

# Baptist Herald

June 1971

How to Kill  
a Church  
by Lyle E. Schaller

A Cameroon  
Camping Experience  
by Daphne Dunger

Why VTR?  
by Bobby Seidel







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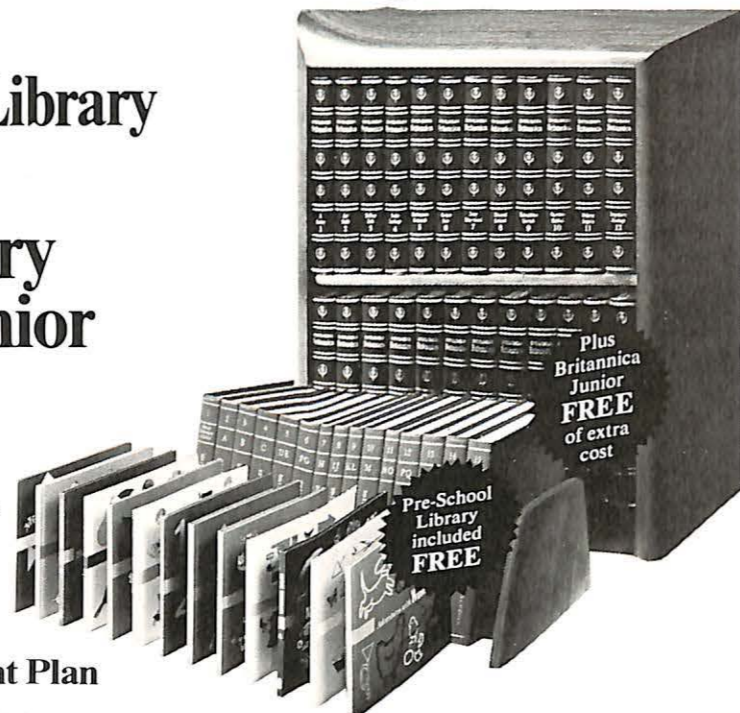
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# Baptist Herald

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## How To Kill A Church In Ten Easy Lessons



Is your community overchurched? Are there too many churches for the number of people? Would you like to see some of them close? Are you afraid your church may be one of those that will close?

If you answer any of these four questions affirma-

Dr. Lyle E. Schaller is with the Center for Parish Development at Evangelical Theological Seminary, Naperville, Ill.

tively, read on, for here are ten tested and proved ways to close a church. Occasionally it is necessary to use all ten, but usually a combination of the first plus three or four others will kill off all but the hardiest of churches.

These lessons have been derived from the experiences of dozens of congregations that have committed suicide, been killed off by benevolent or paternalistic friends or simply have died from hardening of the religious arteries.

1. Change from a pattern of corporate worship every Sunday to every second or third or fourth Sunday.

Or even better, instead of scheduling worship for the second and fourth Sundays, make it every other Sunday. There are enough months with five Sundays that this will keep all but the most faithful attenders confused.

Another approach is to cancel all Sunday morning worship services for July and August. In a few years, September will come and find only the pastor and one or two others present for that first Sunday in September.

Justify this shift away from corporate worship every Sunday with the reassurance that, "no matter what happens we'll always have our Sunday School!"

2. Sell your program and forget about people's needs.

If you have concentrated your entire program of Christian education in the Sunday School for the past forty years, keep it up! Just because attendance is dropping off every year, don't let this become a reason to change it. Push harder to get people to attend Sunday School. Likewise, you people who are now forty or fifty years of age, and who were active in the youth program of the church back in the pre-World War II era, probably know better than anyone else what kind of youth program will be most meaningful to young people today. Plan it accordingly and invite the youth to attend. If they don't, get after their parents to make them attend!

Follow the same pattern in all other areas of the life of the parish program. If it worked for the first half of this century, it should be good enough for the second half!

In business marketing experts have found the company that concentrates on selling its own product rather than on meeting the customers' needs usually goes out of business. The same lesson can be applied to killing off unnecessary churches.

Another way to approach this is to forget about purpose and concentrate on the *means* of fulfilling that purpose. If you are building a new church building, make sure that this becomes an end in itself, not a means toward an end. Concentrate on getting the building completed and paid for, forget about the program that created the need or the desire for a new structure. If you are talking merger with a nearby congregation, make merger an end in itself rather than a means to an end. Follow the same pattern when discussing a new minister or any other paid staff, when planning a cooperative ministry with other congregations, when setting up the budget for next year, or when embarking on a new effort in evangelism.

3. Encourage a low level of expectations.

"It can't be done" or "It won't work" or "We've never done anything like that before" are very helpful slogans. When you ask a person to accept responsibility for some

task in the parish or to hold office, soft pedal the size of the job. Do *not* present it as a challenge requiring dedication, time and talent! If you encourage a low level of expectations you still will be disappointed as the prophecy is fulfilled, but very little will be undertaken that might encourage newcomers or outsiders to think of this as a lively congregation. A high level of expectations tends to produce change, growth and vigor and you don't want those signs to show if you're trying to kill off the church.

4. Minimize participation.

The loyal core has been carrying the load for years and, while they are getting older and their numbers are shrinking, if each one of them will work a little harder they can carry the load for a few more years.

A good rule of thumb is to require a person to be a member ten years before he can hold a minor office in the parish and he must have served two ten-year terms on two different minor offices before he is eligible for a position of major responsibility.

A second useful rule is if a specific task or program responsibility can be handled best by ten people, but four might be able to do the job, permit no more than two or three to be involved.

These two rules also are remarkably effective in keeping young people from believing there is a place in the church for them.

5. Ignore the pastor for pastoral acts.

Have at least one clergyman available in the community, or one who will return from where he now resides, who will perform the priestly functions of the ministry such as baptisms, weddings, and funerals outside the context of the ongoing life of the parish.

There is no point in burdening the pastor, especially if he just came within the past two or three years, with these pastoral obligations.

This may not have an immediately highly visible adverse impact on the life of the congregation, but it can ruin the ministry of the pastor. Usually after you undercut the ministry of two or three successive pastors in this manner you will have that parish on the ropes and it's easy to deliver the knockout punch!

6. Discourage diversity.

Define the purpose of the church in narrow terms and discourage new ideas, innovations, proposals for broadening the program or alternative approaches to worship and ministry. There is only one way to do things acceptably in the eyes of the Lord. Anyone who doesn't want to do things our way is obviously rebelling against the Lord and had best get out. Eventually enough people will be discouraged and leave — or never come in — that the church will die.

7. Keep secrets!

Do not let people know what is happening or why. Don't trust others with information or responsibilities that you know cannot be shared. When there is a change in pastors, don't announce it in advance. When you prepare the budget for the coming year, make up only one copy. It is none of the members' business how the money is used. Their obligation is to give generously and they can do this without having to know where the

money goes.

When a program is planned or when a special event is scheduled don't broadcast it all over the neighborhood. The interested people will find out and if they are loyal they will participate.

A useful variation of this is to make a great and highly visible effort to schedule a special program — and then cancel it or postpone it, but do not warn anyone in advance that it has been canceled or the date changed.

When you or some other members of the parish are ill, in the hospital, or in distress and need the supportive fellowship of the congregation, don't let it be known. If the people really care they'll find out and rally around.

If the church building needs repairs or renovation, let the trustees worry about it. In the fullness of time they'll take care of it and what a pleasant surprise it will be for everyone when they see what has been done!

In many parishes a high level of mutual trust among the members and the pastor is a crucial factor in the effectiveness of that congregation. Keeping secrets is one way to prevent the development of this sense of mutual trust.

8. Keep the focus on yesterday.

Instead of looking at the demands for ministry today and the opportunities for tomorrow, emphasize the good old days and how things used to be.

It is relatively easy to make each Sunday morning a kind of a family reunion or homecoming and this helps young people, visitors and newcomers feel like strangers. If you persist in this approach, eventually they will stop coming and you will be left alone to celebrate yesterday and ignore today.

This is not only a painless way for the members to kill their church, it also is one that leaves few scars on the community since most people outside the congregation will never notice when the parish finally does dissolve.

9. Polarize the membership.

Write off this talk about the parish as a reconciling force in a fragmented society as a bunch of soft-headed nonsense. Draw the line clearly! Make people stand up and be counted on every possible issue and question. Don't waste a lot of time on talk and the search for a consensus.

During the 1970's this promises to be an even more effective device for killing churches than it was in the 1960's since more congregations will be faced with more divisive questions.

An excellent technique is to combine this with lesson seven (keep secrets). If you can force people to choose sides while they are still uninformed on the issue, polarization often can be achieved very quickly.

10. Encourage sloppy church administration.

Allow problems to grow unattended until the symptoms of the problem are sufficiently severe to be classified as problems in their own right.

Procrastinate. Don't do today what can be postponed until tomorrow.

Don't bother to draw up a budget for the coming year. Pay the bills as they come in or when the money is avail-

(Continued on page 26)



# A NEW LEASE ON LOVE

"Wow! You really are stirring things up at the Bible Society."

So wrote a lady commenting on the current "Love campaign" of the American Bible Society in which millions of colorful seals the size of commemorative postage stamps inscribed with Bible verses about love are being circulated across the country.

UPI Religion Writer Louis Cassels, in his syndicate column, said: "The staid old American Bible Society has shocked a few people and delighted many more by busting out in a mod, mod mode."

Another columnist, David Poling, said the love seals have an "obvious appeal . . . for people of all ages."

"It is a dramatic, almost historic event when a religious organization develops a new technique and strategy for communicating the essence of ancient truths."

A man from Virginia sent this message on a picture postcard: "Say, man y'all got any more of them cool ABS stamps about love? I would love to have about five batches of them. Whoever did this one is really with it."

Accompanying the seals is a Scripture selection, a pocket-size folder containing the 13th chapter of First Corinthians, the source of all but one of the five verses on the seals.

The text of the Apostle Paul's famous "Love Chapter" is that of Today's English Version of the New Testament, the Bible Society's own translation in clear, readable modern English.

Each seal features a brief motto from Scripture proclaiming that "Love is kind," "Love is patient," "Love is eternal," "Love never gives up," and "God is love."

Day-glow posters, each a blow-up of a seal, also have been printed.

Reaction to the love seals, Scriptures and posters has been "overwhelmingly positive," according to the Rev. John

D. Erickson, ABS executive secretary for ways and means. "The love seals are probably the most colorful little stamps of their kind in existence.

"They're decorated with designs that suggest stained-glass — not the kind you see in church, but the kind once used on lampshades in the early part of this century. The style is Tiffany glass."

"Small, powerful messages," wrote an Arkansas man. "A brilliant inspiration on your part."

One letter expressing disapproval of what some regard as psychedelic art, took the Society to task for this bold step. Said the writer: "I do not find this kind of design or colors particularly beautiful. The colors are gaudy and the (application to Scripture) horrible." Such letters, however, have been in "a tiny minority," adds Mr. Erickson.

A 60-second color television spot has been prepared for public service broadcasting. It used the love seal artwork in a variety of animation techniques, combined with live action photography to drive home the message that love is the purpose and meaning of life.

The seals come in sheets of 45 each. Nearly two million sheets have already been printed.

"Each verse has a different color scheme and artwork, and the different patterns both contrast and harmonize," Mr. Erickson said. "An almost infinite variety of combinations and arrangements can be made by simply tearing, licking and sticking. Children love them. So do parents. Many people like to use them on letters and postcards.

"But probably the most creative — and most appreciative users — are the young of all types, including those with long hair. All sorts come into Bible Society headquarters here in New York every day by the dozens, asking for love seals. They stick them on their clothes, on themselves, on books and other objects, on just anything that comes to hand." □

LOVE is the message. Youth respond, as evidenced by this group before display at American Bible Society headquarters. (Photo courtesy ABS.)



Two of the campers witnessing in the town.



## A CAMEROON CAMPING EXPERIENCE

by Daphne Dunger



The campers, leaders and cooks.

I feel very much like the song, "June is Bustin' Out all Over," except that it's not June that's "bustin' ", but the joy and thanks and praise in my heart because of what God did in our Bango-Mbingo BYF Camp. Oh praise Him and praise Him and praise Him! What a blessing to witness spiritual growth!

Well, where do I start? Somehow, with *God's working and timing*, our "casual" desire to have a joint camp between Mbingo and Bango became a reality. And, I've got to emphasize *God's working and timing* because if it would have been only Myrna Goodman's and my working and timing, I'm almost certain the camp would never have been! Thanks to Pat and Oryn Meinerts, the idea of holding a camp at Ndop using "New Life for All" as the theme seemed to be the answer to our "pipe dream."

Our basic plan was to use the NLFA Handbook, studying four chapters of it in our respective groups in preparation before the camp, and then concentrating on the "personal preparation" and "methods" during the camp, including the actual putting into practice of personal witnessing with our feet.

Trying to pick out the highlights of the camp is difficult, because throughout the whole program there was an enthusiastic spirit and good fellowship. The times of study and introspection along with the morning and evening devotions were very meaningful. Garry Breikreuz and Hans Specht did a terrific job with the classes on personal preparation and methods, and as the four of us led in the devotional times we sensed His Spirit working in the hearts and lives of several campers.

One of the "highlights" was the climbing of the hill

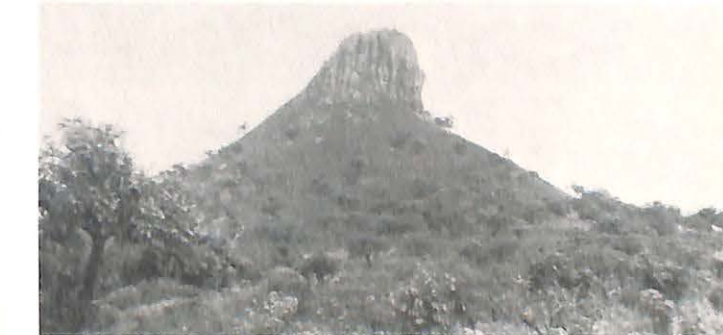
Miss Daphne Dunger is a North American Baptist General Conference missionary in Cameroon, Africa.

(which is really more of a mountain) and our study session there on the "mountaintop." As we sat viewing the town and area below us, the campers were asked to carefully examine their own hearts and lives in preparation for going back down to witness and share "New Life" with the people in the town.

Then, too, the film "Angel in Ebony" was an important part of the camp, as it challenged the campers to a personal commitment and desire to be taught of the Holy Spirit. Several campers shared that the film had meant much to them, and this was a joy.

But, I think, for most of us (campers and leaders alike) the most wonderful and meaningful experience was the time we spent in witnessing in the town on Saturday afternoon. Hans and Garry had been stressing in the study times that the witnessing we were going to do was not to be "preaching," as is so common here, but rather on a "one to one" basis . . . a sharing . . . a dialogue . . . , and that each person would need to seek the Spirit's leading as to with whom and how they would share Christ. Pastor Vinyoh of the Ndop Baptist Church, Chaplain Budzi of Bango Baptist Hospital and the four of us were to be available for help if needed. After choosing partners we piled into the two Landrovers armed with Bibles, tracts, and prayer, and drove into town. One group was to concentrate on following the main road through town while the other group was to go into the side streets. It was terrific to see the campers as they went two by two, and to hear them! As we followed and helped we, too, were able to do some witnessing and this was wonderful. And the response? Really, it was fantastic! Hausa men, women, town men, traders, and children were hungry and thankful for the "God Palava" which we had come to share. Of course there were negative responses, too, particularly from the Moslems and from one man who said he believed in the "spirit" of Oku Lake. But this only further reinforced in us the awareness of the need to be faithful witnesses of our Lord. And for us as leaders, it was a deep joy to see the realization "come alive" in many of the campers that they *personally* and naturally could, anytime and anywhere, witness for Christ and that witnessing was not just "preaching in the market." I think we each felt, as Hans said, "very happy to have had the chance to be at the camp and in some small part serve the Lord." □

The "hill" behind Ndop town. The campers climbed up "into" the rocks.





# PERSONALITY PROFILE OF LUTHER RICE

by B. C. Schreiber

To many in his generation Luther Rice was a paradox. He was a great man and a foolish man; he was wise, yet very naive; he was an organizing genius and a careless accountant; he had loyal friends and vehement enemies.

During the Missionary Jubilee in Philadelphia in 1864, Alexis Caswell, president of Brown University, gave him this tribute: "I knew Luther Rice and owe it to speak a word for him. In powers of mind he was wholly unsurpassed. He was a marked man everywhere. He was beyond the charge of dishonesty. He never appropriated a dollar to his own use. He wanted simple food and raiment, and gave all the rest to open channels for the preaching of the gospel. He preached like an angel. He had great weaknesses. **One was excessive hopefulness.** . . ."

One wonders, however, what would have happened in the early course of Baptist History in America if Luther Rice had had only **normal hopefulness.**

Austin Kennedy de Blois describes him most dramatically by comparing him with his missionary friend, Adoniram Judson: "Luther Rice was a large-framed man, impressive in appearance, impatient of restraint. Judson was delicately formed, slight in stature, modestly reserved. Rice was eloquent and magnetic; Judson was quiet and dignified. One was a raging torrent, the other a master of methods. Rice won men by his enthusiasm, Judson by his everlasting persistence." Rice could never be sad very long while Judson was often moody. Rice never married and tarried in many homes but never his own. Judson married three times and fathered twelve children.

*The Rev. B. C. Schreiber is the editorial assistant of the BAPTIST HERALD. Excerpts of Rice's life are taken from *Fighters for Freedom* by Austen Kennedy de Blois, and from *Luther Rice: Believer in Tomorrow* by Evelyn Wingo Thompson. The latter can be ordered through Roger Williams Press.*

Luther Rice's spiritual pilgrimage was a painful experience. He began to seek salvation in his later teens and early twenties. There raged a perpetual battle between the spirit and the flesh. Sometimes the feeling of guilt was so great that he felt unredeemable. The rigid Puritan environment and his father's drinking disturbed him continually. In his search for salvation his reading seemed to help him more than the long, dry sermons. He was especially influenced by the *Life and Letters* of John Newton who led a profigate sailor's life before his conversion at 23. Wesley, Whitefield, Baxter, Edwards and of course the Bible were read with an insatiable hunger. Sometimes he would rise during a bitter cold night, kneel on the frigid floor and pray until daybreak. But his father's open scorn and ridicule made it difficult for Luther to believe God had forgiven him. Even the minister thought he was over-dramatizing his plight and advised him to present himself for membership in the church in the accustomed manner. But his search continued.

Finally on September 14, 1805, at the age of 22, Luther Rice retired to his room and on bended knee gave himself soul and body, for time and eternity to God. The surrender was complete and the anguish of the past years burst forth into release.

Rice lost little time in seeking an education. The following month he packed his saddle bags, school books, hymnbooks, flute and pitch pipe and sought a position as schoolmaster and village choir director to earn money for his education. After a year he studied at Leicester Academy and then entered Williams College, set in the beautiful Berkshire Hills of Massachusetts. French scepticism and atheism were rampant and religious life was at a low ebb, but by the time Luther arrived, the school had experienced a revival. Prayer meetings were held and a strong missionary spirit prevailed. Sometimes students met for prayer in a thick grove of willow trees. During a storm, accompanied by thunder and lightning, five students sought shelter under a haystack. This was the beginning of the famous "Haystack Prayer Meetings." Rice joined the group when he arrived and together they formed the society for the promotion of missions. Later at Andover, Adoniram Judson joined them and became one of its strongest supporters. He is also credited with choosing Burma as the first foreign mission field.

Rice and Judson were ordained at the same church on the same day, February 6, 1812. Thirteen days later Judson and his young wife, Ann Hasseltine, embarked for the Orient. Luther Rice, because of a passenger problem, sailed from Philadelphia with Samuel Nott and Gordon Hall.

It seems that through some strange but providential circumstances the missionaries on both ships began to discuss their doctrine during their Bible studies, especially believer's baptism. By the time they arrived in India they realized a decision had to be made. Judson, more impetuous than the others, asked to be immersed almost immediately. His wife followed soon after, and a month later Luther Rice requested baptism. All three made a personal decision without any influence by Cary, Marshman and Ward who were the leaders in the Baptist mission compound in Serempore, India.

The decision was especially difficult because Congregationalism was the state church in Massachusetts and Baptists were looked upon as a heresy sect. Another difficulty plagued them. Because as Americans they had no permission from the East India Company to remain in that country they had to flee. On the way to Burma it was decided that Rice return to America to organize and arouse the Baptists to an interest in missions. This was a gigantic task.

Upon his arrival in New York he felt his first obligation was to give a personal explanation to the Congregational

Board: It was a frigid meeting and Rice was glad when it was over. His appearance before the Boston Baptist Missionary Society was warm and friendly. They readily agreed to assume the full support of the Judsons and adopted Luther Rice as their agent, authorizing him to take offerings and asking his help in laying plans for unifying all the Baptist groups in one central organization for missionary purposes.

This was no easy undertaking. A few scattered churches knew something of William Cary's work in India. The rest cared less and knew little about foreign missions. In many cases they were opposed to education and especially to ministerial education. Even Sunday school was as yet unknown.

Rice knew little about Baptists and their ways, but this did not trouble him. Like an inspired evangelist he began his notable campaign. With the Holy Spirit as his guide he awakened men and women in all parts of the land. Through rain and snow, in summer's heat and winter's cold, he journeyed along roads that were often like forest trails and almost impassable. He carried his compelling message everywhere he went. Like no other he saw the intimate relationship between missions and education. There must be schools for the training of ministers and missionaries in order that they might build strong churches and missions. He organized education societies in local churches to meet and pray and support young ministers.

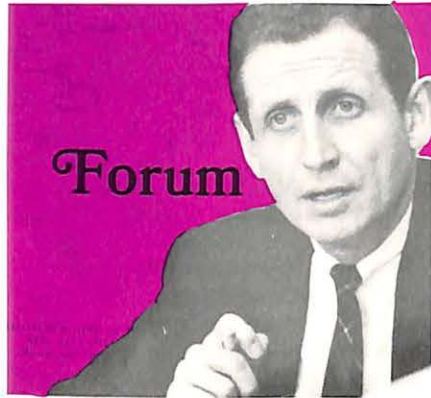
Of course he found strong opposition and prejudice. Many were against this "fanatic enterprise." The uneducated ministers who were already well settled in their churches were among the most hostile. But his personal zeal and power seemed to be limitless. Under his leadership at least nine educational institutions were organized. Some are out of the Baptist fold but are thriving educational centers: Colgate University, Colby College, Georgetown University, Wake Forest, Dennison and others. He was offered the presidency of two colleges but declined. He kept at his task of molding and making men in his own way.

After years of productive activity in which he laid broad and deep foundations for future Baptist progress, he founded Columbian College, now Georgetown University, Washington, D.C., and acted as general agent and treasurer. In spite of his noble and sacrificial spirit he realized too late that he was a failure as a careful and meticulous accountant. This was not his specialty. Although charges of maladministration of funds were brought against him he was found blameless after the books were audited. The damage, however, was done and many of his enemies were willing to believe the worst. It was a humiliating experience, but Rice's great soul triumphed over his sensitiveness and he never uttered a word of bitterness against his accusers. He was no businessman according to ordinary rules of judgment, but he did great business for God.

The last years of his life were spent in evangelistic work which he loved dearly. But his strenuous labors led to frequent illnesses. Often he rose from his bed when he was in no fit condition to continue his intensive traveling and preaching. He was finally stricken while in South Carolina. He had no home. There was no wife to be summoned and no children to gather at his bedside. He lay suffering for three weeks at the house of a friend before he died at the age of 53.

Evelyn Thompson in her biography reports: "For a century thereafter Luther Rice was almost a forgotten man except for a few memorials—a dormitory at Southern Baptist Theological Seminary, a plaque in a church in Calcutta, a slab of marble over his grave in Pine Pleasant, S.C., a church in Washington, and that intangible and most lasting of memorials, the desire of some to redeem his life by living out the ideals and dreams he cherished." □





by Gerald L. Borchert

Dear Dr. Borchert: . . . Will you please add some light to this debate about war and the Christian's role. I am very disturbed because that article in *BAPTIST HERALD* has caused an argument between our son . . . and his father . . . Mrs. C.

Dear Mrs. C.: Thank you for your letter. Let me begin by saying that you are not the first who has written concerning this issue. See the section of *Open Dialogue* in other issues for some reaction. Be careful, however, not to blame an article for a debate, because the debate has grown in intensity throughout the world and especially in the United States with the Vietnam War.

To answer this problem is not simple, because we are dealing with the difficult area of Christian ethics where try as men might they will not find a direct command of God on the issue. They will find accompanying biblical prescriptions like "Do not kill" on the one hand, and "Let every soul be subject" on the other hand. But between the two stands the uneasy perspective of Jesus: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

I have been asked to do a number of extensive papers on this issue, and what seems clear is that clarity will not be achieved. There is no doubt that "blessed are the peacemakers" was one of the great affirmations of Jesus and he added to this beatitude that such shall be called "the children of God." But many may ask: what is the way of peace in a disoriented

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

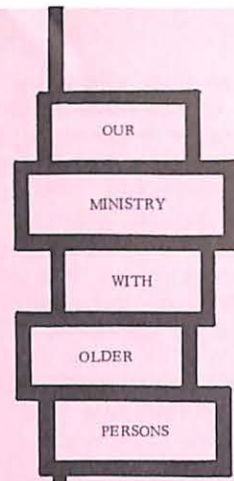
world? Is it non-violence? Is it non-resistance? Is it the destruction of the capacity to make war? Or, is it the elimination of warmakers?

What does it mean to love your enemies on an international scale? We seem to be much clearer on the personal basis, but what about the situation of individuals within a giant nation? Do the perspectives of the Old Testament warfare pattern of Israel apply to the New Testament era? If they do . . . what nation would dare assert that it and it alone was the chosen people of God?

If these problems were not enough, a judge from the United States sitting at the Nuremburg trials made the issue exceedingly complex when he said that no man could hide behind superior orders if his actions violated what was understood to be morally right. But when that same type of logic is applied to the activities of a U.S. soldier, lieutenant or captain, the storms of protest even from church people reveal that nationalism seems to have a deeper foothold than morality. An immoral man may easily become a hero, because most people seem to think that war is unnatural, that we must fight to win and that the type of war determines the means used.

Is there such a thing as a just war? Luther thought there was, but I frankly admit that his arguments were more nationalistically oriented than truly Christian. Yet on the other hand it was the power of the German state that made Protestantism possible. Without that power, reformers such as Hus and Wyclif were simply voices crying in the wilderness.

The answer to your questions is not easy—I suspect I have made it more difficult. But what I have tried to do is to remind us that whatever our stance is, we must be careful lest we think we have God's last word. I am not at all convinced that sinful men will ever experience paradise on earth or that the perspectives of paradise will ever be fully appropriate to this world. But thank God that there are a few in this world who call us to search more diligently for the way of God in Christ Jesus. Probably the only answer that I can give you is to make your personal decision before Almighty God and honestly admit that your decision is a human one. But in the making of your decision by God's grace may you wholeheartedly pursue the way of peace. May you be the best Christian citizen possible, and may you love your enemies as yourself. □



by Oliver Strong

**Our Ministry With Older Persons** presents a program which will help church leaders meet the needs of older persons in the church and community.

This creative program contains the elements of:

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- evangelistic outreach to older persons in the community

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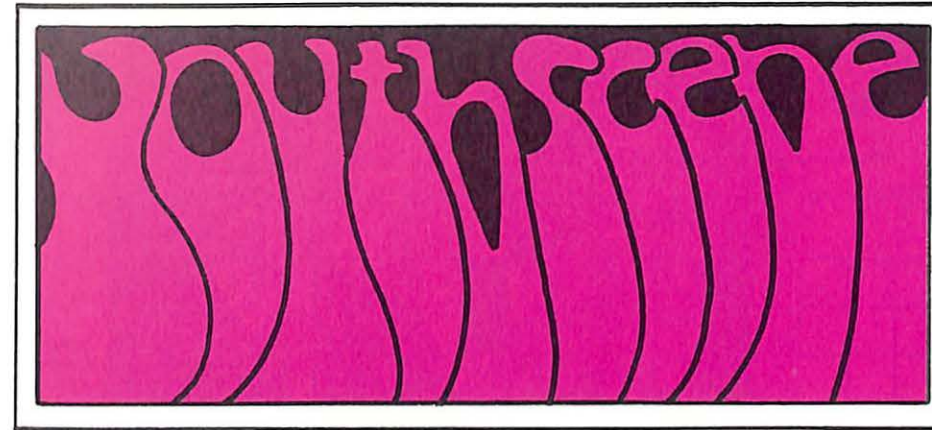
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## National Prayer Breakfast

by Paul Kirstein

The setting was the Washington Hilton. Those in attendance included President Nixon; Chief Justice Warren Burger, the speaker of the morning; the Cabinet; the majority of the members of the Senate and House of Representatives; government leaders from 68 nations around the world; heads of state and city governments; and leaders from various other fields. The event was the National Prayer Breakfast in Washington, D.C., which was being held for the nineteenth time.

The story behind the breakfast is rather interesting, as it did start with the top leaders of our country. More than thirty years ago a small group of Senators decided to gather one morning for breakfast and pray for our nation. This was during the time of the outbreak of World War II. After the first breakfast the Senators felt they should continue the breakfast on a weekly basis. The attendance was limited to Senators or former Senators. Shortly, several members of the House saw what was happening and began meeting on a weekly basis like the Senators. Both of the breakfasts have continued and still meet each week. In 1953, President Eisenhower asked if he could attend one of the Senators' breakfasts. The House heard about this and as a result the two groups decided to share a breakfast together with the President. This has become an annual event.

Paul Kirstein, a Senator in the Student Association at the University of Houston, Houston, Texas, was one of fifty students invited from universities and colleges throughout the nation, to the annual National Prayer Breakfast in Washington, D.C., on February 2, 1971.

The idea of a prayer breakfast has multiplied around the world. Men from different parts of the world who get together usually form a "natural" group. By this I mean these men get together with men they normally would associate with in their occupation. Many businessmen in various cities as well as top state officials meet regularly for a time of fellowship. The beauty behind these times is the spontaneity of the group getting together. There are no attendance records kept, but the response of men to this type of fellowship is evidenced by their commitment to each other and to God.

The invitations to the annual breakfast only come from Senators or House members. I was invited by Senator Harold Hughes and along with the invitation had the opportunity to meet with about fifty other students from around the country for three days in the National Student Leadership Seminar. We had a chance to visit with several of the leaders of our nation such as Harvard Christian psychiatrist, Dr. Armand Nicholi, Senator Mark Hatfield, and Senator Harold Hughes. Together we attempted to investigate the relevance of God to current social and national issues.

Most of the ideas that came out of these discussions were thoughts we could use to improve ourselves and in turn improve conditions around us. Senator Hughes told us to work on understanding ourselves so that we might understand others better. If I can understand you better, then we can both work together and accomplish more. Senator Hatfield challenged us to become God-loving men and called for ethics in decision-making and to make the ethic action-wise. We need to build quality relationships between men.

In our last few hours in Washington, the students met together with

university faculty members and university presidents who had attended the breakfast. Dr. Nicholi was the speaker. Our concern was directed toward happenings on the campuses and what could be done. Dr. Nicholi stated that the university was not humane in its approach which was partly caused by faulty communications and misplaced human values. He went on to say that the university must understand the meaning of love and realize that a soul is a thousand times more valuable than books, buildings, and other resources. As for the students, many were uncertain about what they will be doing after graduation but those with Christ testified that they had something to take hold of and have no fear of the future. □

## Here's an Idea

This is a good month for "Kick-a-Poo Joy Juice" fellowship. Meet in the country, or create a country atmosphere for your setting.

Let everyone help in "creating" the refreshments. Ask everyone to bring something for punch. During a chant of "Kick-a-Poo Joy Juice," each one goes forward and pours in his contribution. When the punch is ready, cookies are served to help get the liquid down.

Round out the fellowship with a "mellerdrummer" such as "The Feather weight Champ or Tickled to Death," which can be found in *Fun Plans for Church Recreation*, Broadman Press. (Idea is from *Church Recreation* magazine.) □



"Go steady? I'd love to! Who is this?"



by B. C. Schreiber

**The Quiet Revolution.** By Gary Henley, Carol Stream. Creation House, Inc. \$3.95.

One thing all denominations have in common, whether it be Catholic, Episcopalian or Baptist, is the need and desire for renewal. Most of it is taking place in small groups in the home or church. Some do not fit into the institutional church while others are trying to bring the biblical teachings into their congregations.

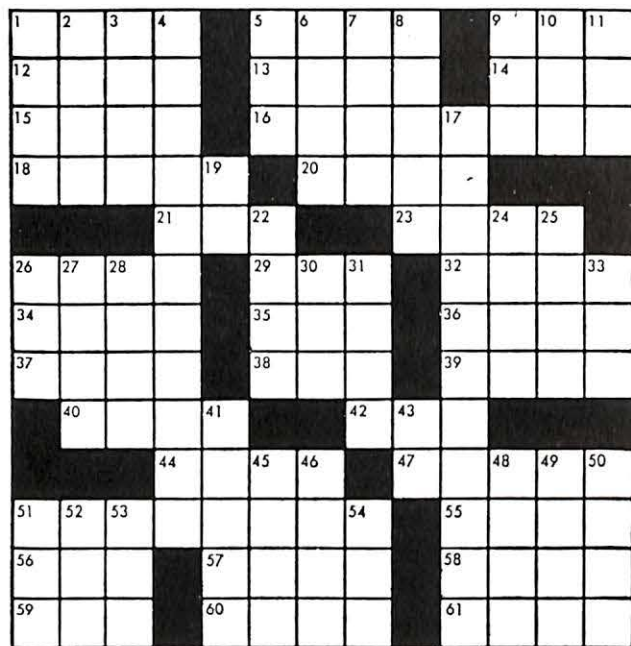
The author emphasizes the fact that an emotional experience of salvation is not enough. The important thing is to see the totality of what God has for us so that we can be fully equipped.

Much of what he writes is good and necessary. However, in matters of finances (according to the biblical pattern) he declares that Paul never had nor sought pledged regular support from anyone or any church. Referring to Watchman Nee, whom he quotes quite frequently, he says that "a man who cannot trust God completely in the area of finances lacks the first qualification for the work." However, if we make strong and repeated appeals for ministers and missionaries, why should it be a lack of faith if we appeal for money? Not all of us, I am sure, can be a Watchman Nee or a George Mueller. □

**Voice of the Turtledove.** By Charles R. Hembree, Grand Rapids, Mich. Baker Book House. \$2.95.

The author did not receive and experience these devotional thoughts for Christian living while meditating beside still waters, sitting alone on a mountainside or communing with nature in general. He served as Assistant Commissioner of Correction for the State of Arkansas and as chaplain for the Arkansas State Penitentiary. He saw sin in its lowest and most destructive forms and yet was able to write meaningfully about faith, salvation, family ties, and make it stimulating and enjoyable. He provokes thoughtful meditation and encourages sermon starters. □

**Bible Puzzle Page**  
Bible Puzzles  
Box 485  
Albuquerque, N.M. 87103  
(Puzzle Answer on page 15)



- ACROSS**
- 1 In the genealogy of Christ (Luke 3:23)
  - 5 "Ye are the ..... of the earth"
  - 9 Lifetime
  - 12 Greek goddess of discord
  - 13 Biblical name (Gal. 4:24)
  - 14 Nurses (abbr.)
  - 15 "is..... unto all" (Rom. 10:12)
  - 16 Home of Ananias
  - 18 Believes
  - 20 Father of Menahem (2 Ki. 15:14)
  - 21 Impersonate
  - 23 "Or..... I will come un'to thee" (Rev. 2:5)
  - 26 "Who..... himself a ransom for all" (1 Tim. 2)

- 29 Fabric of camel's hair
- 32 "I will pay thee my....." (Ps. 66:13)
- 34 Indigo
- 35 Religion (abbr.)
- 36 Fencing sword
- 37 Levite (Neh. 3:17)
- 38 Tree
- 39 The Lord gave this to Israel (Josh. 23:1)
- 40 Wagers
- 42 Relative (slang)
- 44 Son of Caleb (1 Ch. 4:15)
- 47 "And her..... rose up forever" (Rev. 19:3)
- 51 "the..... of the Lord shall return" (Isa. 35:10)
- 55 Descendant of Asher (1 Ch. 7:35)
- 56 Samuel's teacher

- 57 Trim, as nails (Deut. 21:12)
- 58 A kind of line
- 59 "Love worketh no....." (Rom. 13:10)
- 60 Mediterranean island
- 61 False fruits of a rose

- DOWN**
- 1 "the whole..... of swine" (Matt. 8:32)
  - 2 Famous canal
  - 3 God sent a plague of these on Egypt
  - 4 Descendants of Abraham
  - 5 "he was..... at that saying" (Mark 10:22)
  - 6 Amalekite king (1 Sam. 15:8)
  - 7 Tibe'an holy man
  - 8 "Thy servants'..... hath been about" (Gen 46:34)
  - 9 Part of a circle
  - 10 African antelope
  - 11 Letter
  - 17 Demetrius' trade (Acts 19)
  - 19 State (abbr.)
  - 22 Biblical weed
  - 24 "like fuller's....." (Mal. 3:2: var.)
  - 25 Female sheep
  - 26 Idle talk
  - 27 Town of Judah (Josh. 15:50)
  - 28 "I am the true....." (John 15)
  - 30 Babylonian god (Jer. 51:44)
  - 31 "I came to bring..... to my nation" (Acts 24:17)
  - 33 Clu'ch of eggs
  - 41 Incline
  - 43 Island (abbr.)
  - 45 An Asherite (1 Ch. 7:35)
  - 46 Anise or cummin
  - 48 King of Israel
  - 49 Part of the candlestick (Ex. 25:31; sing.)
  - 50 Erodes
  - 51 Follower of David (1 Ki. 1:8)
  - 52 "..... have sinned"
  - 53 Zero
  - 54 Church officer (abbr.)

**CRYPTOVERSE**

H J Q J P L J W J Z V W J K J W Y O Z G S, D R Q V G W  
Z D P L J W D S R V O R K J W Y O Z G S,

Today's Cryptoverse clue: J equals E

Instructions for working CRYPTOVERSE

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



Rev. & Mrs. Herman Effa.

**Bender Fellowship Hosts Missionary Effa**  
by Eric Brockhoff

The North American Baptist Seminary's Bender Fellowship recently invited Herman Effa, a former graduate, back to his alma mater to speak on missions in Brazil. His appearance on campus was in keeping with the purpose of Bender Fellowship to promote missionary understanding and fellowship among students and faculty members.

Missionary Effa's dynamic presentation helped students see more clearly God's call to preach the gospel to every creature. When asked, "Why send Americans to Brazil?," Effa stated that while many Brazilian Baptists were tithers, their economic condition is such that they cannot reach all of their country alone. "Brazilians will evangelize their own, but if we do not send missionaries, little will be done in many areas."

Effa said that Brazilians are motivated through Bible study. "The simple word of God touches their heart and changes them." In reference to the poor, he said, "We have seen people who lived in misery accept Christ, and as a result acquired new motives and drives."

"What a missionary needs is the basic teaching of Christ, just good basic Bible," Effa indicated. "Brazil

Eric Brockhoff is a junior student at the North American Baptist Seminary. He served for three years as a Peace Corps volunteer to Brazil.

could use more evangelists and Christian educators who could translate Christian teaching materials." He said that many of his believers were originally contacted through Christian literature. He emphasized that the American Christian might make better use of tracts and literature in personal contacts.

Students and faculty were very appreciative of Missionary Effa's presentations. Bobby Seidel, Student Association president said, "Effa has a real ministry in reminding us of the importance of the simple Gospel." Another student said that he was, "A man who has put his life on the line. He is not only teaching or talking evangelism; he is doing it!" "Effa is sincere and concerned . . . serving well and helping others," Dr. Powell commented. "If we could just catch some of his spirit," he said. "His coming gave us an insight into what mission is all about," remarked another student.

Fred Kahler, an incoming student said, "He gave me good insight. He was optimistic about the future of the work in Brazil. It was a realistic view of pre-reformation type of Catholicism in the country . . . the word of missions was made flesh . . . dynamic enthusiasm." Ray Seutter summed it up by saying, "I like him. He made a favorable impression on me. He's excited about it himself." Asked if willing to go to Brazil himself, he said, "If that's God's will, I'll go!" □

(Continued from page 28)

**Baptists Join Others Opposing Education Voucher Experiments**

WASHINGTON (BP) — Opponents of projected educational voucher experiments by the Office of Economic Opportunity carried their fight to the U.S. Congress at hearings conducted by the House Education and Labor Committee.

Rep. Carl Perkins (D., Ky.), chairman of the committee, promised that representatives of the Office of Economic Opportunity (OEO) would be given a chance at a later date to present their views for the educational voucher experiments.

In brief, OEO is seeking to conduct educational experiments by giving parents vouchers to be cashed by the schools of their choice, either public or nonpublic. OEO by such experiments is seeking to determine whether or not "parental choice" of the schools their children attend will improve the quality of education.

The Baptist Joint Committee on Public Affairs, one of the 18 representatives of national organizations opposing the voucher experiments urged Congress to continue its support of education for democracy through publicly responsible schools.

John W. Baker, acting executive director of the Baptist agency, based his position on resolutions by the American Baptist Convention the Southern Baptist Convention and the Baptist Joint Committee itself.

The Baptist leader pointed out that "a major contribution of the Baptist faith to the world is that a genuine religious experience is a voluntary, uncoerced response to God." This principle of voluntarism in religion is violated, Baker said, when government uses tax funds for the support of religious schools.

Continuing his opposition to the use of public funds for vouchers in church schools, Baker said that Baptist view such legislation "as an unwarranted and unconstitutional attack by the state on the religious liberty of its people."

He opposed the voucher experiments as leading "to further polarization and fragmentation in the nation" and as "poor public policy" that would divide "limited resources for education between two competing systems of education."



# Woman's World

## ALL THINGS THROUGH CHRIST

by Jeanette Stein, WMU president, Winnipeg, Man.

"All things through Christ" was the verse we accepted as our motto almost a year ago. In these "all things" we are especially mindful of the work listed on our goal chart. I would encourage the presidents of the various societies to study the chart and then give a review of our promises to the members. We undertook a great amount of work. Have we made a notable beginning? One third of the triennium is now over.

Letters have come to me asking, "What happens to the \$100,000 we are trying to raise?" If you study the last point on the goal chart it will become clear to you. Brazil and Home Missions each receive \$5,000, Nigeria and our educational institutions each receive \$10,000. Japan gets \$15,000 and the Cameroon \$30,000. Our home base, Church Extension, we are supporting with \$25,000. When we add all these sums together we see that our whole amount is taken care of. The Woman's Missionary Union has very little overhead as most of the work is done without remuneration. Every time you give a dollar through your W.M.U. for missionary purposes you can be assured that the whole dollar goes for this purpose. The missionaries are out on the mission fields and we must continue to consistently pray and give to this cause. Through Christ we will be able to do all these things. May God give each one of us special joy as we continue praying and giving. □

## BLESSED IS HE THAT READETH

by Mrs. Walter Kerber, Burlington, Ontario, Canada

(This is the first in a series of articles featuring the goals for 1970-73.)

Have you heard the expression: "You are what you read"? Perhaps few of us realize that what we stimulate our brains with is what activates our thoughts, motives and actions.

No matter what vocation — reading is a necessity. The business man, the scientist, the teacher, all must read to keep up with the latest techniques. So mothers should read too to be adequate in the home. Many wonderful Christian women have written books on being a loving wife, a wise mother, a good homemaker and a happy grandmother.

As mother we set the tone in the home — if we are cheerful the family will be cheerful. If we yell — everyone yells. If we are interested in books we will likely create interest in reading. We should provide reading material for our children. For just a little browsing in a Christian bookstore, one is rewarded with attractive editions for every age and for all occasions.

When tragedy or sorrow strike we can find tremendous comfort in books that have been written by Dale Evans, Katherine Marshall, and Eugenia Price who have gone through experiences of trial and conflict.

Many of us feel too busy to read. How about placing a book by the telephone, in the glove compartment of your car, or in your purse so that if you have to wait for someone you may be using your time wisely. A good way to end the day is for husband and

wife to read a book together just before falling asleep.

Often we are guilty of gearing our conversation around ourselves. Our world would become much broader by reading missionary books, Christian novels, and biographies of famous personalities. By reading these books our life would become enriched, our testimony show vitality and it would be much easier to identify with the needs of others.

The BAPTIST HERALD and other periodicals are written for our help, guidance and inspiration. The missionary letters are interesting and give us many needs for which to pray.

In all our reading the Bible should be our most favored book. When we realize the author's name, the purpose for which it was written, the message it contains, it benefits us more than any other book for it brings us in touch with our Lord and Master.

Let's determine to do more reading, select our books wisely, and learn from our reading, to be better mothers, better wives, and better witnesses to all about us. □

## WHERE DOES THE MONEY GO?

by Mrs. Ernest Hoffmann, National WMU treasurer, North Tonawanda, N.Y.

"I just don't know where the money goes." How often have you said that? I suppose that is a statement we have all made within the last months. Then, after we check back, we discover just where our money went.

Perhaps you have wondered the same thing when you sent your dues to the Woman's Missionary Union. Last year we received \$2,622.00 in dues. Here is how this money was spent:

Publishing the Broadcast cost us \$1100.00 and the German Unser Auftrag was \$300.00. Both these amounts include the Silver Anniversary editions, which were of course more costly than the regular ones.

Each year Baptist Herald subscriptions to all our missionaries plus air postage to the field costs us about \$750.00. We pay for secretarial assistance at headquarters for the work of the Union approximately \$1300.00 a year. Each year also we send scholarships to the North American Baptist Seminary and the North American

Baptist College totaling \$500.00. We have for some years wanted to increase this amount, but when all these figures are added you will understand why we have not done so.

We have tried to price the program packets so that their cost is covered. Perhaps this year we will be successful.

If you have, up to this point, added our costs you will have a total of \$3,950.00. Dues covered \$2,622.00 of the amount. The rest is subsidized by a monthly allotment from the denominational budget. We are truly grateful for this amount which helps us to assist each society in our union.

We take this opportunity in thanking each society which faithfully sends us its dues. Without our cooperative effort this work would remain undone. May the Lord truly bless each member as we together learn how we can do "all things through Christ." □

## GROCERY SHOPPING IN JAPAN

by Mrs. Douglas Woyke, Tokyo, Japan

Moving to Japan has brought us many new and interesting experiences. One of the most interesting and frustrating for me has been that of daily grocery shopping.

True, Japan has many supermarkets that are as modern or more so than those in America, but we live in an older section of Tokyo so I shop in the old way like my neighbors. Many

Japanese families do not have refrigerators and none have freezers as we know them. The Japanese housewife shops for *each meal* rather than once or twice a week like we had been used to. I'm sure the fellow at our favorite vegetable shop thinks foreigners have strange eating habits as we buy in large quantities once a week rather than daily. When I buy for the freezer, things really get confusing. One day there was a sale on green beans. The Japanese usually buy in lots of 100 grams (¼ lb.) but that day I asked for 2 kilograms (4,000 grams or 4½ lbs.). As I gave my request, the fellow just stared at me and then asked if I didn't mean 200 grams (½ lb.). No, I wanted 2 kilo. Then he looked at Doug as if to ask, "Does she know what she is saying?" Doug nodded and repeated our request. As the grocer filled our order, the bewildered look never left his face. As we left, we were happy with our bargain and the grocer remained confused as we had cleaned out his whole weeks supply of beans.

Another day I pointed at the celery and asked for one, meaning one bunch. The grocer picked up the bunch I had indicated, tore off one stalk and handed it to me. Now it was my turn to stand there with my mouth open. I just paid for it and went home. I didn't have the courage to try again.

Since we have become a little more skillful with the Japanese language, we have been able to explain to our grocer about our freezer and about the strange habits of Americans. □



## IDEA STARTER

Kick it or carry it?

The Cameroonians play a game of football which is actually kicked about the field with the feet. They cannot understand our brand of football and reason thus (or this way) "Really now, if you are going to call a game football — shouldn't you kick the ball instead of carrying it across the field?!" (Reported by Missionary Gilbert Gordon.)

## Is It Your Turn To Entertain?

Here is a desert which is easy to make and serve: Graham Cracker Raisin Pie.

Make a graham cracker crust Filling:

- 3 eggs — beaten
- 1 cup coffee cream (or butter milk for low calorie desert)
- 1 cup sugar (scant) reserve 2 T. to sprinkle on top
- ½ cup boiled raisins
- dash salt, cinnamon

## METHOD:

Combine beaten eggs, sugar and cream. Arrange raisins on unbaked crust, add the cream filling. Sprinkle sugar & cinnamon on top. Bake 40 min. in 350° oven.

A pudding will form at the bottom of the pan — but it will retain the appearance of a pie. Serve plain or with orange sauce — raisin sauce — or whipped cream.

Remind the ladies that the recipe is in the Baptist Herald.

"We all have an influence — a better world begins with me!"

The following three things were forbidden of children in Mosaic times:

1. Cursing his parents
2. Striking his parents
3. Defying parental authority

Pray for the families in church extension.

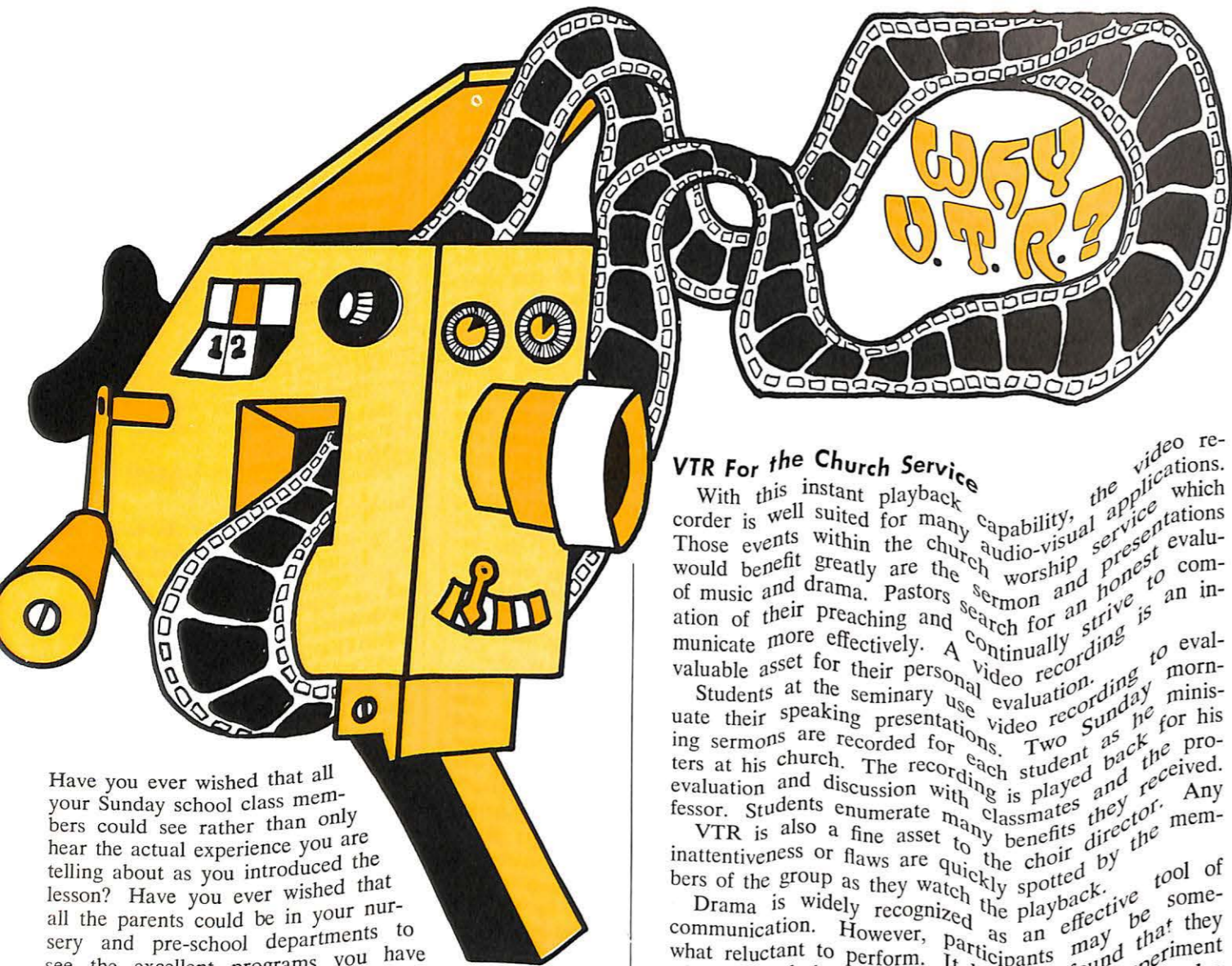
## Bible Puzzle Page Answers

H	E	L	I	S	A	L	T	A	G	E	
E	R	I	S	A	G	A	R	R	N	S	
R	I	C	H	D	A	M	A	S	C	U	S
D	E	E	M	S	G	A	D	I	S		
		A	C	T		E	L	S	E		
G	A	V	E	A	B	A	V	O	W	S	
A	N	I	L	R	E	L	E	P	E	E	
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		B	E	T	S	S	I	S			
		E	L	A	H	S	M	O	K	E	
R	A	N	S	O	M	E	D	M	N	A	
E	L	I	P	A	R	E	T	R	O	T	
I	L	L	E	L	B	A	H	I	P	S	

## CRYPTOVERSE

"Be ye therefore merciful, as your Father also is merciful" (Luke 6:36).





Have you ever wished that all your Sunday school class members could see rather than only hear the actual experience you are telling about as you introduced the lesson? Have you ever wished that all the parents could be in your nursery and pre-school departments to see the excellent programs you have going?

#### VTR At Your Service

Videotape recording has unleashed tremendous potential to realize these wishes for your church. For the creative and innovative church, initiating use of this aid may be very rewarding.

Our church members today grow up in a television mind-set. By the time our students have graduated from high school, they have spent more hours watching TV than in school, and certainly many more than they have spent in church. Through the use of video recording, the church can capitalize on this current orientation toward the TV.

The videotape recorder is similar to the ordinary reel-to-reel sound-tape recorder, but with the added video portion. In addition to the microphone, there is an electronic camera for recording and a monitor, that is a TV set, for viewing the playback.

*Bobby R. Seidel is a senior student at the North American Baptist Seminary, Sioux Falls, S.D.*

#### VTR For the Church Service

With this instant playback capability, the video recorder is well suited for many audio-visual applications. Those events within the church worship service which would benefit greatly are the sermon and presentations of music and drama. Pastors search for an honest evaluation of their preaching and continually strive to communicate more effectively. A video recording is an invaluable asset for their personal evaluation.

Students at the seminary use video recording to evaluate their speaking presentations. Two Sunday morning sermons are recorded for each student as he preaches at his church. The recording is played back for his evaluation and discussion with classmates and the professor. Students enumerate many benefits they received.

VTR is also a fine asset to the choir director. Any inattentiveness or flaws are quickly spotted by the members of the group as they watch the playback.

Drama is widely recognized as an effective tool of communication. However, participants may be somewhat reluctant to perform. It has been found that they will do much better if it is initiated as an experiment with VTR. It is especially effective if each is allowed a turn in control behind the camera. The novelty serves as a reward. Be sure to videotape the final performance; it will prove useful as an instructional aid for the next class attempting a similar production.

Only after the VTR has been used in preparation for and subsequent recording of the service does it become really valuable. For instance, a recording of the worship service can be taken to shut-ins anytime. Or if the auditorium is full on Sunday morning and the church is not in a position to build, TV set monitors in the educational facilities will provide simultaneous closed-circuit coverage. The use of video recording will expand your effectiveness in communicating the Gospel.

#### VTR In the Class Session

Opportunities for the use of VTR in your church school and weekday programs are virtually unlimited. Consider the "in class session" possibilities. With videotape you can bring to class resources which formerly were impossible. A few examples are TV news, cultural documentaries, a recording of a visit to one of our mis-

sions, or a recording of a field trip. Since it often proves difficult to take a Sunday school class on a field trip, it is a real benefit to be able to bring the resources to class. With VTR you can also stop the playback for discussion or even replay significant points. One can also record closeups of a subject, such that all can see at once rather than taking turns. Since the audio can be recorded with the video or added later, the sound track can be suited to an audience of any age.

Videotape within the class session is a great aid in promoting discussion. A pre-recorded interview with a local personality might be used. N. W. Earp states that "There were no significant differences between the achievement of the sixth graders having a live presentation and those having the videotape presentation." One therefore has the opportunity of recording visiting missionaries, and then playing the tape for several classes. Or it may be that a teacher or speaker is unable to be present for a certain function but does have the opportunity to pre-record the presentation for playback at the session.

Discussion can also be evoked through exchange of tapes. "Black and White Dialog Via Videotape" by Roger Dash advocates the exchange of tapes between classes across cultural barriers. Students can then learn about and discuss situations other than their own.

Videotape also has great potential as an aid in the development of the exceptional child. Since the retarded, emotionally disturbed, or deaf child requires special attention, the additional resources of video-recordings are a great help to the teacher. A recorded sign language story for the deaf is just one example. You may also be able to borrow or rent tapes from a videotape resource library near you.

#### VTR Outside The Class Session

Teacher training, evaluation of student learning needs, evaluation of pupil and teacher performance, and parent-teacher conferences are a few of the important "outside class session" applications of videotape recording. VTR is a most effective tool for leadership and teacher training. An investigation report from Temple University states: "first, many of the research studies reveal that teachers can learn to change their classroom behavior (through VTR) and second, certain teacher behaviors increase the probabilities that certain pupil behaviors will occur."

Through the recording of a student and his classroom activities, teachers have the opportunity to determine his learning needs and evaluate his progress. There has been some question of a difference in performance in the presence of the recorder. It is always best to allow the children to become familiar with the equipment, but after a short time they will be unaffected. Janet Bower in "Using Videotape in a Foundations Course in Teacher Education" says that "children seemed to go about their activities very much as usual."

These same recordings also prove useful to parents. Most parents are quite concerned about their child's learning progress, including his ability to get along with his peers, and become quite excited when they can see their

child in action when not under their supervision. They become most cooperative in trying to overcome any problems the child may have. The church derives an added benefit because the parents are convinced that the church offers more than a babysitting service during Sunday school. When they see how much effort is put into the program, they are much more willing to become involved.

There are also many other ways of promoting the church through videotape. One way of interesting, prospective members is to play a videotape promotional, on the family's home TV, describing the purpose and objectives of your church.

Many of the above illustrations have application in the weekday boys' and girls' clubs. Demonstrations play a significant role within clubwork. A prerecorded demonstration of "how to" frees the leader to participate in the activity with the children. And usually they will learn faster if all have equal opportunity to observe the intricacies of activities such as crafts. The boys' clubs always appreciate the opportunity of videotaping their sports activities.

#### Equipment

VTR equipment has just recently become feasible for the church because the size has become conveniently portable. Since 1970, all models have become standardized so that a tape recorded on one model can be played on any other model. This is essential if you wish to play library prerecorded tapes or exchange tapes.

There are three essential instruments basic to the video system: the videotape recorder, the electronic camera, and the TV monitor. The recorder will record from the camera or directly from the TV receiver. You may want to begin with your present TV set and acquire a VTR since the camera can be added later. The recorder will cost from \$700 to \$2,000 and the prices for cameras begin at \$300. Recording tape for an hour's duration will cost about \$40. The cost may seem high, but remember that the tape may be used over and over and with care will last more than a lifetime. Compared to a new 16mm projector, the recorder cost is about the same, but in addition you have the feature of instant playback. Often one can share equipment with a school or another nearby church.

#### Getting In the Act

The equipment is not difficult to use. The operating procedure is as simple as that for a typical audio tape recorder. An operator with only a little experience will get good results.

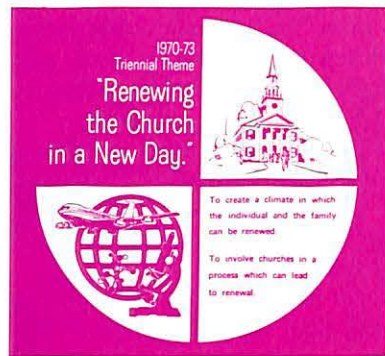
Youth are always anxious to be a part of the video crew. The chief has total responsibility, while the engineer is in charge of operating the recorder. Everyone should be given the opportunity to be cameraman or engineer.

Undreamed of opportunities are currently opening to the church as it seeks to proclaim Jesus Christ as Lord. Let us be good stewards of all that is available.

"But blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16).







# The Pastor's Dilemma

By Everett Barker

This day of rapid and sometimes radical change in the world has its affect upon the work of the pastor. The role of the pastor in particular, and the ministry of the church in general, are under criticism from within and without leaving him often with a feeling of insecurity. The multiplicity of expectations which both he, the church, and society have placed on him leave the pastor with a sense of frustration. A better educated constituency and a more sophisticated society place greater demands on the quality of ministry which he must exercise. Seminaries have been seeking to equip him for the demands of today's ministry. Nevertheless, pastors often have difficulty working within the framework of churches geared to tradition.

Another problem facing pastors is the proliferation of meetings, responsibilities and activities. His ministry often includes the following: preacher, teacher, visitor, counselor, administrator, youth worker, Christian ed. di-

*The Rev. Everett Barker is the director of stewardship advance of the North American Baptist General Conference.*

rector, song leader, secretary, VBS worker, camp staff member, community leader, conference and association participant as well as being a member of numerous committees and boards in the local church, denomination, conference and ministerial association, etc. It is understood, of course, that the ministry of pastors and local churches vary considerably. However, it is reasonable to conclude that the work of the pastor is spread too thin.

The whirlwind of activities viewed in the perspective of the needs which people have in our society leaves the pastor with the gnawing question whether he is really fulfilling the function which God intends. The pastor ponders whether his busyness, and that of some of the lay people is in reality a substitute for what the church should be doing. The problem is compounded when his flock squabble among themselves and considerable time must be taken to soothe feelings and calm troubled waters. He may find himself ministering between two or even three diverse elements in his congregation. It is understandable why pastors occasionally wonder if they can be more effective for Christ in a related call-

ing or even a so-called secular occupation.

In spite of this rehearsal of pastoral problems, it is not intended to leave the impression that there is no satisfaction in his ministry; in fact, there is great satisfaction when the lost meet Christ and when people are helped to resolve their personal and family problems. The proliferation of human difficulties as evidenced by the drug problem, sex abuse and broken homes, to mention a few, give the pastor and his people a timely opportunity to minister in this day.

It is at this juncture that the pastor and his leaders need to take a hard look at the ministry of the local church. The pastor must begin an evaluation of his personal life and ministry. It is difficult to make a precise list of steps toward renewal since meaningful change is an experience rather than a program. A few possible elements of renewal include penetrating prayer, special reading about experiences of pastors and churches which have been involved in renewal and a willingness to change. A sharing of experiences with others who are engaged in a similar process will help to lend support and encouragement.

As the pastor begins to sense God's leading in his own life he will need to share with his leaders what God is doing. The leaders will need to begin a process of personal searching along with an evaluation of the present ministry of the local church. Hopefully, in this atmosphere of sharing and openness, the spirit of God will be able to reveal his will and purpose. Individuals and local churches will have experiences which differ since God's Spirit works in varied ways. Such an experience will likely include a renewed sense of "koinonia" in the local church, a greater interest in neighbors, friends and acquaintances who need the help of God. Sharing experiences, love, concern for people and sensitivity to God's spirit should characterize the atmosphere of renewal.

The pastor has the privilege to initiate renewal in his congregation. The re-emergence of lay involvement is a key element which stands out in many books and testimonies on renewal. Instead of the pastor being the over-worked star performer in the local church, he becomes the coach of the lay people who do the work of the Lord. Jesus spent much time in the training of the twelve, so the pastor will need to train his leaders to also become ministers in God's work. □

## Insight into Christian Education

### A BALANCED CHURCH PROGRAM

by Bruce A. Rich

The main elements of a balanced church program are instruction, worship, expression and fellowship.

*Instruction* is the communication, through both words and life, of God's revelation to man. Scripture is not intended to be studied for the sake of studying Scripture, but rather, it is to be studied for the purpose of producing life that has meaning to the individual.

*Worship* is a response to God. It is expressed through one's will and emotions. It is not a teaching or learning experience, but rather an adoration, a thankfulness, an adjusting of our will to His. It is beautiful! It is feeling "warm" in the presence of God. For people to worship together in groups, careful preparation must be made.

Christ came to instruct us; He led many to experience worship, but He did not stop there, as we are too prone to do. Jesus called for our obedience to that which He taught. He demonstrated a life that gave expression to the will of God. How do we give expression to that which we have learned through the Word of God, and the guidance of the Holy Spirit?

*Fellowship* puts us on a level of understanding and acceptance with each other. It is supportive to our instruction, worship, and expression. It unifies and strengthens us as individuals and as a group. Fellowship helps to heal and reconcile relationships that may have been broken. A true fel-

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lowship with others is based on a fellowship with Jesus Christ who came to reconcile us, as one people, to God.

#### How Do You Evaluate?

The following chart is an example of how you might begin to evaluate the balance in your program. You can apply this approach to every major age group. In addition to balance, you will see if you are over-programming

or under-programming in a given age group. Note that the center column represents a typical program, in terms of balance, while the right hand column represents a more balanced approach.

#### How Do You Bring Balance?

The achievement of a balanced program which will attain the desired outcome will require *planning as a whole*. Who has an accurate view of all that is being done in programming for the juniors? Usually no one, and in most cases this, sadly enough, would include the board of Christian Education.

Can you see the possibilities of sharpening our focus if, for example, all persons working with the junior age group would meet together three or four times a year to coordinate their thinking, planning and programming? Place this coordinating meeting under the supervision of the board of Christian Education. If the board of Christian Education meets monthly and keeps informed of the progress

*(Continued on page 26)*

Junior Program Evaluation (ages 9, 10, 11)		
Agency	Present Emphasis	Desired Emphasis
Sunday School	Instruction	Instruction Worship
Morning Service	Instruction Worship	Instruction Worship
Youth Group	Instruction Fellowship	Expression Fellowship
Evening Service	Instruction	Instruction Worship Fellowship
Choir	Expression	Expression Worship
Prayer Meeting	Instruction	Expression Fellowship
Weekday Clubs	Instruction Expression Fellowship	Expression Fellowship Instruction Worship
VBS	Instruction Expression Worship Fellowship	Instruction Expression Worship Fellowship
Summer Camps	Instruction Expression Fellowship Worship	Expression Fellowship Worship Instruction

(Note: Elements ranked according to emphasis in each agency program.)



## SET FREE TO SERVE

July 4, 1971

Scripture: Gal. 5:13-26

**CENTRAL THOUGHT:** Christ frees us to serve others, transformed by the influence of the Holy Spirit.

**INTRODUCTION:** The lessons for the next two months deal with various aspects of the Christian's social relations. Fundamental to the Christian's role in any relationship is the liberty in Christ by which the believer is enabled to serve in love wherever he may be.

**I. SELF-INDULGENCE (19-21).** Man seems to find relief from responsibility in following a set of regulations by which his piety can be measured. For the Israelites, these rules largely concerned the temple rituals and festival observances; for many in the twentieth century they are conservative standards of morality, deportment, fashion.

The Gospel message is an emphatic assertion that God wants us; regulations cannot qualify us for citizenship in His kingdom. Consequently, the Gospel is a word of liberty, freeing us from anxious or self-righteous observance of rules.

Obviously, liberty can be abused, misunderstood, employed as an excuse to escape the restrictions of common morality or decency, as a license or self-indulgence. Thoughtless gratification of the desires of human nature tends to depravity/godlessness; it is conceited, provocative, envious (v. 26). Intrinsically good human appetites (sex, celebrations) become uncontrolled or misdirected; religion is perverted; human relations are destroyed. Only five of these fifteen effects of self-centeredness are physically "sensual;" yet all derive from a failure to allow the Holy Spirit to discipline the selfish urges of human nature.

**II. SPIRIT-CONTROL (13-18, 22-26).** After such an enumeration of the corrupt and harmful effects of self-indulgence one expects an argument in favor of a strict code of conduct. Rather it appeals for following the direction of the Holy Spirit. Those who belong to Christ have presented their selfishness for execution (v. 24). Consequently, Christ calls us to sub-

*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.*

mit to the guidance of the Spirit which will produce changed emotions and attitudes toward God, others and oneself.

**QUESTIONS:** 1) What is "flesh" according to the information contained in these verses? 2) How can we speak of "freedom" when it includes service to others, obedience to the spirit, self-discipline? 3) Do we perhaps unconsciously translate vv. 22 f. into "you must be happy," "you must be kind," "you must be faithful?" How is it to be understood? How can we avoid understanding it as an obligation/law? □

## GOD, THE CHRISTIAN AND GOVERNMENT

July 11, 1971

Scripture: Rom. 13:1-7; Judg. 9:8-15

# BIBLE STUDY

**CENTRAL THOUGHT:** Ordained of God, government deserves the Christian's support and cooperation in creating a just social order.

**INTRODUCTION:** One part of the Christian's responsibility is his citizenship. How one fulfills that role is related to his view of government in general and his own in particular. Romans 13 has been used throughout history to justify everything from mindless subservience to irrational rebellion.

**I. DIVINE INSTITUTION (Rom. 13:1-2).** God's design for humanity includes political structures; from simple tribes to complex bureaucratic nations political institutions are necessary to maintain social relations. Divine revelation advocates no one form of government as the earthly ideal. Paul (during the generous, peaceful beginning of Nero's reign) and Peter (during the violent, brutal close of Nero's reign) admonish us to acknowledge the rightness of government as a divine institution (see I Pet. 2:13-15).

**II. DIVINE INSTRUMENT (Rom.**

13:3-7). Government's purpose falls within what Reformed theologians since Calvin have called God's "common grace." His goodness is impartially exercised to restrain sin, preserve some sense of truth, morality and religion, enable men to perform outward good and civil righteousness (Berkhof, *Systematic Theology*, pp. 442 f.). Human government is an instrument of this common grace particularly intended "to preserve justice and order . . . to prevent violence and unrighteousness . . . to establish peace and justice in society . . . animated by that purpose which . . . is a positive caring for the neighbor" (Aulen, *The Faith of the Christian Church*, pp. 373 ff.).

Government legitimately exercises authority against violators of the common good. The Christian should rejoice at this evidence of God's restraint of evil (cf. I Tim. 2:2).

Hitler's fascism is not the only government which has "set aside the perspective of justice and [used] power for selfish ends;" for every state "there is a demonic temptation included in this power" to abuse it selfishly (Aulen, 374). Out of their understanding of justice, equality, love Christians should call unjust states back to their primary responsibility of providing for peace and justice.

**III. KING OF THE FOREST (Judg. 9:8-15).** This strange fable teaches that unfit leaders will destroy a nation. It also suggests that where the choice is left to the people, great care should be exercised in choosing rulers.

**QUESTIONS:** 1) Is democracy more pleasing to God than other forms of government? 2) Does the Christian in a non-democratic society or in a corrupt democracy have any license to participate in disruptions/rebellions/revolutions/guerilla actions against his government? 3) When God places us in a democracy, is one obliged to be politically active as a steward of political freedoms (voting, campaigning, funding, holding office)? □

## GOD, THE CHRISTIAN AND CIVIL LAW

July 18, 1971

Scripture: Acts 4:13-20; I Pet. 2:13-17

**CENTRAL THOUGHT:** The Christian's basic civil obligation is to respect and obey authority, yet disobedience may sometimes be necessary for conscience' sake.

**INTRODUCTION:** Acknowledging that governments are intended and exist by God's will, what should the

Christian's attitude be toward laws, decrees, sentences imposed by legislature, executive or court?

**I. GOD AND STATE (I Pet. 2:13-17).** Responsible obedience to law and authority are the standard for the Christian. As the believer is led by the Spirit to do right, he earns the praise of secular authority. Beyond mere obedience, the Christian is obliged to honor and respect the persons in government and their law for Christ's sake. The Christian by his exemplary conduct will provide civil authority with no objective, legal grounds for criticism or punishment. The principle of respect for authority and law must be firmly established in the Christian's thinking. It is noteworthy that Peter was moved to write this strong admonition during the Neronian persecutions.

**II. GOD VS. STATE (Acts 4:13-20).** Only when the principle of respect for instituted authority is adopted can we consider exceptions to that rule. However, there are some cases in which the demands of secular, even of religious, authority contradict the expectations of God. It is noteworthy that the human author of the previously considered command to submit had earlier been the recalcitrant of Acts 4.

Peter and John saw clearly that the Sanhedrin's demand for silence about the resurrection of Jesus was equivalent to denying their faith, contradicting the truth: Daniel and his friends had made similar choices centuries earlier. When government demands what it has no right to demand, when it violates its own responsibility to create justice and peace, the Christian obeys his prior allegiance to God.

Only rarely are the choices clearcut today; yet we must be careful to follow our conscience as it is shaped by the Holy Spirit. When confronted with issues of conscience, the Christian must carefully study the demands of the political sphere and reexamine the validity of the protests of his conscience. He must then determine before God what his path of obedience should be.

The Christian is responsible to call the state to act justly, to revise the law to conform with God's standards of common justice. Even when a Christian feels obliged for conscience' sake to take a course contrary to existing law, he should still recognize the right/authority/power of the courts to prosecute and punish him.

**QUESTIONS:** 1) Does the right to vote imply, for the Christian, an obli-

gation to vote? 2) How does "civil disobedience" relate to Daniel and Peter? 3) Within a democratic society, what responsibility does the Christian have to defend every citizen's right to work, worship, reside, study, play, congregate, own as each one decides for himself? 4) Are there areas where religious liberty is being effected by education, welfare, taxation policies and programs in your community? □

## WHY THE FAMILY?

July 25, 1971

Scripture: Gen. 1:26-31; 2:18-25

**CENTRAL THOUGHT:** As part of their development as persons God plans for people to marry and reproduce.

**INTRODUCTION:** The basic members of a family are the husband and

# BIBLE STUDY

wife. Both stand at the head of God's creation, each necessary to the other, neither an afterthought of creation.

**I. THE IMAGE OF GOD (1:26-27).** In homely fashion God is here visualized discussing his plans for creating mankind with his angelic court, or perhaps as a consultation of the trinity. His design for man included a resemblance to himself. It is in the area of personality, rather than physique, that we resemble God. Physiologically, we have much in common with the mammals of the animal kingdom; but man alone has the potential for a developed personality—intellect with which to think, remember, imagine, conceptualize, communicate; will with which to choose, decide, act; authority to carry out, within limits, what we plan. This God-likeness makes communication possible between God and man; "without this kind of similarity God could not communicate with man any more than you can converse with a prune" (*Baptist Herald*, June, 1970, p. 31).

There is no sexual differentiation in humanity's resemblance with God; man

and woman alike are persons, capable of communicating with God.

**II. THE RIB OF MAN (2:18-25).** God purposes that there be couples, not isolated men and women. Human kind is not designed to live alone, but in the wholesome complementary relation of one man and one woman. To some degree the single person is thwarted in the full development of his personhood. That some are called to celibacy to exercise a particular ministry for Christ (see Matt. 19:12) in no way demeans the usual pattern of family life.

**III. THE FRUIT OF THE WOMB (1:28-31).** Procreation was part of God's plan—not an incidental possibility, nor a consequence of sin, certainly not an act of rebellion. God's plan was for families—not for a man, nor even for a couple, but for families. Children are the normal result of marital relations and should be received and enjoyed as part of God's design. Childlessness, on the other hand, is no more a curse than is the sex drive. Families are also God's plan for rearing children—not orphanages, nor a single parent.

Childlessness, orphans, parents without partners, unmarried mothers and all such variations from God's ideal of father-mother-children are simply circumstances of a fallen world where natural functions and relations are puzzlingly distorted by man's rebellion against God's perfect plan. All of us are recipients of God's common grace and victims of the general fallenness of earthly life. But within our situation, created by our disobedience or by circumstances beyond our control, we have a task for Christ; and God works to perfect our personhood.

Obviously, one can speak in this way only of the Christian. Only the Christian diligently submits himself to be made over into the likeness of Christ according to God's perfect plan. Only he can receive the single or childless or single parent office as a calling, despite any difficulties which it brings.

**QUESTIONS:** 1) Discuss what differentiates man from animals and what makes communication with God possible. 2) How can we develop a wholesome, uncondescending appreciation of and friendship with singles, childless couples, "complete" families, single parents, bereaved spouses? (This requires non-judgmental attitudes toward our own and others' marital, familial condition). 3) What is God's plan for each person? How does family life contribute to this? □



# AN OPEN DOOR IN ELDRIDGE

by Jacob Ehman



The Eldridge group standing in front of their temporary meeting place

"For a great door and effectual is opened unto me, and there are many adversaries." Thus wrote Paul to the Corinthians (1 Cor. 16:9) while he was at Ephesus. Again he says in 2 Cor. 2:12, 13a "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit." This was our experience as an Iowa Association Church Extension Committee when we began to survey the state of Iowa for new Church Extension opportunities.

In the early part of 1970 our Committee went to the Quad Cities in Southeastern Iowa (Davenport, Bettendorf, Moline, and Rock Island), to study the possibilities of a new work. While we were visiting with the City Planning Commission, the man who explained the plans for future expansions for the Quad Cities said to our Committee, "if you are considering starting a new church, why don't you look into Eldridge? I live there and am a member of the Lutheran Church, the only church in Eldridge, with a population of 1500 people, plus. We need another protestant church of another faith." He also told us that Eldridge was the fastest growing city in Iowa and that it had doubled in size in the last five years, giving us the details for its growth and the possibilities for its future.

Our Committee drove through the area and decided to survey the city. Our survey revealed that this was truly an open door for us and we felt it was God's leading that we should consider this area for a new work. Some of our Iowa Young People, others from our Iowa churches, and most of our Committee took the survey. As we looked at our findings, considered the matter in prayer, we felt the Lord's leading to present Eldridge to our Association for our next Church Extension project. The Association approved it and we began making plans to call a man to the field.

who would be interested in working in this field. For several months we made inquiries of men

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Our response was negative. In the meantime our committee and many of our people in our churches were praying for the Lord's guidance. We also began to discover our adversaries who tried to discourage us from going into Eldridge for various reasons.

Our Committee was able to make contact with two men who were serving as pastors, but who had to step out of the ministry for a time because of health reasons. Yet these men loved the Lord and were anxious to do more than just warm church pews. Our committee met with these men and again we saw the Lord moving in mysterious ways His wonders to perform. These men were willing to direct mid-week Bible studies in Eldridge and seek the Lord's guidance.

After the first Bible study one of these brethren called by phone and said that the people were anxious to start Sunday services. Seven people were out for the Bible study, but these were people with a vision and concern for their community. The first Sunday service was held on March 21 with 44 in attendance. These services were held in the basement of a new local bank with lovely facilities, with a small charge for the use of the facilities, which the bank is donating to the group. Thus the work is on its way. The attendance has been holding up steadily and the interest is great, with great possibilities.

We need to pray for this work that our Committee will find God's man for the field. The brethren who are helping with the work are willing to continue their support, but neither of them feel physically able to carry the full pastoral responsibilities. We also need to purchase a church site, secure a parsonage, and work the field. We need financial help to put up the required buildings for the church. For this we are seeking the Lord's guidance.

Our Iowa Association young people are planning training sessions during their senior camp this year to prepare for visitation work on our church extension fields this summer. We had a small example of what these young people can do and will do when we surveyed Eldridge. We anticipate great things when they help in this work.

Jesus said, "behold, I have set before thee an open door, and no man can shut it . . ." This is our confidence with Eldridge. Your prayers and your support will help to keep the door open and establish a church in this area. □

ELDRIDGE, IOWA  
CHURCH EXTENSION BUILDERS PROJECT  
FOR JUNE, 1971

Will you pray and contribute?

## WEDDING ANNIVERSARIES

*Mr. and Mrs. Jacob Renke*, members of the First Baptist Church, Lodi, Calif., observed their 60th wedding anniversary.

*Mr. and Mrs. Emmanuel Dorheim*, members of the First Baptist Church, Lodi, Calif., observed their 50th wedding anniversary.

*Mr. and Mrs. Jacob Wenz*, members of the Hilda Baptist Church, Hilda, Alta., observed their 60th wedding anniversary on Feb. 6, 1971.

*Mr. and Mrs. Ted Haas*, members of the Turtle Lake Baptist Church, Turtle Lake, N.D., observed their 50th wedding anniversary on Sunday, Jan. 10, 1971.

*Mr. and Mrs. Henry Weidman*, members of the East Olds Baptist Church, Olds, Alta., celebrated their Golden Wedding anniversary on Aug. 23, 1970.

**ANAHEIM, CALIF.** The Sunkist Baptist Church received 58 new members (pictured) on Sunday, Feb. 7.



Only nine months ago 56 new members were given the hand of fellowship.

The church has a well-planned and implemented program of evangelism carried out by the pastor and church. Witnessing to the community and the training of members is stressed on Sundays and at the prayer meetings. A visitation program is scheduled every Thursday morning, and for men and youth in the evening. Area canvassing is also well organized. On two Sunday afternoons 110 members contacted 778 homes, offering literature and the services of the church. This resulted in 92 prospects. The church has had an overall increase of 130 percent. It is not unusual to have a 20 percent attendance above the membership on Sunday morning. Sixty-eight percent of the membership attends the Sunday evening service, and 27 percent attends the mid-week prayer service. Sunday school and youth programs increased by 88 percent. We highly recommend this program to other churches. The Rev. Wm. Hoover is pastor of the church.

**GROSSE POINTE, MICH.** The Women's Missionary Society of the

Grosse Pointe Baptist Church and their guests met on Feb. 8, for a Valentine continental breakfast. The twelve churches from the Greater Detroit N.A.B. Union were represented and all the community churches were invited. There was a total of 67 churches from many denominations with



nearly 400 women in attendance.

Mrs. Walter Cooke, president of the Society, welcomed the ladies. Mrs. George Kypros, program chairman, introduced Millie Dienert of Philadelphia as the guest speaker. Millie is presently the national consultant for Christian Women's Club, which comprises more than 550 clubs across the United States. She is a mother-in-law to one of Billy Graham's children. Her topic for the morning was, "The Woman that God Would Have us to be."

Pictured is Millie Dienert (third from the right) with the program committee. (Mrs. Gordon Russell, reporter.)

**PRINCE GEORGE, B.C.** On Sunday, March 28, the Bethel Baptist Church dedicated its new Sunday school wing. The guest speaker was the Rev. Hans Wilcke, our area secretary.

The chairman of the building committee gave a sketch of the completed building program, summing up his report with the information that the only remaining debt was the list of accounts payable in the amount of almost \$3000.00. In response, the offering of the afternoon was \$3,017.00. The Rev. Arthur Schlak is pastor of the church. (Myrtle Ertis, reporter.)

**VANCOUVER, B.C.** Ebenezer Baptist Church was the host for Lay Institute for Evangelism held March 15-21. Staff members of Campus Crusade for Christ taught laymen how to witness to others. More than 500 registered for these meetings packed with lectures, seminars, materials, and a training manual. The Rev. Paul Sievert is pastor of the church. (Marilyn Wagner, reporter.)

**CARBON, ALTA.** On Feb. 28, the W.M.S. of the Carbon Baptist Church sponsored an anniversary dinner. The married couples, together with their

## OUR CHURCHES IN ACTION

families, sat at tables according to the number of years that they were married. Following the meal the ladies provided some spiritual food. A summary was also given of our past year's activities. Some of our special projects were: Penny-a-meal, missionary prayer packets, prayer partners, visiting the aged and reading missionary books.

Our president, Mrs. Phyllis Buyer, made an appeal to our younger women to help in the many worthwhile tasks for our Lord and Savior. The offering was designated for a missionary project. The Rev. Bert Milner is pastor of the church. (Mrs. Eleanor Milner, reporter.)

**SALEM, ORE.** On Feb. 24, 1971, a recognition dinner was held, honoring many new members who had been received into the Riviera Baptist Church over the past several months. It is the custom of the church to conduct such a service about every six months. This is the second recognition dinner held in the past ten months during the ministry of our pastor, Donald Ganstrom. Forty-three members have been received in that period, 25 by baptism.

The new year has also brought blessings. Our Sunday school attendance is up 23 percent. Several new families have started attending. Eight new conversions and three rededications have been the fruits of the labors of our pastor, teachers, and youth leaders. (Darlene Schirman, reporter.)

**HILDA, ALTA.** The Women's Missionary Society of the Hilda Baptist Church held their spring program on March 14, 1971. The theme for the evening was "Who Cares?" A poem was read "He Cares." A skit entitled "Share your Blessings," was presented. A story of how the song, "Throw Out the Life Line," was written was also presented. The Rev. J. Campbell, the guest speaker, gave a message based on the theme. The Rev. Earl Wanamaker is pastor of the church. (Mrs. Alvin Reiling, reporter.)

**REGINA, SASK.** On Sunday morning, March 28, the Bethany Baptist choir, with its individual musical groups, the orchestra and soloists, presented its 1971 Song Festival entitled: "Great God of Wonders." The program had been arranged in four sections: Worship, God, Jesus Christ and the Christian Life. Arrangements are being made to render this program to some of our rural congregations. The program was arranged and compiled



## OUR CHURCHES IN ACTION

by the Rev. Fritz Goliath, pastor of the church. (Sigrid Goliath, reporter.)

**VANCOUVER, B.C.** Ebenezer Baptist Church focused their theme for the month of March upon the Christian Service Brigade. There are over 60 boys attending, with 18 men who give of their time and talents to work with these boys. Special events, out-



ings, and trips, (as the one pictured here) are designed to strengthen the character of the boys, and draw them in a closer walk with Jesus Christ. There are other highlights related to Christian Service Brigade. (Marilyn Wagner, reporter.)

**INDIANAPOLIS, IND.** The work on the new Meridian Woods Baptist Church is progressing. Our regular worship services will soon be held in the new church. Members and friends have helped toward the completion of the church building.

"Love One Another" has been the theme for the Sunday School Department contest. Our average attendance has increased as the result.

The Rev. and Mrs. Harold Drenth were honored guests at a birthday dinner sponsored by the Friendship Builders Class. (Mrs. Lewis Gilkerson, reporter.)

**PARKSTON, S.D.** On Sunday, Jan. 31, the Memorial Baptist Church, under the pastorship of the Rev. and Mrs. Arlyn Thielenhaus, held its dedicatory services. The Rev. Bert Itterman, former interim pastor, gave the morning message. At the afternoon service the Rev. David Draewell brought the dedicatory message. Edwin Rieb, Building Committee Chairman, gave a report of the building program, and Harold Lippert accepted the keys to the new church. Mrs. Arlyn Thielenhaus sang a solo entitled "Bless This House." Following the service an open house was held with over 600 people in attendance. In the evening, Chaplain John Hisel, former pastor, delivered the message. Special music was provided by the church choir, under the direction of Samuel Fuller. This dedication day marks the completion

of a building program begun in March, 1970. (Janet Hofer, reporter.)

**ELK GROVE, CALIF.** March 8-12, the First Baptist Church held a "New Life Campaign." Prayer cells in the homes were organized. A twenty-four hour prayer vigil was held on Friday and Saturday. The newest members of our church were special guests at a get-acquainted dinner. The Rev. Wm. Hoover, pastor of the Sunkist Baptist Church of Anaheim, Calif., was the evangelist. His messages were directed to help Christians explore the exciting dimensions of renewal and growth in grace, and to challenge all people to consider the New Life if they have never begun this transforming experience. The Rev. Merle E. Brenner is pastor of the church. (Mrs. Leonard Fandrich, reporter.)

**MANITOWOC, WIS.** The week of Jan. 18-23 was a very special week in the First Baptist Church. Two afternoons and evenings were spent visiting homes with Team 1 of God's Volunteers. On Thursday the Rev. Kenneth Schmuland substituted for the Rev. E. Klatt who met with a minor accident en route to Manitowoc. Saturday and Sunday were spent with young people visiting the inactive youth of the church. Young people from neighboring churches were in attendance for the Sunday afternoon meeting. The messages on Sunday were brought by the Rev. Daniel Fuchs. Sunday night concluded with a dedication service and several decisions for Christ. The Rev. Bruce Huffer is pastor of the church. (Mrs. Alice Gates, reporter.)

**HUNTER, KAN.** The Bethany Baptist Church Mission Circle celebrated their 50th anniversary exactly 50 years from the day it was organized. Three of the five living members who helped organize our W.M.S. were able to attend. Letters were read from the other two. Three other first year members were also special guests of our Mission Circle at an evening dinner. Letters from many former members were read. Our special speaker, Mrs. Edith Schroeder, gave a missionary address. The Rev. H. R. Zepik is pastor of the church. (Mrs. Melvin Schulz, reporter.)

**ENID, OKLA.** The West Broadway Baptist Church was honored by a Christmas cantata presented by the choir from the Zion Baptist Church of Okeene, Okla.

The 42 voice choir from Oklahoma Bible Academy, Meno, Okla., pre-

sented their first program of the year in our church on Feb. 14.

March 9-10, the Rev. Gilbert Gordon, missionary and teacher in the Cameroons, told us more of our mission's work in Africa. He joined us for an appreciation dinner given by the Immanuel Baptist Church of Loyal, Okla. The W.M.S. from Loyal also gave a missionary skit.

The young people from our church attended the Oklahoma B.Y.F. spring banquet which was hosted by the young people of the Zion Baptist Church at Okeene, Okla., on March 27. The Rev. Melvin Warkentin is pastor of the church. (Della Bush, reporter.)

**CALGARY, ALTA.** The young people at Brentview Baptist have been quite active these last few months on money raising projects for our building fund. When we began these projects in the beginning of January, it was our goal to raise \$500.00 by the beginning of April. By the middle of March, we have shot above and beyond this and now have over \$900.00.

We also have our regular weekly Bible study and prayer groups. We had a Leadership Training Weekend, open to other youth in the city, and a Snow-Weekend for young people in the Province. The Rev. Ronald Mayforth is pastor of the church.

**STAFFORD, KANS.** From Feb. 2-7 the Calvary Baptist Church held a series of meetings on Family Living. The speaker was the Rev. Donald W. Roth, pastor of the Brookside Evangelical Mennonite Church, Fort Wayne, Ind. The theme was "God's Principles for Successful Family Living." A question and answer discussion period was also held.



On Sunday morning, March 21, the Rev. James Schacher baptized eight young people (pictured). They made their decisions during the services of God's Volunteers, and attending membership classes conducted by Rev. Schacher.

Sunday evening, March 21, the Sterling College Choir of Sterling, Kan., gave a concert. (Mrs. O. L. St. John, reporter.)

**GEORGE, IOWA** The Senior BYF group of the First Baptist Church had charge of the evening services Jan. 31. They presented a playlet entitled, "The Searcher." The setting of the play was a bench in the city park where a young man contemplates his purpose and meaning in life. The offering went toward their mission program.

At the annual meeting the status of Honorary Deacon was conferred on Mr. George Winter, who served for many years.

Mr. Al Worthington, a former Minnesota Twins relief baseball pitcher, was a special guest of the Senior BYF group at a supper on Feb. 18. Mr. Worthington spoke at the George High School auditorium. When the altar call was given 34 young people responded. The Musical Messengers supplied special music.

The combined choirs from Central Baptist, Tabernacle Baptist, and First Baptist, under the direction of Pastor Itterman, presented the Easter Cantata, "Behold Your King," on April 4 and 11. (Mrs. John Arends Jr., reporter.)

**SWAN RIVER, MAN.** On Jan. 24, 1971, the W.M.S. of the Temple Baptist Church presented the White Cross work and the film, "Unto the Least of These," was shown. On Feb. 9, the W.M.S. invited their husbands to

a Valentine luncheon. The program centered on "Heart" and "Love." Feb. 25, the Winnipeg Bible College Choir presented a program. Mar. 2-10, evangelistic meetings were held with the Rev. H. Pfeifer of Napoleon, N.D. Mar. 5, our ladies joined with ladies of other churches in our area in a combined World Day of Prayer service. Mar. 25, the W.M.S. celebrated their 25th anniversary. The Rev. K. Redschlag is pastor of the church. (Mrs. Fred Hiller, reporter.)

**ELK GROVE, CALIF.** On March 25, 1971, the W.M.S. of the First Baptist Church installed the officers for the new year. Ruth Kammerer was the installing officer. The leaders of the five circles were also installed. The officers are: president, Annadora Fandrich; vice president, Betty Mills; secretary, Marjorie Ranger; assistant secretary, Mary McCance; treasurer, Lucille Mantz; pianist, Ruth Kammerer. The Circle names are Hannah, Rachel, Lois, Esther and Sarah. The installation theme was "Praying Hands."

Following the evening service on April 4, the church surprised the pastor, the Rev. Merle Brenner, and honored him on his birthday. (Mrs. Jane Givens, reporter.)

**EDMONTON, ALTA.** The Meadowlark Baptist Church held a farewell program for the Rev. and Mrs. Sibley

## OUR CHURCHES IN ACTION

and family on Sunday April 4. Several members spoke and gifts were presented to the Sibleys. The program was preceded by a service in which 12 people were baptized and added to the church. Pastor Sibley, during his ministry, baptized 125 and added 212 to the church membership. We wish Pastor Sibley and family God's richest blessings as they move to Wausau, Wis.

**PAUL, IDAHO** The youth choir gave a Christmas cantata, entitled, "Petite Noel," under the direction of Miss Annette Erickson. The youth were dressed in French costumes. The program was given by candlelight.

A Watchnight Service was held. The first hour a film was shown, entitled, "The Master's Face." The second hour was a time of Christian fellowship. The evening ended with testimonies and prayer.

The adult Sunday school class held their annual "Sweet Heart Banquet" Feb. 12. The guest speaker was the Rev. Chester Sager, of the First Baptist Church of Rupert. Special music and entertainment was provided.

The W.M.S. gave their annual program March 21. The ladies sang, and presented the film, "The Cameroon College Singers." The Rev. G. G. Rauser is pastor of the church. (Mrs. Leonard Duff, reporter.)

## In Memoriam

brother. The Rev. Robert Jaster was the officiating minister at the funeral service.

**KARL HEPPERLE**, 82, of Plevna, Mont., died on Feb. 11, 1971. He was born on Aug. 28, 1888, in Russia. In 1903 he received Christ as his Savior. He was married to Elizabeth Opp of Eureka, S.D., in 1910. For more than 55 years he was one of the leading businessmen in Plevna. He was a charter member of the First Baptist Church begun in 1917 and served on the first building committee. For many years he held offices as church clerk, trustee and Sunday school superintendent. Surviving him are his widow; three children: Arthur, Mrs. Alma Bechtold, Mrs. Martha Bohlender; eight grandchildren and twelve great-grandchildren. The pastors, Richard Lawrenz and Edward Kopf officiated at the funeral service.

**MRS. GRATAS GEERDES** nee Doyle, 54, of Steamboat Rock, Iowa, died on March 17, 1971. She was born on July 19, 1916, near Eldora, Iowa. In 1937 she married Gratas Geerdes. She was converted and baptized at the age of 10 and became a member of the First Baptist Church, Steamboat Rock, Iowa, where she later served in the church choir. Surviving her are her widower, Gratas; one son, Donald and one sister. The Rev. Jacob Ehman was the officiating minister at the funeral service.

**MRS. MARTHA NEIGER** nee Heyden, 76, of Salem, Ore., died Feb. 19, 1971. She was born near Salem, Ore., March 27, 1894. In 1917 she was married to Henry Neiger. She was baptized in the Christian Church and became a member of Riviera Baptist Church April 1, 1945. Surviving her are one daughter, Mrs. Helen Cherry, three grandsons, two sisters, and one brother. The Rev. S. Donald Ganstrom, pastor, and the Rev. Merle Wilson officiated at the funeral service.

**THE REV. GEORGE HENSEL**, 83, of Milwaukee, Wis., died on March 15, 1971. He was born in 1888 in Milwaukee, Wis. As a youth he received Christ as his Savior, was baptized and became a member of the Temple Baptist Church, Milwaukee. He was called into the ministry and entered the NAB Seminary when it was still in Rochester, N.Y. He also attended the University of Rochester and Colgate-Rochester Seminary. After his ordination in 1924 he served the following churches: Walnut Street Baptist Church, Newark, N.J., 1924-31; Immanuel Baptist Church, Kankakee, Ill., 1932-43; King's Highway Baptist Church, Bridgeport, Conn., 1943-53. He was a member of the Board of Missions and for many years he served as a trustee on the NAB Seminary Board. For the last 18 years he lived in active retirement as a member of the Temple Baptist Church, Milwaukee, Wis. The Rev. R. I. Thompson was the officiating minister, assisted by the Rev. Daniel Fuchs who represented the denomination.

**MISS ANNA MAAS**, 86, of Minnetrista, Minn., died on Feb. 23, 1971. She was born in Minnetrista Township on March 6, 1885. In 1899 she accepted Christ as her Savior, was baptized and became a member of the St. Bonifacius Baptist Church in Minnetrista. Surviving her are one sister and one brother. The Rev. Fred E. Klein officiated at the funeral service.

**MRS. EVA ZOMBAL** nee Eiler, 70, of Milwaukee, Wis., died on March 28, 1971. She was born on July 11, 1900, in Hungary. At the age of 16 she accepted Christ as her personal Savior. In 1924 she married Heinrich Zombal. They were blessed with seven children of whom five have passed away. They emigrated to Milwaukee, Wis., in 1954. Here she joined the German Zion Baptist Church. She is survived by her widower, Heinrich; two daughters; Mrs. Elisabeth Helfenbein and Mrs. Kathy Lopez; 12



## In Memoriam

grandchildren; four great-grandchildren and one brother. The Rev. Helmut H. Poschwatta was the officiating minister at the funeral service.

MRS. HELEN GOETSCH, 75, of Watertown, Wis., passed away following a brief illness. The former Helen Kufahl was born in Emmet, June 25, 1895, and lived in Watertown for the past 18 years. In 1924 she married Fred C. Goetsch. She was a member of the First Baptist Church in Watertown and was active in the Sunday school and member of the Women's Missionary Society. Surviving are her widower; one son, Dr. R. H. Goetsch; one sister and one brother. The Rev. Paul Meister officiated at the funeral service.

MAX W. HESKE, 79, of Arnold, Pa. died on March 25, 1971. He was born Nov. 18, 1892, in Germany and came to America in 1932. He accepted the Lord in 1937 and united with the Union Baptist Church of Arnold in 1949. Max became a deacon and served for 22 years. He became the president of the Friendship Group which he served for 33 years. He is survived by his widow, Anna; a daughter, Ruth Wilson and 2 grandchildren, and one sister. The Rev. Allen B. Herman, pastor, and Dr. Arthur Kannwischer, former pastor, conducted the memorial funeral service.

RONALD DEAN MILLER, 13, of Bismarck, N.D. was fatally injured in a shooting accident on Nov. 15, 1970. He was born on Feb. 1, 1957, in Turtle Lake, N.D. He accepted Christ as his personal Savior, was baptized, and was a member of the Bismarck Baptist Church. Surviving him are his parents, Norman and Alma Miller; a sister, Cheryl; three brothers, Robert, Roger, and Rodney; his maternal grandparents, Mr. and Mrs. Philip Schlittenhardt and his paternal grandparents, Mr. and Mrs. Fred Miller. The memorial service was held with the Rev. Walter Dingfield officiating.

HARRY SCHULTE, 62, of Corona, S.D., died on March 24, 1971. His first and second births were at Creston Neb. At 12 he joined the Creston Baptist Church. At 19 he moved with his parents to Corona, S.D. where he was an active church member for 44 years. Surviving him are his widow, Olga; one daughter, Mrs.

### How to Kill a Church in Ten Easy Lessons

(Continued from page 5)

able. Don't use offering envelopes, they cost money. Don't bother with an every member canvass every year. Once or twice a decade is often enough. People don't like to be asked for money. When you do go out to raise money, keep the emphasis on "paying the bills," not on what your church is doing in terms of mission or ministry. This emphasis on maintaining the institution is a very effective method of placing a low ceiling on giving.

Discourage efforts at visitation evangelism. People know where your church is. If they want to come, the door is open. If they won't come of their own volition they probably will be poor members.

Never provide training opportunities for persons who accept new responsibilities in the church. Let them learn as you did. Self-taught on-the-job training encourages self-reliance.

In planning for tomorrow, do so with confidence! Don't leave any more options open for tomorrow's decision makers than absolutely necessary. Operate on the assumption that tomorrow's leaders in your parish cannot be trusted because they will have less knowledge, less wisdom, less dedication, less interest and less concern for the church than today's leaders.

When you find that it is impossible to maintain the status quo, put the question for the proposed change in this form, "Do you favor this proposal for change? Yes No." Since most people will tend to vote no, especially if you have followed lessons 3, 4, 7 and

Donald DeBoer; one son, Larry; five grandchildren, two sisters and two brothers. Pastor Lorimer Potratz officiated at his funeral service.

ROSIE BRENNER nee Zoschke, 76, of Junction City, Kan., died on Feb. 21, 1971. She was born on Jan. 12, 1895, near Bellingham, Minn. She was converted at the age of 15. Her family moved near Junction City, Kan., in 1911, where she joined what is now the Highland Baptist Church. While visiting her son Robert in Fresno, Calif., she died unexpectedly as she prepared to go to church. Surviving her are two daughters, three sons and two sisters. The Rev. David Priestley was the officiating minister at the funeral service.

### A Balanced Church Program

(Continued from page 19)

and programming of every agency, you are establishing the framework necessary to build a purposeful ministry viewed as a whole.

As the ministry of the church is viewed in broad perspective, the board of Christian Education will be in a position to carefully choose the programs that will best meet the needs of the juniors and compliment the basic program, the Sunday school. Not all programs designed for use with juniors should be incorporated into the ministry of the church; furthermore, few churches could adequately provide consistent leadership for such a variety of programs. Only those programs which will provide balance in relation

to your present program should be incorporated.

After planning and selecting carefully for a ministry for juniors, a balanced program can be maintained only if those involved in the leadership of the various programs keep informed about the total program. This is where the three or four meetings a year will be beneficial.

As you evaluate your church's ministry and make adjustments, plan for balance, purposefulness and wholeness. God will bless your efforts as you plan under the guidance of the Holy Spirit. □

## CHUCKLE WITH BRUNO

Pat: "My ambition is to go to the Holy Land, climb Mt. Sinai and read the Ten Commandments for myself."

Mike: "Why don't you just stay in Boston and keep them."

It's all right for the minister to use a little humor and make people laugh, then when their mouths are open give them something to chew on.

9 in this manual, you can immobilize the parish. The status quo has been declared to be an untenable alternative. The members have voted down the proposal for change. No one can do anything except to throw up their hands and walk away.

Keep the members confused on purpose and priorities, on the difference between end and means. A good example is a proposal for an addition to the building. Build the addition and fit the new program (if any money or energy is left for initiating new programs) into the building. Don't build program first and construct the building to house the program later.

Some of you may laugh at these ten lessons. Don't! They have been developed by the three to four thousand congregations that go out of business every year. They are based on a solid foundation of experience. Each lesson is very easy to follow!

### A LESSON FROM THESE LESSONS?

Is there a lesson in these lessons? I believe there is. I am not interested in closing churches nor in encouraging churches to close. I presume you also are more interested in strengthening and reinforcing the ministry of the local church than in closing churches.

If you do share this interest, there is a lesson here. That lesson is a very simple one. These are the ways that have been used, always unintentionally, and usually with the best of intentions, by church members to send their own parish to a premature — and often unnecessary — death. Are you following any of these lessons in your parish? □



## "Strategy Sessions for Christian Education"

by Henry G. Ramus

The General Christian Education Committee convened, in Forest Park, on February 12-13, 1971, for its annual meeting. It was a unique strategy session in several respects.

This was the first annual meeting of the new, smaller, six-member Committee (pictured) approved and elected by the 1970 General Conference at Winnipeg. Meeting in the month of February, for a two-day session, was a change from the usual meeting held in December. The agenda called for a joint meeting with the Roger Williams Press Board for part of its sessions to discuss a matter of mutual concern. The meeting was also unique from the standpoint of the recommendations and actions the committee approved.

Concerning Campus Ministry, a six-step program, aimed at encouraging every church and pastor to carry on a ministry to all students, was adopted in place of the appointment of campus chaplains. The Director of Youth Ministry will attempt to establish an agreeable working relationship with the Inter-Varsity and Campus Crusade agencies to further enhance our ministry to students. It was recommended to the General Council that we send partial financial support, not to exceed \$1,500, to these student ministry agencies, designated for North American Baptist young persons who are working full-time with either of these agencies, and prorated at a maximum of \$300 for any one worker.

Some of the other matters approved, by the committee, were these:

- That Sunday schools, in their enrollment statistics, begin reporting their average attendance, rather than enrollment figures, so that we have a realistic indication of our actual effectiveness.
- That the General Christian Education Committee discontinue sponsoring only three mission projects and encourage Sunday schools to adopt projects that are of interest to them from the total list available.
- That a more effective, creative and broader approach be devised for Scripture memory and that we share with our churches helpful guidelines on effective Scripture memory programming.
- That Success With Youth, Inc. material be made available on a drop-ship basis through Roger Williams Press.
- That we use the courses offered by the Evangelical Teacher Training Association, as the core material for our Leadership Training Program and that other supplementary study books be added from other sources.
- That the Director of Adult Ministry, the Rev. Donald Richter, be the Christian Education Department's representative to work with the three-member committee of the Baptist Men's Organization. □

The Rev. Henry G. Ramus is the Director of Children's Ministry in the Department of Christian Education of the North American Baptist General Conference.

## NEWS & VIEWS

### Number of Imprisoned Said Declining

A British Baptist leader, who visited Russia, believes that the number of imprisoned dissident Baptists in the USSR has declined from at least 200 to around 60.

David S. Russell, London, general secretary of the Baptist Union of Great Britain and Ireland, was accompanied by two other English Baptists to Moscow and Leningrad. During Russell's visit in the Baltic republics, he also preached to Baptist congregations.

The dissident Baptists, a 1961 split from the officially registered All-Union Council of Evangelical Christians-Baptists, have protested what they called too close contacts between the official movement and Russian government.

Russell quoted the official Baptist group's leaders as reporting that "more and more of the initiatives are again seeking fellowship" and reinstatement in the registered union.

"Reference has been made to restrictions placed on the people's freedom in the churches of the USSR. These are considerable, particularly when viewed through the eyes of British Baptists," Russell continued.

"In spite of these restrictions, however, Russian Baptists are permitted to make converts among their neighbors and indeed do so," he said.

The Kiev church in the Ukraine has baptized 76 persons in 1970, including 45 young people, according to Russell. In Leningrad, we heard of around 300 people being baptized since 1967 and another 33 waiting to be baptized," he reported.

He asked British Baptists to show more good will toward Russian Baptists, to be less ready to condemn or criticize them, and to pray for them. (EBPS) □

### Gospel Light Publications Has New Home

GOSPEL Light Publications has a new home.

As a result of the disastrous earthquake February 9, 1971, the headquarters building of Gospel Light Publications was declared unsafe and has been razed. Gospel Light Publications and its affiliated organizations have acquired a six-story building in the heart of downtown Glendale which formerly housed the Glendale main office of the Bank of America.

G/L's new headquarters building, one of Glendale's prominent landmarks, is a substantial reinforced con-



# NEWS & VIEWS

crete structure and received only minor surface damage from the earthquake. Being in the center of Glendale, the building has been appropriately named The Glendale Center Building.

Necessary remodeling and renovation of the building is in progress and



due for completion by fall of 1971. The Executive offices, Reception area, Conference Rooms and Marketing and Sales functions will be on the sixth floor; Finance, Personnel, Data Processing, Service, Purchasing and Order Departments will be on the fifth floor; Editorial and Production Departments will be on the fourth floor.

The affiliated organizations include the International Center for Learning to be on the sixth floor; GLINT (Gospel Literature International) and the Henrietta C. Mears Memorial Library on the second floor. A large assembly-dining room, Mears Hall, will also be on the second floor. The balance of the second floor as well as the third floor and ground floor will be leased to compatible businesses and organizations requiring convenient and reasonable office facilities.

It is located midway between G/L's former headquarters and warehouse and is convenient to municipal parking and the freeway network of Southern California.

"We recognize the providence of God," Cyrus N. Nelson, G/L's President stated, "in enabling us to acquire a new home so quickly. The delay in moving could have been a serious interruption in our ministry. The problems inherent in moving have been minimized and sorely needed additional space for growth has been provided."

"We are pleased that we were able to purchase the building and begin the work of renovation immediately," William T. Greig, Jr. G/L's Executive Vice President commented. "We believe that when modernization is completed and our creative and business divisions of more than 100 people,

plus an additional 100 related tenants are actively engaged here, Gospel Light will make a significant contribution to the general economy of downtown Glendale."

An appropriate Service of Dedication for the Glendale Center Building will be held on Wednesday, October 27, 1971, the birthday of Dr. Henrietta C. Mears, the founder of Gospel Light Publications.

Founded in 1933, Gospel Light is completing its 38th year in business and its 15th in Glendale. Dr. Cyrus N. Nelson of Glendale is President of Gospel Light and William T. Greig, Sr., also of Glendale, is Chairman of the Board. The company is internationally known for its publications of Christian books and Bible lesson materials for churches and religious organizations.

In addition to the Glendale staff, G/L has approximately 75 representatives and consultants throughout the country under the direction of three regional directors located in Pennsylvania, Illinois and California. Distribution centers for English language materials are located throughout the United States and in Toronto, London, Johannesburg, Tokyo, Sydney and Auckland. The company's products are regularly shipped to 85 countries of the world. In addition the Living Word curriculum, Regal books and Vacation Bible School materials are being translated into over 55 languages, on every continent and behind the iron curtain. □

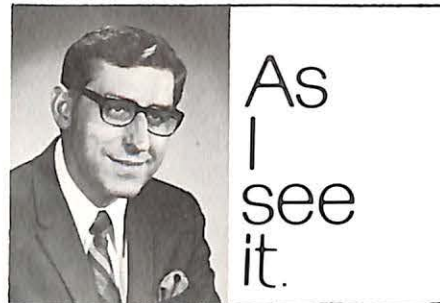
## Moody Gets New President

Elnor Edman, chairman of the Board of Trustees of Moody Bible Institute, announced April 13, 1971, that the Board has elected Dr. William Culbertson, Chancellor and Dr. George Sweeting, President of the Institute.

The office of Chancellor is a newly created post and Dr. Culbertson, president of MBI since 1948 will serve in special capacities. The two new appointments will be effective August 1, 1971.

Mr. Sweeting, presently senior minister of the Moody Memorial Church of Chicago, was born, raised and educated in the east. He studied at Gordon College, Biblical Seminary, Northern Baptist Seminary and New York University. He is also a 1945 graduate of the institute.

(Continued on page 13)



by Paul Siewert

"Abortion — and Woman's Soul" was the title of a heart-rending article that appeared in a major newspaper recently, bringing to light the terrifying consequences of our modern libertinism.

In Canada, with the liberalization of abortion laws in 1970, it is possible for almost any female to acquire an abortion legally, and on her own terms. It is now calculated that far more abortions are taking place than children born.

It is easy to moralize by saying that at least we are doing something about the population explosion problem and making provisions that women need no longer be at the mercy of the butchering illegal abortionists. But the problem is not that simple.

Dr. Julius Fogel, of Washington's Columbia Hospital, after much research, said: "I think every woman — has a trauma at destroying a pregnancy. A level of humanness is touched. This is a part of her own life. She destroys a pregnancy, she is destroying herself." He goes on to say that a psychological residue is left that never stops accusing her.

Certainly serious consideration should be given to abortion when the mother's life is at stake, or the unborn child is deformed beyond any chance of reasonable living. But abortion as a quick solution out of a jam, is no solution at all. There are more honorable alternates.

It appears that the Nazi program of extermination that we so righteously condemned by our society, no longer has an edge on us. We have come of age! May God help us! □

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

■ The Rev. Clarence Walth, who began as the north-central area secretary April 1, 1971, will move to 1343 North 23rd St., Bismarck, N.D. 58501, effective June 15, 1971.

■ The Rev. Edgar Klatt expresses thanks and appreciation to all who prayed, sent cards, letters and telegrams for his recovery from the injuries he suffered in a car accident in January 1971. He has fully recovered.

■ The Rev. Paul Meister has accepted the call to become the pastor of the Hillcrest Baptist Church, Cleveland, Ohio, effective June 1, 1971. He previously served the First Baptist Church of Watertown, Wis.

■ The Rev. Henry Unrau has resigned from the Fort George Baptist Church, to go into evangelistic work.

■ Mr. Jim Green, a graduate of the

North American Baptist Seminary has accepted the call to become the assistant to the pastor of the Bethel Baptist Church, Anaheim, Calif., effective July 1, 1971.

■ Mr. Phyllip Putz, a graduate of the North American Baptist Seminary, has accepted the call to become the minister of Christian Education of the First Baptist Church, Elk Grove, Calif., effective Sept. 1, 1971.

■ The Rev. Jim DeBoer has accepted the call to become the pastor of the Sherwood Park Baptist Church, Greeley, Col., effective June 13, 1971. He has been serving as director of Christian education of the Ebenezer Baptist Church, Vancouver, B.C.

■ The Rev. George Conway has resigned from the First Baptist Church, Dickinson County, Hope, Kan.

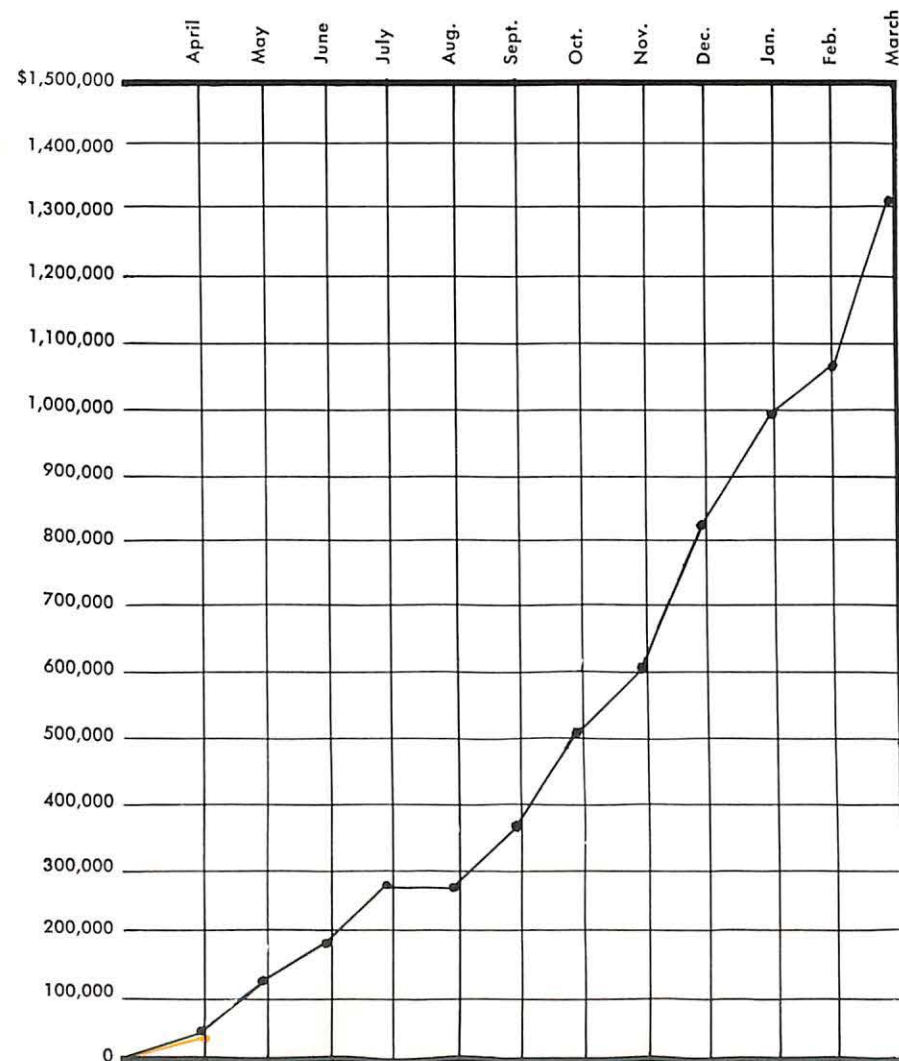
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for one month

April 1971-72 — \$74,477.84

April 1970-71 — \$74,862.61

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



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

# What's Happening

■ The Rev. and Mrs. Mervin Kramer, Denver, Col., announce the birth of a son, David Allen, born April 22, 1971.

■ The Rev. and Mrs. Leo Reck, Bellwood, Ill., announce the birth of a daughter, Laura Jeanne, born April 21, 1971.

## Cordial Invitation

The Calvary Baptist Church, Wetaskiwin, Alta., Canada, cordially invites all former pastors, members and friends to attend their 75th anniversary services July 9-11, 1971.

■ Miss Marie Wagenaar, director of Christian education of the Immanuel Baptist Church, Kankakee, Ill., was named D.C.E. of the year by the Greater Chicago Sunday School Association at their annual sessions in April. Miss Wagenaar is pictured below.



## Dates of Green Bay Baptist Camp

Plan now to attend at least one week of your summer vacation at Green Bay Baptist Camp located beside Lake Okanagan, in beautiful British Columbia, Canada.

July 3-10 — Boys' Camp (age 9-12)  
July 10-17 — Girls' Camp (age 9-12)  
July 17-24 — Teeners' Camp (age 13-15)

July 24-31 — I German Family Camp  
July 31-Aug. 7 — II German Family Camp

Aug. 7-14 — Open Camp  
Aug. 14-21 — I English Family Camp  
Aug. 21-28 — II English Family Camp  
Aug. 28-Sept. 6 — Young People's Camp (ages 16 and over)

For more information regarding registration forms and deposits contact: Miss Beverly Lueck, 6858 Fraser St., Vancouver 15, B.C.

Some of the camp facilities will be available during June and September. Detailed information is available from the resident caretaker, Mr. Remple, R.R. No. 1, Westbank, B.C.



## EDITORIAL VIEWPOINT



### A Simpler Life Style

Harvey Cox, who has been experimenting with a simpler life style according to the January 6 *Christian Century*, was recently asked about his new home in which the telephone and a number of other pieces of modern equipment were taken out. He replied: "About five years ago I decided to get an unlisted phone number because I could not stand the constant interruptions, the arrogance of the telephone, the fact that I couldn't finish telling my children a bedtime story or get through a meal, let alone read a book or do anything. So we had an unlisted number.

"When we moved to Cambridge we decided we would try to live for a while without a telephone, just as a kind of experiment in—all right, call it technological asceticism. What's it like to have to walk over to see somebody? If somebody has to break an appointment, they have to send somebody to tell you or they just don't come and you do something else. What would it be like to reorganize your life at that rather simple level without the telephone? How much inconvenience is it and how much convenience?

"Well, we've been living without a telephone for several months, and I want to tell you that it is fantastic. You know the instantaneous kind of little leap people make when the telephone rings—away from any conversation, away from anything they're doing because they have to answer that cursed telephone. The tinkle of that little bell is not heard at our house. There are people who even stop praying to answer the telephone. It's a great interrupter.

"There are telephones down the street from our house; if we really have to

make a call we walk down and put a dime in and make the call. But we don't have a telephone in our house, and so far it has been 99 percent beneficial and only 1 percent inconvenient.

"But we're not saying we've taken a vow of poverty, celibacy and no telephone; we're engaged in an experiment to see what it's like to live without a telephone, and so far we've made it.

"We also—I was going to say we also got rid of our television, but we didn't have to get rid of it. It was stolen, twice, and after the second time we decided not to replace it. And we are under some pressure from our children now; not an inordinate kind of pressure but at least a little bit of pressure to get a television. We've been without one for seven or eight months. They don't really miss it as much as they think they do. They find all sorts of things to do; they do much more with their hands, making models and sculpting. They're not really bored at all. But they occasionally say, "Hey, if we had a television we could watch *Sesame Street*"—you know, appealing to our educational prejudices.

"I don't think I want to inflict on my children never having a television set, and it could well be that we'll get one. I'm not against that. However, if we get one, we have agreed now that as a family we will sit down at the beginning of the week and decide what we're going to watch.

"I also find that I have broken the habit of having to watch the news all the time. I don't miss it at all. I can buy a newspaper occasionally, and I generally hear if a de Gaulle or a Janis Joplin dies. I think we vastly overestimate how important it is to know instantly dit-dit-dit-dah-dit the latest news every 30 minutes. I really think you have a much calmer, more stable way of relating to significant problems if you're not constantly inundated by all those news broadcasts."

This kind of action by one family should prompt some of us to question our pattern of living. Is there a simpler and even better way than the latest up-to-date thing to do? Some of us will try to break the hectic pace by going camping during our vacation. This can be refreshing. But maybe when we get back home, we should also assess our pattern to see if it could not be simplified for our personal benefit and for progress in the cause of Christ.—JB

## OPEN DIALOGUE

### letters to the editor

Dear editor, "As a conscientious Christian mother and S.S. teacher, I must comment on the article 'Christian—Baptist—Pacifist?' I am so glad that the BAPTIST HERALD is coming out with articles such as this. It's time we as Christians as a denomination take a stand against the injustices (namely the Vietnam war) our nation persists in.

"In reference to the letter written in the March issue, I don't think we can ease our conscience about killing by quoting Ex. 21:12 for then we can also quote Ex. 21:17 (RSV) 'Whoever curses his father or mother shall be put to death.' When Jesus came, he showed us a better way of dealing with our enemies—love.

"I grant you, there may(?) be times that we as a nation must take up the sword, but it seems to me it has gotten out of control. The incidences of violence within our own country would surely indicate we are reaping what we have sown.

"Thank you for this fine article. The updating of the BAPTIST HERALD has really made it relevant for today. Not that Christ's message hasn't always been relevant, but the way it's presented makes the difference. For the first time my young people are reading it.

"I want to say also how much I appreciate Dr. Borchert's column. It has been a great help to me." Mrs. Fred Edzards, Emery, S.D. □

Dear editor: "What is God asking us to tackle, by His Grace, this year? (Re: January 1971 Baptist Herald Editorial) Exactly the same things he asked His people to tackle almost 2000 years ago: "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15 (even in our own churches in Canada and the United States)

"Today we MUST have (1) 21st century "swinger" hymnals or else our over-fed, over-indulged society could not communicate their awareness.(!)

"Today we MUST have (2) our Holy

Scriptures written in the lingo of the street and or the slums or else our over-fed, over-indulged society could not understand the Word of God.(!)

"Today we MUST have (3) ultra modern edifices to replace our churches because how could our over-fed, over-indulged society fit into our closely spaced, economically built accommodations of today and yesterday? (!)

"Yes, my brethren, today we MUST have (4) everything, EXCEPT God in His sanctuary, in order to entice our over-fed, over-indulged society to enter therein.(!) Don't you think it is about time we tried the seemingly impossible—Go on a diet of the Holy Scripture and prayer and fasting." Ida Hoffman, Morris, Man. □

Dear editor: "Although I enjoy the BAPTIST HERALD I do have a complaint to make. This complaint comes not only from myself but quite a few of my friends who have subscribed to the BAPTIST HERALD.

"The information on the churches is very good, but why is it so late in being printed. Surely there is no excuse for information being published up to six months after it has occurred. Frankly, by that time the interest has waned to zero. Is it not possible to speed up the printing of the material on the churches? I am sure any improvement in this area will be appreciated by your readers." Wenzel Hanik, Edmonton, Alta. □

(Editor's Note: No church reports are being delayed anymore. Every report, received by the 15th of a month will be published in the next forthcoming issue six weeks hence.)

Dear editor: "This is just a little comment on the "Our Churches in Action" section. I have rarely been impressed by the pictures of Baptismal candidates that appear therein, simply because so many of the candidates are children.

"Although I grant every Baptist the right to his own convictions with regard to the age of baptismal candidates, I do wish we were at times more honest about them. To call children 'young people' and 'young men'—as has been done on p. 26 of the Dec. issue—is mere wishful thinking.

"May the difficulties and frustrations we experience in our attempts to win young men and women to Christ never be allowed to drive us into hypocrisy. A juggling of terms will not solve the problem!" Gerhard Kalmbach, pastor, Windsor, Ontario. □

## A REVIEW OF SUPERSTAR OPERA

by Arthur Garling

Few musical works have caused as much stir among Christians as *Jesus Christ Superstar*. This rock opera about the Passion of Christ is considered by many to be offensive and blasphemous. But no sensible person, however pious, should consider it insignificant. For it represents a youth culture which is at the same time both disillusioned with the organized Church and obsessed with the need for spiritual experience.

In the *Superstar* opera the crowd cries out to Jesus, "Will you touch, will you mend me Christ / Won't you touch, will you heal me Christ," a line which is re-echoed in other popular songs. For example, "I really want to feel you, I really want to see you, Lord" is found in a recent popular hit by the Beatles' George Harrison.

Christians who are not immediately offended by the music of *Superstar* will discover that much of the dialogue is inaccurate. Judas is represented as a victim of circumstances, a well-intentioned man to whom God is unfair. The disciples' imperfections are exaggerated by the suggestion that they were drunk at the Last Supper. And Christ's divinity is questioned by the implication that He was deluded into believing that He was really God. Also, the opera ends with Christ in the grave; no reference is made to the Resurrection.

Despite such unfaithfulness to the Biblical record, we should not quickly

*The Rev. Arthur Garling is the pastor of the Twin Groves Baptist Church, Buffalo Grove, Illinois.*

dismiss *Superstar*. For the pre-crucifixion days of Christ can come alive for the person who understands contemporary music, despite the inaccuracies, in much the same way that seeing "Ben Hur" or "Ten Commandments" can help one visualize Bible times, despite the historical fabrications found in them.

For example, the anger of Christ in casting the moneychangers out of the Temple and His agony in the Garden are stirringly captured in *Superstar*. And any believer who has wept with God over the superficiality of many professing Christians, would weep again upon hearing the crowd sing, "Christ you know I love you / Did you see I waved? / I believe in you and God / So tell me that I'm saved."

But there is a more telling argument for taking *Superstar* seriously. Ignorance on the part of pastors, youth sponsors and parents will not cause it and other pieces of contemporary music to pass from the youth scene. Young people are bombarded with it from all sides. Since they must, as Christians, learn to be discriminating in their approach to music, someone with maturity and Christian perspective should be available and knowledgeable to help them.

Finally, we who are committed to Jesus Christ should be thankful that a large segment of today's young people are asking the right question: Who will meet my need for spiritual experience? And we should be prayerful that God will raise up more who will present The Answer, some of them even through contemporary music. □

### BAPTIST TOURS FOR 1971

INCLUDES JET AIR PLUS LAND ARRANGEMENTS FROM AND RETURN TO LOS ANGELES. THESE ARE LOW COST, QUALITY TOURS.

**GRAND TOUR OF EUROPE**, 22 Days, 8 Countries, Lv. July 31, only \$839

**GRAND TOUR OF SCANDINAVIA**, 22 Days, 7 Countries, Lv. Aug. 21, only \$895

**CIRCLE PACIFIC** (Honolulu, Japan, Taiwan, Hong Kong, Bangkok, Singapore, Australia, New Zealand, Fiji), 30 Days, Lv. Oct. 20, \$1,750

**BEAUTIFUL HAWAII**, 11 Days, 4 Islands, Lv. Aug. 16, \$425

**HOLY LAND AND EUROPE**, 22 Days from New York, Lv. July 19, \$1,145

(Rome, Athens, Israel, Cairo, Lucerne, Lisbon)

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# LAST CHANCE TO REGISTER

## FOR NAB FAMILY CONFERENCE

(Includes pastor's conference)

### GREEN LAKE WISCONSIN

JULY 10-16, 1971

These low American Plan rates include lodging, meal cost of \$4.75 per day and medical-travel insurance. Summer conference and Visitor fees are extra.

	RATES PER DAY — PER PERSON		
	3 or more per room	2 per room	1 per room
<b>ABBEY AREA (For Abbey Area Conferences Only)</b>			
Oberlin Lodge .....	\$ 9.00	\$10.00	\$12.00
William Carey Hall (west wing) .....	11.00	12.00	14.00
William Carey Hall (center wing) .....	7.00	8.00	9.00
<b>GENERAL ASSEMBLY AREA</b>			
<b>ROOMS WITH CENTRAL BATH</b>			
<b>Cottages</b>			
Moore, Parsons (bunk beds) .....		\$ 8.00	\$ 9.50
Bruce Kinney Rooms .....		8.25	9.75
Dormitory (men only in 21 bed room) .....	\$ 7.00	8.25	9.75
Morehouse .....		9.00	10.50
Brayton Case, John Clarke Lodge .....	9.00	9.75	11.50
<b>ROOMS WITH SEMI-PRIVATE BATH</b>			
<b>Cottage</b>			
Sunshine .....	9.25	10.00	11.50
<b>Houses</b>			
Log House .....	7.00	7.75	9.50
Barbour, Broaddus, Jackson .....	7.50	8.25	10.00
Saunders, Burton .....	9.25	9.75	11.50
Dawson, Delmar, Montgomery .....	10.00	10.50	12.50
Robbins, Lawson, Oncken, Stambaugh .....	10.00	10.50	12.50
<b>ROOMS WITH PRIVATE BATH</b>			
<b>Covenant</b>			
Roger Williams Inn — Forest View .....	12.00	14.00	17.00
Lake View .....	13.00	15.00	18.00
Corner .....	14.00	16.00	19.00
Lieder Haus .....	12.00	14.00	16.00
<b>HOUSEKEEPING COTTAGES AND CABINS</b>			
A limited number are available for 4, 6, 8 persons at \$12.00 (central bath) to \$20.00 (private bath) per unit, per day with blankets, linens, and kitchen equipment. (Meals may be taken at the Inn at cost up to \$4.75 per day)			
<b>BEEBE TRAILER COURT</b>			
For mobile homes and travel trailers. \$2.75 per day per trailer for 2 persons, and 75c for each additional adult, and 50c for each child 3 through 11 years, and no charge under 3 years. Electricity is available at each site and a utility house provides rest rooms and showers. For sites with water and sewer, the rate is \$3.00 per day. Please specify if water and sewer connection is needed. No picnic tables in area.			

**SPECIAL FAMILY RATES**  
Families of four (4) or more (two parents and teenage or younger children) shall receive a 20% reduction on any American Plan rate from June 26 through August 27.

**CHILDREN'S RATES AND FEES**  
Rates: Ages 3 through 11 years in room with parents, 1/2 the "2 per room" rate. Under 3, \$1.00 per day for bed and crib, no charge for meals.  
\*Fees: For ages 2 through 17, \$6.00 a week for first child, 1/2 for each additional child up to and including 7th child which is maximum fee charged any one family. If less than a week, \$1.00 per day for first child and 1/2 for additional children as above.

**\* ADULT FEES**  
If attending conference — Full Conference fee. See schedule.  
If Visitor — \$2.00 per day with a maximum of \$10.00 for the week.

**CANCELLATIONS**  
A full refund will be made up to one month prior to reserved date. If less than one month notice is given, \$4.00 per adult will be retained. No refund if less than two weeks.

#### TENT CAMPING AREA

For tents and camping trailers, \$2.25 per day for 2 persons and 50c per day for each additional person. No charge for children under 3. Utility house at site with water, showers, lavatories and toilets. Picnic table at each location.

Mr.  Mrs.  Dr.  Rev.  Miss

Send this registration form and a \$5.00 check to  
American Baptist Assembly, Green Lake, Wisconsin 54941

Age: If Youth..... and grade in fall.....

Street and Number.....

City and State.....

Zip Code.....

Name of Church.....

check if minister's family

Arrival Date.....

B.....L.....D  
(before which meal?)

Departure Date.....

B.....L.....D  
(after which meal?)

#### LIST HOUSING PREFERENCE

1. ....
2. ....
3. ....

I plan to room with .....

N.A.B. Family Conference

NAME OF CONFERENCE:

Children accompanying parents:

Name.....

Age & Grade in Fall.....

#### TRANSPORTATION

Arriving By: Auto  Bus  Train  Plane  Flight No.....

Please Meet Me At.....

Date..... Time..... AM..... PM.....

(Please do not write in this space)

PLEASE FILL IN BOTH SECTIONS OF CARD

Name.....  
Street and Number.....  
City and State..... Zip Code.....  
Name of Church.....  
Name of Conference.....

## Baptist Herald

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