

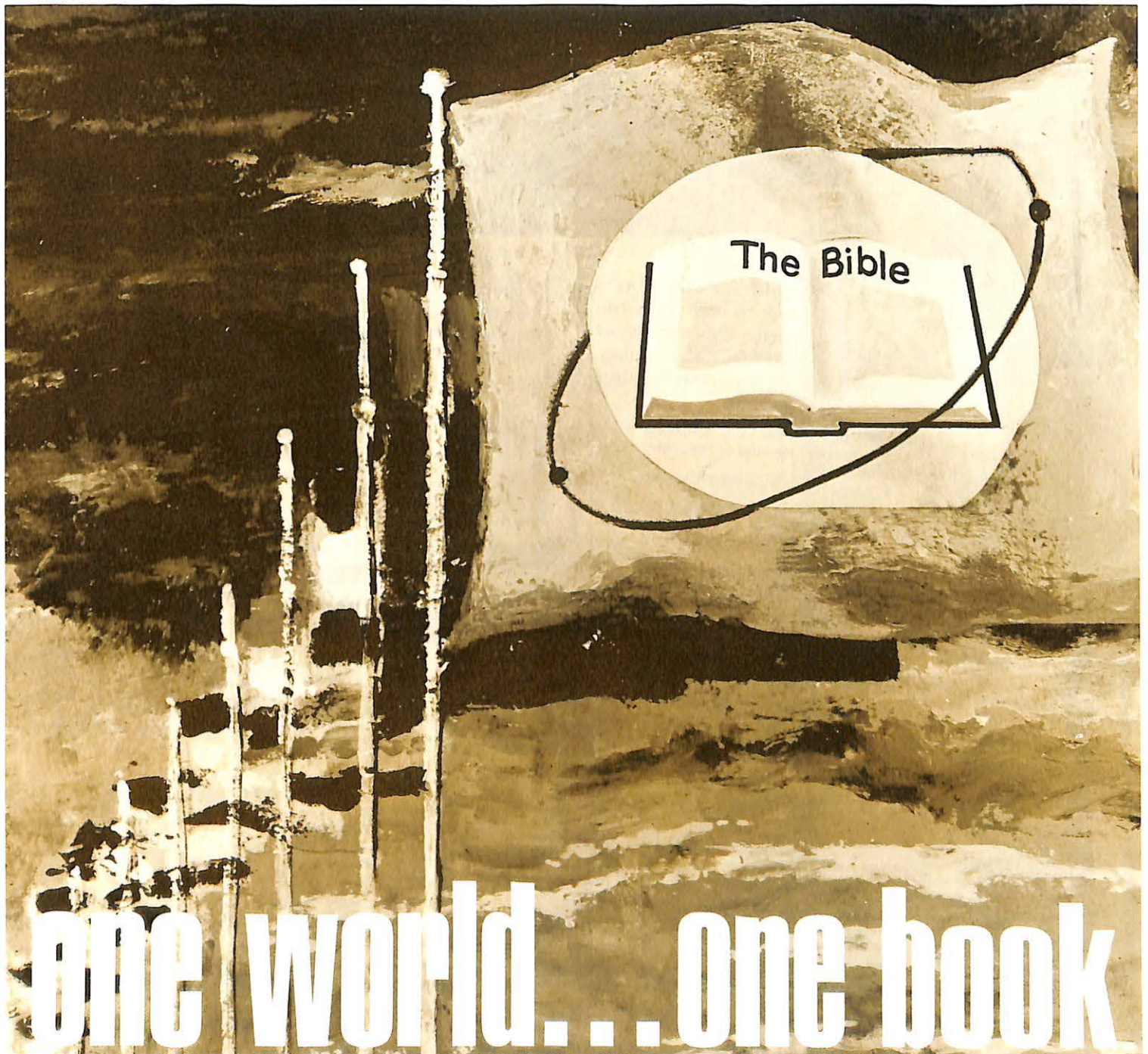
Baptist Herald

November 1971

The Book for
All Seasons
by G. Curtis Jones

First Short-Term
Missionaries to Japan
by Richard Schilke

How Much Should
We Pay Our Pastor?
by Lyle E. Schaller



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Baptist Herald

Volume 49 November 1971 No. 11

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After Dag Hammarskjöld's death, a manuscript was found in his home in New York City together with an undated letter to the Swedish Under-Secretary of Foreign Affairs, Leif Belfrage.

The Book for All Seasons

by
G. Curtis Jones

In this brief note Hammarskjöld reminded his friend that he had always kept a diary, and asked him to "take charge" of it. He explained that it was written for himself, not the public. However, the Secretary-General stated, "if you find them (meaning his notes) worth publishing, you have my permission to do so — as a sort of white book concerning my negotiations with myself — and with God."

During Advent Christians are asked to use at least one Sunday to focus on the Bible. Whatever else, the Bible is a compendium of man's negotiations with himself and with God.

Christians should know the Bible. But the truth is, too few of us read it, and especially before decision-making. As a University of Chicago professor has said, "Ignorance regarding the Bible on the part of otherwise intelligent people is one of the astonishing things today."

Although the Bible is still a "best seller" in America, a fourth of our people never read it. In Russia Bibles are scarce. Believers borrow from one another to copy desired passages. Yet their churches are crowded!

The Bible is not a charm; it is a chart. The Bible is not a book of science, though it is prophetic. The Bible is not an almanac nor encyclopedia, though it is rich in information. The Bible is not a text on jurisprudence, though it discusses justice. The Bible is not a glossary on intercontinental missiles, but it does define dimensions by which men may emulate Christ. The Bible offers no counsel concerning moon walks but it does describe men fit to live on earth! The Bible is the Christian's book about God; the meeting place of man and God.

Dr. G. Curtis Jones is the author of many books. He is the minister of Woodland Christian Church in Macon, Georgia.

However mysterious, apocalyptic, eschatological it may appear, the Bible, on the whole, as Professor Philip Hyatt of Vanderbilt says, was "written out of faith by men of faith for the purpose of arousing faith." The Christian realizes that the Bible was not packaged and dropped from heaven, but that it evolved over a period of some 1,200 years and was put into words and edited by a great number of people in ancient Israel.

This timeless book of intimate negotiations is the source of the living Word for a dying world. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

In a sense the Bible is a strange and archaic collection of words arranged into stories, poems, letters, images and visions. It is the home of the silent Word, the divine, penetrating power of God. As the writer of Hebrews phrases it: "For the word of God is alive and active. It cuts more keenly than any two-edged sword . . ." (4:12, NEB).

This silent, irresistible Word changes and redirects life, for it is always connected with a deed. You will remember that according to Luke's account of the Emmaus revelation, Cleopas referred to Jesus as "a prophet mighty in deed and word" (Luke 24:19). Biblical words are beautiful and alive because they are fleshed. The Bible does not deal with statistics, but with people; people who experienced the Word of God.

Each generation must discover, preserve and proclaim the living Word.

In 1947 a shepherd, pursuing a stray goat seven and a half miles south of Jericho near the Dead Sea, noticed a hole in the hillside. Curiosity aroused, he threw a stone into the opening and heard something break. It sounded like a jar. He and a friend then entered the cave to discover the Dead

Sea Scrolls, some of which date back to the Second Century. The living Word preserved for man!

On June 25, 1951, the clock atop the steeple on Marquand Chapel, Yale Divinity School, struck noon. A group of Bible scholars, weary from twelve days of intensive work, had just brought their formal discussions to a conclusion concerning the final portions of the Revised Standard Version of Scripture. They had been meeting intermittently for fourteen years. Surrounded by tables piled high with manuscripts, books and notes, the translators paused for prayer. These men had reproduced in modern English the living Word.

This living Word lives in and through people.

II

This indestructible book of man's negotiations with self and God is also the book of the Church! There are thousands of books about the Bible. It is claimed that if all volumes on the Bible catalogued in the Library of Congress were laid end to end, they would measure more than a mile! But the fact remains the Bible, not books about it, is the book of the Church.

It is highly significant that Jesus launched his ministry with the Scrolls in the synagogue of Nazareth. "He opened the book and found the place where it was written, 'The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor . . .'" (Luke 17b-19). Afterwards he closed the book and gave it back to the attendant. Worshipers were both impressed and irritated.

There is a relevant story in II Kings. It concerns Josiah, who came to the throne about seven centuries before Christ. Conditions in Jerusalem were not altogether different from our own. Moses had been entrusted with the Word which he delivered to his people. Religion was popular but the Book, the Word of God, was obscured and neglected. During periods of war and invasion, the law had become hopelessly mixed with common opinions and false religions. Men worshiped idols of their own choosing. There was general unrest and impatience; little or no resistance to moral erosion. Josiah was worried. Determined to be a good king and desiring to lead his people out of darkness, he turned to the temple for help but was discouraged. The temple was being renovated, and the Word of the Lord could not be found! At last the chief priest, Hilkiah, announced: "I have found the book of the law in the house of the Lord" (II Kings 22:8).

Why was the Word of God lost in the ancient temple? Had it literally been buried beneath the clutter of debris or simply neglected? Whatever the reason, the significant point is that a search was made for the Word of God!

It is easy for the Bible to become lost in today's pyramid of periodicals and papers. It is not uncommon for the Bible to be a dust catcher in the home and office. It even is easy for the Bible to become lost in the curriculum and activity of the church. What a pity, for it is the book of spiritual strength; a guide for Christian community.

III

This demonstrative book of man's intimate and hopeful negotiations contains and projects a life-style as unrivaled, fresh, and up-to-date as the latest issue of TIME or NEWSWEEK. In it we glimpse souls struggling to find the meaning of life and death.

Job, bereaved, desolate, diseased, cries out: "O, that I knew where I might find him . . ." (23:03).

Jeremiah, steeped in thought, exclaims: "The Lord made it known to me and I knew" (11:18).

A man of reputation asked Jesus, "Teacher, what good deed must I do, to have eternal life?" (Matthew 19:16 ff.). Questioned about his reading, the Lord was pleased with the aspirant's knowledge. But the concerned man persists: "What do I still lack?" "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." We read that the young man went away sorrowful; "for he had great possessions."

Life, as etched throughout the Bible, is one of searching for truth and faith. Pilate glimpsed truth! He also experienced the look of love. The Prodigal encountered it. The Biblical style is one of forgiveness: "Neither do I condemn you; go and do not sin again" (John 8:11b). It is the stance of courage: "He set his face to go to Jerusalem" (Luke 9:51). Life as portrayed by Jesus is one of compassion. Looking over Jerusalem he wept, saying: "Would that even today you knew the things that make for peace" (Luke 19:42).

A certain flair or style is imperative in everything we do. Regardless of worth, a dull person is still dull! Jack Paar of television fame says, "The greatest sin is to be dull." In referring to his opponents, Mayor LaGuardia of New York once quipped: "I could run on a laundry ticket and beat those political bums any time." It was LaGuardia who, during a newspaper strike in New York City, read comics to children over the radio. What he had — that few politicians of his day had — was style!

The Christian ought to have style, a spirit motivated by love, regulated by mercy, sustained by faith. The culminating revelation in the New Testament is that of Jesus: calm before his accusers, courageous before his enemies, and confident before death. To the dying thief he said: "Today you will be with me in paradise" (Luke 23:43). Faith and love combined to produce in him a style and strength that engendered trust.

Canada's Leonard Griffith shares a Dutch fable which communicates the truth of our salvation. There were three tulip bulbs named "No," "Maybe," and "Yes," that lived at the bottom of the bin. With the return of autumn they speculated concerning their destiny. "No" said: "I shall stay in my snug corner of the bin. I don't believe there is any other life for tulip bulbs. Besides, I am satisfied with things as they are." And he rolled over and went to sleep.

"Maybe" said: "I am not satisfied with things as they are. I feel there is a better life than the life I now have. I feel something inside me which I must achieve and believe that I can achieve it." So he squeezed, pressed, and pressed himself until he ended up in frustration.

Then "Yes" said: "I have been told that we can do nothing of ourselves but that God will fulfill our destiny if we put ourselves in His power." A hand reached down into the tulip box feeling for bulbs. "Yes" yielded to the hand and was buried in the ground. "No" and "Maybe" shriveled away untouched in their corners of contentment and frustration. And with the coming of spring, "Yes" burst forth into all the richness and loveliness of new life.

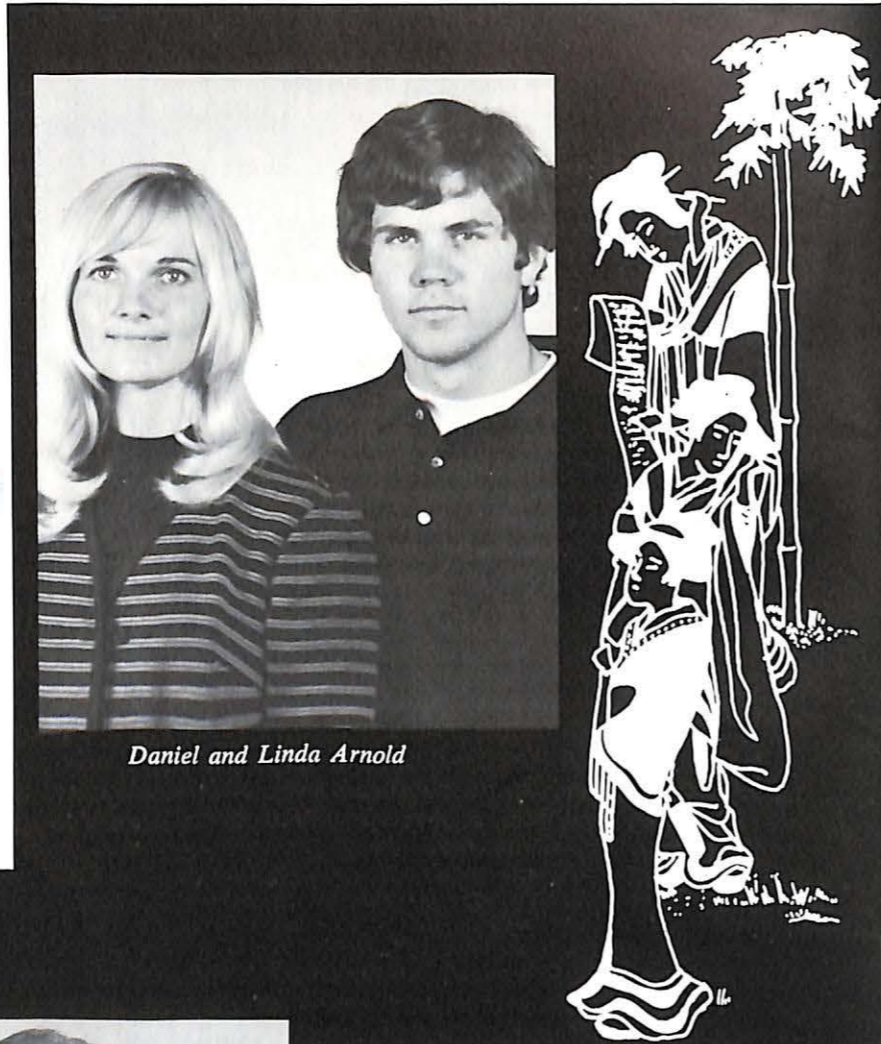
Long before this fable, the Psalmist declared: "How sweet are thy words to my taste, sweeter than honey to my mouth!" (Psalm 119:103). Later Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25).

Is not this proclamation the heart and hope of the book for all seasons? □



Our First Short-Term Missionaries To Japan

by Richard Schilke



Daniel and Linda Arnold



Lucille I. DeBoer



Veronica Ertis



LaVerna Mehlhaff

Six years ago, the October 1965 issue of the *Baptist Herald* carried an article under the above caption, except that the words "to Japan" were not included since those eight short-term missionaries all went to Cameroon. Since then about 50 young people have gone to Cameroon under the short-term program with most of them serving two years, some three years and a few terminating after one year. All of them brought blessings to the field of service and received blessings in return. They filled a great need in Cameroon and Nigeria, and bridged a gap until Cameroonians were ready to fill that gap. This time has now come and the short term teaching opportunities in the secondary schools in Cameroon are coming to an end. Nevertheless, there will be a few other areas where a short term missionary may still fill a great need.

For several years the idea of a short term program in Japan was prayerfully discussed. The language barriers seemed to be insurmountable with reference to a short term program, until our missionaries in Japan concentrated on the area of teaching conversational English. Contacts or opportunities were made mainly by our missionary, the Rev. Edwin C. Kern, and a program was set up by him. It was modeled after the program in Cameroon but definitely adapted to Japan. A few sentences from the leaflet "A Teaching Opportunity in Japan" describe this program:

"A short term missionary is one who has been called by God to give a portion of his life for Christian service. This period of service can prove to be a valuable period of preparation for his future. Above all, however, it must be looked upon as an opportunity to share with the Japanese his faith in Christ as Savior and Lord.

"There are opportunities to teach English conversation classes in universities, factories, business offices and community groups. Through these contacts, opportunities will open up to conduct English Bible classes on university campuses, in homes and in the church.

"The actual participation in a local church program, though limited by the language barrier, provides an opportunity for personal work such as giving out tracts, helping in music, accompanying the missionary in visitation and working with committees in the church. There are many other opportunities in helping the missionary in areas where language is not a barrier, and thus freeing the missionary from such tasks, in order that he can devote more time to missionary work where knowledge of the Japanese language is a necessity."

We believe that God guided in the setting up of the short-term program in Japan and even timed it, that an opportunity for our young people in Japan should open up just when that opportunity in Cameroon seemed to be curtailed. We are grateful to God that five young people responded to this new challenge. They were appointed and left for Japan on September 1, 1971. We introduce them herewith to our Conference.

Dr. Richard Schilke is the General Missionary Secretary of the North American Baptist General Conference.

Mr. and Mrs. Daniel M. Arnold

Daniel Mark Arnold was born on August 8, 1948, in Seattle, Wash., to Mr. and Mrs. Jack Arnold. His parents belonged to the Free Methodist Church where also Daniel grew up, made a public profession of his faith in Christ and joined the church at the age of 16.

In the summer of 1971 he was baptized by immersion by the Rev. Eldon G. Schroeder and became a member of the Temple Baptist Church in Lodi, Calif., the home church of his wife. Following his high school graduation he enrolled at the Seattle Pacific College in 1966 and graduated in 1970 with a B.A. degree majoring in sociology and anthropology. In the fall of 1970 he did part-time teaching at Seattle Pacific College.

Daniel M. Arnold married Linda Kathleen Perry on June 20, 1970. Linda was born on Aug. 10, 1947, at Stockton, Calif., to Mr. and Mrs. William R. Perry. Early in her life she accepted Christ as her Savior and on May 22, 1955, was baptized by Pastor Nelson. She became a member of the Calvary Baptist Church in Stockton, California. Later her family transferred to the Temple Baptist Church in Lodi, California. Upon her graduation from high school in 1965 Linda enrolled at the San Joaquin Delta College in Stockton, Calif., and then in 1967 transferred to Seattle Pacific College where she graduated in June, 1969 with a B.A. degree majoring in English. From 1969 to 1970 she taught at Lincoln High School in Stockton, California. She served one summer with the N.A.B. Summer Student Placement Plan.

In their application for the short-term service Arnold made the following statement: "What a joy to be able to serve the Lord on a full time basis rather than as an additional part-time job. This particular opportunity will allow me to teach and to communicate the person of Jesus Christ." And Linda spoke of "the joy that comes from being in God's will. When I was 11," she said, "I committed my energies to do what God wanted."

Miss Lucille I. DeBoer

Lucille Irene DeBoer was born on Jan. 21, 1947, in Milbank, S.D., to Mr. and Mrs. Dick DeBoer. She grew up in the area of Corona, South Dakota. Early in her life she accepted Christ as her personal Savior and was baptized on Aug. 10, 1958, by the Rev. Herman Lohr and became a member of the First Baptist Church in Corona, South Dakota. Following her high school graduation in 1965 Lucille enrolled at Sioux Falls College in Sioux Falls, S.D., and graduated in June, 1969 with a B.A. degree majoring in English. She has been teaching at Beloit, Wis., since the fall of 1969.

Lucille DeBoer attended the Christian Related Ministries Conference at the N.A.B. Seminary around Thanksgiving time of 1970. While there she was challenged in particular for the short term program in Japan and committed her life to the leading of the Lord for this work. In her application she stated: "I tried to live my life in a way that people will realize is special, that really comes from within . . . Since I have been teaching, my room-mates have often spoken about spiritual things with me. And although I am far from being perfect myself, I have helped them with numerous problems they have confronted."

(Continued on page 23)



Dr. and Mrs. Ronald E. Hiller

To Show Christ's Love and Concern

by Richard Schilke

Both Dr. and Mrs. Ronald E. Hiller of Vancouver, B.C., Canada, have considered missionary service for many years. Dr. Hiller in his first application stated that he considered missionary service for about ten years. Mrs. Hiller stated that she had the idea of being a missionary since her childhood. To the question of missionary purpose, Dr. Hiller wrote: "The primary task, I believe, is to present Christ to the unsaved and to encourage and educate the new Christian. As doctor, my role is to show Christ's love and concern in a practical and physical way, thus supporting the efforts of other missionaries." And Mrs. Hiller wrote to that question of purpose: "To fulfill the tasks Christ gives me as a witness and a child of God; to be a helpmeet to my husband and a mother to my children; and to be of service to the missionary community in every way possible."

Early Childhood Influences

Ronald Edmund Hiller was born to Mr. and Mrs. Edmund Hiller on July 6, 1941, at Vancouver, B.C., Canada. Concerning his early childhood he wrote: "I was an only child but fortunate in having four cousins as next door neighbors. At an early age I was taught Bible stories, learned to pray and was taken to Sunday school and church. At age seven I accepted Jesus Christ as my personal Savior at home following evangelistic services held by the Rev. Albert Kujath at Bethany Baptist Church. A year later I was baptized by the Rev. John Schweitzer." This was on April 17, 1949. He became a member of the Bethany Baptist Church in Vancouver. Here he was greatly influenced and found his place in Sunday school and in youth work. He became a Sunday school teacher, member and secretary of the church board, leader of the Boys Brigade work, and for a short time also served as church clerk.

Marion Ruth Hiller, nee Asselstine, was born to Mr. and Mrs. William Arthur Asselstine on January 29, 1944, at Vancouver, B.C., Canada. She was one of seven children. In addition, her parents (her mother being a nurse) opened their home to malformed foster babies. "From the time I was in grade four," she said, "until I was through nursing, babies have been a part of my en-

vironment. One foster brother has lived with us all of his seventeen years and is considered the eighth child in our family." In all this her parents "set a terrific example of industry and honesty, and early enabled us to see that life was not all take and no give." At the age of 13 Marion accepted Christ as her Savior and was baptized two years later, in April, 1959, by the Rev. Frank Humphries. She became a member of the Alta Vista Baptist Church in Vancouver. As a teenager she became active in young people's work.

Call to Missions

In high school Ronald attended the Interschool Christian Fellowship Club and in grade 11 became its president. During that year he was happy to see half a dozen students accept Christ as Savior. At times he considered the Christian ministry, but a speech impediment seemed to be a negative influence. He mentioned several missionaries by name who greatly influenced him at camp and in his church. These were: Dr. and Mrs. Paul Gebauer, the Rev. and Mrs. F. Kenneth Goodman, Dr. and Mrs. G. Ben Lawrence, and the Rev. and Mrs. Earl H. Ahrens, all of Cameroon. "The testimony of these missionaries," he said, "made me aware of the mission of the church to spread the gospel to all the world. I felt that God was calling me to participate in some way. I promised God that I would give my life to His service — whatever it may be." An uncle of Ronald, the Rev. Johannes Sieber, was a pioneer missionary in Cameroon during the time that the Cameroon mission field was administered by the Baptists in Germany. Thus there seemed to be an ancestral missionary interest.

Marion found her place in various church organizations such as choir, young people, and women's missionary society, and over the years served on the executive of each of these. While president of the Women's Missionary Society, she first became involved with home and foreign missions. India was the land which she came to know best and she often wondered if the Lord would send her there. With missions in the background of her thinking, she went into nurse's training.

While a senior in high school, Marion met Ronald who was then in university as a medical student. After two and one-half years of courtship, they realized the will of God for them that they be joined in life together.

They were married on June 4, 1966. Two children have been born to them: Bruce Edmund on March 16, 1969 and Lorena Ruth on July 25, 1970.

Preparation for Missions

While in grade 11 in high school, Ronald first considered medicine as a possible profession, having special interest in biology. University life followed and it was marked by testing and by decision. Exposure to subjects such as zoology, psychology, and philosophy caused him to seriously examine his faith. Through it all the Lord led him to realize that "despite my speech impediment, God could use even me in 'full time' service."

He pursued the medical course at the University of British Columbia and received his M.D. degree in 1966. His internship training he received at the Royal Jubilee Hospital in Victoria, British Columbia. From 1967 to 1970 he entered general practice at Burnaby, B.C., in partnership with several other doctors. He was tempted to remain in general practice and spent many sleepless nights trying to find God's will for his life. A great peace came over him as he yielded to God's way. The year 1970-71 he spent as resident doctor in surgery at the Vancouver General Hospital.

Marion graduated in February, 1966, from Vancouver General School of Nursing with a R.N. diploma. During her three years of training she served on the Nurses Christian Fellowship executive each year, and in the last year held group Bible studies. Then for six months she worked at a Rehabilitation Center and for one year in a hospital in Victoria. These experiences greatly increased her nursing skills and organizational abilities.

Along with the work she had a growing desire to develop a witness among fellow staff workers who knew not Christ. In 1967-68 she attended Northwest Baptist Theo-

logical College in Vancouver and took a Bible study course in further preparation for the mission field. She continued these studies a second year while awaiting the birth of her first child.

Showing Christ's Love and Concern in Service

The need for medical missionaries on the mission field became a great concern for both Ronald and Marion. Well on their way to becoming established in general medical practice, they nevertheless yielded to this need and God's leading in their love and concern to serve Him. They thus filed their application, were considered and appointed by the Board of Missions of our Conference. They gave up their practice, sought more surgical training, and upon completion of it, were ready to go.

The appointment was made for both Nigeria and Cameroon. The first year is to take the place of Dr. and Mrs. Willi D. Gutowski at Warwar, Northeast Nigeria, who are on their furlough year. Following that they are to go to Cameroon and fill in wherever the need may be at that time. The Nigerian resident permit came through just as they were ready to go. On August 22, 1971, the Bethany Baptist Church in Vancouver held a farewell service for them. The church also provided the medical equipment by contributing \$1,000 and is considering partial continued support.

On August 24, 1971, Dr. and Mrs. Ronald E. Hiller left Vancouver by air and arrived in Jos, Nigeria, two days later. From there they proceeded to Warwar. After a few weeks of orientation by Dr. Willi D. Gutowski, the latter went home on furlough. His family had already preceded him by about four weeks. May the experiences on the field be many in which both Ronald and Marion can show their love and concern in many ways of service to the people of the Mambilla Plateau. □



The first Scripture recorded on cassette tapes, the entire New Testament in Today's English Version, popularly known as "Good News for Modern Man," is examined by blind readers at the Library of Congress's Division for the Blind and Physically Handicapped, Washington, D. C. Carl Allensworth, 73 (left), is a regular visitor to the Division's Reading Room. With him on right is The Rev. Dr. Dale C. Recker, Secretary for Blind Work of the American Bible Society, who presented the album to the Library.



by Gerald L. Borchert

Dear Dr. Borchert: . . . What about the problem of the length of hair, do you think it ought to be an issue in the church? . . . M. C.

Dear M. C. As I walk down the hall of the seminary I often glance at the picture of the first professor at the seminary and I cannot help but notice that he had a very handsome hairstyle which ended just at the collar of his shirt. I suspect that for his day and age he was very conservative in appearance. All of which leads me to reflect upon the fact that customs do seem to change. When I came to the seminary, I had a crew-cut which my predecessor of a 100 years ago would probably have thought was definitely inappropriate. In the eight years I have been at the seminary, styles have changed and although I personally do not wear my hair long, I do not condemn long hair because I hardly think that my theology or relationship to God should be determined by the length of my hair.

Nevertheless, I think that one ought to be sensitive to social customs. It is interesting how many students are willing to cut their hair above the collar when they look for employment. It seems that the middle ground of acceptability today lies somewhere between long and short. The Christian who seeks to influence the world for Christ must not allow minor things like hair style to interfere with his testimony.

Of course, in terms of cleanliness the need for a pattern of regular washing seems to be a little different. Cleanliness and uncleanness have some religious significance. Purity, washing and cleanliness have been inter-related

in society from earliest times, and as light and darkness have spoken to Christians of the great realities of life and death (cf. John 1:4-5) so cleanness and uncleanness have formed a pattern of thinking that has been related to sacrifice and even to the selection by Noah of animals for the ark (Gen. 7:1-3). Cleanliness does not, however, imply the requirement that a person be so perfumed that he becomes a walking pharmacy. Our society is socially engineering people into the necessity of conforming to a pre-packaged mold. The fact that industry has been able to manipulate people so easily spells a gigantic danger for the future freedom of men and women under God. The rebellion of many of the young people to the social customs of the day, therefore, has a positive aspect about it. The danger, however, is that the rebellion has become so standardized that many are simply conforming to rebellion and are thinking about reformation only in a very superficial way.

P.S. Many people have asked me about long hair and its relationship to the appearance of Jesus. Most of the pictures of Jesus which hang in churches and homes portray Jesus with long hair. This type of picture is based upon a confusion between Nazarene and Nazarite. Jesus was from Nazareth and is, therefore, called a Nazarene. A Nazarite, however, was a person under a special vow not to cut his hair, nor to drink alcohol, as well as other prohibitions and commands concerning his relations with society and his religious duties during the period of his vow. Jesus was not a Nazarite like John the Baptist. In fact, he was accused by the "picky" religious people of his day as being a wine-bibber, because he attended some gatherings where the religious elite were unwilling to go. It was with these people who were snubbed by the religious elite that Jesus' message often had its greatest reception, because the Lord's message brought them hope for the first time in their lives.

It is very interesting to note that there appears in the catacombs at Rome a very early fresco of Jesus with short hair. Later pictures of the master were standardized when the difference between Nazarene and Nazarite became blurred. It is, therefore, greatly open to question that Jesus had long hair of the type portrayed by most artists. A refreshing turn of events has come with some recent artists who picture him with medium length hair. □

book reviews by B.C. Schreiber

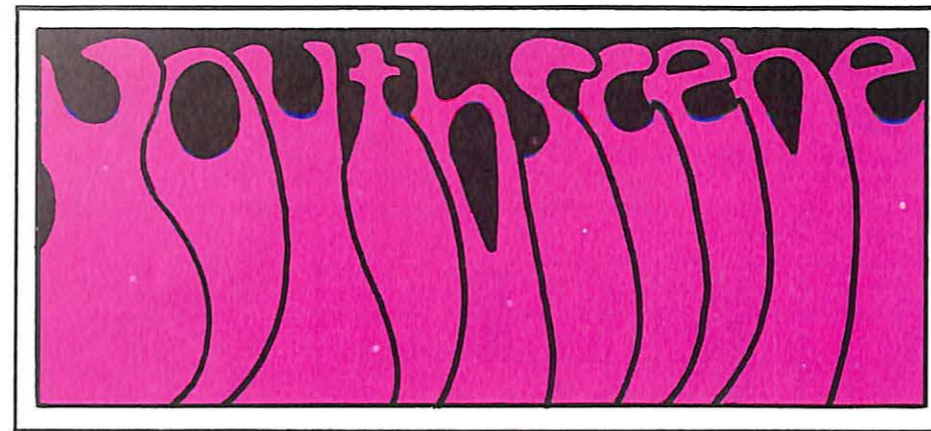
George Whitefield. By Arnold Dallimore, Puritan Publications Inc. Carlisle, Pa. \$7.50.

This is probably as close to a definitive work as it is possible to get, and reveals years of research. Church historians generally agree that the magnifying of John Wesley has been done at the expense of minifying George Whitefield. In keeping with Wesley's teaching of *Christian Perfection* they passed over those aspects of his personality and those areas of his life which reveal him as other than faultless, even though this picture was contradicted in his own *Journal and Diary*. Mr. Dallimore has tried to look objectively at all the leaders of the Great Awakening and has brought them into proper focus. Their strengths as well as their weaknesses are recorded. In the light of this added knowledge Whitefield comes out quite strong and his contribution to the Great Awakening is greater than was realized.

One wonders why he did not encourage a denominational movement. He belonged to the same Holy Club at Oxford with the Wesley brothers, preached throughout England and America, had a large following; but it looks as if the Wesleys reaped the fruit because they were better scholars and organizers. Perhaps, too, because Whitefield was sometimes in open discord with the Wesleys.

In this respect Whitefield had a more genuine spirit of humility. He never made any estimate of the number of people who were converted under his ministry, and was strongly against any suggestion of a new denomination. He was a friend of the evangelical pastors and thought only of strengthening their hands. To those who suggested forming a denomination he invariably answered, "Let the name of Whitefield perish, but Christ be glorified."

Both John Wesley and George Whitefield were unable to establish happy homes. John was led into an unhappy marriage and avoided his home as much as possible. George had an unhappy romance and he lived happily (?) unmarried for the rest of his life. In spite of this both were used by God. □



YOUTH IN MINISTRY

by Bruce A. Rich

"I grew spiritually through my experiences in the church this summer." This statement is echoed over and over again as the reports come in from students who served in various *Youth Service Opportunities* this past summer.

"It has been an educational experience, as well as a great honor, to have been placed in the church this past summer, under the teaching and direction of the pastor. The time was filled—every day—with new adventures of the ministry. It was true joy to be able to share in the total program of the church. I am indebted to the pastor for his friendship and the trust which he placed in me."

—Eric Coulon

"I thank God for the opportunity which I had this past summer to serve him during vacation Bible school. I feel that God definitely had those few days in mind for me as a means of growth, because I certainly benefited from the experience. I thank him so much for my opportunity to learn more about him through this experience."

—Linda Brenner

Churches and camps have also found joy in sharing with these students in ministry.

"We have enjoyed one of our best summers in many years as far as the Lord's work is concerned. I am grateful that the Lord led us to participate

The Rev. Bruce A. Rich is director of youth ministry, North American Baptist General Conference.

in the Student Service Plan. Having an assistant on the field was a new experience, and it turned out to be a very successful one. I cannot be too enthusiastic about my own feeling toward the Student Service Plan. It has been a delight for me personally to share with a young man looking forward to a pastoral ministry. It has been a wonderful experience for our church. We are grateful to the Conference for making this program available to us. I would certainly commend it to all of our churches.

—Pastor Ralph E. Cooke

The ministry of Mrs. Eriene E. Mbongo, from Cameroon, might best be summed up in the word of one camp director: "Beautiful!"

We are grateful to each church, camp and individual who worked together to make this a year of blessing through our student ministries. May God be praised! □

TURNED ON TO JESUS

by Bruce A. Rich

Young people are being turned on to Jesus today. This is not happening in some far-off place, but right where you live. God's Spirit is sweeping the land. We sense that it is more than an emotional high or a passing fad, because others are being brought to Jesus as a result of it. Reports have come in concerning camps, youth groups and individuals.

Groups of young people have gone out from several camps into nearby towns or cities and have shared their faith, usually leading a number of persons to Christ. Youth groups have

organized to carry the witness of Christ to the people of their communities by distributing tracts and New Testaments in shopping centers, parks and door-to-door. They are bringing the lost and searching into the caring concern of the body of believers. However, some do not "look right" to come into our churches. A group of young people recently were discussing the matter of appearance and church attendance. Some of the comments were: "Open the church to everyone no matter how they look." "I think they should look decent when they come to church." "A person's respect for God is more important than his looks." "We should accept a person the way he is." We struggle with feelings, opinions and traditions; but the main question is, "What would Jesus have us do?" When a teenager testifies "My whole life was changed," how do we feel?

Witnessing to others and sharing in fellowship with other Christians is a natural combination. Young people are gathering together to share their concerns for others, to tell what God is doing in their own life, to request prayer for problems with which they are struggling, to praise God and to pray. Tears of compassion and of joy are mingled as these young people minister to each other and wait upon the Lord. God is real.

We praise God for the ministry of his Spirit and the new freedom that many have found in sharing their faith.

Others need to be supported and encouraged in prayer and through sharing, as this excerpt from a letter would suggest: ". . . we were thinking of getting a group of excited Christian kids together to share our concern about the unsaved kids in our town and maybe get something going that will win others to Christ, and rouse 'dead' Christians! We've been praying about it like crazy, but where should we begin and what should we do?"

As an outgrowth of what is taking place, and the needs expressed, it seems there may be an interest in sharing on a wider scale of fellowship. Through correspondence we might share prayer concerns and victories as they relate to our Christian life and witness. If anyone is interested in such an adventure, write and let me know. If there is enough response, we will proceed. We might call it *Postal Prayer Partners*. □

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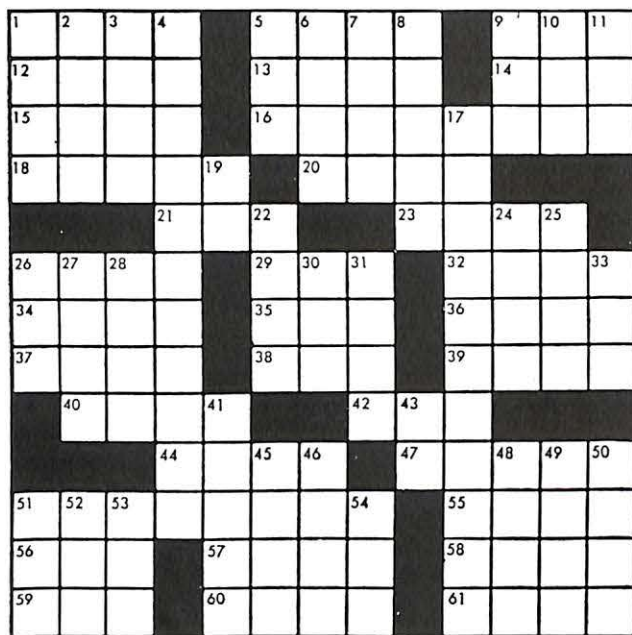


Bible Puzzle Page



Answers on Page 17

Bible Puzzles
Box 485
Albuquerque, N.M. 87103



ACROSS

- 1 "those I counted..... for Christ" (Phil. 3:7)
- 5 Sign of leprosy (Lev. 13)
- 9 American Indian
- 12 Forbear (var.)
- 13 Do good in return for this (Matt. 5:44)
- 14 Con's partner
- 15 Tumor (comb. form)
- 16 Forgive if he does this against thee (Luke 17:4)
- 18 "for the tree is..... by his fruit" (Matt. 12:33)
- 20 A good one does not bear corrupt fruit (Luke 6:43)
- 21 Append
- 23 Hippie term
- 26 Priest (Neh. 12:20)

DOWN

- 29 Volcanic mineral particles
- 32 Descriptive of a nose (Lev. 21:18)
- 34 Name for Jesus
- 35 Female ruff
- 36 "take thine....." (Luke 12:19)
- 37 State (abbr.)
- 38 Conger
- 39 Summon
- 40 Scene of Samson's exploit with the jaw-bone (Judg. 15)
- 42 Where the sheep had fallen (Matt. 12:11)
- 44 March date
- 47 Onesimus, for one "he was..... to pass into Achaia" (Acts 18:27)
- 51 "he was..... to pass into Achaia" (Acts 18:27)
- 55 Elliptical
- 56 The Jairite (2 Sa. 20:26)

- 57 Tardy
- 58 It was rent in twain (Mark 15:38)
- 59 Country (abbr.)
- 60 Father of Gaddi (Num. 13:11)
- 61 Sea birds

CRYPTOVERSE

IDHJ YBV DHJD LUCHGQCV, JDHJ LHUU GBJ
JDBX LBWWBG.

Today's Cryptoverse clue: U equals L

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.

WHO ARE THE 1971-72 GOD'S VOLUNTEERS?

by D. Fuchs

The 1971-72 God's Volunteers are committed Christian young people who today concern themselves with "making disciples" as Jesus Christ commanded his followers to do in the Great Commission he left ringing in their hearts and ears when he ascended into heaven. "Go and make disciples," Jesus said.

They are spirit-directed young people who recognize that it was not by accident or coincidence that Jesus put "disciple making" first in his Great Commission. This must be our priority mission. Everything else must wait for that. It stands to reason: when "disciple making" stops in a church or in a denomination, everything else soon stops!

Convinced that "disciple making" is the priority mission of the Christian church in the world, God's Volunteers are willing to give eight months of their lives to assist local churches in developing a positive, joyous ministry of personal and public evangelism.

The Rev. Daniel Fuchs is the Assistant General Secretary of the North American Baptist General Missionary Society.

While men and women in our times are striking for higher wages, these young people do not ask for money and receive no remuneration except a small allowance for personal expenses. God's Volunteers are concerned freely to share God's love with others and to make their witness count in helping men, women and young people to come to a personal confrontation with Christ and experience the transforming power of God's love in their lives.

On September 7, 1971, the God's Volunteers met with their directors, the Rev. Ray Harsch and the Rev. Edgar Klatt, at the North American Baptist Seminary in Sioux Falls S.D., for a five-week period of training. Besides the two directors, the instructors were Dr. Gerald Borchert, the Rev. Daniel Fuchs, Dr. George A. Lang, Dr. Ralph Powell, the Rev. Bruce Rich, and Dr. Roy Seibel.

Keep yourself informed of the ministry of the God's Volunteers through reports in the Baptist Herald and undergird their ministry with your deliberate and prayerful support. You can have a vital share in this positive ministry of confronting lost persons with the good news that Christ died for their sins and rose again for their freedom from guilt.

The 1971-72 God's Volunteers will serve in the following two teams:

Team 1 — Rev. Edgar Klatt, director

- Betty Anderst, Brentview Baptist Church, Calgary, Alberta
- Peggy Gates, First Baptist Church, Manitowoc, Wisconsin
- Cherrolaine Heupel, Venturia Baptist Church, Venturia, North Dakota
- Ronald Krahn, Grand Park Baptist Church, Winnipeg, Manitoba
- Marilyn Lindaman, Aplington Baptist Church, Aplington, Iowa
- Timothy Neuman, Capilano Baptist Church, Edmonton, Alberta

Team 2 — Rev. Ray Harsch, director

- Marvin Dewey, First Baptist Church, Ellinwood, Kansas
- Linda Ebel, Greenfield Baptist Church, Edmonton, Alberta
- Cleo Enockson, Washburn Baptist Church, Washburn, North Dakota
- Arlo Grenz, Bismarck Baptist Church, Bismarck, North Dakota
- Sharon Messina, Redeemer Baptist Church, Warren, Michigan
- Diane Otto, Oak Street Baptist Church, Burlington, Iowa



Back row: Rev. R. Harsch, Linda Ebel, Sharon Messina, Rev. D. Fuchs, Rev. E. Klatt, Betty Anderst, Tim Neuman.

Front row: Diane Otto, Cleo Enockson, Arlo Grenz, Marvin Dewey, Marilyn Lindaman, Ron Krahn, Cherry Heupel, Peggy Gates.

Woman's World

WHAT IS YOUR LIFE?

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

Thanksgiving is a time of remembrance. We recall the blessings of the past and we feel new gratitude for the mercies of the present.

How do we receive blessings? Is it not through the five senses God gave to us: hearing, seeing, tasting, touching and smelling?

As I write this article we have just returned from a trip to the west coast. Without the sense of sight many blessings would have been lost. I saw a blind child this summer and I was doubly thankful for the sense of sight. We saw many friends on our trip. What a blessing it was to see them after many years and to hear them speak. The other three senses are equally important. Of what use would all the delicious fruit have been, had we not been able to taste? Or the beautiful flowers, had we not been able to see? Or the touch of a loved one if we could not feel?

James 4:14 reads: "What is your life?" Life is a pursuit. We are constantly reaching out for something. Some reach out for pretty clothes, new furniture, better homes, a larger bank account, education. Some reach out to lift the fallen, encourage the discouraged, love the unlovely, help build the Kingdom of God. What is your life? Our life is a gift from God and we should strive to fill it with quality living.

The Psalms are filled with admonition to give thanks to God. The need to be reminded is due to our proneness to forget. Many illustrations are given to us in the Bible of people who forgot to give thanks. Are we equally ungrateful?

As women of the W.M.U. we have a wonderful way of giving expression of our thankfulness in a concrete way.

Make use of your "Blessing Box." Share your blessings of the year with someone who was less fortunate. □

A Note of Thanks

by Sharon Kwast

Little Peter was born in a remote part of Cameroon where his chances of living to the age of one year were only about 50 per cent. Most children in his village who survive to the age of six will contract malaria, worms and a variety of other blood and intestinal parasites. Little wonder that most children in his village are chronically ill and some die.

Fortunately, Peter has a mother who knows how to care for him and protect him from the insects and filth that kills so many. Peter's mother attended the Pastors' Wives Department at the Baptist Bible Training Center, and was taught about cleanliness and how to properly care for her babies. Most uneducated mothers in Cameroon know little of hygiene and good child care.



Sharon Kwast and little Peter

This ignorance results in much sickness and death among the children of Cameroon.

Food prepared with unwashed hands is the cause of much of the trouble. As a mother reaches for her breast with filthy hands, she gives to her infant child not only life-giving milk, but deadly germs as well.

While unhygienic conditions accounts for much physical suffering in Cameroon, pagan religion continues to hold an even larger number in spiritual darkness and death. From the time they are born, most of the children in Peter's village will be greatly influenced by superstition, fear and the evil forces of the spirit world.

Again, Peter is a fortunate child. His mother and father will take him to the Baptist Sunday school and church each week. Here he will come to learn of the true and living God. His mind will be filled with God's truth, peace and love as seen through Jesus Christ. Peter will never have to experience the fear and superstition that continues to shackle the minds and souls of many in his village.

As I think of the countless thousands all over Africa who suffer so greatly both physically and spiritually, I am very thankful to God for having been born in a country where the knowledge of God's love has been our ancient heritage. I am thankful for an early education in health care that now enables me to care for my children and family. But more than this, I thank God for my salvation in Christ and for my heavenly citizenship with its happy promise of eternal life with my Lord. How inspiring it is for me to live in this age of God's wonderful grace toward all the nations and peoples of earth. How challenging to share in the message of God's love and grace with those who have had no opportunity to hear and continue to walk in darkness. I am thankful that God has called us not only to be his chosen servants, but also to be His loving children and His friends. Indeed, we have much for which to thank God! □

THANK YOU, AMERICA

by Ben Chunho Song — Author of "Born Out of Conflict"

Editor's note: (Ben Song is a dedicated Christian and a gifted speaker. He has received commendation from President Nixon for his work among our youth. It is most gratifying to see



Ben Song and his family

our missionary efforts rewarded in the life of one young man).

Ben Song is the first Korean missionary with a permanent visa to speak in the United States. He came to America to personally thank America for what it has done for him.

He explains it this way: "I came to the United States to say 'thank you' to the American family who had supported me all these years and to thank America for what it has done for my country. While here I have found many wonderful people who have accepted me just like one of the family. For this I am extremely grateful."

Mr. Song, now 33, was orphaned at the age of eight, forced to sleep in caves and live on the brink of starvation for many months. After his four brothers were killed and his four-month old sister died of starvation, Song fell in with juvenile beggar boys. When the leader of the gang was arrested, Ben was picked up and placed in an orphanage.

Today he is no longer an orphan. An American family adopted him by sending monthly support for over 10 years. Because of the generosity of this family, he was able to go to school. He earned scholarships and went on to become a teacher and to earn a degree from the Korean Theological Seminary.

He came to America to win the alienated youth to Christ. He is a most effective missionary in the truest sense of the word.

Mr. Song likes to call himself a "Suitcase Missionary." He has spoken in hundreds of churches and schools and special organizations on the West Coast and plans to continue throughout the country. He has received standing ovations in almost every school.

Song loves young people. As a foreigner, he said, he has a unique opportunity to observe them. "I see their sincerity," he says. He also tells them: "Let us talk about what is good in America; it has been blessed by God and has its foundation in Christianity." □

REJOICE

Mrs. John Wobig, Trinity Baptist Church, Portland, Oregon.

To rejoice is "to experience gladness in a high degree — to have pleasurable satisfaction" (Webster). In Philippians 4:4 the Apostle Paul says, "Rejoice in the Lord."

A Christian has something to be thankful for and hopeful over. When Christ becomes a living and loving reality to us the more truly can we rejoice in Him.

A Chinese said to a missionary: "Your religion makes you bright and happy. My religion makes me gloomy and sad. I want your religion." A Christian has a right to be cheerful and happy if he realizes all that is his in Jesus Christ. If the Christian does not radiate cheerfulness and happiness, where else may we expect to find it?

Millard Jenkins tells the story of a deaf and dumb man who stood at the door of his Sunday School on Sunday mornings greeting boys and girls. When asked by a man what he was doing there and who understood sign language, he signed back: "I smile them in and I smile them out." When asked the source of his smile, he signed: "A thankful heart for the wonderful goodness of God." True thankfulness and peace is a heart condition that is not dependent upon outward circumstances. "Rejoice in the Lord always; and again I say, Rejoice!"

How can we continually rejoice in a world of sin, suffering and sorrow? God is always the same, and the way to God is always open. He is the source of our joy by His indwelling Spirit. Sometimes it takes dark days to make us thankful for the bright days. A discord in music helps us to appreciate the beauty of perfect harmony. Someone's unkindness should make us more aware of the kindness and thoughtfulness of others. To be truly thankful for the love, joy, understanding, patience, concern and helpfulness of each member within a family circle prevents little faults, misunderstandings and mistakes from robbing us of joys and blessings that can be ours in happy fellowship. Others may not think as we think, like what we like, or do what we do, but a Christlike attitude towards them reveals a rejoicing in the Lord. Let us be rejoicing Christians in the home, in the church, in the office, in our neighborhood, or wherever our responsibilities may find us! □

BAPTIST TEACHER TRAINING CENTER GRADUATION 1971

by Dorothy Reich, Great Soppo, West Cameroon

Our graduation exercises are similar to those carried out in many other schools. Invitations are given to special people such as the officials from the Education Department, distinguished personalities, relatives, and friends. Graduation exercises are conducted on Sunday afternoon, having been preceded by a Baccalaureate service in the morning. This service is primarily of a religious nature with hymn singing, choir selections, and a spiritual challenge directed to the graduating class.

Opportunity is given to the graduating class to express feelings and gratitude over the years of the academic course. Then distinguished persons give to the graduating class advice concerning the future and the important role their lives have to play within the nation. During the graduation exercises, prizes in the form of books are awarded to the members of the graduating class who have excelled in the respective subject areas.

At the close of graduation exercises, a reception with refreshments is given for the graduates, relatives and invited guests. On leaving BTTC, each student looks forward with enthusiasm to his new environment and new responsibilities to which he or she has been posted, and yet is aware of a feeling of leaving a part of himself behind.

Graduation to the class is the completion of a successful course to take up responsibilities in building the nation through their job, with teaching being the number one job. There is a need for a good educated primary school teacher who is concerned about the education of his country. Along with graduation come the feelings of freedom, independence, marriage, visiting relatives, and the prospects of further education. There is also a feeling of responsibility to their churches. Many feel the need to participate in Sunday School teaching, preaching, the organizing of youth groups, aiding in choirs, and extending a mission program such as the gospel team of this school.

The graduates must let their light shine forth to glorify the God that He may bless their nation. □

HOW MUCH SHOULD WE PAY OUR PASTOR IN 1972?

by Lyle E. Schaller

"We paid our pastor a cash salary of \$7,000 back in 1967 and we have been raising it every year until we're now up to \$8,400 for 1971. How much should we recommend for 1972?" asked the chairman of the finance committee at St. Paul's Church. The seven member committee was meeting that evening to begin preparation of a recommended budget for 1972. They had spent the first hour taking care of some of the simpler items, such as the amount to budget for utilities, postage, office supplies and heat. Now they were ready to take up the more difficult issues.

"You mean to tell us that since 1967 we've raised the minister's salary by \$1,400?" questioned a new member of the committee. "That's a little hard for me to understand when our congregation is not one member larger than it was four years ago."

"If you did the grocery shopping for your family, you wouldn't have any trouble understanding it," responded the only woman on the committee. "According to last week's newspaper the cost-of-living index has gone up over 21 percent since 1967. A \$1,400 increase on a 1967 salary of \$7,000 is only a 20 percent increase. What you're telling us, Mr. Chairman, is that in terms of the buying power of the dollar we have cut our minister's salary by one percent during the past four years."

"It's really worse than that, Mildred," added a school teacher who was in his second year on the committee. "A more realistic yardstick is to look at what the people who were getting \$7,000 in wages or salary in 1967 are receiving today. According to a report I saw at school the other day, the salary of the average worker rose by nearly thirty percent between 1967 and 1971."

The author, who has been both a city planner and a rural pastor, is now on the staff of Yokefellow Institute in Richmond, Indiana, where he is involved in training programs and consultations with local churches.

"Yeah, and you can count on 1972 salaries being at least seven percent above the 1971 level," commented a thirty-three year old carpenter on the committee. "I move we set the 1972 salary at \$7,000 plus 37 percent. That'll keep the preacher's salary in line with the raises other people have been getting. How much would that be, Mildred? You're quick with figures."

"An increase of 37 percent over \$7,000 adds up to \$9,590," she responded. That is an increase of almost \$2,600 in five years and means a jump of nearly \$1200 for next year over what we're paying now. I don't think we can get that recommendation adopted. After all, we have a lot of members living off of Social Security and on fixed incomes."

"Don't try to hand me that hogwash," responded the young carpenter. "My Dad's on Social Security and in less than two years his payments have been raised by approximately twenty-five percent. I'll change my motion, if it's all right with you, Mr. Chairman. I move we recommend the minister's salary be an even \$9,600 for 1972. That's exactly \$800 a month and that'll make it easier for the treasurer to figure."

What Are the Criteria?

This committee at St. Paul's was engaged in what has become one of the most difficult annual tasks confronting every congregation in the nation. In an inflationary era when wages and salaries are climbing at uneven rates, how much should the minister be paid in the coming year?

One approach to this question is to develop a set of criteria or guidelines that can be used in developing a recommendation.

A guideline used by many congregations is to grant annual increases that are large enough to offset the increase in the cost-of-living. It appears this is what had been happening at St. Paul's in recent years. If they were to follow this pattern they would set the

1972 salary at \$450 to \$500 above the \$8,400 figure for 1971.

The young carpenter suggested a different guideline. He insisted that simply responding to the increase in the cost-of-living was not sufficient. He urged that the minister's salary should be increased at approximately the same pace as the increases received by other people in the labor force. While he did not state it in these terms, what he was saying was that if a salary of \$7,000 put the pastor in 46th place among a representative group of one hundred persons in the labor force in 1967, his 1972 salary should be increased enough to keep him in 46th place in a similar group.

Strong support for his position can be found in the annual reports on consumer income by the Bureau of the Census. He was proposing that between 1967 and 1972 the pastor's annual cash salary be increased from \$7,000 to \$9,600, an average of \$520 per year. Between 1967 and 1970 the median family income in the United States rose from \$7,970 to \$10,200, an average of \$730 per year. Since 1967 the average (median) income of men with four or more years of college has climbed at an average of \$850 per year from the 1967 figure of \$10,555.

One of the most important considerations that was not examined in the discussion at St. Paul's, however, was the adequacy of the salary paid back in 1967. Was that figure too low? Too high? Or was it an appropriate figure and, therefore, a useful base for discussions for 1972?

Why Not Use a Checklist?

Another, and perhaps more helpful approach is for the finance committee to develop a check list which can be used in examining the larger question of the minister's total compensation rather than limiting the discussion to only the cash salary. Such a checklist might include this list of a dozen items.

1. How much should the salary be increased to offset the increase in the cost-of-living?
2. How much should the salary be increased to match the increases received by other professional persons in the community, such as the principal of the high school or the county agricultural agent?
3. What was done in past years? Has this church kept up with the general increase in prices and salaries? Have the fringe benefits been changed?
4. What are other comparable con-

gregations in this community doing?

How much have they increased their pastor's salary recently?

5. What does this church pay toward the pastor's car expense? Does this cover the full cost of his driving on church related business?
6. Does the church provide a home for the minister or pay a housing allowance? If a home is provided, does the church pay for all utilities? A rapidly growing proportion of churches now pay all utility bills. If the minister receives a housing allowance, is it adequate? When was it last increased to cover higher taxes and rising maintenance costs?
7. Today the vast majority of businesses provide some form of in-service training for employees. During the 1960's, an increasing number of congregations began this practice with the result that today thousands of local church budgets include an item for in-service training and the continuing education of the pastor. Typically, this amounts to \$100 to \$300 a year plus a week or two of leave for training experiences. In many congregations, this can be cumulative, thus allowing for lengthy educational or training experiences once every three or four or five years.
8. Perhaps the most difficult item to measure on this check list is the question of merit. In an increasing number of congregations, however, this is becoming a significant factor in setting the pastor's salary. As more and more laymen are employed in firms and agencies where meritorious service is recognized by a financial reward, they are carrying this concept back into their local church.
9. Closely related is the matter of experience. In the past, in several denominations, experience was not a major factor in setting pastor's salaries. More recently, however, there appears to be a growing belief that the number of years of experience as a minister should have some influence on the pastor's total compensation.
10. Unless he has been exempted because of religious scruples, every pastor now must be covered by Social Security. Under the law, clergymen are categorized as "self-employed" and, therefore, pay 1½ times the regular rate. As

a result, the local church does not have to pay the normal employer's contribution. In many congregations, this saving to the local church is taken into account in setting the pastor's salary.

11. The committee in the local church that is responsible for recommending what the pastor's salary should be in 1972 should ask itself, "Are there any unusual factors that should be taken into consideration here?" This question should be asked and answered before submitting a final recommendation.
 12. The amount of the salary increase granted the pastor usually is interpreted in various ways. An increase of four percent, for example, represents a salary reduction in terms of buying power. Is this how this recommendation is intended to be interpreted? An increase of two or three percent represents a substantial reduction, and could be interpreted as an invitation to the pastor to move. Is this the intended message? An increase of fifteen percent could be interpreted as recognition of exceptional service. Or it could be interpreted as an effort to make up for previous years when the increases lagged behind the general pattern. What is intended?
- It often is helpful for all concerned if the reasons are clearly stated for the recommendation on the pastor's salary for 1972.

Four Recent General Trends

In looking at this question from a broader perspective, it may be helpful to note four recent general trends.

First, the number of pastors receiving a cash salary of \$10,000 or more has increased fivefold between 1963 and 1971 according to a recent national sample.

Second, in a survey of 683 midwest congregations, almost exactly one-half granted a salary increase of 5.5 percent or less for 1971 over the 1970 figure. This meant that in terms of the buying power of the dollar one-half of the congregations cut the pastor's compensation. The average overall increase granted by all churches in the study was slightly over seven percent.

Third, the total increase in salary between 1963 and 1970 for pastors who moved at least once during that period was slightly more than fifty percent larger than the increase in sal-

ary received by ministers who did not move.

Finally, the smallest percentage increases in salary for 1971 over 1970 tended to be in (a) small congregations, (b) congregations with less than 150 members, and (c) congregations with the same pastor for ten or more years. □

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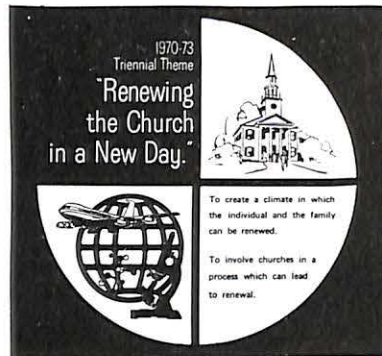
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Bible Puzzle Page Answers

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CRYPTOVERSE

"What God hath cleansed, that call not thou common" (Acts 10:15)



The Church that Faith Brought Forth



Faith Baptist Church, Del Norte, Colorado.



The singing Keiry Family at the rededication service.



The Rev. David Keiry with young people in the church office in preparation for the rededication service.

by David C. Keiry

Many years ago a man with a vision began a ministry among the Spanish-speaking people in the San Luis Valley of Colorado. Since then many missionaries and converts have continued to present an evangelical witness here. At times the work has been discouraging and especially to those who had hoped to see great things accomplished in short time.

In the San Luis Valley the evangelistic work is being done now in three areas: Del Norte, the home of the Bethel Baptist church; Monte Vista, where the Grace Baptist Chapel and the Baptist Health Center are located; and Center, the home of the church that faith brought forth.

The work at Center has been carried on for many years by personal witnessing in the homes of those who

roofs and sagging doors hardly proved real to our people. Every attempt to buy a building failed. Throughout the years, our congregational prayer was that God would provide us a "temple." Individuals continually questioned in faith how God would lead. One of our men, whom the Lord has called home now, faithfully gave all the family finances to the missionary to determine the tithe. When it had been counted out, a prayer was always spoken that God would provide a building. He did not live to see his prayers fulfilled. For us, it was a long, slow planning process. God was leading our Conference to set aside funds through the MAP program for a building. Humanly speaking, our patience was tried to the limit as we waited.

During a local ministerial meeting in September 1970, the pastor of the Church of God at Center spoke of the fact that they would discontinue their services at the end of November and hoped to sell their church property. Several interested groups had contacted their church board, but they wished for a continued gospel ministry in that location. Some groups were interested in the business possibilities of the lots only, and another group would have used the building for dances. I have used the building for dances. I indicated that we might be interested in purchasing the building. Thinking of our limited finances, I knew that only by faith could we ever obtain such a building.

A local realtor appraised the property at a considerably higher price than what we had funds allocated. The Church of God met and after some dis-

(Continued on page 23)

would open their homes and in rented buildings to establish a public preaching and teaching ministry. Most of the buildings which were rented have since been removed because of their condition. Many of those who started their Christian experience have joined other Christian denominations, and certainly many have just drifted because of indifference. Nevertheless, there have been those who have obeyed the call of God to remain faithful, to labor under all sorts of difficulties, waiting for an answer to their prayers that God would provide a building which would be acceptable to the community and provide an acceptable place for a public witness.

The force of our Christian witness was hindered by the constant moving from building to building. Proclaiming the love and concern of a living and concerned God in shacks with leaking

Insight into Christian Education

SINGLE ADULTS HAVE DIFFERENT NEEDS

by Emily Filipi

The needs of adults who have never married are different from adults who have married and those who are divorced. Why not ask single adults what they feel will meet the needs in their spiritual lives? Here are some suggestions made by single adults.

1. *Single adults need to be with other single adults regardless of age.* One church stopped the single adult department at age forty. Those over forty years of age resented the fact that they were not considered for the department. Of course, they did not fit into the pattern of the younger single adults; but they are still single though they have passed forty. Consider multiple departments for single adults.

2. *Single adults need to be used within their departments.* Often they work outside the adult department because they do not like conditions as they are. Some would make excellent adult workers. Some educational workers consider single adults misfits. Not all single adults are misfits any more than all married adults are well adjusted.

A single adult working with single adults can understand the problems and needs of another single adult because he is there. Often there are no family responsibilities and the single teacher is freer to participate in activities, such as eating out. Class meetings may be held in restaurants rather than homes or at the church. One superintendent of single adults was married with three small children. It was impossible for him to go out with the group as much as they desired. His influence was not felt as much as it

might have been had he been free to participate. Take a careful look at your department members with leadership places in the single adult department in mind.

3. *Single adults do not need children thrust upon them.* Often children are brought to activities because of the lack of a sitter. Sometimes families are invited and the single adult feels left out because he has no children or family member to bring. Or he may feel perturbed when children "ruin" a party by becoming the entertainment.

Too much talk about children is also boring to single adults. One single adult almost quit going to Sunday school because the lesson was taught for the mothers in the class. The teaching did not meet her needs.

Neither does a single adult like "chipping in" to pay for a baby sitter when he has no children involved. He feels he is paying for a service which he does not need. Only those involved with children should be expected to pay the expenses of child care.

4. *Many single adults do not enjoy being around the husbands or wives of other people.* Invariably the subject comes around to "Why did you never marry?" One young lady heard another lady remark about her at a church supper, "Poor thing, she never married or anything." Another single adult said, "I feel at times that some of the wives think I might steal their husbands." One man said, "The husbands always try to fix me up with someone and tell me all the merits of the married life."

5. *More special activities are necessary to meet single adult needs.* Special mission projects, retreats, recreation, etc., can be planned because single adults have more opportunities to be away from home. Some are lonely

and need to be with people. Others have time on their hands which could be put to good use for their churches.

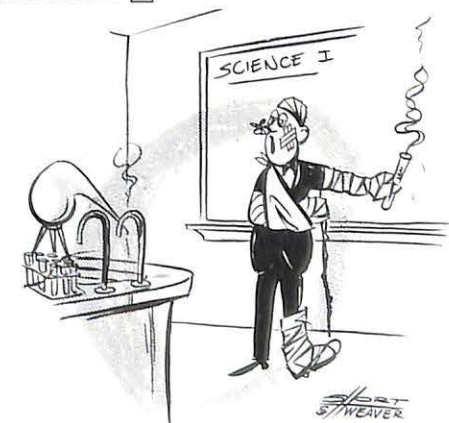
6. *Family type ministries are not needed with many single adults.* However, other areas of need require attention. It is necessary for single adults to work. A husband or wife may depend upon the other partner for his livelihood. Single adults are faced with unfair business practices and opportunities because they are supposed to be able to live cheaper. Illness may create special tensions. Churches need to minister to these problems.

7. *The single adult department should not be looked upon as a "Bureau of Cupid."* Not all single adults are madly desirous of marriage partners. Other matters may be of more concern. It is unfair to attach complimentary name tags to unmarried men or women, or to classify all unmarried persons as having emotional problems.

In one church a department for single adults was broken up by several divorced men, anxious to remarry. Most single adults agree that divorcees have separate needs and should not be placed with single adults whether or not they have children.

Take a survey of the single adults in your church and see what they think could be done to help meet their needs. Try to imagine yourself a single adult and look constructively at your department in light of single adults. Wake up to the needs of this group of people in your church and provide for them more adequately. They need it and they deserve it. □

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"NOW CLASS, AS I WAS SAYING LAST MONTH BEFORE WE WERE INTERRUPTED..."

LUKE TELLS THE GOOD NEWS
December 5, 1971
Luke 1:1-4; Acts 1:1-5

CENTRAL THOUGHT: Luke's accurate reports about him show Jesus to be the pivot and power of personal life; no other message or outlook contains news that good!

INTRODUCTION: During this quarter we study the ministry of Jesus as reported by Luke, a Gentile Christian, Paul's physician and companion. His was not the first such narrative, but none of the books circulating among the churches satisfied his historian's skepticism, nor corresponded adequately with his personal knowledge, nor sufficed as a testimony of his personal faith. Writing to another educated Gentile (Christian?) he gave a precise account of the events of the public life of Jesus and the subsequent penetration of this "way" to the very hub of the Empire.

I. ACCURACY (Luke 1:1-4). Strictly speaking, none of the "Gospels" is a biography of Jesus; they are narratives with obvious theological aims. However, Luke's method is avowedly historical; and his precision in secularly verifiable detail should predispose us to accept at face value the details of Jesus' speech and action (see Blaiklock's article in *Apostolic History and the Gospel*, Gasque and Martin, eds.; and F. F. Bruce's *The New Testament Documents*).

The accuracy derives from publicly proclaimed eye-witness accounts (v. 2) which, if false, needed only a public refutation. On these Luke built his own lengthy, personal inquiries; visits to Palestine (Acts 21:8-18) gave him opportunity to meet many eyewitnesses although undoubtedly he already had met some among the believers in Greece and Turkey. Nevertheless, Luke is selective, building his account to emphatically demonstrate the unique, pride-shattering, universally crucial nature of this man—"God was in Christ reconciling the world to himself," in Paul's words (II Cor. 5: 19).

II. RESURRECTION (Acts 1:2 f.). Central to the Gospel is the resurrection. Sadly, we fail to grasp the extent to which the resurrection disrupts personal life, human history, our philoso-

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.

phies of life. If it is true, past and present have an entirely different hue and form; "future" is no longer a nonsense word (see "Hope," *New Bible Dictionary*; Jer. 29:11 RSV and commentaries).

The early Christians invited public challenges to their claims about Jesus. The irrefutability of the facts of his ministry, death and resurrection contributed to the persuasiveness of their Old Testament expositions proving Jesus was the Messiah. The combativeness of the Christian faith, its challenge to other faiths and philosophies is astonishingly unapparent to us today. We need to see it again for what it is—a revolutionizing power for which we need feel no embarrassment nor make any apology (see Dorothy Sayers, *Christian Letters to a Post-Christian World*, pp. 13-45.)

BIBLE STUDY

III. CONTINUATION (Acts 1:1, 4 f.). Luke must be read as Book I of a two-volume work. His incarnation, his works and words were only a beginning for Jesus. When he commissioned the disciples, his first stage was completed; the second stage of Jesus' ministry consists in the doings and teachings of the disciples and their converts guided and energized by the Holy Spirit.

The headline story for the Christian is that Jesus is alive! If what Luke records in the Gospel narrative is true, then the "Gentiles," the "women," the "social outcasts" who believe today will be transformed by a living Christ who can never be reduced to the dimensions of our piety any more than the Pharisees could comprehend him 20 centuries ago.

DISCUSSION: 1) What are the essential facts of Jesus' ministry and teaching? Can you relate them to the Old Testament "law"? Can you relate them to contemporary culture? 2) Are you convinced of the accuracy of the New Testament on a purely historical level? What difference does

such certainty make in witness? 3) Is Christian faith really a life option in the competition for men's minds and lives today? Do you really understand the alternative explanations of life offered to and practiced by Americans today?

GOD FULFILLS HIS PROMISE

December 12, 1971

Luke 1:68-79; 2:29-32

CENTRAL THOUGHT: God's renewed efforts for the redemption of mankind are marked by miraculous births, prophetic insights and poetic creativity, all celebrating God's faithfulness.

INTRODUCTION: In every age those who love God have studied the Word so that its very phrases become their expressions. In Zechariah's and Simeon's prayers the words and ideas of Old Testament hymnody and prophecy, even history, appear in profusion. Nevertheless, they are original creations, not quotations nor artificial mimicry. The songs and poems of Luke 1 and 2 remind us of the artistic and creative energies which are expressed in any time of joy and love, a cosmic burst of the arts analogous to the poetry for the new love or the songs of a new father.

I. ZECHARIAH'S PSALM (1:68-79). Blessed (v. 68) = praised; the English cognate is "eulogize," i.e., speak all the good things about him, express one's love and respect, and arouse men to praise him.

"Visited" signifies a demonstration of God's power (*Baker's Dictionary of Theology*), in this case for good purposes; an element of condescension or divine compassion appears in it.

The energy of the psalm derives from the theme: God is fulfilling prophecy! In fairness to Zechariah it must be said he probably had visions of national independence from Roman domination in mind in vv. 71 and 74 even as the disciples 35 years later had not yet been cured of similar misunderstandings (Acts 1:6). Luke included it, however, because Jesus fulfilled this last hymn of the old era. God is faithful and merciful!

John's ministry is outlined: forerunner (v. 76; see 3:1-17). Matthew described Jesus' ministry in similar terms to those Zechariah used for it (v. 79; see Matt. 4:12-16). The purpose of all this prophetic ministry is that God might be worshipped fearlessly and righteously (vv. 74 f.).

Careful comparisons of Old Testa-

ment usages, phrases, metaphors, etc., which appear here is the only way to appreciate the richness of Zechariah's imagery. His psalm is a compressed summary of Old Testament hope and promise whose fulfillment is immanent. His reference to Abraham specifically is noteworthy for the patriarch with whom the first covenant was made, was miraculously revitalized as was his wife to produce an heir of the covenant. Zechariah and Elizabeth were similarly made fertile to produce the forerunner of the new covenant.

God reminds us of his role in every birth by these interventions in the births of men crucial to salvation history. That there be no mistaking the endowments and roles of these actors, God intervenes to bring them on the stage in his time. And he himself appears in the wings under yet more miraculous circumstances.

II. SIMEON'S THANKSGIVING (2:29-32). God underscores the central event of his drama by the inspired praise of another old man. Zechariah saw only God's purposes for Israel as fulfilled in his wonderful son—and Israel was John's sphere of ministry. Simeon saw what Luke characteristically emphasizes: Jesus' ministry is for Gentiles, also. Spiritual vision allowed Simeon to see in this tiny, red-faced, wrinkled promise of a man the full salvation of God.

DISCUSSION: 1) What is the purpose of redemption according to Zechariah's psalm? 2) Does God's fulfillment of his promises to Abraham have any significance for us? 3) Analyze the "salvation" words in these two songs. How do they enrich our understanding of the purpose of Christ's ministry?

GOOD NEWS OF GREAT JOY

December 19, 1971

Luke 2:1-14

CENTRAL THOUGHT: The plainly told story of the birth of Jesus (only the angelic announcement and anthem saving it from escaping public notice entirely) contrasts so greatly with the momentousness of the event that we need to consider whether God means us to remember the fact, but the true significance of this birth is to be celebrated nearly 35 years later.

INTRODUCTION: The conciseness of this account (barely 100 words for the first seven verses) has been embellished by the wondering piety of the ages. But the simplicity of the event must be kept in mind, all the more as

it stands in stark contrast to the majesty of the persons involved.

Luke is careful of his names and dates, and we must be careful to insist that God acted within human history, not on some spiritual plane or in some mythical, legendary way. The awesomeness and the personalness of the Christian faith lies in this very fact: God "submitted to the conditions He had laid down and became a man like the men He had made, and the men He had made broke Him and killed Him. . . ." (Sayers, p. 13). And it was within our history, where it could be seen by any on-looker. The incarnation of God is no fiction/phantom/hallucination. If God honors man by revealing himself to us, caring for us (Ps. 8:5), what words are there to describe what he has done to our condition by becoming one with us in family-living.

BIBLE STUDY

friendships, love, labor, opposition, hope—all the sorry and glorious facts of our humanity and our living?

I. THE BIRTH (1-7). "By decree of Augustus, the Messiah was born where God had chosen. . . . History is ruled not by fate, nor by the will of men, but by God" (Miller, *Luke [Layman's Bible Commentary]*, 35; e.g., Harrison, *Archaeology of the New Testament*, 22). The pregnancy of his fiancée can be mentioned so matter-of-factly because of the detailed story of the Annunciation in ch. 1:26-38. Incidentally, the Christian declaration that Jesus was virgin-born is based not on a single word in an Old Testament quotation by Matthew (1:23), but on the clear meaning of Matt. 1:18-21 and of Luke 1:26-38.

The whole story is so bafflingly matter-of-fact that it seems to demand elaboration, yet prohibits it as well. That the Incarnation should take place so commonly is incongruous; earth should heave, men should be dumbfounded, cattle should dance, eagles should sing. But, no, 100 words describe the decree, the trip, the birth

and its location.

II. THE ANNOUNCEMENT (8-14). Yet there was singing. Men might sleep, go obliviously about their living; but the angels knew and were allowed to tell it, even though it was only to some shepherds (where does it say "three shepherds"? or does that only balance out the tableau with three magi? But then where does it say "three wisemen"?). The news spread through the town; some memory of it must have travelled through the Diaspora as other Bethlehemites returned, like Joseph, to their homes. Yet that memory, too, must have been erased when the slaughter of the innocents (Mt. 2:16) was told. At least some sang, some knew; although only God knew what would follow. He it was to whom praise was due. He planned it; he was doing it; he would make peace in the only way possible.

DISCUSSION: 1) Is it credible that an imperial census was divinely initiated in order to bring Mary to Bethlehem to bare Jesus there? Or is it only an imposition on the facts? What does God's lordship over history then mean? 2) Why is the birth told so simply and starkly? Was so little remembered? Did the Spirit have a purpose in giving only the bare details and then going on with the story?

JESUS OVERCOMES TEMPTATION

December 26, 1971

Luke 3:21 f.; 4:1-12

CENTRAL THOUGHT: Under the oversight of the Holy Spirit, Jesus identified himself with us in his baptism and shared with us in his temptation.

INTRODUCTION: No clue is given to the growth of Jesus' awareness that he was Messiah. In full maturity and conscious of his calling Jesus appears at the Jordan where his cousin was baptising the penitents, disreputable and respectable, who yearned for the Messiah.

I. THE BAPTISM (3:21 f.). The statements of G. R. Beasley-Murray, British Baptist theologian, on the significance of Jesus' baptism in his careful exegetical study *Baptism in the New Testament* may be used as the basis for discussion. "Jesus came to the baptism of John, among the penitents of Israel responsive to John's proclamation, to begin the messianic task in its fullness as He interpreted it from the writings of the Old Testament" (55).

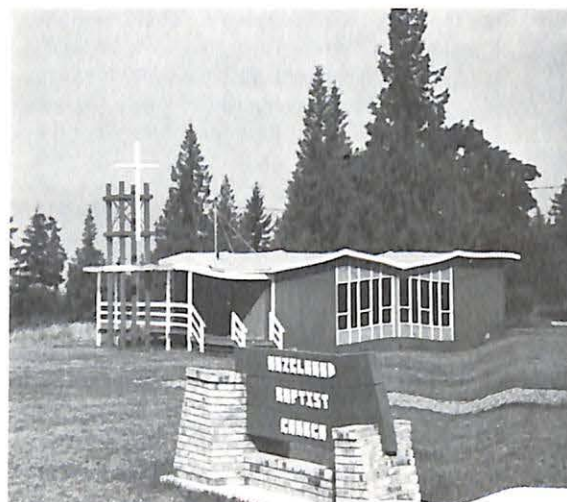
"Our Lord's submission to the bap-

(Continued on page 31)

A GROWING SPIRITUAL FAMILY



Two faithful co-workers; the Rev. Bernard Thole and his wife.



Hazelwood Baptist Church, Auburn, Washington

IN AUBURN, WASHINGTON

by Bernard Thole

Looking at the local front, we have been knit together by working together. Our people have taken real pride in the appearance of the property, which is another testimony to the community. Also, our Vacation Bible School held during the last week of August was a real spiritual highlight of the year. Several of our members took part in the inviting of youth to VBS. Almost everyone helped during the Bible School in one way or another. Our enrollment of youth was 54 and average attendance was 44. In addition, from 10 to 12 adults helped each evening. As a result of this week, several new families are attending our services and some other families have boys and girls coming.

This increase in attendance, however, points to the need for larger facilities. Attempting to carry on four Sunday School classes in the same 24 by 40 foot room presents its problems. Pray with us that God will direct us into the next phase of development. We have 4½ acres on which to expand, so we are trusting God to do great things in our community. Even though many of our original people have since moved, we trust that the Lord will help us build a solid base in the community and that our family, the household of faith, will truly grow. □

CHURCH EXTENSION BUILDER'S APPEAL FOR DECEMBER: SOUTH CALGARY, ALBERTA. Will you contribute and pray for this project and its pastor, the Rev. Frank Berg?

We often speak of the church family and the household of faith, but how does this family come into existence? What are the unifying factors? It has been my privilege during this past year to be involved in the forming of a spiritual family. We have been able to see an idea, a dream, a prayer, develop into a family of believers joined together to worship and serve God. The family is formally known as Hazelwood Baptist Church of Auburn, Washington.

One of the blessings of this past year is that our young family has gained a mother. A mother church can be a real help financially, legally, and especially spiritually through prayer and advise based on experience. We have been adopted by the First Baptist Church of Colfax, Wash., and already they have been a big help, helping us with various projects, including a new sign, and by enlisting the prayer support of the church, from the Sunday School boys and girls on up. Our people have appreciated knowing that there are people across the state who are interested in our work.

During the past year, we have also begun to find our place in the family of churches of the Puget Sound area. This has taken place as some of these people have visited in our church at

the official welcome of the new pastor in May, or as they have dropped by for our worship services. Also, the camping experiences this past summer helped to tie us in with the other churches of our area. We grew together as a church as we helped raise money to send our youth to camp.

At camp, our youth and also the adults who helped were able to meet new friends from other area churches and to find out that they too had experienced similar growing pains as their churches were established. Since six of our nine area churches have been started in the past eleven years, we have much in common. Best of all, three of our youth were added to the spiritual family of God during the camping experience.

As we look at the larger denominational fellowship, we have also grown into this family. Through visits by the Director of Church Extension and the Area Secretary, we have discovered that we are not left alone by the denomination. We have also greatly appreciated having two missionaries in our church during the past year. By the time of this publication, we will have had our third missionary visit. This, too, means much to us to realize that although we are small in number, we are still able to hear first hand about our mission work.

THE CHURCH . . .

(Continued from page 18)

cussion placed the sale price at \$15,000.00 I found it difficult to believe — a parsonage as well as a church for the exact amount of the funds we had allocated through MAP. I could only praise the Lord! But that was not the only blessing. In addition, the church presented most of the furnishings to our congregation without cost! Perhaps some of the board members moved by the Holy Spirit had watched our labors here in the valley, and were led to literally give us the benefits of their tithes and offerings when they had owned the building. How we praise the Lord for His guidance and direction. We look to Him for our future and an increased ministry among the people of Center.

Our congregation made arrange-

ments to use the building during December 1970, believing that we would have the needed funds to complete the purchase with the help of our sister churches. Our local group paid the money for the lots (\$2,000.00) and asked for an immediate grant of \$13,000.00 to pay for the buildings.

On April 4, 1971, we were privileged to have our home missions secretary, the Rev. Daniel Fuchs, join with us in a rededication service. It was a day of rejoicing. By faith a church home was now officially ours.

Down through these months God has continued to bless and guide. Grace Baptist Chapel of Monte Vista contributed by check and promise a total of \$800.00 during our rededication service for a roofing job on the church building. Pastor Henry Lang of Durham led a group of men here dur-

ing the first week of May beginning a program of renovation of the facilities. They were able to place a baptistry in the sanctuary and gave many hours of labor to make the church look more attractive.

In June, a work group from Faith Baptist Church in Minneapolis worked for one week on the church property and painted two homes in Center.

The words "To God be the Glory" reflect the thoughts of our hearts and our ministry in Center. By vote of the congregation, we have changed our name from Spanish Baptist Chapel to *Faith Baptist Church*. During the coming years we are planning to evangelize our entire community and to see a renewal of faith in many. With gratitude we thank you for what you have done and ask that you continue in prayer for us. □

OUR FIRST SHORT TERM MISSIONARIES . . .

(Continued from page 7)

Miss Veronica A. Ertis

Veronica Anne Ertis was born on Feb. 23, 1947, in Hannover, Germany, to the Rev. and Mrs. Otto A. Ertis. In 1951 her parents and family moved to Canada and settled in the area of Morris, Man., where her father became interim pastor at the Emmanuel Baptist Church in Morris. Her father has since served the following churches: Bethany Baptist in Lethbridge, Alta., 1952-61; German Baptist in Toronto, Ont., 1961-1968; and German Zion Baptist Church in Edmonton, Alta., since 1968. Early in her life Veronica accepted Christ as her Savior and was baptized on Easter, 1955 and became a member of the Bethany Baptist Church in Lethbridge, Alberta.

In the year 1965 to 1966 Veronica took her senior matriculation at the Christian Training Institute in Edmonton, Alberta. In 1967 she enrolled at the Toronto Teachers College and then transferred to the University of Toronto in 1968. She received her B.A. degree in the spring of 1971 with a major in English.

Veronica states that during her college years she had many doubts and ceased her Christian involvement in the church. During the last two years she has made a recommitment to Jesus Christ and said: "Since I recommit my life, I asked God to use me in any way He saw fit." She came to realize that serving in Japan was one of God's ways for her. Before leaving for Japan, she joined the German Zion Baptist Church in Edmonton, Alberta.

Miss LaVerna L. Mehlhaff

LaVerna Luella Mehlhaff was born on April 12, 1922, in Tripp, S.D., to Mr. and Mrs. Henry Mehlhaff. Early in her life she accepted Christ as her Savior and was baptized in 1937 by the Rev. A. Lang and became a member of the Parkston Baptist Church in Parkston, South Dakota. Following her graduation from high school, LaVerna enrolled at the Sioux Falls College in 1940 and

left in 1942 with the A.A. degree. She returned to Sioux Falls College in 1949 and graduated in 1951 with the B.A. degree majoring in history. She has since taken additional courses at Western Reserve University, 1956-57; Oberland Theological Seminary, 1962-63; South Dakota State, 1964; University of South Dakota, 1965; and Samford University at Freedoms Foundation, Pa., summer of 1970.

Miss Mehlhaff has served in various capacities as teacher, office worker, director of Christian education in Cleveland from 1952 to 1963, as short term missionary in Cameroon, 1966-1968, and again as teacher at Parkston, S.D., since 1968. She has always shown a great interest in missionary work and has promoted it in the churches where she served. Because of her Cameroon experience, she filled the role of a missionary in the last few summers in camps and conferences. Her testimony is: "As I prayed about service on the mission field, God opened doors in Cameroon." And again she said: "I am again ready and willing to go to Japan as a short term missionary."

On arrival in Japan a brief orientation was given them by our missionaries in Japan. Their placement is as follows: Mr. and Mrs. Arnold and Miss Ertis in Nagoya, Miss DeBoer in Mie Ken, and Miss Mehlhaff in Osaka. May they be challenged in each of these places by the opportunities which will open up.

Their task is summarized in the leaflet as follows: "The short-term missionary must look upon the opportunity to teach English conversation classes as a point of contact and an avenue of service. The short-term missionary must be willing to offer his services to the community in whatever way possible in order to make contacts and seek responses. The short-term missionary must possess Bible knowledge in order to conduct English Bible classes, for it is here that he passes on the Christian knowledge of God, Christ and salvation. The short-term missionary must possess a heart of compassion in order to seek the lost for Christ." □

THE JESUS MOVEMENT IS UPON US

PART-4 Jesus is coming, soon!

by W. L. Knight, Baptist Press

The theology of eschatology permeates the Jesus movement with the exciting message the youth involved in it strongly believe: "Jesus is coming again, soon!"

Maybe tomorrow. Perhaps this year. Hopefully in this generation.

They believe it. Their actions show it. Their attitudes toward social issues and financial problems reveal it.

It is in startling contrast with the social consciousness of modern youth who are not a part of the Jesus movement.

Many main-line Protestant denominations moved toward social action partially in response to the righteous anger of justice-minded young people.

If the kids in the Jesus movement are a true indication, the youth now seem to be racing past the churches going the other way — crying out for gut religion characterized by feeling, experience, spirit consciousness, exhilaration, and open, soul-rocking expression.

At the heart of the sudden turn-about is a theology of eschatology (last things) that seems to be saying to the kids: "Don't worry about the mess that the world is in socially, politically and economically. Jesus is coming soon. Those things won't be important then."

And they are buying it. Furthermore, they are selling it with a feverish thrust of evangelism, motivated not only out of love, but of fear that the end will come before friends, and everyone know Jesus as they do.

Yet most of the witnessing done by the kids involved does not harp on the theme that "you're going to hell if you don't repent." Rather the emphasis is on sharing the love they have found in Jesus as illustrated by the greeting: "Jesus loves you. Can we rap on it?"

Take, for example, the approach of two widely different Baptist youth evangelists whose results are part of the phenomenon sweeping the country.

Richard Hogue, whose SPIREND (Spiritual Revolution Now) crusade in Houston resulted in 4,000 conversions in three months, is frankly eschatological in his sermons.

But it is not Doomsday revival. His message is positive — "the abundant life can be yours." The mood is celebrative, happy.

Hogue preaches one sermon entitled, "Here Comes de Judge." He and his wife have not bought a home because they feel so little time is left.

In contrast, James Robison, 27, of Hurst, Tex., wears his hair trimmed close, his sideburns short, his clothes conservative by comparison.

Both, however, have phenomenal success with high school students. And both preach a strong message that the end of the world is soon.

Robison, in a style similar to Billy Graham's, preaches judgment in the most basic language. His frequent preaching about hell seems to run counter to the "Jesus loves you" theme of the movement on the surface.

"I preach judgment AND love," he said. "I can't preach John 3:16, without using the word 'perish.' God put it in there. You don't improve on the methods of Jesus. Jesus preached on hell and eternity.

"I don't have the idea of frightening people — not many people are afraid of the idea of hell today, anyway," Robison added. "I preach it because it is fact, because it is God's truth.

"I believe time is running out," Robison continued. "Of course, all spiritual movements had this — Paul preached that way; Billy Graham does. But I really believe this is it," he said.

It is easy to understand why the youth believe Jesus is coming soon, and even want it. For the last decade, youth have witnessed the decay of society. It has not been a pretty sight, the drugs, demons, witchcraft, poverty, alienation, riots, killing, assassinations, war, meaningless, impersonalization, hypocrisy, discrimination, pollution and on and on. Social ills sent many of them on a frantic search for meaning through Buddhism, astrology, witchcraft, Eastern religions, and mind-expanding drugs.

They found it all empty. Now they have discovered Jesus, and say he is "the only way." And they desperately want him to come again and take them out of all this mess the world is in, and give them the ultimate rapture of heaven and all its bliss.

William Hull, dean of theology at Southern Baptist Theological Seminary, said that the emphasis on the second coming of Jesus was spawned by "the apocalyptic terror of this desperate decade."

Hull predicted a polarization between the eschatological and historical visions of human nature.

The escatologist is always looking for that which is ultimate, final, eternal, supreme," Hull observed. "He seeks the constant in the midst of the temporal, and the divine in the midst of the human."

On the other hand, Hull continued, "the historicist attempts to be realistic about the 'given' of history, to trace causation in events, to see the human in the divine, to be honest about the complete fabric of human existence." Thus it is easy for them to explain away the Jesus movement in sociological terms as a search for a way out of the complexity of today's society.

Hull gave a warning to Christians, saying they must not choose between these two alternatives "because it (Christianity) is both a profoundly eschatological and a profoundly historical religion. It affirms both that Jesus was the 'Word' and that he was 'flesh;' that the eternal became temporal. . . .

Christianity affirms the paradox that eternity has broken into time, and thus history and eschatology are inextricably intertwined until the end of the world."

Most participants in the Jesus movement would say in response, "Right on, brother." And quickly add that the end of the world is near. □

WEDDING ANNIVERSARY

On August 15, 1971, Mr. and Mrs. Gustav Effa observed their golden wedding anniversary. Mr. and Mrs. Effa are members of Central Baptist Church Yorkton, Sask., and are the parents of the Rev. Wm. Effa, of Shell Creek Baptist Church, Columbus, Neb.

KILLALOE, ONT.

We have had a successful year both spiritually and materially; all our financial and mission budgets were met. We received four new members into the fellowship of the church.

Easter morning began with a sunrise service. The evening service was observed with a song festival. The summer months provided us with the opportunity of opening the Bonnechere Bible Camp, when 50 senior young people registered for the weekend, and Monday with 83 juniors for a week of fun and fellowship, with Professor Rapske as guest speaker. The climax came Sunday when nine young persons (pictured) stepped into Round



Lake with the Rev. P. T. Hunsicker to be baptized on confession of their faith in Christ. The Rev. L. Weber brought a brief message about the meaning and purpose of baptism. (Martha Zummach, reporter.)

EMERY, S.D.

The First Baptist Church celebrated their 85th anniversary Aug. 22-23. The theme was "Looking Back, but Going Forward." The verse was, "Jesus Christ is the same yesterday, today and forever."

Former superintendents participated in the Sunday school hour. Dr. T. W. Bender, a former pastor presently serving as professor and dean of faculty at Eastern Baptist Seminary, Philadelphia, Pa., was the speaker at the morning worship service and also at the afternoon anniversary service.

The evening service featured Dr. Roy Seibel, a former pastor and now professor of homeletics at North American Baptist Seminary at Sioux Falls, S.D. Following the service there

was an informal showing of slides pertaining to the history of the church.

Capping the celebration was an anniversary banquet Monday evening with the Rev. Leland Friesen, a former pastor, speaking. Honored were the eleven members who are more than 80 years old and the eight couples who have been married 50 years or more.

Organized in June, 1885, the first church was built in 1890. Charter members numbered fourteen. In 1940 the church took its present name, changing from the German Baptist Church.

Through the early years it mothered churches at Unityville, Chancellor, and Corona, and at Jeffers, Minn. Members of the Emery Church founded a church at Donna, Texas.

Former ministers of the church are: Ottje Olthoff, 1886-92; J. J. Valkenaar, 1893-95; Ottje Olthoff, 1895-1906; Henry Dallman, 1907-13; Frank Dobrovolsky, 1914-19; George E. Lohr, 1919-24; Samuel S. Blum, 1924-27; George Pust, 1927-35; T. W. Bender, 1935-37; August Lang, 1938-40; Arthur Itterman, 1940-46; D. S. Wipf, 1946-51; R. W. Seibel, 1951-55; Leland H. Friesen, 1955-66. The Rev. M. D. Wolff is the present pastor.

A modern structure was dedicated in 1964. The present parsonage was built in 1969. (Mrs. Walter Heitzman, reporter.)



VERNON, B.C.

The Faith Baptist Church welcomed its new pastor, the Rev. Siegfried Hoppe and his family (pictured) Aug. 1, in a special reception service in the afternoon. Rev. Hoppe, who succeeds Dr. A. S. Felberg, was born in Lodz, Poland, and had his high school education in Germany. After coming to Canada in 1954, he worked for several years in a department store until, he says, he "heard God's call into the ministry."

Before coming to Vernon, Rev. Hoppe served the Emmanuel Baptist Church in Edmonton for almost five years. Faith Baptist Church has a bilingual program of German and English. (Mrs. Joyce Frank, reporter.)

OUR CHURCHES IN ACTION

EDMONTON, ALTA. The German Zion Baptist Youth completed an active summer program, although plagued with the problem of a scattered membership because of holiday trips.

In May the "Conquerors," (pictured) a youth musical group, traveled



to Calgary, Alta., and Vernon-Kelowna, B.C., to promote the Prairie Youth Conference '71. Another highlight was the German Faith Conference at Lethbridge, Alta.

The highlight of the summer, however, was the Prairie Youth Conference '71 at Banff, Alta. Twenty-two Zion Youth attended. Participating in the conference was an added thrill for the "Conquerors."

This fall we again have a basketball team participating in the Edmonton NAB Youth Basketball League sponsored by the Edmonton NAB Youth Council. The Rev. Otto Ertis is the pastor of the church. (Wenzel Hanik, reporter.)

CHICAGO, ILL. The Foster Avenue Baptist Church once again has a pastor. The Rev. Eldon G. Schroeder accepted the church's call and arrived in Chicago on Sept. 7. Mr. Walter Pankrat, chairman of the Board of Deacons, (pictured on the right) greeted



the Rev. and Mrs. Schroeder. (Beatrice Scroggin, reporter.)

ANAHEIM, CALIF. Construction is underway on a new \$330,000 educational unit at Magnolia Baptist Church. About 1000 of the church's 1255 members participated in the groundbreaking ceremonies. Mr. Ed Ford, chairman of the Christian Education Board, led the opening doxology and singing.

OUR CHURCHES IN ACTION

Following prayer by senior Pastor Kenneth L. Fischer, Pastor Lanny Johnson read from Psalms 24 and 127. Then Pastor Fischer led in the dedicatory responsive reading. The people responded, "We break this ground." Then, with a "gold" shovel, a fourth grader, John Hellquist, (pictured)



turned the first shovel full of earth. John thought Pastor Fischer would have to dig the foundation alone, so he volunteered to help.

The structure will be 142 feet in length, 75 feet in width, and 27 feet in height.

The church sponsors many large young people's groups, visitation teams, jail teams and missionary teams. The staff is led by Pastor Fischer, and includes the Rev. Wayne Bibelheimer, Minister of Christian Education and Youth, the Rev. Lanny Johnson, Minister of Adult Activities, Business Administrator Murray McCulley, Director of Children's Work, Mrs. Donnie Thomas, and secretarial and maintenance personnel.

MARTIN, N.D. On Sunday afternoon, Aug. 22, 1971, 23 pastors and delegates from eight churches honored the invitation of the Martin Baptist Church for the purpose of ordaining Phyllip Putz to the gospel ministry. The council elected the Rev. Allan Kranz of Harvey, as chairman, and the Rev. Harry Johnson as clerk.

Phyllip Putz was introduced by his pastor the Rev. Alvin Auch. He shared his conversion experience, call to the ministry and his doctrinal beliefs. The council recommended that the church proceed with the ordination.

The ordination service was held on Sunday evening. Dr. Ralph Powell, Professor of Theology at the NAB Seminary, brought the ordination message (Dan. 11:32) "Be a Daniel." The Rev. Alvin Auch of Martin, gave the

charge to the church; the Rev. Charles Ritter of Sioux Falls, S. D., a personal friend of the Putz's, gave the charge to the candidate.

An offering was received and given to the Rev. Putz for purchasing books for his library.

The Rev. and Mrs. Phyllip Putz served this summer on the Seminary Team "Enkounter," and have accepted the call to become the Minister of Christian Education and Youth at the Elk Grove Baptist Church, Elk Grove, Calif. (Oscar Fritzke, reporter.)

STARTUP, WASH. Sunday evening Aug. 29, friends and members of the Startup Baptist Church said farewell to Pastor Rueben Grueneich and family at a special supper in their honor as they left to take a pastorate in Linton, N.D.

A reception was held the following Sunday evening to welcome the Rev. William Neuman of Sumner as interim pastor. (Mrs. Leroy Byrnes, reporter.)

MORRIS, MAN. On July 1, 1971, the Emmanuel Baptist Church celebrated its 75th anniversary. The Rev. John Binder of Forest Park and Dr. Wm. Sturhahn, area secretary, were the guest speakers. All of our Manitoba Baptist churches were represented either by delegates or by letter or telegram. The town churches were also well represented. Congratulatory messages came in from far and near.

God has led most wonderfully through this three quarters of a century, for which we are grateful. Not that we sojourned on mountain tops all of the time; there were also many deep valley experiences. But all these triumphs and tribulations have served to bind the brotherhood of the church closer to our Lord and Savior. He was the Master Pilot. And may the coming years make this flock an active, dedicated church through which many may be led to accept Christ as their Savior. The Rev. Bruno Voss is the pastor of the church. (Miss Ida Hoffman, reporter.)

OCHRE RIVER, MAN. "New Testament Witnessing Today" was the theme of the 1971 Manitoba Baptist Association. The sessions were held in the Grace Baptist Church, Ochre River. The Rev. Richard Hohensee from Edmonton, Alta., was one of our guest speakers. His lectures and discussions were the expressions of an experienced man in the field of New Testament wit-

nessing. All were challenged to carry out the Great Commission of our Lord on a person to person basis — the New Testament method.

Dr. Richard Schilke from Forest Park, Ill., gave helpful advice and guidance in the reorganization of the association; thought provoking comments on New Testament witnessing, and the dire need of such an outreach today.

Our foreign mission work was presented by Miss Ida Forsch from the Cameroon, Africa.

Since the Northern Conference is to be discontinued, a reorganization of the Association became necessary. A new constitution was adopted and a new church extension project in Winnipeg. Additional officers were elected to take care of the extra responsibilities.

Two practical workshops on witnessing were also conducted under the leadership of the Rev. G. Poschwatta, and the Rev. R. Hohensee. Ideas, means and methods of witnessing were shared and discussed. The "Four Spiritual Laws" were used in a practical demonstration of person to person contact. (Bruno Voss, reporter.)

BROOKFIELD, WIS. On Sunday, September 12, The Immanuel Baptist Church instituted a unique ministry to shut-ins. The program is called "The Telephone Home Ministry." By special hookup between the church's amplification system and the telephone, shut-ins can listen to the worship service every Sunday morning. A bulletin is sent to the homes so they can follow the order of service, participate in the responses and sing, for a hymnal was also provided.

One deacon will be with the shut-in on Communion Sunday, serving communion at the same moment it is being served in the church.

The church voted to increase the budget to cover the expense of the program. From the comments of our two shut-ins, we feel the price is small compared to the joy of being able to participate in a worship experience with their own church.

The church is willing to share its information about the program. Contact the pastor, the Rev. C. W. Slaviero.

VANCOUVER, B.C. A young people's camp was held Aug. 28-Sept. 6 at Green Bay Baptist Camp. Young people from all over gathered together to learn more about Jesus Christ, and

OUR CHURCHES IN ACTION

have fellowship one with another. One of the highlights was a slide presentation of the Cameroons by Miss Ardice Ziolkowski. The young people responded to her message. The highlights of the camp were the times of spiritual growth found in evening discussions and a communion service held outdoors. One girl found the Lord Jesus Christ as her Savior, and a young man rededicated his life to the Lord. (Marilyn Wagner, reporter.)

ELK GROVE, CALIF. In July, the young married group of the First Baptist Church went to Union Valley for a weekend retreat. There were 36 adults and almost as many children present. Ron Norman was their speaker and the theme was "Turn Your Eyes Upon Jesus." After devotions, discussion groups were formed and many blessings came from this. Recreation included boating, skiing and volley ball.

The youth group from the First Baptist Church went to French Meadows Reservoir for their annual retreat in July. There was a total of 35 present. The speaker was Ron Norman, and his theme was "I Want You! Who, Me, Lord?" There was a wonderful time of Christian fellowship and rededications. Recreation consisted of boating and skiing. The Rev. Merle E. Brenner is the pastor of the church. (Mrs. Jane Givens, reporter.)

DALLAS, TEX. The youth have been leading the way at North Highlands Baptist Church. They enjoyed evening V.B.S. with recreation, "Rap" sessions and refreshments. They now have a singing group using some of the newer spiritual songs. A service presented by them denoted the worship in catacombs of the early church with only candlelight being used. Impromptu testimonies were given and songs were sung a capella. The service closed with an impressive communion service.

Two young people were baptized recently: Jeannine Thomas and the Pastor's son, Paul Thomas. (Mrs. Gordon Thomas, reporter.)

GREELEY, COLO. The 91st Southwestern Conference was held in Greeley, Colo., Aug. 3-5. The keynote address was delivered by Dr. J. C. Gunst, and was based on the conference theme, "The Faith That Builds."

Guest speakers for the special luncheons were Miss La Verna Mehlhoff, Dr. B. H. Orr, the Rev. J. J. Wilcke and the Rev. E. Janzen.

Wednesday evening the conferees traveled to Arvada, Colo., for the dedication service of our new extension church, Sierra Baptist. There was a total of 225 present.

Conference business was largely centered around plans for reorganization. The delegates voted to set up a committee to study possibilities for a new associational structure, and to bring a concrete proposal to the 92nd Southwestern Conference next year. Mr. Delmar Wessler was re-elected as moderator, the Rev. Darwin Stahl, vice moderator and the Rev. Melvin Warkentin the new missions secretary.

The closing meeting was the conference banquet on Thursday evening, with the Rev. H. J. Wilcke bringing the message entitled, "The Sanctified Seed." (Carol Matheuszik, reporter.)

ELK GROVE, CALIF. On Aug. 29, after evening services, members of First Baptist Church had a farewell reception for Ron, Sandy and little Corey Norman. They had been here since June, working with the youth group. Ron also filled the pulpit when our pastor, the Rev. Merle Brenner, was on vacation. He will enter Seminary in Sioux Falls. At the evening service he spoke on "The Value of a Summer's Program for a Seminary Student." (Mrs. Jane Givens, reporter.)

EDMONTON, ALTA. The summer is over and for the Greenfield Baptist Church it has been a time of activity. On June 26, six candidates followed their Lord in baptism. Nine others received the hand of fellowship on the same day.

Men and women of the congregation worked diligently on the new educational unit which will be ready for the fall activities. (Mrs. Ursula Hitchcock, reporter.)

In Memoriam

REV. LOUIS BAIER, 79, of Berlin, South Africa, died on May 21, 1971. He was born on Feb. 28, 1892, in Russia. He graduated from the North American Baptist Seminary in Rochester, N.Y., in 1916. In the same year he married Louise Feske of Canova, S.D. His first pastorate was the First Baptist Church of Eureka, S.D. In 1929 he and his family moved to the Union of South Africa. Here he ministered to three Baptist churches. Surviving him are his widow, Louise; one daughter; two sons; eight grandchildren and one great-grandchild.

BARNEY DEHN, 77, of Loyal, Okla., died on Aug. 8, 1971. He was born Nov. 2, 1893, at Okenee, Okla. He was married to Cora Lamle in 1920. They had four children. In 1929 he was

baptized upon the confession of his faith, and united with the Immanuel Baptist Church, Loyal, Okla. He is survived by his widow; one son; three daughters; eight grandchildren; three great-grandchildren; one sister; one brother. The Rev. Martin De Boer was the officiating minister at the funeral service.

HENRY DIEDE, 76, of Eureka, S.D., died. He was born on June 10, 1895, in Greenway, S.D. In 1919 he married Martha Naazs. Surviving him are his widow; six sons: Royal, Norman, Arnold, Calvin, Aaron and Lawrence; five daughters: Mrs. Ella Grenz, Mrs. Irene Fischer, Mrs. Ruth Fischer, Mrs. Nora Haaland and Mrs. Verna Berndt; three brothers, two sisters, 24 grandchildren and one great-grandchild. The Rev. F. H. Fuchs was the officiating minister at the funeral service.

MRS. ELIZABETH FISCHER, 79, of Leola, S.D., died on Aug. 23, 1971. She was born on Oct. 10, 1891, near Ashley, N.D. She was married to Christian C. Fischer in 1913. In 1911 she gave her life to her Savior, was baptized, and became a member of the Ashley Baptist Church. In 1971 they moved to Leola, S.D., and transferred her membership to the First Baptist Church there. Surviving her are her widower, Christian, and the following children: Mrs. Enoch Roth, Mrs. Helmut Hoffman, Harold, Oswald, Alvin and Donald; 13 grandchildren, six great-grandchildren, six sisters and four brothers. The funeral was held at the Ashley Baptist Church. The Rev. Etan Pelzer and the Rev. Lorimer Potratz officiated at the funeral service.

MRS. MARIE KRUEGER, 96, of Clermont, Iowa, died on Aug. 13, 1971. She was born in Germany on March 6, 1875. In 1925 she emigrated to America with her husband and son, and in the same year united with the First Baptist Church of Elgin, Iowa. She was united in marriage to Gustav Krueger who preceded her in death in 1936. Her only son, Gustav E. Krueger, died in 1965. She is survived by two granddaughters and three great-grandchildren. The Rev. Orville H. Meth was the officiating minister at the funeral service.

MRS. LYDIA POSEIN, 82, of Leduc, Alta., died May 22, 1971. She was born Jan. 28, 1889, in Poland and emigrated to Leduc, Alberta, in 1913. In 1908 she accepted Christ as her Savior and Lord. While in Leduc she was a faithful member of First Baptist Church. She is survived by five children, eight grandchildren, two brothers, and three sisters. The Rev. Allen Wilcke was the officiating minister at the funeral service.

REV. WILLIAM L. SCHOEFFEL, 79, of Hot Springs, Ark., died. He was born on May 27, 1892, in Romania. The Rev. Schoeffel retired after serving more than 50 years in the ministry. He was a graduate of the Colgate-Rochester Divinity School, Rochester, N.Y. Some of the churches he served were in Pittsburgh, Pa., Wilmington, Del., Cleveland, Ohio, Chicago, Ill., and Des Plaines, Ill. For many years he served on various denominational boards and committees. Surviving him are his widow, Florence and two brothers. The Rev. James E. Hill, Jr., pastor of the Central Baptist Church, Hot Springs, Ark., was the officiating minister at the funeral service.

MRS. LOUISE OHLHAUSER, 85, of Vancouver, B.C., died Sept. 6, 1971. She was born on Aug. 1, 1886, in Russia. In 1906 she emigrated to America. One year later, she was married to Mr. Frederick Ohlhauser. They were blessed with six children. In 1909 she moved with her husband to Canada. She accepted Jesus Christ as her personal Savior in 1908 and after baptism became a member of the local Baptist church. In Vancouver surviving her are two daughters, Mrs. Clara Friedrich and Mrs. Katherine Martin; two sons; coveur she was a member of Ebenezer Baptist. John and William; five grandchildren and one great-grandchild; one brother and two sisters. The Rev. Paul Siewert officiated at the funeral service.

MRS. CLARA LOUISE MONSCHKE nee Lengefeld, 75, of Dallas, Tex., died on Sept. 3, 1971. She was born on Aug. 23, 1896, in Waller, Tex. She was married to Ed Monschke, and was a member of North Highlands Baptist Church. For many years she was very active in the music realm, as president of the Ladies' Missionary Society and in many other areas. She is survived by her widower; three sisters: Mrs. Rosa Porter, Mrs. Frieda Sears, Mrs. Elsa Koegler; one brother, Mr. Ernest Lengefeld. The Rev. Gordon Thomas was the officiating pastor at the funeral service.

NEWS & VIEWS

Bible Concordance Published In Nigeria's Trade Language

RICHMOND (BP) — The first complete Bible concordance in Hausa, the native language of some six million people and a commercial language for many others in West Africa, is expected to be out this fall. Its author is a Southern Baptist missionary.

Titled *Taimako Ga Neman Ayoyin Littafi Mai Tsarki Watau Konkordans* (helps for seeking verses in the Holy Book, or concordance), the 288-page publication was compiled and written by Miss Bonnie Mae Moore, a Georgian who has been a missionary to Nigeria since 1948.

The main part of Miss Moore's book is the 1,898-word concordance, containing nearly 24,000 scripture references and covering the entire Bible.

Also, there are study helps, including Old Testament prophecies concerning Christ and New Testament references to his miracles, parables and second coming.

Miss Moore worked for roughly three years on the concordance and study helps, pursuing the project during two furloughs in the United States and for about two years in Nigeria. She is also the author of a small book on the duties of officers and teachers in Sunday School, published in English, Hausa and Yoruba and a literacy primer in Hausa.

The Hausa concordance was conceived initially to aid students in the Baptist Pastors' School in Kaduna, Nigeria. Now it also will be used by pastors and church leaders of non-Baptist mission groups in West Africa.

Hausa, the *Lingua Franca* and "trade language" for northern Nigeria and some other areas of West Africa, is spoken not only by the Hausa people but also by many other tribes who use it as a second language. □

Sammy Tippit, Chicago Jesus Movement Leader, Arrested

CHICAGO (BP) — Sammy Tippit, 24-year-old Baptist evangelist among the street people of Chicago, was arrested here on charges of disorderly conduct after witnessing and passing out tracts in Chicago's Rush Street nightclub district.

Tippit claimed that his witnessing had hurt some of the business at the bars and go-go clubs and that owners called the police. "I'm afraid the crime syndicate controls some of these clubs and in turn have influence with the police," he said.

The day after his release on \$25

bond, Tippit made a seven-foot cross and began a prayer-fasting vigil at Chicago's Civic Center Plaza at 32 W. Randolph.

Tippit said police harassment began on Aug. 31 when two of his volunteer helpers were told by a nightclub owner that they could not pass out tracts and witness outside the club. Later that night, police warned them to "move on."

The next night both were arrested after a complaint by a nightclub owner. Three nights later, Tippit and another volunteer helper were also arrested.

Tippit said that a club bouncer pulled a knife and threatened him, saying, "I'm going to slit your throat." When a detective came up, Tippit filed a complaint about the knife. The detective told him he had five minutes to get out or be arrested, Tippit said. They stayed, and were arrested. The incident occurred in front of "My Place," a Rush Street nightclub, Tippit said.

During the first day of the vigil, Sammy said he and his volunteer helpers led 10 persons to Christ. One of the new converts gave Tippit a gold pass to the Playboy Club, which has its national headquarters here. "I won't need this any more," he said. "I've found something better." □

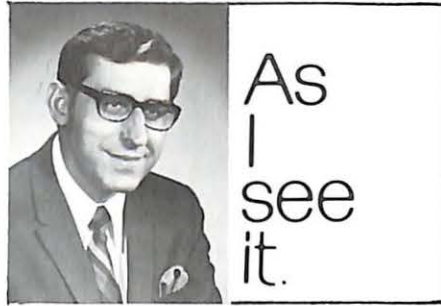
Southeast Asia Revival Among Missionaries

RICHMOND (BP) — A spirit of revival is sweeping Southern Baptist missions in four Southeast Asia countries, changing mission patterns and missionary attitudes, according to reports of mission meetings from the four countries.

Reports from Indonesia, Malaysia, Vietnam and Thailand indicate that realignment of mission priorities quickly followed confession and reconciliation among the missionaries themselves.

The renewal, which also enveloped the missionaries children, began in a prayer retreat on West Java earlier this year but reached its peak during the four meetings this summer. Each was marked by confession of sin, tears of joy, spontaneous praise and fervent testimony.

R. Cal Guy, professor of missions at Southwestern Baptist Theological Seminary, Fort Worth, attended all four meetings. He insisted that the common denominator was the work of the Holy Spirit. "It was a movement, a sweeping work by God's own Spirit," said Guy. □



by Paul Siewert

The Russian newspaper *Literary Gazette* has reported that Communist China's "Mao Cult" has taken on all of the trappings of a religion, including faith healing, elaborate ritual, and belief in an infallible being. One report said deaf and dumb people are reputed to start singing in a choir. People who have stolen items are converted to return them after reading Mao's quotations.

It would be easy for us to brush the whole issue aside with the conclusion that these alleged miracles and ritualistic activities are simply voodooos from the arsenal of Buddhism. But would this not make us vulnerable to accept the interpretation that recent claims of miracles in Western Christianity are an outgrowth of a contemporary explosion of primitive psychic phenomenon in our culture?

It appears to me that we should not be disturbed when the supplants of our faith are duplicated by paganism. The magicians of Moses' day also duplicated his miracle by turning their rods into serpents (Exodus 7). We should affirm, however, that Christian reality does not hinge on charisma but character — the person of Jesus Christ. Him, even the laboratories of Satan cannot duplicate. There is only one Jesus Christ who gives salvation by faith! □

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.

A cordial welcome awaits you at
CENTRAL VALLEY BAPTIST CHURCH
Main and Scobey
Donna, Texas
in the heart of the Lower Rio Grande Valley
Sunday School — 9:30 A.M.
Worship Services — Sunday
10:30 A.M. — 7:00 P.M.
Prayer Meeting — Wed. 7:45 P.M.

■ *The Rev. Arnold Hopf* has returned to Germany to become the pastor of one of the Baptist Churches of the German Baptist Union. He previously served the Central Baptist Church, Kitchener, Ontario.

■ *Congratulations to Mr. and Mrs. Gary Wirzba*, at Joseph Merrick Baptist College, Ndu, Cameroon, on the birth of Bevan Mark, born on Aug. 1, 1971.

■ *Mr. Wilbert Harsch* has become the Director of Christian Education at Calvary Baptist Church, Tacoma, Wash., on Sept. 12, 1971. The Rev. Edgar B. Wesner is the pastor of this church.

■ *The Rev. Reinhold Kanwischer* is serving as the interim pastor of the Osoyoos Baptist Church, Osoyoos, B.C.

■ *The Rev. Phyllip Putz* has become the Minister of Christian Education and Youth at First Baptist Church, Elk Grove, Calif.

■ *Assistant Brigade Chaplain Kendrick A. Gould* will terminate his service in the Army Chaplaincy on January 5, 1972. He will be available for a pastorate as of that date. His present address is CH (CPT) Kendrick A. Gould, Quarters 2544-C, Fort Lewis, Wash. 98433.

■ *The Annual Meeting of Baptist Manor*, 900 N.E. 81st Ave., Portland, Ore., will be held on Nov. 15, 1971, 8 p.m. at same address.

■ *The Rev. Clifford Barker* has resigned as pastor of the Immanuel Baptist Church, Kenosha, Wis. His future plans are indefinite.

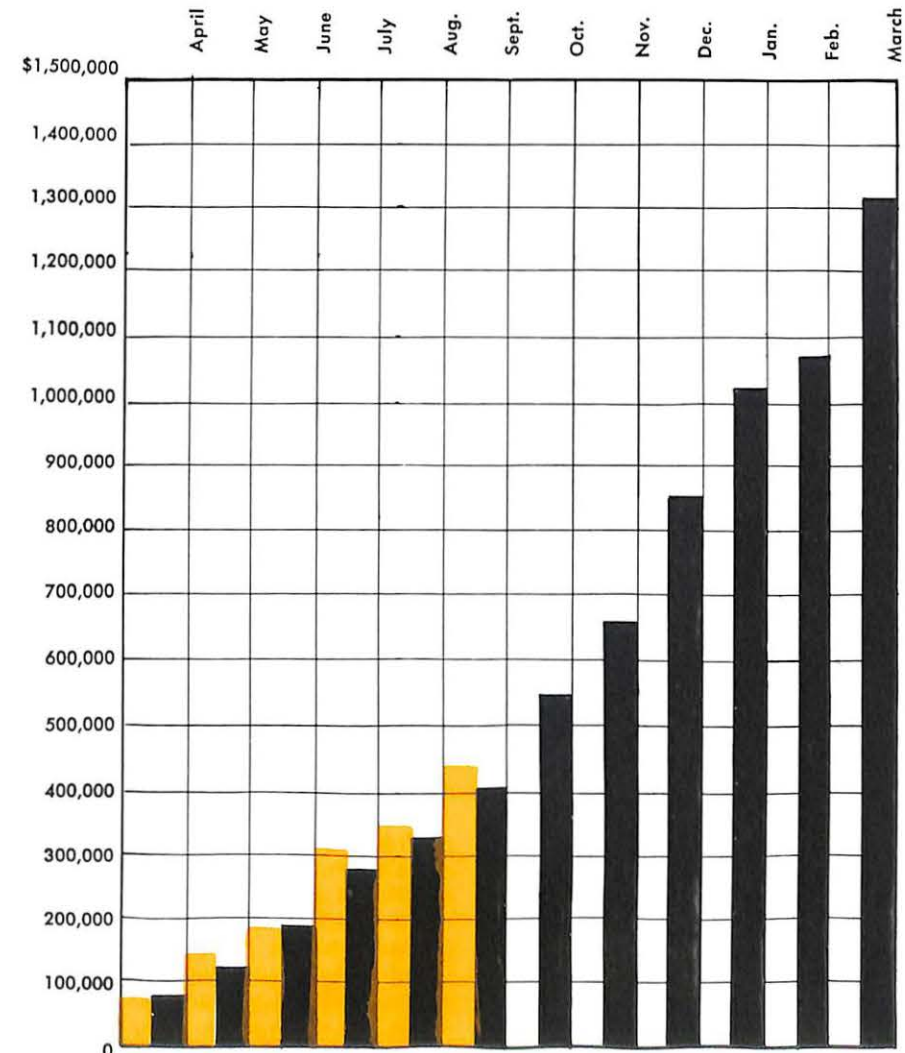
OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

April-September 1971-72 — \$435,667.12

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

April-September 1970-71 — \$400,831.35

Total for six months



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

What's Happening

■ *The North American Baptist Seminary* is conducting the third annual Conference on Church Related Ministries, Nov. 26-28, 1971, on the seminary campus. "Decision 71," as the conference is called, is open to college students and other young adults who are interested in exploring the possibilities of a church-related career.

■ *The Rev. Robert Jaster*, formerly the pastor of the Victoria Avenue Baptist Church, Chilliwack, B.C., has become the chaplain of the Sunnyside Nursing Home and Baptist Haven of Rest, Medicine Hat, Alta., effective Sept. 26, 1971.

■ *Mr. Larry Salsburey* has become the Director of Christian Education at Riverview Baptist Church, St. Paul, Minn., effective Sept. 1, 1971. He is a 1971 graduate of Fort Wayne Bible College, Ft. Wayne, Ind.

■ *Miss Marie H. Wagenaar* has resigned from the Immanuel Baptist Church, Kankakee, Ill., where she has served as Director of Christian Education. Her new position will be as consultant in Christian education to the churches of the Rockford area and as manager of the Scripture Book Store, Rockford, Ill.

■ *The Rev. Allan Kranz* has accepted the call to become the pastor of the First Baptist Church, Watertown, Wis., effective Nov. 7, 1971. He previously served the Bethel Baptist Church, Harvey, N.D.

■ *The tapes of the messages from the 1971 N.A.B. Family Conference* at Green Lake, listed on page ... are now also available on a rental basis. Rental orders should be addressed to:

Communications Department
North American Baptist General Conference
7308 Madison Street
Forest Park, Ill. 60130

■ *The Rev. and Mrs. Wilfred L. Weick*, missionaries to Japan, announce the birth of a son, Brent Dale, born on June 22, 1971. The Weick family is presently on furlough and resides in Sioux Falls, S.D.

■ In September 1971, the home of the Rev. and Mrs. Earl Ahrens in Monte Vista, Colo., was vandalized by an unidentified group of militants. Rocks had smashed the windows and caused some damage. After the missionaries had cleaned up the debris and had retired for the night, the attackers appeared again, throwing a fire bomb into the living room. Before the fire could be extinguished, it had caused considerable damage to the living room. The Ahrens were unharmed. □



Four-Letter Words Are In

It is about time that somebody says something in favor of four-letter words. From childhood on we have been taught that a Christian should not use four-letter words. Also in many non-Christian homes children were admonished to refrain from such words.

Today the trend seems to have changed. The language of Broadway and off-Broadway plays, of rioting students and contemporary literature suggests that four-letter words are "in." Its users claim to be liberated to greater freedom of expression. However, a "realistic" language as found in "Hair" for example is not an indication of the greater freedom and sophistication of our great society, but of outright lust for sin and vulgar communication.

Despite this rather devastating development in our times, I would like to defend four-letter words as among the finest in the English language.

What is it that has given four-letter words a bad reputation? When people think of four-letter words they think of vulgar words. But what about such words as love, dear and good? These are wonderful, warm and affectionate four-letter words.

Many of the words of our early childhood were four letter words such as mama, papa, baby and doll. And

people of all age groups make their verbal communication descriptive by using lively words such as feel, hear, look, sing, jump and play.

Thinking of the joy of outdoor living one is reminded of the words fish, swim, hunt, sail, camp, hike, moon.

Why do people make four-letter words the abomination of the language? Four-letter words are friendly words like chum and mate. They are used in the field of religion, as for example, holy, hope, help, save, pray, amen. They are down-to-earth words like dust, soil, work, toil, seed, food and life.

They are used for feelings such as hurt, weep and pain. They are describing the body and its functions: hand, foot, nose, face, head, knee, which take, grip, walk, blow, look, bend.

In snow, rain, heat, in damp or cold weather, we have to resort to four-letter words to make these facts known to others.

Even our economy seems to depend on four-letter words, for there is a basic difference whether a person is rich or poor, has gold or sand, is in debt or has cash, although his fate may change at a fast or slow pace, within an hour, a week or year.

Our language has a few four-letter words which are the ultimate in vulgarity. These words, mostly descriptive of anatomy and functions that are tabu in ordinary conversation, have given four-letter words in general an exceedingly evil reputation. But the above mentioned examples prove that this reputation is undeserved.

The Bible clearly admonishes us to watch our words, for "not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man" (Matthew 15:11). It is not fit for any Christian to use any evil words, whether they are four-letter or more-letter words. The Apostle Paul writes to the Christians in Philippi: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil. 4:8); and we could add to his admonition ". . . think AND SPEAK about these things."

Before we judge a man let us listen to his four-letter words and encourage him to use the right ones. How about starting with love? — RJK

OPEN DIALOGUE

letters to the editor

Dear editor: After having personally viewed the film *His Land*, I am constrained to answer the "Review of the Film *His Land* by Ben Breikreuz. (B.H. July '71, p. 13) I am appalled that a professor of our school can write such an unfair and unscholarly article.

Perhaps it may be felt that the words unfair and unscholarly are too harsh, but are they really? For instance, Breikreuz says, with tongue in cheek, that the film has many merits. But it turns out that the *only* merit the film has is that it has been accepted by Jewish leaders as a good piece of propaganda for Israel. This supposed acceptability according to Breikreuz, "will probably cause some to question the depth of its distinctively Christian message" (p. 13). This is an illogical argument known as "guilt by association". It is just not true that it loses its Christian message because of the association with acceptability. If this type of argument is correct then the Bible would have lost its message because the atheist has said that the Bible is a beautiful piece of literature.

Not only is Breikreuz illogical but he does not follow his own rules in interpreting scripture. He pleads for any refutation to be based on a "plain sense" interpretation of scripture. We will follow his rule in a few of the passages that he objects to and see what kind of conclusion can be drawn.

First I must ask if he really means to accuse the editors of the "Living" editions of writing their own Bible. This is what is said: ". . . the film uses . . . proof texts, . . . quoted from a version that best translates the text according to the producer's eschatological predispositions. . . ." We may object to this particular translation because it does not use the "sacred" words of the King James, but we can not accuse them of writing a new Bible which such a statement as the above does in reality.

Proof-texts are supposed to be a naughty word among scholars, and yet Breikreuz resorts to them! On page 18 he uses Luke 21:6, 7 and Isaiah 52:9, but what is the author trying to prove? When you read the context around Luke 21 you are forced to conclude, the same as the film, *His Land*, that Jesus was speaking of the destruction of Herod's temple which accord-

ing to history took place in 70 A.D. (cf. Josephus, *Antiquities of the Jews*).

Maybe then, the proof-text is cited as a proof that there was no attempt at an interpretation in its plain sense. Breikreuz left out the word "literal" in his formula. He does this, because for his eschatological predisposition you must interpret predictive prophecy figuratively or allegorically. When you understand his position it becomes quite clear that it is *because* the film *His Land* did interpret Luke 21 in its plain sense that Breikreuz objects to its use.

The same holds true in the passage cited from Isaiah 52. The context is about Israel and Jerusalem. A literal interpretation concludes that the promise is to a literal Israel and not to some mystical people. But the eschatological view that Breikreuz holds to, teaches that promises to Israel are now to be interpreted in an allegorical fashion so that Israel no longer means Israel but means the Church. Who then, is guilty of interpreting Scripture in a way other than its plain sense?

How then should we answer the question: "can modern Jerusalem be both a fulfillment of Luke 21:6, 7 and Isaiah 52:9?" We are forced to conclude that it can be a fulfillment of both passages. Luke 21 was fulfilled in A.D. 70 and Isaiah 52 is in its *beginning* stages of fulfillment today. Is that so hard to accept?

Another charge that is leveled at the film is that it "has a one sided approach to the definition of prophecy." It is true that the aspect of forth-telling is not predominant in the film. But what is so wrong with that? The film's expressed purpose was a documentation on the working of God in Palestine. To leave out extraneous material to an expressed goal is accepted methodology in any other form of communication, why should it not be allowed in a film?

I must answer one more charge in this review. Breikreuz says that the film "represents a misuse of both Biblical history and Biblical passages." The proof-text for this is Ezekiel 37. The objection stated is that the film ignored the restoration of 520 B.C. But when one reads chapter 37 it becomes evident that the restoration of 520 does not fulfill this prophecy. If one looks at verse 22 one discovers that when this passage has its complete fulfillment there will be *one* king ruling over them. When will Ezekiel 37 be fulfilled? We are in the beginning stages of its fulfillment right now, just as the film tried to show. We have seen the bones being rattled together as

God has called the Jews "out of the nations" (Ezek. 36:24). Where do we find Israel today? They do not as yet recognize God as the one who is working out the plan nor do they recognize Jesus Christ as their Messiah. But when God is through with the regathering and the time is ripe, then He will put His law within their hearts (cf. Jer. 31:31, 32).

What are some of the conclusions that we can draw from this discussion?

1) It is possible that the film said too much. By that I mean that it may have implied that we were further down the road of fulfilled prophecy than we are. Let me hasten to add, however, that this does not mean that we are a long way from the return of our Lord. Those things that yet need to be fulfilled could be done so in a very short period of time. 2) God *is* working today in relation to fulfilling prophecy about the time of the end. It amazes me how people can be so enthusiastic about fulfilled prophecy in relation to Christ's first advent and yet so wilfully blind to prophecy of His second coming. 3) Go see the film *His Land* if you ever have the opportunity. Be sure to take your unsaved friends along because they will hear the Gospel. Ken Mercer, pastor, McLaughlin, S.D. □

Bible Study (Cont. from page 21)

tism of John constituted a clear assent to John's authority, in respect both to his message and to his ministry" (55). "Jesus went to the baptism of John, not as a private individual, but as one convinced of His vocation to be the Messiah and therefore as a *representative person*" (56).

"As Messiah, representative of people needing deliverance, Jesus demonstrates and effects his solidarity with them in their need" (60).

"As Messiah, called to be representative of the divine sovereignty, Jesus consecrated himself to His Father in Jordan that that sovereignty might be perfectly manifested in judgment and redemption" (60).

The descent of the Holy Spirit was an empowering and an announcement of Jesus' sonship and vocation and cannot be used to substantiate contemporary Pentecostal teaching (Bruner, *A Theology of the Holy Spirit* 219-224). Nor can the baptism be viewed as the point at which the man Jesus was taken over by the heavenly Christ, as adoptionist Christology would have it.

II. THE TEMPTATION (4:1-14). The temptation recorded here was

hardly the first time nor was it the last [note v. 13: the devil left him "for a season" (KJV) "biding his time" (NEB).] Yet it is reported to us for at least two reasons: 1) To show the real humanity of Jesus. He could have sinned; nothing was in his divine humanity/human divinity to let us feel he had an advantage over us in combatting temptation. He had chosen freely to fulfill his ministry; he had surrendered the independent exercise of his divine attributes, voluntarily acting only in obedience to the Father. He was truly man as he was truly God. Understand this mystery we cannot; but to believe he had extra help than we have, or that his temptations weren't genuine we dare not.

2) To show that God has provided in his word the resources and knowledge to vanquish Satan. There is no magic in Scripture, but great power for those who obey it in faith.

As Jesus undertook his messianic ministry Satan made an attempt to distract him from his path, offering him what was not his to give (Satan's lordship over the world is provisional, restricted, not absolute) and what could only be lost by submitting to Satan's authority (vv. 5-8). Nor are we to use such power as we have for personal gain or pleasure (v. 3 f.). Neither are we to demand miracles to resolve the dilemmas in which we foolishly place ourselves (vv. 9-12). DISCUSSION: 1) Do we receive a special gift of the Holy Spirit when we are baptized on profession of faith? 2) Share experiences where God has strengthened you in trial or temptation through the Scripture. 3) Without suggesting that all temptation can be classified under three types analogous to Jesus' temptations, are Christians exposed to temptations similar to these three? 4) What do the final words of v. 13 suggest for us? □

CHUCKLE WITH BRUNO

Only some of us can learn by other people's mistakes. The rest of us have to be the other people.

Did you hear about the young man who says his draft board classified him 4-F for a heart murmur? It kept murmuring, "Don't go! Don't go!"

It is strange that the people elected to office always have all the problems and those not elected always have all the answers.



LET US GIVE THANKS

Let us "give thanks to the Lord, because he is good." No one is as good to us as the Lord. We cannot even begin to "tell all the great things he has done." We have often chosen to rebel against God, and failed to obey his commands. But he in his infinite mercy and grace heard us when we cried out.

How are we giving thanks to the Lord for his goodness? How much do we praise him with our lips, our service and our money? One way you can express your thanks to God is to give a special thanksgiving mission offering now to the North American Baptist General Conference. It will be used to proclaim the goodness of God through Jesus Christ to multitudes at home and overseas, and you will experience the real joy of giving thanks.

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