

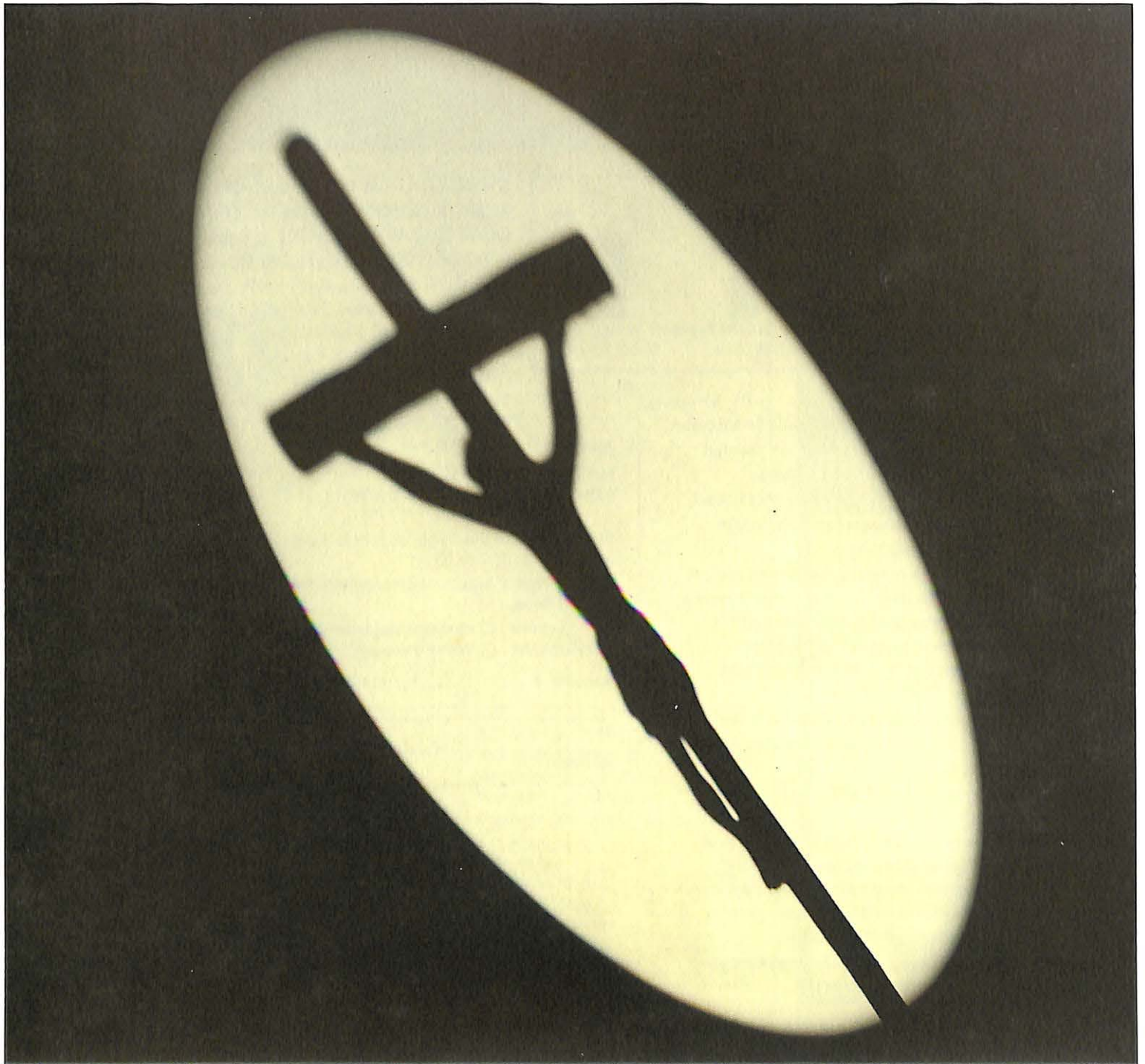
# Baptist Herald

April 1972

Commitment  
or Retreat  
by Ros Jensen

The Church in  
Search of Life  
by Bruce A. Rich

Let's Stop  
Baptizing Babies  
by David G. Perrey



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# COMMITMENT OR RETREAT?

by  
Ros  
Jensen

*A belated but ever current meditation concerning Lent*

Lent makes me sad. Some of you may feel that is the proper mood for this time of year. I disagree. The gloom and doom can be overdone, leading to self-indulgent piety.

Last Ash Wednesday, I listened to a minister decry the absence in our society of much serious discussion of sin. There could not be much remorse, and certainly no repentance, the preacher reasoned, if there is no recognition of sin. I was tempted to jump up from the pew and let the congregation know that the newspaper I work for has a lot of information about sin every day. Reporters and editors seldom use the word sin anymore since they prefer specific terms, like murder, theft, rape, fraud, hate, war, greed.

But the preacher was not interested in all kinds of evil. Not unlike the proud Pharisee in the parable, the contemporary preacher conveyed a sense of pride in being willing to talk about sin. This was facing up to the real test of life. When it came to listing examples, he mentioned drug addiction, rebellion against authority and sexual permissiveness. Then I understood why I had seen only a few teen-agers in a middle-aged and aging audience. Selective sin-watching was to be a ploy in generational gamesmanship.

There are other Lenten games. Some ministers and church members play at morbidity, becoming so obsessed with the bleeding and dying on Calvary that the crowning achievement in Joseph's Garden is reduced to a mere feat of magic. Others play at nostalgia, calling forth fanciful memories of customs which have lost meaning. Still others play at self-denial, contriving private rituals which do little except impede the pilgrimage.

By tradition, we strike the mournful pose in Lent. Cheerless and somber-faced, we seek out the church for comfort and retreat. We turn inward, both mentally and physically. That's what makes me sad. Since we already know how the story of Holy Week ends, all the efforts to sustain sorrow and remorse are counterproductive.

Lent should be more than a sentimental journey that allows us to relieve our pent-up furies on the distorted memories of Judas, the high priests and Pilate.

The unsmiling churchgoer is misleading advertising for the Christian faith. The prophet Jeremiah knew that faith cannot endure on negatives. From the miseries he had experienced, Jeremiah refined his faith with a hope that made life bearable and promising as well. Can't we rise above the self-induced gloom? Can't we endow Lent with positive goals that testify to a lively hope in a world running short of hope?

Looking beyond self is a persistent theme in the Christian tradition. Yet there is growing frustration among many Christians who feel that far too many denominational leaders have followed a course of institutional self-

interest. How many of the churchmen were in the forefront of the movements for black rights, for peace in Vietnam, for hunger programs and poverty programs? The preachers and the hierarchies are not entirely to blame for the dismal showing of the Church on so many controversial issues with moral overtones. The ministers ministered as their flocks wished, which usually meant staying on the home ground and tending to parochial affairs.

Here's a question: As Christian citizens do we not have a responsibility to raise a moral voice within the community? Yes\_\_\_\_, No\_\_\_\_, Don't know\_\_\_\_. The question came up some time back in a column by Mike Royko of the CHICAGO DAILY NEWS. The question was put to a number of clergymen serving churches in a neighborhood where parents had protested busing for school integration. With only a few exceptions, the answers Royko got mirrored neighborhood feelings or took a cautious approach. A survey at the time showed that only six ministers in the 45 churches of the area had talked about busing in their sermons.

"I don't have *anything* to say on *that* subject," a priest told Royko. "My personal conviction," said a minister, "is that in a church where you have many people gathered, it is not fair for me as a pastor to inflict my viewpoints on the congregation." Another said, "Although it is true that we are a community church ministering to the needs of the community, it is too powerful for the pulpit."

We can well imagine what answers might have been given if the question had concerned Watts or Vietnam, Kent State or Attica. Did we see any moral imperatives in Biafra's struggle to live, in South Africa's apartheid, in Latin American uprisings among the downtrodden masses? Lent allows us to go back to the events of Holy Week — to cop out on the events of *this* age.

The events of Holy Week had a profound influence on Dag Hammarskjold, without diverting him from his world responsibilities. Hammarskjold, who was secretary general of the United Nations 8½ years before his death in a mysterious airplane crash a little over 10 years ago, left us a diary tracing his spiritual pilgrimage. He referred to it as "a sort of a white book concerning my negotiations with myself — and with God."

Responsibility and self-sacrifice were the twin principles undergirding the Swedish diplomat's concept of public service. They generated the creative force through which God worked in the world. The model to follow was Jesus Christ, whom Hammarskjold addressed at times as "Brother" and described as "the hero of the Gospels."

He pictured Christ as a "young man, adamant in his commitment, who walks the road of possibility to the end without self-pity or demand for sympathy, fulfilling the destiny he has chosen — even sacrificing affection and fellowship when the others are unready to follow him — into a new fellowship."

It is not a typical picture of Jesus, though it is one

that might find increasing acceptance among the restless church members who are convinced that Christianity can have a significant impact on the events of this age.

Most of us prefer to identify Jesus with our way of life rather than His. In a turbulent time when most Americans seem intent on crowding to the middle ground between the frantic Left and the fanatic Right, Jesus often comes up looking a bit waspish — a loyal citizen, a likeable chap who went about his father's business without meddling in politics, certainly not a social reformer. To suggest that the central figure of Christianity was a radical is automatically to incur the wrath of countless devout church members.

Christ's adamant commitment excited a lot of social rejects, but it enraged the temple hierarchy and upset the political functionaries. In the end, Christ was executed as an enemy of the state. Over the centuries, the Church has sanitized the crucifixion, removing all but the most obvious political implications, with Jesus appearing as a political innocent. Yet the events of Holy Week ought to remind us that not even the Son of God could escape the power and influence of governments.

For Dag Hammarskjold, the way of adamant commitment lay in public service, a family tradition. His father was a prime minister of Sweden, and his father's

line included soldiers and statesmen. Hammarskjold's mother came from a family of scholars and clergymen. He accepted public service simply and uncritically as his "calling," the pull of God through "Christian vocation." Hammarskjold's sense of service was deepened by the ethical teachings of Albert Schweitzer, whose life in an African leper colony demonstrated how personal ambition could be subordinated in duty to others. In one of his diary entries, Hammarskjold wrote, "The only value of life is its content — *for others.*"

Today, 10 years after his death, Hammarskjold's diary (entitled *Markings* in the English translation) contains themes that seem prophetic. Reconciliation, for one. That idea has become increasingly popular with politicians as well as churchmen in a land torn repeatedly by internal strife in the past decade.

Then there is love, which Hammarskjold once described as a "much misused and misinterpreted word." He went on to define it as "an unhesitant fulfillment of duty and an unreserved acceptance of life." At another time, he conveyed this feeling: "In the presence of God, nothing stands between Him and us — *we are* forgiven. But we *cannot* feel His presence if anything is allowed to stand between ourselves and others."

(Continued on page 31)

## Jesus, I Love You

Jesus,  
I look up at you  
And I see you  
Dying, silently.  
Your eyes:  
They're full of anguish.  
And your face:  
It's calloused and bent low.  
Your dream:  
Now shattered to bits  
And crushed under foot.

Jesus,  
I look up at you  
And I see you  
Rejected by your people,  
Despised by your enemies,  
Forsaken by your own friends,  
Even by your own God.

Jesus,  
You could have been such a great  
Man.  
You started out so good.  
Look at the following you had.

Why,  
You could have conquered  
Rome, itself  
And, of the things you could do:  
Heal us from all our diseases  
Cast out all those demons,  
Feed us whenever we were hungry.  
Why,  
When we were near you  
We felt really good inside  
And the way you stood up—  
Told those Pharisees off—  
You said all the things that we felt  
But were afraid to say, ourselves.  
But not you.  
You told them, and good,  
And how we loved to hear you  
Talk about God!

Oh, Jesus,  
We would have made you our king  
And with you,  
Why,  
It could have been "heaven on earth"  
But now, Jesus,  
That's all gone.  
You've failed us,  
Your enemies have done you in,  
And with you  
All our hopes and dreams,  
Why, Jesus?  
Why?

"I am the good Shepherd,  
The good Shepherd giveth his life  
for his sheep.  
My sheep hear my voice

and I give unto them eternal life  
and they shall never perish."  
"I have come that ye may have life  
and have it more abundantly."  
"I am the resurrection  
and the life.  
He that believeth in me,  
though he were dead,  
yet shall he live.  
And whosoever liveth  
and believeth  
in me  
shall never die"

Oh, yes, Jesus,  
That's it.  
That's why  
You must die that I might live,  
Why was I so blind  
As not to see?  
Nevertheless, now I do see,  
Make me one of your sheep,  
Let me drink of that living water,  
Give me that abundant life,  
Yes, I shall never die  
And you, you shall live in me,  
Jesus,  
I do,  
I do believe . . .  
"It is finished."

Jesus . . .  
Jesus . . .  
Jesus!  
I love you!  
—Stanley J. Grenz  
God's Volunteers member 1970-71

# THE CHURCH IN SEARCH OF LIFE

by Bruce A. Rich

The Church—the voice of hope, the defender of the faith, the vessel of truth, the Body of Christ—in search of life? Does that sound like heresy or does it have a haunting echo of truth?

Many churches today have been pronounced “dead” either by a searching generation, or by self-perception. Even the best of churches, upon self-examination, will readily admit, “Yes, we have done some dying too.”

The encouraging note in all of this is that churches today are openly and honestly saying, “We need new life.” And praise God they are finding that new life and vitality, which comes when they focus on Jesus Christ and the spiritual needs of people rather than on activities and programs which they have often allowed to become their greatest concern.

## A CARING GROUP

When we examine the New Testament Church we see it as a caring group, members of one body whose head is Jesus Christ. In Hebrews 3:6 we find the reference that Christ is faithful as the Son in charge of God’s house. We are his house, Christ’s house, *if we keep our confidence and if we keep our courage* in what we hope for. The King of glory is coming again. This is our hope. Where is our courage, where is our confidence that would lead us forth to give witness of this?

In II Peter 3:14 we are admonished to do our best, to be pure and faultless in God’s sight and to be at peace with him. If we don’t have this vertical relationship with God through the person of Jesus Christ, we will not have

*The Rev. Bruce Rich is general secretary of the Department of Christian Education of the North American Baptist General Conference.*

the horizontal body relationship with believers. The church has an underlying earnest brotherly love which shapes attitudes and is expressed in action. If you will read through the New Testament starting with the book of Acts you will be impressed, measureably impressed, with the often repeated reference to love. You cannot begin to experience the fellowship of the church until you have recognized the place of love in that body. In Matthew 7:1, 12 there is reference to the basic concept that Jesus Christ gives us, not to judge others and to do for others what you want them to do for you.

How do we function in the Body of Christ? In one church there was an older man who said, “Who is that guy over there with the long hair; what is he doing here?” One of the younger men present said, “Have you talked to him?” “Well no, why should I talk to him?” “I would suggest that you go over there and talk to him.” The older man went and talked to this fellow with the long hair for quite a while. Pretty soon he came back and said, “Hey, that guy is sharp, he knows what he is talking about.” He had prejudged on the basis of appearance, but now he had a changed opinion. We need to get to know one another as members of the body of Christ, coming to oneness in Christ. We should come to maturity and speak the truth in love. Under Christ’s control all the different parts of the body fit together. So when each separate part works as it should, the whole body builds itself up through love (Ephesians 4:13-16).

Jesus Christ is the head of his Body, the Church, he is the source of the body’s life (Colossians 1:18). We need a dependence upon the Holy Spirit. In Jude 20-23 we are admonished to keep building ourselves up in the faith, praying in the power of the Holy Spirit and keeping in the love of God. If we are going to be the Body of Christ, we need to have this kind of relationship.

## AN EQUIPPED CHURCH

In the New Testament the church’s equipment is the spiritual gifts given by God which function in the context of the greatest gift, love. In Romans 12:3-8, I Corinthians 12:8-11 and I Peter 4:7-11 we find references to the gifts of the Spirit. In I Corinthians 12:27-31 and Ephesians 4:11-16 we have reference to gifted leaders, and Paul ranks them in an order of importance. These men are a gift of Christ to the church. These men are considered important, functioning as facilitators, or activators, equipping and preparing the members of the body for their ministering work. Likewise the whole body, every member, has a ministering function to the rest of the body. Each member should be given the opportunity to exercise his gift for the building up of the body and for the glory of God. It is for this reason that we have spiritual gifts. We exercise our gifts in the context of the body.

It is interesting to note that God, the giver of all things, gave his Son to the world (John 3:16), his Spirit to his children (Acts 2:38) and spiritual gifts to his Church (Ephesians 4:11-12). The ministry of the church was centered in people. They were concerned about each other in a personal way, they were committed

to each other that the body might be strengthened. This relationship is a demanding one.

It is not easy to function as a healthy Body of Christ. As one studies the relationship of the believers in the New Testament, one is overwhelmed with the “one another” passages—love one another, be kind to one another, exalt one another, discipline one another—which indicate that one’s first concern in the Body of Christ is for each other. From these relationships one is strengthened and prepared to reach out.

Elton Trueblood in *The Future Of The Christian*, states that “it must be frankly admitted that some members actually prefer the position of non-involvement. Obviously it is much less demanding to settle for attendance at some gatherings combined with a modest financial support than to enter into the ministry with fellow believers. There is actually nothing surprising about the fact that so many prefer to delegate their religious responsibility to an individual who is hired to do the task, much as they hire a man to make out income tax returns. People often prefer this because it is less costly, but in religion the results of such a division of labor are uniformly damaging. Christianity, in spite of its miraculous history, decays unless a fair proportion of its adherents accept joyously the conception of the church of Christ as a *servant* in society, made up of those who are engaged in the work of the world, while at the same time they are engaged in being Christ’s representatives.”

## A COMMITTED FELLOWSHIP

The New Testament believers were committed to each other that they might stand together in unity for the bringing of others into the family of God. I Peter 3:8-16 gives some indication of the body of believers committed to each other in attitude and action, based on the underlying, unifying, forgiving spirit of God. We, as the church, need commitment to God if we are going to find real life. We need flexibility and wisdom in regard to change. A committed fellowship begins with each of us as individuals, and finds its fulfillment and expression in the corporate body.

## A DIVINE PURPOSE

The church has a divine purpose, but many have lost sight of it. Too many see the church as a building, or an organization, and the main concern is to keep the machinery functioning. The programs, to a large extent, have become ends in themselves rather than means to an end. When our boards and committees meet, we do not ask “How are we ministering to one another?” but, “How is the program going? How are the organizations functioning?” Have we lost our sense of direction? Is God trying to call us back today by means of the provoking ministry of groups outside the “church”? John the Baptist was used as a judgment against Israel when he came to announce the coming of Christ. He was not a priest of the Holy Temple, but rather a ragged, hairy, rough looking character. As he came down from the Judean mountains he said in effect, “Listen folks, God has a message for you. Repent. God is sending his son Jesus,

the Christ.” He was welcomed by the religious leaders with about as much enthusiasm as many welcome the unconforming element of today.

Where are we going as a church? What is really important to us? What are we doing as the Body of Christ today? Where are we going to be in 1980? In 2000? As a church we are asking ourselves some searching questions. As we search for life the church is becoming aware again that it is needed.

*God needs the church* because it is central to his plan of winning separated mankind back to himself. In John 15 Jesus says, “Remain in union with me, and I will remain in union with you. Unless you remain in me you cannot bear fruit, just as a branch cannot bear fruit unless it remains in the vine. . . . This is how my Father’s glory is shown: by your bearing much fruit; and in this way you become my disciples.” In John 17 and 18 Jesus says, “As the Father has sent me, so send I you.” God needs the church, God needs you for his plan of redemption in the world today.

*God’s chosen people need the church.* All whom God has called out to be his children need the church because we are refugees in the world, and if we do not have the church, this body relationship that is going to strengthen us and up-build us, we are going to be swept away by the world. We can build up one another if we—in love—communicate with honesty, encourage and support one another, pray specifically for one another, are patient, seek to understand, share a message of wisdom or a message of knowledge, are committed to each other even in times of tensions, disagreements, hardships and disputes. Trueblood writes, “Christians cannot survive in the future without gathered fellowships but we need to examine the central purpose of the repeated gatherings. We are called to gather not primarily to attend a meeting for worship, but far more to share in a meeting for preparation for the ministry in common life. It is a great moment in any life when a Christian comes to realize that the church is not a crowd watching a performance but persons engaged in a ministry to other persons.”

*The world needs the church.* “Do everything without complaining or arguing, that you may be innocent and pure, as God’s perfect children who live in a world of crooked and mean people. You must shine among them like stars lighting up the sky, as you offer them the message of life” (Philippians 2:14-16a). The world needs the church so that they might believe, and so they can know our love and the love of the Father. Jesus called out followers, you and me, to form his body. He set us apart for spiritual discovery, for mutual support, to experience his love and to give witness to the redeeming, life changing relationship that we can have with him. He called out the church to point the way to eternal life. The church’s search for life today is a search for a renewed vitality and sense of purpose. This search for life is a call to commitment. What is the church to you? What is your relationship to Christ and his body? What is your function as a part of the body? The body does not have life apart from its members. □

# Baptist Worldwide Fellowship In Nova Scotia

by Barbara Conzelman



## Baptist World Alliance

When my pastor first asked me to attend the Executive Committee of the Baptist World Alliance, I couldn't have said yes much faster. The trip was a chance to travel and meet people. It turned out to be one of the most tremendous experiences I've ever had.

Not knowing what to expect, I flew up to Nova Scotia, Canada, in apprehension. Fortunately, my seat was next to Dr. Booth of the BWA. In just a few short moments, Dr. Booth's calm and unforgettable manner put me at my ease. Dr. Booth was the first and one of many people whom I will never forget. From the minute I met him, I knew this was the opportunity of a lifetime and excitement was what I felt.

In a world that is in constant turmoil and change, where there is too much doubting and not enough faith, the atmosphere at the BWA meeting was very welcome. It was an atmosphere in which there was complete harmony with the people from 26 countries and with Christ. You could feel the unity through the Christian faith these people had. This was truly an example of "Reconciliation

*Miss Barbara Conzelman is member of the Pilgrim Baptist Church, Philadelphia, Pa.*

Through Christ." It was great to be a part of this because it strengthened my faith in God and also in Christian people. This is the feeling I want to convey to other young people.

Christian young people should get to know the BWA and understand that it is an organization of Baptists who get together to promote Christian love with one another and throughout the world. It was great to get to know the members of the Executive Committee and also a tremendous experience to know the five other college age visitors. Being a Christian in college today is challenging, but sometimes difficult. You come upon many conflicts and temptations. You don't meet too many Christians, so it was a blessing to get to know these five people. We became very close in that one short week in Nova Scotia and I hope we meet again in years to come through the BWA.

The 1971 Executive Committee meeting was the first time young people were asked to attend and I think it was a big step for the youth of today. It was an exciting experience to attend meetings of the BWA and be able to discuss ideas and express your opinions about programs that will take place in the future of our churches. The members of the Executive Committee were interested in what we, as young people, had to say about the programs they had planned. They encouraged us to express our opinions and any ideas we had.

Each of the five young people chose a study Commission to attend. There are six Commissions, each having to do with Christian life. I was on Christian Teaching and Training and I found it greatly rewarding. As I listened and took part in the discussions, I began to think about how important each individual program is in our churches. The Sunday school is a place where we learn about the Bible and Christ's teachings. The people on the Commission talked about changes that could be made to better prepare all people to become ministers of Christ. Learning about what the Bible says and about Christ and his ministry should not be the memorization of Bible verses as some people practiced a few years ago, but the understanding and practice of what those Bible verses are teaching us. The involvement of youth in church programs was also discussed. Young people sometimes have some good ideas and they shouldn't be separated from adults in planning church programs. Even in Sunday school classes, adults

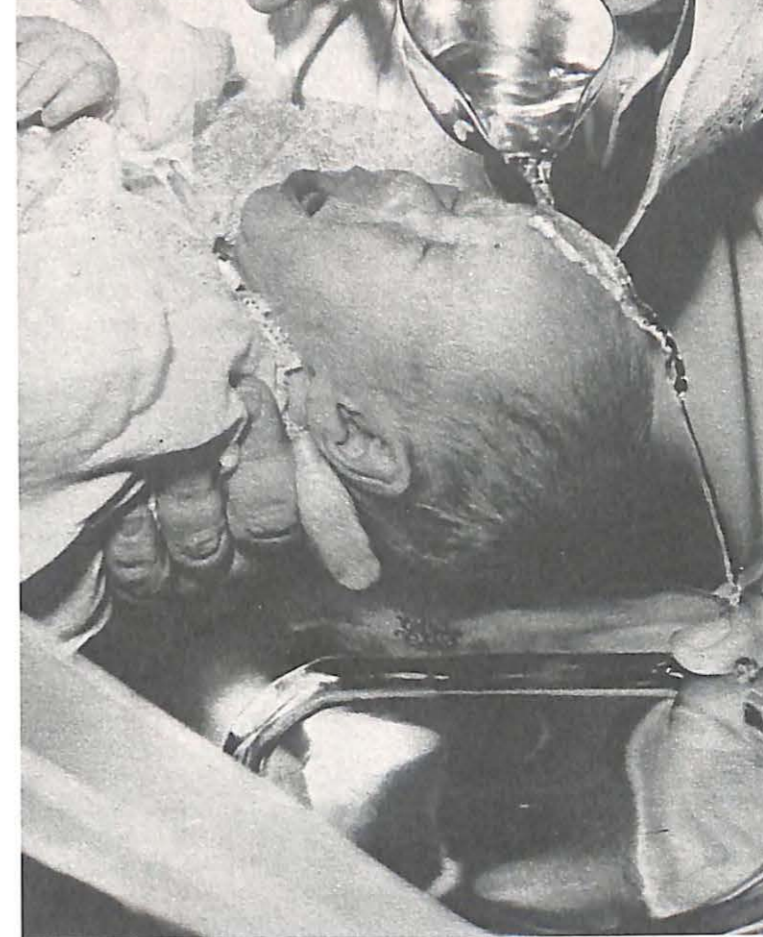
and youth should be put together so they can learn from each other. The six young people agreed that the Commissions were informative and thought provoking. The other Commissions were those on Baptist Doctrine, Co-operative Christianity, Evangelism and Missions, and Religious Liberty and Human Rights.

The general meetings were just as interesting as the Commissions. The elements of humor and concern were added to those of seriousness and earnestness which made the meetings very enjoyable and enlightening. The most amusing part of a general meeting was when Erik Ruden, secretary of the Baptist Union of Sweden, sold everyone on the idea of having the BWA Congress in Stockholm in 1975. He very amusingly proceeded for 20 minutes telling us of every advantage of having it in Sweden. We were all thoroughly convinced that this was the best place.

A very moving part of the meeting was when Theo Patnaik was named the new associate secretary, responsible for youth work in the BWA. Theo is a tremendous person and we all felt very close to him after that week.

One of the best parts of the meeting for me was when the six young people gave the devotion before the reception. We selected "love" as our theme. We played a currently popular record about famous people in the world who promoted love and I read I Corinthians 13, verses 1-13, which says love is God's greatest gift. It was an occasion I will never forget, because not many people can read the Bible to 26 countries.

These are just a few events that happened during the course of the meeting. It was an experience I pray that many other young people have, because we are future members of the BWA and we should understand its functions and plans. Meeting and talking to Baptist men and women from Russia, Eastern and Western Europe, Australia, North and South America, Africa and Asia was something not too many young people encounter and I hope that from now on, the youth are included. Dr. Hargroves, president of the BWA, Dr. Denny, general secretary of the BWA, and Dr. Zimmerman president of the North American Baptist General Conference, along with many others were responsible for our being included and I, speaking for all young people, would like to thank them for the opportunity and the blessing we received. □



Infant baptism in a Catholic church

# Let's Stop Baptizing Babies

The editor has asked the U.S. CATHOLIC, official monthly publication of the Claretian Fathers, for permission to reprint this highly interesting article for the readers of the BAPTIST HERALD. He is indebted to the Rev. Robert J. Leuver, C.M.F., editor of the U.S. CATHOLIC, for the publication rights.

by David Greye Perrey

Why do most present-day Catholics have their children baptized? What does your own experience tell you? There certainly are some with a good understanding of the sacrament, yet they are outnumbered by those who request it because of a vaguely comprehended tradition, or those who want their babies "limbo-proofed," seeking assurance that, in case of sudden death, their children will "go to heaven."

We know that the New Testament makes no mention of baptism as "limbo-proofing." Baptism is admission to the Body of Christ, to the New Israel. It is a death to sin and the beginning of a risen life for God. It is an ordination to the priestly work of announcing God's marvelous deeds. It is a birth from above by the power of the Spirit. All of this, and more; but of limbo-proofing, not a hint.

"Very well," someone may say. "We know limbo is not in Scripture. It is part of the church's tradition."

Is it? I have spent the better part of three years writing a book on the proposal I am making here, trying to anticipate its major difficulties. The impression that

emerges from recent thought on unbaptized infants who die is that there is no reason to believe they end up "condemned," or in some unexciting place like that called limbo. The radiance of the Father which shone on the face of Jesus his Son is enough to assure us that He takes loving care of his creatures, especially the innocent.

Yet some will insist, "Is it not worth baptizing babies just to make them Christians?" With this we come to the heart of the issue. *The Catholic Church of today is not producing half the Christians it should.* It's baptizing babies, yes; and giving them first communion, yes; and confirming them, yes; and putting many of them (fewer each year) through Catholic schools, yes. But very, very many of them are not turning out to be Christians, convinced and active disciples of Jesus the Crucified.

Many of you will have caught an echo, a few paragraphs back, of the First Letter of Peter. Scripture experts seem agreed that the author addressed it to a group of newly baptized adults. Here are two of its most sig-

nificant verses:

"Be yourselves living stones, built thereon [i.e., on Christ] into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. . . . You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people, that you may proclaim the perfections of him who has called you out of darkness into his own marvelous light."

Our key words are "priesthood" and "called." To be baptized is to become a sharer in the priesthood of Christ — a member of the purchased people, the church, which continues his mission of worshiping the Father and bringing the Father's love, forgiveness and salvation to the world. As the Father "called" Jesus, so Jesus "calls" his disciples in every age. To be a Christian is a genuine vocation. It comes from God as a grace; and the persons called are free to accept or reject it. A person should not be baptized until he is able to make his own decision on a call by God to the Christian life.

Today we have the spectacle of the church's all-important mission, getting little or no attention from a majority of the church's members. It is not hard to understand why. Along with their full Christian initiation through baptism, confirmation and the Eucharist, large numbers of our children receive the message from the members of the church closest to them — parents, relatives and friends — "Don't take this religion business seriously. It's not really worth crossing the street for. Much less dying for." This is the message they receive from the *example* of their loved ones. And there is no way we can halt transmission of this faith-smothering message. Unless we abolish the baptism of infants and re-establish the adult catechumenate.

The very existence of the catechumenate will counter the false message described above, proclaiming the truth to those already in the church, and to the young adults who are prospective catechumens. The catechumenate will be a kind of seminary for sharers in the priesthood of Christ. The church deems it vital that those who will lead its holy people in the Eucharist, celebrate with them the other sacraments and preach the Word in the liturgical assembly, should come aside for a time to ready themselves through prayer, study and action. Such a period of preparation will be just as important for those who aspire to the general priesthood of membership in the church. Starting at about the age of twenty, the catechumens will spend at least two hours each week for a year and a half, facing the true meaning of discipleship. Baptism will become the ordination it was meant to be, preceded by a series of liturgies, paraliturgies, discussions and readings, initiating the candidates into the wonder of a life of joy with the Lord — a life which, in this era of the pilgrim church, includes the Cross.

Baptism, along with confirmation and first communion, will occur — naturally — at the Easter Vigil, telling participants that baptism is the supreme moment when a man or woman dies to sin and rises with Christ. Baptism will be no less necessary than it is now: not for limbo-proofing children, but for the New Testament reason

that he who believes must accept the water of regeneration, through which the Spirit consecrates him to the priestly task of worship and witness.

Logically, the catechumenate and Christian initiation at Easter will be followed by a mandatory period — maybe a year — of missionary work by the new Christians in service of their own choosing, at home or abroad. It will be a time for doing intensively what they are called to do all their lives: administer the "sacrament of lived Christianity" in the midst of the world.

"Isn't there cause to worry," someone may ask, "whether we will get very many catechumens?" I doubt it very much. Yes, we will lose virtually all the children of the nominal Catholics who at present request baptism for their infants as a conditioned reflex. But we will more than make up for it by what happens in homes where the parents are believers. In these homes the parents will be confronting the daily challenge to be Christian witnesses to their own children. They will know only too well that children have a knack of spotting a phony, and that, if they want their sons and daughters to become Christians someday, they, Mom and Dad, will have first to be *bona fide* believers. Which is to say: They will have to live the Faith, Sunday through Saturday.

The church in general will have to do likewise. We can assume that there will be pre-catechumenate programs of religious formation for the children of Catholic parents. But every step of the way, the church will be conscious that these boys and girls, these adolescents, are *not* its members. And that they will not become its members unless the church on all levels is turning to them a face on which they can see the radiance of Christ. The question of when to baptize seems due to become a major issue in the church. It has already been raised in the influential Italian Jesuit magazine *Civiltà Cattolica*. It is doubtful that the first impetus for this reform will come from the Holy See. More probably, thoughtful Catholics will initiate it in various areas (I have heard an unconfirmed report that this has already begun, somewhere in France), and in due course, as with the sacrament of Penance, the church's hierarchy will begin to notice the spreading practice and provide leadership in setting up the catechumenate.

An all-adult catechumenate is the only feasible answer to the church's number one problem: its failure to produce Christians on a scale anywhere near the number of Catholics. There was a time, when the church was young, when Christians were noted for their love and unity. It is possible that the picture that we have in the Acts of the Apostles is somewhat idealized; but after Pentecost a handful of men were God's instruments in winning thousands of *adults* to accept Jesus through baptism. There was absolutely no worldly gain in becoming a Christian. Yet these adults did become Christians; and the church, shining with the light of Christ, conquered the persecution of Rome. By restoring the adult catechumenate, we can have this kind of church again. Not only that, we *must*. This is the only kind of church Christ meant his church to be. □

## CATHOLIC CHRISTIANS COMMENT ON MR. PERREY'S ARTICLE:

The notion is well founded in scripture. John the Baptist did not baptize children. Nor did Jesus Himself exhort parents to baptize their infants. Jesus blessed the children but taught adults. We have reversed the process, it seems.

Name Withheld  
Corning, New York

The words of Christ are clear: "Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of heaven."

St. Irenaeus (140-205) writes: "He came to save all who through Him are born again unto God; infants, and children, boys and youths, and elders."

Origen (185-225) declares infant Baptism an Apostolic institution, and necessary to cleanse infants from their Original Sin.

St. Cyprian and the bishops of the Third Council of Carthage (253) taught that children should be baptized as soon as possible after birth.

Rev. Vincent J. Kelly  
Manlius, New York

I teach religion in a Catholic school (Conshohocken) to high-school seniors and juniors. There is much bitterness about a faith commitment of theirs in which they had no say. Adult baptism is, of course, the answer. There could, however, remain an infant service epitomizing the church's acceptance of the new life and desire for that life's salvation. The response of the child in faith could come later, in adulthood.

Orlando Barone  
Conshohocken, Pennsylvania

I welcome with a deep sense of gratitude Mr. Perrey's proposal. Many times I, at least, did not know how to answer to the question of the worthiness of baptizing babies, raised over and over again, especially by young people. As a matter of fact, many times they would call it an injustice because we are infringing their freedom in answering the call to God to participate *fully* in his divine life and being incorporated to the highest degree into his church.

Father Frank Papa, C.R.S.P.  
Youngstown, New York

I was brought up to believe that if a baby died before Baptism, he was put in "limbo." When I had my babies, I hurried to have them baptized. Today my children are adults and teenager. I wonder sometimes if I did the right thing. The adults: 2 boys, 1 married and the other single. When my married boy moved away from home, he stopped going to church. My single son, living at home, doesn't go to church. He said he doesn't believe anymore. The teen-ager is still in a Catholic school. I have no problem with her yet. So you can see why I agree with Mr. Perrey.

Name Withheld  
Lowell, Massachusetts

I think Mr. Perrey makes a very fine argument for adult Baptism, but I think he's a bit facetious in thinking it is "the" answer. I don't think it will be a panacea for a devout Christianity.

Father Leo Broniszewski, O. Carm.  
Middletown, New York

As one witnesses the rebellion of youth against all phoniness, all their various and often harmful "turning on" attempts and lastly the "Jesus Movement" with its mass baptisms, the Pentecostal Movement, and their intense earnestness as seen in the faces at Billy Graham Crusades, we must recognize that our young people are crying out for an adult opportunity to conversion and commitment that indicates a change to mature, prepared, personal taking of Baptismal Vows as indicated by the writer. Many people will be shocked, but this appears to be the hope of the Church of the future.

Mrs. Ivan A. Bortner  
Boiling Springs, Pennsylvania

The real shocker comes when you stop to think what a tremendous responsibility this will be for the already baptized Catholics, who must take up the job of seriously preparing the young for their roles as baptized adults in the "catechumenate" sense.

Mrs. Mary E. Phillips  
Blankenrath, Germany

What he proposes is already the practice of a few churches, i.e., the Baptist. I understand that an increasing

number of Catholic pastors in *some* places refuse baptism to infants brought to them by parents for whom Christianity is purely nominal. Perhaps a positive way to implement Perrey's suggestions would be to develop the pastoral possibilities of the sacrament of confirmation, making this sacrament the occasion for a formal public act of Christian faith.

In any event, imagine the changes that would result if the practice of infant Baptism was terminated.

Marshall Della Penna  
Paterson, New Jersey

Mr. Perrey's article afforded us an opportunity to discuss as a family unit (college and high school) the validity of infant baptism. We concur unanimously that a merciful Father would not have created a limbo, and that adult baptism might revitalize our church.

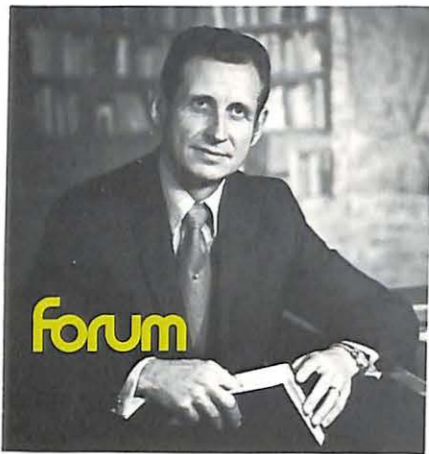
Thomas J. Cronin  
Swanton, Vermont

Mr. Perrey's proposal would produce an elitist Church. Somehow I feel the church should be open to "marginal" as well as dedicated Christians. We all have different capacities for commitment, and individuals should not be excluded from the benefits of the Church simply because they don't measure up to the standards of the more totally devoted Christians.

William J. Zeis  
Trenton, New Jersey

Not only should baptism be delayed but also the entire teaching of the Catholic religion. A child should receive a religious education from an objective view and then later in life (when he is ready) choose the religion he wants. Brainwashing a child into thinking the Catholic religion is the only faith worth joining is a ridiculous way to recruit Christians. People must make up their own minds about religion, not be forced into it. I have been attending Catholic instructions for 18 years, and I am just learning that other faiths have just as much if not more to offer than the Catholic religion.

Dennis Schrantz  
Dunkirk, New York □



by Gerald L. Borchert

Dear Dr. Borchert: I am really confused about the place of Israel in God's plan as it relates to the Second Coming of Christ. We have had two different ministers in the last few years and I am sure they didn't agree. J. C.

Dear J. C.: Perhaps, the reason for the apparent difference in the views of your pastors is that the answer involves some very difficult balancing of ideas in the Bible. There is no doubt that the prophets of the Old Testament spoke often of the return of Israel to the land of promise following their experience of exile, and that this return would somehow prepare for the coming of the Messiah and his kingdom. Israel indeed returned, the temple was rebuilt, and though the Messiah came, Israel did not generally accept him, for he was not the kind of Messiah most of Israel wanted. The question is, thus, raised concerning the role of unfulfilled prophecy. One view is to say that the prophets were mistaken; another is to say that since all elements have not been fulfilled the prophecy was not yet fulfilled.

Tucked in chapter 18 of Jeremiah is one of the most profound statements concerning the nature of predictive prophecy found anywhere in the Bible. After illustrating God's ultimate power in the world through the example of the potter, God's prophet announces the conditional nature of all prophecy. Read verses 7-10! Paraphrased these verses mean, "although I declare something concerning a nation, if that nation changes its per-

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

spectives, I will not be bound by my declaration of either doom or reward. I, God, still am in charge of the world. The fickleness of men or of nations demands that all my declarations are dependent upon righteousness or evil, acceptance or rejection of my ways." What do predictions concerning the Jews and the Messianic kingdom mean, then, in the light of the Jewish rejection of Jesus?

The Apostle Paul struggled with the same fundamental problem in Romans 9-11 and he arrived at basically the same answer. Clearly not all who are descended from Israel are to be understood as belonging to the biblical Israel (9:6 and 11:1), but God is able to make his own Israel, even if he has to graft in wild branches. And whether branches are natural or wild their continuance in the tree is *conditional* upon their faithfulness (11:17-24). In the event that we in our humanness have difficulty understanding how God can operate with a changing constituency, since we desire to know those who are "in" and those "out", Paul is very clear to remind us of who we are — we are not in a position to counsel God on his plan for history (11:34).

Almost every scheme for the future which I have read omits a real discussion of the conditional nature of prophecy, but the schemes always end up with "ifs" in case they may be wrong. Where the schemes are certain, the history has already taken place. If such is the case, we must ask: Is the return of the Jews to Israel really a great act in salvation history, or is it a fact men would like to make a special act of God? What about the role of missions in the uneasy Middle East? What about the hate and the displaced persons? I do not say anything derogatory about the modernization of Palestine under the Zionists, nor of matters of diplomacy. I simply ask: Is Israel in the New Testament to be equated with the modern state?

This question is fundamental to our understanding of the entire New Testament. I do not mean that God is unable to surprise us with purpose in new events of history or with unexpected revival, even among the Jews. With Paul I pray for their salvation, and I am appalled how some, in the same Christian interpretation desire them to grow more hostile to Christ. The Jews as well as Arabs need salvation and our theologies must include this fact. Moreover, since the coming of Christ the nature of all Biblical in-

## book reviews by B.C. Schreiber

**Today's Model Church.** By Gerald L. Borchert, Roger Williams Press, Forest Park, Ill., 1971. \$1.50.

Many books today are reporting what's happening to the church today, but few have systematically analyzed the basic principles underlying the church's life and form, as it developed in the New Testament period.

From a thorough study of the New Testament, Dr. Borchert succinctly summarizes the issues and raises provocative questions to stimulate dialogue and discussion. For example,

1. Why have churches developed so many organizational and structural patterns?
2. Is it possible that more such patterns could develop?
3. How significant are these patterns?
4. How is fellowship demonstrated in your church?
5. Does the exciting power of God seem to be evident in your church as it was in the early church?
6. Where does the responsibility for decision making rest in your church? How are decisions made?

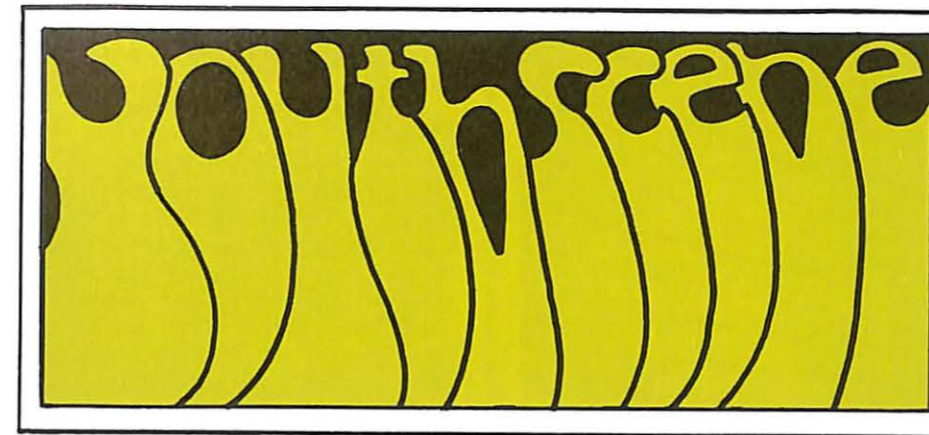
This concise look at the New Testament church can generate some creative thinking and discussion. I recommend its use for:

1. Personal reading;
2. Reading and discussion by a church board at some special sessions, or in a retreat setting;
3. Study as an elective in the educational program of the church;
4. Or for study and discussion in a pastors seminar, or laymen's retreat.

(Reviewed by the Rev. Bruce A. Rich)

terpretation must reflect the post-resurrection meaning of the "people of God". If we fail in this, part of our Christian thinking will in effect be pre-Christian! The way we look at the modern state of Israel can well determine whether our theology is Christian or pre-Christian.

GLB



## N.A.B. YOUTH CONGRESS REACH OUT FOR JESUS

You should be at Lake Chautauqua, N.Y., next August 27 — September 2 for the 1972 North American Baptist Youth Congress for a whole bunch of good reasons, namely:

### Theme Talks . . .

On stuff like how Jesus and the early Christians used the Bible, witnessed and worshipped; on the person and work of the Holy Spirit. Plenty of chances for discussion, feedback, questions and actually putting into action what you learn.

### People Pickin'

A lot of missionaries, pastors and other Christian workers are going to be around, but not to lecture at you. They'll be available to personally answer your questions about their work

Place: Chautauqua, New York  
Dates: August 27 - September 2, 1972  
Cost: \$62.00 plus travel  
Guest Speakers: Dr. Art Patzia, missionaries Minnie Kuhn and Harold Lang, Mr. Yukio Fujie from Japan, Mr. Douglas Ross of Success With Youth and others.

. . . and maybe to help you settle your questions on God's plan for your life.

### Outreach Action Teams

A chance for you to develop your talents to Reach Out for Jesus. Prepare and share music with a message, for example, or join the "gospel attack" on Jamestown Thursday night, or . . . who knows? A chance for action!

### What's Happening

Other kids will tell how Jesus has been working in their area. You'll find out what's been effective — and what hasn't! You'll get ideas to bring home to your church. Most important, you'll be introduced to new prayer concerns that will make our whole work together much stronger!

### Think Tanks . . .

Based on what you hear and experience, you'll really use this chance to come up with new ideas to share Christ, worship, study his Word. When the Holy Spirit uses your brain — Wow! There's really no limit to what He can do!

### Jesus Rally!

Lord willing, about 2,000 kids from Cleveland to Buffalo will join us for a free Jesus Rally in Chautauqua's 2,500 seat amphitheater Friday night. Outreach action teams will do music and witnessing. A "name" Jesus group will be there.

### Break Down the Walls!

This week will give you real opportunity to know the Scriptures and find yourself in relation to God and others. In the musical, *Show Me*, a non-Christian girl sings a blues-like song in which she asks Christians . . .

*This God you listen to . . . the One with all the plans and new directions, how does He talk to you? How does He find a way to make connections? Does He distribute tracts or does He*

*buy some time on local radio? Or does He come to you and tell you like a friend the things you need to know? If this is so, why can't you do the same for me?*

There are a lot of walls which can come down as we Reach Out for Jesus. Walls between Christian and non-Christian will tumble as we learn to witness more effectively. Walls between Christian and Christian will come down as we experience deeper fellowship in the Lord. And the walls man erects between himself and God will fall as we proclaim and experience the simple Good News — "Be reconciled to God!" Help break down the walls — come to the N.A.B. Youth Congress, August 27 — September 2. REACH OUT FOR JESUS!

### Register Now!

Get a registration form from your pastor, or write to the Director of Youth Ministry, 7308 Madison St., Forest Park, IL 60130. Send \$10 with your registration form; the balance of \$52 can be paid any time between now and your arrival at Chautauqua. The deadline for registration is July 25. Refunds can be made until August 15. All registrants will receive a "Reach Out for Jesus" button.

You will need to bring a bedroll, pillow slip, towels, personal articles, Bible and notebook.

If you are between the ages of 16 and 25, what are you waiting for? REGISTER NOW!

## CHUCKLE WITH BRUNO

Jimmy was especially noisy in class one morning. Hoping to quiet him, the teacher said, "Jimmy you shouldn't shout so loud in church."

Jimmy looked at her puzzled and replied, "But Billy Graham does."



"I see why you think he's cool . . . no moving parts."

# Woman's World

## SHOW ME YOUR HANDS!

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

"Look at my hands!" I'm sure that each one of us has used this expression many times over when speaking to our friends. Perhaps it was after a big spring-cleaning job and the hands were called on to witness to the hard work done. Many times they are used as a witness to the hard work done in the garden. Nearly always the hands are used as a witness to a crime that was committed when finger prints are taken to prove who was the guilty one. Pilate tried to wash guilt from his hands. He would hardly have called attention to his hands.

"Look at my hands!" Jesus said this to his frightened disciples who found it so hard to believe that he was alive. His hands were a witness for him and all who saw them believed. Thomas being absent at the time said that he would not believe unless he also saw the hands of Jesus and when he was given the opportunity he cried out, "My Lord and my God." All doubts were gone and he knew for a certainty that Jesus was alive. Have you ever asked Jesus to show you his hands?

"Look at my hands!" Would you like to say this to Jesus to identify yourself and your deeds? Were they praying hands? Did they reach out to help the needy, heal the sick, bring comfort to the lonely? Would Jesus recognize you by the work of your hands and say, "Thou good and faithful servant?"

Lord, when I'm so tired of working,  
And burdensome seem your commands;

Lord, show me your hands.  
O God, dare I show you my hands? □

## PROGRESS — GOING BEFORE

by Mrs. G. W. Lang, missionary to the Cameroons



George and Lenore Lang, Dan 16, Gwen 15, John 11, Linda 8

In West Cameroon's Pidgin English, making progress is translated "going before." In our spiritual lives we need to "go before." Perhaps the following three examples from everyday life can help us to do this.

The first is from a deputation plane flight. Minutes before take-off time, our big plane's engines started and we were on our way to the runway. "This is great," I thought, "we're really on time!" But then instead of continuing to go forward, we turned to go back to the point where we had started.

Soon we heard the captain explaining that some mechanical difficulty had been found and there would be a delay of about 15 minutes so it could be repaired. However, I heard no complaints. Probably each person was thinking the same thing: "Much better to find the trouble while the plane is on the ground than in the air." About 15 minutes later the plane took off for a speedy, safe flight. The delay

had been to the advantage of all. Progress sometimes needs *patience in delays*.

Sometimes there is something else needed for progress — *concern*. One day in November as I was on my way to the store, a Volkswagen stopped near me. Two women were inside and one of them called out anxiously, "Have you seen a little boy, about three wearing a yellow hood?" I shook my head and the next minute the car was on its way again, two pairs of eyes inside continuing to look up and down streets and sidewalks for someone who was lost. Yes, going forward — progress — needs *concern for the lost* as a motivating force.



Classroom Building & Tutors' Offices



Library & Administration Offices

"Buildings at BBTC, Ndu, where the Langs were teaching before coming on furlough in August 1971."

There is another powerful motivator for progress too, and that is *joy*. Returning home from a plane trip one afternoon in October, we saw that our children and other loved ones were waiting to greet us in the airport terminal. We really hurried up those stairs! No lead in one's shoes at a time like that! Joy takes out the lead and attaches wings! Yes, progress is fast where there is *joy*.

As we serve our Lord here, with patience in delays and with concern for the lost, let us look forward with *joy* to that wonderful time that we read of in Revelation 22:3-4, when we, "His servants shall serve him: And they shall see his face." □

## USING ONE'S HEAD

by Ruth Rabenhorst, Cameroon, West Africa



Rural Health Center Under Construction

Imagine carrying this building on your head! "Impossible," you say. But that is exactly what I have seen happen here at Mbem. It all started about ten months ago when the Christians from our Baptist churches in Mbem Field learned that plans were being made to build a Rural Health Center quite near the already existing Maternity and Dispensary. Representatives from the various churches met and said, "We must help by carrying the stone and sand needed for that new building."

Since that time, approximately 35 to 40 churches sent nearly 1000 to 1200 Christians to carry (on their heads) about 180 cubic yards of stone and 100 cubic yards of sand. That represents a lot of man-hours and has meant walking hundreds of miles to complete the job! Some churches are 15 or 18 miles away from the building site.

This work certainly has been done joyfully. As men, women and children have searched for, dug and gathered stones from any available source, they were heard singing or humming. Quite often a vigorous drummer from that particular church was at hand to encourage them and to keep time as line after line of singing people carried the stones, some weighing as much as 40 pounds.

When their work was completed, I'm sure the pastor and people often did as King David and his people did in I Chronicles 29:9, ". . . rejoiced, for they offered (carried) willingly, because with perfect heart they offered (carried) willingly for the Lord."

We trust the Lord to continue to speak to hearts to provide the necessary means to complete and furnish



Ruth Rabenhorst missionary nurse at Mbem, Cameroon.

this first unit of the Mbem Rural Health Center. At present the critical patients with pneumonia, and convulsing, unconscious children with cerebral malaria or meningitis, etc., are housed in tiny (often smoke-filled) "kitchens" behind the present dispensary. Is it no wonder that the Christians have used their *heads and hearts* for this phase of the Lord's work! May God reward them for their willingness, and challenge many others by their example. □

## THE WOODS ARE CLOSED

by Mrs. Jan M. Overholser, Dallas, Oregon

Having been raised in a big city, I was blissful when we bought a farm and built our home on the edge of a woods with a creek nearby. We enjoy the beauty of our surroundings and never cease to wonder at the birth, growth and renewal that occurs all around us. The most wonderful time of all is springtime. For instance . . .

In the winter we can see across a spring-fed creek, past the ferns and bare branches of blackberries and vine maples. We see into a thick stand of alders, firs, oaks and maple trees. Their trunks and branches make sharp angles, through which, on sunny days, light penetrates, making stark patterns on whites and grays. On rainy days, the silver moss that hangs from the upper branches sparkles and drips on the velvety green of the mosses below.

Few animals are seen; a flock of busy chick-a-dees make an occasional visit and a deer or two make their daily circuit past our house and through the fields as they search for food.

Yes, in winter we can see deep into the woods. Its quiet serenity rests us, and we say, "The woods are open."

Then something happens. Suddenly winter is over. The days are warmer and longer. As we look into the woods little shades of gray-green appear as leaf buds form. Each day the green is stronger and the woods less bleak. Squirrels and chipmunks appear; an occasional insect comes to life. The sun through the woods makes patterns of browns and tans and even yellows as it hits the new green leaves.

We find our gaze cannot penetrate the forest so deeply as before. Each day we see a shorter and shorter distance into the trees. Listening, there is a quiet rustling, as if one could hear the growing. The brook babbles on, birds come, frogs and crickets add their music.

In a few weeks, the glory is in full sway. The trees are leafed over. We can no longer see into the woods. The creek is hidden. We can see bowers of leaves on the trees and bushes between our kitchen window and the creek. We say, "The woods are closed."

Closed? Closed only to our vision. For the life-building processes have just begun for the year. Activity is rampant. Far beyond our feeble understanding, God has given new life, new strength and new hope to all outdoors.

Now let the heavens be joyful.

Let earth her song begin,

Let the round world keep triumph

And all that is therein,

Invisible and visible,

Their notes let all things blend;

For Christ the Lord hath risen,

Our joy that hath no end.

—St. John of Damascus,  
8th Century □

Mrs. J. M. Overholser is the president of the Salt Creek Baptist W.M. Society and the president of the Oregon Association of Christian Writers.

## LIFE CAN BE A FRESH EXPERIENCE

by Mrs. Ray Hoffman,  
Dallas, Oregon

Springtime is a wonderful season. As we stroll through the parks or countryside, we can see new life with all its freshness springing up all around us. That which was dormant, drab, unattractive and asleep has come alive. Even some of the birds, which were here all winter seem to have a more cheerful song.

How is it with your life? Does it need to be restored to new freshness  
(Continued on page 31)



# WHERE DO WE GO FROM HERE IN CAMEROON?



Rev. Lloyd E. Kwast

by Lloyd Kwast

People have said to me, "the day of the foreign missionary is drawing to a close . . . The desired goal is in sight, missionaries have nearly worked themselves out of a job . . . Soon foreign missionaries will be the relics of a bygone age." I wonder if they are right?

Certainly in Cameroon we see drastic changes taking place. Young trained Africans are quickly replacing missionary teachers. Short-term educational missionaries may no longer be needed. For more than fifteen years Cameroon Baptist churches have capably managed their own affairs. Forever gone is the day of the missionary pastor-evangelist. It would seem that the Cameroonian church has come of age. But has it?

In viewing the situation, some have suggested that our missionary mandate in Cameroon may be ending. Although no plan for retreat has been suggested, neither is there any carefully designed, dynamic, aggressive program for missionary advance for the future. In this day of rapid change and bewildering uncertainty, the question clearly is, "where do we go from here in Cameroon?"

Everyone knows that perplexing

The Rev. Lloyd E. Kwast is a former missionary to Cameroon, West Africa.

renewed effort by the national government to replace missionary teachers with qualified Africans as soon as they are available. All agree that this is a good and necessary step toward building a strong, independent educational system for Cameroon. But as a result, our very successful short-term missionary program will phase out. One fact is becoming abundantly clear, the missionary teacher is no longer needed as before in Cameroon!

Changes are not only in education. Medical missionary work will eventually come under Cameroonian control. Already a committee is at work making plans to hand over our Baptist hospitals and clinics to Cameroonian authorities.

Furthermore, unstable economies at home and in Africa add to missionary uncertainty. While mission budgets have experienced minimal increases in recent years, the cost of missions in Cameroon has more than doubled. Mission giving has not kept pace with spiraling inflation. Cameroon government funds for Baptist schools and hospitals have been reduced drastically. Cuts in budgets and personnel are taking place. Some are asking, "where is all this taking us?"

Little wonder that some missionaries see a dim future. One, with more than a decade of outstanding and dedicated service has written saying, "My future out here is now obviously limited. We have been expecting this for a long time. Because it comes with forewarning, we are preparing for it . . . to settle down in the U.S. again." As much as they may regret it, a number of missionaries see little missionary opportunity for the future, and will not be returning to the field. But is their view entirely correct?

The missionary's anxiety has been heightened recently by the changing mood of Christians here at home. The flush of romance for foreign missions has faded. A growing apathy and indifference for those outside our national borders has set in. One hears people say, "we have our greatest mission field right here, why worry about those people over there—they don't appreciate it, anyway. It's time to let them fight their own battles." And it seems that fewer and fewer people here at home are willing to share the missionary's heavy burden of concern—or even come out to listen to him, for that matter. If so few really care, maybe it is time to come home. Or is it?

The Baptist mission is not the only mission experiencing upheaval caused

by these changes. The American Presbyterian mission in East Cameroon, which for more than eighty-five years has enjoyed outstanding success, is presently phasing out their entire mission operation. Except for a few remaining fraternal workers, the day of American Presbyterian missionaries in Cameroon is over. But are they right?

Is the picture in Cameroon really as dark as it first appears? Will the effects of rapid change actually bring missionary opportunities to an end? Has the missionary really worked himself out of a job? Is the whole concept of foreign missions becoming obsolete? Has the Cameroon church come fully of age and are they capable of doing alone the job that still needs to be done? Is there left a place for the missionary, and if so, where do his future opportunities lie? Where, in fact, do we go from here?

First, we can be assured that revolutionary change will continue to be the pattern of life in Africa for a long time to come. Many of these changes will be for the good. Nearly all will be disruptive to any comfortable status quo. Not only will the climate of change drastically effect our present missionary program, but it will call for a complete overhaul and recasting of basic missionary objectives and priorities. But far from coming to an end, I firmly believe that we are standing at the threshold of an era of greatest missionary opportunity.

Where, then, are these great opportunities? The most important remains in the area of evangelization, church planting and Christian nurture. While government policy may be closing the doors of missionary participation in public education and medicine, there is hope that Baptist missionaries will be welcome in the years to come as they assist in the development of a growing church.

As long as there remain thousands of Cameroonians without Christ, multitudes of whom are receptive to the Gospel, we need more, not fewer, missionaries. Missionaries should never find themselves out of a job until one and one half million West Cameroonians love Jesus Christ and are faithful members of His Church. With the immensity of the task our call to mission is not temporary or stop-gap, it is perennial.

The young Cameroon church knows it still needs missionary help in fulfilling its evangelistic task. They have made repeated requests for full-time missionaries to reside in each of their twelve "fields." At best we have come

up with one or two. Incredible as it may seem, some of our Baptist churches in Cameroon have never been visited by a missionary. Many go for years without a visit. Yes, Cameroon church leaders see clearly the need for more missionary involvement, not less.

The national evangelistic campaign of "New Life for All" in Cameroon is stirring new spiritual life and creating a zeal for winning souls. Hundreds have already come to know Christ through this effort. It is clear that Cameroon is caught up, together with most of black Africa, in a significant movement to Christ. Responsible authorities predict that 350 million Africans will become Christians in the next thirty years. In the last sixty years the Christian community in Africa has expanded at a rate of more than twice that of the population increase. By the year 2000, if this trend continues, Africa will have the largest Christian community on any continent in the world.

Such turning to Christ presents tremendous opportunities for planting new churches. The potential for church growth are almost unlimited. Already during the last ten years the number of Baptist churches increased from 300 to more than 500. Membership growth has increased steadily over the last 30 years and continues to rise. There is no sign of slowing. Great growth must be expected and planned for in the next thirty years. The missionary has his exciting job cut out for him.

And then there are opportunities for fresh outreach into remote areas and among unreached tribes. Whole ethnic groups such as the Fulani have yet to be won for Christ. They are becoming increasingly open to the message. There are large tracts of territory such as Mamfe-overside that have hardly been penetrated with the message of Christ.

As the church expands greatly many new opportunities will cry for missionary skill and attention. The production of Christian literature is becoming increasingly urgent. Our mission schools have taught thousands to read, but now we fail to provide their hungry, alert minds with Christian literature. If they are denied something good to read, they can easily turn to cheap and readily available books featuring sex, greed, violence and atheistic Communism. We need desperately a planned program of literature evangelism and the dedicated talents of missionary writers, now.

Remarkable opportunities in radio evangelism have opened up to our Baptist missionaries in the last few years. Prime broadcast time is provided free of charge over government radio for religious programs. In few places would such opportunity be even dreamed of. Now that we have it, what are we going to do with it? Missionaries with technical know-how in radio broadcasting are urgently needed, now. Not five or ten years from now, for by then it may be too late, but now. This says nothing of future opportunities in television that will surely be ours. We should be preparing a missionary with evangelistic zeal and technical skill to step into this tremendous job when it comes. With vision and foresight our future missionary role in Cameroon can be very exciting, indeed.

Each year thousands of Cameroonian young people leave their tribal homes in the grasslands and forests and move to the quickly swelling towns and cities of the coast. Many of these young people are lonely and lost in their new urban environment. They need the love of Christ and the companionship of Christian friends. An aggressive program to reach this flood of youth is urgently needed, now.

More than 50,000 Cameroonians live and work on the great rubber, cocoa and palm oil plantations of the West Cameroon coastal lowlands. Not one missionary is assigned full-time to reach into these large, needy communities of dislocated people. Thousands are spiritually uncommitted, but open to the influence of somebody who really cares—but only if somebody goes.

Our missionary opportunities in Cameroon are not coming to an end, they are only beginning. To be sure, recent changes will force us to re-examine our priorities and adjust our objectives, but this gives us no cause to fall into dark pessimism. What we need is a bold confidence that God is still at work to redeem multitudes more to Himself in Cameroon, and the optimism to know that He is still counting on us to help Him do the job. But the job will not be done unless our giving for missions in Cameroon increases. God has used North American Baptists in a remarkable way to begin a great church in Cameroon, but can he count on us to finish the job?

Where do we go from here? With God's help we move on to bright days of new and exciting missionary opportunity. □



# I'm Part Of A Great New Revolution

by Kathleen Smit

The crowd is silent and the building is quiet. No one is moving. All of a sudden a singing group walks out onto the platform and things really start to happen. The trumpets blare and everyone is rocking to the rhythm of the music. Soon a tall stately blonde steps forward with mike in hand. Her beautiful contralto voice floats out over the audience having a very tranquil affect upon those in attendance. Her tambourine is gently beating out the rhythm and all are hypnotized by the sound. The brunette at the piano runs her fingers along the keys in soft accompaniment. The group, together once again, sings a fast, catchy tune that brings the crowd into the act. Everyone is singing and keeping time with the music.

All of a sudden one kid in the group takes the mike and slowly starts walking to the middle of the platform. His voice, though soft and low, has a vibrant ring and the crowd is hushed. He talks about love and peace and brotherhood. He asks the crowd to share a moment of love and they rapidly respond with some incident that shows love in their life. He asks another question about love, and the crowd responds with a raising and clapping of hands. Enthusiasm is filling the building and everyone within. Feelings are running tense and high. The brunette, taking the mike, comes down into the midst of the crowd. The crowd once again is quiet. She speaks to the crowd with her heart as she sings the words of a song showing love and trust. She says, "Just trust me!" They're sitting perfectly still, entranced by the lyrics of this song. She finishes and the two boys in the group grab their trumpets and begin to play, practically lifting the roof of the building with their music. The crowd is joyful and identifies with the group on the platform. They put their faith in the leader of the group to keep them going. They've never felt so light-hearted and care-free. The power and wisdom portrayed by the group lifts them and fills them with strength and peace of mind. They feel different, they don't understand it but they know there's been a change. They're not alone anymore.

Miss K. Smit is a member of the West Center Street Baptist Church, Madison, S.D.

The building was a church and the group was God's Volunteers. There's been quite a revival in many areas of the United States, and this is just one example of the revolution that is taking place. This certain experience took place just recently in a small town in the southeastern part of South Dakota.

The blonde was Marilyn Lindaman who stood up there and sang her heart out for what she believed in. The young kid who got up and talked about love and peace and brotherhood was Tim Neuman showing in his own way that God loves us, gives us peace and helps us to love those whom we find so hard to love. Betty Anderst said, "Trust me. Trust me now." She wasn't referring to herself, she was referring to God. The great response from the crowd came when Tim asked them to share their testimony and what God has done for them.

It was beautiful! People just kept responding saying that God was with them and helped them even when the chips were down. Then came the big question. "Who loves the Lord?" Joy exploded in the place and people raised their hands and clapped. Tim and Ron Krahn played their trumpets and Marilyn, Betty, Cherry Heupel and Peggy Gates sang, practically lifting the roof off the church. Their director was Edgar Klatt but their leader was God.

What they said really struck home in my heart and in the hearts of many who were with me at the time. We found out that Christianity wasn't a goal that you would reach if you did 10,000 good works, but it was a free gift. There's only one catch. You have to ask for it. God doesn't care how much you've sinned, he just wants you to accept him. He wants to give you his love. Christianity isn't a religion, it's a relationship. It's personal and everlasting. These people don't push Christ, they just share him. They're not perfect and they don't claim to be. They're just bursting at the seams with love for Christ and with that much joy all we can hope for is a nation—or world-wide "epidemic." These young people are in God's Volunteers for one great reason—that we may know Christ and make him known. □

## Insight into Christian Education

### CHILDREN NEED MORE THAN LOVE

by Donald Richter

One of the most neglected areas in our churches today is parent education. William V. Shannon, member of the New York Times editorial board, said, "American children today are suffering from widespread parent failure. By their words and actions, many fathers and mothers make it clear that they are almost paralyzed by uncertainty. We know most of what we need to know to rear healthy children. What is lacking is not information but conviction. We need the will to use what we know." Parent education should help fathers and mothers to know and to act on what they know.

Parent education is important because the parents are the child's first teachers. The child enters the world without defense when born into a family where values, attitudes, priorities, and discipline are unclear, weak, or godless. He does not have the perception of an adult to separate right from wrong, necessary from superfluous, and temporary from permanent.

Attitudes about trust are taught in the home: These people we can trust; these people may hurt you. Attitudes about sex are taught in the home. The sexual attitude parents demonstrate toward each other influences the child from birth and is probably the most important factor in the child's sexual development. As a child is surrounded by acceptance, understanding, security,

The Rev. Donald Richter is Adult Ministries Director with the Department of Christian Education, North American Baptist General Conference.

hope, peace, and love, he will tend to include these things in his mind and personality. As he is surrounded by selfishness, frustration, anger, an unforgiving spirit, rejection, or uncertainty, he will tend to include these things in his personality. What the parent considers important in terms of time and money, the child will tend to follow the order of priorities that he sees.

At present there are few helps from any denomination or publishing house that provide a plan for the Christian education of parents. Usually the local church's Board of Christian Education considers the need, determines the type of program it can afford, organizes classes or special sessions, and hopes everything will turn out for the best.

Certainly the Board of Christian Education in the local church should tailor-make its own parent education program. Each church has a different situation and set of needs. However, the program needs to include at least three things.

1. Know what the Bible says about God, Jesus Christ, the church, the home, parents, children, and the power of change available in the Holy Spirit.
2. Place responsibility for the Christian growth of the child on the father and mother, for at best the church and Sunday school only supplement the instruction that comes through all parents say and do.
3. Develop a set of standards for Christian behavior that lays emphasis on what Christians can and should do and not on what Christians cannot and should not do.

There needs to be, of course, a list of things that cannot be done because of the harm these things bring. Just as we grow strong because we eat good food and have good exercise, not by what we do not eat or do, so spiritually we develop by our positive actions.

A local church Board of Christian Education can do several things to develop and enhance Christian education of parents.

1. Involve parents in the setting of objectives and program planning.
2. Discover what resources for help there are in your community: a doctor, a nurse, a minister, a psychiatrist, a psychologist, a social worker, a school principal, a family counseling clinic, a training opportunity for parents.
3. Remind parents that they need the support of each other to be a better parent.
4. Help parents find release for their guilt if they have any in relation to child-rearing.
5. Seek to establish an intensive pre-marital counseling program for young people considering marriage.
6. Encourage Board members to read *Children Under Two* by Elizabeth W. Gale, (Judson Press), *Dare to Discipline* by Dr. James L. Dobson (Tyndale Publishing House), and *Adult Education in the Church* edited by Roy B. Zuck and Gene A. Getz (Moody Press). □

#### N.A.B. MISSION TOUR

Would you like to visit our African mission fields? Join the 22-day N.A.B. Mission Tour with an optional 27-day tour of Africa, Europe and the Middle East; departure from New York on May 22.

The 22-day tour will take you to Rome, Nigeria, Cameroon, Zurich, Geneva and Paris; cost \$1,102. The optional 27-day tour will include Rome, Nigeria, Cameroon, Nairobi and Israel; cost \$1,446.

A possible departure date from New York on June 19 would increase the tour price to \$1,148 and the optional tour price (27 days) to \$1,521.

Tour leader: Dr. Richard Schilke. A minimum of 15 persons is required for either one of the tours. Interested persons should write to Dr. R. Schilke, 7308 Madison St., Forest Park, IL 60130.

# A BIBLE STUDY IN THE BOOK OF amos

## PROPHETIC TROUBLER OF RELIGIOUS CALM Part-4

by Benjamin H. Breitreuz

*DIVINE JUDGMENT ON RELIGIOUS BEEHIVES (Fourth in a Series)*

There is no aspect of Old Testament studies which still elicits hotter debate than the aspect of the evaluation that the prophets gave to formal worship as practised at the sanctuaries. The prophetic evaluation seems no less radical than what one hears in our generation from those who say "We dig Jesus, but despise the church," or, "We feel as though we must abandon the church to follow Jesus!" The key passages in the debate, from Amos, are 5:21-27; 4:4-5; 5:4-6 (along with parallels in Jeremiah 7:21-23; Isaiah 1:10-17, Hosea 6:6; Micah 6:6-8; Psalm 50:7-15). This article will concentrate on the worship that the Lord rejects; next month's concluding article will emphasize the worship that the Lord demands.

The Israelites (both in Judah and Israel) of Amos' time were a most religious people (cf. the second article in the series). It was a time of excessive religious piety, devotion and activity. Sacrifices, offerings, gifts and tithes were brought in great numbers by the faithful worshippers of the Lord to the sacred sanctuaries at Bethel, Gilgal, Beersheba, Jerusalem and elsewhere. The assemblies were most solemn; the choirs and music must have been most spiritually inspiring; the Sabbaths were carefully observed. The people were very religious. And, according to Amos, it was the Lord that was being worshipped at the sanctuaries. So Amos' complaint is not that the people were idolatrous or polytheistic. No; his shattering complaint is that the Lord does not require this kind of external worship; in fact, the Lord has never required it! What he requires instead is

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justice and righteousness!

The Lord's rejection of Israel's formal worship is detailed in 5:21-27. In the first three verses the basic and most sacred elements of worship are taken up one by one, and it is difficult to imagine how Amos could have rejected external worship more explicitly. The first term, "festival," refers to the three annual pilgrim festivals of Unleavened Bread, (or Passover), Weeks (or Pentecost) and Harvest (or Tabernacles) — cf. Exodus 23:15-18; 34:22-25; Deuteronomy 16:10-16. The second phrase, "feast-day" or "solemn assembly" refers to the festive time of celebration — cf. Leviticus 23:26; Numbers 29:35; Deuteronomy 16:8. The burnt offering was the sacrifice in which the animal was entirely burned and "sent up" to God — cf. Lev. 1:3-7. The offering refers to any sacrifice brought as a gift to God. The hymn (as many Psalms are called) is the official cultic song sung to the music of the harp. The enumeration of Amos indicates that worship at Bethel was rich, enthusiastic, vigorous, joyous, well-supported and probably most sincere. These were not irreligious people; they were not careless about their worship. They were serious in the celebrations of their ancient festivals, rituals and sacrifices. And the worship was directed to the Lord, not Baal. Nevertheless, the Lord hates, despises, has no regard for, will not accept, these expressions of worship (the verbs are the negation of similar verbs in the Psalms, in which the Lord loves, accepts, takes pleasure in, etc.).

But Amos has even more to say! Not only does the Lord reject Israel's current worship — he has *never* required it. That is the burden of verse 25 (quoted in Acts 7:42). Amos says that during the forty years in the wilderness (i.e. the Exodus period, under Moses, which Amos refers to as absolutely and authoritatively decisive for the future), sacrifices and offer-

ings were not brought to the Lord! Jeremiah says basically the same thing in 7:22, "When I brought your fathers out of the land of Egypt, I did not speak to them or command them concerning burnt offerings and sacrifices. But this command I gave them, 'Obey my voice, and I will be your God, and you shall be my people . . .'" What Amos and Jeremiah (and less explicitly the other eighth century prophets) say seems to be a glaring contradiction of what the Pentateuch (the "Books of Moses," the first five books of the Bible) says. For the Pentateuch contains chapter after chapter after chapter of precise prescriptions for burnt offerings, peace offerings, whole offerings, communion offerings, sin offerings, guilt offerings, etc. to be offered at all kinds of feasts, festivals and other occasions, which are *absolutely demanded* by God (read Exodus 25-31; 35-40; all of Leviticus; Numbers 1-10; 15; 18; 26-31; much of Deuteronomy). Not only does the Lord demand sacrifices in these passages; he demands little else. Almost all obedience is interpreted in terms of how faithfully the correct sacrifices are brought.

How then can Amos and Jeremiah say that the Lord does not require sacrifices, or that Israel did not sacrifice in the wilderness (compare Amos 5:25 with Leviticus 9; Jeremiah 7:22 with Leviticus 6)? Without going into the problem too extensively, let it be noted that many biblical scholars, including many evangelicals, have for many years concluded that Moses could not have written the whole Pentateuch, but that Moses is responsible for the basic covenantal relationship and law as defined in Exodus 19-24, in which sacrifice is more assumed and allowed than demanded, and Israel's relationship to God is defined more in terms of covenantal obedience rather than ritual/cultic observance. Using this approach, Moses led the people out of Egypt and defined for

them what it basically meant to be God's people. Having done this, Moses continued as a living force even after he died, so that *all* later law was also attributed to Moses, though in actuality most of the sacrificial legislation (Exodus 25-31; 35-40; all of Leviticus; Numbers 1-10; 26-31; most of Deuteronomy) comes from the period of Jeremiah and later. It is interesting to note how, in New Testament times, even the oral tradition was attributed to Moses. At any rate, Amos and Jeremiah knew the wilderness period under Moses as that period in which God required obedience, justice and righteousness, but *not* sacrifices. Amos concludes the oracle by apparently saying that since Israel had chosen to worship God by means of sacrifices, God would exile them to beyond Damascus, the land of the gods Sakkut and Kaiwan, gods which do demand that type of worship!

The burden of Amos' message in this oracle, as in 4:4-5; 5:4-6, is to seek the Lord, not the sanctuaries; serve the Lord with justice and righteousness, not with all this irrelevant religious "busyness."

The message of Amos, as of the other prophets, must be heard by us if our renewal is to have a true and balanced Biblical depth. Amos forces us to analyze our religious structures and activities, troubling and shattering and searching as that analysis may be. We must take a second look at what we are doing in at least three areas if we would allow Amos to speak to us.

1. The basic danger Amos addresses himself to is that of making ourselves "spiritual," with little or no regard for those around us. It is difficult to say that the people of Amos' time were unspiritual, what with their sacrifices, offerings, hymns and sacred celebrations. It is difficult to say that the Pharisees of Jesus' time were unspiritual — they tithed mint and dill and cummin, they traversed land and sea for a single convert (that sounds like an evangelism program to be copied), externally they appeared most devout, they revered the traditions of their fathers (cf. Matthew 23:15, 23, 28, 29), and they prayed most religiously (cf. Luke 18:9 ff.; Matt. 6:5). Yet, apparently being "spiritual" wasn't enough!

In our renewal emphasis, greater spirituality and true piety are important, but only as a beginning. There must be spirituality plus. . . . It is perhaps indicative of our denomination's perspective to note that the Week of Prayer instructions for renewal refer

to approximately 240 Biblical verses, not one of which comes from the prophets (or any part of the Old Testament; Marcion reigns supreme), only one from the gospels (thus, a complete omission of the Great Commission), and the rest from the epistles, mostly Paul. These references should help us become very "spiritual," but dare we call that an adequate renewal? Religion turned in on itself without reaching out is *not* a true Biblical faith. Lyle Schaller, among his predictions for the church for 1972, includes a new interest in the theology of spirituality, a new emphasis on the idea of the church as a "caring" fellowship in which the larger group expresses a genuine concern for each person who is a member of that fellowship (a new form of "ecclesiastical isolationism"), as well as a decrease of the effectiveness of the church on issues such as poverty, race, organized crime, drug addiction and hunger (cf. *Baptist Herald*, January '72, p. 5).

The danger of over-emphasizing the fact that we are a "fellowship of believers" is that we close in ourselves, that we see our Christian responsibilities to each other within the framework of the church, and thus close our eyes to the agonies of those who are not a part of our exclusive Christian party. That smacks of Baptist monasticism without monasteries. It is not enough to have "nice, devout people" in our churches who may nevertheless be indifferent to their responsibilities to people outside. Amos implies that a spirituality that is indifferent to the hurts of people outside is absolutely rejected by God.

2. Amos reminds us that "being active in the Church" is not necessarily the best or even a good test for Christian effectiveness. It is difficult to imagine a more religiously active people than the Israelites of Amos' time. But this "busyness" was a delusion, for the people thought that by it they were fulfilling their religious obligations. Amos' response is a shattering "No!" God does not require their flurry of religious activity.

Let it simply be said that by the time many of our people have fulfilled their obligations serving the Church — what with our church boards, Sunday School boards and committees, building committees, finance committees, social (i.e. fun and food, not social action) committees, choirs, etc. etc., — there is precious little time left to serve God. It is grossly inadequate to interpret renewal in terms of increased

church activities, with little regard as to how these activities contribute to the overall *mission* of the Church. We must not conclude too easily that anything and everything done for the Church is necessarily honored by God! It is very easy to become the proverbial Ladies' Aid Society that discussed how it might raise money to buy chairs on which to sit while they discussed how to raise money to buy chairs on which to sit while they discussed. . . .

3. Amos challenges us to replace our steeple-orientation with a people-orientation! Since it is our custom to interpret Christian service in terms of what takes place at our sanctuaries, it is not surprising that over 80% of the "Lord's money" is spent on maintaining the structure; only 17% goes to missions, education, and all kinds of relief help. But are we really blind enough to believe that our externals impress God — that he is favorably moved by our expensive pews and carpeted floors, that his heart is warmed each time another stained-glass window is installed and "dedicated to his glory," that he sees our steeples on our plush sanctuaries as really one of the better ways to invest his tithe, and that the installation of pipe organs and air conditioning are really major achievements in his kingdom? Is it too much to suggest that we spend God's money this way because our chief concern is with ourselves, our material comforts, and the feeding of our middle-class aesthetics and values — to the point that though we give a tithe to the Lord yet we retain the right to spend it on ourselves? Can God possibly be pleased at the expenditure of tens and hundreds of thousands of dollars on luxuries that are used but a few hours per week while hundreds of millions of God's people are starving, diseased, uneducated and unredeemed?

Surely it is a tragedy that Amos is not read more often! He must be heard again — if renewal is to be more than just more and better attended church activities, if it is to be more than just feeding and bettering our own inner spiritual lives (and we all know how badly we need that), if it is to be more than moving another church out of the inner city into the suburbs where the potentials for increased membership may be greater. It would be tragic to spend so much money and effort on a renewal emphasis, only to hear again the indictment, "I hate, I despise your feasts; I take no delight in your solemn assemblies. . . ." □

**CHURCH EXTENSION BUILDERS APPEAL IN APRIL:  
Apple Valley Baptist Church, Apple Valley, Minn.**

**OUTREACH IN A NEW COMMUNITY**



General View of Apple Valley

Young people of the Minnesota La Crosse Association taking a snack before they distributed printed invitations to over 2,000 homes in Apple Valley



by Jake Leverette Pastor Jake Leverette and family

The Apple Valley, Minnesota, development has been very rapid. Ten years ago there were very few families in this area, which was still very much a farming community. However, in the past ten years over 12,000 people have moved to Apple Valley. It is essentially a "bedroom" community with no industry and very little business outlet; there is only a very small shopping center. The residents drive to Bloomington or the Twin Cities of Minneapolis-St. Paul for work and shopping.

The Rev. Jake Leverette is the pastor of the Apple Valley Baptist Church, Apple Valley, Minn.

Some years ago our Minnesota-LaCrosse Baptist Association began to seek the direction of the Lord for the establishment of a church extension project in the Twin Cities area. They searched, prayed and trusted God to lead them to the right place at the right time. They became convinced that Apple Valley was that place. It was a new community, developing rapidly, and was not over crowded with churches. (There are only four church denominations.) In April of 1971, a "sample survey" was made of several hundred homes in the new Green Leaf portion of Apple Valley. They found that interest warranted the pursuit of plans to start an extension church.

A call was extended to the Rev. Jake Leverette of Edmonton, Alta., Canada, to become the founding pastor of this new project. He moved, with his family, to the field in January of 1972, and began to lay the groundwork necessary before the first service could be held. The first Bible study-prayer meeting of the new church was held on Thursday evening, Jan. 20, with interested people from a number of our Minnesota churches. The first Sunday service was held on Feb. 20. It will be conducted in the Southview Elementary School which has been rented for this project. A number of families from the Riverview Baptist Church in West St. Paul, which is the mother church, will work in this project until it can become strong enough to carry on the ministry itself.

There are a number of impressive factors about this project: the population explosion taking place, the genuine interest of many people in the community toward the establishing of a new church, the absence of churches which makes the need for a strong witness important, the cooperation of the school board in making a school available in which to conduct services and the support of the project by the local press by giving immediate news coverage and even soliciting articles for free publication. The Minnesota-LaCrosse Association has given tremendous support to the beginning of this church. They have faithfully prayed, given sacrificially, and many have worked diligently. They have given a tremendous reception to the pastor and his family and have done everything possible to make their arrival and adjustment pleasant. It is the conviction of each one that God has led and will continue to bless as we seek to do his will and exalt our Lord and Savior.

The Apple Valley Baptist Church has great potential. Pray that this potential may be realized and developed to the glory of God. □

The appeal for May will be for the Port Coquitlam Church Extension Project. Watch for an article in the May issue of the BAPTIST HERALD.

**WEDDING ANNIVERSARIES**

Mr. and Mrs. Philip Fauser observed their 50th wedding anniversary on Jan. 15, 1972. They are members of Temple Baptist Church, Medicine Hat, Alta.

Mr. and Mrs. Harry Cross observed their 65th wedding anniversary on June 27, 1971. They are members of the Hudson Bay Park Baptist Church, Saskatoon, Sask.

**RAYMORE, SASK.** The Raymore Baptist Church dedicated a new sanctuary (pictured) on Oct. 31, 1971.



Mr. Julius Orthner, moderator, presided at the service. A number of area ministers took part in the service as well as the mayor, Mr. Ian Riach, and the area secretary, Dr. Wm. Sturhahn. Mrs. L. Graham presented a pulpit Bible in memory of the late Mr. John Grymalski Sr. It was received and dedicated by Mr. Stan Grymalski. A former pastor, Mr. Art Browatzke, of Edmonton, Alta., brought the message. He emphasized the fact that the church is a home, a school and a hospital for the spiritually sick.

The cost of the building was kept under \$20,000 because of volunteer labor. (Mrs. Irma Brighton, reporter.)

**PORTLAND, ORE.** Southwood Park Baptist Church observed its 20th anniversary and celebrated the occasion by having former Pastor Frank Friesen, former pastor's wife, Mrs. Virgil Savage, and charter members, Mr. and Mrs. Vernon Chaussee, Mr. and Mrs. Irving Larson and Mrs. Loren Mardock to review the Church's history. Rev. Frank Friesen and Rev. E. Kuhn



were guest speakers. A film brought the building project of our present church into focus. Special musical numbers included the Salem Singers. A banquet was also held. The Rev. Adam Huber and Mrs. Huber are pictured on the left. (Mrs. E. A. Schaber, reporter.)

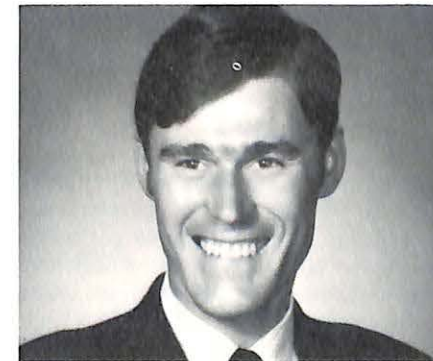
**SASKATOON, SASK.** Hudson Bay Park Baptist Church welcomed 27 new members during 1971. With increased membership they found it necessary to enlarge and remodel their church. (pictured.) Dedication services were



held on Dec. 12, 1971. About 150 people attended. Dr. Wm. Sturhahn, northern area secretary, was the guest speaker.

The church also experienced a revival during the meetings with the Sutera twins. The members are busy forming teams who are visiting churches in three provinces. They feel that they have a "new congregation" for their "new church." (Mrs. Marcia Antoniuk, reporter.)

**ST. JOSEPH, MICH.** On Jan. 29 an ordination council met at the recently completed Oakridge Baptist Church to examine Mr. Richard Kalmbach. (pictured.) The Rev. Charles Littman

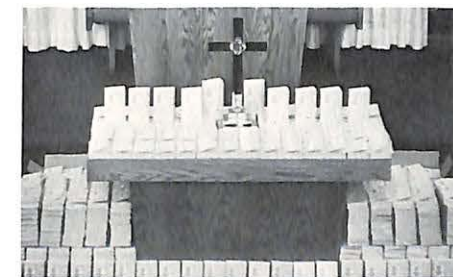


served as moderator. The council unanimously recommended him for ordination. The ordination service was held on the same evening with the candidate's brother, the Rev. G. Kalmbach of Windsor, Ont., bringing the message. Dr. Reinhold Kerstan and the Rev. Rubin Kern represented the denomination. The Rev. Richard Kalmbach is a graduate of the Univer-

sity of B.C. in Vancouver, Can. His theological education was received at our N.A.B. Seminary and the Southern Baptist Seminary in Louisville, Ky. He has served the Oakridge Baptist Church in a bilingual capacity since June 1971. (G. Kalmbach, reporter.)

**ROCHESTER, N.Y.** Members and friends of the Latta Road Baptist Church have been meeting in their new church for over a year.

On Sunday, Dec. 12, 1971, members of the church were involved in a new and rewarding experience. During the morning service, 1,000 copies of "Good News For Modern Man," (pictured) (the New Testament in to-



day's English Version) which had been purchased by the church were dedicated. In the afternoon, several groups of members covered the area distributing the testaments to families in the community, as Christmas gifts from the church. These gifts were gratefully accepted. Several letters of thanks have been received since the distribution. The Rev. Wilmer Quiring is the pastor of the church. (Mrs. Guy W. Avery, reporter.)

**ELLINWOOD, KAN.** On Dec. 26, 1971, the First Baptist Church had a dedication service for Miss Betty Jean Widener who left for the Camerouns in January to work on the mission field. The service included her testimony, an encouragement from one of our deacons who was a former missionary and prayer for Betty in her work. She was also presented with a cassette tape recorder. Pictured with



Betty are her parents, Mr. and Mrs. Derrill Widener, Rev. H. E. Weiss and two of our deacons. (Mildred Burroughs, reporter.)

## OUR CONFERENCE IN ACTION

**HERREID, S.D.** The Herreid Baptist Church was privileged to have God's Volunteers Team 2 minister in our church Nov. 28-Dec. 5, after which they were in the Selby Baptist Church for another week. Our whole church was revived and many rededicated their lives to Christ.

On New Year's Eve 14 people (pictured) were baptized by our pastor,



the Rev. Edward Kopf. This service was followed by the Lord's Supper and nine were received into the fellowship of the Herreid Church and five into the Faith Baptist Church of Selby. Church membership classes are being held for the training of these new members. On Feb. 6, we also welcomed Capt. and Mrs. Archie Doerring by transfer of their letter. (Mrs. Walter Schaffer, reporter.)

**AUBURN, MICH.** In preparation for the 75th anniversary of Auburn First Baptist (formerly Beaver Baptist), there was concern among some of its members that the commemoration might merely be a formal historical observation and nothing more. With full confidence that God would supply every spiritual need for the occasion, various committees were appointed and the mechanical machinery began to turn.



But the Spirit of God also worked. The Board of Christian Education and Missions brought a recommendation to the Church Council that a Saturday be set aside for a Spiritual Growth Conference. On the given day, 30 members assembled prayerfully to consider where in God's program we have been and in what direction we ought to be going. Our church's strengths and weaknesses were listed. God's penetrating presence was sensed

in an unusual manner. Love for Christ and each other melted the former indifferent and critical attitude.

It laid the foundation for what would be a memorable 75th anniversary celebration. In the days that followed, the men re-upholstered all the sanctuary pews and the ladies cleaned and painted. All "had a mind to work," and enjoyed it.

An informal anniversary dinner marked the beginning of our commemoration on Oct. 30. Honorary trustee, Mr. Ed Lempke, presided at the informal service which followed. Former pastors, Fred Mashner, Manuel Wolff and G. K. Zimmerman, pictured with Pastor R. Herrmann, sons and daughters of the church as well as members of the congregation reflected upon "Christ, Lord Through The Years," which was the anniversary theme.

On Sunday each of the former pastors present participated in the Sunday school. Rev. M. Wolff brought the morning message. The afternoon began with an organ recital by Roland Johansson, on the newly purchased Allen 300 computerized organ. Rev. Norman Berkan, church moderator, led in the dedicatory prayer and Dr. G. K. Zimmerman appropriately challenged the congregation. He reminded us of how the church began its missionary interest by supporting Miss Esther Schultz, a daughter of the church, with \$1,000 a year during his ministry. The missionary interest has mounted until this year the church gave more than \$18,000 to the denominational missionary program.

Appropriate music played a vital part in these festivities as choirs and soloists sang to exalt "Christ, Lord Through The Years." (R. Herrmann, pastor.)

**PAUL, IDAHO** The First Baptist Church held its annual Harvest Festival Dinner on Sunday, Nov. 21. The morning worship service was dedicated to missions and thanksgiving. Our guest speaker was the Rev. Hans Wilcke, western area secretary.

On Dec. 12, our pastor baptized three candidates for church membership. Eight more were given the right hand of fellowship at a pre-Christmas candlelight service.

Our annual watchnight service was started with a film entitled, "The Silent Witness," and ended with singing, testimonies, devotion and prayer meeting. The Rev. G. G. Rauser is the pas-

tor of the church. (Ruth Duff, reporter.)

**KELOWNA, B.C.** Trinity Baptist Church is experiencing a revival as well as other evangelistic churches in our city. One Sunday our pastor did not preach his sermon, yet the service lasted over an hour longer as members shared what God had done for them. This type of service was duplicated in other churches. Ministers are reporting that though they preach far less, they are working harder and harvesting more souls.

Signs of revival were already evident when our church joined in the annual week of prayer sponsored by the Kelowna Ministerial Association. This led to a revival campaign with the Sutura twins as guest speakers. Attendance was about 900 for most of the services. Our church is sharing its facilities for special men's and women's meetings as well as afterglow meetings of prayer and testimony which have lasted well into the night. The spirit of God is working in the hearts of young people as well as in the old. The Rev. John Wollenberg is pastor of the church. (Magdalena Spletzer, reporter.)

**LASALLE, COLO.** The Junior and Senior Youth groups of the First Baptist Church have had activities of outing to the mountains, swimming in Denver, roller skating and snow tubing. We have also presented several programs in the church. The two youth groups have organized into a youth choir and have sung at several of the church services and also at the Colorado Association banquet. The recently purchased Sunday school bus has been put to use by both groups. The Rev. and Mrs. M. Falkenberg are counsellors of both groups and the leaders of the youth choir. Our Sunday school is growing and our Planning Committee has just completed our schedule of activities for 1972. We are now completely departmentalized and have a class for every grade. We purchased a 30 passenger Sunday school bus for our regular pickup Sunday morning. This bus is also used by our Junior and Senior Youth groups for many activities. (Mrs. Carrie Oster, reporter.)

**COLUMBUS, NEB.** The Shell Creek Baptist Church entered into the New Year with renewed challenge to do the work of the Lord while there is

yet time, resulting from the week's ministry of Dr. M. Vanderbeck. The emphasis of Dr. Vanderbeck's message was on prophecy and the end times.

The year 1971 ended with evidence of growth. Two baptismal services were held and new members received by testimony, as successful VBS was conducted, youth and children went to camp, new members received in the WMS, a men's fellowship organized and the church hosted the Pastors', Deacons' Wives Clinic in December. William Effa is pastor of the church. (Mrs. William Effa, reporter.)

**SANTIAM LODGE, ORE.** Eighty-seven members of the Oregon Baptist Youth attended a retreat at the Lodge Jan. 7-9, 1972. With guest speaker, Stan Johnson of Tacoma, Wash., focusing around the theme "Why Jesus Christ?" an atmosphere of love and concern drew the group together as they met in spontaneous prayer for unsaved friends and personal recommitment. The answers to those prayers were shared Sunday morning during a folk communion service led by OBY advisor, the Rev. Ted Keck. Several first-time decisions for salvation were made as well as numerous recommitments. (Paul Gibson, OBY Secretary.)

**NEW LEIPZIG, N.D.** A week of meetings called "Kids Crusade" was held at the New Leipzig Baptist Church in August under the direction of the Long Evangelistic Team. In September we had the Rev. G. G. Rauser with us for meetings. In October we had our annual Mission Conference and Harvest-Mission Festival with three of our N.A.B. Missionaries sharing the needs of the mission fields. With us were Berneice Westerman and George Lang from Africa, and Richard Rabenhorst from South America. On Dec. 26, our church choir presented a Christmas cantata, "The Night the Angels Sang." We closed 1971 with a watchnight service. The Rev. LeRoy Moser is the pastor of the church. (Mrs. Walter Kallis, reporter.)

**ASHLEY, N.D.** A series of Deeper Life Meetings was held at the Ashley Baptist Church Jan. 25-27, with guest speaker, Dr. M. Vanderbeck, LaCrosse, Wis. His topic for Tuesday evening was "Security Where?" Wednesday

evening, "That Lame Duck." This was followed by a fellowship hour. Thursday evening he spoke on "What Is My Answer?" The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

**MEDICINE HAT, ALTA.** On Dec. 5, the Ladies' Mission Circle of the Temple Baptist Church presented a Christmas special. It began with a candlelight service, followed by special numbers, poems and readings. Viola Martin is the president of the Circle.

The choir presented a Christmas Cantata, "The Music of Bethlehem," on Dec. 19. President Walter Wuerfel welcomed everyone to the concert. Director was Gustav Schatz, organist Eileen Wolfer and pianist Kathy Hoffman. The ladies of the church divided into three groups to go caroling in the various old age and nursing homes. Oranges were presented to the residents. The Sunday school presented a Christmas program with the theme, "The Three Gifts of Christmas." A watchnight service was held with the young people in charge. Three young people from Bible School gave their testimonies. All department heads presented a review of 1971 and a preview of 1972. After lunch and fellowship, a combination candlelight and testimony service was held. Many took this opportunity to proclaim their faith in God and apologize to those they had offended or hurt. The Rev. Irvin Schmuland is the pastor of the church. (Gertrude Grose, reporter.)

**MOOSEHORN, MAN.** A teacher training course, "Sunday School Success," was conducted by our pastor, the Rev. K. H. Tonn. Ella Mittelstadt spoke to the women's group and showed slides of her work among the children in Germany. The Mission Church male choir and band from Winnipeg brought a Thanksgiving program. The Rev. Doerksen was guest speaker. Deeper Life meetings were held with the Rev. G. Dyck of Quebec. Dr. Lemke told us of the work in Cameroon and showed us interesting and informative slides at another meeting. (Margaret Grauman, reporter.)

**AVON, S.D.** The Rev. and Mrs. Walter Sukut were honored at a farewell service at the First Baptist Church on Jan. 16. The various organizations expressed their appreciation and gifts

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were presented to the Sukut family. A fellowship hour followed. Rev. Sukut served the church for the last four and one half years. He has accepted the call to become the pastor of the newly organized Church Extension project at Eldridge, Iowa. (Miss Estie Betz, reporter.)

**BISMARCK, N.D.** The Bismarck Baptist Church hosted the 1971 Central Dakota-Montana Association Oct. 21-24, 1971. The theme was "Family Needs For Today!" (Joshua 24:15.) This theme was developed and provoked our thinking to the many needs by the guest speakers: Dr. Ben Breitreuz, NAB Seminary; Rev. William Keple, missionary to Cameroon; Anita Pankratz, Miss Illinois 1971; Miss Joyce Woods, Chief Probation Officer, Aberdeen, S.D.; Rev. Clarence Walth, North Central area secretary; Rev. Arthur Weisser, Bismarck Baptist Home.

The WMU and Men's Brotherhood held their luncheons and business meetings on Friday. Saturday was youth night and featured Miss Anita Pankratz, Miss Illinois, at a banquet.

The main concern in our business was to adopt a new constitution. The Aberdeen Baptist Church will host the next association meeting in June 1972. (Mrs. R. C. Stading, reporter.)

**STAFFORD, KAN.** As part of the Kansas Association Project, the Men's Fellowship of the Calvary Baptist Church decided to help the Spanish American Mission in the San Luis Valley, Colo. Thirteen men went in two separate groups, taking their own tools and equipment to help with the remodeling of the church and Center. They worked an average of about three days each in putting on a new roof and siding. Some of the wives went along to prepare the meals, using the church kitchen. Each provided his own lodging while there. Besides this the Fellowship group also gave a special offering for the mission. The Rev. James Schacher is the pastor of the church. (Mrs. O. L. St. John, reporter.)

**WACO, TEXAS** On Dec. 12, 1971 the Central Baptist Church choir presented the Christmas Cantata entitled "The Saviour Has Come." Those having solo parts were Mary Lou Hoeffne Victoria Johnson, Mrs. LaDel Stobbe, and Rev. and Mrs. LeRo

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Schauer. Joyce Lippert played the piano and Michaelle Schauer the organ. Afterward the young people of the church, along with the girls from the high school dormitory at the Waco State Home, attended a fellowship hosted by our choir director and his wife, Mr. and Mrs. Milton Lippert, in the church annex.

"O Holy Night," was the theme of the Christmas play presented by the Sunday school departments and young people on Dec. 19. This play was done in pantomime with music giving the story. Directors of the play were Mrs. Carol Gauer and Mrs. Lendal Lippert. Afterwards, members of the church went carolling to some of our elderly shut-ins, and returned to the parsonage for refreshments served by the Rev. and Mrs. LeRoy Schauer. (Marie Chance, reporter.)

**ST. CLAIR SHORES, MICH.** The Bethel Baptist Church won its second trophy in 1971 by being one of the top 20 churches of the year in the Michigan Sunday School Association "Church of the Year." This trophy was presented at a special banquet Jan. 22, 1972. Reasons were the addition of our second bus, which runs Sunday and Wednesday, an average of 50 per Sunday over last year, and the regular Saturday bus canvass to reach more people in the Sunday school. Last October we received the first trophy for second place in the annual Sunday school contest for our division also sponsored by the MSSA. Jack Mammel is our superintendent. The Rev. Kenneth C. Fenner is the pastor of the church.

**EUREKA, S.D.** On New Year's Eve we had a watchnight service during which time four young people followed the Lord in baptism. During the closing minutes of the old year the candidates were extended the hand of fellowship and welcomed into the church, after which we observed the Lord's Supper. The Rev. Fred Fuchs is the pastor of the church. (Mrs. Harry Bertsch, reporter.)

**BROOKLYN, N.Y.** On Sunday, Jan. 23, the Ridgewood Baptist Church observed its 117th anniversary. Following Sunday school there was special music by our choir, and the sermon, "Better People — Better World," was given by our former pastor, now Eastern Area Secretary, Rev. Rubin Kern.

At the tables in the fellowship hall members and friends enjoyed the meal prepared by our Willing Workers group. Our Moderator, the Rev. A. Lamprecht, called for reports on the accomplishments of the year presented by each organization leader, as well as the state of the general treasury and the individual treasuries. This review evoked our gratitude and the determination to transform it into further action under the Lord's direction. (Marion von Ahnen, reporter.)

**BISMARCK, N.D.** The Baptist Home has recently let contracts for the building of twenty additional Retirement Apartments similar to those built in 1964. There will be twelve efficiency and eight apartments with a large bedroom. The residents will do their own cooking and housekeeping. Some maid service will be available to help with the heavier cleaning.

This is the fifth addition to the Home which offers services in the following areas of care: Retirement Apartments, Ambulatory or Residential care, Interim A, Interim B, Skilled Nursing and Medi-Care. Total cost of the addition will be \$255,000.00. This will bring total occupancy of the Home to about 250. The Rev. Alfred Weisser is the administrator.

**ANAHEIM, CALIF.** Bethel Baptist Church had a Family Film Festival, with a film a month (with discussion) on marriage and the family.

On Dec. 12, the Chapel Choir presented the cantata, "Night of Miracles," under the direction of Mrs. Iris Fallon. On Dec. 19, a program, directed by Pastor Jim Green, was presented by the Sunday school. A Christmas Eve candlelight service and a baptism service on the 26th added to the blessings. During January, we were privileged to have two students from our Seminary in Sioux Falls, S.D., Mr. Ben Hulsing and Mr. Brent Lautzenheiser, with us. Additional encouragement has been realized through higher attendance at all services. The Rev. Ernie Rogalski is pastor of the church. (Mrs. Carrie Lambert, reporter.)

**DALLAS, ORE.** During January at Salt Creek, a church survey and study was made with the help of the Rev. Bruce Rich. It was found that we rated high in most areas, but it was good to pinpoint our areas of weakness. A "plan of attack" has been

made and work has begun toward improvement. It is hoped that we can serve God, our members, and our community better because of this project. The Rev. Ray Hoffman is pastor of the church. (Jan. M. Overholser, reporter.)

**WARREN, MICH.** In January, Mr. George Riederer, a charter member of the Redeemer Baptist Church, accepted the call to become our Music and Youth Director. Mr. Riederer has been a manager with A & P Food Stores before joining the staff. He and his wife, Peggy, have two children: LeeAnn, 17 and Brian, 13.

We are thankful that God has been calling our own lay people to leave their secular jobs and serve in the church full-time. Mr. Norris Helms, Assistant to the Pastor, left a position with General Motors. Our secretary, Miss Renee Silverthorn and our adult choir director, Mrs. Florence Wicklund, have come to us out of our own membership. The Rev. Adolph Braun is the pastor of the church. (Mrs. Margaret Willms, reporter.)

**VANCOUVER, B.C.** A youth conference was held Feb. 5-7 at Ebenezer Baptist Church. Several hundred young people gathered from various parts of the United States and British Columbia to learn more about Jesus Christ. Our guest speaker, George Mallone, taught us about God and our role as being part of the body of Christ. We were also reminded of the dynamic way God is working today in the hearts of people everywhere. God is not dead — he is alive, and through him we can love our enemies, love fellow believers and be reconciled and used of God. The Rev. Paul Siewert is pastor of the church. (Marilyn Wagner, reporter.)

**SACRAMENTO, CALIF.** On Feb. 5, 1972, 11 new members were welcomed into fellowship at Willow Rancho Baptist Church following a baptismal and communion service. All



members and friends of the congregation were invited to the Women's Missionary Society's "Valentine Banquet" which could have been called "Let's Harmonize the World" — the theme song of the Sweet Adelines, a women's barber shop quartet organization, that entertained the guests following dinner. The evening meal was catered by "Luncheon Is Served" which provided the food free of charge for advertising purposes. The proceeds from the dinner donation tickets will go towards our White Cross Fund. (Mrs. Loretta Hermann, reporter.)

**PORTLAND, ORE.** The Rev. Philip Grabke spoke at Immanuel Baptist Church on two Sundays while he attended the Basic Youth Conflicts Seminar. In a quiet, worshipful way, God's spirit fell upon the church. More than 60 people yielded to the filling of the Holy Spirit. Since Nov. 1971, this spirit of revival has continued and in the words of our pastor, the Rev. Richard Grabke, "Never did I expect to see this in my lifetime. No one can deny that this is of God." The Rev. P. Grabke has been asked to return to hold meetings in Portland during Easter week. Expectation from God is high. (Melissa Jo Hunt, reporter.)

## In Memoriam

**HENRY ALBUS, 74,** of Portland, Ore., died Jan. 21, 1972. He was born in Carrington, N.D., and moved to Portland in 1943. He was preceded in death by his first wife and two children. Surviving him are his widow, Ada; two sons: Harry and William; one daughter, Mrs. Bernard (Viola) Edinger; 16 grandchildren, four great-grandchildren, two brothers and one sister. Pastor Richard Grabke was the officiating minister at the funeral service assisted by the Rev. Bernard Edinger, the son-in-law of the deceased.

**MRS. MARGARETHA BLUMHARDT** nee Schneider, 86, of Fredonia, N.D., died on Feb. 3, 1972. She was born in Russia on Aug. 21, 1885, and came to America in 1886, was united in marriage to Edward Blumhardt in 1905. She was baptized in 1907 and remained a faithful member of the Berlin Baptist Church for more than 65 years. Surviving her are four sons and four daughters: Mrs. Emilia Kungel, Mrs. Martha Flemmer, Mrs. Hertha Wolf, Mrs. Esther Skaley; John, Jacob, Harold and Reinhold; 30 grandchildren, 50 great-grandchildren, one great-great-grandchild and two brothers. The Rev. Arthur J. Fischer was the officiating minister at the funeral service.

**DONALD PAUL DICKAU, 49,** of Wetaskiwin, Alta., died on Jan. 11, 1972, as a result of a car accident. He was born June 19, 1922, at Wetaskiwin, Alta. He was married to Agatha Lange in 1945. Donald accepted Christ in his teens and became a member of the Calvary Baptist Church, Wetaskiwin. He served as a deacon at the time of his death. Surviving him are his widow; two sons, Ralph and Grant; two daughters, Carol and Marlene; four brothers, Clarence, Raymond, pastor of West Fargo Baptist Church, N.D., Arley and Erwin. The Rev. David Berg was the officiating minister at the funeral service.

**MRS. OTILIA GERLITZ, 87,** of Lodi, Calif., died Dec. 11, 1971. She was born in 1884 and emigrated to America with her husband, Gustav, in 1914, settling in Goodrich, N.D. She was converted as a young girl in Russia and has been an active member of Baptist churches ever since. She is survived by eight sons: John, Alexander, Emanuel, Asoph, Gustav, Eugene, Waldo and Ervin, pastor in Renton, Wash.; two daughters: Ruth Douglas and Lula Schulz; 33 grandchildren, 27 great-grandchildren. The pastors, Willis Potratz and G. P. Schroeder were the officiating ministers at the funeral service.

**ALFRED E. HINZMAN, 60,** of Avon, S.D., died on Dec. 6, 1971. He was born on Jan. 14, 1911, and lived his lifetime in the Avon community. As a youth he was born again, baptized and became a member of Danzig Baptist Church in 1923. In 1947 he married Otella Berndt. Surviving him is his widow, Pastor Fred M. Penner officiated at the funeral service.

**JACOB HOCHHALTER, 81,** of Medina, N.D., died on April 29, 1971. He was born Nov. 26, 1889, in Russia. At the age of 36 he accepted the Lord as his Savior and was baptized. Brother Hochhalter was a faithful member of the Medina Baptist Church for many years and served his church as trustee and usher. In 1919 he married Katherine Hoffman. Surviving him are his widow, five sons: Henry, Eddie, Edward, Albert and Walter; five daughters: Mrs. Albert Wittmer, Mrs. Harold Heinrich, Mrs. Willie Farel, Mrs. Martin Krause and Mrs. Adeline Blaine; 33 grandchildren and 40 great-grandchildren. The Rev. Gordon Voegelé officiated at the funeral service.

**JOHN ISAAK, 84,** of Anamoose, N.D., died on Jan. 19, 1972. He was born Jan. 14, 1888, in Romania, and came to the U.S.A. in 1907. In 1907 he was married to Sophie Issler. This marriage was blessed with eleven children. In 1909 he accepted Christ as Savior, was baptized and became a member of Rosenfeld and later Anamoose Baptist Church. Surviving him are one daughter, Mrs. Warren Bergman; three sons: Martin, Albert and William; 27 grandchildren, 20 great-grandchildren. The pastors, Oscar Fritzsche and Alvin Auch officiated at the funeral service.

**JAMES O. KOENIG, 33,** of Minot, N.D., died on Jan. 9, 1972. He was born Dec. 29, 1938, in Underwood, N.D. He received Christ and was baptized in his teens. He served Minot First Baptist Church as deacon, financial secretary, trustee and Sunday school teacher. He was united in marriage to Janice Merry Stevens in 1963. Surviving him are his widow, son Jimmy, daughter Joy, his parents, two brothers, one sister and maternal grandfather. The Rev. Ralph E. Cooke was the officiating minister at the funeral service.

**MRS. DEBORAH KRAUSE, 56,** of Lodi, Calif., died on Jan. 9, 1972. She was born on Aug. 21, 1915, in Eureka, S.D. In 1929 she was converted, baptized and became a member of the Baptist Church, Ventura, N.D. She married Alvin Krause in 1937. Surviving her are her widower; two daughters; Mrs. Pete Weinheimer and Mrs. Ardell Burns; one son, Del Roy; seven grandchildren, ten brothers and six sisters. The Rev. Willis Potratz was the officiating minister at the funeral service.

**REV. BERTHOLD W. KRENTZ, 71,** of Bismarck, N.D. died on Jan. 26, 1972. He was born on April 15, 1900, in Russia. In 1911 he emigrated to Canada. He was converted, baptized and became a member of the McDermot Baptist Church, Winnipeg, Man. Later he entered the N.A.B. Seminary and graduated in 1926. In the same year he married Martha Ritterbusch. He served churches in Portland, Ore., 15th Street Baptist Church, Los Angeles, Calif., Dakota churches in Streeter, Gackle, Alfred and Wishek, chaplain in the U.S. Army, United Temperance Movement, administrator of the Bismarck Baptist Home from 1952-63, Walhalla, Nursing, N.D. After a period of retirement and interim ministry, he became a resident of the Bismarck Baptist Home. Surviving him are his widow; one daughter, Mrs. Evangeline Newton; one son, Waldemar and five grandchildren. Chaplain Clemence Auch and the Rev. Alfred Weisser, administrator, officiated at the funeral service.

**RUDOLF KRIEG, 80,** of Vancouver B.C., died on Jan. 26, 1972. He was born on Feb. 10, 1892, in Russia. As a young man he accepted Christ as his Savior, was baptized and became a member of the church. In 1924 he emigrated to Mexico and finally settled in Vancouver, B.C. He was married to Adina Klatt in 1913. After her death in 1967 he married Mrs. Helene

Ziemer in 1969. Surviving him are his widow, two sons, one daughter and eight grandchildren. Dr. H. J. Waltereit was the officiating minister at the funeral service.

**WILLIAM LACH, 89,** of Vancouver, B.C., died on Jan. 26, 1972. He was born on Sept. 4, 1882, in Poland. At age 14 he was converted, baptized and joined the local church. In 1904 he was married to Anna Schmeichel. After her death he married Emma Gildner who also preceded him in death. He was married for the third time to Anna Bolte. In 1910 he emigrated to Canada. Surviving him are his widow, three daughters, two sons, ten grandchildren and five great-grandchildren. Dr. H. J. Waltereit was the officiating minister at the funeral service.

**MRS. LENA MAYER** nee Bertsch, 81, of Lehr, N.D., died on Jan. 24, 1972. She was born in Eureka, S.D., on May 25, 1890. Her husband, two daughters and one son preceded her in death. Surviving her are one son, Milton, and two half sisters. Pastor Leonard Strelau was the officiating minister at the funeral service.

**MRS. LOUISA MEISCH, 77,** of Bismarck, N.D., died Jan. 29, 1972. She was born Sept. 9, 1894, in Russia. She was married to Matthew Meisch in 1913. She was a member of the First Baptist Church of Streeter, N.D. She was a Sunday school teacher for many years. In 1967 she entered the Baptist Home in Bismarck. Surviving her are four sons: Theodore, Arthur, William and Reuben; two daughters: Mrs. Frieda Rivinius and Mrs. Esther Kirvirda; one sister, 13 grandchildren and three great-grandchildren. The Rev. R. C. Stading and the Rev. Clemence Auch, Chaplain of the Baptist Home, officiated at the funeral service.

**MRS. SUZANNA PFAFF** nee Kanski, 90, of Bismarck, N.D., died on Jan. 17, 1972. She was born on May 5, 1881, in Austria. In 1897 she emigrated to America. She was married to Peter Meyer in 1903. After his death in 1939 she married John Pfaff. Shortly thereafter she became a member of the Washburn Baptist Church. After her husband's death she moved to the Bismarck Baptist Home. Surviving her are one son, John Meyer, five grandchildren, 11 great-grandchildren and five sisters. Chaplain Clemence Auch and the Rev. Alfred Weisser officiated at the funeral service.

**CYNTHIA POTRATZ, 17,** of Sumner, Iowa, died on Jan. 6, 1972, as a result of a car-train accident. She was born on Nov. 27, 1954, in Sumner. In 1962 she accepted Christ as her Savior, was baptized and became a member of the First Baptist Church of Sumner, Iowa. Surviving her are her parents, Mr. and Mrs. Adam Potratz; five sisters: Mrs. Ruth Haskenhoff, Mrs. Mary Schaible, Mrs. April Adler, Carol and Dixie. The Rev. Daniel Heringer was the officiating minister at the funeral service.

**MRS. MARY SCHMIERER, 98,** of Trochu, Alta., died on Jan. 22, 1972. She was born in Russia in 1873. She resided in the Trochu area since 1907 and joined the Trochu Baptist Church in 1912. She was predeceased by her husband in 1920 and one son, Frank, in 1969. Surviving her are three sons: Bill, John and Fred; four daughters: Kate, Emma, Bertha and Tilly; 23 grandchildren and 67 great-grandchildren. The Rev. C. I. Wiebe was the officiating minister at the funeral.

**MRS. KATHERINE VILHAUER** nee Quaschnick, 80, of Selby, S.D., died on Jan. 13, 1972. She was born on Oct. 10, 1891, in Campbell County, S.D. She was married to Jacob Vilhauer in 1909. She was baptized and became a member of the McIntosh Baptist Church. She was a resident of the Good Samaritan Center of Selby, S.D., and a member of the Herreid Baptist Church. Surviving her are two sons: Ernest and Floyd; three daughters: Mrs. Christ Schaeffer, Mrs. Otto Berreth, and Mrs. Walter Naaz; one brother and one sister, 25 grandchildren and 13 great-grandchildren. The Rev. Edward A. Kopf was the officiating minister at the funeral service.

**MRS. LYDIA ZIMMERMAN, 80,** of Lodi, Calif., died on Jan. 31, 1972. She was born on Aug. 7, 1892, in Russia. When she was nine she emigrated to America with her parents. In 1913 she married Gottlieb Zimmerman. She was converted and baptized in 1924 and became a member of the Baptist church in Eureka, S.D. Surviving her are four sons: Reuben, Gottlieb Jr., Henry and Albert; two daughters: Mrs. Minnie Eisenbeis and Mrs. Muriel Buller; 15 grandchildren, 17 great-grandchildren, three brothers and one sister. The Rev. Willis Potratz was the officiating minister at the funeral service.

## NEWS & VIEWS

**Alexander Karev, Russian Baptist Leader and Peace Advocate, Dies**  
 MOSCOW — Alexander V. Karev, general secretary of the All Union Council of Evangelical Christians-Baptists, died November 24 at the age of 77.

Mr. Karev was a leader of Soviet Baptists for almost 50 years. The All Union Council is the only officially recognized Baptist Body in the U.S.S.R., and it has approximately 500,000 members.

He was the second Russian Baptist leader to die in November. Sergei Timchenko, vice president of the All Union Council died November 11. In Washington, Robert S. Denny, general secretary of the Baptist World Alliance, noted that Karev had signed the cable bringing news of Timchenko's death less than two weeks before his own death.

Speaking at Calvary Baptist Church in Washington in 1956, Mr. Karev described the evangelism technique employed by Russian Baptists by saying

"we do not have evangelism as you know it with large mass meetings or big audiences. . . . Every Russian Baptist considers himself a missionary. In everyone we have a little Billy Graham. Not a big one, just a little one. We go to every street or alley and talk about Jesus Christ, person to person." □

### U.S. Christian and Jewish Leaders Meet With Abba Eban of Israel

NEW YORK, N.Y. — (ABNS) — At a luncheon meeting here recently approximately 60 representative Christian and Jewish leaders from across the United States met with Foreign Minister Abba Eban of Israel for a candid and unpublicized discussion of Middle East implications for Jewish-Christian relations.

Sponsored by the American Jewish Committee, the consultation was arranged by Rabbi Marc H. Tannenbaum, AJC national director of interreligious affairs, upon the request of the Israeli foreign minister.

Dr. R. Dean Goodwin, executive director of the Division of Communica-

(Continued on page 29)



by Paul Siewert

Several weeks ago, by some quirk circumstances, the pastor of a town in British Columbia discovered that the local hospital was using the incinerator to dispose of aborted fetuses and infants who had died under the age of seven days. The live coals from the hospital garbage were used as fuel to cremate these remains.

The disposal was of course made completely legal by the signature of the parents. The only problem was that the parents were not informed of the nature of the disposal. It was also discovered that this is not an uncommon practise in various hospitals of Canada.

Maybe it is too much for us to expect more respect for the dignity of humans in a pagan society. However, if the one to seven day old infant is treated as equal to the unborn infant in burial, how long will it take before the same equality is practised between the unwanted unborn infant and the unwanted born infant. We already have laws to eliminate the unwanted unborn child; will the next step provide for the elimination of the unwanted born child?

This may sound far out to some, but I suggest that the Christian community needs to be much more alert to these creeping vines. □

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.

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MAKE RESERVATIONS NOW

■ The Rev. Bill E. Cowell has resigned as pastor of the Emmanuel Baptist Church, Marion, Kans. He is serving as the administrator of a home for girls not affiliated with our Conference.

■ The Rev. Henry Lang has accepted the call to become the pastor of the First Baptist Church, Avon, S.D., effective June 1. He previously served the First Baptist Church, Durham, Kansas.

■ Mr. Harvey R. Wilkie, Youth Pastor of the Bethany Baptist Church, Vancouver, B.C., will become the Assistant Pastor of that church, effective April 1.

■ Mr. George Riederer is the new Director of Music and Youth of the Redeemer Baptist Church, Warren, Michigan.

■ Mr. Robert Brown is the new Di-

rector of Youth of the Napier Parkview Baptist Church, Benton Harbor, Michigan.

■ The Rev. Edwin C. Ollenburger has accepted the call to serve as the pastor of the Ebenezer Baptist Church, Shattuck, Okla., effective March 1. He previously served a Mennonite Brethren church in Kansas.

■ The Rev. David P. Gallagher, minister of Christian education of the Temple Baptist Church, Lodi, Calif., presented his resignation on Feb. 29, to take effect prior to the coming of the Rev. Kenneth L. Fischer, who will begin his ministry in Lodi on July 1.

■ The address of the North American Baptist College in Edmonton, Alta., has changed from 25th Avenue and 115 Street to 23rd Avenue and 115 Street.

■ The Rev. Alfred Grams has accepted the call to become the pastor of the Central Baptist Church, Kitchener, Ont., effective June 1972. He previously served the Brook Park Baptist Church, Minneapolis, Minn.

■ The Baptist Health Center in Monte Vista, Colo., needs a nurse! Miss Eloise Schreiber, who has served as home missionary nurse for two years, has terminated her ministry, due to marriage in March. The Baptist Health Center urgently needs a replacement. Persons qualified and interested in this home missionary service should contact the Rev. Earl H. Ahrens, 605 Clay Street, Monte Vista, Colo. 81144. □

### News & Views

(Continued from page 28)

tion, and Mr. Richard L. Riseling, director of the Department of International Affairs, attended as representatives of the American Baptist Convention.

Mr. Eban affirmed his belief that the solution to the Arab-Israeli conflict must be by peaceful negotiation, not by force of arms. He announced a readiness on the part of Israel to negotiate, stating that there were at least five areas wherein negotiations might begin:

- \* Opening of the Suez Canal
- \* Reactivating the Jarring Mission
- \* Taking the refugee problem to an international consultation
- \* Negotiating on the juridical problems of boundaries
- \* Getting into a proper negotiating "posture"

Foreign Minister Eban expressed an openness to the three major religious groups in Jerusalem, Dr. Goodwin recalled. □

### \$250,000 Spent on Scriptures for Eastern Europe

When representatives of the European Bible Societies met for a regional conference in Vienna just over a year ago, they agreed that, in addition to the 60,800 English pounds (about US \$152,000) budgeted for Bible work in Eastern Europe in the current year, they would make a special effort to contribute £41,700 over and above the sum already pledged.

When the year ended October 31, £38,000 had been given by eight European societies for tasks in Romania, Hungary, and Yugoslavia. This means that a total of about £100,000 was spent within a year in the cause of making the Scriptures available to Eastern Europe. □

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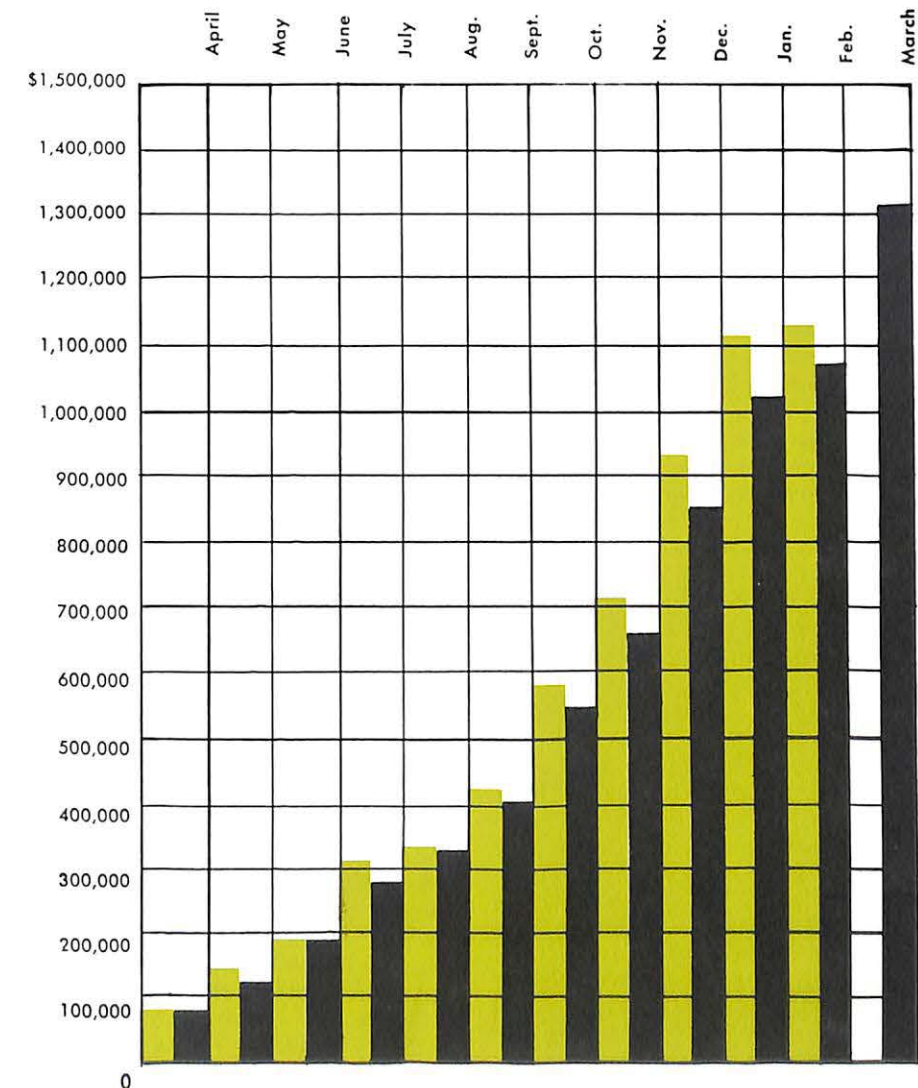
### OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eleven months

April-February 1971-72 — \$1,192,594.75

April-February 1970-71 — \$1,085,055.59

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



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

April 1972



**WHY GO TO CHURCH?**

The eminent scholar, Edward T. Hiscox, in his *New Directory for Baptist Churches*, defines the Christian Church as "a company of regenerate persons, baptized on a profession of faith in Christ, united in covenant for worship, instruction, the observance of Christian ordinances, and for such service as the gospel requires; recognizing and accepting Christ as their supreme Lord and Law giver and taking His Word as their only and sufficient rule of faith and practice in all matters of conscience and religion." This definition, written in 1894, has not lost its validity for our day. Since then many other theologians and historians have tried to explain what the Christian Church is. But have they succeeded to make it clear to the common churchgoer? What does he think the Church is? Is he perhaps more concerned with a perfect church attendance record rather than with what the Church stands for?

It has been said that "the mere act of going to church makes as little a Christian of man, as his going into a garage makes an automobile of him." Why then do people go to church? An unknown author once put forth various reasons:

"Some go to church to take a walk; Some go there to laugh and talk; Some go there to meet a friend; Some go there the time to spend; Some go there to meet each other; Some go there a fault to cover; Some go there for speculation; Some go there for observation; Some go there to doze and nod; The wise go there to worship God."

There seems to be a trend — especially among the younger generation — to challenge the Church with the question: "Why should I attend or even join a church? Can't I be a Christian without getting involved in a local church? I know of an intelligent young Christian, whose zeal for Christ got him so excited that he wanted everyone to know about Jesus. It did not take long

and he became critical of Christians who were not equally zealous. The widespread lack of commitment for Christ greatly discouraged him. He soon became disillusioned with the Church and decided not to waste time on Christians anymore, but to spend all of his time winning non-believers to Christ. It took many hours of counselling until he realized that he was making a greater mistake than the fruitless, defeated Christians whom he criticized. He needed to see that the average Christian is living in defeat because he does not know *how* to live in victory, and he is fruitless because he does not know *how* to allow the Holy Spirit to control his life. We took a close look at the Bible and came up with the following five main reasons for church attendance:

*First*, it will please God because his Word commands it. "Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another, all the more since you see the Day of the Lord is coming near" (Heb. 10:25).

*Second*, personal benefit will result from our participation. Logs burn brightly in a fireplace; but pull one log aside and its flame will go out. So it is with Christian fellowship. "They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship needs and the prayers" (Acts 2:42).

*Third*, we benefit and encourage other believers with whom we worship. Paul writes to the Christians in Rome: "I want very much to see you in order to share a spiritual blessing with you, and make you strong" (Rom. 1:11).

*Fourth*, church affiliation is an example to non-Christians. Christians, meeting together in loving fellowship, are often the envy of non-believers, and many are honest enough to admit it. "As I have loved you, so you must love one another. If you have love for one another, then all will know that you are my disciples" (John 13:34-35).

*Fifth*, the Church represents the greatest source of manpower for the fulfillment of Christ's Great Commission. Admittedly there are some people who attend the church who fail to live up to its teachings. But I am convinced that millions of church members around the world love Jesus and sincerely desire to make their lives count for him. This great multitude of united Christians represents the revolutionary potential for bringing spiritual renewal and blessing to the whole world.

Yes, I believe in going and belonging to a church. —RJK

OPEN DIALOGUE

letters to the editor

Dear editor: A short note of appreciation for the last two (Dec. and Jan.) issues of the BAPTIST HERALD. I appreciated your editorial on peace in the Dec. issue. I would like to share a definition of peace with you that I ran across a few months ago. Peace: it is not the absence of conflict but the presence of God.

I appreciate the Bible study that has been begun in the January issue in the book of Amos. I trust that such Bible book studies will continue.

I would like to suggest that a column be started on biographies of great Christian men, such as the early church Fathers, the Reformers and the Puritans. To me this would be of great interest, to others, it may not. Kenneth L. Ridge, Lansing, Mich. □

Dear editor: All who heard *Enkounter* thoroughly enjoyed them and were inspired. Their presentation was excellent. We are at a loss to understand adverse reports concerning them which reached us in advance of their appearance here. There seemed to be vague rumblings about their "hippie" appearance, the type of music they present, made by detractors who had never seen or heard them. Their mode of dress and their selections were in the best of taste. They maintained a totally-worshipful attitude throughout. They were wonderful examples of how and why young people are happy in the Christian faith — something surely needed in all our churches. Their promotion of the Seminary was likewise skillfully done. We detect a "holier-than-thou" attitude on the part of those who, not having seen or heard *Enkounter*, somehow felt led to cast doubts about them. Walter E. Kohrs, Peoria, Ill. □

Dear editor: We enjoy reading the HERALD, the thought provoking articles and especially the reports by the churches as we work together in this vast job of holding forth God's claims and promises to the world of today. Mrs. R. C. Stading, Gackle, N.D. □

(Continued on page 31)

**Woman's World**

(Continued from page 15)

in Christ? Has your life become drab, unattractive and dead because you have been clothing yourself with thoughts of envy, suspicion and bitterness? Are the secret closets of your heart filled with cobwebs of doubt, fear, anger, frustration and worry? Do you long to be restored to freshness and a renewed life in Christ just as springtime brings new life for us to enjoy? You may ask, "Why renewal?" You need renewal because you are always in a state of decay.

It is only as we come daily to the foot of the cross for cleansing and to

be filled daily with God's Spirit, that we will experience this renewal. As we are filled daily, we will also experience a new hunger for his word, and as his word penetrates our hearts, our minds become sharper. Let us saturate our mind with Scripture. It is not how much we read, but how much we absorb and apply to our lives.

Paul writes in Philippians 4:8, "Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report, if there be any virtue . . . any praise, think on these things." We are admonished to think on things that are good, pure and beautiful. Unless we think of

good and pure thoughts, we will be occupied with bad and impure thoughts. Thinking on things that are lovely will radiate forth the loveliness of Christ. Christ will dismiss suspicion with hope and trust; bitterness and resentment with love.

May our desire be to be restored to new freshness as the springtime flower, as we make the following verse our prayer. "Create in me a new, clean heart, O God, filled with clean thoughts and right desires" (Ps. 51:10 Living Bible). □

Mrs. R. Hoffman is the pastor's wife of the Salt Creek Baptist Church.

**Commitment or Retreat?**

(Continued from page 5)

One of the clearest themes in the diary is typified by this passage: "In our era, the road to holiness necessarily passes through the world of action." Hammarskjold urged churchmen to speak out and work for "justice, truth and trust in public affairs." He asked them to respond to the "need for inspiration, for the creation of a spirit among the leaders of the peoples which helps them to use the forces which they have to master for peace and not for war, for evolution and not for revolution."

Hammarskjold can only be an enigmatic figure to those men who prefer skepticism to faith, cynicism to hope. Yet the remarkable spiritual diary of a world diplomat remains a testimony to the adamant commitment of a young man from Nazareth nearly 20 centuries ago. The diary shows the relevance of the ancient faith.

Shall we try reconciliation? Love that accepts life? Shall we walk the road that passes through the world of action? Can we, honestly, do otherwise?

Matthew's Gospel contains a vision of the Last Judgment — a haunting scene which Christ leaves with his followers. He draws attention to the plight of the poor, the hungry, the homeless, the sick and the captives. We still have them in abundance. We perceive the threat of

pollution, urban dissolution and technological dehumanization, but we are not sure what to say, let alone what to do. Then look ahead to sperm banks, genetic engineering and psychological manipulation.

The moral uncertainties of this age beg for answers. For some questions there are no easy answers, if there are answers at all. But that should not prevent efforts to unravel the mysteries of our time. And, even if there are no answers, compassion is not foreclosed.

A turbulent political situation spawned one of the biggest refugee problems in world history. Within a few months, more than nine million people crossed the border to India and then spilled out of some 900 refugee camps. Was India alone responsible for providing these strangers with food, clothing and shelter? Or, in this "global village," to use McLuhan's term, do we share that responsibility? The refugee may not care, may never know, what the statesmen decide about the future of the land where he used to live. But he understands the meaning of outstretched arms holding a bowl of soup or a blanket.

Lent — it is commitment to the present or retreat to the past? Lent is followed by Easter. Easter — is the challenge to live in and with Christ. Jesus promised, "Because I live, you will live also" (Jn. 14:19b). Lent then calls for commitment, as Easter calls for action. □

**Open Dialogue**

(Continued from page 30)

Dear editor: I want to make a few comments or suggestions for your publication which might encourage new subscribers or keep the old ones: The sermons should not be too lengthy; have more articles (short) from all of our churches, and also more news from our various mission fields.

One of our older members reads everything you print, from cover to cover; he informs me! When I was younger I enjoyed the continued stories. Might be a thought for our youth! Personally, I've enjoyed especially the December and January issues. Mrs. Eric (Ruby) Meilahn, Burlington, Iowa □



Fire  
Fire  
Fire

On Feb. 6, 1972, a fire destroyed the Dickinson Brothers Printing Company, Grand Rapids, Mich. The February issue of the BAPTIST HERALD, as also parts of the N.A.B. DIRECTORY were burned. The printing company, which is not affiliated with our Conference, has resumed its printing process at a new location. However, delays in delivery are expected for several more months.





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