at hand.

He was also sensitive to people. Though he was an exceedingly busy

man, he did not brush aside individuals or their needs. His understanding of the human dimensions within a problem often aided the Trustee Board to move rapidly to a solution. Herman was likewise tenacious in spirit. He was not a quitter! When he had a goal to achieve, he stayed with the situation long enough to see it through to an accomplished fact.

I further remember Herman as a man who was gracious in spirit. Though he often felt deeply about certain issues and could express his views persuasively, he remained cordial toward those who held differing perspectives. He was generous in stewardship. Not only did he give of his time freely to God's work, but also his substance. In addition to making regular contributions to the seminary's Library Development Fund, he established the "Herman L. Bleeker Scholarship Endowment Fund" which will continue to benefit needy students in the years to come.

I am pleased that at the 1970 commencement service, the seminary was able to present a citation of honor and recognition to Mr. Bleeker for his "outstanding and valuable contributions."

As a further evidence of appreciation for his life and work, the Board of Trustees recently voted to name a new student apartment building soon to be constructed: "Bleeker Hall." Truly the lives of all who knew him were enriched by his friendship and devotion to Jesus Christ. □

## SERVICE WITH HEART AND MIND

by Richard Schilke, general  
missionary secretary, N.A.B.  
Conference, Forest Park, Illinois

The loss of Mr. Herman Bleeker is great to Mrs. Bleeker and the family, but it is also a great loss to the entire N.A.B. denominational family.

King David said to his son Solomon: "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind" (I Chron. 27:9). I truly believe that these words are very applicable to the life of our brother Herman Bleeker whom the Lord has so suddenly called to be with him.

I have known Brother Bleeker for almost thirty years, not intimately in the earlier years but more so in the last twenty years. In fact, my wife's first husband was his cousin and so by that marriage there was a distant relationship with my wife. My more intimate acquaintance with him was when

I met brother Bleeker at conferences and associations and particularly when he came to the General Council sessions at Forest Park, representing the seminary.

I always found Brother Bleeker serving God with a perfect heart. There was no guile in him whatsoever. He served and gave of his time unstintingly, always placing the work of the Lord on a high priority and representing the cause of the Lord with as perfect a heart as is possible. His motives were never questioned and his sincerity was always readily recognized.

I also always found brother Bleeker serving God with a willing mind. God gave him a keen intellect which as an attorney he used for the glory of God. Most wills and testaments coming particularly from the South Dakota area and remembering the Lord's work through our denomination were either written by Herman Bleeker or had some connection with him. It was quite evident that when giving advice along this line, he suggested that the Lord's work be remembered. As an attorney, brother Bleeker also served us most ably on our Constitutional Change Committee of our General Conference. We give tribute to him for such willing and able service. In these areas particularly we shall greatly miss him.

What brother Bleeker has done with a perfect heart and a willing mind will stand as a monument in the memory of all of us. To him we say before God, well done! □

## NEWS & VIEWS

### Court Upholds Conviction of Non-Cooperating "Objector"

WASHINGTON (BP) — Refusal to cooperate with the Selective Service system to determine his draft status cost a conscientious objector his 1-0 classification and resulted in a two-year prison sentence, according to an 8-1 decision by the United States Supreme Court here.

The Supreme Court upheld the conviction of Vincent F. McGee, executive director of the Business Executives Move for Vietnam Peace, who refused to pursue and exhaust administrative remedies to clarify his draft status.

The impact of McGee's conviction is that a person who claims to be a conscientious objector may forfeit his right to be classified as such if he refuses to cooperate with the Selective Service system to determine his classification. □

### Former BWA Youth Leader, Joel Sorenson, Dies

STOCKHOLM, Sweden (BP) — Joel Sorenson, first youth secretary for the Baptist World Alliance, died here April 21 at the age of 55.

Sorenson, pastor of Norrmalms Baptist Church here, was youth secretary for the worldwide organization of Baptists from 1950-55. His successor as youth secretary, Robert S. Denny of Washington, is now the general secretary of the BWA.

Sorenson had been pastor of First Baptist Church, Stockholm, and was a youth leader in the European Baptist Federation. He also served in the Swedish parliament for six years, and for eight years in the Stockholm City Council. □

### Irish Baptist Gain Again

It was more of the same in the annual statistical data from the Baptist Union of Ireland, which has reported an increase in membership every year since 1941.

During 1970 membership in the union's 77 churches rose from 7186 to 7208. Less than 300 of these belong to churches in the Republic of Ireland, while the rest live in Northern Ireland.

The union's headquarters and 23 of its churches are located in Belfast, including the largest church, Great Victoria Street, with 552 members.

Number of converts baptized declined for the second consecutive year. 485 were baptized in 1968, while 377 were baptized in 1969, and only 333 in 1970. This was 1 baptism for every 21 members during last year.

The Irish union, which is not in the European Baptist Federation, is the only Baptist union in Europe to report unbroken membership gains over a 30-year period. In fact, Baptist membership in the rest of the British Isles has been declining. (EBPS) □

### American Baptists End 64th Annual Session

MINNEAPOLIS, MINN. — (ABNS) — The election of a woman president and struggle with the issue of withdrawal of troops from Vietnam were the major items dealt with by American Baptists in their 64th Annual Meeting here, May 12-16, with the theme "Let Us Break Bread Together."

Approximately 4000 persons, 2800 delegates and 1200 visitors, met in a spirit of celebration and thanksgiving, with a communion service at the opening session using elements grown and processed by American Baptists. Representatives of all Twin Cities churches, Protestant and Catholic, were invited

to participate in the ordinance.

Mrs. Marcus Rohlf of Seattle, Wash., was elected president, being the fifth woman president in the 64 year history of the Convention. She is the only woman to head a major denomination at this time.

A key resolution adopted by the Convention calls for the withdrawal from Vietnam of all U.S. military personnel except those in diplomatic service, "hopefully by Dec. 31." The resolution, carried by a margin of 1451 to 199, also directs all U.S. forces in Southeast Asia "to refrain from taking the initiative in the dropping of bombs and the firing of weapons."

Other resolutions deal with criminal justice, re-registration in Mississippi, fragmented society, family life patterns, peace, and the Middle East. The section on criminal justice calls for reform of the penal system and puts Baptists on record as "willing to accept our share of the tax burden to pay for implementation of these goals." The Convention expressed "grave concern over role of the U.S. Department of Justice in approving new re-registration procedures adopted this year by a number of Mississippi counties," contending that the procedures will work to the detriment of black voters. □

### Modern World Creates Religious Confusion

Christians find it difficult to see where God is at work in the modern world, and young people of today worship an unknown God.

These are the opinions of two British Baptist leaders who spoke at the annual meeting of the Baptist Union of Great Britain and Ireland. The conference was held in London.

Morgan J. Williams of Swansea, general secretary of the Baptist Union of Wales, told why Christians find it hard to see where God is at work around them. It is "because they are living in an age of revolution without a theology of revolution."

Williams declared that questions of a social ethic and of the structure of the church subordinate themselves to a greater question — "Where is God acting and how is he acting for man in a time of rapid social change?"

He said "the answer to the question of where God was acting came only as they (Christians) participated in God's world. Christians must be inside the world."

"They must," he continued, "be drawn purposively into all the process of the world, political and technologi-



cal." David S. Russell of London, general secretary of the Baptist Union of Great Britain and Ireland, spoke of young people worshipping an unknown God. Although deeply concerned with social, moral and religious issues, youth today are less ready to attach themselves to institutional religion, Russell added.

He gave what the Baptist Times, London-based union weekly newspaper, described as "disturbing details of declining membership in the denomination and reported heavy losses among children and young people."

According to the Times, figures for the British Isles showed 1,500 fewer baptisms of converts than there were the year before. "It is the refusal of, and indifference to, the divine claim. The message to Britain today," he went on, "is simple and direct:

"Seek first his kingdom, and his righteousness, and all these things, including the cure of inflation as well as the relief of world poverty, will accrue." (EBPS) □

## Spanish Church Gains Property, Advertising Rights

Second Baptist Church, Valencia, Spain, has been told it was within its rights when it displayed posters in public places in early 1970 to advertise worship services. Police had subsequently torn away the posters.

Police acted on a complaint against the posters by a group of priests and laymen in the predominantly Roman Catholic community. The church then brought a case to court, alleging its rights were violated.

The church had registered under the 1967 religious liberty law.

The trial judge agreed with the church's claim. Meantime, the judge said, authorities from the national capital, Madrid, had informed Valencia police the church had the right to put up posters advertising meetings.

When Second Church, Valencia, put up a second set of posters to advertise meetings some months later, a complaint against them was again lodged with the police. However, police refused this time to remove the posters.

The church, served by pastor José Ortega, also won another right. It has become the first church in the Spanish Baptist Union to buy property in its own name.

Previously property could be bought in the name of the Southern Baptist Convention Foreign Mission Board, the US agency which appoints missionaries and provides funds to help Spanish

Baptists. Now apparently, registered congregations can buy property themselves.

Only 10 of the 54 churches in the union have registered under the 1967 law. There is still strong sentiment in many churches against registering. □

## Northern Ireland Woes Termed "Spiritual"

A Baptist conference in Belfast, Northern Ireland, has been advised "the basic and complex issues which divide our community find their true explanation in spiritual terms."

The statement was presented to delegates attending the annual assembly of the Baptist Union of Ireland. The union represents both political sections of the island, although less than 300 of its 7208 members live in the Irish Republic.

Drafted by the union's council, the full text of the statement follows:

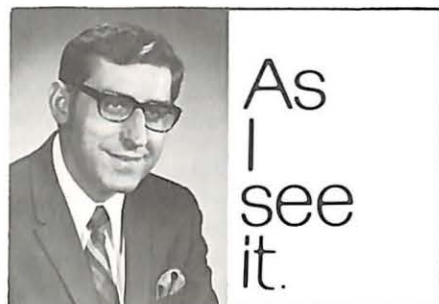
"Continued civil disturbance and political unrest in Northern Ireland has been a burden on the hearts of Irish Baptists in both Northern Ireland and the Republic. This burden has expressed itself in public and private prayers for those who bear responsibility in government and for the forces of law and order.

"Irish Baptists abhor the violence and lawbreaking that have occurred, and support the principles of justice, liberty and peace. We believe intensely, not in a facile way, that the basic and complex issues which divide our community find their true explanation in spiritual terms. They spring from the sinful nature of man fomented by the evil influence of man's spiritual enemy, the Devil. We believe that the heart-changing Gospel of Christ can cure the spiritual sickness which pervades our society.

"The council urges the members of our Churches to live soberly, righteously and godly in the present situation, and so to demonstrate the power of God through the Gospel in a convincing manner. Let us all continue faithfully in prayer that the Lord will bring good out of evil to His glory."

Although there are more than 70 Baptist churches in Northern Ireland, Baptist membership there is but a tiny portion of the overall population. The largest Protestant church in Northern Ireland, according to local press reports, is Presbyterian. It includes close to 30 per cent of the 1½ million people living in the six counties of north-eastern Ireland still under rule of the British crown. (EBPS) □

(Continued on page 29)



by Paul Siewert

The visit of Queen Elizabeth to British Columbia, Canada, for the celebration of the Centennial Year had considerable religious overtones. In spite of the humble dignity portrayed by the Royal Family, the religious homage displayed by some people was almost frightening.

Concurrent to the visit, a full-page ad was placed in Vancouver's leading newspaper by the Canadian British-Israel Association, depicting the British Throne as a continuation of the Throne of David which will become the throne from which Jesus Christ will reign over Israel and the world.

What amazes me is not the conclusions reached. Error has no inhibitions. But the fantastic maneuvering of historic data and Scripture to come up with such a neatly packaged false bill of goods is rather amazing.

Obviously the enemy that Jesus faced with the words, "My Kingdom is not of this world" is not dead by any means. The lapse of almost 20 centuries has not eliminated the human hunger for a political kingdom over the spiritual rule of Christ.

But are we not rather naive to try to save the declining popularity of the Monarchy by perverted religion? Is this what the younger generation is talking about when it says that the "system" has become our god? □

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.

## CHUCKLE WITH BRUNO

Asked whether he would attend church on Sunday the farmer replied, "I don't know whether to sit in church and think about the hay load or to sit on the hay and think about church."

Swallowing your pride is about the only thing that's non-fattening.

■ The Rev. Gideon K. Zimmerman received a Doctor of Divinity degree from the North American Baptist Seminary, Sioux Falls, S.D., May 23, 1971, in recognition of distinguished service rendered to the North American Baptist General Conference and Baptists of the world. Congratulations!

■ The Rev. Reinhold J. Kerstan received a Ph. D. degree from Northwestern University, Evanston, Ill., June 12, 1971. Congratulations! His doctoral dissertation is entitled "Historical factors in the formation of the ethnically oriented North American Baptist General Conference."

■ Dr. Herbert Hiller has accepted a call to become the pastor of the Ridgmont Baptist Church, East Detroit,

Mich., effective Sept. 1, 1971. He previously served the Immanuel Baptist Church, Woodside, N.Y.

■ The Rev. Milton Vietz has resigned as pastor of the Faith Baptist Church, Selby, S.D., effective May 31, 1971. His future plans are indefinite.

■ The Rev. Robert Radcliff has accepted the call to become the director of Christian education of the Sunkist Baptist Church, Anaheim, Calif., effective August 1971. He previously served the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich.

■ Dr. G. K. Zimmerman was recently elected as the chairman of the North American Baptist Fellowship, an organization of the Baptist World Alliance.

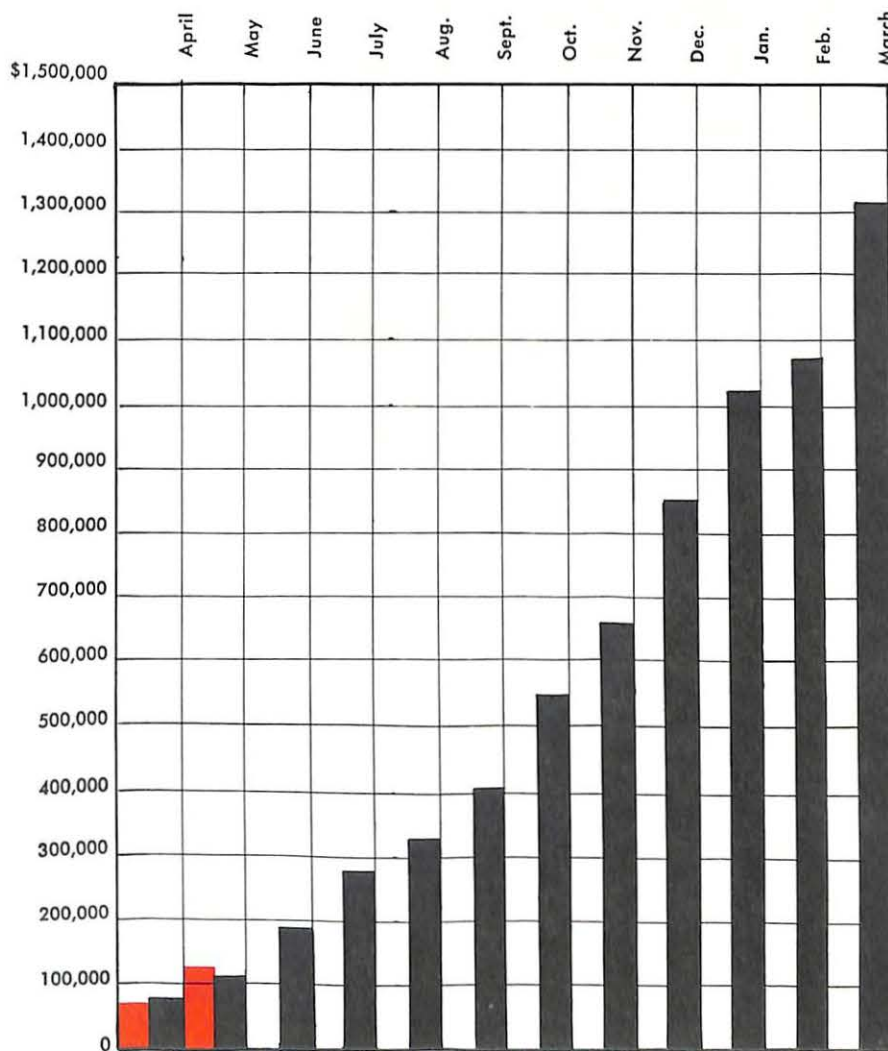
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for two months

April-May 1971-72 — \$123,928.56

April-May 1970-71 — \$109,092.73

Goal for 1971-72 \$1,500,000



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

■ Mr. Frank Berg, a recent graduate of the NAB Seminary, has accepted a call to become the pastor of the new South Calgary, Alberta, Church Extension Project, effective Sept. 1, 1971.

■ The Rev. and Mrs. Berndt Lemke, Cameroon missionaries home on furlough, announce the birth of a daughter, Marie, born May 5, 1971.

■ The Rev. and Mrs. Fred M. Penner of Tyndall, S.D., announce the birth of a daughter, Joy Nelvyn, born May 22, 1971.

■ The Rev. Siegfried Hoppe has accepted the call to become the pastor of the Faith Baptist Church, Vernon, B.C., effective August 1971. He previously served the Emmanuel Baptist Church, Edmonton, Alta.

■ The Rev. Bert Milner has accepted the call to become the pastor of the Meadowlark Baptist Church, Edmonton, Alta. He previously served the Carbon Baptist Church, Carbon, Alta.

## News and Views

(Continued from page 28)

## President's Panel Asks For More Aid To Private Schools

WASHINGTON (BPA) — The President's Panel on Nonpublic Education, a unit of the Commission on School Finance, made its first interim report to President Nixon recommending increased federal aid to private and parochial schools.

The panel, chaired by Clarence C. Walton, president of Catholic University here, said "it is convinced that some measure of public revenue support for nonpublic pupils is urgently needed" to supplement private funds for these schools.

The panel made six recommendations to President Nixon who had asked the group to study the problems facing private and parochial schools. They are the kinds of recommendations, the panel said, which "will serve to arrest the decline of nonpublic schools." All the interim recommendations fall within existing legislation or program proposals presently under review by the Administration.

Among other things, the panel recommended that present laws and regulations authorizing federal aid for nonpublic pupils "be vigorously enforced by federal agencies." It asked also that nonpublic schools receive a part of the proposed \$1.5 billion emergency education funds planned to stabilize racial integration. □





## Why is God in Pop Music?

"It's hip to sing about God these days," says Larry Lujack, the superjock of WLS radio Chicago, in response to the question: How come so much God in pop music these days?

"It's commercial," says Lujack. "All of a sudden, Jesus Christ and God sell. A couple of years ago, they were El Stiffo. Next year, it could be something else."

These aren't the words of a man overwhelmed with the religious sincerity of the coming generation, but Lujack "would hope it's sincere." He himself is "convinced there is a God." Besides, "So many kids are so mixed up, I hope we can find a way out of the garbage we are mired in at the moment."

For a disc jockey that is a pretty good analysis of things. Even though this pop music leaves a lot to be desired in presenting the Gospel, it certainly is encouraging to note that many youth have made the discovery themselves that drugs are not the answer and are again open to what God can offer them.

Some theologians have been delving into the mysteries of the top ten songs as they relate to religion. A doctoral student at the University of Chicago Divinity School made a few stabs toward figuring out what's happening with rock and religion.

Performers' sincerity is beside the point, he says. The important thing is the kids are buying records like George Harrison's "My Sweet Lord," the rock opera "Jesus Christ Superstar," Judy Collins' "Amazing Grace" and the Edwin Hawkins Singers' "O Happy Day."

"Everything is up for grabs in society, and the kids are searching for meaning," says this doctoral student. "They are trying to pull together the up-for-grabness of things." The "music of the folk culture" is bound to express this.

Youth is reacting against technocracy, says another theologian, the Rev. Dr. Norman Habel, Old Testament professor at Concordia Lutheran Seminary, St. Louis. Technocracy's motto is "All power to the machine." It condemns man to a formula existence, same as a bottle-fed baby is put on formula milk.

"Technocracy tries to make a machine out of a person," Dr. Habel said. "The spirit tends to break bonds. The Christ event frees man. A new creation was begun in Jesus Christ."

This claim is finding new appeal among people anxious to break out of molds imposed on them. "This sense of being free speaks to people in times of oppression."

"Jesus Lifts Me Higher" is one of the new songs. Once it was drugs that provided the high, the trip. Now it's Jesus.

And why not? Whether it be Moses leading the way to the Promised Land or Joseph and his family fleeing to Egypt, the trip motif is common in both Old and New Testament. Jesus is the Way, and youth are beginning to go this way again. The "Jesus Movement" is evidence of this.

It is most interesting to note the role that music has had in communicating across generation gaps. Music has also been an important part of evangelistic and revival movements in the past and again in our day. The folk and rock type music that has misled multitudes of youth is now becoming a channel for the message of Jesus Christ. Though some adults may have no appreciation for this kind of music, we must recognize that it is communicating to many. — JB

## OPEN DIALOGUE

letters to the editor

Dear editor: "A note of appreciation to each person responsible for a delightful publication of our denominational interests and concerns, in the form of our BAPTIST HERALD. It is with anticipation and pleasure that we read it each month. In an hour I've read it from cover to cover." Harold and Gloria Kokot, Edmonton, Alta. □

Dear editor: "I was extremely disappointed and upset at the feature article in the March '71 issue of the BAPTIST HERALD, entitled "Extremism." In the first place, I was disappointed that our magazine would carry such an article. I do not feel that it contributes to spiritual growth and maturity, which I feel should be the criteria for the material published.

"Secondly, I was very upset with the content of the article. I believe that the '... communists are trying to destroy the United States by anarchy; ...' (P. 4, col. 2), and I do not consider myself an extremist. I realize, of course, that to determine what is extreme depends on where the middle of any situation is determined to be. And I am afraid that what many people consider to be 'middle' is so far to the left that anyone who stands by the principles of the right is considered extreme. I do not see how anyone who is correctly informed of the things going on in our country today can believe anything but that the communists are seeking to destroy our country, and that they are doing it most effectively from within.

"The biggest danger, I feel, in printing an article as this is simply the fact that many people, seeing this article printed in a religious magazine, will accept it as truth and not question the validity of the statements made and position presented. I, for one, certainly would not like to think that this is the position held by the staff of our magazine!

"Incidentally, as you may have guessed, I think the cover picture of

the March 1971 issue of the BAPTIST HERALD is 'hideous' and completely out of character also!

"These are my opinions; and, as you can tell, I feel pretty strongly about them. But I feel that this danger is something that cannot be taken lightly, for it affects not only my own future, but to a greater degree, that of my children." Mrs. Chester Strobel, Bothell, Wash. □

Dear editor: "I wish to support the views of Gerhard Kalmbach and Walter Bernadsky concerning the need for a second revision of the North American Hymnal (published 1956; revised 1960). In the preface of the hymnal is found the following statement: 'Since there is an almost unanimous desire to make the morning 'Sanctuary Hour' sincerely worshipful, the dignified hymns and chorales, old and new, contained in this book ought to make a signal contribution toward that end.'

"A check of the first fifty songs in the present hymnal revealed that the average hymn was composed between 1770 and 1830. Only one of the fifty was composed by a twentieth-century songwriter, although it should be added that eight songs were twentieth-century translations from the German by Paul Wengel. If the term 'dignity' connotes orthodoxy and reverence (both words and melody) in addition to slowness, then indeed, we now have a dignified hymnbook. Unfortunately, there is a virtual lack of hymns relating to contemporary problems and proposing Biblical solutions (other than very generally, i.e., the sin problem). I submit that a revised hymnal needs more problem-oriented songs, for example, Ralph Carmichael's song, 'There is More to Life' (1967). Perhaps this song is not dignified, but many of today's Christians can identify with its words and melody. Which is the more important consideration, dignity or relevance? Dignity and relevance need not be mutually exclusive, for example, 'The Vision of a Dying World' (1966) composed to the tune of 'The Son of Man Goes Forth to War.'

"Contrary to what I may have implied, there is a need for many traditional songs in a revised hymnal because there is a demand for such songs mainly, though not completely by the older generation. I would suggest that the percentage of traditional and contemporary songs be determined by the

proportion of North American Baptists who are over 30 and under 30 years old, respectively. Furthermore, this principle of representation by age should apply to the composition of a new hymnal committee.

"Our denomination should consider encouraging or hiring people to compose some contemporary songs for a new hymnal if suitable hymns are not now available in sufficient numbers. Perhaps we have some Herman Palfeniers in our denomination.

"I too want a 'first-century gospel' (Norris Jett, BAPTIST HERALD, January, 1971, p. 30) and have no desire to dilute or change basic doctrines in the Bible, but the means of communicating and applying this gospel and these doctrines must be relevant and contemporary. In this respect, I believe that our present hymnal is far inferior to most of the sermons we hear. In the interests of complementarity between the two in the church service, change in the former is needed." David Lake, Edmonton, Alta. □

Dear editor: "For several months I have increasingly been impressed by the fine work that you and your staff have been doing for the BAPTIST HERALD. I think that you are turning out a first-class publication!

"My favorite sections are Letters to the Editor, and Gerald Borchert's Forum. Dr. Borchert writes with a fine attitude, and fields questions with exceptional patience and professional expertise.

"Continue the good work!" Murray McCulley, Anaheim, Calif. □

Dear editor: "In my judgment the cover picture of your March issue was in very poor taste for a Christian magazine.

"Unquestionably some discussion on the subject of 'Extremism' should be made. However, need we emphasize the negative when our basic message is positive, the 'Good News' of redemption through Jesus Christ our Lord?

"Many of us send subscriptions of the BAPTIST HERALD to friends and loved-ones who are outside of our church fellowship. The obviously posed monstrosity on the cover of the March issue is certainly not the message that I for one wish to convey to them." Martin C. Franke, Hillsboro, Or. □

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