

Baptist Herald

March 1971

Vehicle and Equipment
Used to Evangelize Brazilians
by Richard Rabenhorst

Money and
the Man of God
by Bert Braun

The Fellowship
of the Holy Spirit
by Howard Snyder Extremism



3 NEW JAPAN FILMSTRIPS RELEASED

One is designed for adults, one for college students and one for children.

Piercing the Shadow of Shinto



Piercing the Shadow of Shinto gives you an insight into ancient Japanese religious practices and describes how the people are still gripped by the shackles of heritage and customs which they find hard to break.

After attending the sessions of the Baptist World Congress in Tokyo, Japan, a group of North American Baptists took a tour of our mission fields, visiting churches in Ise, Kyoto, Tsu, Matsusaka, Nagoya and the Osaka Biblical Seminary. They became more deeply aware of the financial and spiritual struggles through which these new churches go, and how difficult it is to win and keep new converts.

It is a 17-minute color filmstrip and tape.

Coffeehouse Encounter



In *Coffeehouse Encounter* the Rev. Hisashi Murakami, a Japanese pastor, takes Jack, an American student, to a Japanese coffeehouse where university students discuss their studies, personal problems and political issues. During the discussion Jack senses a hunger for God among the youth of Japan and he becomes aware of the opportunity of becoming a short-term missionary by teaching English and witnessing at the same time.

Hisashi Murakami became a Christian through the influence of one of our missionaries. After graduating from our Seminary he returned to Japan and is pastor of one of our Japanese Baptist churches.

It is a 17-minute color filmstrip and tape.

Tadashi Spreads the Good News



Tadashi Spreads the Good News was made for use with children during Vacation Bible School, but it can also be used on other occasions.

To highlight our mission work in Japan for children, the filmstrip begins with a captivating setting of baseball. Through a flashback sequence, that reveals Japanese children, customs, language, schooling and religious culture, it shows how Tadashi, a Japanese sixth-grader, used a great opportunity during a church class hike to tell his friend, Hiroshi, about Christ.

In the closing challenge, missions is compared to baseball, with its teamwork and dedicated players, and it tells how children, too, can be part of the mission team.

It is a 11-minute color filmstrip and tape.

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Filmstrip Requested: Piercing the Shadow of Shinto Viewing Date: _____
 Coffeehouse Encounter Viewing Date: _____
 Tadashi Spreads the Good News Viewing Date: _____

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Baptist Herald

Volume 49 March 1971 No. 3

Cover Photo by Floyd Craig

Extremism, 4

New Life For All, Oryn and Pat Meinerts, 6

Vehicle and Equipment Used to Evangelize Brazilians, Richard Rabenhorst, 7

The Fellowship of the Holy Spirit, Howard Snyder, 8

Bible Puzzle Page, 9

Forum, Gerald Borchert, 10

God's Volunteers, Team 2, Larry Plucker, 10

Youth Scene: Contributing Editor, Dorothy Pritzkau, 11

A Candid Look at the Church, Bruce Rich

Book Reviews, B. C. Schreiber, 12

The Changing Role of the Church, B. P. A. Ertis, 12

Woman's World: Contributing Editor, Mrs. Vye Huber, 13

Introducing "Woman's World," Mrs. Jeanette Stein

Visions of Faith in Cameroon, Mrs. Sandra Stover

Bussing Missionary School Children, Fred Folkerts

The Season's not Finished, Chester Strobel, 15

Money and the Man of God, Bert Braun, 16

Response to Decision '70, 18

Insight Into Christian Education: Contributing Editor, Dorothy Pritzkau, 19

A Look at Discipline, Dorothy Pritzkau

Bible Study, David Priestley, 20

Our Churches in Action, 23

In Memoriam, 26

News and Views, 27

As I See It, Paul Siewert, 28

What's Happening, 29

Editorial Viewpoint, 30

Open Dialogue, 30

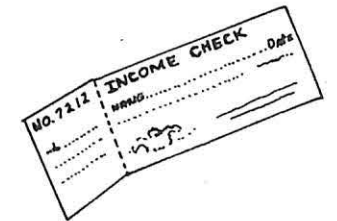
Monthly Publication
of the
Roger Williams Press

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

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

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EXTREMISM



An estimated five to seven million American extremists sow hate, spread distrust, and generally disrupt American society. Some groups are too outlandish to be taken seriously. Others, with million dollar budgets, extensive membership lists, and persuasive propaganda, pose serious threats.

THE ISSUE:

Extremism is not a recent development. All types of extremists — political, racial, economic, and religious — appear throughout history. Today's brand of extremism seems to be the product of modern political, economic, and social change.

Extremists may disrupt a nation or organization but usually they fail to gain control. When extremists do gain control, the result is widespread suffering. Extremists controlled France during part of the French Revolution in the late 1700's; under the red banner of communism they seized Russia in 1917; they directed Germany during the Nazi Third Reich in the 1930's and 1940's. In each case the extremists promised freedom and well-being for all. They actually produced suppression, terror, and destruction.

In the United States extremists have often been a noisy minority. American history records numerous extremist movements: the radical abolitionists, the Know-Nothings, the Klu Klux Klan, the anarchists, the McCarthys, the John Birchers and other members of the far right, the American communists and others of the far left, the racists. All of these have attempted to make America over in their own image. None has succeeded — so far!

Currently extremism takes several forms in the United States: (1) racial extremism — white racists and black separatists, (2) religious extremism — fanatical fundamentalism, (3) economic and political extremism — right-wing and left-wing organizations and movements. Frequently an extremist fits more than one category. For example, white racists are often quite sympathetic with fanatical fundamentalism or with right-wing political and economic groups.

CHARACTERISTICS OF THE EXTREMIST

What is an extremist?

There is no simple answer to this question — no

This article is one of a series entitled Issues & Answers produced by THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION. Used by permission.

single quality distinguishes an extremist. He is a combination of ingredients. These characteristics are common among extremists:

He is either suspicious of change or impatient with the rate of change. Extremism is more common where rapid social, economic, or political change is taking place. Some extremists — the reactionaries — frantically resist change and long for the good old days. Other extremists — the revolutionaries — zealously push change at a rapidly accelerating rate; impatient with progress, they often advocate the total destruction of present systems and the development of a new society.

He oversimplifies problems and solutions. He displays little regard for the need to understand complex issues. Instead he offers slogans and simplistic plans. Left-wing extremists claim that capitalism and the "industrial-military complex" are the causes of all major social ills; to eliminate these institutions would be to solve all our basic problems. On the other hand, right-wing extremists blame creeping socialism and communism for our difficulties and call for a crusade against them.

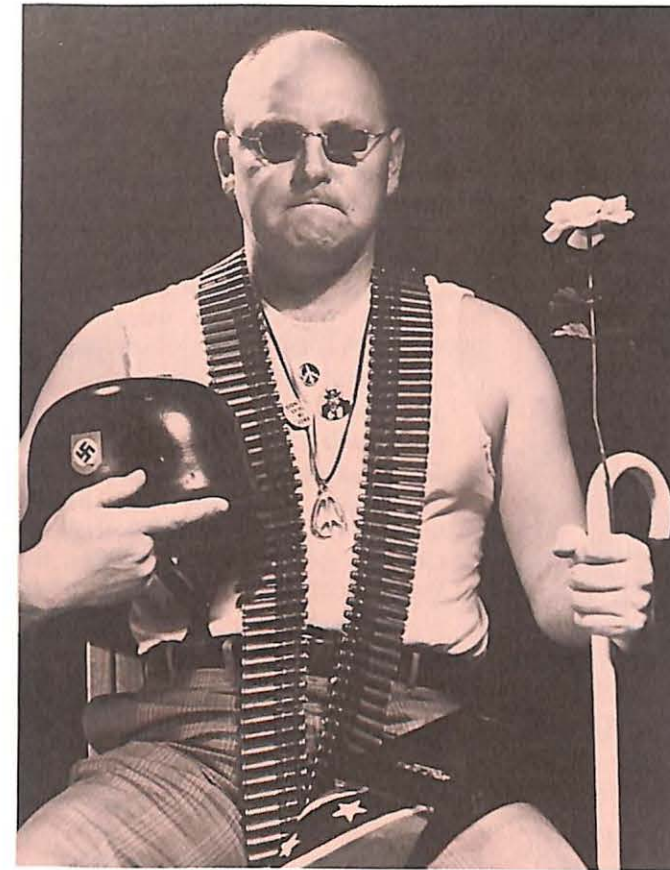
He sees issues as clearly black or white, right or wrong. He has no place for compromise. He disdains accommodation. Leftists, for example, often refuse to work with political candidates from the middle-of-the-road of their own party; to work for such a man would be to compromise. Rightists protest any cooperation by the United States with communist nations; they insist that such cooperation is merely giving aid to the enemy and approving of evil.

He sees a plot or conspiracy behind most events. He is suspicious and distrustful. Partly because of his own common use of lies and half-truth, he seldom takes any statement at face value or accepts any of the words of his enemies as sincere.

He interprets events according to his own theories, regardless of the facts. Right-wing extremists, for example, are convinced that communists are trying to destroy the United States by anarchy; any riot, violence, or unruly demonstration, therefore, is considered to be communist-inspired. Investigations which indicate that no communists were involved are waved aside without serious consideration. The extremist may even label the investigation itself as a part of the communist conspiracy.

He places blame for problems on some external force. "They" are the cause; "we" are not the cause. Racial extremists, for example, blame "outside agitators" for racial unrest. Horrible living conditions, injustice, and unemployment are seldom considered as basic causes.

He lacks a sense of humor. Seldom, if ever, does he



laugh — at himself, at others, or at a ridiculous situation. In the extremist's mind the world is in too bad shape, the enemy is too near a takeover; the crisis is too great to allow for humor or laughter. He is usually impersonal, cold, and calculating.

He distrusts the democratic process. While he may pay lip service to his love for democracy, he is unwilling to abide by the will of the majority when it goes against his convictions. Leftists often resort to violence, riots, and anarchy to get their way when they are unable to achieve it through the democratic process.

He develops highly organized authoritarian groups. Extremists seldom operate in isolation. They prefer to work through groups and organizations. Some organizations, such as the Ku Klux Klan, favor ceremony and pageantry; others, such as the John Birch Society, operate in carefully guarded secrecy. Almost all have memberships, dues, regulations, chains of command, and a commander-in-chief.

He is either an anti- or a pseudo-intellectual. Many racists and radical-right extremists in particular ridicule education, professors, and academic processes. Yet they often cite scientific evidence to back up their own claims, brag about huge research facilities, and set forth statements bearing all the outward marks of scholarship.

A person with one or two of these characteristics would not necessarily be an extremist — most people display some of these traits. But a personality marked by a number of these traits may properly be considered extremist. Note that the same characteristics appear in every type of extremist — left-wing, right-wing, racial, re-

ligious.

No one knows exactly what creates an extremist personality. Psychologists and sociologists point to a number of probable contributing causes — home life, early experiences, physical makeup, education, and general environment. Only a radical alteration of personality can cure an extremist.

TACTICS

Extremists employ many different tactics of operation. While not all extremists use the same methods, they often:

(1) Spread rumors about persons or groups to assassinate their character and to undermine their effectiveness; use guilt by association, half-truth, and innuendoes.

(2) Threaten opposition with physical violence or a ruined reputation.

(3) Appeal to fear, greed, and prejudice; play on emotions even while pretending to be objective and rational.

(4) Infiltrate clubs, political organizations, and businesses in order to use them for their own purposes.

(5) Create distrust and suspicion.

(6) Employ twisted logic, falsehood, and quotations out of context in arguments.

(7) Avoid discussion of issues on merit of argument and resort to wild charges, sloganeering, emotional outbursts, and personal slander.

(8) Set up organizations, including front organizations, for which constant appeals for funds are made.

In addition to these tactics common among most extremists, *left-wing extremists* employ a number of distinct practices as they:

(1) Claim to be the vanguard in the struggle for human freedom and the only effective opponents of fascism.

(2) Advocate and use open violence against opposition or as a tool of stimulating social change.

(3) Urge increase of government power to insure social change; regard civil rights as more important than property rights.

(4) Use the democratic process only so long as it advances their objectives; resort to mass action and sometimes violence when the democratic process no longer serves their purpose.

(5) Look upon the civil rights movement and peace organizations as objects for infiltration and takeover.

Right-wing extremists have a number of tactics which are more or less unique to their movement. They tend to:

(1) Label almost anyone who disagrees with them as communist, pro-communist, "pink," socialist, or dupes.

(2) Insist that the internal threat of communism is the most serious threat to America.

(3) Express contempt for the democratic process, the objective public deliberation of issues, and the concept that a person is to be considered innocent until proved guilty.

(4) Stress property rights over civil rights and see such things as the civil rights movement and welfare

(Continued on page 22)

NEW LIFE FOR ALL

by Oryn and Pat Meinerts

New Life For All! Four important words that are being heard and seen all over Cameroon. People all over the country are asking, "What is it?"

New Life For All. These important words are being heard and seen in our churches in North America, too, as they come to you by letters, news bulletins and Baptist Herald articles. No doubt you, too, are asking, "What is it?"

New Life For All is a national movement of total evangelism through total mobilization of the Body of Jesus Christ. This is the task to which we, as Baptists in Cameroon, together with a dozen other evangelical denominations, have committed ourselves.

New Life For All is Africa's equivalent of America's Evangelism in Depth which has been so successful in many Latin American countries during the past 15 years. It has also been successful in various countries in Africa including two countries which border Cameroon: Nigeria and the Congo. Glowing reports have come from every area where there has been a prayerful, sincere, spirit-filled effort to get every born-again Christian witnessing

Mr. and Mrs. Oryn Meinerts are N.A.B. missionaries in Cameroon, Africa. Oryn was appointed evangelism secretary after the death of Gary Schroeder. The New Life For All program was started while Gary was evangelism secretary.

and every unsaved man to receive new life in Jesus Christ. For example, in Nigeria, in 1964, through 3000 mobilized workers, 15,000 people were won for Christ during the first year of activity. We believe similar results will be experienced in Cameroon.

Through mobilization and intensive evangelism, churches grow. In one town in Nigeria, the congregation increased by a thousand. In a church in another city, a year after they began *New Life For All*, they baptized 365 new believers. We believe similar results will be experienced in Cameroon.

During the past ten weeks, we have seen tremendous results through personal witnessing, evangelistic services and rallies conducted during a series of week-long leaders' retreats held in 10 of our fields. As the field leaders went out witnessing for two one-hour afternoon periods, during each retreat and conducted an evangelistic service and a rally on two different evenings throughout the week, over 5000 different people heard about new life in Christ and how they could receive it. We were thrilled to see the Spirit working in the hearts of young and old of whom over 400 received new life in Jesus Christ.

If 200 leaders can lead 400 souls to Jesus Christ, just think about the possible number of souls who could receive Jesus Christ through the witnessing of 33,000 Cameroon

Baptist Christians! Can we stand still when there are results ahead of us?

The field leaders are now introducing *New Life For All* to the other church pastors and in some fields, it is already being introduced to the Christians. The aim is total mobilization, to get every Baptist Christian out witnessing and to help him be an effective witness. The success of total evangelism depends upon total mobilization.

The first step in *New Life For All* is to teach Christians how to witness. During a course of 13 lessons, they are taught how to witness — how to introduce men to God's real life in Christ. At the present time, this first long crucial step is being taken.

This first step, to teach Christians how to witness, will mean changes in the ways of thinking of many Christians. Just last week, a field pastor reported that some Christians are giving stubborn resistance to the method of *New Life For All*. They have been talking to people about the Baptist Church before. Now they are to talk about Christ — to present something to the people where the church is not mentioned. In actual practice, fellowship with the church is mentioned but secondarily, after one receives new life in Jesus Christ. We are hopeful that these people will change their way of witnessing as they see greater results from the *New Life For All* method.

The method of witnessing in *New Life For All* is similar to the Four Spiritual Laws of Campus Crusade. It stresses four main points: 1) God gave life to man, 2) Man rejected life, 3) God provided new life in Jesus Christ and 4) Man must accept new life in Jesus Christ. These four points have been effective.

The question is often asked, "Once we get all of our Christians out witnessing what are we going to do with the new converts?" Teach them. How? With what? There is a great concern about follow-up. The materials to help new converts grow are sparse and inadequate. We are earnestly preparing materials for new converts and for pas-

(Continued on page 7)

VEHICLE AND EQUIPMENT USED TO EVANGELIZE BRAZILIANS

by Richard Rabenhorst

"Christ the Only Hope" has been the theme of evangelism during this year, in the lives of Baptists in the State of Rio Grande do Sul, Brazil. Through the means of the evangelism vehicle (pictured on this page), on which is written "Christ the Only Hope" in Portuguese, thousands of Brazilians have been touched with

The Rev. Richard Rabenhorst is an N.A.B. missionary in Brazil, South America.

New Life for All

(Continued from page 6)

tors and Christians so they can help these new-born babes grow and mature in Jesus Christ. In Africa, you never invite someone into your house unless you are willing to feed him. The same rule must apply to the Body of Christ, too.

The obvious reason for any continued success of *New Life For All* is prayer. It was conceived in prayer and was born in prayer. There must be prayer before the movement is launched and prayer must mark every step of the way.

In order to lay the foundation for *New Life For All*, daily prayer groups in homes are being organized. In a short time thousands of Christians in Cameroon will be in prayer knowing that *New Life For All* cannot be worked up, but is accomplished through waiting upon God for the spirit of readiness which He gives.

To be sure, *New Life For All* is a national movement, but it welcomes an international base. We invite you to pray together with us and through prayer, we can expect God's blessing. □



the significance of Christ as being necessary in their lives.

It is therefore with joy that we present to you this report of how God, through preaching and film showings, have been pleased to use the equipment of the evangelism vehicle to save souls and to confront Brazilian men, women, boys and girls with the Gospel message.

Meetings Held: 125

Places: In the cities of Caxias do Sul, Farroupilha, Bento Gonçalves, Vacaria, Cruz Alta, Pelotas and Porto Alegre.

People Reached in all Meetings: 19, 197

Open-Air Meetings: 2,534

State Colleges and Schools: 5,029
Army Bases: 550 — This ministry was respected by soldiers and officers.

Theological Institute: 40 — Lay people from several churches.
Churches, Auditorium & Stadium: 10,194

Baptist College in Porto Alegre: 850

Gospels Distributed: 6,141 — Gospels of John were freely distributed with the emblem of the Crusade of the Americas — "Christ the Only Hope," which

includes selected verses giving the "Plan of Salvation."

Decisions Made: 814

People Expressing Interest: The same ones as those who received the Gospels since we distributed only to those interested. However, besides these individuals, thousands of people were confronted with the theme: "Christ the Only Hope" as the evangelism vehicle was used in announcing the meetings and giving out invitations.

Bible Distribution: Bibles were used to encourage people to invite visitors to the meetings. A Bible would be given each night to the person who brought the most visitors — if 10 or more. Just by seeing the evangelism vehicle on the street, people would ask for Bibles, Gospels, or tracts.

The use of the evangelism vehicle has just begun. Because of the presence of just one missionary couple on the fields these past six months, the evangelism equipment has had limited usage. However, this investment for God will have unlimited usage for years and years to come, in proclaiming to the Brazilians that "Christ is the Only Hope"! □

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The Fellowship Of the Holy

by Howard A. Snyder

True Christian fellowship—what the Greek New Testament calls koinonia—is the Spirit's gift to the Church. Yet this fellowship is critically lacking in the institutional church today.

A FELLOWSHIP CRISIS

The Church today is suffering a fellowship crisis. It is simply not experiencing nor demonstrating that "fellowship of the Holy Spirit" (II Cor. 13:14) that marked the New Testament church. The Church is highly organized at a time when its members are caring less about organization and more about community.

Keith Miller in *The Taste of New Wine* (Word, 1965) strikes a responsive chord with thousands of sincere Christian laymen when he observes, "Our churches are filled with people who outwardly look contented and at peace but inwardly are crying out for someone to love them . . . just as they are—confused, frustrated, often frightened, guilty, and often unable to communicate even within their own families. But the other people in the church look so happy and contented that one seldom has the courage to admit his own deep needs before such a self-sufficient group as the average church meeting appears to be."

The New Testament church was characterized by proclamation, service, and fellowship. The Church must preach and teach, and it must serve—following the example of Christ.

Much has been written about the meaning and implications of the word koinonia. Usually the discussion has emphasized the horizontal dimension, the fellowship of Christians with each other. But it is the vertical dimension

Howard A. Snyder is a member of the faculty of the Free Methodist theological school in São Paulo, Brazil. This article (excerpt only) is reprinted from Christianity Today, Nov. 6, 1970, issue. Used by permission.

that supplies the basic content of the whole of koinonia. Koinonia in the Church must start with "the fellowship of the Holy Spirit," or else it lacks its New Testament dynamic.

Two things, then, the fellowship of the Holy Spirit emphatically is not:

1. It is not that superficial social fellowship which the very word "fellowship" often denotes in our churches today. Such "fellowship" is generally no more supernatural than the weekly Kiwanis or Rotary Club meeting.

2. On the other hand, koinonia is not simply some mystical communion that exists without reference to the structure of the Church. One can have fellowship with God when one is alone, and in any place. But one cannot alone have fellowship with another believer who is not present.

We can describe the "fellowship of the Holy Spirit" in the following ways:

1. The koinonia of the Holy Spirit is that fellowship among believers which the Holy Spirit gives. Its basis is the oneness that Christians share in Christ. A shared faith, a shared salvation, and a shared divine nature are the roots of koinonia.

2. It is the fellowship of Christ with his disciples. Christ spent three years living and working in intimate fellowship with twelve men.

3. It is the fellowship of the early Church, as recorded in the Book of Acts. The first Christians knew an unusual unity, oneness of purpose, common love, and mutual concern—in other words, koinonia.

4. It is the earthly counterpart and foretaste of the eternal fellowship of heaven. The joy of heaven is the freedom of eternal communion with God and fellow believers, without earthly

A RENEWAL EVENT

More than 5000 cell groups or 50,000 people in Cameroon are praying for revival. All of Cameroon, including our African churches, is participating. □

limitations.

5. It is analogous to the unity, fellowship, and communion between Christ and the Father. A parallel exists between the communion of the Trinity and the koinonia of believers among themselves and with God. Christ's prayer in John 17 is especially suggestive here. Christ asks that his disciples "may be one, as we are one." Koinonia is the fulfillment of this prayer in the Church.

Such koinonia is the gift of the Holy Spirit. But is the Church then powerless to create or nurture this fellowship? Or may church structures provide the conditions for the fellowship of the Holy Spirit?

Daniel J. Fleming in a little book entitled *Living as Comrades* makes the following valid point in this regard: "The fashioning and preservation of this koinonia . . . is the peculiar work of the Holy Spirit. But . . . we can help or hinder that consummation by the degree to which we consciously endeavor to enter into community with fellow human beings."

IMPLICATIONS FOR CHURCH STRUCTURE

At Pentecost the Holy Spirit gave the infant Church, among other things, the gift of koinonia. The creation of genuine fellowship is an integral part of the work of the Holy Spirit. The Church provides the context for spiritual growth by sharing together a fellowship that is at once the gift of the Spirit and the environment in which he may operate.

The nature of this koinonia contains several possible implications for church structure.

1. The Church must make sufficient provision to be gathered together if it is to experience koinonia. Koinonia requires being together in one place at one time under the direction of the Holy Spirit.

2. The Church must gather together in a way that permits and encourages communication among the members.

We may say that no church meeting is conducive to koinonia if it is based on a one-way, leader-to-group kind of communication—whether it be prayer meeting, Sunday school class, or Bible study hour.

3. A third implication for church structure involved the element of freedom. Paul gives us the principle, "Where the Spirit of the Lord is, there is freedom" (II Cor. 3:17, RSV). The Holy Spirit is the liberator, the freer. The freedom of the Spirit and the

koinonia of the Spirit go together. Where there is koinonia there is also freedom and openness: an atmosphere that permits "speaking the truth in love."

The implication for structure here: The church must provide structures that are sufficiently informal and intimate to permit the freedom of the Spirit. There must be a sense of the unexpected and the unprogrammed when believers come together; the excitement of the unpredictable; a freedom from set patterns and forms.

This is not, of course, to argue against the proper use of form and liturgy. Believers need those times of solemn corporate worship in which the High and Holy God is honored with dignity and reverence. But in the midst of the dignity and reverence, many a lonely believer inwardly cries out for the warm, healing touch of koinonia.

4. Finally, the "fellowship of the Holy Spirit" suggests a learning situation. Jesus said that when the Holy Spirit came he would "teach you all things, and bring to your remembrance all that I have said to you" (John 14:26).

Koinonia of the Holy Spirit is naturally related to Bible study. We in fact find the two thus connected in the early Church, which devoted itself "to the apostles' teaching and koinonia" (Acts 2:42).

Most contemporary church patterns and structures clearly do not meet these criteria. But there is one structure that does: some form of the small group. It is my conviction that the koinonia of the Holy Spirit is most likely to be experienced when Christians meet together informally in small-group fellowships. It does not require formal structuring; it can maintain order without stifling the intimacy and openness conducive to the freedom of the Spirit. And finally, it offers an ideal context for in-depth Bible study.

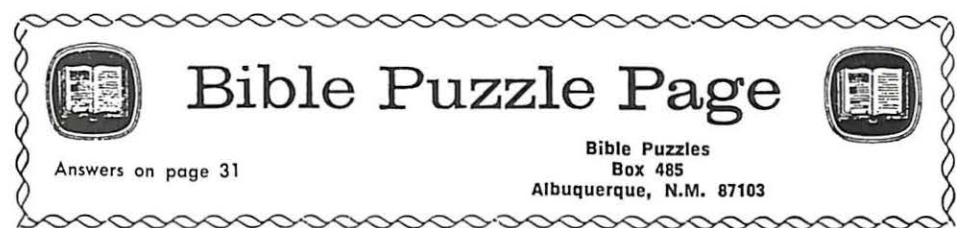
CHUCKLE WITH BRUNO

One good thing about silence is that there is never any harm in repeating it.

Angry motorist complaining about the repair bill: "\$120.00 for a tuneup? Who tuned it up, Leonard Bernstein?"

When the new father was told that his wife had quadruplets, all he could say was, "Four crying out loud?"

March 1971



1	2	3	4	5	6	7	8	9	10	11
12			13				14			
15		16				17				
	18				19					
20	21				22				23	24
25				26				27		
28		29	30				31	32		
33	34		35				36	37		
38		39					40			
		41				42				
43	44				45				46	47
48				49				50		
51				52					53	

ACROSS

- Iota
- "before the judgment . . . of Christ" (Rom 14:10)
- Length and breadth (Ex. 28:16)
- Mountain (comb. form)
- Kind of horse (Rev. 6:8)
- State (abbr.)
- John the . . .
- "he was . . . of the soldiers" (Acts 21:35)
- "He is not . . ." (Luke 24:6)
- Micro-organism
- " . . . is one body, and one Spirit" (Eph. 4:4)
- The lamb should be without this (Ex. 12:5)
- Head coverings
- "wilt thou . . . it up in three days" (John 2:20)
- Very

DOWN

- Old Testament book
- Mouth (pl.)
- They built high places here (Jer. 7:31)
- Steeple
- "Woe unto them that are at . . . in Zion" (Amos 6:1)
- Substitute (abbr.)
- Tellurium (abbr.)
- "there arose a great . . . wind" (Mark 4:37)
- "if God . . ." (Heb. 6:3)
- Girl's name
- Direction
- Concise
- An Asherite (1 Ch. 7:37)
- "beholding his natural face in a . . ." (Jas. 1:23)
- That (pl.)
- Priest (1 Ch. 24:8)
- This was not trimmed (2 Sa. 19:24)
- Planter
- Town of Judah (Josh. 15:51)
- "wrath against the . . . of the king" (Ezra 7:23)
- Discover
- Waldorf-Astoria, for instance
- "and thou . . . up mine iniquity" (Job 14:17)
- Epistle
- "to . . . up children" (Luke 3:8)
- Leather
- "your feet . . . with the preparation" (Eph. 6:15)
- Doctor of sacred theology (abbr.)
- Roadside sign
- Senora (abbr.)
- Period of time
- Tear
- Thulium (abbr.)

CRYPTOVERSE

DEZQ E NRIOSY TRVAQ STLR LXQ YRUF, EYY IQ YETFA.

Today's Cryptoverse clue: E equals A

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.



by Gerald L. Borchert

Dear Dr. Borchert: The question often comes up—Why can't we as a family, play cards on these long winter nights? My husband says he would more often stay home in the evening with the family. Also is it alright for our daughter to attend the annual school Prom? I've been searching God's word for answers, also have been praying about it. What is your opinion? I know of other professing Christians that have friendly card games some evenings for entertainment. I want to do what's pleasing in God's sight. And will appreciate an answer from you. Mrs. Z.

Dear Mrs. Z.: Thank you for your letter. You have asked a big question, a very big question, because really what you are asking me is: "As Christians, how do we settle on what is appropriate activity?" Now, if I answer your questions about cards or dancing with either a "yes" or a "no," I would in fact be playing God to you, since this type of question involves motives, influences on others, cultural settings and other factors besides the activities themselves. Furthermore, I would probably receive dozens of letters from those who disagree with me on either side and who think that they have the right to play God too. Now you may remember that I already tackled the problem of dancing in the June issue and I have received some letters from people who were disturbed because they thought I was not giving a clear enough answer and because I did not condemn dancing point blank, even though I did suggest the dangers involved.

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

So let me try again, and this time with cards. When a person picks up a deck of cards, the spots in the forms of hearts or clubs or what have you are not designs of the devil. The cards themselves are really neutral. They are neither eternally good or eternally bad. It is what a person does with the cards that makes all the difference in the world. Now in the frontier of the United States and Canada cards gained a very negative connotation because they were associated with gambling, with cheating, and even with murder. Thus, for a Christian on the frontier to have played cards would have meant aligning himself with a violent, thieving way of life. Such could hardly be appropriate activity for a Christian. But has the frontier changed? Perhaps, not in Nevada, but elsewhere it certainly has. Can the playing of cards today be a relaxing, enjoyable, non-destructive activity? I think you can answer that question. And you must answer the question in terms of what is the purpose for your activity and what is the spirit in which it is undertaken.

The problem that disturbs me a little is not the cards but the fact that you say that cards would help your husband to stay home at night. This comment brings up a very important matter in lives of many Christian families. I am very concerned that our Lord's people should understand the joys of relaxation, especially in our fast moving, ulcer producing, culture. Many have been so involved in their work that they have not learned how to relax with their families. Family life has become uninteresting, unenjoyable, fragmented, and relaxing is actually frustrating. Many have forgotten the *God-given dimension of enjoyment*, and genuine fun with their families and with others. Times of enjoyment often take planning; and I should add that my wife and I enjoy planning for our times of relaxation and fun.

In the decade ahead of us many more families will have much more leisure time and if they do not learn how to spend the time they have now creatively, the greater time available in the future will become a frustration. Such frustration can bring misunderstanding, disagreement and in fact fighting. May God help you to discover that the more time you have at your disposal the more opportunity you have of service for Christ and privilege of enjoying the company of your family and friends. G.L.B. □

GOD'S VOLUNTEERS

Team 2 Report

by Larry Plucker

Our calling at the First Baptist Church of Leduc, Alberta, dealt mostly with prospects. We conducted two workshops on witnessing which were both followed by actually going out witnessing. A coffeehouse for the youth was held at "The Place," the parsonage basement. God blessed these efforts with the salvation of souls.

At the First Baptist Church in Sidney, Montana, our calling was mostly surveying and inviting people to attend our meetings. In Sidney 511 calls were made, and some 30 prospective families were discovered. Our workshops were followed with a good number of people going with us to witness.

In Plevna, Montana, our outreach was greatly increased by radio broadcasts from the station in Baker, Montana. Our meetings in Plevna were held in the high school gym to gain greater community outreach. Attendance was very good even during adverse weather conditions.

Venturia, North Dakota, also gained community outreach by having their meetings in the American Legion Hall. The Rev. Walter Dingfield was our guest evangelist. The emphasis on youth began with the film, "Without Onion," and continued with recreation and ended with a program by the God's Volunteers.

Throughout the crusades the Lord has blessed. Many times we do not see the full result of our efforts, but from what we have seen, we are encouraged and will continue to do our best. Our hope is that you will continue to remember us in your prayers. □

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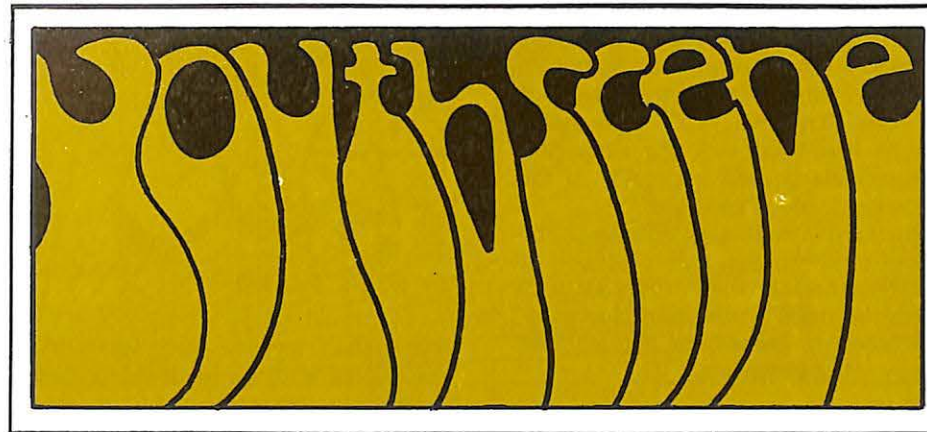
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WRITE FOR FREE BROCHURES



A Candid Look at the Church

by Bruce A. Rich

(This is the second in a two-part series of an interview with Miss Janice Rolfs, who spent the summer of 1970 in Berkeley, California, working with the Christian World Liberation Front.)

Rich: In light of your past life in the church and your experiences this summer, what is your opinion of the local church today?

Rolfs: I think the organized church has gotten off the main track and become a business in many ways. I think we've lost our main purpose. When you become a Christian, it's the newest thing that's happened to you and you want to go out and share it with others. Then you look at the church—the visitation program and things like this. Christians really love Jesus, but they just are not doing anything about it.

Rich: What do you foresee for the organized church?

Rolfs: I think it's either going to die out or else it will really get into the Spirit, really get into Jesus, and start teaching and start doing things besides giving money and going to church on Sunday. People really need to make Jesus become a real part of their lives.

We're told, in the church, if you have a problem, pray to Jesus about it—just take everything to Jesus. You

Miss Janice Rolfs is from Lorraine, Kansas and is presently serving on God's Volunteers, Team 1.

sing it in your hymns, you hear it from the pulpit. And yet, in our own lives, when we go home and something goes wrong, we don't live it. We get all worried about it; we get uptight, on each other's back; we don't pray about it. When you don't live what you preach and hear, then it's not going to become real.

Rich: In what way has your experience, this past summer, affected your attitude toward the church?

Rolfs: Getting out and telling kids about Christ is so completely different from what the church is doing. When you get in sharing groups and get so excited about Christ, the kids are really just loving each other in the Spirit and they're so happy. And then you go to the church and everything is so cold. At young people's meetings, in the church, we have all these things and yet people are looking for something. You can't help but compare the two. My experience this summer didn't really change my attitude—it confirmed it.

Rich: Was there a time when you thought the church was okay, or were you always kind of not fully satisfied with the routine of the church?

Rolfs: I was never really that excited about the church. Fact is, I almost left it one time, completely.

Rich: Are you interested in seeing the church catch the spirit and freedom which you have experienced?

Rolfs: I think the church will have to do that in order to stay alive today.

Rich: Do you think it can?

Rolfs: Oh yes! It's really neat when you go into churches and talk about what's happening. Some people really get into what you are saying and others are really opposed to it. Those who get excited about it start having

Bible reading in their homes. They start the church going out and sharing Christ in the streets.

The church can really catch the spirit, and if they do, with all the money and stuff they have behind them, they can really do something.

Rich: What can be done in and for the local church? If they want to get this spirit how are they going to go about it? Can it be from within, or do you think somebody that's got this spirit is going to have to come in and spark them?

Rolfs: Well, first of all, you just can't pay a speaker to come in and have revival for one week and then it's all over. You've got to change on the inside. You, the person, have to change from within and then things start happening on the outside. I think it would help a lot if people did come in so others could see that people really are excited about Christ. But if people are going to ask someone to come, just so they can sit there and criticize, then no, it won't work.

Rich: Can you see yourself becoming involved in helping the church reach out to others?

Rolfs: Yes. But that's really a hard question because I don't know God's plan for my life. Working as a God's Volunteer is one way I feel the Lord wants me to help now.

Rich: Thank you for sharing your ideas and convictions with us. □



"...and your apathetic attitude has to change, Charles, understand? Charles, I say....!"

The Compleat Manager. By David A. Emery, New York, N.Y. McGraw-Hill. \$7.95.

We often speak of labor and management as though these terms refer only to industry. But when the Apostle Paul says, "Let everything be done decently and in order" (1 Cor. 14:40), he is talking about management in the church. And when he says, "The rest will I set in order when I come" (1 Cor. 11:34), he is talking like a manager.

The minister, church board and denominational leaders ought to have more training in church management. *The Compleat Manager*, although written from a humanistic and scientific approach and addressed to industry, can help the church leaders to learn how to work together, how to get along with people, how to set goals, stimulate innovation (particularly where tradition blocks progress), evaluate alternatives, organize, plan and analyze the church program. Leaders in the church should have a sound and systematic operation whereby all the talents are developed to their fullest and put to their most meaningful use in the kingdom of God.

The contents, as the author states, are not for reading, but for work. □

Confession of Faith. By Peter Rideman, (translated from the German by the Society of Brothers) Rifton, N.Y. Plough Publishing House. \$5.00.

No Christian group deserves more admiration for their quiet, courageous convictions than the Anabaptists. Caught between Catholicism and the Reformation, they were subsequently persecuted by both. Whereas Luther and others were often bitterly involved in the forensics of the Reformation movement, the Anabaptists proclaimed and lived a quiet, devout and pietistic biblical Christianity. Reformers were often filled with stubbornness and bitterness; Anabaptists were more consistently filled with conviction and love.

Peter Rideman's statement of Christian faith is based on 1 Peter 3:15: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." The reader will be impressed with the simplicity, earnestness and deep spirituality of the Hutterite doctrine and faith.

Eberhard Arnold also includes a historical essay on the four centuries of the Hutterite movement. This alone is worth the price of the book for those who have an interest in the life and history of Anabaptists. □

How to Murder a Minister. By Pastor X, Old Tappan, N.J. Fleming H. Revell Co. \$3.95.

It is not always the best policy to write a book anonymously, but in this case it is understandable. However, unless the names of his wife and children, to whom the book is dedicated, have been changed, they will be recognized by his friends and the churches he served.

When Pastor X writes about *How to Murder a Minister*, he is not only referring to the members of a church. He also says a great deal about ministerial suicide even though the term is not used.

The role of the minister is not easy. It is made even more difficult because many people try to convince him that he doesn't have much to do. But at the heart of the frustration for the dedicated, sincere pastor is that his job never ceases. At the end of the day he always has the feeling that some things were left undone: the book that he should have read, the extra visit or hospital call he should have made, the extra time he should take for sermon preparation, the unsettled personality conflicts among the members, the various demands and expectations from the church board. He cannot literally close the study door and rest from his labors.

The author also has much to say about the many week-day activities, the board meetings, denominational committees, religious entertainment and theatrics, professional evangelists and faith healers, the lack of respect for the ministry, the "Mickey Mouse" Sunday school curriculum and youth organizations.

The layman must stop wanting a show and demanding that his pastor be a showman. He must want a priest, an overseer of his soul, a brother, a friend, a guiding spirit and intellect for his spiritual needs and those of his family. □

THE CHANGING ROLE OF THE CHURCH

by B. P. A. Ertis

The time honoured aura surrounding the church with its implicit dedication to peace, understanding and the spreading of a good will policy towards all men, has in my opinion, become doubtful.

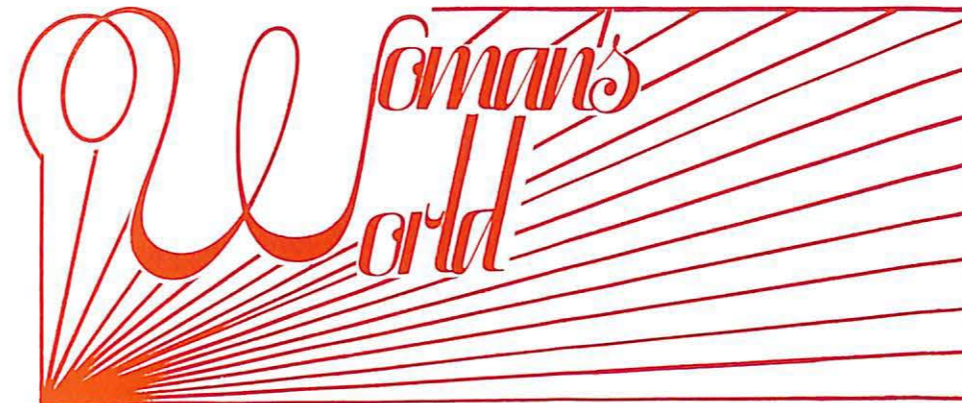
The fact that the church has been so effective throughout its history has dulled its initiative. In fact to say that the church today is dependent on survival techniques is no idle threat. By survival techniques I mean the social functions of the church. Many unwary thinkers would say, "Well, isn't this simply practising what we have been preaching?" or "Is not this simply the working Gospel in the community?"

This change may seem necessary to the church but I believe it also reflects a not so obvious substitution of values. Values, which have through the entire history of the church maintained relative stability, even though its outer appearance has changed with the times. It is well to keep in mind, that the outer appearance is not to be confused with the values of that church, since the latter and not the former are the basis of spiritual depth, practical effectiveness, and its system of values.

"History has a way of repeating itself, if those who study it do not learn from its mistakes." There is a fundamental truth in this statement. Note for example, the rise and fall of the Roman Empire. The concern for the welfare of the state, the extension of the empire, and the high precedence offered to the highest development of the intellect in the pursuit of truth were the premises of a conclusion that mastered the then known world. Its rapid decline, could be considered a foregone conclusion at the time when it changed or substituted its values. In effect, when practical effectiveness centered and catered to the individual

Mr. B. P. A. Ertis of Toronto, Ont., Canada, is a public school teacher, and a member of the German Baptist Church.

(Continued on page 22)



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



Mrs. Jeanette Stein

Woman's World! Isn't that exciting? The woman's world is a big, beautiful, wonderful world. It is a world filled with opportunities. Opportunities of service for Christ. God has given us the privilege of being alive in this year 1971. Unsurpassed opportunities will be offered to us and these we must seize before they pass into oblivion. As women we don't want to drift through the year, just adding days to our lives. By seizing the opportunities of service our lives can become significant and meaningful.

When God created Eve, He made her different from Adam. He placed within Eve something very wonderful; the power of influence. Satan realized that this power was given to Eve and he approached her instead of Adam, knowing she would be able to influence her husband. This power of influence is still with women today. This power, along with the expanded opportunities of our day, should make us very successful in promoting the work of the Lord. As women we want

to make use of our power of influence for the Lord first of all in our homes, then in our community, and then in seeing that the gospel reaches the uttermost parts of the earth. □

INTRODUCING MRS. ADAM HUBER AS EDITOR OF 'WOMAN'S WORLD'

by Mrs. Charles Littman,
St. Joseph, Mich., WMU Secretary

Mrs. Adam Huber, of the Southwood Park Baptist Church, Portland, Ore., who edited the BROADCAST for the past three years will now be the editor of "Woman's World" in the BAPTIST HERALD.

Mrs. Huber, affectionately known as "Vye" to many of us, has proven her ability to work in this area through the BROADCAST and in plays she has written.

She and her husband, the Rev. Adam Huber, have served the following churches: Temple Baptist and Rabbit Hill Baptist, Leduc, Alta.; Linton, N.D.; Faith Baptist, Minneapolis, Minn.; Brook Park, Minneapolis, Minn.; and Southwood Park Baptist, Portland, Ore.

Mrs. Huber served in these churches



Mrs. Vye Huber

in the following capacities: president of women's groups, Sunday school teacher, choir director, junior church leader and youth advisor.

In the National WMU Mrs. Huber was the program chairman of the General Conference in Sioux Falls, S.D.; editor of the German program packet; and since 1967 editor of the BROADCAST. She has served as secretary and treasurer of local conferences. She has written plays for church groups, and also wrote and directed the play "Go Tell It On The Mountain" which was presented at the General Conference in Winnipeg.

The Hubers have three sons, Douglas, a radio announcer—his professional name is Doug Christian; Wallace, works in carpentry; and Jay is attending Tabor College in Hillsboro, Kans., majoring in Music.

Mrs. Huber is presently employed by the Beaverton School District, Oregon, as curriculum coordinator (Media Specialist) in an elementary school. Her hobbies are sewing, art work, and playing the vibra harp.

Now that you know our editor, pray for her faithfully. Read "Woman's World" faithfully so that you may be encouraged and informed. □

VISIONS of FAITH in CAMEROON

by Mrs. Sandra Stover,
Kelowna, B.C., Canada

Cameroon holds a prominent place in the hearts of many North American Baptists, particularly those individuals directly related to our mission program on the foreign field. Consequently, our interest to see Cameroon was challenged when one of our missionaries, Miss Trudy Schatz, visited our church during her last furlough. She encouraged us to "come and see" for ourselves, and in January of 1970, my husband and I, along with Mr. & Mrs. Wieser of Vancouver, had the privilege of visiting the mission field in Africa.

The vastness and magnitude of our Cameroon Baptist Mission is impossible to fully comprehend till you tour the various stations and see the effectiveness of this worthwhile endeavor. Our experiences in Cameroon gave us an entirely new insight into foreign missions, but most significant is the outreach of this work, for not only does the mission influence a considerable area of Cameroon and involve many people, but through the educa-



Mrs. Sandra Stover

tional and medical facilities available, the Word of Life is penetrating into a primitive society with apparent success.

We know little of the personal demands and involvements necessary in the actual physical operation of our overseas mission program, and sharing even a few hours of a missionary's day provides some practical understanding as to their problems and needs in a strange land. Patience and wisdom for each day must be exercised constantly. Still, regardless of the circumstance or condition of public service; as a nurse in the hospital, a teacher in the college or a minister in a grass hut, the emphasis and projection of their ministry is foremost Jesus Christ and His love for mankind. To observe our missionaries actively fulfilling the Great Commission is both an inspiring and humbling experience. Obviously, their complete and quiet dedication allows God to fully use them and much has been accomplished through their efforts.

This explains the evidence of God's faithfulness and His promise of "greater works than these shall ye do." Nothing impressed me as did this positive and thrilling fact. God has blessed this endeavor through our missionaries past and present, and God has and is doing "exceeding abundantly above all that we ask or think." This profound truth emphatically touched our hearts during the Baptismal service at Banson for here we were witnessing "faith in action" among the Africans. A verse relating Jesus' ministry came to mind while listening to the native pastor preach that glorious Sunday morning. Matt. 4:16, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is

sprung up." These words repeatedly came to life for us as we saw the living Christ a reality in the lives of these people throughout our travels in Cameroon; for every church, school and medical centre we visited was, in itself, a spiritual experience. The response of the people is genuine and their faith is prospering. How wonderful to see the Cameroonian visibly changed by his newly found freedom in Christ Jesus. Now, at long last, he too has become a beneficiary of God's marvellous grace.

Without the willingness of our missionaries to exchange their lives for the Life of Christ, accomplishments to the Glory of God as illustrated in Cameroon could never be realized. Certainly these seemingly ordinary people possess a quality of life which sets them apart. Have they perhaps learned the simple priorities of living: of sharing Christ's love with others and trusting God for His leading? What are our priorities and how do we compare to the measures we silently impose upon them?

We casually take our missionaries for granted while expecting them to be all things to all people—to be what we ourselves are not. We expect them to be humble and thankful for the support we provide and to have a glowing report as to what our money is accomplishing, yet, at home we spend a life-time not winning one person to Jesus Christ. If each of us were to give an account of our Christian stewardship every four years how satisfying would our answers be to God? How can we expect so much when in return, we give so little.

Our last day in the Grasslands was spent with Gary and Edith Schroeder at their home in Bamenda. It had been our privilege to watch this sincere and vibrant man at work, totally committed to His calling. Little did we realize that Gary was then living in his sunset hours . . . twelve days later he was tragically taken away. Gary Schroeder gave his life for Cameroon while "Keeping the Faith." Can we claim equality with those who have given their life to Christ and His cause? After meeting and associating with our missionaries on the field I am convinced of this—God has chosen the finest from among the ranks of our North American Baptists, and to share in this program of winning souls with these men and women is indeed, an honorable privilege. Remember the Cameroon College Choir singing Songs of Faith from the heart

of Cameroon? Here are living testimonies to God's faithfulness and truly they are "Voices of Hope."

From the window of our plane we saw the morning sun shine down on Cameroon like rays of hope, consciously reminding us of unspeakable joys. We regretfully left this strangely beautiful country, envious of the ones who remained for they have attained a spiritual maturity becoming those who have left all to teach the Way of Eternal Life.

And Jesus said . . . "I AM THE WAY, THE TRUTH AND THE LIFE. . . ." □

BUSSING MISSIONARY SCHOOL CHILDREN

by Fred Folkerts, field secretary, Cameroon, Africa

A line of figures moved steadily up the hill through the tall grass toward the road. Some were on horseback. Others walked. When they reached the top they were hot and tired, but very excited and happy. They were missionary children going home to Cameroon on Christmas vacation from Hillcrest School, Jos, Nigeria. At the pre-arranged meeting place at the end of the road near Mbem the children, with the houseparents accompanying them, were met by some of the parents from Cameroon.

The children and houseparents left Jos and travelled through the northern part of Nigeria for 600 miles to Warwar in the mission bus. The road between Jos and Warwar led through remote and sparsely populated savannah, and then up into the Mambilla highlands. At Warwar, the road ended. They had more than 30 rough

(Continued on page 31)

ORDER YOUR 1971 W.M.U. PROGRAM PACKETS

A wealth of program material on the theme "All Things Through Christ" has been prepared by many ladies, the English Editor, Mrs. Edward Kopf and the German Editor, Mrs. R. S. Hildebrandt.

Women's groups are urged to place their orders early so that plans can be made for the year's program around the theme. The cost is \$2.50 for either the English or German packet. Send your order to the W.M.U., 7308 Madison St., Forest Park, Ill. 60130. □

THE SEASONS NOT FINISHED!

by Chester Strobel



Pastor Strobel and Family.

What do you have when you have an eager team, mostly freshmen, and a new coach who arrived after the season started?

It must be something very similar to the situation at Sherwood Forest Baptist Church of Redmond, Washington. If you can imagine the new coach's feelings you may also be able to sense something of the wonder with which the new pastor of Sherwood Forest asks, "How did I get here?" You may also know the thrill of anticipation that comes as he surveys the "team" and gets the "feel" of the situation. You see the season is not over.

Sherwood Forest church exists today because God used a pastor, the Rev. John Hisel and his wife, who responded to a call to gather together God's people into a church. The congregation, the building, the testimony in the community are there though Rev. Hisel has gone to answer another call.

When my family and I arrived in the beautiful Puget Sound country in October 1970 we came into a living fellowship, an organized church. The work is still small. There are now 46 members of whom 13 are non-resident and several others inactive. But the interest of the rest is strong. As the newness is wearing off there is the shine of precious metal underneath.

The backgrounds of the members are varied as one can expect in a metropolitan area. We have people who

The Rev. Chester Strobel is the pastor of the Sherwood Forest Baptist Church, Redmond, Wash.



A pre-school Sunday school class

"used to live" in California, Michigan, South Dakota, Texas, Oklahoma, Canada and even some from the state of Washington.

Their church background is also varied. Presently only three or four members have had previous acquaintance with N.A.B. churches. Several have other Baptist backgrounds, and some are of other denominations.

Recently there has been much in the news about mercury being found in fish. We wonder how it can be possible since the seas are so vast and the areas where the mercury enters the sea so few. Just so we must wonder about the influence of a church, especially a small one. The church does discharge an influence but only by God's testing devices can we ever know the extent of it. From the group that originally banded together only a few remain. The rest have gone to other areas. They take the influence of this church with them. Others have come and stayed only a while and are gone again. But whether for a "visit" or a longer stay the lives have been touched by the Word of God. By the way, the lives of those present now were touched and influenced by those who came and went. A number of our present families were introduced to the church by some who are no longer with us. While they were here God used them. This is true not only of those who have been "transferred" or "re-assigned" to other arenas in our spiritual warfare, but also of those who appear now to be "casualties."

The work, the church, goes forward. As I write this, in January, we have

just begun a family night program which will provide for fellowship, training, expression and service for the whole family. All of us are quite excited about the prospects of this program. This along with the anticipation of beginning home Bible study circles, a missionary conference in May, the encouragement of a tithing program, an alive, vital youth group, an active, concerned women's group, all contribute to that excitement and expectancy in the members and friends of Sherwood Forest Baptist Church. *The season's not finished.*

This excitement is communicable and we expect others to join us. So, soon we may need to complete the educational facilities already begun to accommodate those whom the Lord gives us. There are other things that were not completed when the church was built whose completion would do much to enhance the appearance and make possible fuller use of the facilities. As you give your dollars and pray things will happen here at Sherwood Forest. You have an influence, too. A "peclub" can do a great deal for a young team and a new coach. □

SHERWOOD FOREST BAPTIST CHURCH EXTENSION BUILDER'S PROJECT FOR MARCH 1971

Will you pray and contribute?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. Chester Strobel 8233 N.E. 142nd Bothel, Wash. 98011

Money and

The Man of God

by Bert Braun



We, as Christians, must be compassionate, teachable, and sensitive so we can more realistically and honestly feel the pulse of people around us. We dare not let the world around us squeeze us into its own economic mold. Silver, gold, paper notes — all mediums of exchange and a real necessity in our present economy. Actually, money represents TIME and ENERGY. It takes money to find and feed the lost sheep. Money buys almost everything except happiness, and may take a man almost everywhere except to heaven.

In the world of work anything worth doing is worth doing for money. Our wants have somehow been construed to be our needs. The society in which we live has proven to be the greatest "want" creators in history.

Almost anybody in the United States today is financially better off than he has ever been. This includes the farmers, scientists, salesmen, artists, musicians, whites, blacks, teachers and students. Yet Americans are not a happy, satisfied people. Is money the answer to our problems? A cure all? We protest the billions spent on war. We think about the deterioration of the inner city. We are beset by the needs and wants of the impatient blacks. We read about the status, the power, the greed, the confusion, the pain, the sorrow, the sin, the hate,

Mr. Bert Braun of Auburn, Mich., is an administrator in public education and a member of the First Baptist Church. The above message was the first of the Stewardship Lecture Series given at the North American Baptist Seminary in November 1969. The Bert Brauns contributed \$4,600 as an endowment for this lecture series to continue.

and the sick. We dare not forget to include the lamentations coming from college campuses. The students who are in college today have no memories of World War I, the tumultuous '20s, the worst economic depression of modern time, of the bloodiest war ever fought, Joseph Stalin or Adolf Hitler. They have known only national prosperity and a measure of safety, security, and opportunity unequalled in history. Their parents have provided them with many luxuries and more money than they need. In money do they trust. Money and the wickedness of the world around us puts on a bold face. Yet when the President experiences a stomach-ache the market sputters. The suffering of this generation knows no frontier. Men with material wealth are, indeed, dwelling on a slippery slope, ruled and ruined more often than not by passion rather than guided by principle. This is the world that would gleefully press the man of God into its mold.

In 1969 Americans contributed more than 7 billion dollars to churches and other religious institutions which is less than one percent of our gross national product.

\$1 billion of the 7 goes into brick and mortar;

\$1 billion is used for the maintenance of the physical plant;

\$1 billion goes into various service activities such as foreign missions, church related colleges, hospitals.

This leaves about \$4 billion for personnel costs. The median salary for Protestant ministers today is about \$7,950.00. It is no secret (statistics bear me out) that clergymen are among the lowest paid professional group in America. Often they aim low and hit it; they expect little and get that too.

Why is it so hard for a rich man to enter into the Kingdom of heaven? Perhaps, it is because affluence has such great power to distract men from the love of God and love of neighbor. As the standard of living goes up, church attendance seemingly goes down. Dr. Norman Hope, professor of church history at Princeton Theological Seminary, says that learning how to handle prosperity has been a difficult task for Christians in every age. He adds that the problem "has never been more acute than it is in American society today." "One of the pitfalls of affluence," he says, "is the temptation to regard your prosperity as the well-deserved fruit of your own labor and ingenuity. This attitude," says Prof. Hope,

"is wanting in gratitude and humility." Wealth is not a gift of God for superior virtue. Actually, Christian teaching offers no encouragement for the notion that goodness leads to prosperity.

Perhaps the greatest spiritual danger of prosperity is that it tends to harden human hearts against the needs of others. In only one of his many parables did our Lord speak of an individual going to hell and that individual was a rich man who had no compassion for the beggar starving at his gate. Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the Kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." He knew only too well the importance the human heart would place upon material gain. Personal prosperity is mentioned in at least 1,000 passages in the Bible. Many of God's leading men were men of wealth. The Bible says that Job was the richest of all men of the East. But we dare not equate godliness with material gain. The Apostle Paul in I Timothy 6 said, "For men who set their hearts on being wealthy expose themselves to temptation. They fall into one of the world's traps, and lay themselves open to all sorts of silly and wicked desires which are capable of utterly destroying their souls. Love of money is the root of all evils, and men in their struggle to become rich have lost their faith and caused themselves untold agonies of mind and soul." Paul continues, "But you, the man of God, keep clear of such things. Keep your grip on that life eternal to which you have been called. Keep your commission clear and above reproach until the final coming of Christ." To keep one's self clean and faithful, *TOTAL COMMITMENT* is necessary. Thomas Carlyle said, "Blessed is he who has found his work; let him ask no other blessedness." The world pressure of money raises havoc with some men of God.

Recently a pastor sat in my office with tears rolling down his cheeks as he related to me his experiences of withholding from God the tithe. He explained how he slowly slipped deeper and deeper into debt until finally on his knees he committed his total being to Christ including his finances. "Now," he continued, "I can boldly communicate the Good News of the Gospel with courage, and when I talk about stewardship and the tithe I can do it with much freedom and power."

The man of God who fails with the management of his own income is no advertisement or positive witness for the keeping power of our Saviour. We must be careful that we don't talk cream that yields only skim milk. About 14 years ago while conversing with my father in the middle of a road concerning the possible relocation of our church to a more promising area, he asked, "When are we going to start building the new church? If we wait much longer, I'll be too old." He was already around 68 years of age. He continued, "I don't have much, but I'll do what I can. I'll give \$1,000." And this, I knew, was a lot for dad. I couldn't help but take note of his total commitment. Soon after when we got involved in erecting the plant, dad not only donated 800 man

hours of labor to the project, but he also contributed much financially.

TOTAL COMMITMENT is the secret to an effective ministry. It has been my experience that those pastors who are committed are too busy in the Kingdom Work to divert their energies elsewhere — selling real estate, insurance, books, etc.

A former pastor of mine once told me, "A pastor must always learn to live within his means." On the other hand, the pastor who is experiencing financial difficulties, stress and strain, can hardly *communicate* the Gospel effectively. Which is more honorable, the pastor in great need who prayerfully tells his church about it, or the one who tells no one, suffers inwardly, and because of the urgency seeks other employment? Was not God's challenge "Try me" concerning the tithe, followed by His promise to "pour out His blessings in such measures we will not be able to contain them," given to pastor and layman alike? The pastor must *communicate* effectively and attempt to be utterly honest in all things. He must be committed to the Gospel with conviction, great courage and compassion. Because of the lack of good ground rules, many pastors often suffer needlessly. A local clergyman candidly informed his people about the need of money. As he continued to beg, the fellow in the front row kept pushing the offering deeper and deeper in his pocket. When the offering plate was passed, he withheld his offering. The clergyman *communicated*, but adversely. I suspect there will always be those who will react adversely, but the vehicle often determines the effectiveness of the communication.

Sometimes we may have to experience a shock (and the surprise may be good) to move us nearer our work and the Eternal. When the pastor tithes, the congregation is blessed. He is their clay-footed, visible example and leader whether he realizes it or not. Whether he likes it or not. When the pastor suffers financially, the congregation suffers also. Remember, lay people don't really understand their pastor. Very often they may regard him as a man needed only for convenience, counsel, and comfort. Some regard him as one who can do no wrong, and they often consider him as their wonderful shepherd. In great need — they let him sink or swim. It takes much courage to be utterly honest in all things; especially in matters pertaining to money. Our pride may prevent us from exposing our need. He expects little, he gets little — so do they.

A pastor has to be *courageous* to proclaim the searching truths of the Bible, especially as they relate to money matters. He can talk about sacrificial love, exacting truth, and demanding goodness, but unless he is totally committed to communicate the "money mission" to all Christians, and especially to himself first, he may surely be less effective and less productive. The best salesmen are those who are completely sold on their product and endorse it 100 percent.

The man of God must be freed from the money "want" — then his life and work will be surely more blessed. □

RESPONSE TO DECISION '70



They came from 32 cities across the United States and Canada—Chicago, Rochester, Winnipeg, Fargo, Calgary, Tacoma, Los Angeles and Sioux Falls—sixty-two college-age young people in what turned out to be a highly successful decision-making weekend.

The event was the Decision '70 Conference on Church-Related Ministries, the second such conference sponsored by the North American Baptist Seminary in Sioux Falls. It was held over the Thanksgiving weekend, Nov. 27-29, 1970, on the seminary campus.

Purpose of the gathering was to provide a unique opportunity for college-age young people to discover God's place for them in His service. The conference was designed for those who intend to enter some form of Christian ministry as well as for those who were uncertain about their vocational plans.

Resource leaders headed up small "talk" groups for those who wanted to get a realistic picture of what it's like to be a pastor, missionary, Christian education director or campus chaplain today. Among those sharing in the activities were the Rev. Kenneth L. Fischer, pastor of the Magnolia Baptist Church, Anaheim, Calif.; Miss Geraldine ("Gigi") Glasenapp, missionary, Cameroon, Africa; Dr. Floyd Moore, professor of Christian education at NABS; and the Rev. Bruce Rich, General Secretary, Department of Christian Education, Forest Park, Ill. In addition, all professors and many students shared in the weekend of activities. The Rev. Donald N. Miller, vice president for development, served as coordinator of the conference.

Decision '70 is only one way of encouraging young people to consider the ministry as a live option, but it's an exciting and significant way. At least 12 young people said they felt God was calling them into some form

of Christian ministry. Others said they had decided to attend our Seminary as a direct result of the weekend's exposure. Although not everyone made a decision for the ministry—some frankly stated that they now knew the ministry is not for them—all felt that it contributed greatly to their spiritual development.

The following personal statements from two student perspectives on the conference:

"During the weekend of the Conference on Church-Related Ministries, I felt the positive assurance that the Lord wants me to attend our seminary and I am really looking forward to it.

"There are several things that especially stand out in my mind. I was most impressed by the fact that the men of our seminary have a sense of vision, vision of what God's Church can be. They seek to train people to be capable of doing the job. Our seminary is not, as Dr. Borchert put it, an 'angel factory,' but a place where one learns how to put into practice the principles set down in Scripture to live life today, and to teach others to do the same.

"I was also impressed by the fact that the education I will receive at our seminary will be very personalized. It was very obvious as the weekend progressed that each of the professors really cared about us.

"To get to know the other people who attended the Decision '70 Conference was a real joy and I am sure that the friendships made are going to be lasting. I think it would be safe to say that we all were exceedingly blessed at the Conference and I can't help but believe that as these are continued annually that our seminary is going to grow.

"I am very glad that the Lord is going to allow me to be a part of it."

(by Len Kageler, University of Washington, Seattle, Wash.)

"Well, we have arrived . . . I wonder if I'll learn anything this weekend . . . Lots of kids here, be searching for answers. The seriousness of the attitudes is really exciting . . . We really want to know God's

"Something that Professor Seibel said really got to me. Something already called—called to be a witness. What a fantastic thought! Now it's up to me to let God show me how He wants to use me through my vocation, perhaps in a church-related ministry. But how do I find God's will for my life? . . . Well, I guess God made me an individual with my own talents and abilities and my own interests. He must have given me these for a reason. If I do my best to develop these talents and pursue these interests, with God's guidance, these will open and close along the way.

"And you know God really cares about me as a person. He really cares what I need—things like fulfillment in my job, close personal relationship with others, and so on—and He doesn't expect me to sacrifice these. The vocation He has chosen for me will fill these needs. He really does want me to be happy!

"One thing I've noticed about the professors, ministers, and missionaries that they were all open to God's leading in their own lives. Although they feel they are doing God's will right now they realize that He may lead them into something different tomorrow. That really makes life exciting.

"You know we've really got a fantastic God, haven't we?" (by Candy Enockson, North Dakota State University, Fargo, N.D.) □

Insight into Christian Education

A LOOK AT DISCIPLINE

by Dorothy Pritzkau

Walking down the hallway, I looked in at the sixth grade class in session. The children were seated quietly and were attentive to the teacher. He was speaking enthusiastically, gesturing occasionally and maintaining eye contact with his students.

Farther down the hall, I watched another class—seventh graders. They were having an animated discussion. Interest was evident as individuals expressed their opinions. The teacher entered the conversation occasionally.

Two different situations both showing good classroom discipline. In the sixth grade class the students' respect for their teacher showed in their attentiveness. The teacher's respect for his students was evidenced by his obvious preparation and enthusiasm. His affection for them showed in his eyes and manner.

The lively discussion in the seventh grade class showed that the students felt free to express their real feelings. They did not feel threatened by the teacher's presence; they knew he understood and respected them. The teacher, in turn, did not feel that he needed to control every minute of class time.

Here then are the elements of good classroom discipline: mutual respect between student and teacher; attentiveness; participation; freedom of expression.

DETRIMENTS TO DISCIPLINE

Lack of Respect. When students do

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not respect their teacher as a person or a teacher does not respect his students as individuals, discipline problems will almost surely arise. Lack of respect bars communication. We do not want to express ourselves freely to one whom we do not respect.

Ultimatums. Sometimes we have just plain bad days. The lesson we have prepared isn't working out; the students are all wound up. Suddenly, without thinking, we explode with, "If you don't settle down, I'm quitting!" You don't really mean it, but this particular day you have had it. Before you have time to recover, one of the youngsters quips, "Is that a threat or a promise?" If your relationship with the class has been good, this may just break the tension and everyone can have a good laugh and relax. If not, the atmosphere may be strained to say the least.

Other familiar ultimatums are: "I'm going to have a talk with your parents if you don't behave." "If you don't settle down, I'm going to put you out in the hall." "If you don't pay attention, we'll call off the party next Saturday night."

Ultimatums back people against a wall. The student either has to give in and lose face before his peers, or continue in his rebelliousness which he may not really want to do at all. In addition, the teacher must carry out the ultimatum if he hopes to maintain any control of the class.

Humiliation. Sometimes a student's behavior will gall us to the point where we lash out with derogatory references to his age and behavior in order to "put him down." What we have succeeded in doing is humiliating him before his peers (whose approval is extremely important to him); turned his peers against us for humiliating one

of them; and perhaps driven him away from class for good. Humiliating a student tends to do sometimes irreparable damage to the relationships between students and teacher.

TOOLS OF DISCIPLINE

Dr. James Dobson, in his book, *Dare to Discipline*, states that the most effective tool to control behavior is the "Law of Reinforcement"; i.e., behavior which achieves desirable consequences will recur. In other words, if a student likes what happens as a result of what he does, he will repeat the act.

How do we reward the behavior of our students in the classroom? Is the showoff rewarded with the attention he was hoping for? Is the student who utters unpopular phrases or ideas rewarded with the shocked expressions he has hoped for? We sometimes reinforce bad behavior by rewarding the student with just what he wanted. Knowing how to reward or react to our students' behavior implies that we need to know what our individual students need. All of us need attention and recognition. We all need respect and encouragement as well. We must reward our students with this in a way which will reinforce their good behavior.

A second effective tool of discipline is the integrity of the teacher. Many times the purpose of rebellious behavior on the part of a student is to find out where the borders of behavior lie and if the teacher intends to hold these borders. Students will respect the teacher who sets standards of what is acceptable behavior and what is not acceptable behavior, and who deals fairly but firmly with those who transgress these borders.

The integrity of the teacher will be evident also by his respect for each student as a person who has needs, ideas, opinions and something to contribute to the class. This implies that the teacher will avail himself of magazine articles and books which will help him to understand the age group with which he is working and that he will make an effort to get to know each student individually. □

THERE'S A CHANGE IN THE CALENDAR

Beginning this fall, September 1971 to be exact, the Sunday school quarter system will change. The new dates will be:

Fall Quarter—September through November

(Continued on page 31)

CHRIST ACCLAIMED AND REJECTED

April 4, 1971

Scripture: Matt. 21:9-11, 33-45

CENTRAL THOUGHT: Because of the hostility of the Jewish rulers, God now opens his kingdom to the Gentiles.

INTRODUCTION: Each part of the story is designed to correspond closely to Israel's history, and this was quite evident to those who hear it.

I. ISRAEL'S HISTORY (33-36). Isaiah had already called Israel God's vineyard (Isa. 5:1-8) and spoken judgment against her, a sentence executed in part by the Exile. "The uniform hostility of kings, priests and people to the prophets is one of the most remarkable features in the history of the Jews" (Plummer). "Men reject their prophets and slay them, but love their martyrs and honor those whom they have slain" (Dostoyevski; see Matt. 23:29-32).

II. JESUS' RECEPTION (9-11, 37-39). The contrast between Palm Sunday and Good Friday must remain one of the baffling facts of human behavior and divine redemption. Mob psychology, satanic resistance, disappointed messianic hopes cannot satisfy all the questions it raises.

God was in no doubt about the reception the Son would receive.

III. GOD'S JUDGMENT: *Punishment of Israel (40-41).* The wealth of God's election is now taken from Israel. The Rejected One will have the key position, and Israel's place will be assumed by those who were not God's people (see Hos. 1:6, 9, 10; 2:23. Compare I Pet. 2:9, 10; Rom. 9:22-30).

New People of God (42-44). Israel's rejection of salvation is the way in which God granted salvation to the Gentiles; the way of salvation is open to Jews at anytime (see Rom. 9-11). The cross shows that Jew and Gentile alike are guilty and dependent entirely upon God's grace and mercy.

The salvation which the Gentile obtained in Christ is not separable from God's redemptive activity in the History of Israel. The Gentile has been

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.

received into the salvation which God offered Israel; he shares the promise of blessing which God gave Israel at the beginning of her history.

However, Israel's history urgently warns the Gentile Christian not to infer that he has been given irrevocable privileges because God has graciously turned to him. Our place with God is a gift from Him, not a reward we have earned with our faith. The believer has been called to responsibility.

DISCUSSION QUESTIONS:

1) What is the outcome of rejecting Christ? 2) How may we silence God's

BIBLE STUDY

voice? 3) What is the Christian attitude to the Jew? □

THE NATURE OF OUR RESURRECTION

April 11, 1971

Scripture: I Cor. 15:20-22, 35-45

CENTRAL THOUGHT: Because of Christ's resurrection we can believe the promise that God will raise the saints for undying bodily fellowship with him.

INTRODUCTION: The parable in today's text is a comparison of spiritual matters with observable facts.

I. ASSURANCE OF THE RESURRECTION (20-22, 45). Christ's resurrection was foretold in Scripture (4); he was seen after his resurrection (5-8); Christ's resurrection assures us of ours (12-18). His resurrection is prophetically, historically, theologically necessary.

Adam and Christ are contrasted, yet alike (see Rom. 5:14-19); all who fol-

low them receive the death or life they bring. "Made alive" (v. 22) = "Quickening" (v. 45).

Resurrection must be distinguished from immortality (see I Tim. 6:16; II Tim. 1:10). Nothing lives except by God's creative word; apart from God's promise of a resurrection body it is ridiculous to think of immortality (53, 54). Man is not essentially immortal. The resurrection of the dead is not a logical inference from Christ's resurrection; it is a teaching received by revelation. The Old Testament saint had no such hope (see Psa. 6:5 and parallels). His joy lay in obedience. And without the promise of the resurrection the Christian's only joy would also be in knowing he was obeying God's will in this life; death would end it all. Only God's assurance permits us to believe that death is not the end.

II. THE NATURE OF THE RESURRECTION (35-44). Scripture does not detail what the resurrection body will be like; it is simply another kind of reality, suited to its environment, somehow continuous and identical with the old person. Differences in nature should persuade us that differences between this life and the next are possible; the temporary character of this life should convince us that differences between this life and the next are necessary.

God controls this metamorphosis. He designed it; he fulfills it (38). Nothing in creation produces this fulfillment; only God makes it possible. It is an additional creative act of the Father, in no way caused by any natural processes in man or the universe.

God created us physical beings and tells us that without the resurrection body we would not be whole persons; we would be unequipped to enjoy God forever. Our personalities suit our bodies even as they are effected by our physique. Other orders of creation may fittingly exist as spirits; man is seemingly not designed to be bodiless. Otherwise, our life after death would not be described in such physical terms. Details are only conjecture. Our certainties are based on God's revelation alone. We can believe in resurrection and immortality only because God has told us they are realities.

DISCUSSION QUESTIONS:

1) According to the analogy of the seed (36-37) what is the relation between our present bodies and our resurrected bodies? 2) Analyse the four adjectives for the two kinds of bodies

(42-44). How do you understand this contrast? 3) Would joy in this life be sufficient reason to obey God? Do we need to believe in the resurrection of the body before we believe in Christ? □

WHO IS A PROPHET?

April 18, 1971

Scripture: Am. 3:1-2; Hos. 8:1-3; Isa. 6:8; Mic. 3:5-8

CENTRAL THOUGHT: A prophet is a spokesman for God, a man endowed by the spirit to know and express God's message to his chosen people and the heathen world.

INTRODUCTION: The writings of the prophets often read like the protests of twentieth century social liberals. They decry economic exploitation, perversion of justice, the "religion business," godless politics. The prophets were not innovators but defenders of the Mosaic social legislation contained in Exodus through Deuteronomy. The laws regarding the property and personal rights even of widows and foreigners were directly related to the holiness of the covenant-making God. To that holiness Amos, Hosea, Micah and Isaiah called the people of their day; we who know the grace of God in Christ can do no less to express our faith and love to him.

The four prophets to be studied this quarter prophesied about the last half of the eighth century B.C., Micah and Isaiah working together in Judah; Hosea following Amos in the Northern Kingdom.

I. MAN'S RESPONSIBILITY (Amos). The failure or rejection of those on whom we lavish help and concern causes the greatest grief. Israel repeatedly understood herself to be untouchable, above any law. Grace had become a commodity; election, a non-cancellable contract with God at man's beck and call. But election and grace are a call to holy obedience, and from those who abuse his gifts God exacts severe penalties.

II. GOD'S COMMITMENT (Hosea). God is prepared to reject those who feel his commitment to them gives them total license. Knowledge which is not translated into obedience brings judgment. It is a remarkable expression of God's sovereignty that he calls upon one pagan nation after another to administer the punishment he has decreed for Israel.

III. PROPHET'S CALL (Isaiah). Only the purged penitent can hear a

call, perceive that God needs spokesmen. God calls us to himself, not to a career or to a locality. God will use the man aligned with him whatever his titles and offices.

IV. FALSE PROPHETS (Micah). Career church workers are always subject to the temptation to say what people want to hear; governments and congregations are quite ready to buy a good word from God. God's spokesman, however, is endowed by the Spirit with the strength, courage and sense of justice which will enable him to proclaim the sin of God's people. Preaching on the sins and judgments of people can be done only with grief;

BIBLE STUDY

those who do not weep as they point out the dangers of disobedience misunderstand both God's holiness and his love. Micah gives no marks for identifying the true prophet other than his fearless denunciation of the unadmitted sin of people.

DISCUSSION QUESTIONS:

1) Are there prophets today? 2) How do the prophets' messages apply to Christians? □

THE TRAGEDY OF SIN

April 25, 1971

Scripture: Amos 1:1-2:4-7a, 8:4-7

CENTRAL THOUGHT: The godless destroy the innocent in a pursuit which will finally destroy them.

I. THE PROPHET (1:1). Amos was not an official or professional prophet (7:14). After bursting indignantly but briefly on the scene of the Northern Kingdom, moved by the spirit of God through catastrophes (drought, locusts, plague, solar eclipse) and by observing the widespread departure

from the Law among the upper classes there, Amos then returned to herding sheep in the southern kingdom. His main themes are the greed of the rich, the oppression of the poor, the judgment of God. He speaks of moral corruption, social oppression and legal injustice.

II. THE ACCUSATION (2:4-7a; 8:4-6). Amos skillfully gains the interest and approval of his audience by reciting a catalog of punishment for breaking God's law by Israel's neighbors and sometime enemies; he deftly concludes with an unexpected accusation against Israel herself.

Moses' original statutes required that the weak be protected, no one was to become wealthy at the cost of a fellow Israelite, even the land was only held in trust until the year of Jubilee when it was redistributed. But callous greed had come to dominate the wealthy classes. Men whose only crime was poverty were sold into slavery, the little man had no hope of justice. Exaggeratedly, Amos declares that the poor man was even envied the dirt on his body.

Such injustice, greed and heartlessness ignores the revealed will of God and with it contradicts the very nature of God himself. The holy, righteous God expects his people to be holy and righteous. When people lose interest in God, they disregard his law, live for themselves, have no concern beyond this world. What God created for pleasure and sustenance is twisted into a god and a slave-master. Tragically, the innocent bystander falls victim to the warped affections of the godless.

III. THE THREAT (8:7). While God promises to forgive the penitent, he never ceases to resist the godless (see 2:5). God does not overlook sin, does not dismiss it as unimportant. Violations of God's integrity, minute though they may appear, are serious; that seriousness is in direct proportion to the exalted holiness which man's conduct and affections scandalize. Judgment is certain and complete.

DISCUSSION QUESTIONS:

1) Examine some of Moses' social laws on widows, foreigners, justice for the poor, etc. (Lev. 19, 25; Num. 35). Does God's practical interest surprise you? 2) Discuss the relationship between God's holiness and our conduct. 3) Are there little injustices we practice which are essentially miniatures of the extreme sins of Amos' hearers? □

Extremism

(Continued from page 5)

programs as examples of creeping socialism or communism.

(5) Claim to be the only effective fighters against a communist takeover—all others are either part of the communist plot or have been fooled by communist propaganda.

DANGERS

Extremists are a threat to democracy, national security, and the Christian movement. Many Americans are unaware of the nature and extent of extremist activity. Others support extremist organizations without being fully aware of the harm they do. Every Christian citizen should be aware of the following dangers of extremism:

(1) By sowing distrust and fear, extremists tend to paralyze positive, constructive efforts to build a better society.

(2) By their constant presentation of simple solutions to difficult problems, extremists undermine the confidence of the people in their government leaders who must grapple with all the complexities of the issues.

(3) By playing on prejudice and stirring hate, extremists tend to divide Americans into warring camps.

(4) By intimidation, they drive all but the most stouthearted to silence; thus issues which call for discussion receive no deliberation and truth remains undiscovered or unproclaimed.

(5) By emotional appeal, they collect huge sums of money, much of it from those who can little afford to give—the poor and aged.

(6) By clever propaganda, they warp the minds of innocent persons who are duped into mouthing their slogans and joining extremist organizations.

(7) By their success, they encourage others—both friend and foe—to employ extremist tactics.

Christians should wage war on extremism. The tactics of the extremist—hate, half-truth, character assassination, twisted facts, prejudice, and violence—are contrary to the basic concerns of the Christian faith. They must always be opposed by Christians. Love, truth, justice, honesty—these are to characterize the Christian.

SOME ANSWERS:

Christians can do at least these things to oppose extremism:

• Obtain reliable information on extremist groups. Helpful materials can be obtained from:

National Congress of Parents and Teachers, 700 N. Rush St., Chicago, Illinois 60611;

Anti-Defamation League of B'nai B'rith, 315 Lexington Ave., New York, New York 10016;

AFL-CIO, 815 Sixteenth St., N.W., Washington, D.C. 20006.

• Get the facts on what is happening in your community.

Examine local organizations, radio and television programs, and schools for examples of extremist tactics or propaganda. Determine if schools, libraries, churches, or local leaders are under extremist pressure or attack.

• Deal forthrightly with extremists. Don't back down. Ask for facts, proof, and elaboration on charges. Refuse to be silenced by threat.

• Spread the word about extremism through clubs, radio and television programs, letters, churches, conversations, and speeches. Expose extremist tactics and characteristics. Refute their false charges and propaganda with facts and truth.

• Be a responsible citizen and avoid using extremist tactics. Support the democratic process. Oppose the use of smear, guilt by association, character assassination, rumor, and violence. Urge freedom of speech and open discussion of all significant issues.

• Maintain a healthy home atmosphere to prevent the development of extremist personalities.

• Attempt to minister to extremists. Help them to see the errors in their tactics. Be a personal example of Christian courage, concern, truth, justice, and love.

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The Changing Role of the Church

(Continued from page 12)

and not the empire, state, or the pursuit of truth, rapid decay set in until the once mighty empire was fighting for its very existence.

The once powerful colonial British Empire, though declining from specif-

ically different reasons, suffered a similar set-back and is today a mere sliver of what was once a considered world power.

Would it be fair to conclude that churches today have symptoms of a similar recurrence? Is this change a matter of survival or is it in its entirety a necessary implication? If it is

not a matter of survival then what degree of priority should the church attach to these so-called social functions? Is not the danger great that these means will become ends in themselves? And if these social functions are necessary, then hasn't the church lost already? Is history about to repeat itself? □

EDMONTON, ALTA. An N.A.B. Youth Council of Edmonton has been formed consisting of the 11 churches, including Rabbit Hill Baptist Church and NAB College. The executive consists of: pres., Wenzel Hanik; sec., Betty Semke; treas., Gerry Obtlib; sports, Roger Klatt; publicity, Karl Oelke; reporter, Vivian Kuhn.

This organization was formed to coordinate sports, socials and rallies for the youth.

On Nov. 28, the first rally was held at NAB College. About 200 participated in an afternoon of sports. This was followed by an evening of singing and a short presentation given by Dr. C. Kiker of the NAB College. (Vivian Kuhn, reporter.)

NEW LEIPZIG, N.D. Deeper Life meetings were held at the New Leipzig Baptist Church Nov. 22-29 with Pastor LeRoy Moser as speaker.

The youth group hosted a rally on Saturday evening and presented the film, "Worlds Apart."

Sunday evening musical programs highlighted the crusade. Various groups from the church and community participated in bringing the gospel in song. (Mrs. Daryl Birdsall, reporter.)

GROSSE POINTE WOODS, MICH.

The Senior High Youth group at the Grosse Pointe Church presented a Thanksgiving program at a nursing home near the church. The youth prepared small favors for each of the residents and presented a short program of special music and group singing. After the program, there was a time to share homemade cookies the young people had brought along.

They also sponsored a pancake supper on Nov. 25. There were over 200 in attendance. A bake sale was held with the youth providing the baked goods. The proceeds of \$205.59 were given to the youth mission project, the Detroit Baptist Children's Home. Each quarter a new mission project is selected so as to help as many people and groups as possible. (Robert Radcliffe, reporter.)

PORTLAND, ORE. Mr. J. A. Hoelzer, the only living charter member of the Immanuel Church took part in a mortgage burning ceremony. An offering of about \$1,000 was received. The mortgage on our new building and furnishings valued in excess of \$150,000 was burned following the reading, "A Farewell Message From the Mortgage," by our Stewardship Chairman, Mr.

George Schafer. The Rev. Hans Wilcke challenged the church to its opportunities in reaching the lost in the area for Christ. (Pastor Richard Grabke, reporter.)

ONOWAY, ALTA. The W.M.S. of Onoway Baptist Church presented a program on Nov. 10. The theme was "Prayer is the Key." After Scripture and prayer, a play entitled, "The Power of Prayer," was presented. The president, Mrs. Lena Ohlman, gave a report of the year's activities. Guest speaker was Miss Irene Mlionso from Cameroon, Africa. She related some of the problems and work in the Cameroons. Miss Mlionso is a student at the NAB College in Edmonton, Alta. (Mrs. Helen Lomas, reporter.)

INGLEWOOD, CALIF. Thirteen new members (pictured) were welcomed to the fellowship of the Inglewood Knolls Baptist Church on Nov. 8, eight by baptism. Many have been won to Christ through our Harvesters Training Class, started by Jim Barnet, our pastor's son. This group witnesses from door to door every Thursday evening. Since Jim Barnet is now attending Multnomah School of the Bible in



Portland Ore., Paul Pennoyer is in charge of this program.

On Sunday, Nov. 29, we were privileged to have missionaries Lois and Earl Ahrens in our church beginning the Round Robin Missionary Conference. They serve the Spanish Americans in Monte Vista, Colo. The following Tuesday evening Dr. Richard Schilke, general missionary secretary, spoke at our midweek service. On Thursday, Miss Florence Miller was guest for the day. Sunday, Dec. 6, Miss Geraldine Glasenapp, Cameroons, spoke to the Sunday school and in the morning worship service. Pastor Barnet arranged the missionary programs. (Esther Johnston, reporter.)

SACRAMENTO, CALIF. Sunday evening, Nov. 15, 1970, members and friends of Willow Rancho Baptist Church gathered to witness the bap-

OUR CHURCHES IN ACTION

tism of thirteen candidates and the welcoming of eleven into church membership through transfer of letter. (pictured) The pastor, Arthur Brust, then



welcomed all twenty-four into our church family. The evening was concluded with a communion service.

Mr. and Mrs. Arthur Ters were guests of honor at a special church service in recognition of their 60th wedding anniversary. (Miss Cathy Mauch, reporter.)

NAPOLEON, N.D. On Nov. 11, 1970, the Napoleon Baptist church had the privilege of hearing Mrs. Ruth Bohlen, contralto soloist of Burlington, Iowa, in a sacred concert in our church.

Nov. 15-20, the Rev. Etan Pelzer of the Ashley Baptist Church conducted a Spiritual Life Crusade. On Thursday evening the Ashley Baptist men's chorus brought several special selections in song. There were several first time decisions for Christ. Rev. Henry Pfeifer is pastor of the church. (Mrs. Edwin Pfeifle, reporter.)

BELLWOOD, ILL. The First Baptist Church observed the Advent season beginning on Nov. 29 and on successive Sunday evenings at 6:30 with the climax on Christmas Day at 10:00 a.m. The lighting of an Advent Wreath highlighted our worship and was used throughout the series. Pastor Reck's first message under the theme of "Preparation for Christmas" was "What Does Our Preparation Show?" He stressed God's complete and careful preparation of people, the cultural climate, religious outlook and social situations which existed at that time. Our own preparations then, must be worthy of our calling as true believers. (David Robinson, reporter.)

ANAHEIM, CALIF. Special recognition was given Nov. 8 during the morning worship service at Bethel Baptist Church to Mrs. Hulda Stark and Mr. Herbert Stabbert. They were elected as Honorary Deaconess and Honorary Deacon for their many years of faithful service. Mrs. Stark served 25 years as a choir member, superintendent of the Home Department and also

OUR CHURCHES IN ACTION

as a Sunday school teacher. Mr. Stabbert served 24 years as a deacon and 37 years as a Sunday school teacher. During this period he also served as Sunday school superintendent, church moderator, financial secretary, choir member, and was on the Board of Christian Education. He is presently serving as church clerk. The Rev. Ernie Rogalski is pastor of the church. (Carrie Lambert, reporter.)

GROSSE POINTE, MICH. The Women's Missionary Society of the Grosse Pointe Baptist Church met on Dec. 1, for their Christmas party. "Christmas Safari to Africa" was the theme. Mrs. Walter Cooke, president, welcomed the ladies and took us aboard the W.M.S. super-jet chartered plane for our trip to Africa. Mrs. Norman Wolfe, tour guide, took us to Cameroon via slides. She and her husband are members of our church and have recently returned from a two year missionary service. Her slides of the Cameroons showed the North American Baptist mission work that is being done and how Christmas is celebrated there. A "States-Side Christmas Party" followed the trip with an old-fashioned carol sing and a dessert smorgasbord. (Mrs. Gordon Russell, reporter.)

WICHITA, KAN. On Monday, Dec. 7, the area officers and pastors of the Southwestern Conference attended the reception and dinner given in honor of



Dr. and Mrs. J. C. Gunst (pictured) at the Radison Hotel, Wichita. The welcome concluded with an afternoon tea at the home of the Gunsts. (Rev. Rudie Matheuszik, reporter.)

MINITONAS, MAN. The young people have kept themselves active in order to reach the monetary goals which they had set. The support of a Cameroonian student, N.A.B.C., God's Volunteers as well as contributions elsewhere were some of the projects achieved. To accomplish this the young people were in charge of one evening service a month at which time they had films and one special musical evening. On these occasions they

received the evening offering. They also had a bake sale and undertook the upkeep of the community park which involved considerable work.

On Nov. 12, the Women's Missionary Society organized a church birthday supper. Nov. 29-Dec. 6, the services of the God's Volunteers was appreciated. The Rev. E. Hees is pastor of the church. (Mrs. E. Hees, reporter.)

DALLAS, TEX. On Nov. 15, 1970, the congregation of North Highlands Baptist Church dedicated a new four-bedroom parsonage. Guests from sister churches and neighborhood friends



also participated in the dedicatory service and open house. The Rev. LeRoy Schauer, pastor of Central Baptist Church, Waco, Tex., brought the message. Pastor of the Dallas church is the Rev. Gordon Thomas. (Mrs. Duane Lindsey, reporter.)

MINNEAPOLIS, MINN. The Faith Baptist Church held evangelistic services with the Rev. Bernard Fritze of Portland, Ore., Oct. 27-Nov. 1.

A Missionary Conference was held Dec. 4-6, with the Rev. and Mrs. Herman Effa, who are home on furlough from Brazil.

On Dec. 13, the Senior Choir presented John W. Peterson's cantata, "Night of Miracles," accompanied with colored pictures.

The Sunday school Christmas program was held on Dec. 20, with presentations by the Nursery, Beginner, Primary and Junior Departments. A play, "We Interrupt This Program," was given by the youth.

On Dec. 27, Dr. Frank H. Woyke, a son of Faith Church and presently an Associate Secretary of the Baptist World Alliance, shared his impressions of a recent visit to Russia. The Rev. Allan F. Strohschein is the pastor of the church. (Mrs. Flora H. Woyke, historian.)

NAPOLEON, N.D. A cast of 30 children and adults presented the candlelight pageant, "The Coming of the Great Light," on Christmas Eve in the Napoleon Baptist Church. Students

who were home for Christmas took part in the performance. The Christmas offering was designated for the children of our mission fields. A group of 12 carollers visited a number of shut-ins and sang Christmas carols. They also ministered at the Napoleon Senior Center where a group of forty are at the home. The theme for the Watchnight service was, "And at Midnight." (Rev. Henry Pfeifer, reporter.)

RIDGEWOOD, N.Y. A Christmas candlelight service was held at the Ridgewood Baptist Church on Dec. 20, 1970. The Rev. A. Lamprecht's morning message was entitled, "Why Christmas Means So Much to Us." The processional, "Hark the Herald Angels Sing," was followed by Scripture reading and prayer by the pastor. Anthems were conducted by the director, Mr. H. V. Ross, accompanied by Mrs. H. V. Ross at the organ. Mrs. A. Lamprecht played several Christmas lullabies on the violin. Soprano solos were sung by Mrs. Walter Marklein. A trio, Karen Kestel, Judy Miller, Barbara Lamprecht, presented "The Wonderful Story" by Wilson. Bearing their lights, the choristers reverently concluded the service with the beloved Christmas carol, "Silent Night." (Marion von Ahnen, reporter.)

ASHLEY, N.D. A Deeper Life Crusade was conducted at the Ashley Baptist Church from Oct. 25-30. The messages were brought by the Rev. Adolph Braun of Detroit, Mich.

The Women's Missionary Society observed the World Day of Prayer on Nov. 8 using the program prepared by Mrs. Edgar Bates. Three of the oldest ladies had the Special Prayer requests.

On Nov. 19, the Men's Brotherhood and Men's Choir participated in a program at the Baptist Church of Napoleon, N.D. of which Rev. Henry Pfeifer is the pastor. This was during the week when the Rev. Etan Pelzer was guest evangelist of a Spiritual Life Crusade there.

The Woman's Missionary Society brought cheer to 21 homes of aged and shut-ins when they did their annual Christmas caroling and remembered them with baskets of fresh fruit on Dec. 11. (Mrs. Carl Fischer, reporter.)

AVON, S.D. Pastor G. G. Rauser of Paul, Idaho, conducted evangelistic meetings at the First Baptist Church Nov. 6-15. A baptismal service was

held early in 1971. Others will receive the hand of fellowship as members by letter. The Rev. Walter Sukut is pastor of the church. (Estie Betz, reporter.)

GOLDEN PRAIRIE, SASK. Dec. 4 marked the 25th anniversary of our Women's Missionary Society of the First Baptist Church (pictured). The Rev. R. H. Zepik was the pastor at that time.

The W.M.S. presented their annual program Nov. 15, 1970, with a candle lighting service with 5 candles representing our missionary society, our



charter members, our deceased members, all future members and our loyal, active members today. The theme of the program was "If I Had Only One Day More."

Three charter members still in our society are: Mrs. Susie Kandt, Mrs. Bertha Jacksteit, Mrs. Martha Unrath. They were presented with a silver corsage. The offering of \$64.75 was sent to the W.M.U. project of \$100,000. The Rev. Earl Wanamaker is pastor of the church. (Mrs. Wm. Muhlbeier, reporter.)

STARTUP, WASH. The Christmas Cantata "Immanuel Forever" was presented by candlelight on Sunday evening, Dec. 13, with refreshments and fellowship following.

The theme of our Sunday school program, which was presented on Dec. 23, was "Christmas is a Miracle."

The Rev. Reuben Grueneich is pastor of the church. (Mrs. Mildred Byrnes, reporter.)

PORTLAND, ORE. On Dec. 13, Pastor Adam Huber baptized four young people and one adult at the Southwood Park Baptist Church (pictured).



The right hand of fellowship was extended to these candidates during the evening communion service. (Mrs. E.

A. Schaber, reporter.)

WESSINGTON SPRINGS, S.D. On Sunday evening, Dec. 13, the Ebenezer and Immanuel Baptist Churches of Wessington Springs united for a baptismal service. Thirteen candidates, one entire family of five, were baptized upon



the confession of their faith in Christ as their Savior. On the following Sunday, at the Communion service, five of these were received into the fellowship of the Immanuel Church and



eight into the Ebenezer Baptist Church.

On New Year's Eve the Senior Baptist Youth Fellowship was in charge of the entire service. (Thomas Lutz, reporter.)

LANSING, MICH. Colonial Village Baptist Church received eighteen candidates into membership by baptism and letter on Dec. 6, 1970. The Rev.



Arthur Boymook is pictured at the far left.

A retirement service and dinner was held on Nov. 1, 1970, at Colonial Vil-



OUR CHURCHES IN ACTION

lage Baptist Church for Miss Bonnie Morgan. She was serving as Director of Women's Work at the time of retirement. Miss Morgan (pictured) has served the church in various capacities for the past 21 years. A graduate of Moody Bible College, she came to Lansing from Georgia in 1950. (P. Knoblich, reporter.)

ONOWAY, ALTA. On Dec. 20, the Onoway Baptist Church was privileged to present one of its sons, Dr. Benjamin H. Breikreuz, for ordination. The afternoon ceremony and program were under the direction of Prof. Willy Muller, ordination council chairman. The Rev. Fred Ohlmann is pastor of the church. (K. W. Lomas, clerk.)

CHICAGO, ILL. The Foster Avenue Church ended the year 1970 with two Watchnight services, one in German with the Rev. John Grygo, chaplain of the Central Baptist Home. The Rev. Clarence H. Walth, pastor of the church, led the English service with the meditation, "Faithful To The End."



During the month of December the Sunday school gave a program featuring the skit, "Christmas Around the World." Each department sang carols from different countries. We also presented our annual Christmas concert and participated in a candlelight Christmas Eve musical program.

The new year began by four young people being baptized. They are pictured, with the pastor on the right.

On Jan. 4-6, there was a pulpit exchange with the Forest Park Baptist Church and the First Baptist Church of Norridge for three days of "Church Renewal Through Prayer." (Beatrice Scroggin, reporter.)

CLEVELAND, OHIO. Sunday, Dec. 27, 1970, was a memorable day for Hillcrest Baptist Church. The Rev. Edward Kary, pastor for the last 16 years, preached his final sermon because he is retiring and moving to Senora, Calif. The service also included a mortgage burning ceremony. Rev.

OUR CHURCHES IN ACTION

Kary is pictured in the center.

In the afternoon, a farewell reception was held for Rev. and Mrs. Kary. Many members of the church gave testimonies to the Karys' fine ministry. The Rev. Rubin Kern, eastern area secretary, represented the denomination. Ministers from the other Cleveland churches were also present. Rev. Kary was presented with a check and tapes of recordings of the choir and memorable events of his pastorate.

Rev. Kary was born in Harvey, N.D., and grew up in Western Canada. He graduated from the NAB Seminary in 1936 and was ordained at Durham, Kan., Oct. 22, 1936, where he served until 1941. He was also pastor at Napoleon, N.D., Bismarck, N.D. and



came to Hillcrest Baptist Church in 1954.

During Rev. Kary's ministry the church was relocated from the inner city to an eastern suburb where a fine, new sanctuary was erected and dedicated in 1961. (William Knowles, church reporter.)

WEST FARGO, N.D. On Nov. 22, 1970, the Women's Missionary Society presented the program "Go and Tell," through a message in songs and skits.

On Dec. 15, 1970, the WMS presented a program for the Senior Citizens in West Fargo. The play, "The Talking Christmas Tree," was given. Following the program a time of fellowship was spent with the Senior Citizens. The Rev. R. Dickau is pastor of the church. (Mrs. Shirley Bertsch, reporter.)

EAST DETROIT, MICH. After an evening of songs, testimonies and prayer fellowship, 13 candidates followed the Lord in baptism at the Ridgeman Baptist Church. Dr. H. J. Waltereit spoke to us about the change that takes place in our hearts and lives when we accept Christ as our Lord and Savior. He also impressed on us the importance of being ready for the Lord's return at

any moment. (Carol Russell, reporter.)

LEDUC, ALTA. The Sunday before Christmas the choirs of the Temple Baptist Church presented the Cantata, "The Birthday of a King." On Christmas Eve our annual Sunday school program was held. Sunday morning, Dec. 27, ten young people followed the Lord in baptism. In the evening service we observed the Lord's Supper and reception of the new members. The Rev. Lloyd Kresier is pastor of the church. (Mrs. Hilda Ohlmann, reporter.)

GRAND FORKS, N.D. The Dorcas Society of the Grace Baptist Church held its annual Christmas dinner for all senior members and friends of the church. After the program fruit trays were given to each senior person. We also remembered our pastor with a birthday gift. Dorcas society was started many years ago by Mrs. Rosa Wolff, who was our pastor's wife at that time. She now resides at the Baptist Home at Bismarck. During the year we make things to give to various people. This year we embroidered and painted dish towels, pillow cases and dresser scarfs for the Home at Bismarck. We sent candy to our three service men and to one preparing herself for the mission field. Mrs. Victor Edinger is our president.

Four months ago our church began broadcasting the morning worship services. Many of these broadcasts have been sponsored by various people in memory of their loved ones. A new program on Wednesday night begins with board meetings and all youth groups meeting with their leaders, including nursery care, pre-school, primary, Junior Hi and Senior Hi; 8:00 Adult Bible study and 8:30 choir rehearsal. Once a month a coffee fellowship is scheduled after the Bible study.

On Sunday evening, Dec. 20, our Sunday school, under the direction of Mrs. Bob Dalgren, gave a Christmas program. At the end of the service all those who wished to present their special Christmas gift (manger banks) went to the front of the church and presented their gifts.

At the New Year's Eve service a film was shown, "Ax of Death-Book of Life." A baptismal service followed. At 10:00 a candlelight service was held. Pastor John Thielenhaus gave a meditation. The hand of fellowship was given to those who were baptized and the communion service followed. (Mrs. Charles Balogh, reporter.)

GEORGE, IOWA. On Sept. 20, a new Sunday school class for young adults was started making a total of 16 classes at the First Baptist Church.

On Nov. 2, our ladies joined the women of Central Baptist for the Baptist Women's Day of Prayer with the theme, "In His Will is our Peace."

Under the direction of Pastor Itterman, a new singing group, called the Musical Messengers, is leading our song service and bringing special numbers each Sunday evening.

On Nov. 29, Miss Geraldine Glase-napp, missionary nurse from Africa was our speaker.

Pastor and Mrs. Itterman hosted an open house on Dec. 6, at the parsonage for the remodeling that had been completed.

"The Characters of Christmas Meet Christ," was the name of the Sunday school program presented Christmas eve. The offering was designated for the Rev. and Mrs. Herman Effa, missionaries in Brazil.

Watchnight service was observed with testimonies, special music, fellowship hour and observance of the Lord's Supper. (Mrs. John Arends, reporter.)

ANAHEIM, CALIF. The W.M.S. invited their husbands to the Annual Christmas Program at the Magnolia Baptist Church. Beautiful Christmas music was presented by a local high school concert choir.

A play, "The Living Promise," was directed by Mrs. Geneva McCulley. It depicted Simeon's promise being fulfilled. A very stirring scene with Mary and Joseph bringing the infant to the temple was awe-inspiring to all when Mr. and Mrs. Dick Steenbergen brought their infant as the Christ child. The Rev. Kenneth Fischer is pastor of the church. (Lola Timm, reporter.)

WEST FARGO, N.D. On Dec. 13, 1970 a baptismal service was held in the Grace Baptist Church for three candidates: Grace Diede, Mark Diede, David Franchuk.

On Dec. 31, 1970, a New Year's Eve program was held. The first hour, the film, "The Family that Changed the World," was shown; the second hour was a time of Christian fellowship, and the last hour was spent in giving testimonies and a thought from the pastor, the Rev. Raymond Dickau. The final minutes of the old year were spent in prayer. (Mrs. Otto Bertsch, reporter.)

ASHLEY, N.D. The Ashley Baptist Church held a mortgage burning ceremony on New Year's Eve. Four mortgage notes were burned to indicate that the present church edifice erected in 1960 is now paid for.

The highlight of the evening was the presence of the Rev. A. W. Bibelheimer and his wife of Drake, N.D. Rev. Bibelheimer was pastor of the church during the construction of the new building.

The Rev. Etan Pelzer, present pastor, was in charge of the program. In addition to songs by various groups of the church, was an appropriate sermon by Rev. Bibelheimer based on 1 Cor. 3:9, "Ye are co-laborers together with God." Reminiscences and a report was brought by Wm. Giedt. F. F. Bender of McIntosh Co. Bank spoke briefly and extended congratulations. In charge of the mortgage burning service were Gilbert Buchholz, Carl Fischer, J. J. Fischer, Wm. Giedt. (Mrs. Carl Fischer, reporter.)

ED. J. HOOGSTRAAT, 77, of Chancellor, S.D., died on Dec. 29, 1970. He was born on Aug. 10, 1893 in Lennox, S.D. In 1918 he was married to Janie DeNeui. They had five children. He accepted Christ as his Savior, was baptized in 1916, and became a member of the First Baptist Church of Chancellor. Surviving him are two daughters: Mrs. Lucille Wiebersick and Mrs. Gladys Richter; three sons: Stanley, Kenneth and Wayne; 15 grandchildren. Dr. C. H. Seecamp was the officiating minister at the funeral service.

KLAUS KERSTAN, 29, of Vancouver, B.C. died on Dec. 28, 1970, as a result of a snow avalanche on a ski run. He was born in Germany on May 20, 1941. In 1951 he emigrated to Canada with his parents. He was 11 years old when he accepted Christ as his Savior, was baptized and became a member of the McDermot Avenue Baptist Church. He was active in the church choir, BYF and Sunday school. Surviving him are his parents, Mr. and Mrs. Julius Kerstan. Although Klaus was a member of the Bethany Baptist Church, Vancouver, B.C., funeral arrangements and interment were made in Winnipeg. The Rev. Walter Stein was in charge of the funeral service. Dr. Wm. Sturhahn and the Rev. Reinhold Kerstan brought the messages.

MRS. ALBERT VAN DORNUM nee Tholen, 72, died on Dec. 28, 1970. She was born on Jan. 17, 1898, in Steamboat Rock, Iowa. In 1920 she was married to Albert Van Dornum. She accepted Christ as her Savior, was baptized in 1920 and became a member of the Steamboat Rock Baptist Church. For 25 years she served as secretary of the Ladies Missionary Society. Surviving her are one son, Russel; a daughter, Mrs. Betty Frerichs; four sisters, one brother and four grandchildren. The Rev. Jacob Ehman was the officiating minister at the funeral service.

In Memoriam

MRS. WILLIAM WEBER, 76, of Avon, S.D., died on Dec. 10, 1970. She was born in Avon on Aug. 24, 1894. In 1911 she accepted Christ as her Savior, was baptized and became a member of the First Baptist Church in Avon, S.D. She was married to William Weber in 1914. Surviving her are her husband; one daughter, Elsie and four sisters. The Rev. Walter Sukut was the officiating minister at the funeral service.

EMIL T. ORTH, 67, of Herreid, S.D., died on Dec. 12, 1970. He was born on March 8, 1903, near Herreid, S.D. In 1924 he was married to Catherine Beck. He was a member of the Herreid Baptist Church since 1936. In the Spring Creek Baptist Church he was the treasurer and served as Sunday school teacher for many years. Surviving him are his wife, Catherine; one daughter, Mrs. Howard Conway; one grandson and four sisters. The Rev. Edward Kopf was the officiating minister at the funeral service.

FRED DIETZ, 79, of Cathay, N.D., died on Dec. 26, 1970. He was born on Sept. 20, 1891, in Germantown, N.D. In 1916 he was married to Pauline Beck. He accepted Christ as his Savior in 1965, was baptized and united with the Cathay Baptist Church. Surviving him are his wife, two daughters, four sons, 13 grandchildren and two great-grandchildren. Pastor Peter J. Wiens was the officiating minister at the funeral service.

PAUL E. JEPSSEN, 80, of Dallas, Tex., died on Dec. 21, 1970. He was born on Dec. 26, 1889, in Lampasas, Texas. The Jepsens were married June 26, 1924, in Dallas. He worked for 30 years at the Dallas post office and had been retired for 21 years. He was a member of North Highlands Baptist Church. Surviving him are his wife Minnie; a son, Paul E. Jepsen, Jr.; three grandchildren, two great-grandchildren and a sister. The Rev. Gordon Thomas officiated at the funeral service.

NEWS & VIEWS

Marty Wants "Intentionality" To Characterize Evangelism

CEDARMOORE, Ky. (BP) — Evangelism provides an alternative ordering of existence according to Martin E. Marty of Chicago.

Suburban families and churches as now structured cannot "house" the products of their evangelization, he told religious leaders here.

"The church as it now stands is dependent upon the economically solvent and the politically cautious. Inevitably the gospel is compromised by expedience. Creative ministries are starved out," the University of Chicago historian said.

He called for an evangelism characterized by "intentionality," when those joining the church take on covenants expressing specific intention, conscious of a specific role or vision which would alter the order of their existence.

Marty, speaking to the National Consultation on the Suburban Church sponsored by the Southern Baptist Home Mission Board, explained that intentionality would follow the lines of people's interests: worship, the expanded family in foster care, housing foreign students, adoption, or concentrating on youth culture.

Earlier the speaker characterized suburban man as multi-class, family oriented, white and the majority of society. He is seeking an alternative ordering of the arrangements of his life toward homogeneity, purity, and simplicity. Marty said suburban man attempts to leave behind, in his flight from the city, disorder, anarchy, heterogeneity, chaos, and undependability. His is a search for order, and "it may be perfectly natural." But he soon discovers that "hell is portable."

Lost in the process is the sense of participation in a significant movement, for "when anything is on the move in history it transcends the existing order." The churches remain part of the suburban problem, he stated.

"When the congregation and the family simply take on the conditions of suburban life they are characterized by drift, inversion, inauthenticity, anomie, irrelevance. Such people cannot be considered to be evangelized, if the evangel implies saving health, wholeness, and the quality of external life in Jesus Christ," Marty said.

In a larger definition, he said, "To evangelize means to proclaim faith in Christ, to give witness by word or action that it is determinative in one's own choices of life; it implies a communication of this vision to others who begin to understand and let it become a part of their lives—a conscious alteration of existence, a participation in an order which transcends

both urban and suburban or other externally-derived norms."

Marty cites as a barrier to evangelism the concept that evangelization is somehow immoral, "but evangelization goes on all the time in virtually all sustained relationships."

Another barrier, according to Marty, is the myth that people no longer convert. "These are great days for conversion, even if under other terms," he said. "Whenever a young person adopts, more than superficially, all the circumstances of hippie or yippie styles he is converted and his every perceptions of the straight and square world is changed; communication with people in that world is different."

He pointed out that people are being converted to many surrogates for Christianity; yoga, Zen, astrology.

Another barrier cited was that people have inadequate definitions, seeing evangelism as simply bringing people to church membership and it is exhausted when one joins the church.

Tents still reach German unchurched best

The time approaches 8 in the summer evening. Several hundred men, women, and children have been walking inside the tent, pitched near a group of apartment houses.

Music from an electronic organ fills the air. The choir of the local Baptist church begins to sing. A tent evangelism worship service is getting underway.

The scene is being repeated at some time this season in 30 cities in West Germany. The 4½ month tent evangelism period started in mid-May and reaches to nearly October 1.

Using six tents, Baptists maintain a form of outreach that stretches back to 1926, except for wartime years. Once there were 12 tents but the number has been halved.

More than 1,000 persons responded to calls to make some commitment to Christ during tent services in 1969. That many or more are expected to respond during the current season, said Friedrich Eckert, Kassel, one of three full-time Baptist tent evangelists.

They are employed by the Union of Evangelical-Free Churches, the title of the overwhelmingly Baptist movement in West Germany. The tent mission is a key part of the home missions work of the union. Purpose of tent evangelism is to reach those who do not maintain contact with any church.

Although 98 per cent of the German people consider themselves Christians, only 3 per cent regularly attend church, Eckert said. "Since people don't come to church buildings, we take the church to the people through tents."

Squaw Valley Seen As Site for 1973 Baptist Youth Conference
WASHINGTON, D.C. — The Baptist Youth World Conference in 1973 will be more than just a fellowship gathering.

Karl-Heinz Walter of Hamburg, Germany, chairman of the Baptist World Alliance Youth Committee, said that the conference will take a realistic look at world problems, seek solutions on the basis of Christian principles, and then propose youth involvement in these solutions.

"Christian youth wants to be involved," he said. "We want to do more than talk and pass resolutions."

Mr. Walter was in Washington to preside over a meeting of the Alliance Youth Department's administrative sub-committee. The 16 committee members, most of them college age, spent two days discussing objectives and making plans for the conference.

The 1973 meeting will be the 8th in a series that began in Prague, Czechoslovakia, in 1931. Meetings have been held generally at five year intervals.

No meeting site has been set, but the sub-committee leans to selection of Squaw Valley, Calif., a winter ski resort between San Francisco and Reno,

Nevada. The proposal is contingent on a vote of the full 150-member international Youth Committee and the making of satisfactory arrangements with Squaw Valley authorities.

ABC Report Asks Up-Dated Delegate Structure
VALLEY FORGE, PA. — (ABNS) — The General Council of the American Baptist Convention (ABC) has heard the preliminary report of a proposal that is asking the denomination to establish a delegated biennial meeting with equal lay and clergy voting power and to change its name to the American Baptist Church.

The proposal of the Study Committee on Denominational Structure says that the local congregation shall retain authority in the ordering of its congregational life, but that the entire fellowship of congregations shall have a corporate authority on certain matters of procedure, program, and discipline. □

Western European Unions Support 600 Missionaries
Baptists in western Europe support nearly 600 foreign missionaries, or one missionary for approximately every 750 church members. Eight societies are at work.

The largest missionary activity is maintained by two regional societies — British Baptist Missionary Society and European Baptist Missionary Society.

Two national Baptist unions have missionary ratios under 1:200. In other words, there is one missionary for less than each 200 church members in the supporting union. □

5 Russian Baptists Studying In West
Five Baptist leaders from Moscow came to Western Europe in October for two years of theological study. Three went to Hamburg, West Germany, and two to London, England.

Viktor Krieger, one of the pastors of Moscow Baptist Church, Leonid Tkachenko, the church's choir director, and Eugenije Ruski, a translator, went to the Baptist seminary in Hamburg.

Benjamin Fedichkin, who is a contact worker for Russian Baptists with Baptists in other lands, and Walter Mitzkevitch, assistant director of correspondence education for the All-Union Council of Evangelical Christians — Baptists, enrolled in Spurgeon's College (Baptist), London.

Fedichkin and Tkachenko had been students at Spurgeon's for a brief time about three years ago. (EBPS) □



by Paul Siewert

Recent reliable sources tell of a 13-year-old girl, by the name of Monica Lopez, living in Mexico City, who is acclaimed to have miraculous healing powers.

Monica herself is a miracle child. According to her physician she was born with a completely blocked-off stomach. The doctor pronounced her doomed at birth. He was convinced she could not live more than a few hours. The next day, however, he found her alive and healed. The healing was diagnosed as a miracle.

Fantastic stories are recorded of unusual things done by Monica. Scores of people gather daily in front of her home, crying for her prayers and holding up bottles of water for her to bless. Psychiatrists, medical doctors, religious leaders, and many who have been healed, attribute divine powers to this young girl.

Monica claims: "God speaks to me. He tells me to work for people so they will stop being bad and so there will be love and peace among all peoples." She is a Catholic and attributes her powers to God.

Though this account is extraordinary, it is by no means isolated. Many similar phenomena are receiving wide publicity. What is to be our response?

Unfortunately, great hordes of people know only extremes and respond with either extreme gullibility, or extreme cynicism. Thus neither find the truth. However, a number of questions are very much in order. Of what spirit is all of this? After all, there is something rather eerie about a lot of our contemporary mysticism. Are the claims truthful? Do the personalities involved really honor Christ? The vessel is important. The Apostle said that the truth shall free us. Let's not be afraid of the truth. But let's make sure it is truth! □

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. H. J. Waltereit* has accepted the call to become the pastor of the Bethany Baptist Church, Vancouver, B.C., effective June 1971. He has been serving as the pastor of the Ridgemont Baptist Church, East Detroit, Mich.

■ *The Rev. and Mrs. Robert Sandoval*, missionaries in Rio Grande City, Texas, announce the birth of a daughter, Rhonda, born Dec. 14, 1970.

■ *The Rev. Eric D. Kuhn* has accepted the position of administrator of the Capital Manor, Salem, Ore., effective March 1, 1971. He previously served as administrator of the Baptist Manor, Portland, Ore.

■ *The Rev. Richard Grenz* has ac-

cepted the call to become the pastor of the Ebenezer Baptist Church, Shattuck, Okla., effective March 1971. He previously served the Sherwood Park Baptist Church, Greeley, Colo.

■ *The Rev. Ronald F. Derman* has accepted the call to become the pastor of the First Baptist Church, Fessenden, N.D., effective Feb. 1971. He previously served the Twin Pines Baptist Church, Cedar Rapids, Iowa.

■ *The Rev. Frank Orthner* celebrated his 90th birthday on January 14. Acknowledging the well-wishes of his church, Ridgewood Baptist, he expressed his gratitude to God for health and for reaching this mature age. He

remarked that he is lonesome for the many contemporaries he can no longer meet or correspond with because they have passed on. Rev. Orthner has been in the ministry for more than 60 years. Rev. and Mrs. Orthner have 4 children and many grandchildren and great grandchildren to enrich their sunset years.

■ On Jan. 1, 1971, *the Rev. S. B. Nfomi*, executive secretary of the Cameroon Baptist Convention, received a high award from the Cameroon government for his services to the nation. January 1 was the celebration of the 11th year of Cameroon independence. Each year a number of persons throughout the country are selected for this honour. The Senior Divisional Officer at Bamenda on behalf of the President of the Republic awarded Pastor Nfomi the Cameroon Order of Merit 3rd Class. This was in recognition of his faithful services to the people of Cameroon as an officer of the Cameroon Baptist Convention. We hope that Baptist leaders may continue to have a strong impact for good in the nation of Cameroon and for the work of Christ.

■ The General Council has authorized a raise in interest rates for the Church Loan Trust Fund of the N.A.B. General Conference. These funds are made available to N.A.B. churches for building programs at modest interest rates. You are invited to invest your funds for this purpose.

The new interest rates are as follows: Two Year Certificates — 5½% per annum; Three Year Certificates or more — 6% per annum, with interest payable semi-annually. Investment Certificates are issued in \$100 amounts or multiples thereof.

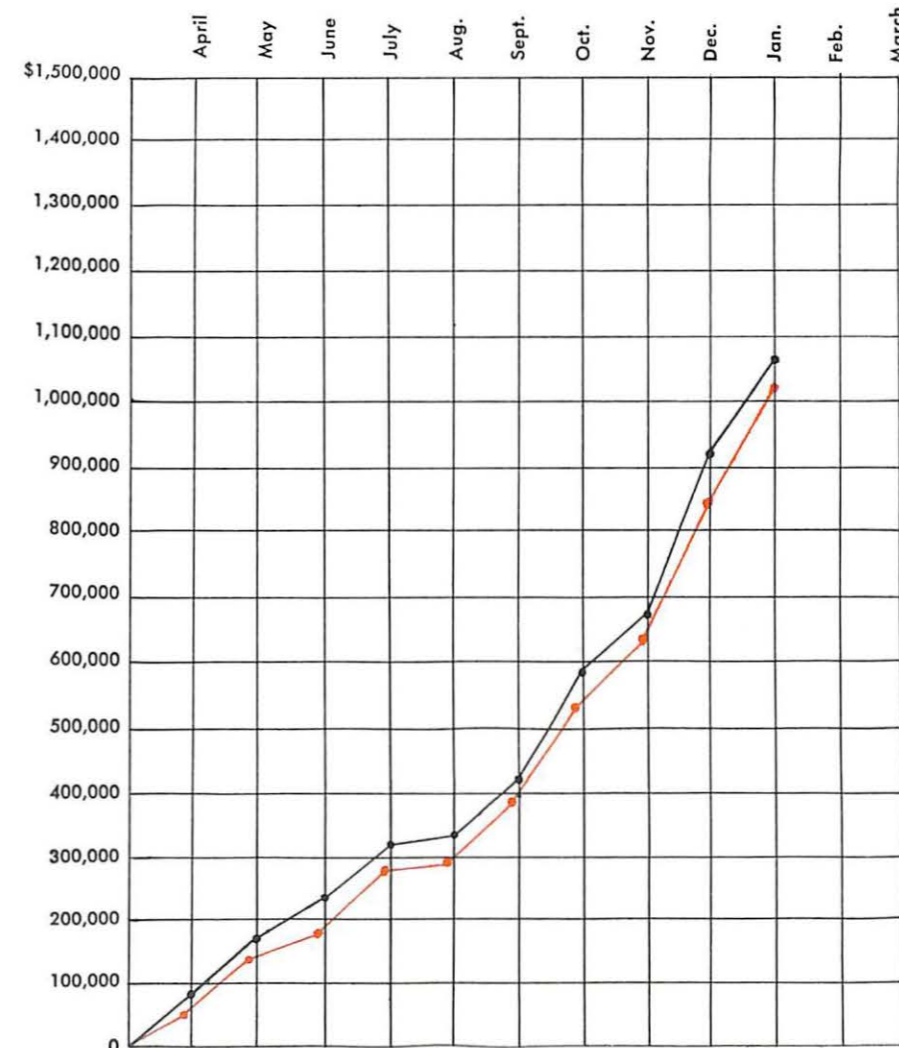
For further information and/or an application form, write to: CHURCH LOAN TRUST FUND, North American Baptists, Inc., 7308 Madison St., Forest Park, Ill. 60130.

■ *Chaplain, Captain, David A. Samf* distinguished himself by meritorious service as Chaplain, 314th Combat Support Group, Little Rock Air Force Base, Ark., from Aug. 16, 1967 until July 21, 1970. During this period Chaplain Samf's outstanding initiative and devotion resulted in superior accomplishments in hospital ministry. In addition his outstanding work in religious education for adults and youth contributed in a highly significant way to the religious program of the base. The distinctive accomplishments of Chaplain Samf reflect credit upon himself and the United States Air Force.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for ten months
April-January 1971 — \$1,019,477.52
April-January 1970 — \$1,069,012.92

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



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



Religious Trends in 1971

The most widely publicized single event of 1971 may be the announcement by a prominent and widely respected ecumenical leader that the Consultation on Church Union (COCU) is dead, says Lyle E. Schaller in "What Will 1971 Bring," Home Missions magazine, December, 1970. (Most of the information in this editorial is based on Mr. Schaller's article.) Supporters of COCU may accuse this outspoken leader of helping to destroy it. Some may say that they have known it for some time.

It is predicted that the most widely discussed news about church finances will not focus on declines in benevolence giving but on rapidly growing financial burdens placed on local churches because of vandalism, arson and burglary. Many NAB churches have reported such events. In January our church in Sacramento, Calif., suffered \$200,000 damage to their year-old sanctuary, allegedly by arson.

Church leaders will be shocked by the proportion of local budgets that must be allocated to maintenance, repair of damage, lighting, increased insurance and additional custodial services. An increasing number of congregations will find it impossible or economically unfeasible to buy insurance from private companies.

Another important trend will be an emphasis on quality and professionalism in church life. Churches have concentrated on quantity rather than quality, activities rather than performance. In the future, reports will not only include average Sunday school attendance, but also "what happened" to those in attendance.

For several thousand clergymen the most important prediction for 1971 is the emerging surplus of ministers. While it is not expected to become a critical issue in most denominations until about 1975, in 1971 pulpit committees will be surprised at the comparatively large number of candidates interested in their church. It is expected that the congregation paying a cash salary of \$8,000 to \$20,000 (plus housing, car allowance, etc.) will have a much larger list of qualified candidates than it did in the middle 1960s.

Seminary graduates will be stunned by the limited choices open to them as they look for their first full-time pastorate. Pastors in the 28-35 age range who are ready for a move, will find relatively few attractive opportunities. Men in the 45-50 age group who are convinced they are now at the peak of their ability, will discover that most congregations are looking for a "youngerman."

In Christian education the most important development will be the tremendous success of television's "Sesame Street." This series has had a greater impact on kindergarten children than anything else, and it has won a wide following in middle-class suburban homes. It has opened up a great variety of new teaching techniques and methods which have their effect on Sunday school methods. The children will be less tolerant of conventional methods once they have been exposed to the methods used in "Sesame Street."

For more than 250,000 church members, most of them over 50 years old, the most important religious news of 1971 will be a local story that will receive almost no publicity, even in their own community. This will be the news that "our church" is closing.

The list of churches closing in 1971 will include over a thousand small rural congregations and several hundred city churches that will disappear through merger, union, or dissolution. The list may also include several dozen relatively young suburban congregations, which were started in "high potential" areas but whose membership growth appears to have leveled off at 50 to 100 members.

How will these general trend predictions affect N.A.B. churches? What impact will we have on the trends? A great deal will depend on the extent of our dedication as individuals to our primary task of witnessing to the dynamic and fulfilling life in Jesus Christ.

— JB

OPEN DIALOGUE

letters to the editor

Dear editor: "We received the December 1970 issue of the BAPTIST HERALD, and the cover is the most beautiful yet for this season. Thank you too for the fine articles published in this issue." Mrs. Edwin Pfeifle, Napoleon, N.D. □

Dear editor: "Thou shalt not kill" . . . ever? Is that really true? (This is a response to the article, 'Christian . . . Baptist . . . Pacifist?' Dec. 1970, Baptist Herald.)

"When a Christian is a judge, a criminal court juror, a soldier, an officer of the law, or in some other similar position, he sooner or later has to face up to a responsibility over another man's life or death.

"Under such circumstances it is good to look at God's Holy Word and to be careful to distinguish between personal conduct and 'public responsibility.' Exodus 20:13 says 'You shall not kill.' But Exodus 21:12 says, 'Whoever strikes a man so that he dies shall be put to death.' (RSV) The first statement is for personal conduct; the second is for those enforcing law and order (and two witnesses to the crime were required before the man was condemned to death).

"When the soldiers in Luke 3:14 asked 'And we, what shall we do?' Jesus did not say, 'get out of the army' or 'throw away your weapons.' He said, 'Rob no one by violence or by false accusation, and be content with your wages.' (RSV).

"In Luke 22:36, Jesus, who had taught His disciples to turn the other cheek and to love their enemies, says to the eleven, 'and let him who has no sword sell his mantle and buy one.' And when His disciples said, 'Look, Lord, here are two swords,' He did not say, 'Throw them away,' but, 'It is enough.'

"In view of the restraint He put on Peter when he later used the sword, it would seem that Jesus did not mean for the swords to be used for His protection but for that of the disciples. Had He wished, 'He could have called twelve legions of angels' (Matt. 26:53). The Scriptures had to be fulfilled

(Continued on page 31)

SOUTHWESTERN CONFERENCE MAKES AUDIO-VISUAL AVAILABLE TO OTHER N.A.B. CHURCHES

A slide-tape presentation, "UNCLAIMED LAND . . . RECLAIMED," a project of the Southwestern Conference Church Extension Committee, is being used to stimulate the thinking of churches as to their involvement in the development of new churches. This audio-visual was developed by the directors of the project, LeRoy Griswold of Wichita, Kan., and Ted Longhofer of Marion, Kan. It features the new churches that have been started in Greeley, Col., Rapid City, S.D., and Wichita, Kan. as examples of areas where God has blessed church extension, and then focused on new areas to be developed such as Denver. Presently being shown in the South-Central Area, the presentation is available to other N.A.B. churches. Write to Ted Longhofer, Marion, Kansas, for more information.

Women's World

(Continued from page 14)

mountainous miles to cross from the end of the road in Nigeria to the end of the road in Cameroon. They did it by Landrover, by foot, and by horseback. They ate some of their meals around open campfires. They crowded all corners of a mission station floor for overnight sleep. And they cooled off in a shallow stream during the long trek. But in the end they kissed Mom and Dad a delighted greeting and burst forth with stories of life at school.

The mission bus stood empty at Warwar during the happy days of holiday. It was ready for the return trip. That bus was scheduled for other long, hot, dusty trips for vacations at home. It also did daily service between the hostel and classrooms during the school term, and went back and forth to the market for supplies.

Strange to say, the bus isn't paid for! Yes, the vehicle agency received payment for the bus. But we had to borrow the money to buy it. Then the Cameroon Field Committee asked the Board of Missions for a special project to raise the necessary funds. A special project was approved for this fiscal year in the amount of one thousand dollars.

I have told about the long bus trip because it has such a happy ending. I have told about the special project to pay for the bus because I would

like to give it a happy ending too. Perhaps you would like to help. Send your special project contribution to the North American Baptist General Missionary Society designated for the missionary children's school bus. □

Insight Into Christian Education

(Continued from page 19)

Winter Quarter — December through February

Spring Quarter — March through May

Summer Quarter — June through August

This will be a decided advantage to you because September, the beginning of the first quarter, is closer to the opening date of most public schools and September is also the normal time for a new fall thrust in the church and Sunday school.

This year the summer quarter will be shorter — only two months. Keep this in mind when preparing your Sunday school lessons. You may wish to teach only a portion of the summer quarter's material, or use more material each Sunday in order to cover the lessons during the time allotted.

This also means that you will need to order curriculum materials a month earlier than usual.

Mark these changes on your calendar now! □

Open Dialogue

(Continued from page 30)

filled, however, (Luke 22:37 and John 18:11) so He submitted Himself to the soldiers.

"The Apostle Paul in writing to the Roman Christians cautions them to 'be subject to the governing authorities.' He also warns them, 'If you do wrong,

be afraid, for he (who is in authority) does not bear the sword in vain.' (Rom. 13:1 and 4.)

"The ultimate power of anyone in authority is the power of the sword: the power of life or death over his subjects. A Christian in such a position of authority must, when necessary, administer a 'death penalty,' as a part of his responsibility, 'for he is God's servant.' (Rom. 13:4).

"Being responsible for the death of another surely is not pleasant for any Christian (nor does a Christian care particularly to be exposed to violent death) but our God is a God of law and order as well as a God of love.

"God Himself does not 'fool around,' with us. 'He who does not believe is condemned already' (John 3:18)." Harold B. Johns, Oak Park, Ill. □

Bible Puzzle Page Answers

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CRYPTOVERSE

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We can still make it...

despite what is called a recession, economic squeeze, mini-depression, anti-inflationary drive or temporary adjustment. We can still make our \$1.5 million commitments as North American Baptists if you will give an additional gift to the Lord's work now. This is the wrong time for Christians to hold back in their giving and to allow economic uncertainty to hinder the expression of their faith.

Because God loves us we have committed ourselves to the people of Japan, Brazil, Cameroon, Nigeria, Canada and the United States. We build and serve churches, clinics and schools. We train our young men and women who are called into service as missionaries — teachers, doctors, pastors, administrators.

Almost \$400,000 are needed in the month of March to meet this fiscal year's needs. Will you ask God what your share should be?

While you consider that question let's look at our giving another way. Do we really NEED anything? Most of us don't because God is gracious to us. We have more than enough. Shouldn't our gifts reflect our abundance?

When money is in short supply we often neglect our giving. But God is still God in a tight economy and we should demonstrate our love for Him. How we support our cooperative mission this year will show what we really believe about God.

Will you give a special mission gift now? You may give it through your church or forward it in an envelope to the North American Baptist General Conference Office, 7308 Madison St., Forest Park, Ill. 60130.

We can still make it . . . if you will help. Thank you.

Baptist Herald

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