

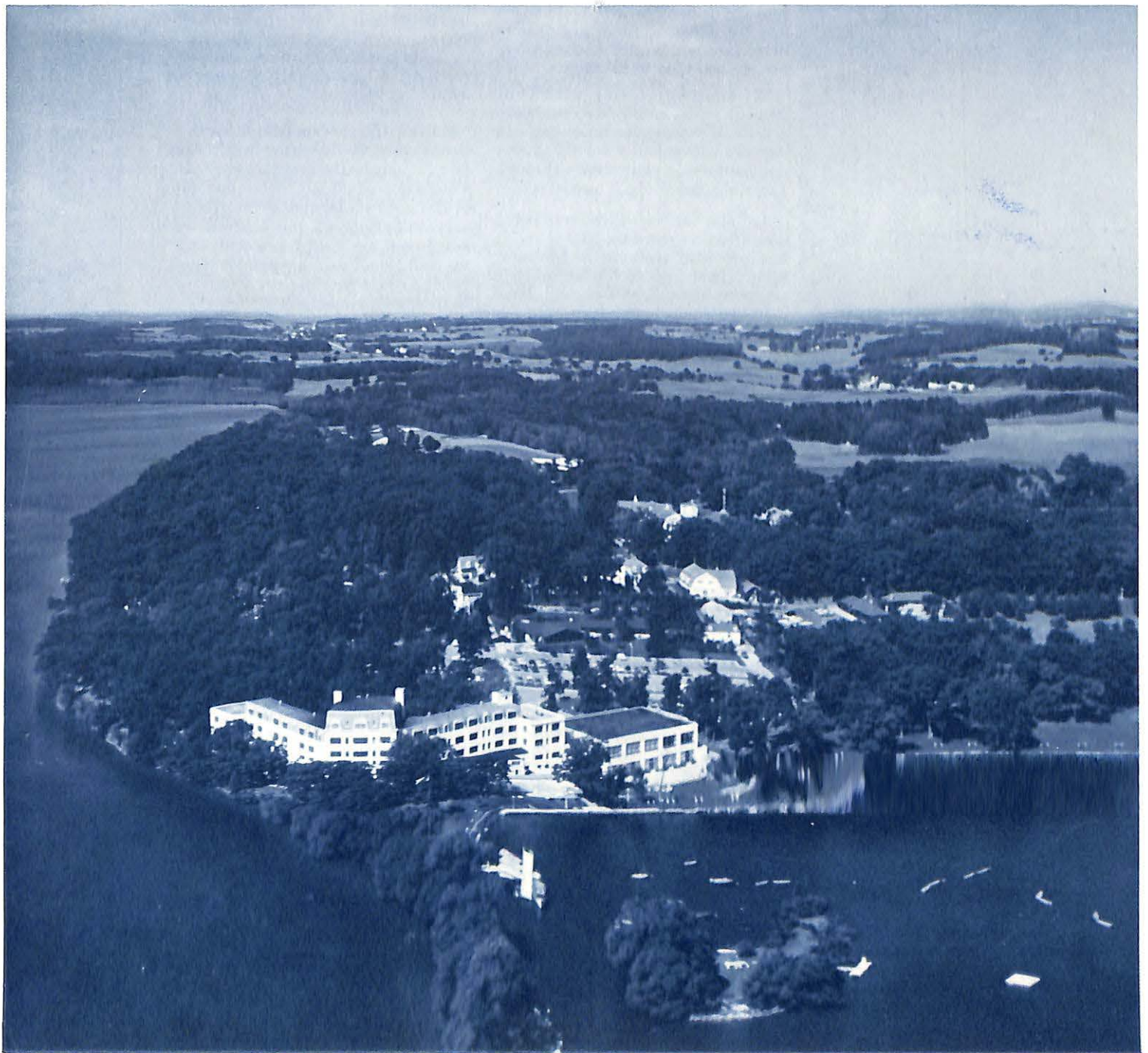
# Baptist Herald

October 1971

The Winds of  
Renewal are Blowing  
by K.Redschlag

Observations  
of a Missionary  
by G.Glasenapp

N.A.B. Family  
Conference Reports





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Monthly Publication of the  
of the North American Baptist  
Roger Williams Press General Conference  
7308 Madison Street  
Forest Park, Illinois 60130

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

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# N.B.A. Family Conference

## A TREAT OF A RETREAT



by Charles Kunze, Winnipeg, Manitoba

Have you been to Green Lake yet? This year we attended the Family Conference at the American Baptist Assembly grounds, Green Lake, Wisconsin, for the first time and are already looking forward to the next conference. Too bad it's only every third year. We were very favorably impressed with the program; and the surroundings, of course, are beautiful.

"Family Conference" is perhaps a misnomer. It should more fittingly be called a retreat. In contrast to the General Conference last summer in Winnipeg, which dealt more with the work of the denomination as a whole and was inclined towards a business and information conference, this retreat concerned itself with the problems and questions of the individual in the Christian family setting, and the place, difficulties and goals of the family in today's world.

The program was well planned to provide for a balanced diet of spiritual enlightenment and growth, motivation in practical Christian living, recreation, relaxation and fellowship, all available in sufficient variety to appeal to everyone, and in a beautiful setting and modern comfort, at a reasonable price. The Assembly grounds are well equipped to cater to Christian families, and this conference provides a terrific opportunity for a family vacation.

During each morning a choice of various lectures with panel discussions and question periods on family-related topics furnished food for thought and spawned new attitudes. The afternoons were free for recreation which the grounds supply so amply. Each evening a different program was provided — worship service, film, panel discussion, missionary rally, testimony night, fellowship time, etc. During

Mr. Charles Kunze is a member of the McDermot Avenue Baptist Church, Winnipeg, Manitoba

conference activities the children were well looked after in the Children's Center, in which the various classes of pre-schoolers and school-age children played and learned with their teachers, at the same time providing training material for prospective teachers and leaders of children's work.

During the week we became better acquainted with the speakers and those carrying out the program — professors from our seminary and N.A.B. College, pastors, missionaries, headquarters staff — and developed a new respect and love toward them and our denominational work. We can now pray for them more intelligently and effectively.

The wide representation of pastors, lay people and young people attending the conference afforded interesting and fruitful interaction. The lectures, as well as the discussions were on the level of practical, everyday Christianity, and new insights, viewpoints and ideas were gained. We feel that we really benefited by attending this conference and that it was a worthwhile investment of our time and money. □



World Mission Center building at Green Lake

### THERES' ALWAYS A FIRST

by Daniel Lennox  
Our Parma Heights Baptist Church, Ohio, received literature concerning the North American Baptist Family Conference quite some time ago. The Rev. A. Buhler reminded us from time to time about it and urged all to attend. My wife and I considered it, but then practically dismissed it from our plans. However, Pastor Buhler reminded us once more, and we decided to go.

Never having been there before, we did not know what to expect. Needless to say, we were pleasantly surprised.

**First, the Place.** As we approached the entrance to the American Baptist grounds at Green Lake, we saw an imposing entrance, and as we traveled down through the beautiful grounds to the administration building to register, we were thrilled at the beauty of the place. The people were

Mr. D. Lennox is a member of the Parma Heights Baptist Church, Parma Heights (Cleveland), Ohio.



Dr. Benjamin Breitzkreuz lecturing

so kind and gracious at the administration building. Then on to the Roger Williams Inn, where we were assigned a room on the third floor with a beautiful view of the lake.

**Secondly, the People.** It was indeed good to be among so many Christians and to meet many of our friends. There was harmony all around. Even in the dining hall the service was done efficiently and graciously, service with a smile. On Sunday morning Pastor Buhler gave us a very good message on the "Recovery of Family Life." It was indeed thought provoking and inspiring, as were all the other messages given there throughout the week. The discussion periods were very interesting, with many participating. We were glad also to see so many young folks and children, and many of the young people participated in the discussions. Pastors, laymen, missionaries, young people, old folks, it was wonderful to hear them all tell what God had done for them.

Space does not allow to elaborate on the good received during this week. The experience was joyful as we fel-

lowshipped one with the other and shared many experiences. All of the speakers were excellent, and we were built up in our faith and strengthened to go forward in the service of our Lord in these dark days.

There's always a first, and we sure did enjoy to the full our first at the N.A.B. Family Conference at Green Lake. To those of you who did not come, we say that you missed a great blessing and we advise you not to miss the next one. We pray that great blessing and much fruit may be the result from our first. □

### THE ADVENTURE OF MEETING N.A.B.s

by W. Dempsey Harris, Edinburg, Texas

Jogging at a Family Conference? Yes! There we were, Connie Salios and I, jogging down the road at 6:45 a.m. Two nuts? No, two brothers in the Lord who were enjoying the early

The Rev. W. D. Harris is home-missionary on the Spanish-American field in Edinburg, Texas.



Dining Hall with conference participants



Missionary Elmer C. Strauss, Cameroon

morning at Green Lake and the Christian fellowship. As we jogged down the hill we talked of our wonderful Saviour, our great salvation, our aching legs. It lies, and, of course, our aching legs. It was fun! After a brisk shower we joined another pastor in his walk to breakfast. As we three walked down to the dining room we quoted portions from God's Word to each other. Can you think of any better way to start the day?

Inside the dining room there were other N.A.B.s who were enjoying the early morning atmosphere. The greatest one thing the Conference has is its people, and meeting these at the Family Conference was truly a great experience. There were the conference leaders from Forest Park relaxing for a change, and it was nice to see them relaxing with their families.

After breakfast I joined my good friend and brother in the Lord, the Rev. LeRoy Schauer, for devotions under the Wisconsin blue sky. Others soon joined us and as we were seated in the open-air amphitheatre we received "manna" in the morning from one of the pastors of our N.A.B. churches.

We, LeRoy and I, then went to one of the many sessions. This was an added attraction as we could hear faculty members of our two schools explain God's Word and its application for this age. And after an informative morning all N.A.B.s were ready for a lunch. After lunch the pastors of the Family Conference were challenged by the young people to a game of Volleyball. In the warm sun I played volleyball with some energetic young people who waxed the pastors at the game. Of course, we pastors were at a disadvantage as we were playing giants.

After the game I wandered into the handicraft building, where many of the N.A.B.s were patiently working either creating jewelry or painting ceramics. I liked the ceramic section; and there I met fellow Christians from Wisconsin.





Dr. Gerald L. Borchert  
Lectures (A Conference  
Speaker in Action)

Again I shared my Christian experience with them and they in turn shared with me how they had come to know Jesus Christ as our Saviour. In our conversation I found out they were members of our church in Kenosha, Wis., where a fellow "Magnolian" (Magnolia Baptist Church member) is the pastor, the Rev. Cliff Barker. And that was a good way to spend the afternoon.

That night after the evening service, I was invited out into the camping area to have coffee. After a hardy refreshing evening swim with the young people I walked over to this area. It was dark when I got there, but the fellowship was very good. It was quiet and cool as I walked back to the Bruce Kinney Lodge that night under a canopy of clear Wisconsin sky.

In the Laundromat there was a Canadian family doing their wash. (They let me borrow some of their TIDE to wash my clothes.) I had met them at Minotons in April and now had a chance to renew my acquaintance. Another night there was a family from the States doing their wash, and again the atmosphere was pleasant and Christian love and concern demonstrated their love in action. In fact among the N.A.B.s there was a general concern for others and a spirit of helpfulness.

The crowning point of the conference came when the missionaries had the evening service, and to our surprise we met the Rabenhorsts from Brazil along with other missionaries. We missionaries seldom get a chance to see and hear each other. So you can imagine the fun and the joy that I had in getting to know Dr. Fehr and his family; and of course, there was my swimming student, Miss Ardice Ziolkowski.

After the evening services the people would congregate at the snack shop, where groups were seated all over the place. Families from near and far were seen together and there was that spirit

of closeness that made me a little homesick for my family in Edinburg.

The greatest thing about our Conference is its people, and at the Green Lake Family Conference we truly were a family, and that's the way it should be.

Even in leaving there was the continued fellowship, for as I left I was seated with the Rev. Aaron Buhler to go with him to Cleveland. Again there was the fellowship that characterizes our pastors, and especially our bass-voiced moderator. The entire conference, from its first to the last day, was a great adventure of Christian love and true fellowship. □

## AFTER THE CONFERENCE, WHAT NEXT?

by Darrell Heringer, Anamoose, N.D.

Renewal of the Christian within the family and the church, was the underlying theme carried out at the N.A.B. Family Conference. Now that the conference is past, what next? One of the greatest Christian motivations toward renewal is love. A wonderful portion of scripture relating this idea of Christian love is I Corinthians 13 (Phillips). We are reminded among other things

Mr. Darrell Heringer is a member of the Anamoose Baptist Church, Anamoose, N.D.

that the gift of tongues is excellent, but without love is no more than noise. We may have the ability to preach and know the secrets of God, but if we have not love we are nothing. If we achieve a state of ecstasy but have not love we accomplish exactly nothing.

Renewal in both the family and church should be grounded in this Christian love. We should submit to the authority of the scripture. Dr. Bernard Schalm made many pertinent statements during his lectures concerning renewal. If there is to be renewal there must be growth. Where there is spiritual growth evangelism will be automatic.

Before there can be renewal within the church or family, renewal must

come from within the individual Christian. Christ's love must be evidenced by our concern for our family members, our fellow brothers in Christ and those outside of Christ.

According to scripture the family and home were established before the church. This perhaps should be an indication as to where our priorities should be. It is important to continually seek Christ's renewal within our family, therefore binding our relationships in His love.

The church plays a very important role in Christian love and renewal. It should be the place where the values of love we have nurtured in our families and homes can be experienced among Christians. It is a place that

through renewal we learn to accept one another and encourage one another to grow in Christ. Renewal in the church should also involve evangelism outside our group. We should come out of our churches edified and equipped to be more efficiently used by the Holy Spirit in His work of transforming souls.

Perhaps we need to become more emotionally involved as well as intellectually. We need to give Christ a chance to prove Himself as Lord of our lives. Many people who are searching for God look to Christian people for Him, but Christians are still sinners. Therefore those seeking should be encouraged to try Christ for themselves, letting him demonstrate that He is Lord; thus by no means excusing a shabby Christian life.

The gladness of fellowshiping with old and new brothers and sisters in Christ is one of the greatest joys of my life. The sharing of testimonies at the conference was enriching. It is always encouraging to hear not only what Jesus has done for us but also how He has been able to use us for His glory.

My family and I are grateful for the experience of attending this family conference. □

## SHOULD THERE BE ANOTHER FAMILY CONFERENCE?

by Harry W. Johnson, Goodrich, N.D.

Anyone who was at the Family Conference at Green Lake in 1969 and again in 1971 knows that the attendance the former year was larger than this year. There may be many reasons why this is so, and some of these reasons should be carefully considered in deciding whether or not North American Baptists should have another Family Conference and where and when it should be.

The Rev. Harry W. Johnson is pastor of the First Baptist Church, Goodrich, N.D.



Youth delighted the conference participants with much good singing

"The Employed Mothers" Seminar with Mrs. B. Pankratz



Missionary Seminar with Geraldine Martin, former short term missionary



From left to right: Rev. D. Richter, Jam Biggerstaff, LaVera Mehlhoff, William Sutter, speakers on Tuesday night.



Mrs. E. C. Strauss, Cameroon, speaks at the Missionary Seminar



People who had never been to a Family Conference before responded with very favorable comments when asked if they thought we should have another Family Conference. The majority seemed to think the facilities at Green Lake were excellent for such a conference as well. Those who had attended in 1969 and again this year knew quite well what the facilities were, as well as having a general idea of the type of program, so that one could say, their very presence was a vote in favor of the Family Conference and the Green Lake facilities. On the other hand, what about those who attended in 1969 and did not in 1971? Evidently there are other factors which should be taken into consideration.

Our Program Director, the Rev. Donald Richter, gave a clue to the excellence of the facilities when he reported two pertinent facts to us. (1) If we want the facilities for a conference three years from now, we must make reservations by this fall. (2) This is the only conference campus in the United States available to us for such conferences with a children's care center. The first fact shows that the facilities are considered excellent by many groups, and the second fact is a very important item when con-

sidering a place for a Family Conference.

As some of us found out in the discussion group on the first full day of the conference, there are times when the family should be together and there are times when children, youth and adults can profit more by being apart from each other. This is true of learning experiences as well as general life.

Another thought along the line of different sessions for different people was the expression by pastors and resource personnel that there should be more opportunity for pastors and laymen to be in separate sessions. Not that pastors are a peculiar breed who want to be alone all the time. They enjoyed being with the laymen and getting acquainted, as much as the laymen enjoyed being with the pastors. Because of separate needs and interests many felt that more separate sessions could be very profitable and helpful to both. The same is true of the pastors' wives and laywomen.

The fact the conference was held in July and that there have been major conferences in the denomination for three years in a row was a factor in attendance as well. If we have another Family Conference it will be in

three years and next year will be free, with the General Conference in 1973. This will be a break in schedule which will be welcomed by some and lamented by others. As for the time of year, no time is perfect; but it should be taken into consideration that many farmers find it impossible to leave home in the summer because of their work.

Add to this the fact that many will not travel a great distance for one reason or another, and you have a good case for considering the possibility of holding a Family Conference in a different area and at a different time of the year. Why not consider a week around Christmas time in one of our Southern States for example? Then three years later it could be held in the north in the summer time again. This would give some the opportunity to attend who have found it impossible in the past.

In conclusion, let it be said that both the 1969 and 1971 Family Conferences at Green Lake were excellent and that the author heartily recommends having more Family Conferences in the future. Let us, however, expand our thinking on program opportunities and places and times for such conferences. A good thing should be shared by as many as possible. □

*The thrilling water sports opportunities at Green Lake*



*Swimming Pool at the Assembly grounds*



*Youth playing Volleyball*



*Conference Ladies Choir with Mrs. B. Pankratz directing*



*Dr. Peter Fehr lecturing on "Christian Family Patterns"*



*Cameroonian Ezekiel Vi Poinsi talking to Mr. and Mrs. Strauss, Sen., and Mrs. E. C. Strauss*



*Dr. Bernard Schalm lecturing*

## **The Jesus Movement . . .** *(Continued from page 18)*

Bethel Tabernacle's revival has been going on for three years, seven nights a week. The pastor says nearly 4,000 drug users have been cured after they accepted Christ.

Attending one of Bethel's four-hour prayer meetings is both awesome and scary. Kids are kneeling on the floor between rows of metal folding chairs. Their voices, mixing their unintelligible syllables in a changing, sing-song chord, create a nerve jarring din. And the faces range from expressions of agony to supreme ecstasy.

The young people at Truett Memorial Baptist Church have been turned off by the evidence of glossolalia they saw elsewhere in the movement.

Pastor of the church, Paul Brooks Leath, stopped the first advocates of glossolalia when the youth wanted to start special youth services. He preached on the subject during Sunday worship, and successfully kept this aspect out of the growing services led by eight teenagers in the church.

The format for the youth worship service at Truett, however, offers freedom of expression. The kids wave their arms, clap, or sway their bodies gently in time with the music. They hold high their pointed index fingers, signifying the "one way" they've found to get right with God—Jesus Christ.

Somewhere in between Bethel Tabernacle and Truett Memorial on its stance on glossolalia is Calvary Chapel, a non-denominational church in Costa Mesa, a Los Angeles suburb. "We believe Calvary Chapel is the heart of the Jesus movement," said the pastor of the church, Chuck Smith.

Calvary Chapel sponsors a monthly rock concert that attracts thousands, about 50 Christian communes, its own Bible school, drug abuse programs in schools, beach evangelism, and several similar ministries.

After its services, Calvary invites young people to stay for an "afterglow" service where they are encouraged to pray for "the baptism of the Holy Spirit."

The practice has led to criticism from other ministers. One, whose church is experiencing a youth revival, argues that "Calvary is Pentecostal, I don't care what they say."

Smith disagrees. "We're totally opposed to Pentecostalism," he said. "We believe the greatest manifestation of the Holy Spirit is love."

A group in the Los Angeles suburb of Azusa called "Agape," (love), want no association with glossolalia, and say they do not want to be identified with the Jesus movement "because it puts too much emphasis on tongues and rapture."

Ron Turner, the group's leader, said that "after a while they start preaching tongues and a secret rapture more than they preach Jesus."

Will the "Jesus movement" be torn asunder by differences of opinion over the validity of glossolalia and the expression of the Spirit? The answer is uncertain.

It is doubtful, however. How can any "movement" so unorganized and fragmented in its manifestations be "torn asunder?" Especially when almost all of the participants give credit to the differing manifestations to the Holy Spirit?

Hendricks feels schism can be avoided if those following the Spirit do not insist that their experience be undergone by everyone; and if those who find expression of their belief in daily action will recognize the possibility of the Spirit's movement in emotional ways, and not feel threatened by such expressions.

In short, if you've not had an emotional experience, don't condemn those who do; and if you have emotionally received the Spirit, don't flaunt it. □





by Gerald L. Borchert

(Mrs. K's letter has not been included here because of the nature of the content. From the answer, however, the nature of the letter should be apparent.)

Dear Mrs. K:

Thank you for your letter respecting my picture. To begin with let me say that I am not very fond of that picture and the reason it was chosen for the *Herald* is because several people at the Seminary thought it should be an action shot. Of the few which were available at the time they chose that one.

Now with respect to the fact that what I have between my fingers looks like a cigarette, let me assure you that I do not smoke. I had just come from the board where I was writing with chalk and what you see between my fingers therefore is my chalk-holder which I apparently used to emphasize some point while lecturing to my class.

But with respect to the tone of your letter I must add some comment, because it represents the kind of ap-

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

proach that I see far too frequently in Christianity. That approach amounts to condemning someone else even before all the facts are in. Let me say that I am grateful for any prayers that are offered on my behalf and I believe we should pray for our brethren. Yet, notice how irrelevant a prayer like yours is because you are praying for something concerning me which is not even present in my life. I am not a smoker and I do not ever intend to become one. By God's grace I do not have that habit. I have other needs, however, for which I would wish you would pray, such as that I might be a good teacher and administrator for the Lord, that our students might respond to the teaching of our professors and learn to interpret the Bible as mature men and women of faith, and that God might be with my family since I have to travel a great deal.

To be a Christian means to be fair and just. That is why Paul suggested that some day we would even have the opportunity to judge the angels (I Cor. 6:3). But unless we practice now the principles of careful judgment we may not be ready for the kingdom of heaven. Remember that the Bible says, "Condemn not, lest you be condemned" and it adds that we will be judged with the judgment that we mete out to others. Let us all, therefore, pray earnestly that we may have a greater sensitivity to other people, that we do not waste God's time with irrelevant prayers, and that we learn the meaning of expressing our concern for the lost and erring in an attitude of love rather than of condemnation. It is well to be reminded that Jesus said, "By this shall all men know that you are my disciples, if you have love for one another."

None of us is perfect, nor beyond the need of prayer. We all need a Spirit of humility and a sense of gratitude to God for what he has enabled us to become. We all require God's daily support, for without it we would easily become as unstable as a willow branch blown by a very small breeze. Rather than criticizing others, then, let us praise God for his marvelous resources of strength and power and let us commend that strength to our weaker brothers in love. □

## NEWS&VIEWS

### Baptist World Leader is President of Liberia

WASHINGTON, D.C. — William R. Tolbert, Jr., a Baptist clergyman, has been installed as president of the Republic of Liberia.

Tolbert automatically succeeded to the presidency of Liberia on July 23 when President William V. S. Tubman died in London. He had been vice-president since 1951 and was three times re-elected as Tubman's running mate.

For five years, 1965-70, Dr. Tolbert was president of the Baptist World Alliance, a fellowship organization representing 31 million Baptists in 124 countries — the first African so honored.

Son of freed American slaves who made Liberia the first independent state of black Africa, Tolbert started work in government service as a typist and then advanced to senior jobs in the treasury. He entered politics in 1943 as a representative for Montserrado County, Liberia.

When Dr. Tolbert visited Israel a few years ago in his official government capacity, officials of the Jewish state courteously asked him what they could do to make his visit more interesting. "I would like to attend a Baptist service while I am here," he replied. So Israeli officials hurriedly contacted a Baptist missionary and set up arrangements to escort Dr. Tolbert to the next scheduled service. When he was asked to speak he told the congregation — including his Jewish hosts, "I appreciate the opportunity to witness for my Lord in every place I visit."

(Continued on page 28)

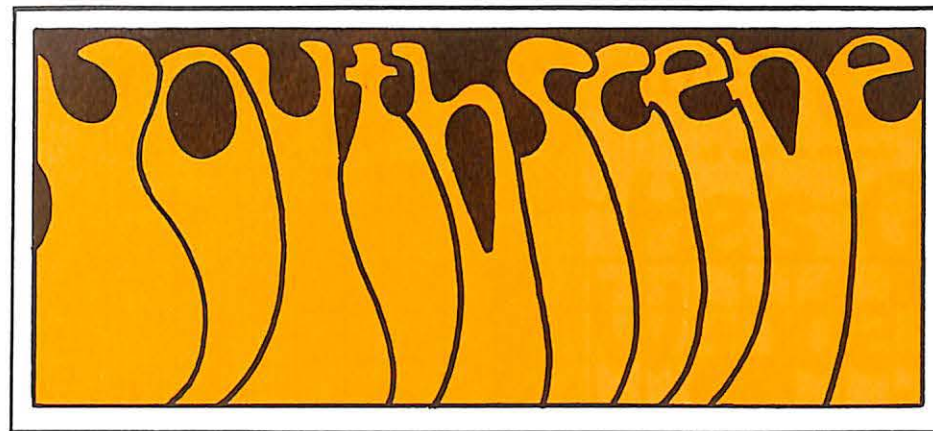
## CHUCKLE WITH BRUNO

When the car needs washing my wife always uses a T-shirt — with me in it.

Internal Revenue won't allow a business deduction for my wife's wig, even though I tried to explain to them that it was an overhead expense.

It's strange that people call money "dough." Dough sticks to your fingers.

Sign on cemetery entrance: Due to a labor shortage graves will be dug by a skeleton crew.



### REDISCOVERING GOD'S LOVE

by Bruce A. Rich

The young man in this interview is a minister's son. He became involved with drugs at about age 20. Today, at 24, he is attending a Bible school, preparing for specialized Christian service, and is actively serving as a leader in a Baptist church. He had become a Christian a number of years before this experience in his life.

Q. What were the circumstances that got you started on drugs?

A. I was serving in the Navy. Later I reenlisted and got 30 days leave and \$6,300 in cash. I bought a new sports car and went to see my folks in California. Then I phoned my girlfriend in another state and she wanted me to come over for a few days; so I went. I stopped along the way and phoned her once more. She had some other guy and didn't want to see me. I was really upset by this, and was riding around rather dejectedly when I saw a girl I had known previously. She invited me to a party that night and I figured, "why not?" After I got there I discovered that it was a drug party.

They offered me grass and I was kind of open-minded and figured, how can I knock it unless I've tried it. I had always heard that if you smoke marijuana it will lead directly to heroin, but that idea was pretty well shot down, so I thought I would try it. I did — I smoked a few joints and got pretty well stoned. Next they brought the little white things. I was in a pretty mellow state by that time so I said, "sure, why not?" These were STP pills which are fast and last for a long

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

time. This trip lasted for 3 days.

Q. You had other experiences with drugs beyond that first time?

A. Oh, yes, quite extensively.

Q. Where did you get most of your drugs?

A. Maybe I should go into the availability thing first. First of all, I was in the military and there was a lot of drug use. Grass was pretty readily available. I got involved with a guy I met in a head shop shortly after I got back and we started hanging around together. Motorcycle bums and bikers were the main source of our stuff, at first. Then we thought the prices were getting too high, so we made contact with another guy who had been connected with, and was running from some organized crime elements. We bought our first key (a kilo of grass) from him and that's where we got started as far as dealing was concerned. Now in drug circles there's a distinction between a dealer and a pusher and I would like to explain what that is, because it was bad enough that we were dealing, but we weren't pushing. The difference between a dealer and a pusher is that the dealer uses stuff himself and usually, because of high prices, he buys in quantity and just has the stuff available to guys who are already on the stuff. A pusher oftentimes is not on the stuff himself; he's in for profit. He may be in to support his habit, too, but he wants to get somebody on the stuff so then he'll be able to sell the stuff, and this was something I didn't engage in.

Most people get started primarily through curiosity. We have a drug oriented culture; we take pills for everything. The scare tactics that were used have also contributed, in that all that was said about the use of mari-

juana leading to heroin and other drugs is not necessarily true. I got started out of curiosity.

Q. You were depressed when you started. Do you feel you were looking for a spiritual experience at that time?

A. No, not at that moment. My experience on that first trip led me into that desire. Drugs seem to cause you to naturally gravitate toward the eastern religions. Young people are looking for experience. They want to live. There is a lot of interest in life after death and reincarnation.

Q. How did you get off of drugs?

A. Well, it was a rather complicated thing. I turned myself in only a few months after I was on drugs. I was placed in a Naval hospital, but they really didn't do anything for me. I had a dependency on drugs, but wasn't really addicted.

Q. Nothing other than isolating you from drugs?

A. Well, that really isn't true either. There were just as many drugs in the hospital as out. I was released from the hospital, but still was messing around in drugs. In a short while, my friend and I were arrested for possession and selling of drugs as well as for desertion from the Navy. We spent five months in jail awaiting trial. There were not many drugs there. We were finally sentenced to prison for one year. The prison chaplain was a sharp guy and just about got to me a couple of times, but I wasn't ready yet. I was still in eastern religions and stuff. When I got out of prison, I was discharged from the Navy. That is when I began to have my closing experiences with drugs. There was a big jazz festival at Newport and the drugs were really flowing. I dropped some acid in the park and really had a bad trip. This scared the living daylights out of me. Next I took off with a rock band and still used drugs once in a while, but everytime I did, it was paranoia all the way. Then I decided it was about time to see my folks again. I hitchhiked to the west coast. They had been praying for me all this time and a lot of others were praying too. This is where it really happened. The Holy Spirit really got hold of me and convicted me and I lost all desire for drugs. At the same time He began speaking to me about getting back to a personal relationship with Jesus Christ, which was my big hassle in the first place. I turned my life back over to Him and I have been thankful ever since. □



**Dear God, Where Are You?** By Robert E. Woodrich, Jr., Waco, Tex. Word Books. \$3.95.

The author speaks for many of us when he says, "... who among us does not have questions which disturb our faith? Who has not suffered drop-outs in belief? Which of us has never felt like crying, 'I want to believe, but dear God, where are you?'"

For many person the changes and struggles that are so much a part of today's world are threatening. Mr. Woodrich does not deny them, nor does he deny the fact that his own faith was often tried and tested. He reveals the struggles in the individual, in the family, in the church and community. Perhaps he does not give the pat answers for which many are waiting to hear, and his chapters are not filled with "do's" and "don'ts," but he does recommend some practical and spiritual solutions. For the Christian to find fulfillment he must participate in God's purpose, to work with him side by side and to share in his suffering. And when you feel caught and threatened by life there is hope and assurance in the word of God, "As thy days, so shall thy strength be."

Mr. Woodrich closes with two lines by Rod McKuen that deserve honest self-examination, "There's too much of me in my life, and not enough of him."

**Helping Others Be Human.** By R. Lofton Hudson, Waco, Tex., Word Books. \$4.95.

We often use our humanity as an excuse for our sins and weaknesses. However, our humanity should be a very sacred thing. If God created us and loves us we ought to be honest enough to love ourselves. Jesus often tried to get people to appreciate themselves, says the author, by telling them that their heavenly Father felt this way about them. Look at the birds or grass or lillies or birds! If God cares for these how much more for them? There is something attractive and uplifting about people who can appreciate others and appreciate themselves.

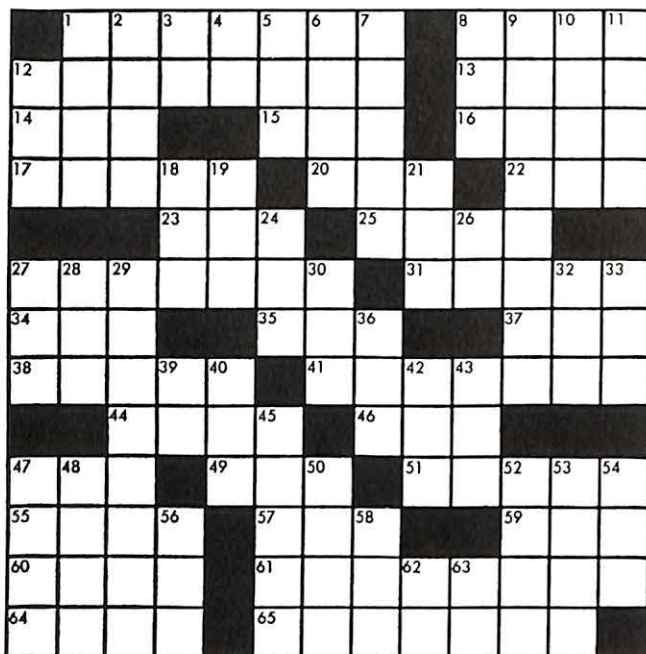
Love is the key word in the book and this is emphasized in chapters such

(continued on page 29)

## Bible Puzzle Page

Bible Puzzles  
Box 485  
Albuquerque, N.M. 87103

Answers on Page 24



### ACROSS

- 1 His faith counted for righteousness (Gal. 3:6)
- 8 He was created perfect (Acts 28:12)
- 12 Paul stayed here three days (Acts 28:12)
- 13 God hath numbered (Dan 5:25-26)
- 14 Hasten
- 15 Increase
- 16 New Testament book
- 17 "supper being" (John 13:2)
- 20 Eye sore
- 22 Worm
- 23 Cereal grain (Isa. 28:25)
- 25 Prefix
- 27 These are told to cleanse their hands (Jas. 4:8)

### DOWN

- 1 Hebrew letter
- 2 "and it" worms" (Ex. 16:20)
- 3 Chief deity of historical Egypt
- 4 Account (abbr.)
- 5 "and cry
- 6 Questions
- 7 Matches
- 8 Association of doctors
- 9 Many are entered into the world (2 John 7; sing.)
- 10 They are not strong (Prov. 30:25)
- 11 Benjamin's was five times greater (Gen. 43:34)
- 12 That girl
- 18 Eagle
- 19 Lydia's merchandise
- 21 Affirmative answer
- 24 The Lord slew him (Gen. 38:7; poss.)
- 26 Parent (colloq.)
- 27 "not in thine heart" (Rom. 10:6)
- 28 Suffix
- 29 Where Paul first landed in Europe (Acts 16:11)
- 30 Blas
- 32 High note
- 33 Decaliter (abbr.)
- 36 Old Testament book (abbr.)
- 39 Rood (abbr.)
- 40 East of Eden (Gen. 4:16)
- 42 Place where the ram's blood was put (Ex. 29:20)
- 43 Footed vase
- 45 Descriptive of the upper room (Luke 22:12)
- 47 "having put his hand to the" (Luke 9:62)
- 48 Govern
- 50 The city had no need of it (Rev. 21:23)
- 52 Home of 8 across
- 53 Cat sounds
- 54 Periods of time (abbr.)
- 56 "he divided their land to them by" (Acts 13:19)
- 58 Parts of the year (abbr.)
- 62 Drill instructor (abbr.)
- 63 Without value (abbr.)

### CRYPTOVERSE

FET JFSS EZ UFE PZVQ YFHIAQ VLZE HIA  
AFQHI: YZQ ZEA BO PZVQ YFHIAQ, GIBJI BO  
BE IAFMAE.

Today's Cryptoverse clue: E equals N

### 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.

65 Set up for signs (Ps. 74:4)

### DOWN

- 1 Hebrew letter
- 2 "and it" worms" (Ex. 16:20)
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Helen L. Giegler is a Junior at Taylor University, Upland, Ind., and a member of Forest Park Baptist Church, Forest Park, Illinois.

## He's Got the Wandering Wheels in His Hands..

by Helen L. Giegler

Spontaneous and exciting, that's what *Wandering Wheels* is. It originated in the mind of Bob Davenport, two-time All-American in football for U.C.L.A. during the mid-Fifties. He now heads up the official organization of *Wandering Wheels* which is based at Taylor University, a fully accredited co-ed Christian liberal arts college in Indiana. Since 1964 nearly 800 people have traveled 30,000 miles on bicycles with the *Wandering Wheels*. Eight trips have gone from coast to coast. Participants are from all over America and are both high school and college age. This summer brought a couple of firsts for the WW's. Bob Davenport lead the first men's trip through Europe; and the first co-ed cross-country bike trip began in San Diego, Calif., on June 14.

The co-ed trip consisted of 37 bike riders (19 girls and 18 guys), two cooks (a young married couple), a motorcycle scout, and a truck and trailer. Each rider was responsible for getting transportation to San Diego and from Savannah, Georgia, for buying a Schwinn 10-speed Super Sport, and for paying \$150.00 trail fee.

Can you imagine what it would be like to pedal a bicycle from sea level to 4,000 feet above sea level? A lot of us had imagined it too, but June 14th and 15th we found ourselves actually doing it! Those mountains were taxing and challenging to both our bodies and our minds. It was so difficult to pedal up the steep grades that most of the girls were in first gear for those two days. (First gear being the easiest to pedal, yet yielding the least bicycle movement.) The inner tensions were



Often Helen had not only to paddle but even to carry her bicycle.



After 2,200 miles the longed-for goal was reached.

great also. Things like, "Why do I have to stay with my group when I can go faster," or "I'm dumping this bike over a cliff if this mountain doesn't stop going up," or "My legs are so tired and sore they feel as if they're made of lead," or "Lord, I just can't make it another bike's length," went through a lot of our minds and in many cases peace was found during the agonizing hours spent riding. Many of the kids wound up talking with God out of sheer desperation from the physical challenge that seemed so inconquerable, while other riders turned to God for patience and understanding.

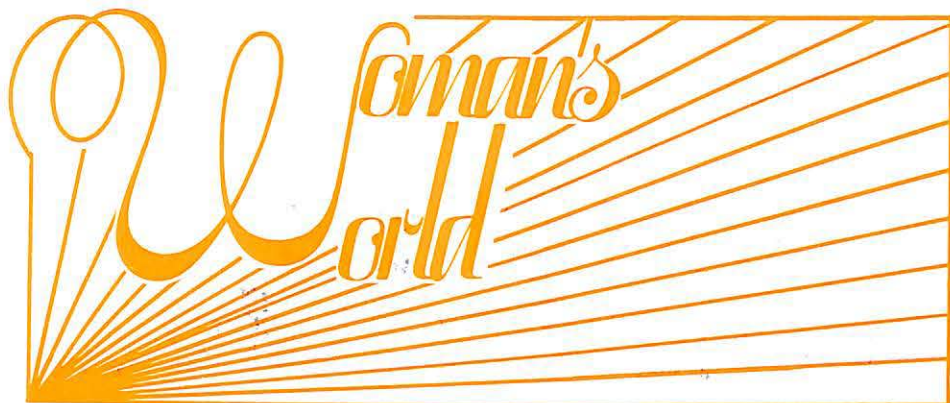
On the first night of our tour we stayed at a Mission in Tecate. A lot of weary travelers unrolled their sleeping bags on the grass and fell asleep immediately. The next morning we met Uncle Rusty, the man in charge of the Mission, who shared his testimony with us through a song he had writ-

ten. Also we sang a few songs for him. One song in particular took on a new meaning for me that morning: "Give Me Men To Match My Mountains." The text goes on to say that God wants his followers to stand tall, brave and strong and face life with a song. "Mountains stand against the storm, through winter, spring and fall, and there are storms that we must face. Can't you hear God's call?"

Living closely with 39 other people for five weeks creates many conflicts that build up and become so intense that they can disrupt the group. We faced these problems, but we faced them with God. Our group devotions and Bible Study in Romans along with our personal devotions were a daily event that made us much more aware of the relevance of Jesus Christ in our lives. In spite of our human shortcomings we realized that he was the

(continued on page 31)





## BEAUTY ALL AROUND

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

When God created this world He created it with many beauty spots. The N.A.B. Family Conference this summer was held at one of God's great beauty spots, Green Lake, Wisconsin. Many people attended this conference and experienced great blessings. God granted wonderful weather for that particular week. Nature was clad in her most beautiful dress.

The program committee planned a very interesting and educational program. The morning began with devotions in the open air. With green grass and trees all around and the lake in the background, we were reminded of the meetings Jesus had with his followers. For the remainder of the morning four classes were held simultaneously, and each person chose where he would attend.

The afternoons were mostly free periods for swimming, boating, crafts, or just fellowshiping with friends. The evening services featured good music and excellent speakers. After the evening service the young people had special activities.

Thursday afternoon the W.M.U. had an informal meeting when the project chart was reviewed, projects explained and questions answered. Ardice Ziolkowski and Mrs. Elmer Strauss, both of the Cameroon, were present. Ardice stressed the importance of White Cross work and explained why the quota was so much greater this year. She told us that the hospital in Nigeria is also receiving supplies now, and that more and more babies are born at our hospital every year because every baby born there receives a free layette. Mrs. Strauss told us about the home for the missionary children at Jos, Nigeria, and the need for expansion of the home in order to adequately accommodate all

the children. The goal of \$10,000 for this expansion project was met half way by July. The societies that have not yet made a contribution toward this project are urged to do so immediately so that the necessary work on the building can be completed.

The week went very fast and soon it was time to say "Goodbye" to friends and start on the homeward way, down from the mountain of inspiration and into the valley of service. We all left with renewed strength and renewed zeal for the work of the Lord. □

## TIME IS MONEY, MONEY IS TIME

by Jan M. Overholser, member of Salt Creek Baptist Church, Dallas, Oregon



"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30).

The Bible tells us to tithe all we possess. Most people have money and know how to give a tenth of it to the Lord, but how about our time?

Time seems to be the thing many people run short of lately. Time for our paid jobs is taken care of by the companies for whom we work. We must meet their schedules or we do not receive our salaries.

Work time and sleep time are pretty much a regular, standardized thing for each individual. We know how much time must be devoted to them for our own well being and usefulness.

But how about the times when I am not sleeping or doing the necessary things to earn money? I feel that these

hours are more or less my own. I don't have much of this time and it is valuable to me. I figure that I have between 40 and 60 hours of it each week.

Since it is valuable to me then it is also valuable to God, so why not tithe my time also? In 4 to 6 hours I can work with a Sunday school class, the church library, Scouts, 4-H, or help in any of hundreds of ways that will serve God and man.

So you see, some have money, some have time, and most people have some of each, though in differing quantities. Therefore, if one should tithe money, one should also tithe time, for both are of equal value.

"I will tithe of all I possess" (Luke 18:12b), both money and time. □

## HOW I USE MY BLESSING BOX

by Mrs. Alice M. Luhrs, member of Immanuel Baptist Church, Kankakee, Illinois

What is a blessing? Webster defines it as "a means of happiness or welfare; a gift!" We set this money apart as we give it for a holy purpose. It is a praise and thank offering!

I have had a "Blessing Box" for several years but was not really challenged to give through this medium until as circle chairman, I had to challenge the ladies and to face up about my own giving. I remembered how through the years we had given our tithes to missions and the church for its various services. I had started with a few cents and had been led to give more. This came about gradually but with a greater spiritual blessing each time. The "Blessing Box" is on my dresser—where I see it the first thing each morning and it reminds me of the blessings I will receive for the day.

Keep your box handy—even telling the children—and let them help or give them a box of their own. Remind them of the Lord Jesus—that it is in his name we give these gifts to be used for the Lord's servants and that souls will be won.

I found I could give just a little bit more even when I thought I was giving all I could. □

## BLESSINGS OF A BLESSING BOX

by Mrs. Orville Foster, member of Immanuel Baptist Church, Kankakee, Illinois

A Blessing Box is just a small square of cardboard, very inexpensive in construction. Sometimes it is easy to place

it in some obscure spot and forget it. But if we do, we are robbing not only ourselves but others as well.

These small boxes add up to a great amount of money when all the women of the W.M.U. contribute to them faithfully.

Sometimes our blessings may be in the form of a disguise. Do we count it a blessing when that something sets us back a little and seems a spiritual "battle" instead of a "blessing"? Blessings come in different forms and sometimes our Blessing Boxes get their biggest contribution from an incident that started out as a hindrance and ended up by helping someone else as well as ourselves.

Let us prayerfully consider these little boxes and ask God to help us each day to count our blessings. In doing so we help others through the means of "Blessing Boxes." □

## BAPTIST BIBLE TRAINING CENTER CHOIR

by Mrs. Louis R. Johnson, Tutor, B.B.T.C., Cameroon

We have just experienced our second Baptist Bible Training Center graduation. Thirty-five young men completed their Bible school training.

On this occasion, it was my privilege to direct the B.B.T.C. choir in singing the processional and two special numbers.

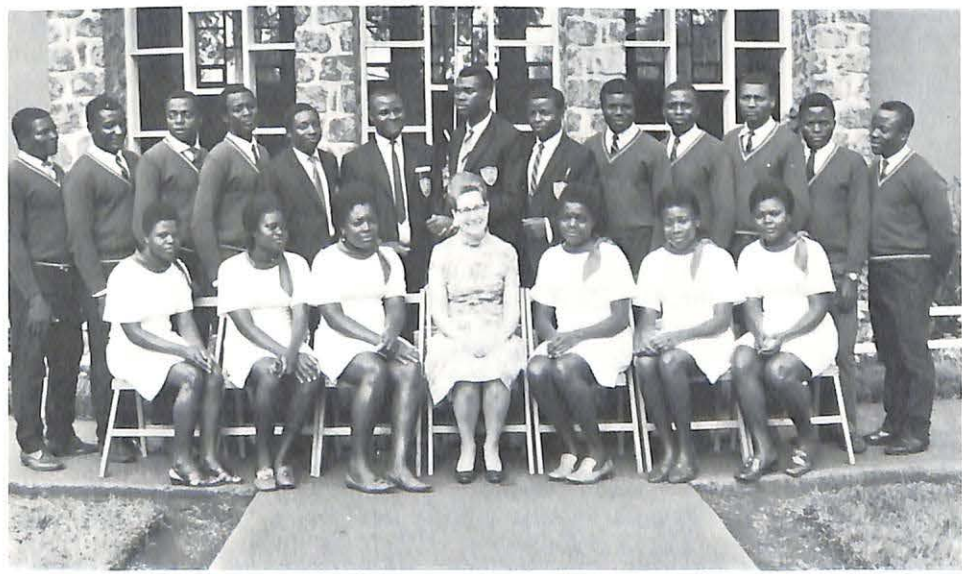
When we first came to the Bible school, our principal, the Rev. George Lang, suggested that I try to organize a choir. I was asked if I knew "sol-

fas." I did not quite know what was meant, but I soon discovered it meant singing in do—re—mi's. I knew this method of sight-singing, so I decided to try. I wrote off a number of songs in "sol-fas," and then auditioned our students.

During the second term of last year, we began to practice. To most of the members, it was a revelation and thrill that they could learn to sing four-part music. Learning a song is a long, slow process. We sing a capella, first learning the music by syllables; then learning to sing the tune without the aid of the syllables; and finally putting the words to the music. It is hard work; but sometimes when I come home from rehearsal completely exhausted and somewhat discouraged, I remember when one of the choir members said to me with tears in his eyes, "I never dreamed that I would ever learn to sing this way. Who am I that I should have this privilege?" And I, too, say, "Who am I that I should have this privilege of helping them to learn?"

During this past year, besides singing in the English service in the Ndu Baptist Church two Sundays a month, the choir has presented three concerts in near-by churches. Recently the choir was taped and will be aired on Radio Buea, as well as on Radio Yaounde.

After the graduation exercises, one of the guest missionaries said, "Your choir was terrific: they sang very well and they looked so nice." To which I reply, "Bless the Lord, O my soul, and all that is within me, bless his Holy name." □



Mrs. Louis R. Johnson with the B.B.T.C. Choir

## WHAT SHALL I GIVE?

by Mrs. Douglas H. Gallagher, member of Immanuel Baptist Church, Kankakee, Illinois

The writer has well stated:

What shall I give Thee, Master?  
Thou hast given all for me,  
Can I give less than what I possess,  
For Thou hast given all for me.

When we begin talking about this matter of giving, whether it be money, time, talents, we find that the ideals of Christian living most closely touch the mundane world in which we live. This makes giving intensely important as well as interesting. Let's think of a few things about our giving. Let's begin with TIME. We all have twenty-four hours in the day. But why is it that some can get so much packed into that hour? On the other hand there are those who fritter away ten minutes here and fifteen minutes there and then wonder why they get so little done.

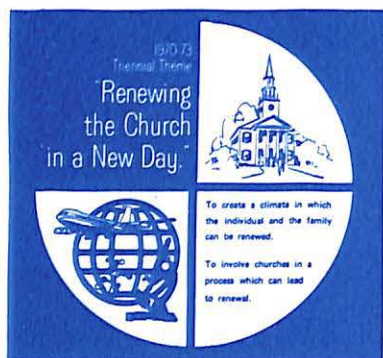
Do you remember what the Apostle Paul said in Ephesians 5:16: "Redeeming (buying up) the time, because the days are evil?" The days are evil and even getting worse, but what about buying up the time—those ten and fifteen minute periods? Time is important. Learn not to waste those precious moments in loose talk or gossip. Try to use your time for God and his work.

Then, there are TALENTS. These gifts have been given to you by God to be used in service. All of us have some spiritual gifts. God does not expect the same from each of us. What are you doing for God right now that will count for eternity?

What about MONEY. Have you tried tithing? Of course, giving of money must begin as a gracious act (2 Cor. 8:9). Then, giving continues by a surrendered life (2 Cor. 8:5). Giving is climaxed by having the proper mental attitude. There must be a willing mind (2 Cor. 8:12).

How has your giving been lately—the giving of your time, your talents and your money to God. Why not give of your best to the Master? Then we as Women's Missionary Societies and our churches and our denomination as well as our homes and personal lives will see what God can and will do with us, in us and through us. □





# The Winds of Renewal are Blowing

by Kurt Redschlag

Is the church about to take her last breath? Is it only a matter of time before she will lie dead and cold before us? Or is she dead already, but just too weak to lie down?

Many would have us think so. They feel that the days of the church are numbered, and even now are preparing for her funeral. In his book, *The Comfortable Pew*, Pierre Berton spoke for many when he said: "The Church . . . has become a straw man, scarcely worth a bullet." By implication he is saying that the church will die of her own accord.

Reactions to his and other such criticisms of the church range from the downright indignant, who consider it nothing short of sacrilege to even dare suggest anything negative about the church, to those who are willing to jump on the bandwagon of every critic that comes along, and who are convinced that the church will soon be a thing of the past.

In this day of polarization, of either left or right, I will dare to suggest that the truth of the matter may well be found somewhere in between these two extremes. I will be the first to admit that the church has been going through some mighty troubled waters. I agree that the church has not always fulfilled her God-given mission. I have no qualms with those who lament the fact that the church has become spiritually weak and ineffective. All too often the church has changed the Upper room into a supper room. It is a shame that the church, while she has the most exciting message in the world, is often content to use the most archaic methods in proclaiming that message. These are valid criticisms of the church.

In order to rectify these shortcomings, the church will need to develop a healthy attitude toward changes, especially in regards to her structures and methods. We are not calling for changes in our message. Our message is timeless and not in need of change. Rather, we will need to change the ways in which we are proclaiming that message. We will have to be willing to rethink our priorities. Are we really spending our time and efforts in the right places? *Are we perhaps more concerned with programs than with people?* Are there not more creative ways of ministering to people and their needs than we are presently employing? Have we as a church learned to speak relevantly, so that we can reach the people where they are, or, as someone has expressed it, scratch the people where they itch? These changes are not only welcome, they are absolutely essential. *Let us not change for the sake of changing, but where changes are called for, may we have the moral courage to bring them*

*The Rev. Kurt Redschlag is the pastor of the Temple Baptist Church, Swan River, Manitoba.*

*about.* If we don't, we may well find ourselves by-passed by the changing culture patterns of our day.

But while I admit that the church is in the doldrums at the present time and in dire need of some honest self-evaluation, I am equally convinced that the church is not about to make her demise. Let me emphatically point out the underlying truth that must never be forgotten, namely, that *the continued life of the church has been guaranteed by her founder, Jesus Christ.* Let us remember that the church has a solid foundation, and that even the gates of Hades will not be able to prevail against her. To be sure, the superstructure we have built on that foundation may be shaky and perhaps needs to be toppled occasionally. When our forms and structures have lost their usefulness, may we not be afraid to bring in the bulldozers and tear them down. Throughout history God has raised up men and women to destroy the forms which have lost their content. Therefore, although we, who have been entrusted with the carrying out of the church's ministry, have allowed her to reach her present state of ineffectiveness, have been satisfied with useless forms, *we must never think that the church is beyond the will and power of Christ to revive and restore.* Are we so foolish as to think that the church's survival is totally dependent on imperfect men? The church is in the hands of a sovereign Lord, who is not about to have his divine plan thwarted by the failings of some.

Thus where men and forms have failed, God raises up men who will destroy these, as well as men who will rebuild, renew and reform. It is my firm conviction that God is doing just that at this very moment. I believe he is preparing men and women through whom he will again bring the church to the place where she will be a live and dynamic force in the world. We are seeing very positive evidence that *the winds of renewal are blowing over the church once again.* The dry bones are being revived. It seems to me the Holy Spirit is blowing new life into the "straw man." Indeed, we have good reason to believe that the church may be on the brink of a genuine world-wide revival, perhaps the last great harvest call before the Lord of the church returns for his own.

Bible study and prayer groups are springing up everywhere, bringing with them new life and power to thousands of churches. The phenomenal results of an increased emphasis on personal evangelism are most encouraging. Churches that were once cold and lifeless have been revitalized and are now at the frontline of the battle. Other churches that had wandered far from the faith, are being led back by pastors who have themselves experienced a true

renewal in their lives. Our college campuses are feeling great spiritual impacts because young people are allowing themselves to be used of God. Spontaneous revivals like the one at Asbury College are breaking out in place after place.

And what about the so-called "Jesus Revolution"? You have some reservations about it? Frankly, so do I. I suspect that not all who are associated with this movement are genuine. For many it may be just the latest "in" thing to do. But in spite of this, there seems to be an undeniably genuine core in this movement who mean business. As pastor Bisagno of the First Baptist Church in Houston, Texas has said: "All I know is that kids are turning on to Jesus. My concern is that the staid, traditional churches will reject these kids and miss the most genuine revival of our lifetime" (*Time*, June 21, 1971, page 47).

Yes, if the prim and proper members of the staid church on the corner of Elm Street and Fifth Avenue are unwilling to carry out his commission, Christ will simply reach down to the kids on Sunset Strip and call out from among them those to whom he can entrust his work. *But his plan won't be thwarted.*

And not only is this true of our continent, but we see evidence of a spiritual awakening around the globe. In the lead editorial of the July 16, 1971, issue of *Christianity Today*, the editors, speaking of this great revival, ask us to consider the evidence:

"The Church in Africa has been growing at such a rapid rate that the continent may be predominantly Christian in just three decades. Christianity is also booming in South America; in some areas the evangelical community is growing up to fifteen times faster than the soaring birth rate. A similar spiritual groundswell is said to be building up in Eastern bloc nations, including the Soviet Union. Indonesia continues to experience the effects of revival. Multitudes of Koreans are coming alive to God. There are faint stirrings in Western Europe and India."

Is the church about to die? To those who think so, and who are even now preparing to serve as pallbearers, there will come a great disappointment . . . the funeral has been called off. I feel convinced that the church of Christ is on the upswing, and am happy to be a part of the church.

To be quite honest, I am growing just a little tired of those who sit in the comforts of their easy chairs and do nothing but criticize the church. Good, constructive criticism is needed, but to simply point out her shortcomings is not the answer. To continually bemoan the church for her ineffectiveness does not solve the problem. Even to spell out what the church *should be doing* is inadequate. Anybody can do that.

To start with, we need to recognize that the church is not "they" but "we." That brings the problem just a little closer to its source, doesn't it? And then, recognizing that I am a part of the church, and thus also of her shortcomings, allow God to bring genuine renewal to me personally. That is where all renewal must begin. We cannot speak of a renewed church without speaking of renewed individuals. Then as individuals are renewed, the church will be renewed, and through a renewed church, streams of living waters will flow over a thirsty and dying world.

As the late A. W. Tozer once stated, "The true church is the repository of the life of God among men, and if in one place the frail vessels fail, that life will break out somewhere else." The important question we need to ask ourselves is this: Am I a part of the problem of the church, a failing vessel, or am I a part of the solution, a vessel through whom God is bringing renewal to his church? Which are you? □

## How GOD Provided for 1970-71 Mission Needs

by Everett Barker

Most of us spend more time asking God for help than we do remembering, thanking and praising Him for what He has given. This is a common human weakness, but it is still no reason to give up the effort to express appreciation and praise.

As you followed the printed and oral reports of our 1970-71 fiscal budget needs, you were made keenly aware of the money shortage. When the final figures were tallied on March 31, 1971, we were \$192,000 short of meeting our historic \$1,500,000 budget goal. The question might then be raised, "Who failed?" Did the Forest Park personnel fail to adequately communicate the need to our pastors and people? Was God unable to supply our needs in a recession year? Did the members of local churches fail to sacrifice and give sufficiently? These questions are speculative in nature and at best only partial answers can be given.

I am suggesting that God did meet our conference ministry needs in a different way than anticipated. The following record states the amounts of money which came directly to the conference through bequests in 1970-71:

Estate #1	\$ 150.00
Estate #2	40,000.00
Estate #3	1,000.00
Estate #4	22,047.96
Estate #5	7,500.00
Estate #6	172,668.49
Estate #7	617.24

\$243,983.69

The faithful, foresighted stewardship of seven North American Baptists made this \$243,983.69 in bequests possible. I believe that God has been at work years in advance in helping to provide for our mission commitments in 1970-71. For instance, the \$172,668.49 bequest came because of a suggestion which our former executive secretary, Dr. Frank Woyke, made some years ago to one of our members. Some of these other bequests undoubtedly came because God led some individuals to suggest the idea of remembering our conference through a bequest.

I am confident that many more North American Baptists want to be good stewards of the material blessings of God by leaving some, or all, of their earthly estate to God's work. One of the great satisfactions which can come to a Christian steward is that of knowing that he can make a contribution to God's work even after being called to his heavenly reward.

Mr. Herman Bleeker, a Christian attorney from Emery, S.D., who recently passed away, occasionally made a statement to the effect that a person's will is his last testimony to his children, relatives and friends concerning his Christian faith.

Do you have a properly drawn will? Have you remembered the ministry of North American Baptists in your will? If not, will you prayerfully and carefully consider what God wants you to do? □

*The Rev. Everett Barker is the Director of Stewardship Advance of the North American Baptist General Conference.*



# THE JESUS MOVEMENT IS UPON US PART-III

The movement is Jesus. Its theme is love. The credit is almost always given, not to some charismatic leader, but to the Holy Spirit.

From coast to coast, as a team of reporters for Home Missions and Baptist Press questioned participants in the spiritual phenomenon, the youth unhesitatingly credited every good action to the Holy Spirit.

The manifestations of their belief varied from the jabber of speaking in tongues and raised hands and swaying bodies, to a quiet movement through the dry plains of nearly dead churches.

Some youthful Christians who are "turned on to Jesus" reject, however, the emphasis in speaking in tongues among other youth groups.

Ironically, right here might come the theological battles of the movement, both over tongues, or "the baptism of the Spirit" as it is usually called, and over free expression of one's faith.

Because of differing views on "glossolalia" (another name for speaking in tongues), some youth groups denied they were a part of the "Jesus movement," as the media have labeled this national spiritual phenomenon.

"No, we're not part of it," one person would say. But another, referring to the first individual's group, would counter: "Yeah, they're in the movement; but we're really not part of the Jesus freaks."

Conflicting opinions quickly developed as to who is included in the national spiritual awakening among youth, even among the West Coast groups.

It was as if each was so busy seeing the minor dissimilarities — glossolalia, Jesus "freaks," for instance — that they overlooked the glaring similarities, such as youth, eschatology spontaneity, vigor, freshness.

But the Spirit is moving among the kids. Though they differ greatly over the "tongues" aspect of its manifestation, they are giving credit to the Holy Spirit for the movement.

Southwestern Baptist Theological Seminary Missions Pro-

by Walker L. Knight, Baptist Press

fessor Jack Gray said church leaders should not be surprised or alarmed over conflicts of opinion that might come from the moving of the Spirit and its differing manifestations.

"As in meteorology, so in the theology, when two fronts meet, we may expect some turbulence," he said. "When nature shifts from winter to spring, there are spawned some tornados and storms. And when the fresh winds of the Spirit strike the arid wastes of decadent religion, we need not be surprised if a few theological storms are spawned."

Southwestern Seminary Theology Professor William Hendricks said he sees both positive and negative implications in the emphasis on the Holy Spirit in the movement.

On the positive side is the whirlwind power of the Spirit. But on the negative side is the tendency on the part of the participants to be so sure of their own position that all others are summarily rejected. Hendricks also warned of a desire to make a highly emotional experience with the Spirit the only vehicle for receiving him.

Specific examples are numerous. One young girl said that Arthur Blessitt's "His Place" in Hollywood, was leading people to hell. Another described youth at Bethel Tabernacle of Redondo Beach, Calif., where glossolalia is emphasized as "fanatics, freaks."

Time and time again, testimonies from kids espoused the idea that the "second blessing" was imperative; that unless you had "the baptism of the Spirit," you were outside the fold — definitely lacking in your Christian experience.

At Bethel Tabernacle, a 17-year-old attractive girl wearing a sweater and jeans softly asked a Baptist Press reporter, "Do you know the Lord?" She was exuberant until discovering that he hadn't received "the baptism of the Spirit." A brooding concern replaced the shining face.

Bethel Tabernacle, with its Pentecostal influence and glossolalia, is poles apart from the type of spiritual experience at Truett Memorial (Southern) Baptist Church in nearby Long Beach, Calif. But Jesus is magnified in both; and the Holy Spirit is moving in each.

(Continued on page 9)

## Insight into Christian Education

### CHOOSING A GOOD CURRICULUM

by Henry G. Ramus

"I don't want to go to Sunday School anymore. It only gets dumber and dumber. All they do is tell you the same things over and over again." So said a boy in expressing what he thought of Sunday School. This need not happen with the use of a good curriculum. What is a good curriculum?

In 1958, a special study committee of the North American Baptist Christian Education department asked the same question and sought for an answer. A study of the different Sunday School curriculums available was made. The results focused on two leading materials, that of the Southern Baptists and the American Baptists. However, more was desired in a good curriculum than what these offered. In 1960, a further study was made and two other published materials came into focus, namely Scripture Press and Gospel Light. Both were found to be sound in Biblical content, but the latter seemed to have the best potential.

The Gospel Light curriculum has five goals:

1. Teach the Bible
2. Present Jesus Christ as Savior and Lord
3. Relate the Bible to student's lives
4. Train and inspire teachers and leaders
5. Build the church

With goals like that, we were definitely interested. We wanted a curriculum like that to recommend to our churches. Also, Gospel Light offered

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

the best working relationships with the publisher.

### The Imprint Program

Imprint privileges permit us to have the material printed under our own name, Roger Williams Press, which gives us a point of identity and ready recognition and acceptance. We are privileged to meet with Gospel Light producers, writers and editors each January to collaborate in planning and sharing ideas.

Manuscripts for new or revised material are sent to us for review before final printing. We can then add our comments, suggestions, and make constructive criticism. Gospel Light publishers are very open to our ideas and welcome such contributions. We have also been solicited to help write some of the material.

We also have the right to make substitutions or insertions, as we feel necessary, to make the material more specifically Baptist. With privileges and advantages such as these, the General Christian Education committee in 1962 recommended that through the Roger Williams Press, we enter into a working relationship with Gospel Light Publications. In May 1962, the General Council approved this recommendation. By October of 1964, the imprinted materials became available to our churches.

### Essential Curriculum Elements

These curriculum materials have three essential characteristics: (1) They are Biblical. The lessons are Bible lessons. The quarterlies are not merely based on the Bible but they take the Bible in its entirety and teach it. The teaching manuals are meant to be a guide for teaching and not a substitute for the Bible. The pupil is encouraged to use the Bible and the teachers must use the Bible for them-

selves to prepare and teach the Bible lesson.

The Biblical coverage in the curriculum involves four overviews of the Bible, each time in greater depth according to the student's abilities, interests, and growth. Thus, the student taught from the nursery to the 12th grade will receive 16 years of Biblical instruction for Christian faith and life.

(2) They are educationally sound. Roger Williams Press curriculum materials are designed to teach the Bible in language students can understand. Instruction is adapted to the abilities, needs, and interests of the students according to their typical growth patterns. The result is a closely graded curriculum that grows with the child to meet his needs — physically, mentally, emotionally, and spiritually.

There is a planned progression to build Bible knowledge in a logical, sequential pattern. Each year's study builds upon the previous teaching and prepares for the succeeding years' studies. Nurture and evangelism are well balanced throughout the curriculum to help make the student wise unto salvation by faith in Jesus Christ.

(3) They are practical for use. The final test of a good curriculum is its practical usefulness in the local church. Roger Williams Press curriculum is adaptable for use in the large or the small Sunday School. Each teacher's manual is a complete, detailed guide on what to teach and how to teach, which gives understanding and confidence to teachers. Special training helps are built right into the teacher's manual. Specific instructions on how to be prepared spiritually, Biblically and academically for each class session, is also included. Each student has instructional material for his personal use in reading, memorizing and studying the Bible, to help him learn, appreciate and understand what he has been taught.

The material is not dated. The teacher's resources can therefore be used more than once. This cuts the cost of material. Also, it encourages teachers to stay with an age group, and use the lesson plan again with improvements, and thus become a well-trained teacher. Since it is non-dated, promotion if pupils can be held either in the spring or the fall. Materials can be used in any arrangement the local church chooses on the annual calendar.

Are you looking for a good curriculum in your Sunday School? Then may we suggest you try our Roger Williams Press curriculum. □



## GOD SUSTAINS HIS CREATION

November 7, 1971

Scripture: Ps. 104:1-9, 27-30.

**CENTRAL THOUGHT:** God's continual care of all things comforts us and commissions us to share in his work of maintenance.

**INTRODUCTION:** Ps. 8, 29, 65 and other have a nature theme similar to today's text. Lyrically, they speak of God's act of creation and his care for the universe in its minutest parts. In sequence Ps. 104 recounts God's creation and care of the heavens, the earth, the water, the plants, the moon and sun, the sea and life itself. For such care the psalmist bursts into rapturous praise.

**I. THE HEAVENS (1-4).** God's incomparable greatness, honor, majesty are the basis for his work of creation and maintenance. The ultimate meaning of all study of nature is that it bears witness to God's power and wisdom and reveals his glory even as it serves his will (A. Weiser, *The Psalms*, p. 667). Light was not only the first creation, it epitomizes the radiance of God's holiness and love. Vast though the heavens are, limitless though light is, they are easily distributed by the mighty creator.

"Our roof is his floor" (A. MacClaren, *The Book of Psalms*, vol. 3, p. 114). What cannot support us is visualized as undergirding his private rooms. Baal was the Canaanite storm god, bringing rain and related harvests. The Israelite knew with certainty that Yahweh was the true sovereign of the clouds and their precious burdens of water. The forces of wind and weather are at God's command.

**II. THE EARTH (5-9).** The stability of the earth, the distribution of water, the elevation of land are maintained by God's hand. Particularly the seas were a threat to the Israelites who, it is frequently noted, were not sailors. But there are echoes of the destruction of Noah's times here as well. Later verses describe the beneficent effect of rivers and rain; but the psalmist remembers with confidence the promise that the chaos of the seas will always be restrained, no major water catastrophe will happen again on earth. Awe and trust are here intermixed (Weiser, p. 667).

*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.*

**III. LIFE (27-30).** To shorten the text under consideration the intervening verses are omitted from study but should be read meditatively (see also C. S. Lewis, *Reflections of the Psalms*, ch. 8). All living creatures—useful, useless, even dangerous—are dependent upon God's "chow call." Food is provided for all; and when God does not provide, there is nothing to eat. Life, breath itself continues only by God's support.

The American Indian and all other primitive peoples seem to develop a harmony with their environment, a sympathy with seasonal cycles, which assures them of survival. Western technology has radically disrupted that balance as our ecologists and conser-

vationists are screaming from every platform. The Biblical doctrine of creation produces a wholesome sensitivity to one's surroundings, a sense of oneness with the rest of creation (which Francis of Assisi may have distorted) under God's providential care. Our fellow travellers on "space-ship Earth" are also part of God's concern, no matter the legs and wings and fins, fur and feathers and scales which may differentiate them from us.

**QUESTIONS:** 1) Must we dismiss such rhapsodies as poetic exaggeration in view of uneven distribution of food, ecological imbalance, pollution, space exploration, nuclear threat? 2) What relation has Ps. 104 to Adam's instruction to "subdue the earth?"

## GOD ESTABLISHES MORAL ORDER

November 14, 1971

Scripture: Rom. 2:12-16; Gal. 6:7-9.

**CENTRAL THOUGHT:** The moral standards of every society reflect the influence of God upon men to create order and justice; whatever that standard may be, men will have violated it and are, therefore, justly liable for

condemnation at God's judgment throne.

**INTRODUCTION:** This first text is the refuge of the Christian apologist when confronted with questions about the eternal destiny of unevangelized heathen. It says very important things about God and what kind of creature he made man to be.

**I. LAW OF CREATION (Rom. 2:14-15).** This passage does not imply that a universal moral law can be deduced by observation of natural and psychic phenomena. It appears to me to refer rather to God's unseen working within men's hearts everywhere to restrain evil and create social good. Although the definitions may vary among societies, anthropologists have discovered that every human community, however primitive, has its definition and punishment for theft, infidelity, lying, etc. From the perspective of biblical revelation it is most satisfactory to see in such standards of right and wrong not the working of a biological instinct (then there would be no variation), but the influence of God to cultivate order and harmony in each community.

**II. THE LAW OF MOSES (Rom. 2:12-13).** Thus one can say that by each society's standards its members are sinners, failures, blameworthy. The purpose of the entire passage is to demonstrate the inexcusability and culpability of every man. Seeing the law of creation as God's instruction within each society for community harmony, one then realizes that man's failures to live up to even a minimal moral code in the final analysis are a violation of God's perfect plan, disobedience to what God has impressed however vaguely and without special revelation upon that community's consciousness and conscience.

All the Old Testament—moral/social law, prophecy, history—is God's revelation, teaching piety and justice.

**III. JUDGMENT (Rom. 2:16; Gal. 6:7-9).** As the Gospel declares that all have come short of God's intention, so all of us will be judged for our response to God's offer of forgiveness in Christ. If we have spent our energies and talents in pursuit of temporary enjoyments and successes, we will have nothing to show for it; it we have given ourselves to be led of God's spirit, the life begun in us through faith and obedience to Christ will continue through eternity.

**QUESTIONS:** 1) "God wants to establish moral order; politicians, police-

men, judges and citizens have a role in God's effort." How does such a view effect our attitude to legislature, court, ballot-box?

2) What should our response be when others (even Christians) sincerely differ with our notion of God's plan for order and justice? How can we be sure that the Christian politician, for example, with whose opinion we disagree is mistaken rather than perhaps revising our view?

## GOD CONQUERS EVIL

November 21, 1971

Scripture: Rom. 5:1-11.

**CENTRAL THOUGHT:** God's nature is shown in the redemption he lovingly provides for failing man.

**INTRODUCTION:** God has not only given man an environment which supports him and a moral sense to guide him, but he also has provided the solution to the problem of our seeming irresistible sin and moral failure. That gift is all the more valuable in comparison with our native helplessness to conquer our inclinations to evil.

**I. PEACE WITH GOD (1-2).** Justification is a great legal term characteristic of much of Romans. It speaks of pardon despite one's guilt. There can be no alternative way to be a member of God's family, a citizen in his kingdom. To be able to "enjoy him forever" requires some action on God's part, since every action on our part has only separated us from him.

**II. JOY IN GOD (3-5).** Accepting God's offer and goal, we can also find meaning in the experiences of our lives. Tribulation = pressure; and who today doesn't know what pressure is? Pressures produced by circumstances, even by our own stubbornness in discipleship, produce endurance and steadfastness. Endurance produces a tempered maturity and tested character, proved by experience. The Christian hope is reliance upon God which past events always prove to be well-placed and, therefore, gives assurance for the future.

**III. BEFORE . . . AND AFTER (6-11).** A) *Before:* four words are used here to describe the condition of the unregenerate: "weak/without strength helpless," "ungodly godless" (v. 6), "sinners" (v. 8), "enemies" (v. 10). The bondage man suffers to sin is beyond his power to break. The second term implies no hostility to God, one simply ignores him; the average man can be described that way.

He neither lives with any thought of God nor pursues any goals related to God. "Failure" is the implication of the third term; a success-oriented society finds that particularly offensive. Even more would most Americans object to being called God's enemies for they sense no hostility toward him; but in God's eyes there is no neutrality—non-allegiance is a declaration of war whether we wish to think so or not.

B) *After:* "justified", "saved" (v. 9), "reconciled" (vv. 10-11). Pardoned from our failure, liberated from our bondage, made friends again after our hostility—each is a word picture of God's grace, his love gift to us to conquer evil.

If we understand the totality and radicality of our separation from him as seen under (a) above, then the full impact which is intended in verses 9 and 10 will reach us. If God did that for us while we hated him, what won't he do to make life rich and meaningful once we respond to his love? That is some God!

**QUESTIONS:** 1) How convinced are you that Christ died to save sinners? What kind of sinners—an unwed mother? a dope pusher? a gossip? 2) Does the contrast between what you were and what God did for you motivate you to depend on him? Or have you forgotten what you might have been without him?

## GOD BRINGS THE WORLD TO FULFILLMENT

November 28, 1971

Scripture: Rom. 8:18-24a; Rev. 11:15.

**CENTRAL THOUGHT:** God loves his creation and all of it will be included in the final glory of his completed plan.

**INTRODUCTION:** The universe was not created simply as a testing ground

for prospective saints; God's creative purpose will be fulfilled when finally the earth is renovated and the believers, resurrected with glorified bodies, will live here under the direct and undisputed rule of God.

**I. THE FALLEN EARTH.** Genesis 3 records man's wilful disobedience to God's command. As a result the natural orders were also modified. By inspiration Paul here assures us that all of creation—the creatures of the fields, air, water, the very earth itself—agonizes under the effects of man's sin. Our present environmental catastrophe of polluted air, water, soil and food is only a multiplied effect of that initial disjoining which man produced between his world and his creator, which man induced between his world and himself. It isn't "natural" for wolf and leopard and lion and bear to prey on lamb and kid and calf and cow and child (Isa. 11:6-9). In whatever consciousness one wishes to impute to non-human creation, the rest of the world "knows" this and knows also that an end will someday be made of that pain and suffering.

Pain, disease, death would not anger and frighten us so much if we were designed to decay; our rebellion against them may be partly motivated by our sinful desire to be our own gods, but we also rebel against them because in the roots of our being we know we weren't created just to die.

**II. THE HOPING CREATION.** If all creation agonizes under the burden man's sin has placed on it, the Spirit tells us with certainty that the redeemed have a hope: our bodies will be glorified, the earth will be restored as it was before our disobedience destroyed it; God's purpose in creation will be accomplished. The central authority in that recreated world will be God, served by his redeemed ones who will revel in his goodness and in his person.

In comparison with communism, Hinduism, Buddhism, Islam, materialism, even Judaism, Christianity seems to be the only religion which gives the physical universe any significant place in God's final plan for mankind; that plan includes all of the created universe.

**QUESTIONS:** 1) What practical value does such teaching have? Has it any value at all? 2) Does your idea of God allow for a material view of eternity? Or since he is spirit, must he prefer that we be spirits and the rest of creation was only a temporary interlude? □





The Rev. Jack Dundas and Family

## THINGS AIRE HAPPENING

Jesus said, "I will build my church." So we found a suitable site, drew a plan for its use and sent it to the township planning commission. We worked our way through the zoning boards, planning commissions, water department, sanitation department, county road commission, sewer department and so on. This took almost a year.

We looked for someone who would build us a modular structure for temporary use. Finally one was found. We now have a chapel, two classrooms, and most of the other necessities. We thank everyone who had a part by prayer and giving to make this possible. It should not take too long before we will be able to meet in the building.

Now, do we have a church? No, we have a building; someplace to meet. When Jesus said he would build his church, he was thinking of people set free from the power of sin, fellowshiping together in spirit. Such people he has sent our way.

We contracted with a firm to build a driveway, only to find a \$2,600.00 deposit was required. Many interested Christians joined us in prayer. In three days the money was raised. Fifteen hundred dollars came from a couple which had saved for five years to go to

*The Rev. Jack Dundas is the pastor of the Garfield Baptist Chapel, Mt. Clemens, Mich.*

the Holy Land. The husband had been born again only one week before hearing of our need. He was anticipating being laid off from his work in another two weeks. "We wanted to walk where Jesus walked," they said, "now our piece of the Holy Land will be on Garfield Road." This is the church; each feeling the needs of other members.

While waiting for the red tape to be straightened out, we began having services in an office building conference room across the street. People have begun to come. Some saw our ad in the local newspaper. One lady had been saved for two years and had been looking for a Christ-centered church. "I had about given up," she said, "when I saw your ad in the paper. The first time we came we knew that was our church home." About the time she began praying, the Church Extension Committee bought the property on Garfield Road. The Lord had been answering her prayer. Others were invited by friends and neighbors.

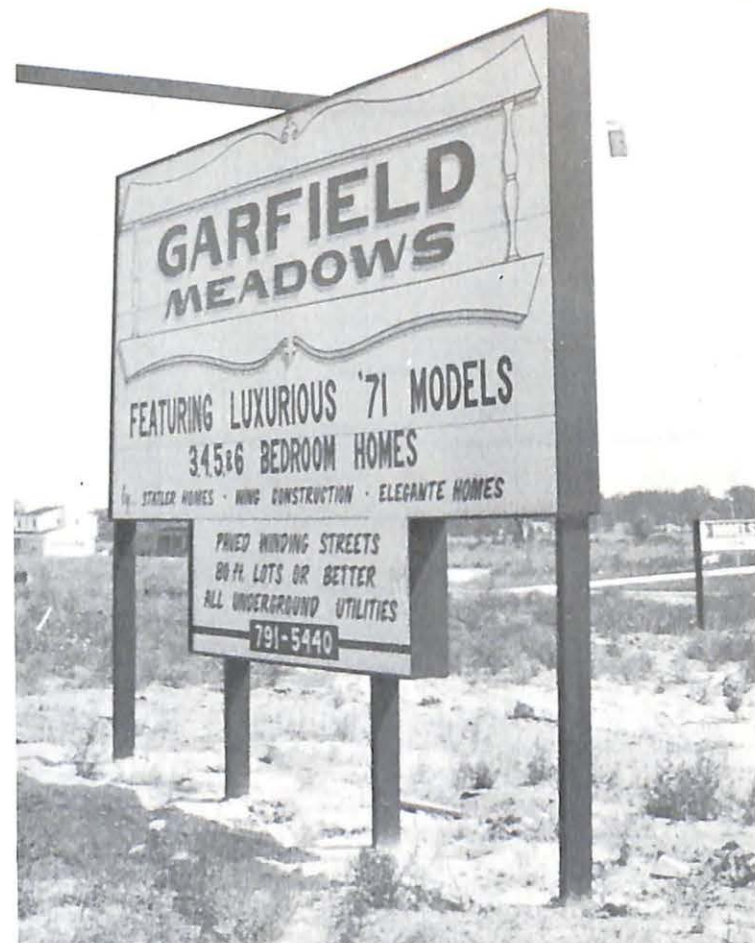
Jesus turns to us and says, "All power is given unto me. Go ye, therefore . . ." In Acts chapter one we are told that after we have received power from the Holy Spirit we should be his

witnesses. We are located in an activity center which includes a community college, bank, intermediate school office buildings, proposed new hospital, and a new county library. Housing subdivisions are being built on Garfield Road, and we have three large mobile home parks totaling 2,000 units within two miles.

We are told that God has comforted us that we might be able to comfort others. In all these thousands of dwellings just a few miles from our church building are many souls in need of God's comfort and salvation. This is our vision to befriend them and to introduce them to our Lord.

A few things are still lacking before we can use our building, but we have seen the hand of the Lord moving in so many other ways that we know these few needs will also be met. □

**GARFIELD BAPTIST CHAPEL,  
MT. CLEMENS, MICHIGAN  
CHURCH EXTENSION BUILDERS  
PROJECT FOR OCTOBER, 1971  
Will you pray and contribute?**



The area in which the Garfield Baptist Chapel will be built

### WEDDING ANNIVERSARIES

Mr. and Mrs. Wm. Bender of Medicine Hat, Alta., observed their 60th wedding anniversary on Aug. 1. They are members of the Temple Baptist Church.

Mr. and Mrs. William Engel of Goodrich, N.D., observed their 50th wedding anniversary on July 11, 1971. They are members of the Goodrich Baptist Church.

Rev. and Mrs. Frank Orthner of Brooklyn, N.Y., observed their 60th wedding anniversary, Aug. 8, 1971. They are members of the Ridgewood Baptist Church.

**PARMA, OHIO.** On May 23, the members of the former Erin Avenue Baptist Church gathered at the open door of the new Redeemer Baptist Church. After some remarks and prayer by the Rev. Waldemar Kroguletz, Mr. Arnold Lowe, chairman of our building committee, cut the ribbon and we entered the sanctuary for the first worship service. (pictured)



Saturday, June 12, many members and guests enjoyed a supper and fellowship meeting. The Rev. Richard Paetzel, a son of our church, spoke of the influence the church had in his life. The Rev. Edward Pritzkau, a former pastor, challenged us to pray and labor together. Mr. Robert Steigert had captured the building progress on film and shared it with us.

Sunday, June 13, the sanctuary was filled for the dedication service. Pastors R. Kern, D. Richter, R. Paetzel, E. Pritzkau, Mr. Kerr, Safety Director of Parma, as well as the pastors from our sister churches expressed best wishes and God's blessing for our new work.

The Rev. Adolph Braun, Warren, Mich., brought the message.

We have already begun a community-wide visitation program. Wally R. Lotz, reporter.)

**ASHLEY, N.D.** An anniversary celebration took place in recognition of the Jewell Station where the Ashley church was founded 75 years ago.

An outdoor service at the Jewell site was held at 9:30 a.m. The Rev. Donald Richter of the Forest Park office spoke in English and the Rev. W. J. Luebeck, Sioux Falls, S.D., a former pastor, spoke in German. A second service was held at the Ashley Baptist Church with the Rev. Walter Stein, Winnipeg, Man., a former pastor, speaking. He also brought the evening message. A number of neighboring churches and their pastors attended.

The organization of this church took place at a school building in the Long Lake, S.D. vicinity on July 25, 1896. About 85 members who had separated from the Berlin Baptist Church near Fredonia, N.D., organized the German Baptist Church of Jewell, N.D. This church had as many as five or more stations at one time.

In 1912 this church purchased the Ashley station with the parsonage from the Danzig Baptist Church which later became the First Baptist Church at Wishek, N.D. After some rearranging of stations with neighboring churches, it left this church with three stations: Ashley, Johannestal, and Jewell. The name of the church was changed on February 13, 1912, to the First German Baptist Church, Ashley, N.D. With the parsonage located in Ashley, this station became the nerve center of the organization.

Due to the dwindling rural population, the Jewell station was discontinued on Dec. 12, 1958, when all members of the station began attending the services at the Ashley station. (Mrs. Carl Fischer, reporter.)

**FESSENDEN, N.D.** The First Baptist Church held its 75th anniversary on Sunday, July 25. The occasion began on Saturday evening with a get-together with the members of the church, former pastors and former members who have gone into the ministry and missionary work. The theme was "Our Church." The message, "Its Foundation," was given by former pastor, O. R. Schmidt and reminiscing by the Rev. John Broeder.

Sunday services began with short messages by former pastors Ray Hoffman, Martin DeBoer, and Vernon Link. The Rev. Clarence Walth, area secretary, was the guest speaker.

A service of remembrance began at 2:30. The history of the church was given, and letters of congratulations

## OUR CHURCHES IN ACTION

from the various Northern Association churches were read. Representatives of churches in the area also replied. Mrs. Hattie Paul of Grundy Center, Iowa, and 90 years old, was called upon to do some reminiscing of the early church. Rev. Leslie Albus, former interim pastor, gave the afternoon message.

The Rev. Walth's message in the evening was a challenge to the youth. A testimony by future missionary Pat Lenz was given. The message, "Its Mission Abroad," was presented by Miss Barbara Kieper, missionary to Warwar, Nigeria, who came home for this memorable occasion. The benediction was given by our present pastor, the Rev. Ron Derman.

Pastors unable to attend were R. Sigmund, Otto Fiesel and Gordon Thomas. (Mrs. Roy Olschlager, reporter.)

**TROCHU, ALTA.** The Trochu Baptist Church hosted the Greater Alberta Association in March. Much was learned about the work of the denomination through the services and business meetings.

June 6-13 the Ken Cambell and Jim Rease Crusade was held in the Three Hills Arena. Eleven churches helped in the planning and preparation. Attendance was good and many decisions were made. About 2,200 attended on the last evening.

During the summer many of our members attended and participated in the camp activities at Sylvan Lake. The reports have been very encouraging. The Rev. C. I. Wiebe is pastor of the church. (Mrs. Minel Haller, reporter.)

**CAMROSE, ALTA.** On June 13, Dr. Joe Sonnenberg, president of the NAB College was the speaker in the Fellowship Baptist Church for Pulpit Exchange Sunday. Dr. Sonnenberg is a former pastor of the church.

The Rev. and Mrs. Ron Berg were honored at a farewell supper on June 18. Words of appreciation and well wishes were expressed by representatives of the various organizations of the church. The Bergs were presented with gifts. On the same occasion, the church also bade farewell to Mr. and Mrs. Bard Spencer who have moved from the district.

On July 8, a reception was held in honor of Mr. and Mrs. Bernard Bredin, the new pastor of Fellowship Baptist. Mr. Bredin is a recent graduate of the North American Baptist Seminary.



OUR CHURCHES IN ACTION

PEORIA, ILL. North Sheridan Baptist Church dedicated four newly-constructed Sunday school rooms installed in the lower area of the church in special ceremonies held Sunday evening, May 23, 1971. Present for the occasion to give the dedicatory message was the Rev. B. C. Schreiber of North American Baptist Headquarters, Forest Park. The Rev. Schreiber also gave the sermon at the morning worship service. The total construction project is paid for, according to Rev. Michelson. Pictured here, backgrounded by the doorway area of some of the rooms,



are (from left): Rev. Edwin Michelson, pastor of the church; Mrs. Ruth Jones, chairman of the Board of Christian Education; Arthur Schlis, chairman of the Board of Trustees; and Rev. B. C. Schreiber of Forest Park Headquarters. Men and women of the church contributed their services to the project, which was first proposed at the beginning of 1971. (Walter E. Kohrs, reporter.)

BENTON HARBOR, MICH. On May 9, 1971, the Rev. and Mrs. Herman Effa and family (pictured), our mis-



sionaries to Brazil, were honored at an all-church farewell reception. The Rev. Effa delivered the evening message and presented slides of their work in South America. Those pouring at the social hour which followed were Miss Florence Miller, missionary to Japan also home on furlough, Joyce and Judith Effa, nieces of the honored couple, Mrs. Al-

bert Schermer, and Mrs. George Buitendyk. The Effas, who made their furlough home in St. Joseph were bid farewell. They have been a source of real blessing and enrichment to our church and shall be greatly missed. The Rev. Norman Vernon is pastor of the church. (Myrtle Achterberg, church reporter.)

PARMA HEIGHTS, OHIO. Pastor Buhler (pictured) marked the anniver-



sary of his 25th year in the ministry on June 20, 1971, by preaching on the same subject as his first sermon, "The Message of the Gospel."

He has served five churches: Alberta, Canada, Harvey, N.D., Lansing, Mich., Lodi, Calif., and presently at Parma Heights Baptist Church, Parma Heights, Ohio, and was involved in a building program in each pastorate.

He has held various positions in the conference, presently being the moderator of the NAB General Conference.

Having had the privilege, together with Mrs. Buhler, to visit our mission field in Japan in the summer of 1970, he is looking forward to accepting the invitation to be the Bible teacher at the annual Missionary Conference in Cameroon, West Africa in December. (Ruth Pech, reporter.)

STOCKTON, CALIF. On June 24, 1971, Swain Oaks Baptist Church was privileged to have the Continental Singers and Orchestra, under the direction of Dan Burgess, for a 90 minute service of spiritual song and testimony. Forty-two talented young people presented a very inspiring service. At the conclusion of the service, 12 decisions to accept Christ as their personal Savior, were made. Earlier in the evening the group was served dinner by the women of the church, and after the service were hosted by many families in their homes. The

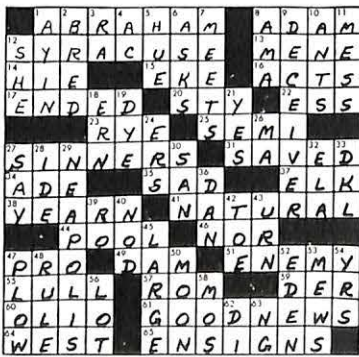
Rev. Fred E. Jantz is pastor of the church. (Jean Newman, reporter.)

WARREN, MICH. The youth of the Redeemer Baptist Church are sharing their time and talents in various activities. One Sunday evening a month our youth choir sings. This choir consists of about 70 junior high, senior high and college young people. About 25 young people take part in our Monday evening visitation program, and over 100 take part in our Wednesday evening prayer meeting, Bible study and Scripture Memory program. Our youth take charge of services at the Detroit City Rescue Mission and the Nightingale Nursery Home once a month. For several months the College and Career youth have met on Sunday evenings after church to discuss doctrines of the Bible, led by our Minister of Music and Youth, the Rev. Dale Sherry. The Rev. Adolph Braun is the pastor of the church. (Mrs. Margaret Willms, reporter.)

SOUTHEY, SASK. On Sunday evening, July 11, 1971, the Ladies' Missionary Society presented a special program which took the form of a school session. There were quizzes and contests on Bible geography, Bible arithmetic, Bible home economics, a music period, the entire alphabet in the form of Bible verses for each letter, and many other features as well as special musical numbers.

The offering was designated for the remodeling of the missionary children's hostel at Jos, Nigeria. Over \$100.00 was received. (Mrs. J. Wiers, reporter.)

Bible Puzzle Page Answers



CRYPTOVERSE

"And call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9).

In Memoriam



MISS MARTHA GRECHEN REMMLER

Miss Martha Gretchen Remmler was born on Dec. 5, 1887, in Leipzig, Germany. She came to America and has lived in the Forest Park area since 1922. In June of this year she became a resident of the Central Baptist Home in Norridge, Ill., where she passed away on July 23, 1971. She was a member of the Forest Park Baptist Church.

Miss Remmler was a graduate of the Moody Bible Institute in Chicago. She was employed at the office of our North American Baptist General Conference and became the secretary to the late Dr. William Kuhn for whom she worked for 30 years. During the war years, she gave of her strength in long hours in the area of relief work through our N.A.B. office. In this capacity she became known throughout Germany and many other European countries. In the early 50's she visited Germany and received a royal welcome by a host of friends.

Though almost of retirement age at the time of Dr. Kuhn's death, she gave another eight years of service as secretary to Dr. R. Schilke until her strength gave way and she retired at the age of 72.

She is survived by one sister, Mrs. Mary Gollhofer, and a niece, Mrs. Roland Weber, and nephews, and a host of friends.

CARL HANSELMAN, 67, of Lodi, Calif., died on July 14, 1971. He was born in Pittsburgh, Pa., on July 14, 1904. In 1937 he married Katherine Utz. When he was 17 years of age he received Christ as Savior. He served in the Sunday school and as a trustee. Surviving him are his widow; one daughter, Bernice; one brother and one sister. The Rev. Willis Potratz was the officiating minister at the funeral service.

LEWIS VAN DEEST, 69, of Chancellor, S.D., died on July 22, 1971. He was born Oct. 1, 1901, in Baileyville, Ill. He accepted the Lord Jesus as his personal Savior and was baptized upon his confession of faith in the First Baptist Church of Corona, S.D. In 1939 he joined the First Baptist Church of Chancellor. In 1942 he was married to Lizzie Rust. Surviving him are his widow; one daughter, Mrs. Shirley Jean Wagner; five grandchildren, two brothers and two sisters. The Rev. C. H. Seecamp was the officiating minister at the funeral service.

MRS. EMMA SCHMAUTZ, nee Sailor, 71, of Drumheller, Alta., died on July 8, 1971. She was born on May 2, 1900 in Russia. In 1916 the family emigrated to Canada. She was united in marriage to John Schmautz in 1918. Mrs. Schmautz accepted Christ as her Savior, was baptized and became a member of the Carbon Baptist Church. Surviving her are two sons: Harry and Emil; two daughters: Mrs. Esther Barkley and Mrs. Hilda Petrie; two brothers, four sisters, 13 grandchildren and one great-grandchild. The Rev. Bert E. Milner was the officiating minister at the funeral service.

CHAUNCEY FREY, 65, of Aplington, Iowa, died. He was born in Butler County, Iowa, on March 17, 1906. Early in his life he was converted. He was a member of the Aplington Baptist Church since 1958. In 1928 he married Bena Schurman. They had five children. Surviving him are his widow; one son, Eugene; four daughters: Mrs. LaVonne Vance, Mrs. Judy Lindaman, Mrs. Roger Leuthold and Linda Frey; four sisters and three brothers. The Rev. Donald Patet was the officiating minister at the funeral service.

REINHOLD RICHTER, 76, of Spokane, Wash., died. He was born on Jan. 11, 1895, in Russia. At the age of 18 he emigrated to Canada. He accepted Christ as his Savior and became a member of the Terrace Heights Baptist Church. He had no immediate relatives. Pastor Myrl E. Thiesies was the officiating minister at the funeral service.

MRS. HILKA ROOS, 78, of Ochre River died on July 16, 1971. She was born on June 24, 1893, in Germany. She accepted Christ as her Savior at the age of 17. In 1917 she was married to Gerd Roos. They came to Canada in 1927 and joined the Grace Baptist Church. Surviving her are her widow; six children: Dirk, Ranco, George, Jerry, Mrs. Grata Penney and Mrs. Gertrude Kaufman. The Rev. D. Unrau was the officiating minister at the funeral service.

WILLIAM KOEPLIN, 78, of Lehr, N.D., died on July 21, 1971. He was born on March 30, 1893 in Russia. In 1913 he was married to Magdalena Scherbenske. He was an active member of the Ebenezer Baptist Church and also served in the past as Mayor of Lehr. Surviving him are his widow; two daughters: Mrs. Lorraine Kessler, Mrs. Leonar Ketterling; one sister, seven grandchildren and five great-grandchildren. Pastor Leonard Strelau was the officiating minister at the funeral service.

MRS. IDA MILLER, 62, of Lehr, N.D., died on July 30, 1971. She was born on Feb. 28, 1909, in Lehr. In 1928 she was married to Ted Miller. She was active in both civic and church life. Surviving her are three daughters: Mrs. Phyllis Schweigert, Mrs. Marvel Dalke, Mary Beth; one son, Steven; five sisters, two brothers, five grandchildren and one great-grandchild. Pastor Leonard Strelau was the officiating minister at the funeral service.

WALTER KEHN, 68, of Goodrich, N.D., died on June 24, 1971. He was born Feb. 10, 1903, in Sheridan County, N.D. He became a Christian early in life, and was baptized on May 30, 1915. He was a member of the Fairview Station and then First Baptist Church of Goodrich until his death. He was joined in marriage to Othilia Schuh at McClusky on July 21, 1930. Surviving him are his widow; two daughters: Mrs. Deloris Burkart and Mrs. Barbara Herman; four grandchildren; one sister, and one

brother. The Rev. Harry W. Johnson was the officiating minister at the funeral service.

EDWARD J. CLINTON, 67, of Cranbury, N.J., died on July 28, 1971. He was born on Feb. 5, 1904, in Jamesburg, N.J. Mr. Clinton had been a long-time member of the First Baptist Church. He was a member of the Board of Trustees for 43 years and served as chairman for many years. He was also chairman of the Building Committee and moderator of the church. Surviving him are his wife Lillian; two sons, Robert and Richard; his mother, Mrs. Elizabeth Jaqui; a stepsister and stepbrother and three grandchildren. The Rev. Karl E. Bieber was the officiating minister at the funeral service.

MRS. ELIZABETH HEPPELLE, nee Opp, 79, of Plevna, Mont., died July 20, 1971. She was born on Nov. 23, 1891, at Long Lake, S.D. Mrs. Heppelle accepted Christ in her youth and was baptized and became a member of the Baptist church near Ashley, N.D., in 1905. She was married to Karl Heppelle on Feb. 28, 1910. Mrs. Heppelle was the only remaining charter member of the Plevna church. She served for many years as Sunday school teacher and in the Ladies Missionary Society. Surviving her are three children: Arthur, Mrs. Alma Bechtold and Mrs. Martha Bohlender; eight grandchildren and thirteen great-grandchildren; two sisters. Pastor Richard Lawrenz officiated at the funeral service.

MRS. CHRISTINA TRAUTMANN, nee Bischke, 88, of Aberdeen, S.D., died on July 31, 1971. She was born in Russia on March 14, 1883. In 1904 she was married to John Zimmerman. After her first husband passed away in 1944, she married Henry Trautmann in 1945. She accepted Christ as her Savior in 1906, was baptized and became a member of the Greenway Baptist Church (branch of the Eureka Baptist Church). In 1963 she became a member of the Calvary Baptist Church in Aberdeen, S.D. Surviving her are two sons: Art and Edward; five daughters: Mrs. Bertha Weinbender, Mrs. Lea Wolff, Mrs. Hilda Wahl, Mrs. Chris Schnaible and Mrs. Ruth Krause. Six stepsons and one stepdaughter; one brother and three sisters; 27 grandchildren; 24 great-grandchildren and one great-great-grandchild. The Rev. Eugene Kern was the officiating minister at the funeral service.

WILMER LUEDTKE, 59, of Minnetrista, Minn., died on July 28, 1971. He was born on June 4, 1912. In 1946 he was united in marriage to Mary Pelz. In his youth he accepted Christ as his Savior and was baptized and received into the Minnetrista Baptist Church. He served as deacon, vice moderator, clerk, treasurer and Sunday school teacher. He was also active in community affairs as a member of the school board, justice of the peace and the election committee. He is survived by Mrs. Luedtke; four children: Janet, Jim, Joanne and Jackie; and three sisters. The Rev. Fred E. Klein was the officiating minister at the funeral service.



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# Observations of a Missionary

by Geraldine Glasenapp, Cameroon

I would like to talk about the things I have had on my mind for quite a long time, especially during this last year of deputation. First of all I would like to say that many of our church people are disenchanted with missions. Perhaps there are different reasons for it, and I have wondered what they might be. One reason may be that the disinterest in missions is a symptom for our need for renewal within our churches. Our people are too busy and involved with so many other things that the work of the church takes second place. Secondly, perhaps the choir that came in 1969 was so good and so well received by so many people that it seemed to be the climax of all what we missionaries could ever say on deputation, especially the missionaries from Cameroon.

Another reason may be that people are tired of hearing about race and minority groups and black people. Perhaps they have become a little negative about people from other countries.

I've got a lot of evidence, I think, for what I have seen or what I am saying about this disinterest. Let me give a few examples. They are not given to point a finger at any particular church or group, but they are things that have happened to me. On one particular occasion I attended a mission conference and there have been services throughout the week on missions. I was to speak on a Friday evening. It was a large congregation of about 1000 members. When I got there that evening we went into the main auditorium where we were to have the meeting, and there was no one there. We met in the little prayer room, and I don't think there were 30 people

*Miss Geraldine Glasenapp began her ministry as missionary nurse in Cameroon, West Africa, in 1955. She holds a Bachelor of Science degree in Nursing.*

there out of that congregation of 1000.

Another example. I attended only a few camps. In those few camps I have had the assignment sometimes of only one particular talk that I was to give. Some missionaries might do well without a definite assignment, but I find this very difficult. I can't understand why a program is prepared so that a missionary is scheduled to speak only once to the group or even part of the group. More than once I have had people say, "Would you speak to the young people, or would you speak to our women's group?" And when I hesitate or check my schedule or my plans they would say, "It would really help us out with the program because we can't think of anything to do for that month." It isn't a vital interest or concern of the church to hear a little more about missions but rather a concern that they fill up the month's programs.

As to a solution, I think that our conference has already done a lot to try to find a new and better means of presenting the mission work to our people. I have seen much of the literature that has come from Forest Park, and it has really been good. It has given ideas to people who want to push missions. But I think that there could be some other ways. I think that the volunteer programs for our home mission activity could be encouraged so that we could involve young people more and more in home mission projects of one kind or another that our conference is sponsoring. This would encourage interest in missions.

From my point of view as a missionary I would like to see, the next time I come home on furlough, that there would be some people who would be willing to advise me and help me prepare the deputation talks and presentations for which I shall be responsible. I think there are a lot of people



at the Forest Park office who are specialists and know how to do these things and they should be available to us. I think that our filmstrips and slides that we show are not interesting enough because they have seen so many better things in television. We can't begin to compete in any way, and we have to have help in this area. We missionaries need to get feedback; to hear from the churches and from the pastors what was good or bad, what was helpful or not helpful. We almost never hear anything about what people have thought about our presentation. We need to know!

Concerning our home missions I think that the work and activities should be made more visible to our conference. I read the Baptist Herald very regularly and I try to read all the things about our various mission fields but there is relatively little that comes from our home fields. I think that it would be good if our home missionaries would go on deputation and would talk about the ways and the methods that they are using today to present the Gospel in these areas. It seems to me that our home missions is a good demonstration of how our conference is involved in the social and spiritual problems of the people in our own country.

Concerning recruitment, we will have to find some new methods of

recruiting missionaries, of recruiting young people into our conference work. The "Decision 70" conference that was held at the Seminary was very, very fine. It was a new approach of getting our young people to think seriously about their commitment to Christ and also their place in our denominational activity.

Concerning our church extension, I realize that I have not visited all of our churches, but I have visited four of our projects and have heard our people discussing some of the others. It seems to be that perhaps we are using too much of the same pattern in all of our church extension work—a building-centered, suburban-oriented ministry. It is always the suburbs, the suburbs. I think that we should consider some different approaches in starting churches. A recent pamphlet was sent out by Forest Park, which I consider a real challenge to a new approach to churches and the life of a church. This pamphlet is called "Tomorrow's Church Today." It has some real helpful ideas as to what we might be doing and some other approaches to starting new churches.

Also on our foreign field I can see that there is a need for new approaches. We missionaries can get into a rut just like anybody else and try to do things the same way, and this is not good.

In the Cameroon I know that we will be facing a new problem of medical missions very soon—turning over the work completely to the Africans even as we have turned over the education work. And we would hope that we would find the way to do this so that the medical work will continue to have a Christian witness and that the churches will be strengthened by this witness and that the country as a whole will profit from the work of these medical institutions.

Something new that has been discussed for about three years, is the fact that we missionaries have been encouraged to take membership in the congregations in Africa. This presents a number of problems and a number of opportunities, but certainly a number of challenges, too. All these things will have to be worked out step by step. We hope we will be able to face new challenges and new opportunities in the way God wants us to do.

As I have been on deputation, trying to share with the people what was on my heart and mind, I used one verse or a group of verses repeatedly. But

the verse within that group with which I tried to challenge the people is Eph. 2:16: "By his death on the cross, Christ destroyed the hatred. By means of the cross he united both races into one single body and brought them back to God."

During my last furlough I had the privilege of working as a nurse in a hospital, since this is my profession. It gave me a taste of what a normal life was like. It also brought me back into the nitty-gritty of everyday life in America, of meeting non-Christians in the same way perhaps that my African staff meets people. I enjoyed the experience of being an employee instead of an employer.

I would like concerned people to think about the possibility of having the missionary come home and either go to school or work part-time and do deputation on weekends. In many cases the missionary can choose a location for his schooling or his employment so that he can be available to do deputation on the weekend. This may not be the cheapest way of doing it, but because of the fact that people are not coming out in the middle of the week anyway, we might as well make the best of the weekends.

I think of many of our missionaries who are pastors or preachers, and am

wondering if they could not be employed in an area or by an association that would pay them for one year or six months. Let this missionary spend a week or two weeks in one church or work with a pastor. I can think of a number of pastors who would be very helpful to the missionary and the missionary could contribute something to the life of the church.

I fully realize that this means that the missionary would visit fewer churches, but I really believe that we should think of missionaries visiting fewer churches more in depth or visiting more people on an association basis. Going to a church for one evening meeting is not very effective. The missionaries and churches gain little or nothing. The missionary has to be a very dynamic speaker in order to get anything across to the congregation in thirty minutes or an hour.

On the other hand if our missionaries spent more time in a church and could visit and mingle with the people, they could realize that there is another side to missionaries than public speaking, which many of our missionaries have difficulty with in any case.

Well, I think I have run out of ideas, and it would be helpful to me and my fellow missionaries if we got some feedback. □

## News and Views

(continued from page 28)

meeting here elected two new staff members, advanced plans for a world mission of reconciliation, and chose Stockholm, Sweden, as the place for the next Baptist World Congress.

The 13th Baptist World Congress, expected to attract 10,000 delegates from 70 countries, will meet at Stockholm in July, 1975. The site was chosen by the committee over Dusseldorf, Germany.

The Alliance Executive Committee, meeting for annual session at Acadia University here, voted plans for implementing a World Mission of Reconciliation through Jesus Christ.

The reconciliation effort, emphasizing both evangelism and harmony in human affairs, was endorsed by the 12th Baptist World Congress in Tokyo in July, 1970.

Joseph B. Underwood, consultant in evangelism for the Southern Baptist Foreign Mission Board in Richmond, Va., (U.S.A.), was named general chairman to guide the four-year effort culminating in 1975.

Carl W. Tiller, an executive in the U.S. Office of Management and Budget for President Richard M. Nixon, was named relief secretary for the Alliance; and Theo Patnaik, a 34-year-old native of India who directs international student work in the San Francisco area for the Southern Baptist Home Mission Board, was elected youth secretary.

Tiller will succeed Frank H. Woyke next March when Woyke retires. Patnaik will succeed Robert S. Denny, who was named general secretary of the Alliance in 1969.

The Executive Committee approved applications for membership in the Alliance from the Western Congo Baptist Convention and the Baptist Convention of Kenya.

V. Carney Hargroves of Philadelphia, president of the Baptist World Alliance, said the Wolfville meeting was one of the most representative gatherings of the Alliance's Executive Committee in its history.

A total of 160 persons participated in meetings of the executive group and five international Baptist study commissions. □



## Baptist-Jewish Dialogue Asks Freedom, Understanding

CINCINNATI, Ohio (BP) — Approximately 40 Jewish and Baptist scholars closed a four-day dialogue at Hebrew Union College here with a call for religious freedom for citizens of the Soviet Union.

The adopted statement noted the conferees' deep concern over the "denial of fundamental human rights of Baptists, other Christians and Jewish persons in the Soviet Union."

Specifically mentioned was Ruth Alexanderozich who is confined to a labor camp. The statement called for amnesty for her and "other dissenters of conscience who have been repressed."

The scholars called on President Nixon and other government officials to intercede on behalf of these persons in order to bring about their releases and restoration of their full human rights.

The dialogue participants also asked the Southern Baptist Convention and the American Jewish Committee "to carry forward vigorously a joint effort of intercession in behalf of their persecuted brothers in the Soviet Union."

The dialogue was the second such event between Baptists and Jews jointly sponsored by the Department of Interfaith Witness of the SBC Home Mission Board and the Interreligious Affairs Department of the American Jewish Committee.

In introductory remarks, Rabbi Marc Tanenbaum, national director of Interreligious Affairs for the American Jewish Committee, stated, "the symbolism of Baptists and Jews meeting together annually in fellowship and mutual respect in itself is as meaningful as the subject matter we choose to discuss."

He continued, "In the past we have denied one another, negating the value of one another as religious beings. Now we are attempting to foster mutual understanding and mutual affirmation." □

## Baptists Top Winners

CHICAGO — Two Baptist young people walked away with top honors in the recent Miss Illinois competition in Aurora.

Anita Pankratz, 21, of Chicago, was named Miss Illinois, and will represent her home state in the Miss America contest at Atlantic City. Anita is a member of the Foster Avenue Baptist Church in Chicago, Ill.

Miss Pankratz, who is a senior music major at Roosevelt University in Chicago, says she participated in a "Jesus

demonstration" last spring which gave her a "real high."

"The great thing about being high on Jesus is that you don't have to come down," she said in an interview.

The first runner-up was Olga Alfonso, a Southern Baptist. Olga, who is 19, teaches a class of 13-year-old girls at the 2nd Baptist Church in Marion. She is also a sophomore at Southern Illinois University in Carbondale.

Miss Alfonso is a refugee from Cuba. She and her parents came to the States in 1961 under Baptist sponsorship. □

## Irwin the First Baptist to Walk on Moon

CAPE KENNEDY, Fla. (BP) — Astronaut James B. Irwin, the first Southern Baptist to walk on the moon, left a witness for his church on the moon.

Lt. Col. Irwin, a member of Nassau Bay Baptist Church in Houston, took with him in Apollo 15 two photographed copies of a banner from his church.

He left one on the moon and returned the other for reproduction and distribution to church members.

The banner includes a picture of the church; a slogan, "Things Happen at Nassau Bay Baptist Church;" the inscription, "Our prayers go with the crew of Apollo 15; the crew members' names; and signatures of those present at the church on James Irwin Day."

On that day at the church, Irwin gave his testimony four times — three times to Sunday School assemblies and once before the entire church.

Standing in the V.I.P. viewing stand as the 36-story spacecraft blasted off was W. H. (Bill) Rittenhouse, pastor of the Nassau Bay Church.

In an interview before the blastoff, Rittenhouse called Irwin "one of the most dedicated, solid Christian men you'd find anywhere."

"He is dedicated to the study of God's word, faithful in his testimony and witness," the pastor said.

Irwin is one of two astronauts who are members of the Nassau Bay Baptist Church. Lt. Col. Bill Pogue, also a member of the Houston church, is scheduled to participate in the Apollo 17 Sky Lab project in early 1973 when the United States puts a scientific laboratory into orbit. □

## Baptist Alliance Chooses Stockholm Congress Site

WOLFFVILLE, Nova Scotia (BP) — Baptist World Alliance Executive Committee members from 26 countries

(Continued on page 27)



by Paul Siewert

From the more unofficial files of journalism there comes the report of a fine Christian churchman who attended his denomination's annual convention. Day after day he listened to the avalanche of powerful exhortations on how the local church needs to be renewed for spiritual combat. Finally one evening, after being exposed to another raucous call for church renewal, he was seen staggering to the door, muttering to himself: "When will we get some help instead of just advice."

It has occurred to me that recently we have been rather strong on advice. I'm not so sure about the help!

Personally, I think we already enjoy a number of helpful tools — the fruit of some hard-working Christian leaders. New Bible translations have been a tremendous asset in communicating the message of God to our generation. Sunday School publishers have incited the production of new and exciting curriculum materials. Some movements in evangelism have come up with some sound, simple, and practical tools for personal evangelism. All of this is great!

But, for example, when are we going to get some new songs on the market that aren't just religious ditties crying the blues and leaving Christ on the cross? And when can we expect a new hymnal that will accent the best of the old and new? Sounds like a broken record? Well, to whom it may concern — less advice and more help, please! □

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

■ The Alumni Association of the N.A.B. Seminary, Sioux Falls, S.D., reported that the following alumni have been chosen for inclusion in the 1971 edition of *Outstanding Young Men of America*: The Reverends Wayne Bibelheimer, Waldemar Kroguletz, Ronald Mayforth, Richard Rabenhorst, Douglas Woyke, Dr. Benjamin Breikreuz, Capt. David Samf, Capt. Curtis Wiens.

These N.A.B.S. Alumni were chosen for the annual awards volume in recognition of their professional and community leadership.

■ The Rev. Aaron Buhler, moderator of the North American Baptist General Conference and pastor of the Parma Heights Baptist Church, has been invited by the Program Committee of

the Cameroon Baptist Convention, to serve as Bible teacher during the annual missionary conference in December 1971.

■ The North American Baptist Seminary, Sioux Falls, S.D., in its 122nd year, is experiencing an all time high of student enrollment. The freshman class, in excess of 20 students, represents an increase of 100 percent over last year. The more than 80 students involved in the seminary's total training program come from about 15 states and five Canadian provinces. In addition, several students from the Federal Republic of Cameroon and Japan, together with missionaries from Brazil and Japan, give an international flavor to the campus life.

For the first time, students at the

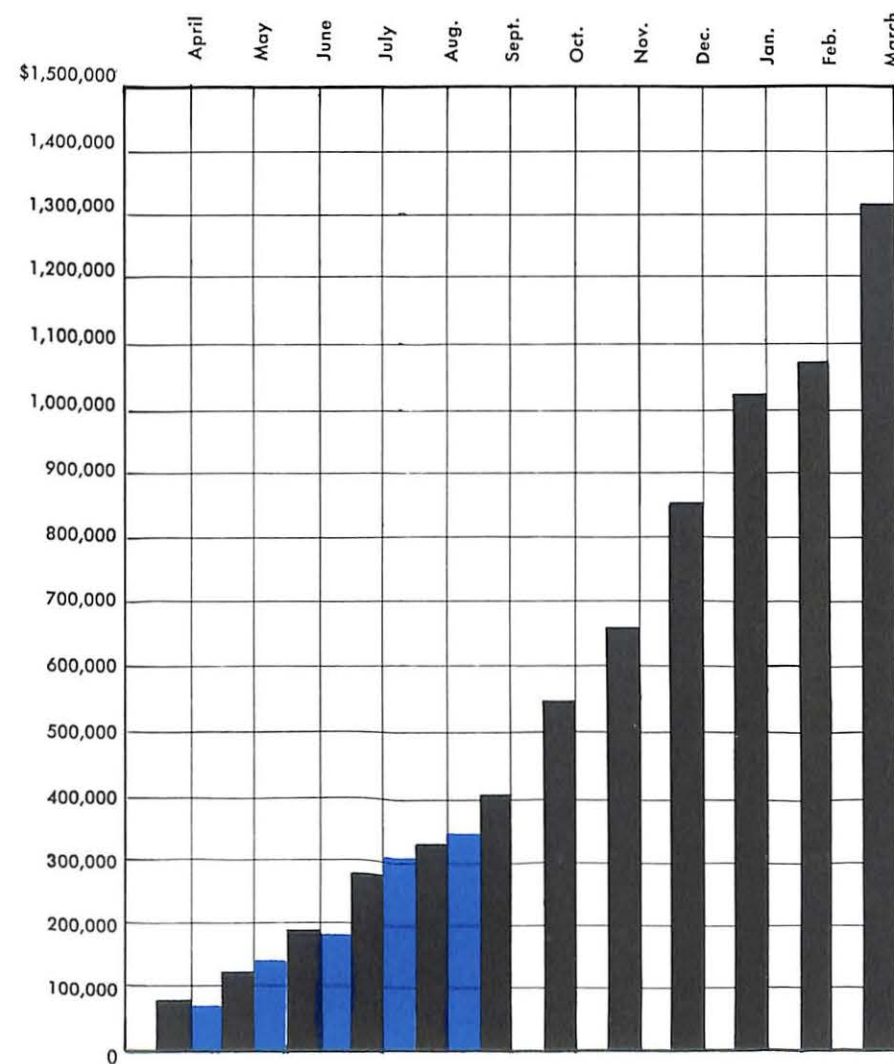
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for five months

April-August 1971-72 — \$349,302.36

April-August 1970-71 — \$326,880.70

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



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

# What's Happening

N.A.B. Seminary will have the option of being admitted into a Master of Arts program. The program, recently approved by the state of South Dakota, is designed for those who wish to specialize in Christian education for ministry in the local church, or as a basis for work toward advanced academic degrees in religion.

■ Rodney Lutz, the young N.A.B. Family Conference participant who had a tragic accident at Green Lake which left him with little hope of recovery, is at the University Medical Rehabilitation Center, Grand Forks, N.D., for physical and occupational therapy. His pastor, the Rev. O. Bender, writes that although his health progress has been miraculous, it will be some time yet before he will regain all his muscular strength, co-ordination and mental abilities.

■ Corrections: The Rev Paul T. Hunsicker's resignation took effect, Sept. 30, 1971, rather than July 1, 1971, as reported in the August issue of the Baptist Herald.

## Book Reviews

(continued from page 12)

as *Love Versus Hate, Is it Wrong to Love Yourself, Getting Along With People.*

Repentance, confession, forgiveness and faith are necessary for true growth so that we can be the best possible human beings created in the image of God.

**Learning Is Change.** By Martha M. Leypoldt. Valley Forge, Judson Press, 1971. pp. 158. large paperback, \$2.95. If you are looking for another static

book on adult education that won't shake your complacency, then don't buy this one. Any reader approaching this book with real interest will be caught up in a learning experience immediately. He is going to change some of his self-perceptions, and quite likely many conceptions regarding change itself. Each chapter has a section designed for the immediate involvement of the reader.

Dr. Leypoldt says, "life" is what she is trying to capture in this book. The word "life expresses the purpose of experimental learning that you may live; and that you may assist others to live."

This book is written with an ease, warmth and spirit, which makes methodology come alive. It challenges man to his creative best for the glory of God. (Reviewed by Bruce A. Rich) □



## EDITORIAL VIEWPOINT



### What's Going on in the Classroom

September was the "back-to-school" month. All around one could hear sighs of relief, at least from parents.

Now in October, one month later, many parents are beginning to wonder how long the feeling of relief will last. From the talk of their children, from a look at their books (if there are any at all!) and from briefing conferences with the teachers, parents in big cities and small towns alike are asking, "What's going on in the classroom?"

At one time, "going to school" meant learning the three R's, obeying the teacher, and bringing home a report card which could easily be understood by students and parents alike, although not always to their mutual satisfaction and pleasure.

Today, a great variety of innovations in classroom technique has given education a new face. Teaching machines are replacing many of the textbooks, pupils are encouraged to question and openly criticize their teachers, and aptitude reports have replaced passing or failing grades. We are facing new methods and techniques in all phases of everyday living. However, when it concerns our own children, we feel ill at ease, because we would like to pass on to them our own experience.

President Nixon, in his special message to Congress on Educational Reform, explained why machines are playing such a growing role in the classroom. He said, "Most education takes place outside the school. . . The average high school student, for example, by the time he graduates, has spent about 11,000 hours in school — and 15,000 hours watching television. Our goal must be to increase the use of

television and other technological resources to stimulate the desire to learn and to help teach."

Just that is being done. My own children are no longer boxed inside a rectangular classroom, where 35 students are to be fed with dry book knowledge and graded by a chalk-talk teacher. Rather, school is a Disneyland of gadgetry, a fun fair of instant experience. It's a place with no rigid timetables, almost no textbooks and no traditional exams. It is a place where the lessons are tailored to fit each pupil's interests, and a teacher is more often seen than heard, a listener rather than a know-it-all. Their computerized school, the only one in the Chicago area, is run by the three key words: "technology, flexibility, individuality."

Here, courses are designed as a series of lessons that are fed into a central computer in Iowa, which are channeled to individual consoles in the school. In solving the given problems, my boys are told it doesn't matter how fast they go or how many mistakes they make, as long as they understand.

According to a recently completed study by the Carnegie Corporation, a radical reordering of the classroom along more informal lines is needed so that students will be free to use their own interests as a starting point for education and no longer be dominated by the teacher.

Consequently, many classrooms are starting to look like playrooms. They have no desks, few tables and chairs, but all kinds of electronic instruments, television and phonograph sets and games.

Certainly, the new classroom has come a long way from the little red schoolhouse of rural America. Has the church undergone a similar change? There seems to be neither an architectural nor a cultural relationship between the "church in the valley by the wild-wood" and the skyscraper churches of our big cities. Automation and computation have invaded not only schools and secular education, but have found their way also into church offices. Will the new methods be an improvement? Will they help the church workers of today to do a more efficient and less time consuming administrative job in order to free them for more important tasks?

Whatever we may think of all the new methods, there's little doubt that innovations will continue; and we'd better be ready to make the most of them in order to meet the challenge of our day. — RJK

## OPEN DIALOGUE

### letters to the editor

Dear editor: "Amen! Your article in the July 71 issue "Why is God in Pop Music?" hit the nail on the head. My brother has the record "Jesus Christ Superstar" and our whole family (parents included) enjoy it very much. Many of you Americans won't believe this, but up here in Canada we've got pop music, too.

I wish the older generation would quit trying to stick religion down the young people's throat. Just because you were saved in a revival meeting doesn't mean there's anything wrong with being saved at a Jesus People meeting. Is there? I wish the BAPTIST HERALD would print more articles like this one." Bruce Hoffman, Kelowna, B.C. □

Dear editor: Permit me to add a few thoughts to the "In Memory of Dr. M. L. Leuschner" pages. It is interesting to note how quickly the name of a truly great person fades away in our churches. In showing a slide lecture on our denomination I concluded with a slide showing the late Martin Leuschner sitting at his desk. The majority of people had not heard his name. One lady expressed her pleasure when she said, "that picture made my day."

It has been my privilege to have been among those with whom Dr. Leuschner exchanged weekly correspondence. My wife and I never ceased to be amazed at the wide circle of friends with whom Dr. Leuschner carried on personal correspondence almost to the last day in his life. My personal direct contact was largely based on our mutual love for stamps. In the true sense, Dr. Leuschner was a "philatelist". His knowledge of world affairs through stamps was astounding. His special delight was in the discovery of stamps with a biblical, Christian motif. To have a stamp with the picture of a prominent Christian statesman or Christian composer or poet always released a stream of beautiful comments or even personal encounters. I could imagine that Dr. Leuschner's circle of friends by means of his philatelic interest must have spanned the world.

I shall treasure the hundreds of little picturesque square or rectangle-shaped colorful pieces of paper — not for their monetary value, but because they are an inheritance of a truly great man of God and a friend. Wm. Sturhahn, Area Secretary, Canada. □

### Wandering Wheels . . .

(continued from page 13)

force that could and would keep us together and help us solve our difficulties, if we would only let him.

The spontaneity of *Wandering Wheels* is such that we never knew what to expect the next day or where we would be sleeping at night. The third day of our trip we awoke at 4:15 a.m. to climb the last of the mountains and to coast nine miles into the desert. That afternoon it got so hot that we stopped riding from about 12:30 to 5:30 in Calexico, where we were given special permission to use a school gymnasium and go swimming.

When we resumed our biking, we had no idea where we would stay overnight since the map had no towns listed within reasonable riding distance. There we were, riding along in the barrenness of the desert, wondering if we would have to sleep along the roadside with the rattlesnakes, and hoping the water in our bottles would last as long as we did. When we finally came across a hydroelectric plant at about 8:45 p.m., all of us felt so much better.

Wandering Wheels has been known to put what they have into the Lord's hands and rely on him to take care of any needs; and I really think this is a neat example of how God did provide for us. He not only gave us a backyard free of rattlers in which to sleep, but as much water as we wanted, and friendly family for whom to sing and share our trust in Jesus Christ.

Many exciting experiences occurred on this trip. All across America people would stop us and ask us what we were doing, thus putting us as Christians in a unique position of being asked instead of telling for a change. People were curious about the 37 bike riders in blue and white they had passed on the interstate and wanted to know more about us. Many people were surprised that college kids were riding bicycles across the country, and even more surprised that we were doing it to further our own understanding of Jesus Christ as well as to share him with people by the wayside. □



Left to right, back row: Frank Berg, Leonard Showalter, Carl Carlisle, Phyllip Putz, Theodore Faszer; front row: Ulrich Laser, Gale O'Neil, Bobby Seidel, James Green, Bernard Bredin.

## SEMINARY CLASS '71 PLACED IN SERVICE

Eight of the ten seniors who graduated from North American Baptist Seminary last May have entered pastoral work. One is continuing in graduate studies, and one is studying at the Predigerseminar and the University of Hamburg, Germany.

The graduates' degrees and places of service are as follows:

### MASTER OF DIVINITY

Frank Berg, cum laude	Calgary, Alberta
Bernard Bredin, cum laude	Camrose, Alberta
Ulrich Laser	Hamburg, Germany
Phyllip Putz	Elk Grove, California
Leonard Showalter	Cedar Rapids, Iowa

### MASTER OF MINISTRY

James Green	Anaheim, California
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### MASTER OF RELIGIOUS EDUCATION

Carl Carlisle	Bridgewater, South Dakota
Theodore Faszer, summa cum laude	Parma Heights, Ohio
Gale O'Neil	Palouse, Washington
Bobby Seidel, cum laude	Evanston, Illinois

A variety of honors were announced during the weekend of commencement activities.

Ulrich Laser was awarded the 1971-72 annual exchange scholarship to the Predigerseminar in Hamburg, Horn, Germany. The American Bible Society's special Presentation Edition of the study Bible was awarded to Leonard Showalter in recognition of his ability in the interpretive reading of Scripture. The Lillian Borchert Memorial Scholarship was awarded jointly to Samuel Berg and Grayson Paschke for their academic excellence in the field of New Testament and related Biblical studies. □



# RECORDED MESSAGES FROM NAB FAMILY CONFERENCE AT GREEN LAKE AVAILABLE

for your church library or personal use

Please send me the tapes which I have checked below. I enclose payment of \$2.50 (add 25¢ for Canada) for each tape ordered. I would like: ( ) CASSETTE ( ) REEL

- ( ) NAB1 Recovery of Family Life — Rev. Aaron Buhler  
( ) NAB2 Church Renewal — Rev. Donald Miller

THE MESSAGE OF EPHESIANS FOR TODAY (especially for laymen) — Dr. Bernard Schalm

- ( ) NAB3 Part I — Renewal through Jesus Christ  
( ) NAB4 Part II — Renewal through Church Unity  
( ) NAB5 Part III — Renewal through Christian Growth  
( ) NAB6 Part IV — Renewal through Christian Church and Family  
( ) NAB7 Part V — Renewal through Evangelism

THE MESSAGE OF AMOS FOR TODAY (especially for pastors) — Dr. Benjamin Breitzkreuz

- ( ) NAB8 Part I ( ) NAB11 Part IV  
( ) NAB9 Part II ( ) NAB12 Part V  
( ) NAB10 Part III

THE CHRISTIAN CONSCIENCE AND DISSENT — Dr. Gerald Borchert

- ( ) NAB13 Part I ( ) NAB16 Part IV  
( ) NAB14 Part II ( ) NAB17 Part V  
( ) NAB15 Part III

CHRISTIAN FAMILY PATTERNS — Dr. Peter Fehr

- ( ) NAB18 Part I ( ) NAB19 Part II

UNDERSTANDING YOURSELF — Rev. C. Salios

- ( ) NAB20 Part I  
( ) NAB21 Part II  
( ) NAB22 Confident Christian Living Symposium  
( ) NAB23 Missionary Panel and Discussion with NAB Missionaries

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